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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Mr. Gurdon S. Hubbard, one of the earliest settlers in Chicago, died last week at the age of 83 years. He first came to the spot where Chicago now stands in 1818, but did not settle until years after. He was an Episcopalian and an old friend of Mr. Carpenter, whom he so soon follows to eternal scenes. He came here evidently to better his worldly condition and built the first brick structure in the city; but it was for Mr. Carpenter, who came West to help maintain the conserving influences of morality and religion, to start the first Sabbath-school and circulate the first temperance pledge.

The State Anti-saloon convention, which met in this city September 2nd, was startled by the announcement of the vice-president, Hon. Isaac Rice of the State Senate, that a certain general whom he understood was to be put forward as a delegate at large to the national convention of Sept. 16, had been seen in a beastly state of intoxication near the Leland Hotel the night before. The speaker had personally picked the general out of the gutter and had him put to bed by the hotel porters. Such an argument for out-and-out prohibition was not without its effect.

The Anti-Saloon Republicans have an unwelcome ally in H. B. Miller (commonly called "Buffalo" Miller,) the president of the whisky pool and one of the leading members of the great whisky ring in this city ten or twelve years ago. As he circulated among the delegates to the convention in the Grand Pacific hotel he declared, "I am in favor of this anti-saloon movement. I am against the saloon. It must go. I believe every man ought to keep a barrel in his cellar. Yes, I am with these fellows through and through."

The Revelator foretells the time when men may neither buy nor sell, who have not the "mark of the Beast" in hand or forehead. In Chicago before long the curse of the lodge will be so strong that a man cannot read his newspaper or work his garden unless within limits prescribed by some secret society. Four Germans lately engaged to put up a building for the Wisconsin Central railway near its entrance to the city. In hastening to complete the work they labored eleven or twelve hours daily. The howling lodgeites learned of it, and, in order to maintain the grand American principle that no man has a right to work more than eight hours a day, these honest Germans were assaulted and one of them so severely injured as to have to take to his bed. Did the system of slavery develop a more devilish spirit than does the lodge?

Anarchism, which thrives on secret oaths, does not stop at a massacre of policemen and a conspiracy to overthrow all government and divide all the property that can be seized, it aims also to overthrow society and the holy marriage relation at its foundation. August Spies, the leader of the gang now under sentence of death in our jail, proclaimed this awful doctrine before the Congregational pastor's meeting, when invited by them to instruct them in anarchism. The county court the other day found an illustration of this principle. A poor woman, Johanna Lehman, was brought in insane. The examination showed that she had lost her reason in extreme toil to support the anarchist to whom she was married, and who was carrying out the principles of Spies by not working for fifteen years, but dividing all he could seize; that is, the earnings of the poor wife. Why was not this fellow put in the dock and tried with his eight fellows?

The "Supreme Council of the Ancient and Accepted Scottish Rite Masons of the Northern Jurisdiction" met in Chicago last week. This body is composed of the "Sovereign Grand Inspectors-General" of the thirty-third degree, and its meetings are so especially secret and exalted above the mass of mortality that little but the banquets and street parades are given to the public. Among the speakers at the banquet were Mayor Harrison and J. C. Smith, Lieutenant-Governor of the State, whose time is so nearly taken up with Masonry and Odd-fellowship that it is a wonder how he can work up his election. He has demonstrated how completely the Republican party is controlled by the lodge for years. Among the number elected to take the thirty-third degree is John A. Logan, who now from the apex of Masonry, calmly contemplates his chances to use this order and the Grand Army of the Republic to tug him through to the White House in 1888.

Last Sabbath a train of 160 cars in eighteen sections was running all day toward Boston through Canada and New York, bearing thousands, who had gathered the day before in this city, to the national meeting of Odd-fellows in Boston. All day the Sabbath peace was rudely and wickedly disturbed by this lodge excursion, and the same unlawful desecration will probably attend the breaking up of the meeting. At the same time hurrying trains were bearing members of the Masonic order to St. Louis from east and west to the triennial conclave which meets in that city this week. What other agency, the saloon included, is exercising so powerful and so baleful an influence against the Sabbath as the secret lodge system? From Masons to labor organizations of every sort, none care for law of God or man in their reckless self-seeking. In this Sabbath violation the lodge shows itself to be the enemy of the working man, for it robs him of the day peculiarly his own; and it is setting our nation far along on the dismal way of ruin, the end of which is seen in the Palestine of to-day.

The popular outcry against prison contract labor, raised first by trade unions and echoed by political conventions, should years ago have been met by an unquailing voice demanding a substitute which should recommend itself to reasonable men. No such demand was made, but the party meetings, even the American, yielded without much consideration to the popular outcry. In some States, New York, we believe, for one, where contracts have been suspended, there is a reaction because of the demoralizing effect of prolonged idleness upon the men, and the needless expense upon the State for their support. If by such contracts the prices of any commodity, like shoes, is cheapened, the poor throughout the country, the laboring people, should be the first to be benefited. It must, in short, be a remarkable argument that will demonstrate that society at large is on the whole benefited by supporting one or two thousand men in every State in idleness.

Whether prison contracts are given up or not there should be no giving up of the philanthropic effort to put the condemned criminal on the back track to an honest, industrious, self-respecting manner of life. The institution at Elmira, New York, in charge of Mr. Brockway, is opening a noble field for Christian philanthropy in the rescue of these men, but every city Sabbath-school is as much better as prevention is better than cure. In connection with this topic we find the following note in an exchange: "An interesting and very inexpensive experiment in convict education has been made during the last three years in Sing Sing Prison, under the management of Warden Bursh. Scarcely any one is discharged from Sing Sing now who cannot read, write and cast up simple accounts. Each class meets three times a week for an hour and a half of instruction, and the convicts are allowed lights in their rooms until 9 o'clock for additional study. Reading, writing and arithmetic are the subjects principally taught, and there is no difficulty in finding instructors among the higher grades of criminals. The effect of these night schools is seen not only in the giving occupation to the minds of the prisoners and imparting to them the elements of a simple education, but in a marked elevation in their morals. They are more tractable and more ambitious, and are more easily influenced by thoughts of a better life. The entire expense of the introduction of the system has been only $75 for books and slates."

THE LESSON OF IRONS.—"Martin Irons was a big man a few months ago, 'bigger than old Grant.' He, by his one will, kept the railroad system of the West in chaos for weeks. He was the worst type which the new labor convulsion put at the top. Last week he was arrested by the police of Kansas City for vagrancy and drunkenness. He sold out his saloon lately, and has been drinking hard since. A correspondent writes us: 'It seems almost incredible that men of any intelligence could have blindly followed such a leader. His appearance, as I saw him a few days ago, was like to a very low grade of tramp.'"—*Independent.*

It is amazing that the press of this country, which surely does not lack intelligence and discernment, does not see that the whole lodge business is so constituted as to be a standing invitation to such characters as Irons. One man, Powderly, stands between the turbulent elements of the labor lodges and the peace of community. He stands holding down an extinguisher on a Vesuvius. How long can his power be guaranteed? How long can he keep hot heads and demagogues from getting control as Irons did in the Southwest? It is the greatest folly that a system so full of danger is allowed to exist.

FALSE PRAISE.—Another fact connected with the Knights of Labor which has more the appearance of political chicanery than the counsel of wisdom and sincerity is the praise bestowed on that order for its alleged temperance principles. Beside a few sentences from Powderly there is nothing to show that the order has any interest in temperance. The fact that saloon-keepers are excluded is no such evidence, because they are not legislated against because of their liquor, but for the same reason that lawyers and others are kept out, that is, they are non-producers. Why is not the order congratulated for excluding the lawyer as well as the grog-seller, since it acts from the same principle against both? Any effort to promote temperance among its members must be commended, but not the paying of honors to them for principles which they do not maintain.

GOAD PRICKS FOR DO-NOTHING CHRISTIANS.

BY REV. J. F. AVERY.

Jesus the Master had to complain, "The harvest is plenteous, but the laborers are few." The children of the world are wise in their generation. See how they haste and toil to gain the good things of mammon, and willingly sacrifice to-day for to-morrow's uncertainties. In the battle for place, precedence and honor, no risk or cost is too great. Weary months of care and toil are freely given, with a readiness worthy of a better cause, to obtain the approbation, good will and praise of men. Shall we whose souls are lighted by wisdom from on high and who have a truer estimate of life's present worth and purpose be laggards in the race? Can we stand idly in the world's market place and say no man hath hired us? Has not our Redeemer, the Holy One of Israel, bought us with a priceless price, even his own precious blood? Has he not said, "Son go work to-day in my vineyard"? Let us, David-like, when the enemy comes as a lion and bear to rob us of our charge, prove ourselves no hirelings but true to our trust, worthy of the service assigned. Our Father in heaven will honor those who do his will willingly, even though the service rendered seemeth to others imperfect and small. But in the unfoldings of eternity, we shall learn that Jesus took knowledge of us, and that no service rendered heartily as unto the Lord was, or is, in vain.

First, pray the Lord of the harvest to send more laborers, and before saying Amen, say, Lord, what wouldst thou have me to do? It was not doing some great thing which brought poor Naaman the deliverance sought. Truly, we must stoop to conquer. Every true child of God does work for salvation. Salvation is of the Lord. It is his prerogative to save men from their sins. Dead men cannot live,save as they live by the faith and life which comes of Jesus, who purchased our pardon and of his own love offers salvation without money and without price, willing our stubborn wills into willingness, to will and to do according to the pleasure of him who *so loved us.* The test of God is, "If ye love me, keep my commandments;" and the more we love him, the clearer will be our view of his love to us, and of our work and duty. Hence, our Lord said, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself unto him."

Basil, on the subject of rewards of goodness,says: "A good deed is never lost; he who sows courtesy reaps friendship; and he who plants kindness, gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward." "Down in the human heart, crushed by the tempter," feelings lie buried which will vibrate and respond to kind words.

A lady who understood this, accidentally pushed a little street Arab off the sidewalk. She stopped and apologized, saying that she hoped she had not hurt him. He stepped back and gave his rimless hat a jerk. "My eyes, Jim," he exclaimed, turning to a boy who heard the whole, "if she don't speak to me jest like I wore standin' collars. A feller could 'ford to get pushed off forty times a day to get spoke to like that." The speech of every Christian should betray the spirit of him who spake with wisdom and as never man spake, and of whom it is written, his acts and words of love proved him verily to be the Son of God, the Lamb that taketh away the sins of the world.

To be a do-nothing, is an evidence that the truth is not in us. Charles Dickens said that, "the first external revelation of dry rot in a man, is a tendency to lurk and lounge; to be at street corners without intelligible reason; to be going anywhere when met; to be about many places, rather than any; to do nothing tangible, but to have an intention of performing a number of tangible duties to-morrow or the day after." To-day demands the Christian's best endeavors. Those who are born from above will work while it is called to-day, knowing that the night cometh when no man can work. The dial of man's earthly pilgrimage points ever on and plainly cautions by the funeral knell that time *was*, *is*, and will soon be gone forever. From the starting points of the first moment, from the dawn of our existence the shadows play. The hands of time all along the circle indicate to many unexpectedly that although time moves on, the time and place of departure is come; ready or unready, they must leave the scenes of earth's activities.

In speaking of the loss of time, Jackson said: "In the dissipation of worldly treasure, the frugality of the future may balance the extravagance of the past, but who can say, 'I will take minutes from to-morrow to compensate for those I have lost to-day'?" The want of the sluggard is but the legitimate outcome of carelessness and waste in the seed-time of life. Whatsoever a man soweth, that shall he also reap. "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. 6:8. Bishop Mant remarks, "That which is good cannot be done too soon, and if it is neglected to be done early, it will frequently happen that it will not be done at all."

Even men of the world caution do-nothings. "Improve your opportunities,"said Bonaparte to a school of young men; "every hour lost now is a chance of future misfortune." Poussin, the great painter laid it down as a rule of conduct "that whatsoever was worth doing was worth doing well." And when asked by what means he had gained so high a reputation as a painter, he emphatically answered, "Because I have neglected nothing!"

"Remember," said Lord Collingwood to a young man for whom he had a great esteem, "before you are twenty-five years of age you must establish a character that will serve you for life." Sir Walter Scott wrote to his son Charles, when at school, "I cannot too much impress upon your mind that labor is the condition which God has imposed upon us in every station of life; there is nothing worth having that can be had without it, from the bread which the peasant wins with the sweat of his brow, to the sports by which the rich man has to get rid of his ennui."

Dear friend, we counsel you not to waste time present. Remember, experience is a dear school. We can only advise; it is your responsibility to act. Wilful waste makes woful want. Fully and honestly we believe the trumpet shall sound long enough at the end of time to awaken and startle even do-nothings to an awful sense of the folly of the past, when they professed to live and yet were dead. Now is the day of salvation, the time of opportunity.

"Buds and Blossoms" office, Halifax, N. S.

THE SPIRIT OF THE LODGE AND DYNAMITE.

"I won't shake hands with such a man as you," was the salutation of an old acquaintance to the friend who had offered his hand away down in Kansas (see *Cynosure* Sept. 2); and the reason was that the friend had been guilty of circulating Antimasonic literature. This recalled an incident in Chicago some years ago, illustrating how another friend was punished for the same crime. Two men, strangers to each other, met, and the one handed the other a tract, probably with the remark that it was opposed to lodgery. As the other unfolded the tract and read the title a dark cloud overspread his face, and the lurid light glared from his eyes as he scowled at his neighbor and fiercely but slowly rumbled: "Hell has lots of such fellows as you," and passed onward—yea, to that awful destiny himself unless he changed his allegiance and became reconciled to the Christian's God.

If anti-lodge men had ever been chargeable with assaults and murders as have their opponents so frequently been proved guilty of; had they ever been a terror to peaceable citizens who would not join them; had they ever boycotted traders, stopped trains, killed scabs, dynamited police and citizens in street crowds, all the world would have condemned them. But lodgery, while compelled to acknowledge its crimes when proved in courts of law and abandon its agents when convicted, is very slow to condemn the sources of the crimes. Thus when slavery reigned, cruelty and murder of slaves were ceasured even by its supporters. Thus while drunkenness and the crimes of the saloonist, like the recent murder of the Rev. Mr. Haddock in Iowa, are generally condemned, yet the liquor trade is licensed and the drinking habits are indulged which beget these evils. So to-day the revival of the awful tyranny and infatuation of lodgery whose great head Freemasonry was compelled to hide itself from an indignant people on account of the Morgan murder a little over a half century ago —this revived infatuation under various chameleon names, deludes its victims into trades unions and labor leagues, and into the more pretentious patriotism of daggers and dynamite for Irish oppressors. But aha! the outcome is found not alone in victims like Lord Cavendish and Mr. Burke, but in the street murders of our own cities from the single "scab" to the scores of police and citizens of these free United States.

Where shall these things end? Shall law or lodge reign? Shall we still cry peace when we know the cause of the curse is yet nursed amongst us? Shall we condemn the fruits while we cultivate the tree? Shall we have anarchy lodge despotisms to sway or control our courts and legislatures—or even another civil war, before the evil is eradicated, or shall we wake up and unite in the support of the American party as the one which shall wage a successful fight against this dangerous foe.

A SCOT.

OUR GOD IS FORTRESS, FIRM AND STRONG.

Our God is fortress, firm and strong,
Proof armor, too, 'gainst sin and wrong;
His holy word, that trusty sword,
Also to us belong.
Defended thus and armed we go
'Gainst God's and man's relentless foe,
Nor fear the darts which for our hearts
He hurls both high and low.
His wiles and craft with years unfold,
He builds his throne on lies and gold,
Oppresses truth and reigns, forsooth,
As wolf o'er scattered fold.

In combat here our reason's might
Is helpless 'gainst this foe's adroit,
For both to know and not to know
Doth cost him not a doit.
He always taught that lies are true
And truth is lie; his doctrine new
Recants the old lies he has told—
Says only doubts are true.
This creed of doubt does promise bliss,
Assumes there is no life but this
Which man can know while here below.
This idol, doubt, men kiss!

Who shall us free from tyrant doubt?
God's Chosen One, our Champion stout,
Who taught the truth and lived the truth,—
His death this foe did rout.
He is the Truth, the Life, the Way,
The Light our doubts dark night to day
Still does translate, and educate
The heart in truth to stay.
To doubt God's Word is Satan's pride,
To doubt his own is suicide,
His last despair when well aware
The doom him swift betide.

In vain will this last battle shock
Of darkness dash on God's firm rock;
Doubt's hurls of sand Faith can withstand,
Though reason they may mock.
Yea, God's own Word now shall prevail
O'er all the foes which saints assail;
On judgment day in blank dismay
They 'fore his face shall quail.
Our wily foes are all undone,
As victory was long since won;
Faith small, in need, as mustard seed,
Can bid doubt's mounts begone!

—*J. J. Anderson, in the Lutheran Standard.*

WEST AFRICAN LODGERY.

The United Brethren Publishing House, Dayton, Ohio, have published a remarkable pamphlet on the secret societies of Western Africa, written by J. Augustus Cole, an educated native African, who has made these societies a careful study, joining some of them for the purpose. A considerable part of the introduction is copied below for the readers of the *Cynosure*, who will want to see the whole:

The secret orders of Western Africa are exotic. Their origin must be traced back to the northeastern part of the continent, to Athens, or to Persia. They were iatroduced here by the Arabs, at an early date, and though greatly affected by the various forms of idolatry, yet they still retain their original structure perfect, with some additions rather than reductions.

We divide the orders into two classes, viz: The Medical and the Mystical secret ocieties. The Medical, such as the Purroh, the Oro,the Mannekeh, the Telang, and the Jamboe must be traced back to Egypt; while the Mystical, including the Kofong, the Kangar, and the Kaymar took their rise in Athens. These last are exactly the same as the *Mysteria* or Eleusinia, a mystical society introduced into Eleusis in Attica by Eumolpus about 1356 B. C., and abolished after a period of 1800 years by Theodosius the Great, after its introduction to Rome, in the days of Adrian.

This society was the most celebrated of all the religious ceremonies of Greece. Candidates for initiation were previously purified with holy water, and led by night into the lodge, called *Musikos Sekos*, or the Mystical Temple. Any found to be guilty, or reported to have been guilty of witchcraft was not admitted. The priest, after proposing certain questions to them, as to their intentions, purity of mind, and singleness of purpose, read the oath called the "mysteries," written on stones, to each, under no less penalty than that of calling divine vengeance upon his head, or being excommunicated from the society of men, and finally suffering an ignominious death should he reveal any of the mysteries to the uninitiated. Should a stranger enter the lodge with-

out previous information or recommendation,he was immediately punished with death.

The Hierophantes or master of ceremony usually anointed his body with poisonous juice of the hemlock. There were in addition three principal officers, acting respectively in the capacity of the torch-bearer, herald, or cryer, and sacrificer. On procession days, women were employed to carry baskets in which were cakes and serpents. A libation was also offered, and was performed by placing earthen vessels containing wine, one toward the east, and the other toward the west; each of the bowls was then taken up,after the utterance of some magical words, and thrown down so that it should be broken, and its contents spilled on the ground. Those not initiated into this society, though they might be citizens, were regarded as cowards and unworthy of life itself.

The reader will find that the customs, regulations, and ceremonies of this order. have been divided among all of our native secret societies, but retained almost entirely by Kofongism, and partly by the Securing Purroh; the differences that will be discovered are the additional improvements of wickedness, which is natural; for an institution must either retrograde and die, or advance by improvements and prosperity.

To the curious, as well as the prejudiced, I must confess that I have a three-fold object for diving pretentiously into the mysteries of African secret orders. In the first place, I was actuated by the conviction that the various institutions of our country, though now tainted with gross idolatries and dark superstitions, had their origin from ancient and civilized institutions and could be ranked with them. Secondly, I sought to demonstrate that the existing civilized secret society known by the name of Freemasonry, is in no respect more religious or godly than ancient mystical institutions, or the modern secret societies of heathenish and idolatrous Africa. Compare the forms of his obligations and the ceremonies of his lodge with those of African kindred societies and see whether there is any material difference. My third and principal object is to strip the medical departments of these societies of the superstition in which most of their valuable remedies are involved; medicines which would have been a common blessing to Africa, and doubtless to the world, but long hidden within the veil of the mysterious, and revealed only to a few of the initiated under penalty of their obligations, if communicated to others.

Many will not see how secrets committed to me under such horrible penalties could be so easily divulged. The explanation is this, and is a simple one, too. I felt myself entitled to participation in the privileges of every institution belonging to my country, especially as I perceived foreigners and sometimes Europeans admitted into it. Accordingly, I entered with the view to "try all things and hold fast that which is good." But as I found the orders to be in direct opposition to Christianity, and contrary to the principles of morality and truth, I consequently regarded my obligation as a rash vow, and null and void, which must of necessity be abrogated.

IS OUR NATION CHRISTIAN?

It is said that we are not a Christian nation, and cannot be because our law of toleration forbids. National acceptance of Jesus Christ cannot stand together with perfect toleration. Is this so? Is it not, on the contrary, true that Christianity is, by the necessity of its nature, perfectly tolerant? Did not Christ forbid all violent compulsion to faith? While that faith is acknowledged, and its supremacy asserted, all hostile faiths are permitted to struggle for being under its flag. There is no necessary discord between toleration and national acceptance of Christ. The British Government is as tolerant as the American, but it is avowedly Christian. It rules over more Mohammedan and Pagan subjects than over Christian. The former can no more complain of intolerance than the latter. Germany is tolerant of Romanism, and yet is Christian and Protestant. We ourselves can justly permit Buddhistic, Mohammedan, Judaic, and Free Religion temples to arise, and protect their worshipers in their religious rights, and yet confess ourselves as a nation, humbly and believingly, the servant of Christ. It is only false religions that are intolerant. It is consistent with Christianity to bear with unbelievers, and misbelievers.

But see whither the denial of these truths is driving us. We are now compelled to crouch before one claim of the Romanist—to expel the Bible from our schools. We shall soon before the other—a division of the school fund. If we yield the Bible, we must the tax. They will have a right to say, "Give us our money and let us take care of our own school," if we allow them to put God's Book out of State schools. They have a stronger plea for the latter than the former, for a man's money they can claim. No one has a right to employ it against his conscience, except for preservation of State in military exigencies, which no one affirms is here the case. Why, then, admit the first step? It is that which costs; why pay it? "Because," says one, "the Bible is objected to by Jew and infidel." So is the Sabbath, as an American institution, objected to, and so will it fall, too, if the Bible in schools falls. We can tolerate Jew and infidel, and not as a nation be Jew or infidel.

Another argument is, that the Bible is and must be Protestant, and hence aggrieves the Romanist. It is not Protestant; it is Christian. If Protestant and Christian are synonymous terms, then we can take whichever term we please, and we please to take the word Christian rather than the word Protestant. If others push us to the latter word, amen: so let it be. That word delivered Germany and England from the vilest oppression that ever saw the sun. That word drove Alva out of Holland; drove the Pope headlong down the Alps; made Elizabeth overthrow Spain, the mightiest of powers; gave Germany to Luther, and to Frederick, and to Bismarck; gave us Gustavus Adolphus and Sweden, William of Orange and England, John Knox and Scotland, Boyne and Ireland—yea, rather, gave us also Plymouth Rock and the American colonization, Samuel Adams and the American nation. Let us not talk as though Protestant was a poor word yet for a national war cry. It may be the only word that shall bring the Germans from Sabbath-breaking and infidelity to the cross and creed of Christ. They still sing Luther's psalm as they go into battle, as much as when they fought under the great Frederick, or not less great Gustavus. They still cling to Luther's Bible and to Luther's church. By that Bible we shall find them blended with us, in defense of that Christianity which is their national life and glory.

But must we parley with Romanists? What have they done to merit this consideration at our hands? Will they unite in saving the public school if we abolish the Bible therefrom? Do they offer to trade on any such terms? Do they offer to trade on *any* terms? They are consistent; let us be so, also. They mean the spiritual and temporal and ecclesiastical domination of America. The surrender of the Bible is the beginning of the end. Capturing that, they will press forward to other victories. If we are a Christian nation, we shall show it by clinging to the Bible in our public schools.—*Bishop Gilbert Haven.*

RAILROAD OUTRAGES.

Within the last two or three weeks, the railroads seem to have let loose in their brutal treatment of colored passengers. On the 25th inst., Miss Clara Duvall, of Greensboro, while returning from Marion to her home on the A. & W. R. R., was brutally and violently torn from her seat in the coach where she had taken it, and was placed in the smoking end of the divided car.

The train had but one coach. That was divided. One end is for smoking and the other is for those who do not smoke. Miss Duvall took her seat in the end where smoking is not allowed, as her ticket entitled her to that end of the car, and as she is not a smoker, but a lady of education and refinement. She was ordered out by the conductor, whose name I have learned is Bob Fitz. She did not go out, whereupon he seized her and attempted to put her out. Being physically unable to succeed, one of his own type, a man by the name of Sewell, from Marion, assisted him, and these two incarnate fiends violently put her into the end where smokers ride. There was no other lady in there. Here she was compelled to ride, after paying the railroad first class fare. This is the treatment that colored passengers are constantly receiving on Southern roads.

About the same time of this violence on the road just mentioned, a number of persons, professors in the Tuskegee Normal School of this State, were kicked out of a first class car in Georgia. They were on a bridal trip, one of the company having gone to Macon to get married. The groom, having resented this wrong and inhuman treatment, was locked up in a prison at a station on the way, and the bride went on to Tuskegee alone. A humiliating spectacle, this! Yet this is called a civilized country; yea it is called a Christian country. Shame on the civilization. Shame on the Christianity of a people that do not lift their voices against such barbarism, and that do not use all their influence to put an end, once for all, to such conduct!

Repeatedly we have petitioned for fairness and justice. We have appointed committees to wait on the Railroad Commissioners; we have met and talked with railroad officials; we have asked if they will not give us first class accommodations, sell us second class tickets, and thereby reduce our fare. But all these requests have been ignored, and things go on the same. In the State of Georgia, the plan is when colored people take seats in a first class car,no matter what their standing and culture and refinement may be, a telegram is sent on ahead, and when the train reaches a station or two ahead, a band of ruffians with revolvers and clubs board the train and by violence put the colored passengers into the second class car. This is Georgian civilization. It is Georgian Christianity, or rather Georgian religion.

Now the question comes,shall we as a race any longer endure these things? At an indignation meeting held recently in this city, it was decided that these things shall come to an end. These are the things that bring about bitter race animosities,and will lead to strife. Patience with regard to these things has now ceased to be a virtue. If a white lady had been put out of a car by colored men, as Miss Duvall was by white men, there is not a jail or a prison in Alabama strong enough to resist the mob that would have assaulted it and hanged the men of such deeds. But colored men are too much civilized, and would show that they are gentleman; so no violence followed this daring deed. They will leave it to see what the law—properly constituted authority— will do with the case. Does this not show the difference between the two races? Is the negro a troublesome being? Is he a disturber of the peace? Is he not law-abiding? Does he not work faithfully? Has he not made this Southland what it is? And yet here is his pay, kicks, cuffs and blows from those whom he and his forefathers have made rich by their unrequited toil in the cotton fields, the rice swamps, and on the sugar plantations. Is it not a wonder that the earth does not open her mouth and swallow up such ungrateful and unthinking and inhuman creatures, as it swallowed up Dathan and Abiram in days of old? Is not the blood of the oppressed crying to heaven with a voice of thunder against the oppressor, whose iron heel has for centuries been on the neck of the negro? Oh, what an account some persons will have to render in that great day of reckoning! No wonder that God is shaking this Southland with his mighty power as felt in the earthquake.

These are only the distant tread of his mighty footsteps as he is beginning to march upon this land in the fury of his wrath. Charleston, the great slave-mart of this country is being shaken by the mighty hand of God. He who presides over the destinies of men and nations is beginning to reckon for the deeds of the past. His voice is heard in the terrific cyclone, in the roar of the dashing flood, in the angry and popping flames of the conflagration, in the rumbling earthquake. These are the voices, calling the inhabitants of this land to do justice, to turn from their deeds of violence, to cease oppression.—*The Guiding Star, Selma, Ala.*

At an indignation meeting held in Selma, Alabama, on the 30th ult., it was resolved by the large number of citizens present:

1. That we memorialize the Legislature of the State and the Congress of the United States to take such action and pass such laws as will guarantee us protection for our lives, safety in travel, and accommodations according to that we pay.
2. That we appoint some one to bear our grievances before the State and National Congress, who shall, in person, plead for our rights and for justice.
3. That we assure these bodies that if neither the general nor the State government is able to protect us against violence, then it will be necessary for the colored people to take steps toward local self protection.
4. That in the railroad suit of Miss Clara Duvall, now pending, we pledge ourselves to support her to any amount of money necessary to carry her case to success.
5. That we continue to agitate this railroad question till we get our rights.
6. That the salient points of the proceedings of this meeting be published in all the leading papers of our country, that the world may know the wrongs and injustice suffered by the colored people of the South.

Nearly every Teacher's Institute held during the past summer has been addressed upon the subject of scientific temperance instruction in the public schools. The teachers are almost unanimously in favor of such instruction being given. The W. C. T. U., of Illinois, is planning to present such a measure at the next session of the Legislature.

The Northern and Southern Presbyterian churches united would make a body with 8,479 churches, 6,621 ministers, and 805,551 communicants, expending very nearly $12,000,000 a year.

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REFORM NEWS.

FROM THE GENERAL AGENT.

KANSAS CONVENTION AND INCIDENTS OF TRAVEL.

RUSCO, Kans., Sept. 10, 1886.

The Kansas State Christian Association closed its annual convention here last evening. The secretary, Rev. P. S. Feemster, will report officers elected and other business transacted. The attendance from abroad was not large; indeed, the conspicuous feature of day sessions was the absence of very many we had hoped to meet and greet as comrades in the conflict. Evening sessions were fairly attended, and both audience and interest so increased that I consented to remain for another lecture, Bro. Loggan consenting to fill my appointment at Washington this evening. Nothing has been wanting on the part of the citizens here to make every one feel at home, and their great regret is that they had not an opportunity of entertaining many more from abroad. I shall often recall their kindness to me and always with gratitude.

My next appointments are at Washington, the county seat of Washington county, embracing Saturday evening, Sabbath and Monday, after which I must start eastward to reach the Illinois State meeting on time.

I am glad I came to this beautiful Republican Valley, for I have left my testimony against the "sum of all villainies," though not all has been accomplished that I had hoped for.

WASHINGTON, KANS., Sept. 14.—I have spent six days in Kansas, spoken nine times, taught two Bible classes and spoken a few words of encouragement to one Sabbath-school, obtained a few *Cynosure* subscribers, made the acquaintance of a goodly number of intelligent friends, and am waiting at the depot for a train with only grateful and happy memories of my brief visit. Though somewhat conversant with the West and its possibilities, I had very meagre conceptions of the vastness of this country or of its productive wealth.

COUNCIL BLUFFS, Sept. 15.—I reached this point just ten minutes late for an east-bound train for Chicago. It looks like a "feature" in the railroad management to collect toll from passengers compelled to remain over night at the Union Pacific Depot Hotel. Accommodations, however, are first-class, and charges *only* $3 a day.

I have here fallen in with a G. A. R., who, with his wife, is returning from the great gathering on the Pacific slope. He was intelligent, and quite willing to converse. I asked who was his choice for next President. He replied, Senator Allison, of Iowa, who, as I learned subsequently, is a personal friend. I said, "Don't you think John A. Logan would accept the office if the G. A. R. would give it to him?" He thought John would not decline the honor, but as the G. A. R. had nothing to do with party politics they could render no aid to John in that line. He freely admitted that Logan was endeavoring to use the "army" for personal advancement, but said Sherman and others were doing the same thing. He was a "staunch Republican," but said, "The grand old party will be compelled to take up the prohibition issue or go under *when the time comes.*" He claimed for his party credit for all temperance legislation obtained, and when I called his attention to the fact that after twenty-five years of rule in the District of Columbia they turned the government over to the Democrats with 1,196 licensed saloons in the District, and liquor clandestinely sold in both wings of the Capitol, and a few facts in that line, he admitted that the record was not above criticism. J. P. STODDARD.

COLLEGES AND CANDIDATES IN EAST TENNESSEE.

CAVE SPRINGS, Tenn., Sept. 10, 1886.

DEAR CYNOSURE:—After speaking to a full house at Liberty Chapel, a United Brethren church in Washington county, I went to Home in Greene county and walked out to Tusculum College where I was most kindly entertained by Mr. and Mrs. A. L. Moore. Bro. Moore is an elder in the Presbyterian church, an active friend of the college and an industrious Christian worker. He reads the *Cynosure* with great interest and does not fail to testify against the unfruitful works of darkness. On the morning of the 8th I was invited to conduct the morning exercises at the college, and was pleased with the appearance and attention of the goodly number of students.

A pleasant day spent in the library of Pres. J. Moore gave needed rest and opportunity for writing, and in the evening I met a good congregation, including most of the students at Oakland Presbyterian church. The moon was brilliant and the air was perfect. Excellent attention was given, and I trust a good impression was made. A large number of tracts were distributed and a few books sold. One student who expects to enter the ministry said that he should feel it his duty to bear testimony against this system of evil.

Next morning I walked to Home where I met ex-Senator Patterson, a son-in-law of Andrew Johnson, who resides here. He is a man of fine abilities, was for years a judge, and but for his intemperance would be greatly honored by the people. He was duly sober and seems to be more temperate in his habits than when I saw him in 1882. Prohibition is making steady progress in Tennessee, and it will doubtless be the first of the ex-slave States to adopt a constitutional amendment prohibiting the liquor traffic. Both political parties have declared in favor of submission, and there seems to be a moral certainty that the people will ere long be called on to vote on such an amendment. The two candidates for Governor, Robert and Alfred Taylor, reside in East Tennessee and are making a joint canvass of the State. Their father is said to be a Prohibitionist.

From Home I came up to Johnson City, an enterprising town on the eastern border of Washington county, and at the junction of the East Tennessee and North Carolina railroad. After staying over night I came out on this road to Milligan College in Carter county. The village and postoffice are known as Cave, Springs, and are in the mountains. Here I was most kindly received by Pres. Hopwood, who has read the *Cynosure* since my visit in 1882. Since then their fine college building has been completed, others enlarged and new ones erected. Everything indicates a growing prosperity in this young and vigorous institution, which is undenominational in character, but whose able president is an elder among the Disciples of Christ. I reached here in time to take part in the chapel exercises, and was asked to make remarks to the one hundred students with which the term opens. I then listened to a recitation on political economy which indicated much careful thought, and one on physiology which showed diligent study. Pres. Hopwood tells me that they had much difficulty in getting rid of secret college fraternities and that it was only by the loss of a number of students who thought more of their orders than of the college. He rejoices that now they are free and does not fail to warn all against all such systems of soul-bondage. I am invited to spend the Sabbath and address the students and people.

I have just had an interview with the brother of the two candidates for Governor. He and his father (who is a Disciple minister) are Prohibitionists. He says that his father and his Republican brother are Masons, but that he and his brother Robert are not.

WHITE PINE, Tenn., Sept. 14.—I was most hospitably entertained by President and Mrs. Hopwood of Milligan College and greatly enjoyed my visit to that institution. I had the privilege of addressing the students twice and the general congregation on Sabbath, and had a most respectful hearing. After the discourse from John 3: 19, 20, the Lord's Supper, according to custom, was administered. In the evening the young people conducted the services and excellent remarks were made.

On Monday morning I was kindly taken to Johnson City and a small contribution was put into my hand for the cause. I came to Morristown where the M. E. church has a large school for the colored children, and thence east on the North Carolina railroad for this place. I find here a village of 500 people with a Presbyterian and United Brethren church. The latter have in successful operation Edwards' Academy with a fine brick building on a hill and commanding a magnificent view of the mountains. It is under the supervision of Prof. Doren, a graduate of Westfield College, Ill., and a disciple of the late Pres. Allen. He, with Rev. A. J. Newgent, presiding elder, and Rev. P. H. Wagener, all belong to the loyal wing of the U. B. church and take no stock in the commission folly. Nor is there any discussion on the question in the conference. There are more than 100 pupils in this school, and its prospects and influence are excellent.

A cold, heavy rain has been falling since I came, and as there seems little prospect of a favorable time for a meeting I have concluded to go to Knoxville and (D. V.) come back here next month to attend the annual conference that meets at that time. I am indebted to these brethren for hospitality and to Prof. Doren for an opportunity to address the students of the Academy. My address will be Knoxville. H. H. HINMAN.

THE WORK IN KANSAS.

Editor Cynosure,

DEAR BROTHER:—At our Kansas State Convention there were so few brethren from other parts of the State that it seemed as if they had forgotten the reform cause. But three of all the former workers not present reported to the convention by letter: the secretary, Rev. W. W. McMillan; also J.A.Torrence, treasurer; and Rev. Mr. Latimer of the Reformed Presbyterian church, who was hindered by sickness; the Lord bless him and his kind family.

But while we were disappointed by the absence of many co-laborers, yet the meeting was a success. Bro. P. S. Feemster came the Saturday before, and gave us two very able and appropriate sermons on the Sabbath; and as Bro. Stoddard failed to get here the first evening of the convention Bro. Feemster gave us a stirring discourse on the evils of the secret orders.

Bro. Stoddard arrived the next day, and being in good health and spirits, the audience was generally carried on by his powerful reasoning and vast array of facts to a settled conviction of the anti-republican and anti-Christian character of the secret orders. Even some who had feared that the convention might injure the effect of a camp-meeting of the M. E. church just closed eight or ten days before, were wonderfully pleased that the speakers came.

On the last evening of the convention, at the close of Bro. Stoddard's remarks, the desire was so strong for him to remain another night that I had to go and fill the first appointment of a series made for him by Bro. Houlette, at Washington, in the Evangelical church, kindly given by Rev. Daeschner.

The meetings were limited in the attendance, by rain and Kansas mud, both nights that Bro. Stoddard lectured at Washington, but the rain did not affect the speaker's facts and arguments; they came thick and fast, yes, perfectly overwhelming. The first evening there was quite a representation of Masons and Odd-fellows, and although there was no interruption it was very manifest that they felt the force of the withering charges against the unfruitful works of darkness. R. LOGGAN.

THE IOWA REPORT.

The Agent's labors for the State Convention.—Meeting at Kilbourn.—The False Position of Professed Christians in the Lodge.

DEAR CYNOSURE:—About six weeks before the Iowa State convention recently held at Birmingham, I spent in visiting Christian Anti-masonic churches and families, working up the State meeting and securing the financial co-operation of the friends of reform as I met with them. Many of those upon whom I have called have responded liberally. Friends at various places have taken me around in their carriages and introduced me to their fellow reformers, thus lightening and facilitating my labors. I would mention names, but there have been so many instances of noble generosity that it would make my report too long to attempt to narrate them.

The response to the call for financial aid to prosecute the reform work in Iowa has been so general and liberal from those who have been already called upon; that if others yet to be seen will manifest a like liberality and devotion the means will not be wanting for the continued prosecution of the reform work in Iowa.

The annual meeting of the State Association at Birmingham was a gratifying success. All who attended seemed inspirited to push the battle of the Lord against the secret lodge system. There were delegates from Fayette, Cedar, Lynn, Henry, Washington, Jefferson, Page and other counties. The local attendance was large, and the hospitality of the people of Birmingham was unbounded.

Rev. Geo. Warrington, the editor of the Birmingham *Free Press*, and pastor of the U. P. church, was unanimously re-elected president of the Association. The Sabbath following the convention I preached for him at his country appointment, nine miles from Birmingham, morning and afternoon. In the evening I lectured on the religious philosophy of Freemasonry at the village of Kilburn.

This last meeting originated on this wise: I met a company of men about noon on Saturday, who were working on the road, some of them Anti-masons, one of them a Mason. The arrangement was made, then and there, that I should lecture in Kilbourn at night, after my Sabbath day's work of preaching was done.

There was a large crowd of attentive listeners at the lecture. Every seat in the house was taken. Some sat on the floor, and many stood around the house and listened quietly and attentively, while I showed them that the Christless worship of Ancient Craft Masonry is as false and deceptive as Moham-

medism or paganism; that it is as really devil-worship as the Gentile worships of which Paul speaks; and that it is as impossible for one who understands the religious philosophy of Freemasonry to worship at her altars and be accepted of God in Christ as it was in Paul's day to drink the cup of the Lord and the cup of devils or to be a partaker of the Lord's table and the table of devils. Is not false worship as offensive to God as lying, or swearing, or adultery?

A man can no more continue to practice the deistical worship of the lodge, and be a Christian than he can continue to steal or lie or commit adultery and be a Christian. Don't let us be deceived. These unrepentant sinners who profess faith in Christ are hypocrites, not Christians. Mark what I say: the man who understands the religious philosophy of Blue Lodge Masonry and yet is an adhering Mason, is guilty of a mortal sin. He has conspired with Satan to dethrone Christ and to subvert our holy Christianity. In adhering to Masonry he is helping Satan to keep men from coming to Christ, who is the only way to God, and he thus becomes a worker with Satan for the destruction of human souls.

O, my brother! if you would be a Christian, do not adhere to Masonry. Hear what the Holy Ghost saith: "Ye can not be a partaker of the Lord's table and the table of devils." If those who adhered to the false worships of Paul's day cast themselves off from the atonement, how can you hope for the mercy of God if you adhere to a system of organized deism, like Blue Lodge Masonry in our day?

A presiding elder of the M. E. church of Iowa, who renounced Freemasonry,said, "No man who understands the underlying principles of Freemasonry can be a Freemason and a Christian." My brother, can a man be a Mohammedan and a Christian? Can a man be a pagan idolater and a Christian? How then can a man who knows that Blue Lodge Masonry is a system of organized deism, be a Freemason and a Christian? Christ says: "Come out from among them and be ye separate; touch not the unclean thing and I will receive you." As you love eternal life will you not listen and obey?

C. F. Hawley.

A NEW FIELD IN OHIO.

A Sample of U. B. Commission Work.—A Quaker Welcome.—The Village Blacksmith Unknown to Poetry and Fame.

Samantha, O., Sept. 17, 1886.

Dear Cynosure:—I am now at the home of Mr. A. L. Carey. He is a leader in the Friends' church of this place. I expect to speak here on this and to-morrow evenings, spending Sabbath with United Presbyterians four miles from here. Sabbath and Monday last was spent at East Monroe with the United Brethren. The class at that place is quite small and seems to be just struggling for existence. Rev. Mr. Wright, the pastor, is a devoted Christian, young and enthusiastic. He has a heavy load to carry. One of the trustees (Mr. Reed by name) is an adhering Odd-fellow, who says he will leave the church before he will leave the lodge. He also holds the office of class-leader. When he was asked to allow the writer as a Christian to give his views of the lodge in the church, he refused, stating in short, that Odd-fellowship was such a good institution it would not stand investigation. Bro. Wright invited me to sit with him Sabbath morning, offer prayer after the sermon, and speak to the people as I wished. I did so. When a vote was taken by the pastor whether they should hear me or not, all voted to hear me but Mr. Reed and an Odd-fellow brother. The house was well-filled, both on Sabbath and Monday evenings, more being present on the latter evening. Mr. Reed did not come near either meeting. The Lord helped me, and I think good was accomplished.

The brother who was to have arranged for my meeting near Leesburg was not able to do so, as some friends were afraid of being "imposed on." Being a stranger I could blame no one. Wednesday was spent with friends at New Vienna. I first called on Henry Nordyke of this place. When I asked if I could get a place to speak on my subject in his neighborhood, "*Yes*," said the old gentleman, "if thee canst not get a better place thee can speak in my barn." He has a fine large barn with plenty of room. It being the day for mid-week meeting, by request I accompanied Mr. N. to the meeting. The Spirit moved me to speak of my mission. I soon found that all present sympathized with me. There are lodge people in this church, but they do not usually have time to attend mid-week meetings or prayer meetings. Those who are walking in the light know why. We had a blessed meeting. God was very present by his Holy Spirit. At the close the friends unanimously requested me to present my subject on next 2nd and 3rd day evenings.

Daniel Hill, who was nominated on the last Prohibition ticket for State Senator, and is known far and near as a zealous reformer, takes a strong stand against the lodge, and made me a welcome guest at his home. Three friends added their names to the *Cynosure* list here and others will follow.

The meeting last evening at Lexington was not largely attended, owing partially to the brevity of notice. All who were present gave the best of attention. I spoke till 10 o'clock. The windows were up and a dozen or more secretists stood peeking in while I was speaking. But of course this was only characteristic. When I urged them to respond if they had anything to reply, the village blacksmith came in and said that he had. He said he had been a very wicked man, but was now better. He had belonged to five secret societies, and that his entire reform was due to them, etc. Said he, "Some things which this man has said are false." I inquired, "What things? Please point them out. Your statement is too indefinite." He replied that he knew, but I could not get him to tell the people.

"I made the statement that you were blindfolded when you were initiated into the I. O. O. F. and

[*Continued on 9th page.*]

CORRESPONDENCE.

INCIDENTS OF THE KANSAS PROHIBITION CONVENTION.

Leavenworth, Kans.

Editor Cynosure:—After finding the large audience in the Opera House at Emporia, July 13th, J. O. Pickering of Olathe, St. John's law partner, was the first speaker I heard. He was enthusiastically called for, and responded in a manner that gave evidence of prohibition principles of much longer standing than his brief connection with the party, and eliciting applause that showed he was a favorite with the convention. A mass-meeting was held in Freemont Park in the evening with an attendance of probably 1500 people and addressed by Dr. Funk of the New York *Voice*, Mr. Hopkins and M. J. Fanning also of the *Voice*. It was so poorly lighted about the rostrum that the speakers' countenances were scarcely discernible by the audience. The Emporia *Republican* of that morning had said, among other uncharitable things,that the Prohibition party was composed of the "fag ends of creation," or something of that import, and we presume it was in mercy that they cast such a dim light on our countenances.

Marshall J. Fanning was introduced as "Ten shows under one tent," whose speech was the crowning effort of the evening. His manner is a little too clownish and he referred with pride to his connection with the Knights of Labor and made some flattering references to the order; but he demonstrated very clearly that the prohibition of the liquor traffic would turn millions of earnings of the laboring class from the saloons into mercantile channels, and thus create a demand for the necessaries of life and business that would open up the manufactories and give laborers employment at living wages, bringing joy and plenty to their hitherto desolate homes.

Next morning the convention met in nominating session, nearly 300 being present. Most prominent among those mentioned for Governor were J.O.Pickering, Mr. Forest and Hon. C. H. Branscomb. An informal ballot developed the strength of the convention for Mr. Forest, Pickering having declined. As preparations were making for the vote, Mr. Forest was plied with questions till he became very nervous. I stood near him, and I felt sorry for the candidate; they swarmed around him so and plied him with so many questions. I felt glad in my heart that I was not a candidate. One arose and moved that the vote be declared formal. Instantly protests were made and the charge of monopoly made against the candidate. Some denounced and others defended,and the confusion bid fair to become general. St. John happily quieted it, and Mr. Forrest made a confession, pledged his support to the cause and withdrew his name. Nominations then proceeded with dispatch. In the afternoon Mrs. Rastell introduced Mrs. Lathrap as the "Daniel Webster of the W. C. T. U.," who produced her usual unanswerable arguments in favor of prohibition and its party.

In the evening another mass meeting was held in the park. St. John's address was able, argumentative, unabusive and unanswerable, and a bold and defiant challenge to the Republican party to meet argument with argument, facts with facts and not be dodging the great issue.

A Mr. Lincoln followed St. John, and undertook to address the audience in the interests of the Knights of Labor,but the crowd very soon began to disperse and I hardly think he got a respectful hearing. The hunger and cold and bloodshed and anarchy of the recent strikes are too fresh for the people to be enthusiastic for that order. Upon this occasion the grounds were well lighted, the band discoursed music of rare quality, and the "fag ends" seemed to have grown in the respect of the people. The audience was more than double that of the previous evening.

At the close I asked my landlord how delegates of the Prohibition convention compared with those of the old parties. He said, "they were more easily managed—as nice a set of men as he ever had about him"–no whisky fumes,obscenity or swearing.

S. Hart.

THE TRUTH AGAIN CONQUERING IN MEMPHIS.

Memphis, Tenn., Sept. 16, 1886.

Editor Cynosure,

Dear Bro.:—When I last wrote you the lodgeites were in groups rejoicing, because their emissaries had broken into our office (*Living Way*), thrown our type into the street, pied our forms, robbed our press of several of its parts, thereby dismantling it, carried off the clock, and made away with half a gallon of benzine,—all of this added to their past record of deeds of benevolence, and yet they are not happy! Phœnix-like we expect to arise and keep the *Living Way* heralding the glorious news of freedom to the sons of God who are bound by the galling yoke of lodgery.

And now come threats in the shape of postal cards and anonymous letters, a revival of the course pursued last year. Undaunted, and with implicit confidence in Him who hath thus far sustained me, I set up my Ebenezer and go forward. The *Living Way* comes out this week part patent, which we trust we will not have to continue long.

I wrote you a few weeks ago of Elder Brinkley attending an association at a point called Dark Corner, Miss. While there he distributed some tracts, and fifty copies of the *Living Way*, beside preaching an anti-secret society sermon to about 175 ministers. The pastor of the church had just gotten a secret society into the church a few weeks previous, but the sermon, the *Living Way*, and the tracts got in there before the thing had gotten fairly able to stand alone, and I have just learned that last Saturday the good old Christians of the Dark Corner church made that preacher take his choice—give up their pulpit or his lodge. He chose the former, and took his hat and left.

I can scarcely tell you how I felt, so will just relate it with this incident: Some twenty years ago I attended a protracted meeting, at which a number of persons were interested seeking religion, among whom was my mother's sister, her husband being an old fashioned Methodist, but very dry, (and was classed a good old dry brother.) On this occasion uncle was unusually jovial. After an anxious week my aunt rejoiced in hope, and upon her arising from the anxious seat, uncle gave vent to his joy in this manner: "What shall I say, Hurrah! Hurrah! Hurrah for God! Hurrah!" stopping suddenly, then resuming his old time dryness he said, "Well, God always wins."

The salvation of Dark Corner church is a glorious victory. It is about twenty-five miles from us. On Sunday night a number of the secretist, passed by the *Living Way* office, rattled the doors so severely as to shake out the remainder of the broken glass left from their former raid. We trust the low rate we have made for the paper—$1.25 to Nov. 1st, will bring us a sufficient number of cash subscribers to replenish our stock of type at an early day. We rejoice in the hope of the glory of God. Pray for us.

R. N. Countee.

THE OLD BAPTISTS.

Editor Cynosure:—Having for nearly six years been acquainted with the "Old Baptists" in two of the Southern States, I am much surprised that your correspondent in Polo, Mo., should deny that they oppose education, missions, etc. Perhaps he means another kind of Baptists; or his experience may have been local; or the Old Baptists in Missouri may be different from their brethren in Kentucky—I hope so. I have heard them denounce philosophy and astronomy as witchcrafts; have heard one of their more intelligent ministers say publicly, "If I could ever git hold of old Naytural Science I'd hang him higher than Haman." I have heard them mutilate the Scriptures, and with brazen blasphemy claim that the words which came from them were plenarily inspired. I have rarely heard them preach without hearing some slur at education, and have

heard over and over the statement, "I hain't never brushed agin no college, but God allers qualifies them he calls."

I recently heard one who cannot read a word preach from a text badly mutilated, and which he claimed to take from the Book of Elijah. He repeatedly sneered at education, and claimed that his words were inspired. Next day I told him there is no "Book of Elijah" in the Bible, and urged him to obtain an education. He replied that he believed he must. Said he, "The Sperrit wasn't with the old boy very much last night, and I couldn't preach. Ef I had a education I could preach *whether the Sperrit was with me or not.*"

They oppose temperance work, oppose missions, and sometimes denounce Sabbath-schools as the direct route to hell, claiming, as I understand it, that God's unalterable decrees render human means powerless to influence salvation, while guilt is increased by knowledge. I might allege more, and multiply examples to prove my statements. These facts may not be true everywhere, but I think they are generally. Potter's "Handbook to all Religions" (p. 50) and the "Bible Companion" (p. 390) claim to give the facts from the Old Baptist standpoint, and they are in full accord with my experience. If they are in favor of missions, I beg to inquire why they call themselves "Anti-mission," and another faction in contra-distinction calls itself the "Missionary Baptist Church." I believe that in the region where they exist they are the greatest obstacle in the way of progress and true religion.

W. E. BARTON.

MR. CARPENTER AND THE THIRD PRESBYTERIAN CHURCH.

EVANSTON, Ill., Sept., 1886.

EDITOR CHRISTIAN CYNOSURE:—The Rev. J. E. Roy, D. D., in his extended notice of the life of Philo Carpenter in your number of September 9th, charges the Presbytery of Chicago with having exscinded forty-two members of the Third Church in 1851, and alleges that the moderator declared Mr. Carpenter "no longer a member of that body as an elder." Dr. Roy admits that the action of the members in question was "un-Presbyterian and irregular according to the standards;" but he assumes that according to "the book" the church as a body, or the individuals, should have been tried under charges. But "the book" does not provide for the formal discipline of seceding churches or bodies of individuals; and hence in all such cases, as in the withdrawal of the Southern churches in 1857, the superior judicatory simply directs that their names be dropped from the roll. In case a minority of a particular church still adheres to the Presbytery, it has always been held that the adhering portion is the church, and that the seceding portion is no longer a part of the Presbyterian church. In the case referred to this was the principle acted upon by the Presbytery. They did not "exscind" the majority of the church, but declared that they had seceded, as they had done by disowning the jurisdiction of the Presbytery. And the moderator did not declare Mr. Carpenter in particular out of the church. He only executed the order of the Presbytery in declaring the fact that all the seceders were by their own act out of the church. Of course Dr. Roy looks at the matter from a Congregational point of view, and I as a Presbyterian. I presume he thought of the exscinding acts of the Old School party in the assembly of 1837 when he spoke of Mr. Carpenter and others as having been exscinded by the Presbytery. But the four Synods in 1837 wished to adhere to the assembly, while the movers in the action referred to *voluntarily withdrew* from all the superior judicatories and disowned their jurisdiction.

I write this not to renew an old and dead controversy, but for the truth of history.

R. W. PATTERSON.

TWO REASONS FOR CLOSING OUT ALL SECRET POWERS.

To the reformers, and those who need reformation:—Out of the thousand reasons I might give you why no man, woman, or child, should belong to any secret organization, at this time I will name but two:

First, they are directly in the way of our truly, and fully trusting God. More than one minister has told me, if his church failed he had something else to fall back upon. If my Jesus fails me, I *go under.* I want to go under; there is nothing on top that induces me for one moment to desire to stay up. All may see the point. Those men's faith were not fully in God. They divided up their faith, gave God a part, and their lodge a part. Just here let me say, God must *have all*, or nothing. Put that down.

Second reason. Satan has such a grand chance to squeeze into all these secret combinations, or powers. No one pretends to keep him out. If you charge them of his Satanic company they will turn upon you and say: "You cannot keep him out, he gets in to all the churches," (meaning religious societies, of course.) The whole world must be posted as to Satan's relation to Christ's church. He may try to get in; he always will. He might as well try to get into heaven! *Never; no, never can.* Let me say it because it is the truth, all of God's redeemed ones must get away from the devil. It matters not where he may be found; all the truly saved must get near to God and remain there. We are getting into perilous times; it is God or the devil, heaven or hell. Hence, let all remember, if you have your neck in a secret yoke, you get out at once before you get your neck broke. Yours till we are all free indeed.

R. SMITH.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON I.—October 3, 1886.—Jesus Betrayed. John 18: 1-14.

GOLDEN TEXT.—The Son of Man is betrayed into the hands of sinners.—Mark 14: 41.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Betrayal.* vs. 1–3. As the doubting Thomas and the self-confident Peter are both representative of large classes of believers, so Judas himself represents a class, who in the church but not of it, are willing for selfish ends, for gain or popularity, to betray Christ to his enemies. Ministers who apologize, for or are silent in regard to popular sins, may be only denying their Master through fear, like Peter. Only God and their own hearts know whether they deliberately mean to betray Christ's cause. But in nearly every age of modern time some great question has always arisen, as if almost for the very purpose of drawing a dividing line between the loyal though imperfect Christian and the Judases; and and the secrecy question seems to be at the present day, *the* question which is thus winnowing the chaff from the wheat. Take Blue Lodge Masonry and imagine a minister of the Gospel initiated into its mysteries, blindfold, cable-towed, invoking upon himself its horrible penalties, tacitly swearing *to lie*, rather than ever reveal the secrets of the order; or playing Hiram Abiff with its mocking travesty of the resurrection in a mixed company of deists, saloon keepers, and dissolute or worldly men, and the words of our Golden Text show a peculiar meaning and force, "The Son of Man is betrayed *into the hands of sinners.*" We are told that Judas knew the place. The fact that he was one of the twelve and on terms of such familiar intimacy with Christ was what gave him his peculiar facilities to betray. It is the good men in the lodge, the ministers and deacons and church members, who really betray Christ to his foes. "The good man argument" is one of the strongest supports of Masonry. If all good men would forsake the lodge as they long ago forsook the saloon, the institution would fall at once in popular estimation to the same level. One Christian who gives countenance to any popular evil does more to shield and perpetuate that evil than a hundred pronounced worldlings.

2. *Christ's care for his disciples.* vs. 4–11. The most beautiful commentary possible on John 10: 11, 12, is Christ's solicitude for the safety of his little band of disciples. The power and majesty which could make the armed men, sent to arrest him, go backward and fall to the ground is not used for himself; it was never used for himself. He even undoes the effect of Peter's rash act, which might have otherwise involved him in the same danger. And the question naturally rises, Is he less solicitous now? If under all that cloud of anguish and dread his first thought is for them, can there be any difference in his feelings now that he is exalted above all principalities and powers? To this question the Scriptures answer, "Jesus Christ the same yesterday and to day and forever.

3. *The counsel of expediency.* vs. 12–14. Expediency was Caiphas's god. To it he was willing to sacrifice every principle both of divine law and earthly justice. But how much better is the politician, who to the same false god is willing to sacrifice thousands of innocent lives every year, rather than alienate the votes controlled by the saloon power from himself or his party?

LIGHT FROM THE WORD.

Who had before passed over the brook Cedron in circumstances of great affliction? 2 Sam. 15 23. What was the great dividing question of ancient Jewish times? Isa. 2 8; Ezek. 8; 14 3–5. Has it always been *the* sin of the human race to ignore Christ and the divine plan of salvation, and invent false systems of their own? Eccl. 7 29.

From Peloubet's Notes.

"Where was a garden, into which he entered, and his disciples." Passing out by the gate north of the temple, we descend into a lonely part of the valley of black Kidron, at that season swelled into a winter torrent. Crossing it, we turn somewhat to the left, where the road leads towards Olivet. Not many steps farther, we turn aside from the road to the right, and reach what tradition has since earliest times—and probably correctly—pointed out as "Gethsemane," the "Oil-press." It was a small property enclosed, "a garden" in the Eastern sense, where probably, amidst a variety of fruit trees and flowering shrubs, was a lowly, quiet, summer retreat, connected with, or near by, the "Olive-press." The present Gethsemane is only some seventy steps square; and though its old gnarled olives cannot be those (if such there were) of the time of Jesus, since all trees in that valley—those also which stretched their shadows over Jesus—were hewn down in the Roman siege, they may have sprung from the old roots, or from the old kernels. But we love to think of this "garden" as the place where Jesus "often"—not merely on this occasion, but perhaps on previous visits to Jerusalem—gathered with his disciples. It was a quiet resting place, for retirement, prayer, perhaps sleep, and a trysting place also where not only the twelve, but others also, may have been wont to meet the Master.—*Edersheim.*

"Judas then, having received a band." Properly, the band, *i. e.*, the Roman cohort, which consisted of from three hundred to six hundred men, was quartered in the tower of Antonia, and guarded the peace of the city. The Sanhedrim could procure its services to effect an arrest. Probably only part of the band was now present. —*G. W. Clark.* The "officers" who came with "the band" were members of the temple police, who were under orders of the Sanhedrim (*i. e.*, the chief priests and Pharisees).

"They went backward (not fell backward), and fell to the ground." The divine majesty of Jesus just from his intimate communion with God, the unexpected boldness of innocence, smote terror into hearts conscious of guilt, and remembering that Jesus was the great miracle-worker who had power over life and death. The surrounding darkness added to the terror of the scene.—*P.*

"And cut off his right ear." This was a very rash act, for (1) it compromised Jesus in his teaching that his kingdom was not of this world, but a spiritual kingdom. (2) It would place him in the attitude of a rebel against the Roman government, and Pilot could not have pronounced him innocent. (3) Peter might have been arrested for rebellion, and perhaps the other disciples with him, and their work of founding the kingdom have been greatly hindered.—*P.*

"Then Jesus said unto Peter, Put up thy sword into the sheath." Jesus' kingdom is to neither conquer nor to defend itself by carnal weapons. The answer of Jesus lays down for the church its line of conduct under persecution; viz., that passive resistance called (Rev. 13: 10) *the patience of the saints.*—*Godet.*

"Shall I not drink it?" Shall I rebel against God's known will, and refuse to carry out the divine plans for the redemption of the world? The fact that the cup was given him by God was sufficient. We learn from Matthew (chap. 26: 52–54) that Jesus gave three other reasons for not resisting: (1) the unsuitableness of doing so; "For all they that take the sword shall perish by the sword." (Referring to religions and kingdoms, force will destroy those founded on force, and only those founded on truth and principles of righteousness can endure.) (2) Peter's puny sword was superfluous. If force was needed, prayer would bring more than twelve legions of mighty angels. (3) "How, then, shall the Scriptures be fulfilled" which is nearly equivalent to the question here. The Scriptures must be fulfilled, because they reveal the counsel of God.—*G. W. Clark.*

The preliminary examination before Annas. Verse 13, 14. Palace of Annas. Between one and two o'clock Friday morning. Jesus was led first to Annas, because this old man had formerly been high priest, and, though deposed by the foreign power that ruled Judea, was still the legitimate high priest according to the law of Moses, the office being for life (Num. 20: 28; 35: 25), and may have been so regarded by the Jews. Annas appears to have possessed vast influence, and as father-in-law to Caiaphas doubtless exerted a very controlling influence over him.—*G. W. Clark.*

The three denials of Peter.—Palace of Caiaphas. Two to three o'clock Friday morning (Matt. 26: 69–75; Mark 14 66–72; Luke 22: 55–62; John 18: 15–17, 25–27). To understand the position of Peter, we must remember that oriental palaces are built around an open quadrangular court: sometimes there is a large room open in front to this court. In such a room Jesus had his first trial before the Sanhedrim. Peter and John were in the court near the fire, where they could see Jesus and watch the proceedings. The first two denials were in the early part of the trial, or at the examination before Caiaphas, soon after his entering (John 18: 16, 17; Luke 22: 58) The third denial must have been about three o'clock, to ward the close of this first trial, for it was about an hour after the others (Luke 22: 59), and at the hour of cock-crowing.

—I am willing:
To receive what Thou givest.
And to lack what Thou withholdest.
And to relinquish what Thou takest.
And to suffer what Thou inflictest.
And to be what Thou requirest.
And to do what Thou commandest.—*Dougan Clark.*

IN BRIEF.

Last year Holland sent 1,000 tons of eels to England; Germany sends 20,000 pounds a week; Ireland sends nearly 500 tons a year; and Scotland 50 tons. The annual consumption of eels in London and suburbs is 1,650 tons.

The highest birth rate in the United States is in the South. In Louisiana there are 148 children born each year to every 1,000 women of child-bearing age, 156 in Georgia, and 187 in Texas. In New England the rate is 82; in the West about 122.

An Edinburg city missionary, in a recent paper on the increase of vice and disease in that city, states that there are more than 14,000 rooms, each occupied by a family, or sometimes as many as four families. In the kitchen of one lodging-house 113 persons were huddled together. The owner of this place is an elder in a Christian church, who clears £10 a week from the property.

Thomas A. Edison threatens to revolutionize telegraphy by the application of earth currents, and is going to the sandy soil of Florida to investigate. A knowledge of these currents, he says, may change the Meteorological Bureau system and make it possible to forecast the weather exactly. He has an idea that it will do something still greater, but does not care to talk about the matter at present.

According to the last *Israelitish Annual*, the number of Jews in the world at present is 6,300,000, of whom 5,400,000 are in Europe. There are 230,000 Jews in the United States, 2,552,000 in Russia, 1,644,000 in Austro-Hungary, 668,000 in Galicia, 638,000 in Hungary, 562,000 in Germany, and in France, notwithstanding all the fuss that M. Drumont makes about them in his "Jew France," only 63,000.

There is a compositor in the *Witness* office, N. Y., whose father was at the battle of Waterloo, which took place in 1812. At the age of 45 he married, and was afterward blessed with seven children—six of whom are now alive, the youngest being 36 years of age. The old warrior is now 96, and has never used either whisky or tobacco. He gets up early every morning and attends to the business connected with his farm. He reads without the aid of glasses, and at present bids fair to reach 100 years of age. His good wife is 96.

Probably the largest rock in the known world is the south dome of the Yosemite. Standing at the forks of the upper valley, it rears itself, a solid rocky leaf, 6,000 feet above the ground. A more powerful hand than that of Titan has cut away the eastern half, leaving a sheer precipice over a mile in height. No man ever trod the top of this dome until last year. Former visitors gazed in wonder at the spikes driven into the rock by hardy spirits who had repeatedly endeavored to scale it. The shreds of rope dangling in the wind told the story of their failure. Last year, however, after thousands of dollars had been expended, several persons found their way to the top.

Poor's "Railroad Manual" for 1886, shows that 3,131 miles of road were constructed during the year, the aggregate mileage for the whole country being now 128,976. The capital stock of all railroads is $3,817,697,832. The earnings of all roads equalled $772,568,833, against $770,684,908 for 1884. The introduction says the past year undoubtedly marks a point of lower depression in the earnings of our railroad in ratio to their cost and mileage than is likely to be witnessed for some years to come, the present year showing a considerable improvement upon the past. Illinois Central Railroad earnings for the past week in August: 1886, $229,800; 1885 $197,251.

MASONIC OUTRAGES.

BY REV. H. H. HINMAN.

The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV.—Freemasonry Among the Colored People. V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

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NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

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1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

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Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

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Disciples (in part.)

Friends.

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Mennonites.

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 23, 1886.

EDITORIAL CORRESPONDENCE.

NORTHAMPTON, MASS., Sept. 13th, 1886.

DEAR CYNOSURE:—Arrived at Worcester, we found the State Prohibition convention was to meet there Sept. 8th, so we hurried on to Boston and New Hampshire.

Miss E. E. Flagg, at Wellesley, is cheerful and strong-hearted as ever. Her mother's age and infirmities prevented her accepting Mr. Conant's invitation to address the ladies of Willimantic, but she feels moved, I trust by the Spirit of God, *to speak* as well as write for Christ against the "unfruitful works of darkness," and I trust she may soon be enabled to take the field in that capacity. Her writings will be a good herald to precede her. Elder Kimball's family of New Market, N. H., were enraptured with her able open letter to the W. C. T. U., and I have heard others speak highly of it and suggest that it should be given to the Unions as a tract. Miss Flagg has a fair presence and a clear, ringing voice, and if God enables her to speak one-half as well as she writes she may become the Frances E. Willard of our reform. Her good father and she took us to a very agreeable ride out to Deacon Leadbetter's, a devoted and excellent friend of the N. C. A., who, with Mrs. Leadbetter, spoke warmly of Messrs. Hinman, Stoddard, Bailey, C. A. Blanchard, and other laborers.

We visited excellent Christian friends in Brookline and Boston, and wished much to call on the brave and eloquent McFall of Cambridge, but could not and reach the Worcester Convention on the 8th. The influence of the Boston *Congregationalist*, under Henry M. Dexter and A. H. Quint, is a wet blanket on the minds of the finest Christian people in the world. It is thoroughly mercenary. Its stockholders bought out *The New England Puritan*, which had the virtue of sincerity, paying, I am told, thirty-seven thousand dollars for its subscription list, and extinguished what light it gave. Since then the paper is conducted with cold-hearted craft, and keeps the New England Christians under its chill and deadly shade. It is entrenched in the Congregational House and cleaves to the denomination like a poisoned shirt of Nessus. Its influence on the temperance cause, as on the anti-slavery struggle, is simply disastrous. And though it opposes some error and teaches much truth it is so obviously mercenary and thoroughly worldly that it keeps its readers ignorant of the anti-secret discussion, and the Prohibition cause has to make headway in spite of it, and the lodges multiply under its shadow like the locusts of Kansas or those of the Apocalypse, and with like deadly effect. The only hope of deliverance is in such papers as that of Mr. H. L. Hastings, which has a wide circulation and the *Contributor* issued by Mr. Earle, 178 Washington street, the *Public Good*, and some others. These outside papers are slowly reaching the members of the Congregational churches, and ministers who are Masons or Odd-fellows are at a discount in churches whose pulpits are silent as sepulchres on the lodges which are devouring their young men by thousands, their money by millions and slowly disintegrating the churches themselves.

Meantime the Universalists have held a week's camp-meeting at "Queen City Park," Burlington, Vermont, and the worshipers of familiar spirits follow them with a meeting of *twenty-eight days*. Huge posters advertise reduced fare from the towns of Massachusetts to these popular gatherings where devils are worshiped instead of Christ, and Sunday railroad excursions whirl the giddy multitudes whose minds are confused by the lodge-worships to these moral maelstroms where *science* is become *seance*, and society is being regenerated over the broken law of God, and in contempt of the word and example of Christ. Even here in Northampton, since I was last here, the secret lodges have increased from one to eight, and the people pay their lodge dues by raising tobacco and selling rum.

THE GREAT WORCESTER CONVENTION.

There is a bright side. A Prohibition convention filled Mechanics' Hall in Worcester, built by the beloved Washburne and his associates, on the 8th inst. Eight hundred and forty-nine accredited delegates were present and the entire Worcester press published its proceedings fully, though opposed to the "Third Party." A more glorious convention I have seldom seen. The platform is substantially the American platform excepting the plank repealing the lodge charters. But though Mr. Clapp, the President of the convention, is said to be head of one class of secret temperance lodges, not one word of commendation or even mention of the Good Templars, Sons and what-nots was heard in speech or resolution except the stinted approval of the Knights of Labor for excluding liquor-sellers. But, on the contrary, in Worcester, where Pres. C. A. Blanchard and the Manning brothers had once turned the Masons out of the city offices; where Prof. E. D. Bailey has long labored and made our cause known throughout New England; the senior editor of the *Cynosure* gave a brief address to delegates assembled the previous evening, and next day two members of the convention nominated, and the convention voted to invite him to the platform as an honorary vice-president. The press and people of Worcester said no political convention had equalled this gathering for years. The enthusiasm was unbounded, and when the resolution was read favoring the ballot for women, it seemed as if the applause would not stop; and this great mass from all parts of Massachusets were as harmonious as they were enthusiastic. There were two candidates for Governor, Lothrop of Taunton, and Blackmer of Springfield. A show of hands gave Mr. Lothrop the majority, and Dr. Blackmer came forward and moved that the nomination be made unanimous, and he himself was then nominated for lieutenant governor by acclamation.

A COUNTER CONVENTION.

The power of the Prohibition movement is seen in the call for a "Non-Partisan" temperance convention called to meet in the same hall on the 16th inst. A long array of important names are appended to this call and circulars are sent to Mr. David Manning and other prominent Prohibitionists inviting them to the platform of the convention. This is to head off the Prohibitionists and save the Republican party. But it will fail as similar attempts failed to check the rising anti-slavery movement.

One thing must be noted and guarded. Silence on the secret lodges is not sufficient. To be let alone is all that devils asked. The lodges thrived by it. But the people of the United States will not be deceived by the lodge's "possuming" a second time. We must insist on and have an open, fair understanding that no Mason or other man who is under special secret obligations to part of the American people shall be our candidates. We must rout out false-worshipers and false-worships.

We leave to-day for New York. We have most encouraging letters for the Chicago anti-secret congress. J. B.

ANTI-SALOON REPUBLICANISM.

The national convention gathered in this city last week, through the effort of Mr. Albert Griffin of Kansas, was in some respects a remarkable meeting. It was not lacking in eloquence, nor enthusiasm, nor ability. It was composed of the best element of the Republican party, and in a degree represented the men of conviction and courage who formed that party thirty or forty years ago. Senator Blair of New Hampshire was temporary, and ex-Senator Windom of Minnesota permanent chairman. Part of his address was good enough for any Prohibition meeting, and some of the speeches which followed were wholly.

The speeches by ex-President Chapin of Beloit College, Hon. Hiram Price of Iowa, Hon. Elijah A. Morse of Massachusetts, Gen. Thos. M. Conway of New York, Rev. Mr. Ball of Buffalo, Dr. Hatfield of Chicago, N. L. Prentiss of the Atchison *Champion*, Kansas, and others, covered all the ground from license to prohibition. Dr. Chapin, wringing his hands apologetically, said, "Call it license if you please. I do not call it license; I call it restriction." Some applauded this definition which the experience of years in every part of the country has proved false. The only restriction to the traffic has been prohibition entirely, or for certain classes as minors and habitual drinkers. Senator Blair would take low license if he could do no better, and he will find that is all he can get until he changes his platform. Col. James of this city made the speech of the convention when he said Chicago was the picket line. The speeches from Kansas and Maine and Iowa are all very fine, and everything is rosy, but here in Chicago we can give you some hard facts, something practical to consider. Here we have some 4,000 saloon-keepers, and all of them politicians." He told how the Republican party was in their control, and temperance men who demanded recognition of their principles in the platforms and nominations were elbowed aside, snubbed and called a lot of cranks. "I want," he said, "to present this question to you from an Illinois standpoint. We have two rum-sellers on our Republican ticket for county commissioners, an office of more importance to us here than that of President of the United States. One of these men keeps a low basement doggery. Shall we support them?" "No! no!" was the response. A voice asked about the Democratic candidates. "Not one of them is a saloon-keeper," he replied. "Then vote for them!" was the loud demand of the men of conviction in the convention. Such occasional outbursts which proved that men who put conscience before party were there, were warmly cheered by some score of Prohibitionists in the galleries.

Nevertheless the resolutions show that it was not the purpose of the convention to ask too much, when Blaine has just spoken from his throne of power in the party. The radical men protested against the license resolution but were outvoted. They saw clearly that with the standard set so low they could not raise the party above its present level. Nevertheless, though accomplishing little in comparison to its opportunity, the convention will have some effect upon candid men in the party, and so help on the Prohibition cause. The resolutions read thus:

The Anti-Saloon Republicans, by their representatives in National conference assembled, do declare as follows:

1. That the liquor traffic as it exists to-day in the United States is the enemy of society, a fruitful source of corruption in politics, the alley of anarchy, a school of crime, and with its avowed purpose of seeking to corruptly control elections and legislation, is a menace to the public welfare and deserve the condemnation of all good men.

2. That we declare war against the saloon and hold it to be the supreme duty of the government to adopt such measures as shall restrict it and control its influence, and at the earliest possible moment extinguish it altogether.

3. We believe the National government should absolutely prohibit the manufacture and sale of intoxicating liquors in the District of Columbia, and in all the Territories of the United States.

4. We believe that the best practical method of dealing with the liquor traffic in the several States is to let the people decide whether it shall be prohibited by the submission of constitutional amendments, and until such amendments are adopted by the passage of the local option law.

5. That inasmuch as the saloon business creates a special burden of taxation upon the people to support courts, jails, and alms-houses, therefore a large annual tax should be levied upon the saloons so long as they continue to exist. And that they should be made responsible for all public and private injury resulting from the traffic.

6. That the Republican party wherever and whenever in power, should faithfully enforce whatever ordinances, statutes, or constitutional amendments may be enacted for the restriction or suppression of the liquor traffic.

7. That we approve the action of Congress and of those States that have done so, in providing for teaching the physiological effects of intoxicants in our public schools, and that we earnestly recommend to every State Legislature the enactment of such laws as shall provide for the thorough teaching of such effects to our children.

8. We demand that the Republican party, to which we belong, and whose welfare we cherish, shall take a firm and decided stand as the friend of the home and the enemy of the saloon, in favor of this policy and these measures. We pledge ourselves to do our utmost to cause the party to take such a stand. And we call upon all temperance men and friends of humanity—of whatever party or name—to join with us in securing these objects and in support of the Republican party, so far as it shall adopt them.

—General Agent Stoddard went to Princeton, Ill., Saturday evening to make all things ready for the convention on the 21st. A grand time is anticipated.

—Bro. Hinman had, at his last writing, engaged to preach in the United Presbyterian church, Knoxville, Tenn., last Sabbath and to lecture to the students of Knoxville College on Monday evening. He was kindly received by President McCullough of that institution, and also by Lewis Silliman, the leading Prohibitionist of the city, who is in sympathy with our work.

—The nominations of the American party in Iowa are as follows: Isaac T. Gibson, Henry county, Secretary of State; John Palmer, Washington county, Auditor of State; James Mickelwait, Mills county, State Treasurer; Jacob Rodgers, Fayette county, Attorney General; J. W. Wolf, Van Buren county, Reporter of the Supreme Court; For Congress, 1st District, George Heaton, Jefferson county.

—Mr. I. R. B. Arnold, so long and well known in our cause, has been engaged as State lecturer by the Executive Committee of the Illinois Association. Bro. Arnold has been lecturing for several years in connection with an exhibition of fine views with a calcium light. He has provided some new views to take the place of a valuable collection stolen, as he has reason to believe, by Freemasons some years ago, and gives two fine lectures on the religious philosophy of Freemasonry, connecting the lodge by a clear and interesting line of argument with the pagan systems of the world. Bro. Arnold is at Princeton this week.

—Prof. O. F. Lumry, who attended the national convention of labor organizations and Greenbackers, corrects the news item in the *Cynosure* of Sept. 9th respecting that meeting which was gathered from the daily press dispatches. The convention numbered 200 or over and was held in a hall and not the back room of a hotel. Will not Prof. Lumry give the *Cynosure* an account of the meeting?

—The Illinois Wesleyan conference met in Wheaton last week with Pres. Stratton's church, and closed Sabbath evening with an interesting ordination service in which two young brethren, Martin and Hurry, were set apart for the Gospel ministry. The consecration meeting which followed was a time of refreshing from the Lord. Rev. William Pinkney was president of the conference and Rev. J. N. Bedford secretary. The opening sermon was preached by Rev. E. I. Grinnell. Secretary Stoddard and H. L. Kellogg of the *Cynosure* were introduced to the Conference and made brief addresses. Thursday evening the body adjourned to the College Hall and listened to the interesting lecture of Bro. I. R. B. Arnold on ancient and modern Baal worship.

—Bro. O. S. Palmer, whose communications upon the subject of industrial and faith missions have been read with much interest in the *Cynosure*, was last week Tuesday ordained to the foreign mission work in the Plymouth Church of this city, of which he is a member. A council of thirty was called in which twenty-five churches were represented, and in the ordination services, Professors Wilcox and Scott of the Union Park Seminary, Revs. Arthur Little, Lloyd, McCord and Moore took part. Bro. Palmer expects to go to his work in India about the middle of October, and will settle at Akola about 450 miles inland from Bombay. He has already had several donations of tools and implements for use in the mission and to aid in instructing the natives in industrial arts, thus contributing to make the mission self-supporting.

PRESS COMMENT.

It is not good for Christians to be under bonds. The *United Presbyterian* quotes a minister as saying that in his neighborhood "nearly everybody belongs to some kind of society"—meaning a secret society, and usually an oathbound one—and then proceeds to say, "that may be true of a good many communities, and if it be, it is a sign of a social condition not agreeable to contemplate. Although he does not mean it, perhaps, yet in spite of himself the fact that he is committed to such an association leads a man to practice an insincerity that he ought to be ashamed of, and it affords him an opportunity to do certain things—often pledges him—that standing alone and independent he would shrink away from. If any man wish to preserve his manliness, let him remain unsworn to any such combination."—*Evangelical Messenger.*

Benevolence is of course the purely natural representative of the Christian virtue of charity, and, so far as it goes, is admirable. But it is a serious question if the directors of many of the so-called benevolent societies understand rightly what they mean by benevolence. They certainly seem to mistake selfishness for benevolence. For they are intensely utilitarian in all their methods; *they do good to others in order that others may do good to them in return.* That is the Positivist golden rule. They are to regard as brothers all who belong to their society, but all the rest are to be looked on coldly as "the profane;" as ever, the Masonic idea. Catholics, it is true, are not in much danger from these oathbound, secret imitations of Freemasonry, with professed benevolent intentions added to their ritualistic mummery. Yet it is an age of organization, and it is well to be on guard against abuses that may creep into the best-meant endeavors.—*Catholic Review.*

The Knights of Labor have lost ground in this vicinity because of the unreasonable course which they took at Brockton. Over forty shoe-factories in that city had been closed by a dispute with the Leather Union. The troubles had lasted for weeks, including the loss of hundreds of thousands of dollars in wages. At last they were adjusted, and the men went back, but had not been at work half a day when they were ordered out afresh by the Knights of Labor, apparently for no other reason than to "secure recognition." Every one was disgusted, the workmen most of all; and, although they obeyed the order, they sent in their withdrawal cards in such numbers that, to prevent a general stampede, the Knights reconsidered their action. This episode, coupled with the growing dissatisfaction among the Knights over the attempt to make war upon the trades-unions, has cost the organization something. The labor interests, however, in one form or another, promise to be a disturbing force this year in politics as well as in business.—*Boston Letter to the Advance.*

[*Continued from 5th page.*]

Mason lodges. Was that statement false or true?" Of course he felt his bondage, and although I offered him $5 if he was not thus prepared to say so by an affidavit, he did not accept my offer. As I went on to show the people how he had been taught the "*glorious morals*" of which he boasted, he became very red in the face and left the house.

We ought to begin soon to plan for our State meeting. Where shall it be, friends? We had talked of holding it in the northern part of the State, perhaps at Mansfield. Friends at Greenfield assure me that we will be welcome there. I should be glad to hear from many on this subject.

We need more money to carry on the work. The field where I am now working is new. I cannot expect much aside from *Cynosure* subscriptions. This is a very needy field and can eventually be made a help to us financially as otherwise. The State Secretary, Rev. S. A. George, of Mansfield, has sent or will soon send pledges to those who have helped us in the past, and I trust he will not be disappointed in his expectation of a liberal response. If you think this is God's work and he has given you means, help us along. W. B. STODDARD.

UP AND DOWN IN WISCONSIN.

Among the Advent Brethren near Baraboo.—Pres. Stubbs' Norwegian Book.—Open work in Temperance.—Fond du Lac, Waupun, Hortonville and the State Meeting.

OSHKOSH, Sept. 18, 1886.

DEAR FRIENDS:—Leaving Big Creek, Juneau Co., where I closed a nine days' revival meeting on Sept. 5, (my time, while so engaged, not being charged to the Wisconsin Association of course,) I went to Baraboo, Sept. 6, and filled an appointment for a lecture at the "Red School-house" near Baraboo, which appointment had been made by Bro. Albert Watkins. Dr. Cowles took me to the lecture, and I was gratified to see there, besides the doctor and Bro. Watkins and his father, Bro. W. Van Driessen and J. W. Wood, President of the Wisconsin Association. Such a backing was inspiring, though I confess that the presence of so many able and well-posted anti-secretists really disconcerted me somewhat at first. Pres. Wood called the meeting to order, explained our work, and introduced me as the speaker. The audience consisted largely of Adventists, who listened well, and, at the close, invited me to lecture again on the next evening, which I agreed to do. But with the next evening, Sept. 7, came a rain, which made the audience very small, and no collection was taken. However, I received financial help from Bro. J. W. Wood and W. Van Driessen, and was comforted by the kindness of other friends.

Sept. 8th I started for Portage, by way of Madison. Had to wait at Madison over night to see Pres. (formerly Prof.) Stubb of the Norwegian Lutheran Theological Seminary. He gave much attention, while in Europe, to the study of secret societies, and especially to the character of those Masonic lodges which, in the old world, claim to be Christian; and he has published a book in Norwegian, showing the anti-Christian character of these and other forms of Freemasonry, and also of Odd-fellowship and the order of Druids. He received me cordially, and has promised me the opportunity of speaking to his students.

While in Madison I called on Mrs. Eaton, State Secretary of the W. C. T. U., and on Mrs. Olin, wife of John M. Olin, Prohibition candidate for Governor. Mrs. Olin assured me that she had no liking for the secrecy feature of the temperance lodges.

On the 9th I went to Portage, and called on Mrs. Dr. Hurlbut, Eld. L. Whitney, and others. Was kindly received. Father W. and family gave me a home with them. There seems but little opportunity for our work in Portage. Sept. 10th I visited Rio (Springvale) friends; was very kindly treated, some money was given me for State work and more pledged, and I left with the hope of returning after the State meeting.

Sept. 11th I went to Fond du Lac, calling on Pastor J. H. Brockman, of Watertown, on the way. Lord's day, 12th, I preached A. M. and evening, to the Wesleyan congregation at Fond du Lac, with good liberty. Father Durand and Bro. E. D. Warner entertained me very kindly. Next day I called on Bro. Bunker of the Byron Wesleyan church, and from there went to Bro. D. S. Dean's, near Waupun, on the 14th. Bro. Dean took me on that day and the forenoon of the next to see friends in and near Waupun. A meeting of a few such was held at the house of Bro. Ellis Whiting on the morning of the 15th, to consider the advisability of holding our next State meeting at Waupun. Brn. Howland, Young and Dean gave to the funds of the Association. On the evening of the 15th I addressed the opening meeting of the Blue Ribbon Club of Fond du Lac, in response to previous invitation, and was very courteously treated. Sept. 16th I went to the Free Methodist, Wis., Annual Conference at Oshkosh, where I was very kindly received, and where I preached on the 17th. To-day, the 18th, I go D. V., to Hortonville, Outagamie Co., where I am to work a week. My programme is as follows:

Sept. 18–24, Hortonville and vicinity.
Sept. 26, Waupun and Byron or Oakfield.
Sept. 27–29, Martin, Green Co., and vicinity.
Sept. 30–Oct. 1, U. B. Annual Conf., Fennimore, Grant Co.
Oct. 2–4, Fond du Lac.

From this time I expect to work mostly in the country around Waupun, where it is hoped that the State meeting will be held Oct. 19–21, taking time to attend the Wesleyan Annual Conference, which begins in Oshkosh, Oct. 13.

Let us pray and work for the State meeting, and make all sacrifices necessary to attend it, if it can be right to do so. Much depends on its being a strong and successful convention.

J. F. BROWNE.

SCHOOLS AND COLLEGES.

—The Fall term opened very hopefully at Wheaton on the 7th with a better attendance than for years. Prof. Lowe and Misses Hulbert and Blount have taken their places in the faculty and are winning "golden opinions from all sorts of people."

—The school year at Wasioja Seminary opened September 1st, and the thirty-eight weeks of school year will close June 8, 1887. Prof. Paine has an excellent corps of assistants.

—Some 100 new students were entered this year on the roll of Monmouth College through the efforts of Dr. McMichael and Rev. J. A. Henderson. Three new members of the faculty, Profs. Graham and McMillan and Miss Calvin are making a very favorable impression.

—Many readers of religious newspapers have admired the poems of "Marianne Farningham." Her real name is Miss Hearn; she is a member of the College Street Batist church, Northampton, England, and was lately elected, with the highest number of votes, as one of the public school board of that large town.

—The doctors have an instrument called a plethysmograph, which measures the expenditure of mental force in thinking. Putting one's arm on it, it will record the depletion of blood which goes to the brain when it is actively exercised. It will tell which a man reads the easier, Latin or Greek. We don't remember that we have seen any account of its being adopted as a piece of school furniture to settle whether a boy is really studying or only shamming. —*Independent.*

—An Anti-Atheistical Society has been organized among the young men of the French Universities, founded on the broadest basis, so as to include Catholics and Protestants, and intended to withstand such influences as that which a few weeks ago gave a grand celebration to the memory of Diderot, who was lauded chiefly because he denied the existence of God.

—The whole number of teachers in the public schools of the States and Territories is 307,804. Of these, 198,000 or nearly two-thirds are women. In the schools classed as secondary, ranking as academies, there are 3,312 male and 4,011 female teachers. In the 286 female colleges there are 617 male and 1,963 female teachers. The special aptitude of women for teaching is urged as a strong argument in favor of higher education for them.—*Union Signal.*

The Library of the University of Parma, says the *Illustrated London News*, is well known to be one of the largest and richest in the world, especially in rare and antique books. No less than 80,000 volumes are catalogued, and on the strength of this catalogue an English *savant* arrived one day in last June in order to consult a manuscript which could not be seen elsewhere. It was nowhere to be found, and the librarian, confident that only some one connected with the place could have removed it, had every member of his staff placed under police surveillance. In the course of a very few hours, the secretary, a certain Cavaliere Passini, was seen walking away with a good sized parcel under his arm and was at once arrested. The packet consisted of books, and in his pockets there were duplicate keys to all the book cases. Five thousand volumes are said to be missing, and several hundreds have been found at Passini's lodgings. The rest he has probably sold at high prices on account of their rarity and intrinsic value.

THE HOME.

IN THE LONG RUN.

In the long run, fame finds deserving man;
The lucky wight may prosper for a day,
But in good time true merit leads the van,
And vain pretense unnoticed, goes its way.
There is no chance, no destiny, no fate,
But fortune smiles on those who work and wait,
In the long run.

In the long run all goodly sorrow pays;
There is no better thing than righteous pain,
The sleepless nights, the awful, thorn-crowned days,
Bring sure reward to tortured soul and brain.
Unmeaning joys enervate in the end,
But sorrow yields a glorious dividend,
In the long run.

In the long run all hidden things are known;
The eye of truth will penetrate the night,
And good or ill, thy secret shall be known,
However well 'tis guarded from the light.
All the unspoken motives of the breast
Are fathomed by the years and stand confessed,
In the long run.

In the long run all love is paid by love;
Though undervalued by the hearts of earth,
The great eternal government above
Keeps strict account and will demand its worth.
Give thy love freely, do not count the cost,
So beautiful a thing was never lost,
In the long run. —*Sel.*

A NIGHT ON SINAI.

I lay with my head on a stone till sunrise, bitterly cold, I confess, but thinking much of Jacob at Bethel and Elijah's fast near this same spot. The brief, majestic narrative of Sinai takes complete possession of one here. I think that Calvary itself could not bring one so near God. "The mount" which "burned with fire" might have trembled at the divine presence but yesterday; it is also unchanged, so silent, so indescribably sublime. In the still starry nights there are strange noises, rumblings and rushings as of distant avalanches or earthquakes, which the Bedaween say are sounds made by the imprisoned and tormented spirits of Korah, Dathan and Abiram, but which are possibly avalanches of sand or the descent of masses of rock, gradually detached by the action of frost. These nocturnal sounds do not detract from the solemnity of the surroundings. Oh, how infinitely it exceeds all my dreams and anticipations! It stands alone; I cannot compare it with anything; it does not remind me of anything. "This is Mount Sinai in Arabia," is all one can say: and as I think of the awfulness of the giving of the law, in the still night the sound of the cymbals of the convent, changed by the echoes of the desert valley into the sweetest of unearthly music, as it floats up to my tent in this Easter week, speaks at the foot of Sinai of Him who came not to destroy but to fulfill the law, Himself "the end of the law for righteousness to every one that believeth." Somehow the exquisite sweetness of those chimes had made me revert to my old belief that the monks who dwell under the shadow of Sinai must be holy men who were cultivating an exalted piety in their sublime solitude, but I was soon disenchanted.—*Isabella Bird Bishop.*

THE RIVER RHONE.

For all other rivers there is a surface, and an underneath, and a vaguely displeasing idea of the bottom. But the Rhone flows like one lambent jewel; its surface is nowhere, its ethereal self is everywhere, the iridescent rush and translucent strength of it, blue to the shore and radiant to the depth. Fifteen feet thick, of not flowing, but flying water; not water either—melted glacier, rather one should call it; the force of the ice is with it, and the wreathing of the clouds, the gladness of the sky and the continuance of time.

Waves of clear sea are indeed lovely to watch, but they are always coming or gone, never in any taken shape to be seen for a second. But here was one mighty wave that was always itself, and every fluted swirl of it, constant as the wreathing of a shell. No wasting away of the fallen foam, no pause for gathering of power, no helpless ebb of discouraged recoil; but alike through bright day and lulling night, the never-pausing plunge, and never-fading flash, and never-hushing whisper; and while the sun was up, the ever-answering glow of unearthly aquamarine, ultramarine, violet blue, gentian blue, peacock blue, river-of-paradise blue, glass of a painted window melted in the sun, and the witch of the Alps flinging the spun tresses of it forever from her snow.

The innocent way, too, in which the river used to stop to look into every little corner. Great torrents always seem angry, and great rivers too often sullen; but there is no anger, no disdain in the Rhone. It seemed as if the mountain stream was in mere bliss at recovering itself again out of the lake sleep, and raced because it rejoiced in racing, fain yet to return and stay. There were pieces of wave that danced all day as if Perdita were looking on to learn; there were little streams that skipped like lambs and leaped like chamois; there were pools that shook the sunshine all through them, and were rippled in layers of overlaid ripples like crystal sand; there were currents that twisted the light into golden braids, and inlaid the thread with torquoise enamel; there were strips of stream that certainly above the lake had been mill-streams, and were looking busily for mills to turn again; there were shoots of stream that had once shot fearfully into the air, and now sprang up again laughing that they had only fallen a foot or two; and in the midst of all the gay glittering and eddied lingering, the noble bearing by of the midmost depth, so mighty, yet so terrorless and harmless, with its swallows skimming instead of petrels, and the dear old decrepit town as safe in the embracing sweep of it as if it were set in a brooch of sapphire.—*John Ruskin in Praeterita.*

EFFECTS OF IMAGINATION.

At a large hotel in Suffolk the not uncommon dilemma arose of there being only one room in the house vacant when two visitors required accommodation for the night. It wasa double-bedded chamber,or was soon converted into such, and the two guests—who were both commercial travelers–agreed to share it. One of the gentlemen was a confirmed hypocondriac, and greatly alarmed his companion by waking him up in the middle of the night,gasping for breath. "Asthma," he panted out; "I am subject to these spasmodic attacks. Open the window quickly; give me air!" Terrified beyond measure,the other jumped out of bed. But the room was pitch dark; he had no matches, and he had forgotten the position of the window. "For heaven's sake be quick!" gasped the invalid. "Give me more air, or I shall choke!" At length, by dint of groping wildly, and upsetting half the furniture in the aparment,the window was found; but it was an old fashioned casement,and no hasp or catch was to be discovered. "Quick, quick; air, air!" implored the apparently dying man. "Open it, break it, or I shall be suffocated!" Thus adjured, his friend lost no more time, but seizing a boot, smashed every pane; and the sufferer immediately experienced great relief. "Oh, thank you; a thousand thanks. Ha!" he exclaimed, drawing deep sighs, which testified to the great comfort he derived, "I think in an another moment I should have been dead!" And when he had sufficiently recovered,and expressed his heartfelt gratitude, he described the intense distress of these attacks, and the length of time he had suffered from them. After a while both fell asleep again devoutly thankful for the result. It was a warm summer night, and they felt no inconvenience from the broken window; but when daylight relieved the pitchy darkness of the night, the window was found to be still entire! Had invisible glaziers been at work already, or was the episode of the past night only a dream? No; for the floor was still strewn with the broken glass. Then, as they looked round the room in amazement,the solution of the mystery presented itself in the shape of an antiquated book case, whose latticed glass doors were a shattered wreck. The spasmodically attacked one was cured from that moment. So much for imagination.—*Chamber's Journal.*

Love to Christ smooths the path of duty, and and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant; it heapeth mountains upon mountains and thinketh the pile but little; it is a mighty mystery for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.—*Spurgeon.*

THE J. J. J.

[The following droll story, written by Prof. Rossiter Johnson some time ago for the *Christian Union*, is, like most parables, not intended to teach universal truth. So the boys and girls who read the *Cynosure* may learn the folly of secret societies from the story of the J. J. J.'s, but must not expect to see them all snuffed out in the same manner.—ED.]

A new scholar who made his appearance at our school one morning attracted considerable attention. He had a high forehead, large eyes, and a wonderfully expressive, mobile mouth. When he had become generally acquainted and familiar, we found that he could almost transform himself into another, or into several persons successively, by simply changing his mouth. We found, too, that he was a wonderful story-teller and joker; and he was so original in all his ways,so entertaining in his talk,so full of suggestions, plans, and expedients for enjoyment, that he soon became a general favorite and had a host of followers. His name was Eliphalet Meech.

Of course all this excited more or less envy and jealousy on the part of certain other boys who had been acknowledged leaders,and who saw their standards gradually deserted.

But the new hero was so thoroughly good-natured, and produced so much amusement which all could enjoy,and which none of us could help enjoying,that the most jealous of them could scarcely hold a continuous feeling of resentment or refuse to join in the general admiration. Their wisest course was obviously to bow to fate, acknowledge his superiority, and become his lieutenants, rather than maintain their independence and lose their followers. This all of them eventually did; all save one.

"Monkey" Roe was a thoroughly good fellow; but he was fond of power and popularity, and would not readily surrender what he considered rightfully his own,what he had fairly earned and long enjoyed. He never recognized the leadership of Meech,and never would.

Among Meech's other doings was the organization of a secret society. It was a crude affair at first,but it gained such immediate fame that he developed and elaborated the plan till a regular rite of juvenile Masonry was established among the boys, and no torture,bribe, or ingenuity of questioning could have extracted one of its secrets from any of them.

The woodshed belonging to the school house was a large, light structure, made by setting posts into the ground to the depth of a few inches, and nailing boards to them. It had no window, but sufficient light came through the cracks. There were large double doors, which were opened only in autumn when the winter supply of wood was put in,and were then fastened with a heavy hasp and padlock. In the side toward the school house was a small door.

It was late in spring when the J. J. J. (for such, to outsiders, was the mysterious designation of the society) came into existence, and its meetings were held in the shed, then nearly empty.

Meech was on the best of terms with his schoolfellows; but of course he could not admit all of them to membership in the order, for a secret shared with everybody would be no secret at all. When anyone applied for admission, he always said he would refer it to the Grand Council, and professed to have very little voice in the matter; but it was known that he was the chief officer, and it was pretty certain that no one would be either admitted or excluded without his sanction.

The meetings were held frequently, during intermission or recess; and great was the curiosity to find out what was going on within the shed, or "lodge," as the initiated called it. There was always noise enough, and apparently fun enough, judging from the shouts of laughter. But though the shed was full of cracks, the meetings were always so well attended that, to one peeping through,little or nothing was ever visible except the backs of the crowd who stood around the sides of the lodge-room, while Meech and the Grand Council carried on the mysterious proceedings in a ring in the center.

The initiation of new members seemed to be the favorite rite; and there was abundance of talk, outside as well as inside,of "riding the goat." The goat, which we had good reason for suspecting was in the form of a long, round, smooth stick of wood seemed to be a very fractious animal indeed. I believe he never failed to bunt his head violently against the side of the lodge when a candidate for membership was sitting astride of him. It was understood that the candidate must succeed in riding him without falling off before he could be admitted to full membership. But if you fell the first time you could have another trial—in fact, as many trials as you pleased; and the

riding was so fascinating that no one was ever known to give it up and retire defeated, though there were some perpetual apprentices.

The first password, "lignumvitæ" (supposed to be a very hard word), leaked out somehow, and at the next meeting a dense crowd of outsiders jammed themselves against the door in one compact mass, all yelling "Lignumvitæ!" and demanding admittance.

Meech opened the door and blandly invited them to walk in; then he quietly walked out and went away, followed by the Grand Council and all the J. J. J.s. He soon changed the password and established a discipline which prevented any more revelations.

Monkey Roe had never joined, and it was now becoming pretty serious for him. The school-room was lonesome, and the play-ground doubly so. He started an Anti-Secret Society, proclaiming that he was opposed to the principle of secrecy, and reading to the boys copious extracts from three or four old Anti-masonic tracts which he had found in some dusty garret. But he found it necessary to establish a certain amount of secrecy in order to maintain his own organization, which thereby became virtually a secret society. But the fatal difficulty was that all the most desirable boys had been taken into the J. J. J., and there was no good material for the formation of any rival society. The Anti-Secret league was a fore-doomed failure, and its founder became the most melancholy "monkey" I ever saw. But he was still able to "hoe his row," as the sequel proved.

One day I saw that a change had come over him. He had brightened up wonderfully, and I knew something was in the wind. I saw him once in earnest consultation with Johnny Garnett. Johnny was a quiet boy, who only came to school a part of the time, staying away the other part to drive a team for his father.

I knew that an important meeting of the J. J. J. was to be held on the next Thursday evening. Thursday noon Roe took me aside and said:

"If you go and sit on Simpson's fence at eight o'clock to-night, and sit there a while, perhaps you'll see something worth going for—especially if you don't tell anybody."

I thought it was possible there might also be a little something worth seeing before that hour, so I was on the fence at half past seven. Simpson lived directly opposite the school-house, and my seat commanded a full view of the lodge.

I had not been there very long when I saw a boy, who looked very much like Roe, on the roof of the lodge, fixing an iron hook under the edge of it on the side toward me. He soon disappeared, and then I saw a commotion in a large locust tree that stood in the girls' playground, beyond the lodge. I walked around the school-house, and saw a pulley fixed to a limb of this tree, and a rope extending from the lodge to the pulley and thence to the ground. Roe had just completed a measurement, and was tying a knot in the rope at a point between the lodge and the tree.

Behind a clump of bushes I saw Johnny Garnett with his father's team, the horses wearing their harness but no wagon being in sight.

I walked back, and resumed my seat on the fence. It grew dark rapidly, and pretty soon Fred Barnard came and sat on the fence beside me, and then Johnny Baker, and then others, till there were more than the fence could hold. I found that Roe had told each of them just what he had told me.

And now it was evident that boys were arriving at the lodge and passing inside of it, some of them carrying heavy baskets. There was a glimmer of a candle through the cracks, and then another and another, till it was brilliantly illuminated. In the course of an hour it became as full as a hive, and sounds of revelry were heard, laughter and the clinking of dishes.

Suddenly one of the fire-companies, popularly known as the Red Rover Three, came whirling up the street.

"Where's the fire?" demanded the fireman excitedly.

"There," said Roe, who seemed to have accompanied him, and pointed at the shed, where the bright light was streaming from every crevice.

The box of the engine was full of water, and while the firemen were adjusting the hose, which occupied not more than half a minute, I saw that Roe stepped up to the small door of the shed and noiselessly hooked it on the outside.

The instant the water burst from the nozzle in a stream directed toward the shed, Roe gave a shrill whistle, and then we heard the crack of a whip and the rattle of harness in the girls' play-ground. The shed, with a creak and a groan, rose into the air like the lid of a trunk, pivoting on the edge farthest from us.

For one instant, hardly a second it seemed, the flaring lights, the banquet table, and the revelers around it, were plainly visible. The next instant all the lights were put out, and everything completely drenched down, by the flood of water.

Then we heard another whistle, somebody in the girl's play-ground said "Back, Dobbin!" and the shed descended quickly to its former position on the ground.

Yells and exclamations of every conceivable kind were heard inside, and there seemed to be a general rush for the door. But it was securely fastened. While they were throwing themselves against it, and the goat was heard trying to bunt off a board from the side of the lodge, the shadowy forms of a score of boys who seemed to come from nowhere, joined by a dozen who jumped down from the fence, ran up to the scene of the trouble. As they arrived in front of the lodge which had now become a prison-house, a voice that could not be wholly disguised by the trumpet it spoke through, cried:

"Three cheers for the Jolly Jing Jangs!"

The cheers were given with a will, so that for the moment they drowned the tumult inside. Then, as the board which the goat had been bunting at burst off, these mysterious personages vanished as quickly and silently as they had appeared. The one who carried the trumpet leaped over the fence into the girl's play-ground, and then the team trotted away, carrying two riders.

The firemen were bursting with laughter, and as Meech and Fred Vance came first through the hole in the side of the lodge, the foreman held his lantern up to their faces and gravely inquired if they had any insurance.

I never knew whether the foreman really thought the shed was on fire, when he first saw it, or whether he was half in the secret.

Next morning Monkey Roe was heard humming a new song, about "Three Blue Jays that got caught in a shower." Other boys soon learned it, and in a few days half the school were singing it, some knowingly, and some ignorantly. The J. J. J's did indeed look blue enough, and every now and then an Anti-Secret boy would approach one of them, brush down his sleeve softly, and say:

"That looks like a new coat. Have you wet it yet?"

It was more than such an organization could stand. I believe the society never held another meeting; at all events, it soon went to pieces. The Roe dynasty was re-established, the majesty of legitimate monarchy being thus vindicated, and thenceforth Eliphalet Meech reigned over a divided kingdom.

TEMPERANCE.

DISASTROUS EFFECTS OF PROHIBITION IN ATLANTA.

Prohibition took effect in the city of Atlanta, July 1. Just listen to the visible effects it has had on the business interests of the city. The present Mayor of the city writes us: "All kinds of business are, I think, better than they were a year ago, *except the whisky business.*" Mr. W. H. Haygood, a leading real estate agent, says: "During the past few months there have been more houses sold on the installment plan than ever before during the same time." Col. John D. Grant and Mr. Chas. E. Brayton, two of the wealthiest men in the city, are mourning over the fact that where last year their houses stood empty, they are now filled with tenants. "Plasterers and paper hangers report more business in fixing-up small houses than ever before." The Chess-Carley Co., wholesale dealers in oils, and the merchants and dealers in provisions invariably answer that their sales are improving, writes Col. G. W. Adair. One stricken groceryman adds: "My business has increased 100 per cent in the last year;" while the large dry goods firm of Draper, Moore & Co., writes: "More improvements, both in the number and amount, are in progress and preparation in Atlanta *right now* than in Savannah, Augusta, Macon, Columbus and Rome—the five largest cities in Georgia." This is awful—for the whisky men.—*Ex.*

RUM IN POLITICS.

What have the seven thousand saloons of New York City done for her? They have fastened upon her citizens the most shamefully corrupt government ever endured by a community indulging in the illusion that it was free; they have almost made it impossible for an honest, educated man to touch local politics, much less take office; the have degraded the conduct of public affairs to their own low level; they have brutalized every institution they have had to do with; they have perverted and spoiled the democratic system, making a hissing and a reproach of American citizenship and the suffrage, establishing political shambles, pandering to the worst vices of the worst classes, defiling every thing decent and pure with their ribald scoffing, and producing at intervals, as proof of their quality, tendencies and power, such abominable scandals as that of the Tweed Ring, or the more recent sale of votes in the Board of Aldermen. But evil as are the results of the combination between the saloon and the politicians, it is not just to hold the latter responsible for all the mischief they cause. In truth, they are the result of conditions which could not produce any thing better, and it is unreasonable to blame the product while refusing to interfere with the generating agencies. The saloon is an arrangement for the maintenance and propagation of the worst vice with which humanity is afflicted; a vice which destroys every elevating influence, kills shame, manhood, ambition, family affection, honor, all that makes life worth living; a vice which fosters brutality, self-indulgence, and all the train of ignoble and degrading passions and inclinations. Now, the purpose and intent of the saloon being what it is, the developments noted are simply what ought to have been expected when so large a share in the government of the country was permitted to be seized by this sinister agency. The American system of government is theoretically sound. The means of education are accessible to all. But when our children have passed through the public schools and enter into active life, if they wish to take part in public affairs they must descend to the saloon for instruction in politics, and in the same institution the foreign immigrants must graduate before they can exercise the right of citizenship. These are our political schools, in fact, and they give the tone to our politics, city, State and National. The candidate for office finds it indispensable to "make himself solid with" the rum power. He must buy the favor of the saloon-keepers. He must frequent these places and flatter the vanity of those who gather there. Through them he must obtain the votes of the idle, the vicious, the criminal classes. He must become familiar with all the ward "strikers" and loafers. He must be represented at the caucuses which are always held where drink abounds. He must defer to the views of men of the lowest intelligence. He must subscribe to platforms drawn up by demagogues and time-servers. Is it any wonder that self-respecting men so often shrink from these ordeals, and prefer the obscurity of private life to a political career demanding such sacrifice and such debasement? The foreigner who lands in this country obtains the first ideas of its governmental system from the saloon. There he is introduced to the lowest intrigues of factional conflicts. There he is taught that the chief end and aim of politics is to make as much as possible for the "workers." There he is enlisted into one or the other of the great organizations which have reduced party politics to periodical battles for plunder, to contests for the opportunity to misgovern. There he learns that honor and principle are simply "molasses to catch flies," as a notorious politician once expressed it. There he is made to understand that he is not expected to think for himself, but that he must obey implicitly the party mandates, reverence the saloon-keepers of his ward, submit himself humbly to his "boss," and on election day be thankful that he can sell his vote for a couple of dollars or a debauch on bad whisky. This is no fanciful picture. There is not a considerable city in the United States in which purchased votes are not cast by the thousand at every important election, and these votes are almost invariably bought and paid for in and through the saloon.—*George Frederic Parsons, in Atlantic Monthly.*

Governor Larabee has offered $5,000 reward for the arrest and conviction of the murderer of the Rev. George C. Haddock. His temperance friends are raising a fund for the support of his family.

Writs of injunction against thirty-nine saloon keepers of Sioux City, Iowa, have been granted by Judge Lewis. Original notices were also being prepared and would be served on all interested property owners as soon as possible.

At the recent Republican convention of the eighth senatorial district of Illinois, twenty-two white ribbon women attended the convention, and presented a protest against the nomination of any man for representative who was known to be disloyal to temperance, and whose character was at all questionable, and requesting them to nominate men loyal to temperance. A strong temperance resolution was passed, after spirited debate, and Mr. Partridge and Mr. Fuller were nominated for representatives, both making remarks which gave no uncertain sound on the temperance question. The gentlemen thanked the ladies for their attendance.

RELIGIOUS NEWS.

—The annual meeting of the American Missionary Association will be held in New Haven, Conn., Oct. 19-21.

—The American Board of Commissioners for Foreign Missions meets this year in Des Moines, Iowa, during the first week in October.

—The National Council of Congregational churches meets next month in the Union Park church, Rev. Dr. Noble, pastor.

—Rev. R. N. West and wife, missionaries in the employ of the Woman's Missionary Society of the United Brethren church, left last week for their field of work in Africa. A farewell meeting was given them in Summit Street church, Dayton, on the Sabbath evening before their departure. They go to Bompeh, West Africa.

—The Synod of the Dutch Reformed church, recently in session in Grand Rapids, Mich., has condemned the Knights of Labor and forbidden members of the church from joining them.

—The real estate belonging to Trinity church, New York, is worth about $6,000,000, and the annual income of the parish is about $555,000. This is used to support seven churches under the rector, three or four of which are free, with eighteen clergymen and a musical staff of over 100; and its grants to twenty other churches and to charitable institutions exceed over $100,000 a year.

—Rev. Dr. J. L. Withrow, of Boston,has declined the call of the Third Presbyterian church of Chicago. Dr. Withrow remains to combat the growth of what he deems an unorthodox and dangerous doctrine among a strong minority of New England Congregationalists, known as the doctrine of post mortem probation.

—The Detroit Methodist Episcopal Conference closed its session at Adrian, Mich.,Tuesday last. The members placed themselves on record as opposed to all liquor laws that did not suppress the saloons.

—The Swedish Mission Association of the United States closed its sessions at Rockford,Ill.,Wednesday, electing the Rev. C. A. Bjork, of Chicago, President. The Rev. C. M. Youngquist, of Chicago, was chosen treasurer.

—The regular term of the Chicago Theological Seminary, Congregational, commenced Wednesday afternoon with chapel exercises in the Carpenter Chapel. It is expected that fully 100 students will attend the coming year.

—The general annual conference of the German M. E. church for the States of Ohio, Michigan, Illinois, Kentucky, Indiana, and West Virginia began its sessions at Indianapolis, Ind., Tuesday evening, Sept. 7th.

—Self-support by converts is a duty not at once perceived. Dr. Gordon mentions that in India the missionaries were perplexed by the disposition of the native Christians to depend on the mission for employment and sustenance. In the paper which represents the Cremorne work in New York City it is definitely stated that the mission cannot be held responsible for the temporal wants of such as are brought to Christ in it, showing that the Hindu and the American heart is the same.

—The United Presbyterian Theological Seminaries of Alleghany and Xenia are reported as opening this fall with an unusually large number of new students.

—The General Conference of the Free Methodist church will convene at Coopersville, Michigan, on Wednesday, Oct. 13, 1886, at 2 o'clock P. M. Arrangements are being made for reduced fare to and from Chicago.

—Of the eighteen or twenty members of the Chinese Y. M. C. A. connected with the Chinese mission of the Third Presbyterian church, Chicago, nine are already engaged in studies preparatory to missionary work among their countrymen, and more are to follow.

—Rev. T. S. LaDue, of Oregon, one of the ablest preachers and most faithful men in the Free Methodist church, is said to be consumptive and probably near the end of his ministerial labors. He is with friends in Minnesota on his way to the General Conference of his church in Michigan.

—The will of the late Pierpont B. Foster of New Haven bequeaths $5,000 apiece to the General Hospital Society of Connecticut, the Young Men's Christian Association, the Young Women's Christian Association, New Haven Orphan Asylum, the Home of the Friendless at New Haven, the United Workers, and the New Haven Gospel Union.

—Twelve United Presbyterian missionaries for the foreign field sailed for their destination on Wednesday, the 15th inst.,from Philadelphia. The number sent out upon this occasion was greater than were ever sent at any one time. They are Dr. J. S. Barr and wife, J. R. Alexander and wife, and Misses McCahan and Strang returning to the field, and Misses Corbet, Given, Brown, White, M. D., Wilson and Strang, new missionaries. A reception was given them by the ladies' Missionary Society of Philadelphia, on Tuesday afternoon, and by the Second U.P. Congregation, Dr. Dales, pastor, in the evening.

—The ministers of Allegheny City, Pa., held a special meeting Friday night and adopted measures to prevent the glove fight between Sullivan and Hearld, which has been authorized by the Mayor of Pittsburg. As a last resort they will go into court and petition that the men be enjoined from fighting.

—Pastor Seguin, of the Van Buren street mission in this city, is so encouraged in his work that he has arranged, in connection with Benjamin Bowbeer, of of the "Gospel Army," to open a mission on South Clark street with the hope to extend the work to several other localities. The Gospel army headquarters in this country are in Toronto, and Rev. Mr. Baxter of the *Christian Witness*, London, is its head. At these missions the brethren mean to be faithful against every form of evil, the lodge included, and all Christians wish them the good success due to their efforts.

—When the Rev. Geo. Brown went in New Britain, five years ago, to found a Wesleyan Mission in that unknown land, he went to a race of savages, who attacked and killed some of his South Sea teachers, and warred against one another. Recently, on Mr. Brown's leaving the island 500 of the natives gathered to show their esteem for him and to load him with presents. There are some 30 converts, and tribes which formerly were deadly foes now live in peace. Mr. Brown has explored some 300 miles of the coast and has crossed New Ireland twice.

—The Baptist church has received the following bequests from a banker in Detroit, Lorenzo B. Austin: American Baptist Missionary Union, $5,000; Baptist Theological School at Onzole, India, $1,500; American Baptist Home Missionary Society, $3,000; American and Foreign Bible Society, $1,000; to be used in distributing Bibles in the Southern States, etc., $500; Denison University, Granville, Ohio, $2,000; and to the Baptist churches which he formerly attended in Akron and Middleburg, Ohio, $4,000.

—The receipts of the American Board for the year now closed are, from donations, $384,247, as against $387,013 the preceding year; from legacies, $107,190, as against $121,478, being a total of $491,438 this year, $508,491 last year. It will be seen that of this $17,000 falling off, $14,000 is in the legacies, always an uncertain quantity. There is to be placed against the remaining $3,000, the fact that the donations of last year were swelled at the last moment by an extraordinary gift from Dr. Cheever of $19,000. From all which it appears the regular gifts from the churches are an increase on those of the preceding year.

—D. L. Moody spent September 5 in Keene, where five special services were held, one on Saturday evening and four on Sunday. City Hall was opened and was filled to overflowing. Prof. and Mrs. Towner conducted the singing. At the close of the afternoon service thirty-three persons expressed a desire to become Christians, and nearly half that number gave a similar expression in the evening.

—The Chinese *Record* tells us of a whole town in China adopting Christianity. In the suburbs was a missionary chapel in charge of a native helper. Last summer the people became angry with all foreigners on account of the trouble between France and China, but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian teacher besought them to come to the true God, who could hear their prayers and save them. They listened to him in their despair, and united with him in asking God to stay the plague, and the plague was stayed *that day*. The people held a conference, and as a town they decided to accept the new religion and worship the God who heard their prayers.

—At the recent international Congress of the Salvation Army, held in London, it was stated that there are 1,552 corps and 3,602 officers. Twenty-eight thousand, two hundred weekly, and 1,466,400 yearly services are held. The newspaper of the army is printed in nineteen different languages, and the Salvation banner waves in nineteen different countries and colonies.

—A great grandson of William Carey,the pioneer Indian missionary, son of J. S. Carey, Esq., of Tiverton, England, has been appointed by the English Baptist Missionary Society to the charge of the mission station at Howrah, near Calcutta. He is the third William Carey, now living, who has devoted himself to Indian missions. "Instead of the fathers shall be the children."

—The Japanese have so high an appreciation of Christian morals that when they secure foreign teachers for their high schools they try to get Christian teachers.

—The latest reports from the Corean Mission of the Scottish United Presbyterian church, on the border of Northern Corea, state that a hundred men and boys have been baptized, and the work is rapidly spreading.

—The Independent Presbyterian church of Savannah, Ga., has been independent from the start. It received a grant of land from George II. in 1756, and now owns a magnificent church property in the center of the city, consisting of a church building of granite erected in 1817, and costing $100,000; a parsonage, costing $17,500; and a lecture-room, which cost about $35,000, and is the architectural gem of the city. It owns, in addition, endowment property valued at $70,000.

MICHIGAN STATE HOLINESS CONVENTION.

The annual meeting of the Michigan State Holiness Association was held at Dutton, Mich., a little village about ten miles from Grand Rapids, lasting from the 14th to the 17th of September. The meeting was conducted by brethren S. B. Shaw, Samuel Shirk, and T. H. Goodrich and sister L. A. Mains. The meetings were much blessed of God. The Spirit of the Master was manifested all through the convention. A number were sanctified and one or two saved. Deep conviction is fastened on the people, and we pray that the seed sown will bring forth much fruit for the Master. This work is doing much good in uniting the hearts of Christians in different denominations, and in bringing them to a nearer relationship with Jesus.. The Holiness School is in a flourishing condition. God is with us and provides for us. It is conducted entirely on the faith line. Both the school and association are thoroughly anti-secret. Let all the readers of the *Cynosure* pray for us. M. SPITZ.

NOTICES.

MICHIGAN STATE MEETING.

The Michigan Christian Association will hold its semi-annual convention at South Locke, Ingham county, Michigan, commencing Tuesday evening, October 12, 1886, at 7 o'clock, in the Wesleyan church.

Pres. C. A. Blanchard, of Wheaton College, and J. P. Stoddard, of Chicago, are expecting to be present. Let everybody keep this notice in mind, and prepare to attend. Trains will be met all day Tuesday. Parties wishing to be met later must write. Coming from the west, leave train at Williamston; from the east, leave train at Webberville. Conveyances in readiness at each place. Entertainment free. H. A. DAY, *Sec'y.*

WISCONSIN.

It is expected that the annual meeting of the Wisconsin Christian Association, opposed to secret societies and other evils, will be held in Waupun, Wis., beginning Tuesday eve, Oct 19, and holding over the 20th and 21st. It is very important that there shall be an attendance as large as possible from abroad. Friends in Waupun and vicinity will work hard to make the meeting a success, and to entertain all delegates. Make up your minds, friends, that you cannot afford to stay away. Yours for the cause. J. F. BROWNE.

NEW HAMPSHIRE CONVENTION.

The tenth annual meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm street, Manchester, Oct. 23, 24, 25, commencing Saturday at 2 o'clock, P. M., and closing with the Monday evening service. We are to meet in the largest city of our State, by a most cordial invitation, and with every prospect of a successful convention. General Agent Rev. J. P. Stoddard, has expressed a favorable intention of being at the meeting. One session will be given to the W. C. T. U., and Miss E E. Flagg, of Wellesley, Mass., Miss Annie M. Ray, City Missionary of Manchester, Mrs. A. A. P. Caverly of Strafford, and Mrs. L. E. Saulpaugh of Goffstown, are expected to speak. Pres. Rev. Isaac Hyatt of Gilford Village will give the opening address. Rev. Henry J. Pierson, Evangelist of Boston, will conduct the devotional services. We shall be glad to greet friends from all the New England States. A full programme will be published at the earliest moment. Let much prayer be made that the blessing of the Lord may rest upon the meetings.

S. C. KIMBALL, *Secretary.*

LODGE NOTES.

The five Page county (Iowa) lodges have a membership in the aggregate of 240. During the last year one initiate was received only. Three raised, five received from other lodges, three reinstated. Making in all twelve added, provided none have been counted twice. Meanwhile thirteen took their demits and three died. A net loss to the fraternity of four members in the county. The Clarinda lodge was the only one receiving an initiate. The Grand Lodge report shows the disbursement of $100 for the relief of widows and orphans by the Grand Lodge during the last year. The lucky widow was the wife of a Past Grand Master. The total receipts by the Grand Lodge during the time were $34,700. A charitable institution is it?—*Western Crank.*

"My dear," said a young wife to her husband, who had already fallen into the habit of going to the lodge in the evenings, and who was just preparing to go out, "I am going up the street to see the superintendent of mails at the postoffice." "Ah! on what business, may I enquire?" "Well, I want to see if he can give me any advice about getting in an habitually late male on time." The husband blushed, looked foolish, and said he guessed he wouldn't go to the lodge.—*Ex.*

A secret organization for the sole purpose of purifying the politics of Pittsburg and Allegheny City has been formed. The organization includes over seven hundred business and professional men of the two cities, and it is the intention not to take active part in any political fight until the membership has reached 10,000.

The Knights of Labor, Labor Union, and other workingmen's associations at St. Louis will combine and nominate a full city, Congressional and legislative ticket.

Knights of Labor of the Third Virginia district Friday night nominated William H. Mullen, member of the National Executive Committee of the Knights, for Congress.

The British Trades Union Congress at Hull, England, Sept. 7, resolved to urge the government to increase the number of factory inspectors. The resolution says that the various acts passed for the benefit of the working men and women of Great Britain are becoming a dead letter and will become practically obsolete unless their operation could be more closely supervised.

The trouble between the striking union brewers of St. Louis and their former employes has taken an interesting turn, and the union men find it difficult to supply the demand for beer which is not boycotted by some one or other. The union has boycotted beer brewed by the firms against which they are striking, and the latter refuse to sell to the saloons who sympathize with the strikers.

"Ineffable Temple of Honor" is the name of a new temperance order recently organized in Florida by Dr. Stephen Fish, who wrote its rituals and gave it its name and inspiration. In order to have a stronger pledge and more binding obligations than those of the present temperance orders, a new organization was formed with obligations as binding as the Masonic.

Elizabeth Rodgers has been appointed Master Workman of District Assembly No. 24, Knights of Labor, at Chicago, to succeed J. B. Murphy, deceased. She is the wife of George Rodgers, a labor agitator, who holds a position under the city government of Chicago. She is 39 years of age, and has had eleven children, eight of whom are living.

Grand Lecturer A. A. Carlton, of the Knights of Labor, whose home is in Massachusetts, regards the coming convention at Richmond as the most important ever held by the knights. There is a more conservative feeling among the leaders of the order than there has been before, and this he thinks will have a good effect on the convention.

Lawrence H. Ripley, of Holly, Mich., nominee of the Democrats of the Sixth congressional district, is a member of the Masonic lodge and chapter at Holly and of the Knight Templar Commandry at Fentonville. He is also a member of the G. A. R.

The committee of the grand lodge of the colored Masons of the jurisdiction comprising the States of Nebraska, Kansas, Iowa and Missouri, appointed at the recent session at Springfield, Mo., to locate the building to be erected for grand lodge purposes, are expected to report soon.

The three Knights of Labor on trial in St. Louis on the charge of conspiring to injure the Missouri Pacific Railroad Company's property were acquitted.

BUSINESS.

SPECIMEN NUMBERS.—For ten cents we will send the *Christian Cynosure* for *five weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends five copies of the *Cynosure*?

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month	$ .15	One year	$1.50
Two months	.25	*Two years	3.00
Four months	.50	*Three years	4 50
Six months	.75	*Four years	6.00
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*To any one who will renew their subscription for two years twenty cents worth of any of our publications will be sent, or forty cents worth for three years, or sixty cents worth for four years, or eighty cents worth for five years. The renewal of your subscription for several years at a time will benefit you some, but the cause more. Try it!

PLEASE BE PROMPT in paying for your papers. It costs the reform and its friends many dollars every year to send notices that subscriptions have expired, that arrears are due. Five cents is not a large sum by itself, but when it is multiplied by hundreds and thousands, the amount lost to the cause is realized to be great. Can you not inaugurate a reform in this matter, and renew a little before your subscription expires, and if in arrears pay up at once? Would it not be a good thing to do?

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 13 to Sept. 18 inclusive:

A Dresser, E R Bollinger, Miss E Fahs, W Palmer, C K Green, W Whittemore, J H Sloan, H Ford, H A Day, H T Cheever, G T Dinmar, S P Marshall, J J Jones, H G Hanson, L Wing, A S Mellgren, D Marshall, Rev T Helvey, L B Lathrop, D D Beal, G H Hemingway.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure*. It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Ridcr, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips, Susannah G Reed, Lemuel Lester, W O Percival, Prof E Whipple, A G Laird, Prof H A Fischer, L Woodruff, L M Sampson, H Wykhuysen, P Bacon, H Preston, Rev J P Rogers, J Brandt, J A Austin, Mrs S H Nutting, D Hyde, Mrs M W Bingham, L E Lincoln, Rev. Wm. Leuty, J. Rutty

Not reported before: O. C. Blanchard, $5.00; H. G. Hanson, $3.50.

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On all the points named they differ radically from those which prevail in the organization of society. Either they are true or false. It is a curious fact that all of them have been stigmatized as crazy, and yet nearly all of them have been for some years steadily gaining the adherence of men of intellectual ability.—*Times.*
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HOME HINTS.

LIME WATER.

The housekeeper should never be without a bottle of limewater in the house. To have it always ready and in good order, with little expense, place in a tall quart bottle of any kind a gill or so of good lime just slacked with water. Then fill the bottle with rain or other *pure* water, and allow it to stand quietly, well corked. The lime will settle, leaving clear lime water at the top. Pour this off gently, as wanted, adding more water as needed. Lime water, even when closely corked, often deteriorates; the carbonic acid in the air unites with the lime and settles as an insoluble carbonate on the sides of the bottle, which is nearly impossible to remove. This will spoil the bottle for any other use. Therefore select one from the store room which is not valued, but which has a good tight cover. A wide mouthed bottle is preferable.

The lime should be removed and fresh put in once a year or so, unless kept very tightly corked. A pint of cold water dissolves less than ten grains of lime, and warm water still less. The uses to which lime water may be put are innumerable. If good milk disagrees with a child or a grown person, three or four tablespoonfuls of lime water added to a pint of it will usually help digestion and prevent flatulence; it also counteracts pain from wind in the stomach caused by eating acid fruits. Over eating of candies and other sweets will sometimes cause acidity, for which this is a sovereign remedy.

A tablespoonful for a child two years old to a gill or more for an adult is an ordinary dose, while considerable will have no bad results; in fact, it is a simple anti-acid and slightly tonic. A small quantity put into a mug with the water for cleaning the teeth will harden the gums and prevent soft decay, which is a serious evil which many desire to avert. For burns and scalds, to two parts of linseed oil add one part of lime water, and apply with soft linen.—*American Cultivator.*

CURATIVE PROPERTIES OF CELERY.—An English writer proclaims cooked celery as a cure for rheumatism, which it certainly will not harm if it fails to cure. We read as follows: "Celery, cooked, is a very fine dish, both as nutriment and a purifier of the blood. I will not enumerate the marvelous cures I have made with celery, for fear the medical men should, like corn dealers, attempt to worry me. Let me fearlessly say that rheumatism is impossible on such a diet. Plain, let me say, cold or damp never produces rheumatism, but simply develops it. The acid blood is the primary cause and the sustaining power of the evil. While the blood is alkaline there can be no rheumatism, and equally no gout. I must return to cooked celery. Cut the celery into inch pieces, and boil in water until soft. No water must be poured away unless drank by the invalid. Then take new milk, slightly thicken with flour, and flavor with nutmeg; warm with the celery in the saucepan; serve up with diamonds of toasted bread around the dish, and eat with potatoes.

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Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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FARM NOTES.

STORING VEGETABLES FOR WINTER USE.

It matters not how much skill or care has been bestowed upon a crop of vegetables for winter use; unless they are properly stored, we may rest assured that they will not prove satisfactory in all respects. It is customary with most persons to place all their vegetables in heaps on the cellar floor; and the result is that they are found to be wilted, tough, and inferior in quality, to say nothing of the great loss sustained by the ones on the outside of the heap becoming dried up, and thus rendered entirely useless.

Where vegetables are grown on a limited scale, or by amateurs, I think it preferable to store them in barrels or boxes; not only do they keep better, but the cellar is given a much neater appearance. The best plan for keeping vegetables intended for winter use, is to place them in a dry, cool, frost-proof cellar, where a low temperature can be maintained. The best material to use for packing is clean sand, like that used for building purposes. In packing, let the box or barrel be about one-third filled with the roots; then fill with enough sand to cover all, and continue in this manner until the entire box or barrel is filled.

Do not become impatient and take up all of your vegetables on the approach of the first light frost. Nothing is gained by so doing, and it is always best to let them remain outside as long as possible. In this vicinity it is time enough to commence about the first week in November; so, with these few remarks, I will endeavor to offer a few suggestions as to the proper storing of some of the principal garden vegetables, and would here remark that all of them should be gathered and stored in dry, pleasant weather, and not when wet or damp.

Beets and radishes should be taken up early in November. Take them up carefully, so as not to injure or mutilate the roots in the least, as this will materially injure their keeping qualities, and it also injures the cooking qualities of beets. Carefully remove all decayed leaves, and trim the others to within an inch of the roots, and store in sand in boxes or barrels.

Cabbage should be pulled up by the roots, turned upside down, placed close together in rows, and covered up to the roots with earth, in the form of the letter V. inverted. When wanted for use they can be easily obtained, and it is well to remove a dozen or so to the cellar at a time, so that they can be readily procured when wanted. In the cellar they do best placed in boxes, with damp sphagnum moss around their stalks.

Carrots and turnips may be treated as advised for beets; or, if they are grown in quantity they can be stored and brought inside, as advised for cabbage. They should, however, be placed in conical heaps, and covered with about a foot or more of earth, according to the situation and exposure of the heap.

Horseradish and parsnips can be taken up and stored in heaps outside, as recommended for carrots, and, if desired, a portion of the crop may be allowed to remain in the ground for spring use, and should then be dug as early as possible. As these roots are perfectly hardy, they are usually gathered last.

Onions should be placed in a dry, cool situation where they are not likely to freeze. If, by any chance they do, do not handle them when frozen, and they will not be injured in the least.

Potatoes can be easily preserved by placing them in barrels in any dry, cool frost proof cellar.

Jerusalem artichokes salsify and scorzonera may be treated precisely as parsnips.

Pumpkins and squashes should be carefully gathered before frost, with a portion of the stem adhering, and placed in any dry, cool situation; but on no account permit them to freeze.—*Charles E. Parnell, in "Ladies' Floral Cabinet.*

MOVING TREES IN THE FALL.

In order to get the benefit of time, which is so necessary in the healing of wounds, as well as for the production of new roots, the trees should be taken up from the nursery rows in the fall, and then heeled-in, burying the roots so deep that they will be beyond the reach of frost during the winter months. In such a position, the healing process will proceed slowly, but surely, and by the time the frost is out of the ground in spring, the roots on carefully heeled-in, or buried trees, will have commenced to throw out new rootlets, and when placed in their final position, they will push earlier and more vigorously than trees taken up from the nursery in spring.

A rather dry place should be selected for burying the roots of trees, because, if water settles about their roots, it will retard, if it does not entirely prevent the healing of wounds. It is well to cover about one-half the stems, from the roots upward; the remainder may be protected with evergreen boughs, or coarse bog-hay or some similar material. Straw should never be used for this purpose if it can be avoided, because it is certain to attract mice. Soft-wooded trees, like the magnolias, tulip, papaw, and lindens, require more protection when heeled-in in the fall, than the hard-wooded kinds, and whenever practicable, they should be kept in cool cellars.—*American Agriculturist.*

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NEWS OF THE WEEK.

COUNTRY.

Dr. De Wolf furnishes the following figures as to the death-rate in Chicago per 1,000 inhabitants, showing a gradual decrease: 1881, 26; 1882, 23; 1883, 20; 1884, 19; 1885, 18.

At Geneva, Ill., Miss Buckmeyer, 53 years old, was strangled to death by unknown persons, who then fired her dwelling, which was entirely consumed. In the ruins was found $246 in gold. The murderers have not been apprehended.

Acting Secretary of the Treasury Fairchild issued a call Wednesday afternoon for $15,000,000 of 3 per cent bonds.

Fifty-three liquor dealers have been indicted at Providence, R. I., for maintaining liquor nuisances.

In the twenty-four hours ending Thursday there were twenty-eight deaths from cholera in Italy, and sixty-three new cases are reported.

A large section of the bank of the Wabash and Erie Canal, six miles from Wabash, Ind., was blown up Tuesday morning by some unknown parties. A huge gap was made through which the water poured.

In a curve near Silver Creek, N. J., Tuesday forenoon, an excursion train and a freight train came in collision, the smoking car being telescoped by the baggage car. Nineteen persons were killed and mangled in a shocking manner, and fifteen others more or less seriously wounded. The fireman and engineers saved their lives by jumping from the locomotives.

Pink-eye has made its appearance in Shelby county, Ill., and many horses have died of the malady. It is rapidly spreading, and nothing can be done to stop its progress.

According to the Cincinnati *Price Current* the yield of corn this year will be about 1,586,000,000 bushels, or 350,000,000 bushels less than the official returns for 1885.

Seven governors of States and representatives of three others met Friday at Philadelphia to arrange for the celebration of the centennial anniversary of the promulgation of the National Constitution, which will take place Sept. 17, 1887.

A fallen tree wrecked a Cincinnati, Wabash and Michigah passenger train south of Marion, Ind., Thursday night, two coaches being ditched. All the passengers escaped serious injuries.

Saturday there arrived in Chicago on a special car from the City of Mexico a large party of Mexicans, who come to this country representing various industries of Mexico. They go direct to Boston. They will inaugurate, during their trip through this country, what they term the "Aztec Fair."

Captain Duggal, Tenth Infantry, who has been operating in the field against the Apaches all summer, has been ordered with his command to Fort Bliss. This removal shows that the military authorities consider the Indian troubles over, and that the presence of troops on that account is no longer needed in New Mexico and Arizona.

The total amount subscribed to the fund donated to the sufferers at the riot on haymarket square the night of May 4 last was $70,361. This sum has been disbursed among the relatives of the murdered officers and those who were so injured as to incapacitate them for duty.

Julius Baum & Co., wholesale clothiers at San Francisco, made assignments Friday, with liabilities estimated at between $750,000 and $1,000,000. The disaster caused the greatest surprise among business men.

A large rock called Bald Rock overhung on the mountain side the dwelling of Leslie Cummins, in Jackson county, W. Va., the stone weighing hundreds of tons, became detached and rolled down the mountain, crushing the barn and killing four or five horses and mules, passed over the stable, and struck the two story frame dwelling, crushing its largest timbers into kindling wood and killing one of Cummins' sons, and a hired man. Mr. Cummins and his wife, with two small children, were thrown from the bed and hurled thirty feet to the right of the track of the stone avalance and badly injured. The children will probably die from their injuries.

The Maine election on the 13th was a Republican victory, although the majorities of the party were seriously cut down. Bodwell, the candidate for Governor, has a plurality of some 10,000.

At the election Monday, at Winchester, Va., the Prohibitionists carried every ward in the city, and elected their ticket.

By a cave in the Mervine Colliery, near Scranton, Penn., Monday morning several men were buried. One was rescued. Others were cut and bruised, but some nine men remain in the shaft, with no hope of their being rescued.

FOREIGN.

Minister Denby, at Pekin, notified the State Department, Washington, of outrages pepetrated on Americans by the Chinese at Kwai Ping, and Chim King. The mission houses were looted and burned, and the inmates barely escaped.

The Bulgarian Sobranje resolved last Thursday, after much opposition, to send a telegram to the Czar saying Bulgarians would pray to the Almighty to grant him long and happy life, and laying at the Czar's feet the devotion and fidelity of the Bulgarian people. The hope is also expressed that the friendly relations between Bulgaria and Russia will be resumed, and that the Czar will defend the Bulgarians in their aspirations for union and independence.

The Sobranje resolved to prolong the state of siege in Bulgaria; also to court-martial eighteen officers inculpated in kidnapping Prince Alexander, in order to restore the discipline and morale of the army

The suspension bridge over the Ostrawitza river, in the town of Ostrau, in Moravia, collapsed Wednesday while a squadrons of uhlans were riding across. The uhlans and a number of spectators who were on the bridge watching the soldiers, were all precipitated into the river. Seven persons were instantly killed, and many were seriously injured.

The Parnell Land bill as redrafted, provides that eviction of tenants shall be suspended on payment of one-half the rent due. Mr. Gladstone will support the measure on his return from the continent. A great struggle is expected, and it is estimated that the bill can scarcely escape defeat by a great majority. The coming winter is predicted as the worst for Ireland since 1879.

It is expected that the formal exchange of the copies of the extradition treaty between the United States and Japan will soon be announced from Tokia, and that its promulgation by the two governments will take place immediately thereafter. This treaty was ratified by the United States Senate on the 21st of last June, but the Senate made some minor amendments in its text which rendered it necessary that the document should be again submitted to the Japan authorities.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		73⅝
No. 3		68
Winter No 2		74½
Corn—No. 2		37¾
Oats—No.2	25¼	28⅛
Rye—No. 2		45½
Bran per ton	8 75	9 00
Flour	2 00	@ 5 00
Hay—Timothy	8 50	@10 75
Mess pork per bbl		9 87
Butter, medium to best	10	@ 24
Cheese	03	@ 08
Beans	75	@ 1 50
Eggs		17
Seeds—Timothy	1 70	@ 1 86
Flax	1 08	1 09
Broom corn	03	@ 06½
Potatoes	40	@ 70
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@ 28
Cattle—Choice to extra	4 50	@ 5 50
Common to good	2 25	@ 4 30
Hogs	3 25	@ 5 05
Sheep	1 75	@ 3 50

NEW YORK.

Flour	3 20	@ 5 50
Wheat—Winter	86	@ 90
Spring	80	@ 85
Corn	46	@ 49
Oats	32	@ 40
Mess Pork	10 75	11 75
Eggs		19
Butter	10	25
Wool	13	37

KANSAS CITY.

Cattle	1 50	@ 4 00
Hogs	2 75	@ 4 80
Sheep	1 50	@ 3 00

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Fresno, California, is a bustling little town about half way down the State from San Francisco to Los Angeles. It would hardly be supposed that the wheat farmers thereabout have any alarm from the prospective emptying of the crowded provinces of southern China upon the Pacific coast, according to the prophecy of O'Donnell and Ravlin, yet it is reported that in order to preserve the country an "American" party is to be formed in this far-away part of the San Joaquin Valley, which is to save the country by keeping out the Chinese. That is Irish not American. Call things by their right names.

While the Congregational pastors of this city were discussing "Our churches and the Temperance Cause" in their meeting last week, Rev. Mr. Gilbert, formerly of the *Advance*, but now representing the *Congregationalist*, remarked that every live church was bound to be a reform society and that any church which should seem indifferent to the evil of intemperance would stultify itself before the world. That was well said, and Dr. Gilbert's moral courage will yet more appear when he repeats the words, but saying "secret societies" instead of "intemperance."

But special attention is invited to Dr. Gilbert's further remark upon the name of the party which has taken the saloon fight most prominently into politics. Prohibition, he said, is not a winning name. It does not pleasantly coincide with the American instinct of liberty, and is particularly offensive to foreigners who come here for the sake of freedom strained as may be their old-world ideas of that boon. The word is too narrow, there should be a better. The name of the old Abolition party might have been a good one for a time in order to help crystalize a thought, a conviction; but a party with that name never would have won in this country. The Republican party came along with a banner that awakened no prejudice, that presently became instinct with glorious meaning. The criticism is fair, as we believe Gov. St. John himself will confess. And since the great army of rum-sellers and rum-makers, brewers, distillers and what not are quite uniformly foreigners, what better name can be suggested for a party which would have rights of the King of kings confessed, and the American home protected from every subtle foe, than AMERICAN?

The anti-Chinese rioters have professed to excuse their cruelties, which were charged with preventing all religious access to their victims, by pointing a scornful finger at the small number of Chinese converts. They are largely to blame for this meager result, and the United States official reports are now setting to their account the troubles beginning to be visited upon American missionaries in China. Minister Deuby, at Pekin, writes of the last assault upon the Methodist Episcopal Mission Hospital at Chung King, June 6, "It grew, as all our evils in China do, out of troubles in the United States." At this place the mob broke down the hospital gates, and wounded, by stoning, a lady connected with the institution. On the 19th of June the mob destroyed the mission property at Chung King. A month before outrages were perpetrated upon Rev. A. A. Fulton and his wife and Miss Mary Fulton, of the American Presbyterian mission at Kwai Ping. Placards appeared on the walls declaring that "foreign devils" must go in three days (language borrowed from this side the Pacific). The mission buildings were looted and burned and the missionaries were driven to Canton. The Chinese authorities were indifferent about the massacres at Rock Spring and Seattle; they manifest as little regard for the protests of our representatives against Chinese mobs.

The dreaded cattle plague has broken out again in the vicinity of Chicago—this time in the proper place, the distillery sheds. The State authorities and the immense stock interests of Chicago are alarmed, one for the herds that sprinkle our generous Illinois pastures, the other for the vast trade in preserved beef. It has been determined that 3,000 cattle in the infected quarters shall be killed and the disease stamped out. Their investigations show that most of these 3,000 cattle are fed on distillery slop for milk or for beef. Large canning establishments get their swill fed beef from these crowded, filthy, disease breeding stables, and milk dealers peddle the product of the swill for the innocent and unprotected babes of Chicago. Of course the whole cattle interest of the State must suffer, and the foreign market for Chicago canned goods will be uneasy, but so long as the infamous business of turning wholesome grain into filthy swill for cattle and accursed fiery poison for men we shall rejoice in such judgments of God upon the business, until righteousness shall prevail and the curse is removed. It is a pity the poor human beings who get the worst part of the distillery product are not taken into the account as well as the cattle.

The Knight Templar Masons were greatly provoked at the ordering of the clouds last week, by which their grand parade of lodge vanity and expensive man-millinery was stopped. Two days later the parade came off with a paltry 1,500 men in line, according to the report in the *Tribune* of this city. The papers are also full of reports of the slighted Chicago Masons, who found the rivalries of St. Louis stronger than the mystic tie of the lodge. There were parades and prize drills and banquets and receptions and the squandering of thousands of money as usual, and after the smoke has cleared away the inevitable wreck of morals upon wine and women will come to light.

The Odd-fellows were more fortunate in Boston. Their parade numbered some 9,000, and all was gay and festive with that part of the performance. But the military degree suffered from the jealousies of men suddenly exalted, in their own esteem, by grand titles, and a gay dress. The Patriarch's Militant, or in sober speech the young men who played at soldiering, were to have their drill contest; but the Eastern lodges learned that a Chicago company were sure of the prize, and broke up the arrangement. This was most wrath-provoking, as the Chicago men had spent some $10,000 or more in preparation for the event, and had beside got together the great excursion of 160 cars which ran all through the Sabbath toward Boston. The revenue of the Sovereign Grand Lodge of Odd-fellows was reported to be $613,000, while the total relief was in the usual proportion of about one-third—$247,000. The headquarters are to be removed from Baltimore to Columbus, Ohio, and there may be hereafter some improvement in this respect.

The spectacle of Monday must have struck the members of the Commons as one worthy of being remembered. The leader of the Irish party was the leader in the debate, and he was supported by the man who has been three times Prime Minister, and who is recognized as one of the greatest of English statesmen. The men who in Mr. Gladstone's fiercest struggles deserted him must have felt some compunction when the leader of the Liberals came to their support at a time when it was a little embarrassing for him to give it and almost vital for them to receive it. The Parnell land bill was an Irish measure framed by the Irish party, indorsed by the Irish people, and it was advocated by the man who had labored for years to advance the interest of Irishmen among the Englishmen. The government tried to evade the issue at this session, but had to face the music, and what had been marked down as an uneventful session became an interesting one. The bill came up last night and was rejected by a vote of 297 to 202.—*Inter Ocean.*

THEIR NAME IS LEGION.

BY REV. H. C. PIERCE.

It is truly surprising to the thoughtful mind to see how fast our secret orders are multiplying. We have formed a list of seventy-six orders, besides the trade unions, which are perhaps twenty-five or thirty more. Society is controlled in a great degree by these cliques, cabals and oath-bound leagues. Many a one, though not a member of these clans, is foolish enough to do their bidding and tremble at their nod. But, thank God! there are some thousands now as of old who do not bow the knee to the worship of this secret Baal, the Image of the Beast. Modern apostates worship the Image; and the same condemnation rests upon them as upon the Beast. Spiritual harlotry is the attempted union of divine and heathen worship. It is an unlawful marriage, spiritual adultery. This was accomplished in the Babylonian mother by means of the Image which was made about the year A. D., 1099, when the Knights of St. John were founded. Every secret oath-bound clan since that day, whether Catholic or Protestant, stand upon the same basis; hence, Rome was termed the *Mother of Harlots!*

It is not mere differences in religious rites that constitute harlotry; it is the union of the church with the secret worship of Baal. The worship of the ancient religions were esoteric, but Jesus came to set up an "open method." "In secret have I said nothing." His Gospel was for the poor, the laboring class, yet he devised no secret system. The operation of cliques and clans was inconsistent with the fair, square, upright rules of honesty and fair dealing which he proposed.

But the labor reformers of our day have fallen into the grievous mistake that secret work is necessary to accomplish their ends. But let me tell them, as a laboring man, as a labor reformer, as an uncompromising opponent to all and every species of monopoly, extortion, land grabbing, usury and political oppression, *that in the sight of heaven the end will not justify the means.* God has forbidden by divine inspiration the secret oath (Lev. 5: 4), and he has never seen fit to repeal that law. Several Jewish laws were abrogated. The holy days, feasts, meats, priesthood, divers washings, new moons and Jewish Sabbaths, were done away. See Heb. 7th and 9th; Col. 2: 16, and elsewhere. But he never did repeal the laws against secret oaths, the marriage of blood kin, nor necromancy, except so far as the penalty of temporal death is concerned.

We deeply sympathize with all labor reformers, but it pains us to see them leave that great text book of reform, the Bible, and run into secretism and communism where their bark is sure to strand.

A new order has lately arisen in Texas called the Farmer's Alliance. We copy the following from their Ritual:

I————in the presence of the Heavenly Father and these witnesses do solemnly affirm that I will never reveal any of the secrets of the Alliance to any one, unless by strict test or in some legal manner I find him entitled to receive them. I will conform to the Constitution and by-laws of the Alliance, and I will act in harmony with, and endeavor to promote the unity of the members. I will never wrong or defraud a worthy member, but will always assist and protect him and his interests when in my power to do so. I will always speak the truth when talking to a member, and will assist him in bearing the burdens and crosses of life. I wil advise and do all in my power to keep any member from engaging in any immoral conduct that will be likely to bring reproach upon him, his family, or the Farmer's Alliance. I will never propose for membership or sanction the admission of any one of whom I have any reason to believe is an improper person; neither will I oppose the admission of any one solely on account of a personal matter. I will always recognize and answer all lawful signs given by a worthy member of the Alliance. I furthermore solemnly affirm that if I should be expelled from the Alliance for any cause whatever, I will keep this obligation sacred out of the Alliance as when a member. So help me God."

They have a pass word, a room word, a degree word, a grip, a sign of degree and several others. They open and close with prayer. The candidate must be a farmer and a believer in a supreme being. The candidate is placed at an altar with hand on the Bible when taking the obligation. Then follow three short addresses, as in most other orders, by a lecturer, the chaplain and the president. I have belonged to eight secret orders in my time, and find but little difference in the lectures and general instruction. They are for the most part made quite plausible, hence furnish a species of cloak for the evils likely to arise from secrecy.

An examination of the oath above, shows that like all similar obligations of most of the secret orders, it emphasizes their duty "never to wrong or defraud a worthy member," and will always speak the truth when talking to a member." This gives tacit permission to defraud and lie to others. They may deny it, but it will be so construed by thousands. So the Mason promises not to violate the chasity of a brother's wife or daughter, but there his obligation ceases. The whole thing is undoubtedly Masonic, with the intention of popularizing the secret empire and gaining recruits for Hiram Abiff.

People ought to know that nearly every one of these modern orders are founded by Freemasons, and when the new order wanes, as it will after a short and inglorious career, the "tried and faithful" will be led hoodwinked into Masonic lodges to help perpetuate selfishness, clanism and a ritualistic religion.

We desire the address of every labor reformer in this State who is in favor of the *Open Workers*. Let us inaugurate a movement that will survive all these temporary secret organizations and finally triumph over all oppression.

Corsicana, Texas.

LODGERY AND SLAVERY—A PARALLEL.

The United States is a theatre to which the eyes of the civilized world was turned during our civil war, which ended slavery as an American institution. Slavery was the true cause of that war—a despotism utterly inconsistent with the freedom which had been declared by our Pilgrim fathers and incorporated into our national Constitution.

As slavery was, so lodgery is. Lodgery pervades and largely controls public sentiment as slavery did. Alike they have been or are regarded as consistent with the laws of God and man. Slavery was defended by preachers and members of churches, and by pleading political parties; and, until the war compelled the proclamation of freedom to the slave, our people were blind to the sin they had so long committed against the colored millions of men who are now enjoying the God-given rights of conscience in civil and religious liberty.

As slavery was, so lodgery is. Alike despotic in principle, they exact the full surrender of the will of one man to that of another, and command absolute, blind obedience to the Master. As the sacred unity of the family relationships were torn asunder by slavery; nay, could not rightfully exist under it, so it is with lodgery in its compulsory breach of family confidences between man and wife, father and sons, mother and daughters.

But slavery did not bind its victims by oaths as lodgery does. The conscience of the slave was freer than that of the bondmen of the lodge. Strange as it may seem, it is the fact that at this moment some of our popular newspapers and writers regard this *oath* of the lodge as a means of blessing to its members; for example, this from the Chicago *Tribune* of May 11th last, in reference to a new secret circular by "Mr. Powderly, Grand Master of the Knights of Labor, addresed to the various assemblies of that secret oathbound organization." And then in reference to his proposed *oath* against liquor says: "If Mr. Powderly could extend this oath among the wage classes and make it effective he would immortalize himself and lift working men out of their troubles. Wise, brave words are these." And the *Tribune* compliments the secret circular by the heading, "Powderly's Wise Words."

A SCOT.

MORMON BLOOD ATONEMENT.

[Kate Field in the North American Review.]

In the thirteen articles of faith of the "Church of Jesus Christ of Latter-Day Saints," there is no mention of the doctrine of blood atonement, which Judge Baskin, counsel for the Gentiles of Utah, recently assured a congressional committee had been practically enforced during Brigham Young's reign. In replying, Mr. Jos. W. West, a Mormon, absolutely asserted that he "had never heard of such monstrous doctrine as that of blood atonement." Later on, Mr. John T. Caine, Utah delegate to Congress, indignantly exclaimed:

"A case must be desperate if such statements as these regarding blood atonement can be made. Mr. Baskin has said that Brigham Young was no fool. If you believe that Brigham Young was not a fool, you will believe that it (the doctrine of blood atonement) could only be taken in a figurative sense."

"Blood atonement? Ah, you fancy we mean something awful," once upon a time said a Mormon Elder to me, smiling. "This signifies that the blood of Christ atones for the sins of the world. Then again, the Bible says, 'If a man sheds blood, by man shall his blood be shed.' We don't believe in hanging. That is not shedding blood."

Let us investigate. In 1856 an awful so-called "reformation" took possession of Utah. The leaders under the influence of Jedediah M. Grant, one of Brigham's counsellors, went mad on the subject of religion, and called everybody to repentance. All who were not married were hurried into matrimony, and those already married were forced into polygamy. "Blood atonement" was then announced from the pulpit by the prophet and his two counsellors. For several years human blood was shed on the slightest provocation. Did one man bear a grudge against another, he died in some mysterious manner. A Mormon court of investigation could never discover how. Was a man obnoxious to any of the church officers, he disappeared, and was never heard of again. John W. Long, a clerk in Brigham's office, the only person who heard the conversation between Brigham and the messenger sent from George A. Smith, just before the Mountain Meadow massacre, and who wrote out the instructions which the messenger carried back, was found dead in a ditch, "drowned" in three inches of water, "accidentally," of course, since that was the decision of the Mormon jury.

"The time is coming," declared Brigham Young in 1856, "when justice will be laid to the line and righteousness to the plummet; when you shall take the old broadsword and ask, Are you of God? And if you are not heartily on the Lord's side, you will be hewn down."

It was preached throughout the wards that "the good sheep would know the good shepherd's voice, and would follow him, but the goats would not follow him, and they should have their tails cut two inches below their ears!"

The originator of this God-given principle delivered his first sermon on blood atonement on Sept. 21, 1856. After berating the saints in general, he turned his wrath upon "the old, hardened sinners."

"They are almost, if not altogether, past improvement, and are full of hell; and my prayer is that God's indignation may rest upon them, and that he will curse them from the crown of their heads to the soles of their feet. I say that there are men and women that I would advise to go to the president immediately, and ask him to appoint a commitiee to attend to their case: and then let a place be selected and let that committee shed their blood. We have those amongst us that are full of all manner of abominations, those who need to have their blood shed, for water will not do, their sins are of too deep a dye. You may think that I am not teaching you Bible doctrine, but what says the Apostle Paul? I would ask how many covenant-breakers there are in this city and in this kingdom? I believe that there are a great many; and if they are covenant-breakers, we need a place designated where *we can shed their blood.* We have been trying long enough with this people, and I go in for letting the sword of the Almighty be unsheathed, not only in word but in deed. I go in for letting the wrath of the Almighty burn up the dross and the filth: and if the people will not glorify the Lord by sanctifying themselves, let the wrath of the Almighty God burn against them, and the wrath of Joseph, and of Brigham, and of Heber, and of high heaven. . . . Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that cannot be forgiven through baptism, let your blood be shed and let the smoke ascend, that the incense thereof may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid."

So much for Mormon history as reported by church stenographers. Yet, no less an authority than George Q. Cannon, first counsellor to the Mormon president, stated in an interview several years ago, that the "talk about the doctrine of blood atonement originates in the fact that we do not believe in hanging. We think that if a man sheds blood, his blood should be shed by execution." On Sunday evening, Oct. 12, 1884, Elder Penrose, editor of the Mormon church organ, the *Deseret News*, arose in the Twelfth Ward meeting-house of Salt Lake City and preached a sermon on Blood Atonement. He admitted that it was a principle of his religion, but that the time had not yet come to carry it out. The elder declared that it only applied to such as had joined the church and apostatized. Why, then, did John D. Lee and the other murderers at Mountain Meadows call upon the Lord to forgive the sins of the one hundred and twenty Gentile men, women and children, whose throats they were cutting as they called?

Here, Gentiles, is an admirable illustration of the devious ways of Mormonism. George Q. Cannon denied blood atonement five years ago. High priests repudiated the doctrine to me three years ago. For reasons best known to the church, one of its cleverest elders publicly avowed the principle in 1884. Now before the Judiciary Committee of the House of Representatives, one Mormon elder declares that he "never heard of the monstrous doctrine of blood atonement," and another Mormon elder, the Utah delegate to Congress, having heard of it apparently, maintains that this doctrine "could only be taken in a figurative sense." An unprejudiced public shall decide whether such an expression as "spilling his blood upon the earth" can be construed figuratively. Mormons insist upon interpreting the Bible literally. They are the most literal people on the face of the earth. Brigham Young and his holy counsellors were the last men in this world to use figures of speech, and that they meant what they said is illustrated in the following story told me by a truthful woman during my residence in Utah.

"When they tell you that they have never blood atoned, they tell what is false," said one who for years was a Mormon, and whose life has been a prolonged struggle for existence. "Listen to a true story. In London I knew a Mrs. Mansfield, a friend of my mother, to whose boys I gave music lessons. Through Thomas Brown, a Mormon elder, Mr. and Mrs. Mansfield were baptized into what they believed to be the true faith, and Mansfield, when dying, made Elder Brown promise that he would take charge of his wife and children. Brown, who had said he was married, settled Mansfield's estate, and soon informed the widow that his wife had died. Within two years the elder married Mrs. Mansfield and brought her to Utah, where the poor woman discovered that Brown's first wife was still living. Taking Mrs. Mansfield down South, he finally brought her back to a broken-down place in Salt Lake City.

"One Sunday in 1861, on leaving the Tabernacle, I met Mrs. Mansfield in rags and tatters. In England she wore satins. Mrs. Mansfield had a beautiful daughter 'Daisy,' whom Brown was determined to marry. 'I'd rather see her dead than married to that brute,' said poor Mrs. Mansfield; but her opposition only made Brown the more determined.

"'I intend to marry her, sick or well,' he declared, when Daisy fell ill, and called upon Heber C. Kimball to perform the ceremony, at which I was present. The unhappy girl was propped up in bed, and when asked whether she accepted Brown as her husband, never replied. A few minutes later Daisy died, and her mother thanked God audibly. Mrs. Mansfield's conduct was so rebellious that she made an enemy of Brown, and finally sealed her doom by revealing to her boys the secrets of the Endowment House. 'I shall not live to return to England,' she said, 'but I want you to go back and tell our friends and warn people against Mormonism.' When Brown accused her of breaking her oath she did not deny it, whereupon he ordered the boys to go with him to Brigham Young's for a settlement of the property.

"Soon after, the boys came to me with terror-stricken faces. 'Oh,' they cried, 'you can't imagine what we've got to tell you. We were deceived. Brown took us to a place where something was thrown over our faces. Then we were conducted

down stone steps into a room lighted with candles. There they brought poor mother almost naked. We were asked whether she had told us about the Endowment House, and we said "no," but Brown contradicted us. They cut mother's throat and disemboweled her before our eyes, and then told us to leave the Territory in twenty-four hours or we'd be treated in the same way.'

"There was no time to be lost. I dressed the boys as country girls, put old sunbonnets on their heads, gave them a letter to an Englishman named Low, who had apostatized and lived on a ranch in Idaho, and had them safely conducted as far as the Warm Springs, three miles out of town. Those boys never were heard of. The next day ———, who had been concealed in the currant bushes about my house, said to me: 'It's a very good job for you to have let those boys go, for if they had remained over night you would all have been murdered.'

"I came from England in 1860, when sixteen, because I had a sister here whom I wanted to persuade to return. I was fond of traveling, and I accompanied an English family I knew. We had a comfortable carriage, and had a splendid time crossing the plains. It was like a pleasure party. Once over, I found it almost impossible to get back. Brigham Young insisted upon my marrying—and in those days you had to do as you were told. I never was a good Mormon, and when I went through the Endowment House I kept my mouth shut. I was a second wife. My husband had been a Danite, and one night I followed him and saw things I ought not. The Mormons suspected me. In 1872 I was invited to a surprise party, and made up my mind to go, when the wife of a leading man begged me to stay at home. 'If you go you'll never get home alive,' she said. The night was very foggy, so I dressed in father's clothes, took a stick and walked out. Presently in a dark place I recognized two men, one a relation. After going round the block I returned home.

"In 1876 the Mormons were so afraid I'd help Judge Howard, in ferreting out dubious matters, that I was constantly followed when I went out. One day I met Judge Howard, and he wanted me to give evidence about some people in California. If they were implicated in the affair under consideration at the time, I'm sure they obeyed orders from the church, and left the country in disgust and to escape detection. A man was brought back, gave the necessary information, and was sent home again. The Mormons didn't know what I'd say to Judge Howard, and wanted me out of the way. In July of '76, while visiting a friend, I was asked by her to try some water from her new well, which I did, but it had such a peculiar taste that I drank very little. That little, however, made me feel so ill that I went home and sent for the doctor. I had been poisoned with corrosive sublimate.

The woman who had given me the water came to see me early the next morning, saying, 'I've been thinking about you all night.'

"'Well you might,' I replied.

"Then she confessed how terribly she felt, and how she had been ordered to poison me. She was a good woman, and I'm sure she wouldn't do such a thing now.

"Besides owning property, my husband has an income of $250 a month. I don't live with him; neither does his first wife. He has a third, who was a hired girl. I am allowed one dollar, sixteen cents and four mills a week for the support of my two children, whom I am educating out of the Mormon church. We have relations in England of good position, and if we go back I do not want to be ashamed of my children. Most Mormons don't care how their children are raised; I do. Don't use my name; I've suffered so much that I have no more spirit to fight. I must earn my living, and I'll make no more sacrifices."

After these significant quotations, and after this equally significant sketch from life, I think the public will agree with me that either Brigham Young, the prophet, his counsellors, and the editor of the *Deseret News*, are liars, or blood atonement is a principle of the Mormon faith. Behold the two horns of the dilemma. To my way of thinking, "God's people" are impaled upon both.

DOMESTIC BARBARITY OF POLYGAMY.

A correspondent of the Boston *Commercial Bulletin* thus concludes a piteous story of Mormondom: In about three weeks the wife returned and found the hired girl, who had been left in charge of the house, installed as wife Number Two. Naturally, there was quite a scene, and, as the husband disliked scenes, he divided the family, taking the new wife to a ranch that he owned, several miles from the city. He had not previously developed any fondness for country life, but he now spent all his time at the ranch, merely stopping at his former home for dinner when he came into town on business.

On one of these trips he found his wife hanging distractedly over the cradle of her baby, who was in the worst stages of malignant disorder. As the house was not in holiday trim, and no one had much time to devote to him, he thought he would make his visit brief, but as he turned to go out his wife said:

"You will surely stay with us to-night. The doctor says the baby cannot live till morning."

"Oh, it's not so bad as that, I hope; doctors don't know everything, and to me the little fellow seems to be getting better. Anyhow, I must go back. Jane would be frightened to death if I should leave her alone on the ranch. Besides I have promised to take her to a dance to-night."

He went, and the wife and mother were left alone with the little sufferer. Jane was duly escorted to the dance, but while the husband was paying her this attention his youngest born was struggling in the agonies of death, and when morning came the mother sat alone beside a little waxen figure, whose tossings and moanings were ended forever. And yet the man who furnished this exhibition of utter heartlessness was no worse naturally than his fellows. Perhaps if he had been told, ten years before, that he would spend the night at a dance while his child lay dying, he would have said: "Is thy servant a dog, that he should do this thing?"

A friend of ours who had been a devoted wife for many years, and who had borne all manner of ill treatment from her husband and his second wife, was driven at length by the tortures she endured to attempt suicide. It happened that she took an overdose of the poison that she hoped would end her misery, and the attempt was unsuccessful. While she was at death's door her husband cursed and reviled her, and when she was so far recovered as to be able to totter about the house he told her with an oath that he wanted her to make sure work of it next time, and that he wished she was dead and out of the way.

"And yet," said the unhappy wife, "no woman ever had a kinder husband than he was during the first twelve years of our married life, and even after we came to Utah he was never unkind to me until he became infatuated with that girl. Then, as Mormonism not only gave him the privilege of marrying her, but made it his duty to do so, he began to regard me in the light of an obstacle to his happiness, though heaven knows I proved how far I set his happiness above my own when I consented to the marriage."

"I believe my husband was one of the best men living when I married him." So said the first wife of a Mormon Apostle. "I know that he loved me above everything on earth, and nothing but the baleful influences of Mormonism could have made him what he is now. He was one of the few sincere fanatics who upheld Brigham Young's claims after the death of Joseph, and Young's word was the same to him as the voice of the Almighty. So when he was told to take another wife, he felt that he had received a command from heaven that he dared not disobey. I know his sufferings were almost equal to mine on the dreadful night that preceded his marriage with the girls chosen for him (there were two of them), but having once surrendered his manhood and his conscience to the keeping of Brigham Young the downward course was easy. When he took additional wives (and he continued to do so long after his hair was gray), it cost him no struggles of mind, and no thought of my broken heart and blighted life marred his happiness; yet once he would have borne anything to save an hour's pain."

CHRISTIAN WORK IN UTAH.

The Congregationalists were pioneers in Christian anti-Mormon work, sending their first missionary, the Rev. Norman McLeod, to Salt Lake in December of 1864. A little more than two years later, the Episcopalians opened a mission in the same city with the Rev. D. S. Tuttle as bishop. With the opening of the first Pacific railroad, in 1869, the Presbyterian followed, the Methodists the year after, with the Roman Catholics not far behind. The Baptists broke ground in 1872, but soon suspended work, nor made a permanent beginning until 1881, while the Lutherans postponed their entrance into Utah until 1883. To these seven denominations, which outside of Salt Lake, Ogden, and a few other of the large cities, have each exclusive occupation of fields, should be named the Josephite Mormons, who reject the rule of John Taylor, abhor polygamy, and believe heartily in obeying the law. These, several years since, began to send their elders to call back their apostate brethren to the first principles of Joseph Smith's gospel.

It was early discovered that Christian schools would be invaluable as adjuncts to church work, and Bishop Tuttle founded St. Mark's within a few months of his arrival. The Methodists made an educational beginning in 1870. In 1875 the Presbyterians opened schools in both Salt Lake and Mt. Pleasant, and began at once and rapidly to increase the number. Salt Lake Academy was founded in 1878, under Congregational auspices, the year after several schools of lower grade were started in neighboring settlements, and a year or two later the New West Education Commission pushed vigorously forward.

Progress for the first ten years was meager and painfully slow, as well as gained at terrible expenditure of spiritual force. The Mormon church was most bitter and unrelenting in its opposition, and the Mormon mind and heart were found to be full of idols. Probably more than half the gains have been within six or eight years. A few statistics will give a view of results, so far as figures can set them forth.

The Episcopalians have purchased and own in buildings, etc., real estate worth $140,000, the Presbyterians $130,000, the Congregationalists, Methodists, and Catholics about $75,000 each, the Baptists $25,000, and the Lutherans $5,000. And the educational and religious institutions costing thus to found not less than $500,000 in the aggregate, are maintained at a cash outlay of at least $150,000 a year. Thus the Congregationalists are now expending annually in Utah $45,000, the Presbyterians $42,000, and the Methodists $21,000. Within twenty years not less than one million dollars have been devoted by the Christian churches of the United States to the moral and intellectual regeneration of Utah.

Seventy-eight schools are maintained, of which ten have an academical side, and altogether give occupation to 175 teachers, and instruct each year not less than 7,000 children and youth, drawn largely from Mormon families. The Presbyterians have 31 schools, with 54 teachers and 1,900 scholars; the Congregationalists have 28 schools, 49 teachers, and 1,750 scholars respectively; the Episcopalians have 5 schools, 25 teachers, and 763 scholars; the Methodists have 10 schools, 15 teachers, and 806 scholars. The direct benefit of these schools is incalculable, but the indirect results are even greater. The Mormons being compelled to compete, bestir themselves to secure a higher grade of teachers, to improve their teaching methods, and lengthen their school year by several months.

And finally, to crown all, 34 churches have been gathered, ministered to by 52 clergymen, and containing a membership of 1,648, or, including 850 Catholics and 350 Gospelites, 2,848. In the Sunday-schools are gathered 4,790 children, not including the two denominations just named. If, to the 175 teachers, consecrated women, and many of them from the best houses and educational institutions of the East, and to the 52 ministers, as a rule men of rare devotion, we add, as we should, some 40 wives of ministers bearing their full share of burdensome toil, and 11 other women wholly given to missionary work, we shall have a total of almost 300 representatives of the churches applying themselves heart and soul to the redemption of this single territory.

At first the enforcement of the Edmunds Bill against polygamy, causing intense excitement and kindling prejudice to a flame, hindered seriously the progress of both church and school work. Strictest orders were given that children should be taken from the "Gentile" schools, and in numerous cases through abject fear of ecclesiastical penalty the mandate was for a season obeyed. Preaching audiences, too, fell off. But for a year the growth in attendance has been steady and quite general. Many seem ready to break with the church, and will as soon as it is made certain beyond a peradventure that the arm of the Government is irresistible, and the Nation is determined that polygamy and theocratic rule must go. Religious interest unwonted and almost undreamed of has marked the season just closing.

Nor can it be counted other than exceedingly fortunate and highly providential that for years before the courts were in readiness to make savage assault, and compel the Mormon church to conform to decency and to the moral sense of Christendom, and so to break the pernicious power of the priesthood, men and women of mighty faith and prayer were preparing instrumentalities by which the people, sorely deluded and long oppressed, might be rescued and won to the light of intelligence and to the blessed freedom of a pure Gospel. Surely, with such forces co-operating, and the Divine Spirit inspiring all and lending might, a better day is at hand for Utah of evil name.—*Independent.*

REFORM NEWS.

BRO. HINMAN IN TENNESSEE.

KNOXVILLE, Tenn., Sept. 20, 1886.

DEAR CYNOSURE:—I reached Knoxville on the evening of the 14th, and next day I called on friends and renewed old acquaintances. I have since been most kindly entertained in the pleasant home of Pres. McCulloch of Knoxville College, whose kindness and hospitality are only equaled by his devotion to correct Christian principles and their practical application to all the relations of life. I need not say that Knoxville College—for the education of the colored of both sexes, has been, and is a marked success, and its influence is widely felt in Tennessee and the South. Its large, well built and beautifully situated college buildings, with the magnificent view of the city, and the mountains in the distance make it one of the most desirable places to be and to rest. Knoxville, with its thirty thousand people, is one of the oldest, most enterprizing and growing cities of the South. It was the first capital of the State, and has beside Knoxville College, the State University and the State School for the education of deaf mutes. Besides, there are numerous large manufactories. There is a direct railroad communication with Cincinnati and Louisville, as well as the northeast and southwest. The first road started, which was to connect this city with the coast by the way of North Carolina, has never been built farther than Maryville—16 miles. It is now probable that it will be ere long completed.

Many fine buildings have been erected since I was here four and a half years ago, among which are a large and elegant court house, a high school for girls, and the Slater Training School for colored girls under the management of Miss E. L. Austin, who has for a series of years devoted her time, her talent and her means to the education of the colored people of the South and of this city, and who is indefatigable in her devotion to the cause of Christian culture. She has not failed to see the disastrous power of the secret lodge system, and has heretofore, and will still aid us in our work. There has been since I was here a large extension of the street railroad system which now reaches almost every part of the city.

The original settlers of Knoxville were largely from the North of Ireland, and were sound Presbyterians. The impress which they made on society in its forming state is still felt. The numerous Presbyterian churches and colleges in East Tennessee are the heritage from such an ancestry. I have yet to find a Presbyterian minister in Tennessee who does not feel willing to say that he is opposed to the secret lodge system. Nevertheless the lodge is very strong, and ministers and churches are conservative. Precisely the same kind of demoralization that was wrought out by the influence of slavery has been effected by the lodge system, and Christian men are largely intimidated by it.

Nevertheless there are *some* who are willing to stand up and be counted as opponents of both the lodge and the saloon, and should our national meeting be held here it would meet with a considerable response. It was my privilege to preach to a good congregation at Maryville College yesterday, and last night to lecture on Africa. I am expected to night to lecture on the secret lodge system. I go from here to Maryville, and after I return to Nashville by the way of Chattanooga.

I send herewith a brief statement of the churches and lodges of Knoxville, for both white and colored. There are thirty churches, 23 for whites and 7 for colored. They are as follows: Five Baptist, 1 Christian, 2 Congregational, 3 Episcopal, 1 Hebrew Synagogue, 3 M. E. churches, 3 M. E. South, 1 African M. E. Zion church, 6 Presbyterian churches, 2 Roman Catholic, 1 United Brethren, 1 Lutheran, and 1 Northern Presbyterian. There are 42 secret lodges, of which 6 are for colored and 36 for whites. Of these 12 are Masons, 9 Odd fellows, 3 Knights of Honor, 4 Ancient Order of United Workman, 1 Royal Arcanum, 3 United Order of the Golden Cross, 1 American Legion of Honor, 1 Knights of Golden Rule, 2 United Order of Columbia, 1 Sons of Temperance, 1 Catholic Knights of America, 1 Irish Benevolent Society, 2 I. O. Good Samaritans of N. A., 1 Knights of Wise Men. Besides there are trades unions and Knights of Labor. It will be seen that the altars to Baal are more numerous than those built to the Lord. Among the colored people especially there are many who profess to worship at both. Nevertheless a testimony is given, especially at Knoxville College, where no student fails to learn that he should "have no fellowship with the unfruitful works of darkness." I spoke last night to a good audience and had a most respectful hearing. H. H. HINMAN.

THE PRINCETON CONVENTION.

The local enthusiasm at our Illinois State Convention last week was as happy a surprise because of the local interest as there could be disappointment at the limited attendance from abroad. The friends throughout Illinois who were not present lost a grand opportunity for rekindling their zeal and faith, and replenishing their armory of facts and arguments which must be with God's help the weapons of our warfare.

Excellent preliminary work had been done by several "elect ladies" of Princeton; by Secretary Stoddard, who reached the place on the Saturday before the convention; and by Bro. I. R. B. Arnold, who has been engaged as State Lecturer. The Freemasons attempted the annihilation of our General Agent, but he put on his armor like "Valiant-for-the Truth," and made them know the temper of his sword. The calcium-light exhibition of Bro. Arnold in the Baptist church drew a crowd Monday night, and for three succeeding nights Opera Hall was full and overfull.

The convention opened Tuesday evening with a fine address by Elder J. L. Barlow, president of the Association. He was followed by State Lecturer Arnold who turned his piercing and powerful lime light upon the paganism of the lodge, but stopped in the midst of his instructive entertainment with a promise to continue next evening.

The annual reports were read Wednesday morning, and an address was heard from Mrs. O. F. Lumry of Wheaton, president of the W. C. T. U. for the Eighth Congressional District of Illinois. The address, though mainly on prohibition of the liquor traffic, was an earnest exposition of the principles underlying other reforms also. Prohibition of the evil indulgence of sensual appetite was ordered by the Lord at the first, even before the woman was created this injunction was laid upon Adam. The relations of license of local option, and of entire prohibition were discussed. The father of high license in Nebraska, Mr. Hardie, was now in favor of entire prohibition and ashamed of his former opinions. That measure has resulted in getting the liquor business into the hands of the lowest and most unprincipled dealers. The fight for high license occupies the temperance people with a quarrel while the devil goes right on with his work. The poorer people who drink actually pay the license and so bear the expense of street improvements, leaving the rich to enjoy them. The experience of many towns was conclusive that low license was better than high, and free liquor is better than either. The fallacy was shown of quoting the Bible in favor of moderate drinking. The hand-writing is upon the wall of the temple of Bacchus, but in their blindness and stupefaction the devotees cannot see their impending doom and ruin. The sneers and doubts of people at the weakness of reform work was answered effectually. There is but one "if" about the end and utter destruction of every evil device of men and devils. *If* the Lord *lives*, they must have an end. If he dies we will give up the struggle. We must study all the related reforms. We are not to be charged as being people of one idea. While we may be at work, especially in one line, we cannot forget others that may be of equal importance to our neighbors. The W. C. T. U. has forty lines of work in carrying out the noble object for which that great society was formed. Hygiene, heredity, national finance, etc., have been taken up. Miss Willard says we have to adopt the do-every-thing policy. What have secret societies to do with the temperance reform? people ask. The time is coming soon when the secrecy question will come into our temperance work. I believe the lodge has been the Achan in our camp for years. We must be ready when the battle comes to stand in our place and win. Secrecy drew the attention of the temperance workers from the main issue, and, as Dr. Charles Jewett testified, the temperance lodge work has put that reform back fifty years. We must do the Lord's work in the Lord's way, and that is the open way, as Christ in secret said nothing.

Dr. Wishart, of Monmouth, was called out for a brief speech in the same line of thought. The Bible argument for prohibition and the question of the two-wine theory he presented in a clear and earnest manner.

The election of officers resulted in the following choice:

President, Elder J. L. Barlow.
Secretary, H. L. Kellogg.
Treasurer, W. I. Phillips.
Vice-presidents: Rev. W. H. Chandler, Plymouth; Rev. Israel Brown, Dover; M. A. Gault, Chicago; Rev. T. H. Hanna, Monmouth; Rev. Joseph Travis, Chicago; Rev. D. S. Faris, Sparta; Rev. W. W. Blanchard, Paxton; Rev. W. C. Smith, Westfield; Peter Howe, Wenona; T. W. Baird, Tonica; S. E. Holyoke, Galesburg; Rev. O. Juul, Chicago; Mrs. H. W. Hodgman, Princeton; Mrs. O. F. Lumry, Wheaton.
Executive Committee: T. B. Arnold, W. F. Manley, A. G. Laird, Mrs. M. E. Cook, Mrs. L. N. Stratton, W. I. Phillips, F. Britten, Mrs. O. F. Lumry, H. L. Kellogg.

Rev. Mr. Beckman, of Galesburg, had purposed to give an address, especially adapted to the Swedish friends, but sickness in his family prevented, and Pastor E. Edman kindly consented to make a few remarks in the Swedish tongue Wednesday afternoon. A number of short speeches followed, by Mrs. Hodgman of Princeton; Bro. Rhodes from near Pontiac; Rev. Geo. English and Rev. Bro. Newcomer of Princeton.

John Bradley, of Wyanet, wished to leave his testimony. He joined the Odd-fellows in Mansfield, Ohio, in 1851. John Sherman, now Senator, was a member of the same lodge. He had seceded and wanted to be known as forever opposed to secret societies. He answered several questions by Secretary Stoddard about the initiation in that order, showing that the ritual is made public, and correctly so. Bro. Bradley says that Sherman, who was Noble Grand at the time, and was some 34 years old, came up to him after the initiation was over and said, "Now, Bro. Bradley, if you are ever called upon to testify in court and the question of Odd-fellowship is brought in, it will not be wrong for you to conceal the secrets of the order in spite of the oath you take in court, and if you ever get into trouble, just make it known and we will help you out." Bro. Bradley was then a wild, reckless, unregenerate young man. He believed at the time and yet believes that Sherman meant to have him understand that it was right for him to commit perjury against the State rather than reveal anything covered by his lodge obligation (which is sometimes said not to be an oath, yet was by John Sherman regarded as more binding than a civil oath). He also understood that he was to go to the order to be cleared if ever he got into any wild or criminal scrape which was likely to bring him to punishment. Ohio has no reason to be proud of this part of the record of her Senator; and Sherman has himself evidently repented of his early folly, for in his official connection with the Washington Monument dedication he expressed some repugnance to secret societies.

Wednesday evening was the high tide of the convention. The large hall was packed, and many were standing when Pres. C. A. Blanchard gave his masterly address. Bro. Arnold followed for half an hour, bringing American and Egyptian pagan Masonry together and establishing their identity by the highest Masonic authority, all brilliantly pictured before every eye and burning the truth indelibly into the memory.

Rev. C. B. Ebey, of Aurora, addressed the convention next morning in connection with the presentation of the report of the committee on resolutions, which were adopted after some stirring speeches, as follows:

The blessings of the past year and our hopes for the year to come upon the work in our State call for our devout gratitude to God and for our renewed consecration to the reform; we therefore resolve:

1. That the present times, in which the spirit of lawlessness and anarchy is, through the power of organized secretism, trampling upon the laws and bidding defiance to the civil authorities, loudly appeal to the friends of light and liberty to put forth more earnest and powerful efforts against the darkness and despotism of the lodge.

2. That the gross violation of the law of the Sabbath by Masons, Oddfellows and other secret orders by their official action is a clear evidence of their anti-Christian character, is contrary to good order and Christian civilization, and justly exposes these orders to rebuke and condemnation by every Christian citizen.

3. Since the official report of the condition of the Good Templars throughout the world shows that the order is going down in almost every quarter, the total loss last year being over 153,000, while the present membership is but 270,000; since the best and ablest supporters of the temperance cause like Henry Wilson, John B. Gough, and Charles Jewett, who were for a time members of secret temperance orders, have given us their testimony against these orders as injurious to the movement they attempt to sustain; and since it is a fact which the most indifferent may see, that the temperance reform has, through the open efforts of the W. C. T. U., the American and Prohibition parties, and the churches, been carried far beyond the secret societies, eclipsing their efforts and rendering their organization a needless burden to our communities; we, therefore, overlooking the past, call upon the Grand Lodge or Lodges of the Good Templar society and their subordinate bodies, to disband their organization, and use the time, the energy and the means which will otherwise be squandered in simply turning the wheels and grinding out the ceremonies of a secret lodge, in promoting the holy cause of temperance by those Scriptural, open and manly methods which in the providence of God are soon to crown this reform with glory and success. We, moreover, respectfully urge all churches, conferences and papers and temperance meetings to second our request and secure an object so desirable and helpful to American society.

4. While as Christian reformers, we maintain our spec-

ial work, we yet rejoice to aid in every lawful way all other Christian reforms related to this, and

Resolve, that we bid the Woman's Christian Temperance Union God-speed in their noble work so nobly projected and carried on; and we hail the movement suggested by Miss E. E. Flagg of Massachusetts, in her open letter in the *Union Signal* of August last, that the Union adopt as a special line of work the salvation of American homes from the blight and curse of secret societies.

5. We can never do our whole duty towards the secret lodge till we vote as we pray; and we recommend all patriots to join with us in supporting for civil office only such men as are free from secret obligations to a part of the community, which of necessity prevents them as legislators or executive officers from doing justice to the whole. We commend also the prohibition reform and pray that it may be separated from lodgery, and thus a union with anti-lodge voters be made possible.

6. For every accession to the reform press which antagonizes the destructive influence of the lodge we are thankful to God, and we commend such papers to the patronage of our people, but especially the organs of our movement in Chicago and Washington; and we will devote a proper time of this convention for securing subscriptions and pledges for the *Christian Cynosure*.

7. Bro. I. R. B. Arnold, having been engaged as State lecturer for Illinois, and the engagement being ratified by the Association, as he will present the religious aspect of Freemasonry in a new and striking manner by the aid of a calcium light; we urgently recommend that the friends of the reform throughout the State aid our lecturer to the utmost of their ability in securing appointments, audiences, halls and expenses, and in every way endeavor to raise the work of the reform in Illinois to the highest possible efficiency.

8. As the constitution of this Association, adopted at Bloomington in May, 1872, needs amendment, and there is no provision in the document for such amendment; and since the Association has not for years followed strictly the article respecting officers and their duties;

Resolved, that the executive committee be requested to present at our next annual meeting a revised constitution which shall more nearly conform to the practice and experience of the Association, and that the officers elected by this convention hold their position for the year.

9. The sincerest thanks of this convention are hereby given to the friends of our work in Princeton for their generous hospitality and self-sacrificing kindness in providing for our entertainment.

Dr. Wishart's address Thursday afternoon on the organization of the counteracting influences which should be directed against the lodge, and the nature of lodge worship was a forcible presentation of the argument on those points and made a strong impression upon all. Several lodge members were present during its delivery. The first national organization made in this reform, he said, was at Pittsburgh in 1868, to operate against the dark and secret organization of the lodge. From that beginning we have gone on to form State and local organizations and put in order the machinery of the press and the lecture work for the education of the people upon this great subject. There yet remains much that we may do to perfect our systems of operations. The necessity of separating ourselves and our children from corrupting influences, such as we believe to exist in connection with the secret fraternities, is absolute. Masons are united in a bond known as the mystic tie; Odd-fellows have their three links as the symbol of close and obligated association. The lodge always pretends that the relation of its members are closer than those existing among ordinary men. But among these members are ungodly men, guilty of crimes, disobedient to God, who hate Christ. Can intimate relations be held innocently with these men? The true child of God can not sit in the seat of the scornful. I know that Lot dwelt in Sodom and came near falling in the destruction of that city, yet Lot vexed his righteous soul with their ungodly ways. So men who may be trapped into these lodges if they hope to retain fellowship with Christ and his people must protest against the iniquities of the lodge and separate themselves from it.

The religion of the lodge I believe to be devil-worship. They who reject the Lord Jesus Christ reject the Father and worship a deity of their own imagination. The unanimous voice of all commentators is that they who reject the Lord Jesus Christ reject God the Father also. There is no true God but the God of the Bible; so those who worship any other deity worship in vain, and those who worship idols and divinities of their own creation "sacrifice to devils and not to God." Dr. Hodge of Princeton Seminary writes in his commentary on Corinthians that we are shut up to either the worship of God or the worship of Satan. This is the uniform conclusion of all commentators. The god of Masonry can not be the true God, because he must be accepted by men of all kinds of religions. It must then be that the worship of the Masonic lodge is paid to Satan. These Masonic lodges are therefore only so many pagan temples.

I used to think sometimes the language of Anti-masons extreme and fanatical, but after careful examination am convinced they are right; that the lodge is heathenism in its worship. Masonry, Odd-fellowship, the grange, profess to bring men to a heaven of felicity. They have a regeneration, but it is not spiritual. It is only the Masonic regeneration. Masonic holiness does not consist in being conformed to the law of the Bible, but conformity to the religious authority of the lodge which may be the Koran or sacred writings of Confucius or Zoroaster. I desire to be with Christ in heaven,—that makes the Christian's heaven, but we cannot find Christ in the Masonic heaven, the Grand Lodge above. I earnestly appeal to any member of the lodge present to examine this matter, see how the lodge compels you to a worship from which Christ is cast out and which must therefore be a devil worship, the end of which is destruction.

During the afternoon of Thursday the convention adjourned to the call of the chair to give an opportunity for the formation of a local association which shall include the county. Fourteen names were put on the roll; Rev. George English was elected president, Mrs. Zearing, secretary, and Mrs. Hodgman, treasurer. This new auxiliary begins with enthusiasm and faith and will bless the whole region about with its beneficent labors.

In addition to the committee chosen last year, Rev. William Wishart, D. D., of Monmouth, Mrs. L. H. Plumb of Streator, Mrs. H. W. Hodgman of Princeton and Mrs. O. F. Lumry of Wheaton were chosen to represent the Association in the National conference to be held in Chicago. By request of the president Mrs. O. F. Lumry presided Thursday and performed that duty very ably and acceptably.

The work of Bro. Arnold on the last evening was excellent. He threw upon the canvas a series of fine views of Palestine and lectured upon them, giving such a striking refutation of infidelity and able condemnation of the lodge as every one who heard must remember and ponder. His exhibition of pictures is one of the finest, and with the accompanying lectures form a very popular entertainment, which, at the same time, is a remarkable exposition of lodge paganism.

—The missionaries in mid-China, sent by the Church Missionary Society of England, have offered to maintain, out of their own small stipends, an additional missionary. Such an offer ought to prove a sharp spur to some of our churches at home.

CORRESPONDENCE.

EDMOND RONAYNE TO THE ILLINOIS CONVENTION.

The voice that has so powerfully exposed and arraigned the Masonic lodge in all the Northern States has seldom been heard of late in our reform meetings; but that Bro. Ronayne still maintains his earnest faith against secretism, the following from an eloquent letter read in the State meeting at Princeton amply testifies:

CHICAGO, Sept. 16, 1886.

DEAR BRO. STODDARD:—I have been promising myself for some months back that I would try and attend the Illinois State meeting this fall, but now that the time is near at hand, I find that I cannot be present and so I write you a few lines to express my entire sympathy with the object of your meeting, and to bid you a hearty God-speed in your opposition to secret societies, and particularly to Freemasonry which (the more I consider it and the more I see of its daily operations), I look upon as the greatest curse of the American people at the present day.

There are many reasons why I desired to be in Princeton, Ill., this coming week, and among others I may state that many of the most prominent Masons of that city sat with me in the Grand Lodge of Illinois for a number of years, and especially during the administration of D. C. Cregier of Chicago, and James A. Hawley of Dixon, and it would afford me peculiar pleasure and delight to have an opportunity of telling them once more of the great antiquity of Freemasonry, and how it is cursing and blighting human society to-day in this American Republic, as it formerly corrupted and cursed the civilization of Egypt, Greece and Rome before its pagan ceremonies and accompanying shameless practices were prohibited by the royal decree of the Roman emperor. There is one thing, however, connected with Masonry which has always appeared to me to border very closely on the mysterious, and that is, that in these last days of the nineteenth century, and in the very midst of our advanced civilization, men of intelligence and respectability and claiming and possessing the right of American citizenship, should become so debased and demoralized, to say nothing of the absolute ungodliness of the thing, as to assume the horrible and blasphemous oaths of Freemasonry, and to bind themselves under its awful and blood-curdling death penalties.

Suppose that nothing had ever been known or said about Freemasonry in this country, and suppose that during the recent Anarchist trial here in Chicago it had been brought out in evidence that Spies and his fellow-conspirators and the whole brood of Socialists throughout America, when joining the society were denuded of their clothing, hood-winked and with a stout rope around the neck or body, and in this pitiable condition were caused to take a most horrible oath, binding them to eternal secrecy as to the workings of their society—to keep one another's secrets, to assist one another even at the risk of life, whether right or wrong, and to blindly and unquestionably bind themselves to obey the rules and regulations of their leaders, as they may from time to time be made known to them: and suppose that in order to make these horrible oaths the more binding they were each one of them further sworn to have their throat cut across and the tongue *torn* out, the left breast torn open and the heart plucked out, and their body severed in twain, the bowels taken from thence and burned to ashes, and the ashes then scattered to the four winds of heaven—I say, suppose all this had been brought out at the late Anarchist trial and published in the Chicago daily papers as the undoubted secret work of the American Socialists, what would the general public think about it? Would they not rightly conclude that men who would be guilty of such horrible doings, were in heart no better than human fiends, and that the sentence of hanging would be entirely too mild a punishment for such barbarous wretches? And yet all this and very much more is what every Freemason in Princeton—minister and layman, has sworn to do; and what is still worse, if anything this side the bottomless pit could be worse, when charged with these outrageous practices they add falsehood to all the rest of their vile and uncouth buffoonery, and absolutely deny that they are guilty of such vicious and wicked swearing. .....

I would like to see Freemasonry crushed out of existence. It is no good, and Masons themselves, I mean the great majority of them, know it. But it is *a mystery*—the germ and root and manifesting the very spirit of "the mystery of iniquity," and so they stick to it even in spite of their better judgment. I have no doubt whatever but that Freemasonry with its countless brood of secretism in every form, together with Socialism, Anarchism, Nihilism and Materialism, will in the near future, form the great basis of that mighty platform upon which "the Man of Sin," the Anarchist will stand, and that Romanism will furnish the *prophet* in the person of its Pope that shall cause the whole world to wonder after him. For these reasons the voice should be earnest, and the tone entreating in urging upon all God's people to "Come out from among them and to be separate and not touch the unclean thing," and warning them in the very language of the Holy Ghost to "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Your brother in the truth of Christ,

E. RONAYNE.

ANOTHER CONVENTION LETTER.

Peter Howe, Esq., of Wenona, Ill., was one of the warm friends of the State Association whose face was missed at Princeton; but along with $20 for expenses he writes of some interesting facts in Princeton history:

WENONA, Ill.

Until to-day I thought I would be in Princeton to see (if I can't hear) what is said at the convention. I often think I would like to see some of the old buildings I helped to erect. The summer of 1840 I worked on Shurleff College at Alton, Ill., some three years after E. P. Lovejoy was killed. In 1841-2 I worked on the State University at Columbia, Mo. The summers of '43 and '44 I worked in Princeton, Ill., on the old court house at $1.50 per day, and also helped build the first brick store and dwelling in the place for Benj. Newell. This was about the time Henry Clay in a speech in Congress called us Northerners "Mudsills," "Greasy mechanics," "Small-fisted farmers," etc. Well, I was a greasy mechanic once and now am nothing but a small-fisted farmer. Then I was a Freemason, but I aimed to do honest work (and no *oath swindles*) and I have got along to be past 70 without any lodge help. It seems like a dream to go back to 1843 when I first heard Owen Lovejoy in Princeton preach against slavery; it was that brought me to see the "sum of all villainies" in its true light. And Nathan Brown in the *American Baptist* turned the lodge wrong-side out in my view, and now the *Cynosure* is the big gun to expose the lodge and bring it down, I hope soon. May harmony rule in your convention and much good be done is my great desire.

P. HOWE.

CHICAGO PULPITS.

EDITOR CYNOSURE:—Christians would naturally expect the first sermons after vacation to be peculiarly full of the Gospel. But in our city papers the pleasing words are chiefly of travel, and of the bountiful hand of nature—to use the words of the philosophical Professor Swing: "Nature has said along with Christ, 'If ye shall ask anything in my name I will do it.'" This is probably a new reading to most of our readers whose only asking of the Father is through Christ. However true it may be that God has made nature to produce fruit from seed to reward the industry of man, we cannot admit the propriety of a preacher exalting nature to equality with the Son of God. There is enough of open infidelity among us, and more than enough of other gospels deluding the unwary without having our pulpits pandering to their fancies and making void the Gospel of the Son of God, who is the only way to the Father. If Prof. Swing were a Freemason like Drs. Thomas and Lorimer, such teachings would be in keeping with the religion of Masonry and palatable to their Masonic hearers while church members. In the three leading city papers we have twelve columns devoted to sermons in different churches: two columns for Talmage of New York, two for Prof. Swing, two for Sixth Presbyterian church (J. H. Worcester), and the rest of the space has a mixture of Methodist, Episcopal, Baptist, Congregational, Unitarian and Catholic. The reporters must have their hands full to give each class a satisfactory outline. The readers of the *Cynosure* lose little by the absence of such reports from your columns, for they can get more true Christianity in ten minutes' use of the New Testament than in hours reading of the heterogeneous mixture of man's wisdom with revealed truth so often seen in our Monday morning papers. T. H.

HARD TIMES BUT GOOD COURAGE IN SOUTHERN ILLINOIS.

SPARTA, Ill.

I am sorry to say that pecuniary straightness makes it impossible for us to send a delegate from this country to the State convention. Our wheat crops failed for two years—this year a partial crop at prices not more than covering cost of production—and failure of corn from drouth leaves the people with barely enough for subsistence and taxes. Many people are in debt and have not been able to pay interest these three years. Lands are mortgaged and are fast passing into the hands of capitalists. The only source of income is milk. But milk at 75 cents per hundred pounds only keeps people along. It is impossible to lay up and make a fortune as in former times.

I have no doubt Providence means all this apparent evil for good. People were living too fast. Extravagance was the rule; economy was unknown. The rising generation lacked the virtue of their parents. But if the present pressure continues it will of necessity bring back the old-time virtue. I have no doubt it will prove a blessing in disguise. But meanwhile it paralyzes our plans and cripples our efforts.

I have not lost my interest in the cause of open and fair dealing. I see still more clearly than I did before that God will destroy secret societies by their increase and the mutual conflict of themselves We shall stand still and see the salvation of the Lord. Meanwhile our testimony is needed and light to show that all secret societies are of the same origin and tend to oppose the best interests of society at large. Our part is that of John Baptist, to cry, "Repent ye for the kingdom of God is at hand." The revelations of the present declare that it is near, even at the door. Society cannot much longer bear secretism. The criminality of stated secrecy is now quite apparent to those that have eyes to see. The machinery of secrecy is much better adapted for the devil's work than for any good. Those that prepare and keep in readiness the machinery that is fitted to design and place dynamite bombs for the destruction of government, person and property, are the real enemies of society as well as the actual perpetrators of crime. To the so-called benevolent secret orders we say; You are the originators. Spies, Schwab, Parsons, and Co. are taking up the work you have well begun and are showing better than the "Anti's" can how inimical to public interests the whole business of secret associations is.

Let the light shine. The day is beginning to dawn. The work must be pushed to a close. God's time has almost come. "It is time for thee to work for they have made void thy law." The laboring man ought to see that between heartless corporations and secret societies he is about to lose his liberty both for Sabbath day and week day. The worst of it is the spoliation is made with his own consent. It is in vain to say they are forced to join a secret society or work on the Sabbath. True manhood can not be forced. When conscience acts it will find a way.

But our times are noted for pliable consciences. Men make necessity of their own weakness. A minister at Bloomington once said in a public meeeting that a converted railway engineer asked him what to do, as his family depended on his earnings. The advice was to "protest against it and go on." Unless we suffer for our principles we shall lose them.

I say to you, peace and prosperity. I shall labor with you in my own sphere and in my prayers.

Yours truly, D. S. FARIS.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON II.—October 10, 1886.—Jesus Before Pilate. John 18:28-40.

GOLDEN TEXT.—I find in him no fault at all.—John 18:38.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Pilate an example of the time-serving politicians who now deliver up Christ to be crucified by yielding their convictions of right to the popular clamor.* vs. 28-32. There is in Revelations a terrible sentence which classes together the fearful and unbelieving. The coward, afraid to stand up for the truth, is apt to reach the same practical result as the scoffer who openly professes his disbelief. Pilate was really one of the murderers of Jesus as much as Caiaphas. There is no doubt that he sincerely desired to save him, or rather to avoid the responsibility of judicial murder. This desire to shirk responsibility and lay it on the shoulders of others is not only weak and cowardly, but the attempt usually turns out as in Pilate's case, a miserable failure.

2. *Pilate's lost opportunity.* vs 33-38. To the Roman governor the man before him must have seemed a mere fantastic visionary. He had no understanding of such a kind of kingship as that to which he laid claim, a kingdom not of this world, and whose servants were forbidden to defend it with carnal weapons. With calm, undaunted majesty Christ meets his half-mocking question, "Art thou a king, then?" with the most decided affirmation. He came into the world to bear witness to the truth—the truth about himself, his divinity, his Messiahship, his relations to God as his Son, his relations to man as King and Saviour, and not one iota of the truth would he conceal to save his life. Thus he was a perfect example for all witnesses to truth in the coming ages. To Pilate as to the whole heathen world the truth was the philosopher's stone, continually sought but never found. Could it be that this simple peasant Jew was in possession of a secret undiscovered as yet by the wisest *savants*? In exactly what spirit he put the question, "What is truth?" it is difficult to say, but we know it could not have been asked in sincerity, for instead of waiting for the answer which might have held for him eternal life, he turns abruptly away, and the lost opportunity passes by as lost opportunities always do—forever.

3. *The Choice—Barrabas or Christ.* vs. 38-40. Instead of pursuing a just, straightforward course and releasing Jesus at once, it occurred to Pilate to take advantage of the usual Jewish custom of releasing a prisoner at the Passover. But when he himself had pronounced Christ innocent of all fault, what consistency or justice was there in releasing him like a condemned malefactor! He gained nothing by his weak vaccilation. Not this man but Barrabas," is the cry of the rabble. So our politicians who truckle to rum and Mormonism will gain nothing in the end. Men choose Barrabas instead of Christ whenever they silence their own convictions of right in order to be on the popular side. On nothing is this more frequently done than in reference to the question of Masonry. How many ministers and professing Christians choose the lodge god, his hands stained with robbery and murder, to the pure and innocent Jesus! The politicians who deliver up Christ to be crucified in the persons of the weak and helpless victims of the rum Moloch, are acting to day the part of Pilate, and if placed in his situation eighteen centuries ago they would have done no better. In their cowardly fear they too would have delivered up Christ to his crucifiers.

LIGHT FROM THE WORD.

When was the first attempt made to evade personal responsibility? Gen 3:12, 13. How is Christ's kingdom described in Dan. 2:44; 7:14? Must both nations and individuals always choose between Christ and Barrabas? Deut. 30;15, 19.

From Peloubet's Notes.

Mockery of Jesus by the Servants and Others.—In the court of Caiaphas's palace, from three to five o'clock Friday morning (Matt. 26: 57, 58; Mark 14: 65; Luke 22: 63-65). When the preliminary examination was through and the members of the Sanhedrim thought they had charges against Jesus sufficient to condemn him to death, they adjourned till day-break, for a larger assembly, and because a meeting before that time was illegal according to their rules. During these hours of waiting those who had Jesus in charge began to mock him. That a prisoner condemned to death, poor, with no followers, could be their Messiah, whom they expected with a splendid court and magnificent army, seemed to them supremely ludicrous. And so, blindly, they mocked and jeered the best of men, the King of kings, who has even now manifold more followers than Rome in her glory could boast.

The Sanhedrim, re-assembled at daybreak, condemn Jesus to death.—Council chamber near the temple gate, Shushan; five o'clock, daybreak, Friday morning (Matt. 27:1; Mark 15:1; Luke 22:66-71). This meeting was a morning session convened to ratify formally what had been done before with haste and informality. Both the hour and the place of the former meeting were illegal, as well as their forms of trial. Therefore it was expedient that a regular and legal sitting should be held as early in the morning as possible. This was in their regular place of meeting, for Luke's "They led him into *their council*" might better be rendered "into their council chamber." One object of this morning session was to consult how they might put him to death; for although they had condemned him, they had no power to execute the sentence.

Pilate's interview with the Jews outside the Judgment Hall of the palace.—Vers. 28-32 (Luke 23 2). About six o'clock A.M. (John 19 14, which refers to the beginning of Pilate's trial.)

"But that they might eat the Passover." Here is a curious illustration of the fallibility of conscience in this superstition of the Pharisees who feared defilement from entering the house of a heathen, but none from the endeavor to secure by fraud and violence the condemnation of their Lord.—*Abbott.*

"Take ye him and judge him according to your law." Try him in your own way, for it is your law, not the Roman, he has broken, and inflict such punishment as is allowed to you by the Roman government. They could excommunicate him, and scourge him, etc., but not put him to death. But this did not satisfy their wishes, or carry out their plans. Even Pilate recoiled from such injustice, and from being a mere tool in their hands.

"Signifying what death he should die. Rather, by what manner of death, that he should be crucified. Had the Sanhedrim executed him as a blasphemer or a false prophet, he would have been stoned.

Pilate examines Jesus within the Judgment Hall.—Pilate's palace. About six o'clock Friday morning (John 19 14). Vers. 33-38 (Matt. 27 11; Mark 15 2; Luke 23 3.)

"And said unto him, Art thou the King of the Jews?" In all four Gospels these are the first words of Pilate to Jesus, and in all four there is an emphasis on "thou." The pitiable appearance of Jesus was in such contrast to the royal title, that Pilate speaks with a tone of surprise. —*Cambridge Bible.* The emphasis of the question is remarkable. The word "thou" stands in the original at the head of the sentence, as if Pilate would say, "Thou,—thou so humbled, despised, handed over to me as a malefactor,—art *thou* the king of the Jews?"—*Schaff.* The question may mean either, "Dost thou claim to be king?" or, "Art thou the so called king?"

"Or did others tell it thee of me?" In the political sense which a Roman naturally gave to the term, "King of the Jews," Jesus could repudiate the title; but in the religious sense given to it by every believing Jew, Jesus must accept it, whatever might be the consequences of his avowal. Otherwise he would have given occasion to the report that he had denied being the Messiah. Everything thus depended on the question whether the charge proceeded from Jewish or Gentile lips.—*Godet.*

"My kingdom is not of this world." Not a political, secular kingdom like the kingdoms seen in the world. It was to be over the world, but entirely different in principles, in methods and aims from the kingdoms with which Rome dealt. And therefore it would not come in competition or rivalry with the Roman government.

"That I should bear witness unto the truth." He was a king, a leader, a ruler in the kingdom of the truth, and he came to teach its great principles. Every other kingdom was founded on force, on selfishness, on conquest, on the losses of those overcome. Christ's kingdom was founded on truth, on reality, on the true principles of righteousness.—*P.*

"Heareth my voice." Opens his heart to his teachings, and obeys. Prejudice and self-interest lead men to reject him. But since what Jesus teaches is absolutely true and good, no one can be a sincere searcher after truth, and reject his teachings.—*P.* Here Jesus opens the door of salvation to Pilate. If Pilate had been candid and earnest, he would have sincerely inquired further. It was probably the crisis of his fate.—*G. W. Clark.*

Pilate's second conference with the Jewish leaders.—Outside of the judgment hall. About six o'clock Friday morning. Ver. 38 (Matt. 27 12-14; Mark 15 3 5; Luke 23 4).

Pilate sends Jesus to Herod.—Herod's palace. Still early Friday morning (Luke 23 5-12). This is Pilate's second effort to release Jesus.

Pilate attempts to throw the decision upon the Jews.—Outside Pilate's palace. Vers. 39, 40 (Matt. 27 15-28; Mark 15 6-10; Luke 23 13-25.

IN BRIEF.

There is a great deal of red tape in the French army. It took a French soldier, who was reported to be dead, five years to prove that he was alive.

Illegitimate births are steadily on the increase in France, the figures being 68,-227 in 1880, 70,079 in 1881, 71,305 in 1882, 74,213 in 1883, and 75,754 in 1884.

Less than four out of each hundred Americans lived in cities in 1790. The city population had increased in 1840 to 8 per cent, and is now 22. There are only seventeen States with more people than New York City.

It is estimated, taking the report of 1880 as a basis, that there are now 100,-000 practicing physicians in the United States. It is also estimated that 75 per cent of them carry and dispense, in whole or in part, their own remedies.

There is a regular Japanese bank in New York City, with every facility for the transaction of banking business, sale of bills of exchange, letters of credit, purchase of specie, etc. The gentlemen connected with the bank are all natives of Japan, and men of intelligence, refined and highly educated. Several of them speak English fluently.

A curious skull has been found on the shore of Carpenter's Island, in Chester River. It is about ten inches in diameter, measuring from the protuberances on the sides. The maxillary bones are shaped like a bird's beak and extend twelve inches beyond the skull. The whole resembles the head of a huge bird, which, were it not for the position of the eye sockets, that point backward, and the orifice for the spinal column at the base of the brain being so high, it might be placed among that order of animals. The bone is evidently modern, as small particles of dried flesh are attached to portions of the skull. The upper jaw was full of large teeth. The finder calls it a modern ichthyosaurus. — *Wilmington, Del., Special.*

Rev. Dr. Henson, of Chicago, lectured at Chautauqua, his subject being "Fools." Rev. Dr. Vincent, who is somewhat of a wag, introduced him as follows: "We are now to have a lecture on fools, by one—(long pause and loud laughter)—of the wisest men of the country." The lecturer advanced to the desk and responded as follows: "I am not half so big a fool as Dr. Vincent—(long pause and loud laughter)—would have you suppose."

An old Scotch lady was told that her minister used notes. She disbelieved it. Said one, "Go into the gallery and see." She did so and saw the written sermon. After the luckless preacher had concluded his reading on the last page, he said, "But I will not enlarge." The old woman called out from her lofty position, "Ye canna, ye canna, for your paper's give oot!"

Mr. Broadhurst, the first English workingman to become a cabinet minister, is described as a sturdy, thick-set man, with a determined mouth and a merry twinkle in his eye. His determination and his humor go together to make up an admirable character. They enable him to be persistent and pleasant at the same time. He will joke you into agreeing with him, just as he is always ready to agree with you in joking with him. He is as shrewd as he is sentimental, and has an eye for what is practical as keen as a hawk's. No man is better fitted to give advice to his friends. He is a great favorite in what are called the upper circles of politicians as any in the house. He is a devout Wesleyan, a widower, and a lover of a good story and a quiet dinner.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTIAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE:

District of Columbia, E. D. Bailey; Alabama, Jesse Ward; Arkansas, Charles Paget; Connecticut, Philip Bacon; Dakota, A. F. Dempsey; Florida, J. F. Galloway; Illinois, L. N. Stratton; Indiana, Israel Hess; Iowa, J. N. Norris; Kansas, H. Curtis; Maine, J. S. Rice; Massachusetts, S. A. Pratt; Michigan, H. A. Day; Minnesota, E. J. Payne; Mississippi, E. Tapley; Nebraska, E. B. Graham; New York, F. W. Capwell; New Jersey, Robert Armstrong; New Hampshire, S. C. Kimball; Ohio, J. M. Scott; Pennsylvania, N. Callender; Rhode Island, A. M. Paull; Tennessee, R. N. Countee; Vermont, F. F. French; Wisconsin, M. R. Britten.

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

H. H. Hinman, Cynosure office.

STATE AGENTS.

Iowa, C. F. Hawley, Wayne, Henry Co. Care Rev. Geo. Fry.

Illinois, I. R. B. Arnold.

Wisconsin, J. F. Browne.

Missouri, Eld. Rufus Smith, Maryville.

New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Kansas, Robert Loggan, Clifton.

DEGREE WORKERS.—[Seceders.]

J. K. Glassford, Carthage, Mo.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tamaqua, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
T. S. Walter, Kit, Jay Co., Ind.
J. L. Barlow, Wheaton, Ill.
A. D. Freeman, Downers Grove, Ill
E. Mathews, Spring Arbor, Mich.
Wm. Fenton St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
J. T. Michael, New Wilmington, Pa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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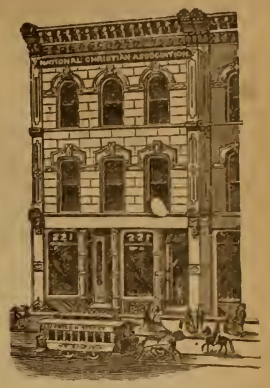
221 W. Madison St., Chicago, Ill.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 30, 1886.

A HEBREW PROPHET said: "There shall be a famine, not of bread, but of hearing of the word of the Lord." Let one look over the newspaper exchanges in any office and see the miserable dearth of principles, and even of facts and reform notices which concern humanity, and say whether the Hebrew prophet was not right. These things must be, but the end is not yet.

THE VENERABLE DR. GEO. B. CHEEVER writes to a friend concerning the Wheaton Baccalaureate: "Have you seen Pres. Blanchard's sermon on The New Departure? It was the most powerful production I have ever known from his pen. It was published in the *Cynosure*. If you should have preserved that paper I would be greatly obliged if you would enclose it to me. I desire to make use of it in an important direction."

DR. RICHARD S. STORRS does not return from his summering at Shelter Island till October. He has been sick, and is said to be still infirm. Dr. Howard Crosby is hale and sound. He warmly approves of the principle of the proposed Chicago "Congress of Christians," and has written the editor of the *Interior* and a note (introductory) to Dr. McCosh on the subject. He made college secret societies unpopular while Chancellor of the New York University by advising his Faculty to wholly disregard and ignore them. He once belonged to one in college, but has had nothing to do with one for forty years but to write and print against them.

THE ANTI-SALOON CONFERENCE in Chicago Sept. 16th drew from the whole United States by the whole power and prestige of the Republican party 187 delegates. The Prohibition third party convention in Worcester just one week previous had 849 accredited delegates. The Chicago Republican anti-saloonists disagreed on their fifth article, which was strongly opposed by Mr. Wright of Iowa and by Mr. Dodge of Michigan, because it recognized license and taxation of liquor. The Worcester convention was harmonious and enthusiastic throughout. The New York *Tribune* gives no number of delegates to the miscalled Non-Partisan Worcester convention, which met the next week. Its promoters sent printed and written circulars to such men as Mr. David Manning, beseeching them to take seats on the platform. From all we can learn from the papers it was regarded as a Republican cry for aid, and was a flat failure. The New York *Herald* (Ishmaelite) says of the Chicago meeting:

> A Republican magnate from the center of the State was found at a telegraph office chewing his finger nails and waiting for news from Chicago. He was fully as solemn as his Democratic contemporary, but he had hopes, which was more than could be said of his political adversary. Said he:
>
> "We had to do something to kill the third party, or weaken it if we couldn't kill it, and the anti-saloon movement ought to fill the bill. Of course all the temperance people belong to our party, and if it hadn't been for that infernal St. John"—here the speaker looked like a fiend in agony—"we wouldn't have lost the State, and the—well, the offices in '84."

EARTHQUAKES AND VOLCANOES.

"He looketh on the earth and it trembleth. He toucheth the hills and they smoke." Ps. 104: 32. If a believer in the God of the Bible should attempt to depict what has happened and is happening in Charleston and "in diverse places" around our globe, he would involuntarily fall into the above language. We have carefully read what the newspapers have to say, and not one, from first to last, even suggests what makes earthquakes in a way to enable us to guess when a shock is coming or what natural cause produces it; why volcanoes bellow, or why the earth shakes; what makes the sulphurous smell in cyclones in the air, as well as from the earthquake crevesses about scourged and desolated Charleston; or how these tremors cross the sea from London and Smyrna, as the dispatches showed they did. In such times the Scriptures say, "The wise men are fools." The geologists have long been expounding the earth's inwards, but they are dumb like the res of us, when earth shakes, volcanoes belch, artesian wells send up mill-streams, and cyclones destroy towns and villages, and none guesses where or when or how they will strike.

One thing is apparent. The people of the most favored realm on the globe, into which the earth's populations are pouring on either coast, are substituting lodge-worships for the worship of God; putting the Bible out of schools; turning religion into sorcery without a law or Gospel; praying to such spirits as have leisure to hear them; turning even insurance companies into temples of self-projected religion; and putting Christian civilization into their cauldron, to reconstruct society by legitimatizing murder and lust. May it not be that God, "by whom all things consist," is displeased, and arising to shake terribly the earth."

EDITORIAL CORRESPONDENCE.

"DEACON GILES'S DISTILLERY.."

NEW YORK CITY, Sept. 18, 1886.

DEAR CYNOSURE:—I spent night before last in the beautiful mansion of Dr. Geo. B. Cheever, brother of Rev. Henry T. Cheever, so well and gratefully known to our readers. He has built his home on the crown of a smooth highland, dark with forest trees. He is heart and soul with the proposed Congress against the lodge in Chicago, and will write for it when the convention is held; but about four score years, with abundance of literary labors, will prevent his speaking to us.

Dr. Cheever is the Cervantes of the temperance cause. When the writer was a student in Andover, he (Cheever) was a young pastor in Salem, Mass. Dr. Beecher's "Six Sermons" had blazed like meteors against intemperance; but liquor drinking was popular, as was duelling and Knight-Errantry when Cervantes wrote Don Quixotte; and the effect of his "Deacon Giles's Distillery" was nearly as great as the effect of that wonderful book. The popular liquor was "New England rum," and New England was not ashamed of it. The distillery in Salem was owned by a deacon, who kept Bibles in a corner of it. Substituting fictitious names, Mr. Cheever wrote a legend, expressing this revolting combination of occupations and ideas. His story leased the distillery to the devil, disguised as a gentlemanly liquor-dealer, who summoned fiends to run it. The work went bravely on by night. The old building racked and roared. Blue sulphurous flames, suggesting something lower than earthquakes, affrighted belated travellers and alarmed the astonished city. But the distillery stood in the morning, and never had alcohol been manufactured so fast. And under the double motive of money and drink, both said to have been influential with Yankees at that day, the deacon's speculation might have been popular; and, as the devils took their pay in Bibles, his mission might have worked in hell as those early missions worked in Africa in the days of John Newton, when missionaries were sent out in slave-ships ballasted with rum. Morning came; the fiends departed:

> "Each clutched his book and out he run
> From Deacon Giles's distillery."

But alas! daylight revealed on the long rows of barrel-heads, filled and mounted, inscriptions in bluish red light, revealing the true nature of the liquor within; and even following the casks to the saloons, and appearing over the doors and on the signs, such as: "*Consumption sold here.*" "*Poverty by the barrel.*" "*Crime by the glass.*" "*Liquid fire and distilled damnation, wholesale and retail.*" "*Murders, Delirium Tremens and Suicides, warranted pure.*" The distiller and his patrons employed a ruffian, Elias Ham, to cowhide the young clergyman in the street; and, though none of them were named in the legend, they imprisoned him for libel in the county jail.

But the jail was carpeted and turned into a prayer-room and parlor; and the vivid truths placed by Mr. Cheever's imagination on those casks of liquor are now the courts of indictments in courts; and saloons are nuisances at common law.

Mrs. Cheever is justly proud of her husband, but not so good a reformer as he. She hates and dreads Jesuitism, the head secret society of the world; and because the Pope hates Masonry, she leans in favor of the lodge. But because popery and Masonry fight each other, like pugilists, to see which shall get the stakes, their fighting does not prove they are not friends at bottom, and of the same sort.

PROHIBITIONISTS AND THE LODGE.

PHILADELPHIA, Sept. 25, 1886.—Our friends of the *Christian Statesman and Instructor* are deeply in earnest for the National Congress against the lodge at Chicago. They will aid it with their presses, they say; pray for it, and attend it if not impracticable at the time. They warmly approve of the Chicago committee of seven, and await their action with interest.

I have seen and conversed with Mr. Van Fleet, Gov. St. John, Dr. Emory Potter, and Mrs. W. I. Pond of Saratoga; Mr. Knight of Worcester; Drs. McCosh and McCloskie of Princeton College, Dr. Funk of the *Voice*, New York; Gen. Fiske, who is now canvassing for Governor of New Jersey, with increasing prospects of being elected; and yesterday I conversed with Mr. Joshua L. Bailey, who declined the late nomination for Governor of Pennsylvania, and Rev. I. C. Babcock, head and leader of the Good Templars in the State. Every one of the above named has been in the secret temperance lodges, and only the last, Mr. Babcock, has expressed the least unwillingness to give them up, and he, though he has been a Mason, yet dislikes the lodge, and only adheres to and defends the Good Templars because he honestly believes the temperance cause would suffer financially if the lodges should be given up. Mr. Babcock has been a laborious and successful worker for temperance.

I was delighted with my acquaintance with Dr. Funk of the *Voice*. He is opposed to secret societies, and said American politics were, in their nature, hostile to secret cabals. He suggested whether we could not unite politically in only open methods, and leave the religious discussion of the secret orders to the clergy and religious conventions. He is a prudent, practical man, and his paper "voices" the Prohibition party admirably. In the cause of Prohibition, wherever we have been, the progress is astonishingly rapid. "Truth springeth out of the earth, and righteousness looks down from heaven." But Satan is not dead or inactive, and will never yield till God's key is turned on him.

I go back to Princeton to-day, and visit some more of the good men in that admirable place. I hope then to see Messrs. Talmage and Storrs of Brooklyn, N. Y., and will take time to speak of the men and things which bear on the proposed Chicago Congress and the deliverance of this land from the scourge and curse the most dangerous of all, because pulpit, press and platform are silent while it crawls steadily on. J. B.

THE APPEAL TO THE GOOD TEMPLARS.

We call attention to the report of the Illinois convention held last week at Princeton, and especially to the resolutions, which make a most unusual, yet we believe, reasonable, request of the order of Good Templars in this country. The resolution asks that they disband their lodges, give up their secrecy, and go to work like honest men and Americans for the temperance cause pure and simple, according to their long-standing professions.

The reasons for this request are three: 1. The fact that so many thousands are leaving the order from the conviction that the mission of temperance lodges is done. The Illinois Grand Lodge of Good Templars, just met, is reported in the papers as having gained 2,200 the last year; whereas the reports published by the "Right Worthy Grand Lodge" at Richmond in May last show that Illinois actually lost 6,100 members. California lost 8,300; Maine, 9,500; Michigan, 5,000; Pennsylvania, 6,200; Wisconsin, 7,200; and the whole order, 153,000.

2. The best temperance workers of the past and the present were and are against the secret order business.

3. God is against it, for it is manifest that the agencies through which his Providence is operating mightily for the overthrow of intemperance have put the cause so far ahead of the lodges as to be almost out of their sight.

If the Good Templars are honest in their professions of temperance, they must see that every reasonable consideration calls on them to leave the husks of the lodge and give them undivided effort for temperance and victory.

The request of the State Convention that their action be re-echoed by the temperance press, by conferences and temperance meetings, we hope will be heeded. The order will thus hear the voice of thousands who are devoted to the reform and will more willingly follow a counsel which seems wise to many of their fellow-citizens.

AN UNSAFE TEACHER.

The *Christian Standard* of Cincinnati was so very critical upon the remarks in the *Cynosure* about infants and their salvation, that it is surprising upon what a false hypothesis it assumes to advise respecting the religion of Freemasonry. When accurate information upon the philosophy of the lodge is so easily obtained, it must be a very low *Christian* "standard" that can say there is not much religion about the lodge, and it may not be wrong to be a member, as in the following reply to a correspondent:

> Is the Masonic fraternity a worldly institution? Is joining it conforming to the world?
>
> J. W. MCCARROLL.

There is certainly not much religion about the Masonic institution. It does not claim to take the place of the church. It aims, we believe, mainly at earthly good. It does not follow from this, however, that it is wrong, or conforming to the world, to become a member of it. We know good men who belong to the Masonic order, and they see nothing wrong in any of its obligations. Other good men who have been members see much to condemn, and feel it their duty to warn the people against the institution. Without pronouncing on the merits of the controversy, it is safe to say that Christians do well when they are careful that the religion of Jesus Christ shall occupy the first place in connection with all their good deeds.

From what version of the Bible does the *Standard* get its notions of worldly conformity? or what exceedingly genteel prophet or apostle made it "safe" to say that men "do well" to be "careful" about whether their good works have a good percentage of Christianity or not. We mourn for men who have no better standard or adviser in religion than this.

THE ILLINOIS STATE LECTURER.—The commendation of Bro. I. R. B. Arnold by the State convention has not a particle of flattery in it. His calcium light pictures and ready comment as he threw them brilliantly one after the other upon the canvass were undoubtedly one of the most popular and attractive parts of the convention. He appeals to the reason and conscience of men by two senses—hearing and sight. The most vivid impressions are believed to be those received through the eye; and few who follow Bro. Arnold through his explanation of the Egyptian, Grecian and Norse mythologies, and marks the striking identity of Freemasonry in its religious philosophy, will ever forget that the lodge is pagan and as it rejects the name of Jesus Christ must be anti-Christian. These lectures should be heard in every town in the State. The expense is easily met by a small admission or a collection. Let there be a welcome for the State lecturer in every town, and let the friends write early to this office to engage a visit.

QUESTION YOUR CANDIDATES. Make lodge men feel the loss of your vote.

—Bro. W. B. Stoddard wrote last week from Chillicothe, Ohio, where he remained over the Sabbath, going on to Circleville and Fairfield county. His lectures at New Vienna and Samantha were well attended and interesting.

—Daniel Hill of New Vienna, Ohio, the projector and original editor of the Friends paper, the *Christian Worker* of this city, gave good assistance to the Ohio lecturer and is to speak at the annual convention in that State. He is a leader among the Friends.

—The Prohibition State ticket for Ohio is as follows: Secretary of State, Rev. H. R. Smith; School-commissioner, Rev. L. M. Hagood (colored); Supreme Court judge, Gideon T. Stewart; Clerk of the Supreme Court, H. J. Way; Board of Public Works, A. Teachout.

—A remarkable letter appears in the *Conservator* of Dayton stating that the debts of the United Brethren missionary society and educational institutions amounts to between $300,000 and $400,000. The divisions in the church fostered by Shuey, Weaver and others in order to admit the lodge is making these debts an increasing burden, with possible repudiation or bankruptcy in the end.

—The Kansas Prohibitionists nominated at Emporia, for Governor, C. H. Branscombe; for Lieutenant-governor, D. W. Houston; for Secretary of State, N. B. Klaine, of Dodge City; for Auditor, C. H. Langston, (colored); for Attorney-general, W. S. Waite; for Treasurer, Wm. Crosby, of Valley Falls; for Superintendent of Public Instruction, Mrs. C. A. Cuthbert, of Belle Plain; for Associate Justice of the Supreme Court, V. B. Paten, of Emporia.

—The *Living Way* of Memphis is increasing its list of pastors who are willing to be known as opposed to the lodge. The late attack of its enemies has not resulted so disastrously as its authors desired; on the other hand Bro. Countee's determined stand for his rights as a Christian and an American are having suitable recognition. The *Gate City Press* of Kansas City and the *World* of Indianapolis speak in warm sympathy with his work.

—In reprinting August 19 the resolutions of Merrill Lodge of Good Templars, Los Angeles, Cal., Capt. A. D. Wood, editor of the temperance organ for Southern California, the *Weekly Censor*, was mentioned as a member. This was an error from incorrect information. This lodge was one of the largest in the State and wealthiest, and its rejection of the authority of the Grand Lodge of California, in connection with most of the lodges in the southern part of the State, is prophetic.

—Pastor Seguin, the ex-Romish priest of this city, is hard at work solving the problem often asked by ministers and churches, "How shall we reach the masses." He has determined to go down in the slums and meet the hoodlums themselves. Last Sunday he opened the third mission among those he intends opening and keeping this year with the assistance of God and those who understand what it is to work for God's glory. Harmony Hall on Union St., near Indiana, was full of what is termed in Chicago "the tough ones." There will be four meetings in the evening in that place. Bro. Seguin is in need of means to pay the seats.

—In a private letter to Pres. J. Blanchard received at this office Elder Nathan Callender says: "I am encouraged by your noble testimony in Saratoga, N. Y., Aug. 29th. Your plea for a union of the reform parties meets my conscience and my judgment. Can we not in the next year accomplish such a union? Let all just measures be employed to effect an end so important. Are lodge-bound men so infatuated with lodgery as to persist in lugging this obnoxious carcass into the sacred temple of reform? Such words as you placed before such a body of thinking men, must and will tell. Making much allowance for the blinding power of lodgery on the people, still it seems to me that such facts, such arguments must produce a good effect."

PERSONAL MENTION.

—Rev. M. A. Gault is spending two weeks lecturing in the vicinity of Sioux City, Iowa.

—R. J. Gault, youngest brother of Rev. M. A. Gault and a graduate of Monmouth College, is attending the Theological Seminary at Alleghany this year.

—Rev. C. C. Foote of Detroit is spending a time with a sick son at Mt. Etna, Iowa. May the days of such service—though of love—be cut short.

—Pres. J. Blanchard visited Princeton, New Jersey, and Philadelphia last week and then returned north to Saratoga on the homeward way. Mrs. Blanchard was meantime visiting relatives at Tarrytown on the Hudson.

—H. L. Hastings, editor of the *Christian*, Boston, and author of one of the most popular and complete answers to the mouthings of Ingersoll, kindly called at the *Cynosure* office a few days since on his way to Minnesota. He is to return this week and speaks Wednesday evening in the Chicago Avenue (Moody) church, and possibly at other points in the city before returning to Boston. Bro. Hastings has the honor of suffering imprisonment for the truth's sake. It will be remembered that last year he was arrested, along with Dr. A. J. Gordon, the evangelist William Davis and others for preaching on Boston Common Sabbath afternoon. They were fined or the cases dismissed. But the matter was too serious for such a disposition. Bro. Hastings renewed his preaching last spring, believing that he had a constitutional right to speak quietly to those who wished to hear the Gospel. He confined himself, however, to a simple reading of the Word of God; yet the Irish Catholic and saloon influence was so strong among the Boston officials that he was arrested even for this, and the local court decided against him, and he went to prison for a few hours, appealed to the higher court and there gained what he had endured so much to secure—a decision in his favor and in favor of freedom of speech as guaranteed by our Constitution. Mr. Hastings is a remarkable man and is accomplishing in connection with his publication house at 47 Cornhill, Boston, a remarkable work.

—Our reform singer, Bro. George W. Clark, of Detroit, lately visited Port Austin in Huron county, Michigan, and has the following appreciative notice in the *News* of that place:

"Those who could appreciate 'sweet sounds' coming from the human voice, were well entertained by the recent visit to Port Austin of Mr. Geo. W. Clark, the famous composer and singer. We first met Mr. C. at the great Southwestern Liberty Convention which met in Cincinnati in 1845, continuing its sessions three days. He was then in the vigor of manhood, and his musical voice thrilled the vast assembly as no other could. Our last place of meeting was at the Prohibition State Convention at Lansing in July, and it was to fill a promise then made that he spent a few days among the people of Port Austin. He added to the interest of the memorial services Sunday morning by leading in the musical department; and in the afternoon he entertained a gathering of young people with remarks and songs. Concerts were also given Sunday and Monday evenings, at which large and appreciative audiences were present."

TO MICHIGAN READERS.

Let there be a grand rally at our coming semi-annual gathering commencing Oct. 12. All our meetings are important. It has come to pass that the first impressions a community gets of a cause, come from the interest manifested by attendance from abroad. *Our cause* is a peculiar one. We are necessarily few, and at each meeting of this character there should be a good showing from abroad. To do this there will necessarily be sacrifice; but blessings are always attended with sacrifice, and one great lesson Jesus taught was self-denial.

We have no programme to announce. Pres. C. A. Blanchard and Bro. Stoddard are to be here, no preventing providence, to occupy the evenings of the convention, and helpers will be present to make the day services pleasant and profitable.

Now let us have a good attendance. Let all who possibly can get here on the noon trains from each way, Tuesday, Oct. 12. Let us put in full time Wednesday. See notice elsewhere, as to meeting trains, etc. H. A. DAY, *Secretary.*

TO THE FRIENDS IN NEW HAMPSHIRE.

As you will see, by the official notice of the Secretary Rev. S. C. Kimball, the tenth annual meeting of the New Hampshire Christian Association is to be held in Manchester. We need a general rally at this meeting. My friends, do you see that we do? If not, look at it again and look till you see the truth, and then I think you will see it as I do. Look at the situation as related in many ways to the prosperity of Christ's kingdom and your heart will burn with a holy desire to see measures devised and efforts put forth that will secure the blessing of our Heavenly Father in our work.

We need first to come together and praise the Lord for what has been done. Then let us begin now to arrange our affairs with a purpose to attend the meeting, and persuade all we can to come with us to aid in the good work of the Lord.

Second. Let us see to it we are willing to do or give whatever the Lord wants us to do or give.

Third. Let us earnestly pray with faith-filled supplications that the Holy Spirit would prepare us to come together and grace our meeting with his presence. For the Holy Spirit only can sanctify our hearts and impart wisdom to enable us to show our fellow-men that they are in bondage to infidelity, Sabbath desecration, the rum traffic, secret societies and the anti-Christ spirit and customs, of our age, and enable us to lead them to Jesus who alone has power to deliver them from this bondage and bring them into the light and liberty of the children of God. ISAAC HYATT.

THE NEW HAMPSHIRE ANNUAL MEETING.

The tenth annual meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm St., Manchester, October 23, 24, 25, beginning Saturday at 2 o'clock P. M. and closing Monday evening. Our president, Rev. Isaac Hyatt of Gilford, will preach the annual sermon. The General Secretary of the N. C. A., Rev. J. P. Stoddard, has written favorably of attending, and is hereby cordially invited to do so. Henry J. Pierson and wife, evangelists of Boston, are expected to lead the devotional meetings. Sunday afternoon session will be addressed by Christian women, including Miss Annie M. Ray of the N. H. W. C. T. U. Miss E. E. Flagg of Wellesley, Mass., Mrs. L. E. Saulpaugh of Goffstown, Mrs. Caroline W. Bixby of North Weare and others. Other able and pious men will address the convention. A full programme will be published at the earliest possible moment. We should be glad to welcome to our meeting Bros. Campbell of New York, Conant of Connecticut, Pratt, Leadbetter, McFall, Lincoln and Graves of Massachusetts, Laird and DeWolf of Vermont, Goddard and Jackson of Maine and other friends of reform. Manchester can be conveniently reached by rail from any direction. Friends will go directly to the hall which is only a few minutes' walk from the depot. Horse cars are also available. Should any arrive before the hall is opened, they can report to Elder Charles L. Baker, 12 Wilson Road, which is also convenient. Entertainment free to members of the convention and invited guests.

We gather in the name of the Lord to advance pure religion and to resist the popular evils that have well nigh fastened themselves upon the church. We expect the Lord to make bare his arm for the encouragement of his people and the confusion of his enemies. One service will be held for those who wish to consecrate themselves fully to the Lord, and another for those who wish to present their bodies for Divine healing. S. C. KIMBALL, *Secretary,*

THE HOME.

SHOW US THE FATHER.

Show! Can He show
To mortal eye
What mortal eye was never made to see?
Can man the Father of eternity
By vision know?

Crimson and gold
Of early dawn,
Topaz and emerald and amethyst,
In radiant flashes through the sunset mist,
He can unfold;

The stars of snow,
The pearls of dew,
Chalice of flower, cedar of Lebanon,
Mountain of lightning-riven rock whereon
The sun-rays glow;

In time of spring,
A dainty shred
Of sky, wrought deftly for the bluebird's vest,
A gleam of light where orioles make their nest,
And sit and sing;

Love's angel face,
The tender-eyed
And delicate, lit with the sweet, soft rays
Of mother fondness, all life's weary days,
God's gift of grace;

These patiently
He showeth us.
What more? For that wild prayer, "Show me", he chid
The daring seer in the rock-cleft hid.
"Thou canst not see."

Yet mystery—
Listen O heart!—
"Not know me, and so long hast with me been?
He that hath seen Me hath the Father seen."
Now dost thou see

That Christ hath trod,
With feet of love,
Wearily, our sad way on earth, that He,
By the dread sacrifice of Calvary,
Might show us God! —*Sel.*

ON DRY LAND.

On dry land was an excellent place for Jonah, but it would have been a very bad place for the fish that swallowed him. Every creature needs to be in its element, elsewhere it is in trouble, and exposed to constant danger. Beasts, birds, and fishes all have their proper sphere. Within it they are a success; out of it they are a failure.

So in human life, men never succeed well when out of their element. A dandy in a blacksmith shop, or a country bumpkin in a fashionable parlor; a Christian in a scene of worldly pleasure, or a worldling in a place of spiritual worship; all feel the inharmony that exists between them and their surroundings.

Especially is this true when worldly people intrude themselves into the church of Christ, and undertake to introduce their worldly arts and practices among the people of God. Sometimes it occurs that among a company of humble disciples there comes some wire pulling politician, some designing, crafty, selfish worldling, who at once proceeds to use in religious circles the arts which he had learned and practiced in connection with secular business and politics. He manages the church, he controls the Sunday-school, he runs the society, he stands at the head of everything, he rejoices to know that his word is law, and that all who disapprove his course must stand aside.

He expects to succeed in managing religious enterprises, as he has in directing worldly or political affairs. To his surprise, success does not crown his efforts; the enthusiasm he looked for is lacking; instead of a party of political hangers-on, shouting his victories, following at his heels, he finds a company of lowly disciples of the Lord, refusing to tread in his steps, and turning sadly away from the scene of his triumphs. Some may have courage to boldly withstand and openly rebuke him; most suffer in silence, but fail to respond to his calls, to indorse his projects, or countenance his course.

He is astonished. He expected to ride upon the crest of the wave, and make a name which should endure. He forgot that there can be no real religious prosperity without the *blessing of God*, and that no man, however adroitly he may deceive *man*, is able to deceive the Almighty. No craft or guile can be hidden from Him whose eyes are as a flame of fire. The Holy Spirit, which searches all things, cannot be imposed upon by specious reasoning, political craft, or worldly clap-trap; and hence there is disappointment.

The trouble with such a man is, he is out of his element. He has climbed up in the church without leaving his worldly principles behind him; he has endeavored to put on the new man without first putting off the old; and he is trying to run religious institutions without reference to Christian principles. He is out of his place, and would feel far more at home in the mud and mire of political chicane.

But he runs his race, until at last, checked by the bold rebuke of the fearless, baffled by the passive resistance of men who will not yield to his machinations, and deserted at last by the unthinking crowd who, though ready to recognize success, have not the slightest idea of following a defeated commander, he abandons his leadership, and drops disgusted out of sight. He is gone never to return. He has found at last that there are spiritual powers with which he cannot cope. He has learned that he is out of his element, and he betakes himself to more congenial scenes.

It is a blessed day for the church of God when one of these "unclean spirits like frogs" leaps from his perch on dry land, where he does not belong, and dives out of sight into the mud, where he is more at home. And however much men may pity his failure, and deplore his fate, yet they rejoice that they are well rid of an uncomfortable and unpracticable man. The best thing a fish out of water can do, is to get back again, as quickly as possible; and the best thing a man out of his element can do, is to find his way back where he belongs. A politician who has worked himself into the church; a wire-puller who has learned to manipulate religious institutions; a pettifogger or a rogue who has undertaken the management of the work of God, does well to take himself out of the way with all possible dispatch. A man who cannot preach himself, but claims the liberty of controlling and gagging men who can preach; a man who cannot write, but who wishes to rule and domineer over those who can write; a man who has little standing at home, but who goes among strangers and strives to acquire standing abroad, is soon found out; and the best thing he can do is either to seek to be fitted for the Lord's service, or else to get back into his element, where he can wallow in slime and mire, and crook and turn himself to his heart's content. The church of God was never made to be ruled, run, and controlled by worldlings, politicians, pettifoggers or men destitute of stability or moral principle. The sooner such men find their element and their place, the better for themselves and all concerned.—*Christian.*

LOVE THE BRETHREN.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3: 14.

If, therefore, you find that you love Christians as Christians, and because they are Christians, you may not only express the hope that you have been born again, but you may know it. There are, however, many young converts who are seriously troubled when this scriptural evidence of regeneration is presented to them. They are acquainted with persons who are not Christians, whom they tenderly love; and perhaps they are acquainted with professors of religion, for whom they do not feel any peculiar affection; and hence they are apt to doubt the genuineness of the work of grace in their own hearts.

Now you should remember that you are not required to feel any repugnance towards your unconverted friends; neither is the ground upon which love for the brethren rests congeniality of natural tastes. It is a higher ground than this, which a simple illustration may enable you to understand.

There formerly lived in a Western State, a couple, who lost by death their only child—a beautiful little girl; the mother's health rapidly declined under the burden of her mighty sorrow. During their temporary stay in an Eastern city, they visited an orphan asylum, and found the children assembled in a large room of the building to engage in some exercise. At first the bereaved mother looked upon the scene with the same sadness and indifference she had exhibited during their journey East; but suddenly her eye resumed its former brightness, and the blood came again to her pale cheek, as eagerly pointing to one of the orphans, she exclaimed, "Oh, I must have that child, I must have that child for my own." The superintendent was standing near, and inquired why that one child out of scores around her, had excited such special interest. "Because," she replied, "she is the very image of my own lost little Mary."

This, then, is the reason why you will love the brethren. It is because they bear the image of your beloved Lord, and wherever you behold that image, no matter among what denomination of Christians it may be found, if you are a Christian you will certainly love it, and find your heart going out to Him on whose character and life it is impressed.—*Rev. James H. Brookes, D. D.*

OUR PRESIDENTS.

Father Washington left us united and free,
And John Adams repelled French aggression at sea;
Boundless Louisiana was Jefferson's crown,
And when Madison's war-ships won lasting renown,
And the steam-boat was launched, then Monroe gave the world
His new doctrine; and Quincy his banner unfurled
For protection. Then Jackson, with railways and spoils
Left Van Buren huge bankruptcies, panics and broils.
Losing Harrison, Tyler by telegraph spoke;
And the Mexican war brought accessions to Polk.
Taylor lived not to wear the reward of ambition,
And Fillmore's sad slave law stirred up abolition:
So, compromise failing, Pierce witnessed the throes
Of the trouble in Kansas. Secession arose
Through the halting Buchanan. But Lincoln was sent
To extinguish rebellion. Then some years were spent
Reconstructing by Johnson. Grant lessened our debt;
Hayes resumed specie payments; and Garfield was set
On Reform, which, as Arthur soon found, came to stay,
Now for President Cleveland good citizens pray.
—*G. Macloskee in St. Nicholas.*

RESULT OF DISOBEDIENCE.

The following true story will show the necessity of living dutiful and obedient lives; and also will point out the moral: Disobedience to parents will always result in punishment.

"Come, Frank, let us go over to old Tommy Hanson's orchard and get some apples; only yesterday I saw them, and they made my mouth water; he has gone to the mill, and there's nobody home but old Mrs. Hanson, and she's lame and can't catch us," said Johnny Dobson, a youth of about twelve years of age, who was then playing truant.

"That's all nice enough, but I'd rather go to the creek and get Mr. Foster's boat; it is only tied to the bank by a thin rope, and my jack-knife will soon part it. We can sail down the creek a mile or two, and then go around by the orchard and get the apples. Mr. Foster said he was going over to the mill with father—"

"And how will we get the boat back to its place before Mr. Foster returns?" interrupted Johnny.

"Oh, he's a mean old fellow anyhow, so we'll let the boat drift down the creek into the Dalaware, and it will serve him right for his meanness," said Frank.

There was a third boy in the group, who had not yet spoken. This lad was called Payson. He was a boy about the age of the other two; he had been a good boy, but was led off by wicked companions. His father had told him not to go out that afternoon, as he would want him to go an errand in about an hour. Whilst his father had gone up-stairs but a short time, he slipped out into the back yard, jumped over a neighbor's fence, and, hastening off a short distance, joined his wayward confederates. After listening to the other boys, he now spoke:

"I don't know about them apples, as Tommy Hanson has got most of them off the tree, and I think we might have our trouble for nothing; you know it, Frank. As for the old boat, it leaks; and as I was nearly drowned once, I'll back out of that game. Now I'll tell you what we can do; only a short distance from the orchard there's a bird's nest, and there are three nice little birds in it. Mr. Green says so, and he ought to know, for he lopped off some dead branches of the tree, where the nest is, only yesterday. There will be a bird for each one of us —I'm in for this. I know you'll go, Frank, and the majority rules," said Payson.

After a little further parley, it was decided that Payson's proposal was the best, and the three bad boys started off to rob a bird's nest. All were in fine spirits, as they anticipated a good time, and each would soon be in possession of a nice little bird.

Arriving at the tree, Payson was selected to climb it and rob the nest, as he was the most active and supple. Never thinking of what his father told him, nor of the command, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee," he nimbly ascended it; up he went, higher and higher; he crept far out on a limb, away out on its end. He heard the little birds chirping; poor little things! What a shame and a pity! What a sin to tear them away from their loving, watchful mother! Then the mother-bird flew away alarmed, and he saw them stretch their tiny necks, as if affrighted. Just when his hand almost touched the nest, the limb snapped and Payson fell to the earth! His wicked companions fled, and two men passing by seeing the senseless boy bore him to his father. He was taken to the hospital, where for a time his life was despaired of; his arm was dislocated at the elbow and broken in

two places. The doctor told three of his uncles, who called to see him, that he would get well, but with a stiff arm.

Readers, all his trouble came upon him through his disobedience to his parent. How sinful to rob a poor bird's nest! Shun evil company; the way of the transgressor is hard;remember this true story of Payson's disobedience and its results.—*Youth's Evangelist.*

DRINK WATER.

"Of course I will drink water," says George. "The horse and the ox drink it, and how strong they are! The trees drink it, and how tall they grow! My dog Tray drinks it, and how wise he is! I'll drink it, too, for I would like to be strong and grow tall and be wise."

"I'll drink water, too," said Clara. The birds drink it, and how sweetly they sing! The flowers drink it, and how bright they look! My pets all drink it, and they are gay and loving and happy. So if I wish to sing smoothly, and look bright, and be gay and loving and happy, I will drink water. And I will try to get all my friends to drink it, too; for I see that in the houses where they drink beer and gin and rum they are not so good and happy as they are in the houses where they drink water."

And what says the man who has grown up to years and seen much of the world? He says those men do the best work who do not use alcoholic drinks. The coalman can carry more coal in a day when he drinks water than when he drinks beer. The men who work in the heat and blow glass and make up iron can do more work if they take no strong drink. Men who work in the fields can work more hours if they drink only water, or water with a little oatmeal or fruit-juice in it.

Men who work in banks or on railroads can be trusted more safely if they no not even drink wine or beer. Men who have money of their own take better care of it if they do not drink. Men who drink die off three times as fast as men who do not drink. Three-fourths of the men in prison would not be there if they had drank only water. So the good man who has seen much of the world says water is the best drink.

And we will all drink water.—*Youth's Temperance Banner.*

PROUD OF HIS SISTER.

The Chicago *Tribune* relates the case of a young man who was regarded as a phenomenon, because he took his sister to all the best entertainments, and actually devoted himself to her during the lecture and concert season. Being praised for his unusual attention to his sister, the young man promptly and proudly replied:

"No, there's nothing wonderful or extraordinary about it. She is the only woman I know in whom I have the most thorough confidence. She is always the same, always pleased and affectionate, and to tell you the candid truth, I'm afraid she'll go and marry some of these imitation men around here and be unhappy all her life.

"She has nobody else to look to, and I'll take care she does not have to look to anybody else. I suppose some day a genuine man will come along. If he's a genuine man, I won't object. Until he does come, she's good enough for me; and if ever I find as good a girl, I'll marry her."

The example is most commendable. A young man would do well to seek his sister's society until he finds another lady as good as his sister.

THE APPLE IN THE BOTTLE.

On the mantel-piece of my drandmother's parlor, among other marvels, was an apple in a bottle. It quite filled up the body of the bottle; and my childish wonderment constantly was, "How could it have got there?" By stealth I climbed upon a chair and examined the bottle to see if it would unscrew or if there was a joint in the glass. I was satisfied by careful observation that neither of these theories could be supported; and the question remained to me an inigma and a mystery. One day, walking in the garden, I saw it all. There on a tree was a bottle tied, and within it was growing a tiny apple. The apple on grandmother's mantel-piece was put into the bottle while it was little, and it grew there. More than thirty years ago we tried this experiment with a cucumber. We laid a large bottle on the ground and placed a tiny cucumber inside it. It grew until it almost filled the bottle, when we cut it off the stem and filled the remaining space in the bottle with alcohol and corked it up tight. We have the cucumber now; and it looks as fresh as when first corked up. So sins will grow, if allowed in the hearts of children.—*Youth's Companion.*

A DOG'S MEMORY.

Last summer a dog owned by a gentleman in New Jersey broke his leg. A doctor who was visiting in the place set the leg and cared for the dog until he was entirely well. The doctor went away, and has not met the dog from that time until a few days ago, when he was driving through the village. He saw the dog, who came up to the carriage and recognized the doctor at once, although he had not spoken. The dog showed the wildest joy, barking and jumping about the carriage, even following it up for some distance. I wonder if dogs ever forget to be grateful!

"A boy twelve years old was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said: "Your father has been talking to you and telling you how to testify, hasn't he?" "Yes," said the boy. "Now," said the lawyer, "just tell us how your father told you to testify." "Well," said the boy, modestly, "father told me that the lawyers would try and tangle me in my testimony; but if I would just be careful and tell the truth, I could tell the same thing every time."

Christianity is the regeneration of our whole nature, not the destruction of one atom of it. —*Robertson.*

TEMPERANCE.

SENATOR WINDOM AS A PROHIBITIONIST.

In the late Anti-saloon Republican convention in this city, after the loud applause that welcomed him had ceased, Mr. Windom addressed the conference at length on the great issue before them.

Republicans, he said, had here assembled under call, as true and loyal Republicans, and through the Republican party it was hoped to work out what would be of great good to the American people. He had not the slightest thought of trying to organize a new political party. Such a thought had entered into the purpose of few, if any, of the delegates to the conference. The old party that had freed the slave; that had dignified human labor; that had enacted the homestead law, giving homes to the homeless; that had saved the Republic in war and maintained her honor in peace; that had rescued it from Democratic bankruptcy and advanced it to the first place among the nations of the earth—this party was good enough for Mr. Windom. Remembering its history, he was guaranteed that embracing this new issue it would carry it on to victory as it would every other issue it had undertaken. It was an issue as grave as any party had faced in the past and almost as difficult, but the grand old party had not hesitated then and it would not now. They had met as Republicans, who did not believe in the right of the saloons of the country to dominate the country. They had not met to dictate but to indicate the opinion of a large portion of the party that the Republican party would do well to meet the issue tendered it by the liquor power of the country.

The liquor power could be regarded from two standpoints—the moral and the humanitarian and the political. The former was the higher, but the convention had met to consider the question in its political aspect. The liquor power had gone into politics to stay, and had challenged the whole country to meet it or submit. In Minnesota no man was allowed to be voted for who did not bow down to the Moloch of the infernal regions. Considered from an economic aspect the enormous waste by saloons was simply incomparable. Sixty thousand men a year became the victims of the traffic, and from five hundred thousand to six hundred thousand were yearly on the way. The loss in the productive power of this army, at $1.50 a day, could be easily figured, as well as could the extent of taxation necessary to support crowded almshouses and jails.

The loss to the country in this way was estimated at $900,000,000 per annum. He could not say if this was right, because the Democratic party in Congress had refused to authorize an investigation into the liquor traffic, but taking the half of this amount if the government should levy one-tenth part of the tax which the saloons levied there would be a rebellion in less than ninety days. They were told they could not interfere with this business because there was a great deal of invested capital, but the government could better afford to pay $1,000,000,000 and then make one grand bonfire of all this property, and still the Nation would be richer at the end of the year. The Nation could better afford to pay the cost of the late rebellion every fifteen years than permit the rum traffic to go on. The great issue must be met and conquered or the country would be lost. The saloon in politics was an ally of anarchy, and struck deadly and most damning blows at the most tender and vital part of the Republic. The home and the ballot-box was the holy of holies in a true republic like ours. Destroy the homes and you strike at the heart of the Republic. If 500,000 of these homes, instead of continuing nurseries of order, religion, truth, and patriotism, were converted into drunkards' homes, who could estimate the power of the poisoned dagger? The other most sacred treasure of the Republic was the ballot, and here again the saloon had struck a most deadly blow. If there was one evil greater than another it was the corrupt use of money in connection with the ballot. Let it be once understood by the people that elections were not carried by the choice of the people, but by the use of money, and you have struck down all confidence in the future of the country. When you have gone to the polls conscientiously only to find that fifteen men were marshaled in a saloon around the corner to entirely overcome your vote you cease to have much interest in the ballot. There was no organization until the saloon power came into the field that openly boasted it intended to carry the election by the use of money. Some party must meet it on political grounds. Saloons were the colleges that teach anarchy, disorder, riot, and ruin.

The saloons had captured the Democracy body and soul. At the last Democratic State convention in Minnesota the saloons had put in power a man who was the incarnation of saloon tendencies. In the last fifty years the cities had grown four times as fast as the country. If such continues the increase, when as now the vast plains no longer attracted settlers, how great would be the governing power of the saloons in the large cities. The saloons elected the Mayors and Councils of Chicago. If there was a Chicago gentlemen present the speaker apologized. New York, controlled by its bosses and saloons, had become a Sodom of political corruption; yet in the National election New York State was often counted on to turn the scale, and it was New York City that turned the scale for the State, so we stood a rum-ridden Nation to-day. The saloons were officered 200,000 strong, and there were, say, five men controlled by each, making 1,000,000 of men against temperance, and with the purpose to wield their power. Was there patriotism enough in the land to rise and rescue it from such domination? The money power of the saloon was greater than the money power of the late Confederacy. But courage as well as cowardice was contagious, some one had said. There were enough people in the Republican party to rally to the standard. They were not all teetotalers, for some took an occasional glass, but they were not yet ready to be governed by the rum power.

The Prohibitionists were men of excellent principle, but they would do better to follow their own theories more than they did. Mr. Windom then drew an historic parallel for the reproof and instruction of Prohibitionists. The old abolitionists, he said, had denounced slavery as the sum of all villainies and the Constitution of the United States as the instrument of the evil one. Then came the Free Soil party, saying we must be law-abiding and observe the Constitution. Then they joined the Republican party and elected the grandest patriot modern or ancient times ever saw—Abraham Lincoln. Now supposing the Republican party should take a stand for the restriction and repression with the ultimate purpose of destroying the rum traffic, why should the Prohibitionists, who have been traveling under the abolition standard, stand aloof? With such an issue the Republicans would fight with the Prohibitionists for the repression and suppression of the traffic, and by their united efforts they would make a notable day in history.

THE MURDERED HADDOCK.

One of the most interesting and impressive services ever held in Fort Austin, Mich., was that of a late Sunday morning, at the M. E. church, in memory of Rev. Geo. C. Haddock, the temperance martyr, shot by saloonists at Sioux City, Iowa. Tasteful and appropriate decorations and mottoes, with beautiful flowers, had been arranged by the W. C. T. U., and a large audience were present. After the usual opening, an account of the assassination was given by Wm. F. Clark, Sr. The character of Rev. Haddock was presented by Dr. Clemo. Some lessons to be drawn from the event were most forcibly presented by Rev. Mr. Farnum, of Cincinnati. Geo. W. Clark, of Detroit, sang two or three songs; one prepared for the occasion to the tune of "Old John Brown," was given with great effect, the audience joining in the chorus. Similar services to the above are being held all over the country.

LITERATURE.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vol. IV. Cable to Clarke. Pp., 477. Price 60c. John B. Alden.

The continuation of this useful work to the name McDonald Clarke gives us specimens of the writings of such American authors as Geo. W. Cable, Alexander Campbell, Andrew Carnegie, the wealthy iron mill owner of Pittsburg, Geo. B. Cheever, Will Carlton and others, along with Cæsar from the Latin, Cervantes and Castellar from Spain, Calvin and Chateaubriand from France, Carlyle and Chalmers from England, and so through the whole range of literature which has been written or translated into English. The biographical notices are brief, of necessity, but the selections are well edited and the volume is remarkably cheap.

DEEP BREATHING as a means of Promoting the Art of Song, and of curing the Weaknesses and Affections of the Throat and Lungs, especially Consumption. By Sophia M. A. Ciccolina. Translated from the German. Pp. 48. M. L. Holbrook & Co., New York.

The author of this small volume is a singer of some note, and after an experience in loss of voice which is shared by many, she happily recovered the use of that noble organ. Her experience is given briefly in this enthusiastic essay on the voice and the organs of its production. The method of breathing, she advocates so eloquently and practices with so good effect upon invalids, is what is known as the abdominal, long ago practiced by the old Italian singing masters, but sadly out of date in our times of corsets and tight lacing. A thousand blessings would follow the general practice of breathing herein advocated. Music teaching in our public schools should make this object a part of the training. An appendix contains valuable facts concerning the atmosphere.

MEDICAL HINTS on the management of the Singing Voice. By Lennox Browne, F. R. C. S. Pp. 77. M. L. Holbrook & Co., New York.

The reader of this pamphlet will not be disappointed if he has high expectations from an author of so high repute among musicians and such eminent practice as his position as Surgeon to the Royal Society of Musicians, to the Royal Albert Hall Choral Society, and to Her Magesty's Italian Opera indicates. The book is thoroughly practical and should be studied with care by those to whom God has given the pleasant voice of song. Illustrations are used when necessary to more perfectly elucidate the text.

The publishers of the *American Agriculturist* will forward a copy free to every person who has been a subscriber to that paper, but is not now one (provided they send their name on a postal card), to the end that they may see the great improvements that have been made in this periodical.

A feature of the coming year of the *Century* will be a series of papers on "The Food Question," written by Professor W. O. Atwater of Wesleyan University, who for years past has been engaged in special investigation in this field. The object of the articles is to present some of the results of late scientific research which have a direct bearing upon our daily life,—such as, the substances of which our bodies and the foods that nourish them are composed; the digestibility of food; the proportions of nutrients appropriate to different classes of people; food and the labor question; food and morals, etc., etc. This subject is an important and almost neglected branch of the labor problem.

RELIGIOUS NEWS.

—The Seventh-day Baptist General Conference was held last week at Milton, Wis. The Missionary society reports that the receipts this year amounted to $15,000. The society has missionaries in China, England, Holland, and in ten States.

—A convention of colored journalists has lately passed a vote expressing their approval of the course of Mr. Moody toward the Negro race in his campaign last winter in the South.

—The corner stone of a new Young Men's Christian Association building was laid at Worcester, Mass., on August 27. The dedication address was made by Dwight L. Moody.

—At a recent meeting of delegates from various trades societies in New York City, composed of clerks in several retail businesses, letters were read from the Rev. Dr. Moldenke, of St. Peter's Lutheran church, and the Rev. Dr. P. F. McSweeney, promising to urge members of their congregation to make no purchases in retail stores on Sundays. The prevalence of the opening of retail stores on Sundays, in the east part of the city, is deprecated alike by the clerks who are compelled to labor on that day, and by those having the religious welfare of the people at heart.

—A meeting was recently held in England to bid farewell to a party of emigrants to embark for South Africa to found a new colony on total abstinence principles. Eight men; women and children compose the party. They proceed to some part of Kaffraria.

—There are twelve foreign missionary societies in Germany, supporting 517 missionaries, with 2,560 native helpers, having in charge 193,975 converts, of whom 73,000 are communicants. The total contributions to these societies last year were $1,276,-800.

—William Taylor is moving up the Congo and its tributaries with eleven of his picked missionaries.

—Last year 10,000 converts of the Wesleyan Missions in Sierra Leone and the Gold Coast of Africa raised a jubilee fund of $75,000.

—The Rev. W. F. Bainbridge has been made Superintendent of the City Mission and Tract Society of Brooklyn, and the Rev. George F. Pentecost, D. D., has been added to its Board of Directors. Mr. Bainbridge says: "If the proposal to locate fifty missionaries immediately in the destitute districts of Brooklyn be carried out, then the supply would be only one quarter in proportion to that of London, where there are five hundred missionaries and loud calls for more."

—The two churches in Charleston—St. Michael's and St. Philip's—which have been ruined by the earthquake, both possess great historic interest. The tower of St. Michael's was the chief or only beacon in the period of the Revolution, and was painted black when the assailing British fleet was anticipated, in order to prevent their use of it as a guide to the harbor; black against a blue sky was a less certain land-mark than white. Close beside the church is the tomb of John C. Calhoun. Both St. Michael and St. Philip were frequent marks of Federal gunners during the war. St. Philips was founded in 1711, though not used until 1723. Its tower was 200 feet in height.

—The permanent committee on temperance, in its report this year to the General Synod of the Presbyterian church at Minneapolis, said: "Apart from the Christian church, the W. C. T. U. is unquestionably the most patent factor in the temperance reform." The Rev. Dr. Smith, of Alleghany, Pa., was elected chairman of this committee for the ensuing year. He is a strong prohibitionist, and husband of the W. C. T. U. State president of Pennsylvania.

—A convention of evangelists and mission workers is being held this week in Maria M. E. chapel, Chicago. The evening services are conducted by Rev. F. A. Hardin, D. W. Potter, Rev. C. S. Uzzell, A. J. Bell, Colonel George R. Clarke, Rev. Mr. Haley. George D. Elderkin, of Oak Park, conducts the singing. Evangelists, mission-workers, and all interested in Gospel work are earnestly invited to be present.

—Dr. T. C. Starr of California who has brought several tons of honey to this city for sale, has donated 120 pounds to Bro. W. T. Ellis's house for reformed men.

—A serious fire has occurred at Arthington or Ntamo Station (English Baptist Missionary Society) on the Congo. The stores, which were built of grass, with their contents, were completely destroyed. Baron von Nimptsch, Chief Administrator of the government of the Congo Free State of Leopoldsville and one hundred and forty Kaffirs rendered assistance in vain. The loss is about fifteen thousand dollars. Arthington is the only station on the river in connection with this society whose houses and store buildings were of grass. The fire is supposed to have originated in the carelessness of boys who were hunting rats. It is expected that the London Baptist churches will meet the loss without going to the Provinces.

—An Inter-denominational or Pan-evangelical Conference opened on the 29th ult., at Valley Camp, about nineteen miles from the city of Pittsburgh. The attendance was quite large, including many prominent ministers of various denominations from all parts of the United States. Among the denominations represented are Lutheran, Baptist, Episcopal, Protestant Methodist, United Presbyterian, Reformed Presbyterian, and other Presbyterian churches. The opening address was delivered by Rev. M. L. Gotwald of Springfield, Ohio, his theme being "Union without Absorption the Glory of our Christianity." Among other subjects discussed were: "Our Nation a Christian Nation and the Outgrowth of Christian Principles;" "How can we best subserve the interest of our American Sabbath?" and "What should be done to meet the demand made by liquor dealers and infidel clubs that the laws protecting the Sabbath and regulating the liquor traffic should be repealed?"

—The colored Baptists of the Northwest have sent two missionaries to the Congo field, and are showing increased interest in that mission. They have a membership of about 930,000 in the United States; and though many are very poor, it would be worth the sacrifice required to send the Gospel to the land of their fathers if, like the churches of Macedonia, "the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

AN APPEAL TO THE FAITHFUL.

Did I not know that there were those who read the *Cynosure* who are fully consecrated to God with all their substance, willing to listen to worthy calls for aid, and willing to respond, I would not burden these columns with this letter. But being in the large family of Our Father, I feel free to present the following facts before you all:

Last June a church within the bounds of Ingham charge was sold by the sheriff in default of the payment of a certain mortgage, which has been hanging over it for about five years, and upon which the surrounding community has not been able to pay the interest. There is ability in the vicinity, but it is in the hands of Masons or their sympathizers. I have labored there two years, hoping that the way would open for discharging this debt among themselves, but I see no hope. I have lectured in the church against Masonry, and the noble band of members have stood by not disposed to compromise in the least, and they have subscribed every dollar they are able, and it will take two hundred and fifty dollars yet to free the church. I am determined not to pay in a dollar unless we can lift the entire mortgage and secure the church. The Masons are standing by awaiting results with evident satisfaction. The loyal part of the cummunity are poor, and must be helped or the key will be turned upon them in a few weeks. There is not a school-house to be had, and no other place of worship in five miles. Now if any of the faithful have much or little money to bestow, I am sure they could not do better just now than to send it this way. The Lord bless you all.

Address H. A. DAY,
Williamston, Ingham Co., Mich.

NOTICES.

WISCONSIN STATE MEETING.

Notice is hereby given that the next annual convention of the Wisconsin Christian Association opposed to secret Societies, will be held, D. V., at Waupun, commencing Tuesday evening, Oct. 19th and holding over the 20th and 21st. It is very important that all the friends who possibly can, be present bodily, bringing all the money they can for expenses and the cause in the State; and such as cannot come in person represent themselves by contribution, and pray earnestly for God's blessing upon the meeting. J. W. WOOD, *President.*
W. W. AMES, *Secretary.*

MICHIGAN STATE MEETING.

The Michigan Christian Association will hold its semi-annual convention at South Locke, Ingham county, Michigan, commencing Tuesday evening, October 12, 1886, at 7 o'clock, in the Wesleyan church.

Pres. C. A. Blanchard, of Wheaton College, and J. P. Stoddard, of Chicago, are expecting to be present. Let everybody keep this notice in mind, and prepare to attend. Trains will be met all day Tuesday. Parties wishing to be met later must write. Coming from the west, leave train at Williamston; from the east, leave train at Webberville. Conveyances in readiness at each place. Entertainment free. H. A. DAY, *Sec'y.*

NEW HAMPSHIRE CONVENTION.

The tenth annual meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm street, Manchester, Oct. 23, 24, 25, commencing Saturday at 2 o'clock, P. M., and closing with the Monday evening service. We are to meet in the largest city of our State, by a most cordial invitation, and with every prospect of a successful convention. General Agent Rev. J. P. Stoddard, has expressed a favorable intention of being at the meeting. One session will be given to the W. C. T. U., and Miss E E. Flagg, of Wellesley, Mass., Miss Annie M. Ray, City Missionary of Manchester, Mrs. A. A. P. Caverly of Strafford, and Mrs. L E. Saulpaugh of Goffstown, are expected to speak. Pres. Rev. Isaac Hyatt of Gilford Village will give the opening address. Rev. Henry J. Pierson, Evangelist of Boston, will conduct the devotional services. We shall be glad to greet friends from all the New England States. A full programme will be published at the earliest moment. Let much prayer be made that the blessing of the Lord may rest upon the meetings.

S. C. KIMBALL, *Secretary.*

LODGE NOTES.

Owen Scott, editor of the *Illinois Freemason* and also of the *Daily Bulletin*, of Bloomington, Ill., was a delegate to the Red Men's convention in Detroit.

The Great Council of the order of Red Men met lately in Detroit. More than 12,300 new members were admitted to the order last year. The total membership of the order is 40,676.

The Independent Order of German Red Men of the United States held their annual convention lately in Chicago. The order is established in twelve States with 115 tribes and eighteen encampments, and a membership of 7,884. The aggregate funds of the order are $230,000. During the year $35,000 had been expended for relief of members. Death assessments, $31,000. The Grand Lodges of Illinois and Ohio have established an endowment insurance plan.

Martin Irons, the well known Knight of Labor, was arrested at Kansas City on the indictment charging him with tapping Mr. Hoxie's private telegraph wires at St. Louis. He is now in prison.

The Grand Encampment, K. T., in conclave at St. Louis, elected Charles Roome, of New York, Most Eminent Grand Master: Hugh McCurdy, of Corunna, Mich., Grand Generalissimo, and W. B. Isaacs, of Wisconsin, Grand Recorder. In the parade about 1,500 Knights (some reports say 5,000) took part, and at night the different trades made a grand display.

The annual session of the Sovereign Grand Lodge of Odd-fellows opened last week Monday in Boston. The reports of the grand officers were presented. They show a total membership of 517,310 The figures of various Odd fellows' beneficial associations show receipts for the past year of $1,050,905; paid to families of deceased members, $873,363.

David R. Watson, a Knight Templar of Springfield, Ill., was fatally stabbed early Friday morning at St. Louis by a barkeeper in a saloon row. Another member of the conclave was run over by a train and cut to pieces.

BUSINESS.

SPECIMEN NUMBERS.—For ten cents we will send the *Christian Cynosure* for *five weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends five copies of the *Cynosure*?

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month	$ .15	One year	$1.50
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*To any one who will renew their subscription for two years twenty cents worth of any of our publications will be sent, or forty cents worth for three years, or sixty cents worth for four years, or eighty cents worth for five years. The renewal of your subscription for several years at a time will benefit you some, but the cause more. Try it!

PLEASE BE PROMPT in paying for your papers. It costs the reform and its friends many dollars every year to send notices that subscriptions have expired, that arrears are due. Five cents is not a large sum by itself, but when it is multiplied by hundreds and thousands, the amount lost to the cause is realized to be great. Can you not inaugurate a reform in this matter, and renew a little before your subscription expires, and if in arrears pay up at once? Would it not be a good thing to do?

Advertisers who wish to secure the attention of the best class of purchasers, will find it to their advantage to secure space in the *CHRISTIAN CYNOSURE*.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 20 to Sept. 25 inclusive:

T H Buffkin, Mrs H C Smith, L Moore, B Brorup, A Coleman, Miss M C Eaton, D S Faris, W Lasby, Rev J Richardson W Matthews, J Carrington, Mrs. H Paddleford. M W Holt, E D Olmstead, W R Hunt, T W Smiley, W Shaw, Mrs J B Walker, J A Shaw, J Ward, W Parkhill, C J Matteson, J W Riner, Mrs Hodgman, B Harper, C O Russell, H Harvey, Rev S Collins, J Franklin, E M Livesay.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure*. It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips, Susannah G Reed, Lemuel Lester, W O Percival, Prof E Whipple, A G Laird, Prof H A Fischer, L Woodruff, L M Sampson, H Wykhuysen, P Bacon, H Preston, Rev J P Rogers, J Brandt, J A Austin, Mrs S H Nutting, D Hyde, Mrs M W Bingham, L E Lincoln, Rev. Wm. Leuty, J. Rutty, O.C. Blanchard, H. G. Hanson.

Not reported before: Mrs. Jas. Hair, $1.00; R J. Williams, $5.00; Benj. Harper, $.50; Wm. Matthews, $1.00.

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The Independent	4 25
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Chicago Inter Ocean, Weekly	2 50
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North American Review	5 75
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If any complaints arise in regard to any periodical ordered, write direct to the publisher or to us if more convenient and we will forward your request.

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HOME HINTS.

HOW TO JUDGE CANNED GOODS.

A hint now about tinned goods, meat especially. Note, when about to purchase, the condition of the tin; if bulged outwards, *don't have it, even as a gift!* We will explain the process of canning, to give weight to our warning.

The meat is packed in tins while raw, then sealed, and cooked in an outer vessel of boiling water, with sometimes the addition of a chemical to raise the temperature. When cooked the can is pierced and as soon as the air and steam have been expelled it is soldered. Experts know when it is ready for soldering; a moment too soon, and the mischief is done, because if air is left in, the tin bulges, and the meat will not be good. On the contrary, if the tin has sunk, it is an infallible sign of goodness; it proves a vacuum, which is natural, as the meat skrinks when *no* air is left in the tin.

Some may say, what matter if air be left in the tin? Simply this: nitrogen, an element of air, imparts to bodies with which it comes in contact a tendency to change and decay.

Often, on opening a tin of preserved goods, people are heard to say "the air is escaping," instead of which, the slight hissing sound is the result of the air rushing *in*, another proof that there was a vacuum. Well, we go so far as to say that, assuming the outward sign of goodness above referred to, a label bearing the name of a good exporter or importer, and also a reliable vender of the article whether meat, fish, milk, soup, or vegetable, the chances are a million to one against any being injured, much less poisoned, by tinned goods.

Another caution though: always look out for any little globules of solder that sometimes find their way inside the tin; and take care, specially in the case of salmon and lobster, to empty the contents, as soon as opened, into an earthenware vessel. This is necessary for everything except milk.—*Cassell's Family Magazine.*

BENEFIT OF A SPONGE BATH.

A prominent physician, speaking of special baths and their uses, mentions the sponge-bath, the form of bathing where the water is applied to the surface through the medium of cloth or sponge, no part of the body being plunged into the water. He says the practice of systematic daily sponge bathing is one giving untold benefits to the followers. Let a person not over strong, subject to frequent colds from slight exposure, the victim of chronic catarrh, sore throats, etc., begin the practice of taking a sponge-bath every morning, commencing with tepid water in a warm room (not hot.) and following the sponging with friction that will produce a warm glow over the skin and then take five minutes' brisk walk in the open air. See if you do not return with a good appetite for breakfast. After having used tepid water for a few mornings, lower the temperature of the bath until cold water can be borne with impunity.

The daily cold sponging of a sensitive throat or lungs will often result most satisfactorily if persistently and conscientiously followed. The cold, ante-breakfast sponge-bath should, however, be avoided by the weak person and the ones whose lungs are already diseased, as the reaction following might not be strong enough to prevent colds which might hasten fatal results. Another use of the cold bath is to induce sleep, by calling the blood to the surface; the congested brain is relieved and sleep comes in consequence. It is on this principle the winding of the leg in a cold wet cloth proves so efficacious in provoking sleep. —*Washington Star.*

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"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * Its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

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FARM NOTES.

KEEPING WINTER APPLES.

An experienced fruit-dealer says he does not want to put apples in the cellar or fruit room until there is a little hoar frost inside the barrel. If good, sound apples, and only such, are put in the barrel, and the apples are well shaken down and the head pressed in so that there is no danger of the apples shaking in the barrel, a slight frost will not hurt them. By this we mean that the barrel can be exposed to quite a sharp frost for a short time without its penetrating deep enough into the barrel to chill the fruit to an injurious extent. The great secret of keeping apples through the winter is, to store them in a well ventilated room or cellar that is kept as near the freezing point as possible, without actually freezing the apples. Apples and potatoes should never be kept in the same cellar, or if this is unavoidable, the potatoes should be kept in the warmest part of the cellar, and the barrels of apples, well headed up, near the windows, where, on days when the air outside is only a few degrees above freezing, they can be treated to a cold breeze from the open windows, while at the same time the atmosphere in the part of the cellar where the potatoes are kept does not fall below forty degrees. With a thermometer in the cellar, it is quite possible to cool off the apples without injuring the potatoes. Do not unhead the barrels until the apples are wanted. It is rarely a good plan to sort over the apples to pick out the rotten ones. Better let them remain undisturbed. Apples in ripening give off carbonic acid, which can not be allowed to accumulate in the house cellar, but must be removed by ventilation. This deleterious gas, carbonic acid, aids in preserving the fruit, and it is one of the advantages of an outside cellar, that this can be allowed to remain.—*Joseph Harris in American Agriculturist.*

PREVENTING THE POTATO ROT.

I have made some experiments and measurements, this year, which may be worth reporting; and if they agree with the results of others, they may assist in selecting the kinds which are least likely to rot. A part of my ground is high dry and sandy, and made pretty rich with manure for previous cropping. But most of the land planted with potatoes is strong loam, rather heavy, but all tile-drained. The sandy portion was planted early with Hebron and Ohio; the rest of the land with various sorts. The Hebron and Ohio were dug rather early, before the heaviest rains came, and stored on the barn floor. None of them had rotted then. After some of the heavy rains, the others were dug, and also placed on the barn floor. These had all begun to rot in the ground, and by that time one-half, by estimate, were ruined so that all the largest were left on the ground. The White Star rotted least. After remaining on the barn floor a month or more, I have assorted them, to remove the rotted ones, before taking them to the cellar, with the following result:

Early Ohio (sandy ground, dug early)			6	per ct.	rotted.
Hebron	do.	do		did not rot.	
White Star	(heavy soil, dug late)		25	per cent	rotted.
Peerless	do.	do.	50	do.	do.
Burbank	do.	do.	60	do.	do.
Mammoth Pearl	do.	do.	68	do.	do.
White Elephant	do.	do.	65	do.	do.

The White Star was largely planted, and has shown itself by far the best able to withstand the rot, placing the Ohio and Hebron aside, which had special advantages.

The question is—which these statements are intended to throw light on—Are these the usual results with these sorts?—*A Cayuga Farmer in Country Gentleman.*

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It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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NEWS OF THE WEEK.

COUNTRY.

President Cleveland returned to Washington last week from his prolonged vacation in the Adirondack region. He resumed his official and social duties Friday, holding a public reception in the afternoon.

The rehearsing of the Anarchist case will be heard before Judge Gary in this city next Friday. It is not believed that a new trial will be granted and the eight men will probably be brought into court for their sentence.

The cattle plague, pleuro-pneumonia, has developed in the cattle stables of all the distilleries in this city and a stock farm a short distance in the country. The State Board of Health, Gov. Oglesby, State Veterinarian and Board of Live Stock Commissioners have quarantined 3000 cattle and ordered them killed and the sheds destroyed. The loss will be over $100,000.

During a rain and thunder storm at Holland, Mich., Friday morning four houses were struck, two barns were burned, and a tannery was flooded by the overflow of a creek. The losses aggregate $5,000.

A fall of rock in an iron mine at Jaysville, N. Y., Friday morning killed two men and seriously wounded a third.

Charles Doll and Major James Morgan, members of the late Board of Public Works of Cincinnati, and Charles T. Blackburn, its clerk, were arrested Friday in that city charged with embezzling large amounts of the city funds.

In a riot between a party of drunken police and city officials in the Fifth Ward at Philadelphia William Powell was probably fatally shot and Charles Petroff was beaten until he was insensible and will probably die.

George M. Bartholomew, the president of the Charter Oak Life Insurance Company, who has just disappeared from Hartford, not only owed that corporation several hundred thousand dollars, but managed to get into debt at the banks over $2,000,000.

Charleston and Summerville, S. C., were again shaken by earthquakes Monday night and early Tuesday morning, the vibrations being accompanied by heavy detonations, similar to the report of great cannon. At the same time what is said to be subterranean thunder was heard at Columbia, S. C., the detonations shaking houses and awakening sleeping citizens. A cold wave accompanied the phenomena.

The negroes of Atlanta, Galveston and other Southern cities are paralyzed with fright over Wiggin's prophecy of earthquake disasters, the women especially believing that the worst will happen.

Hailstones six inches in circumference fell Thursday morning at Madison, Wis., breaking 10,000 panes of glass, and denuding trees of leaves and twigs. In a few instances iron roofs were riddled.

A heavy storm raged at Indianola, Fla., Thursday night, and the streets were reported to be three feet under water. The telegraph operator removed his office to a box car, four miles from the city. Heavy rains had fallen in the Galveston district for forty-eight hours.

Geronimo and the other Apache Indians, recently captured, were placed in Fort Marion, at St. Augustine, Fla., Monday afternoon.

The official returns from Maine give Bodwell (Rep.), for Governor, 12 850 majority over the Democratic candidate. The Prohibition vote was some 3600.

The Superior Court at Taunton, Mass., decided Tuesday that sleeping car companies are liable for losses sustained by passengers while in the cars, and the jury returned a verdict in accordance with the ruling. The plaintiffs sued for money which had been stolen from their vests, which they had concealed in their berths.

There are between thirty and forty cases of typhoid fever at Ishpeming, Mich., and the disease seems to be spreading. Four deaths are reported.

Franklin B. Gowen resigned the Presidency of the Reading Road, Wednesday, and Austin Corbin was chosen as his successor.

A New York paper reports that a keeper in the King's County Insane Asylum placed a helpless lunatic in a bath of boiling water, so that when the unfortunate man, who screamed horribly, was taken out, his flesh was parboiled, resulting in death in a short time.

In a collision of freight trains on the Missouri Pacific, thirty miles east of Kansas City, Tuesday night, two men were killed and seven cars laden with cattle were burned, the stock being cremated. The loss will exceed $80,000.

The City Councils of Philadelphia has decided to impeach Mayor Smith for malfeasance in office.

FOREIGN.

In the British House of Commons Tuesday, Parnell's land bill was defeated, the vote standing 297 against to 202 for the measure. All the Gladstonians supported the Parnellites. The Unionists voted with the government.

The sixteenth anniversary of the entry of the Italian troops into Rome in 1870 was celebrated last week with unusual pomp and ceremony, owing to the recent attitude of the Pope. A procession composed of the municipal authorities and delegates from the army and from political and workingmen's associations, accompanied by an immense crowd with bands and banners, marched amid great enthusiasm to the breach of Porta Pia, where the troops entered the city, and deposited wreaths around the spot, in honor of the soldiers who fell in the breach.

A bill for closing taverns in Irish towns with a population of 10,000 at an earlier hour Saturdays will be introduced in the House of Commons next session.

In the Bay of St. John, Newfoundland, Friday morning the schooner Summerset cut the schooner Mary Ann, on which there were thirty-seven persons, in halves. Three men and one woman were drowned and another passenger was fatally injured.

Advices from Mandalay state that at the opening of the relief house there the crush to obtain food was so great that twelve persons were trampled to death. Six thousand persons who were ruined by the recent flood were supplied with food.

The Pope has appointed a special commission of Cardinals to examine and report upon the divorce laws of different countries, with a view to enable the Pontiff to suitably instruct the Bishops of the Catholic church throughout the world on the subject of divorce.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		72¼
No. 3		65½
Winter No. 2		73½
Corn—No. 2	36½@	37
Oats—No. 2		25½
Rye—No. 2		48½
Bran per ton	8 75	9 00
Flour	2 00 @	5 00
Hay—Timothy	8 50 @	10 75
Mess pork per bbl		9 65
Butter, medium to best	10 @	24
Cheese	03 @	08
Beans	75 @	1 50
Eggs		17
Seeds—Timothy	1 70 @	1 85
Flax	1 05	1 06½
Broom corn	02 @	06
Potatoes	40 @	55
Hides—Green to dry flint	06½@	14
Lumber—Common	11 00 @	18 00
Wool	12 @	28
Cattle—Choice to extra	4 40 @	5 30
Common to good	2 25 @	4 05
Hogs	3 00 @	4 70
Sheep	1 75 @	3 60

NEW YORK.

Flour	3 20 @	5 50
Wheat—Winter	82 @	88
Spring	80 @	83½
Corn	45½@	46⅝
Oats	32 @	40
Mess Pork	10 75	11 75
Eggs		19
Butter	10	25
Wool	13	37

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The "Anti-saloon" movement is contagious and already spreads outside the Republican lines. The New York *Graphic*, the only illustrated daily, and a staunch Democratic sheet of wide circulation and influence, has begun an uncompromising warfare against the saloons. Its cartoons make it a dreaded enemy, and will make more popular a great movement. This is a most significant sign of the times, at once a proof of the inherent power of the prohibition movement upon the American conscience, and a prophecy that the cunning hands of Nast and Beard and Keppler must find a more useful field here than in villifying political opponents.

While many of the Republican papers of the country are lavish in praise of Senator Edmunds as a statesman and man of honor, read a note on the other side from a Masonic organ in Detroit: "Hon. George F. Edmunds, United States Senator from Vermont, is a member of Washington lodge, No. 3, of Burlington, Vt., which lodge was warranted in 1795. Bro. Edmunds is a good Mason and a good member of a lodge, always keeping his dues promptly paid. The craft in Vermont are justly proud of his ability as a statesman and jurist, and of his long and active interest in Freemasonry."

The saloon power in politics is sometimes guaged so that all can see its pressure upon the barometer of politics. A rumseller named Flynn in this city has been displeasing the Democratic bosses and they have several times arranged a raid upon his place by the police until his business totters. But there seems to have come an end to this,and it is remembered that Flynn once polled 2700 votes for alderman in the eighth ward,and he may cause future trouble. Think of one saloon-keeper leading an army of 2700 voters!

The Knight Templar affair at St. Louis, while it had no opportunity to compare with Chicago for drunkenness and unmanagcable overgrowth, or with San Francisco for a two-weeks' spree on the rail, yet had its peculiar and surpassing feature in the baptism of an infant child, whose parents, when at home are in some obscure corner of Chicago, but as Masons are grandiose "Sir Knight and Lady." The performance was at the headquarters of the California Masons. Heretofore this mock baptism ceremony has generally been performed by some of Albert Pike's high-degree men,who are so stultified by many oaths that they can go through the farce with composure; but the Templar Masons have been familiarizing themselves with such serious ceremonies as they join with Rome and paganism on "Easter"days—and the performance may be put down as likely to occur as often as a vain mother can be found to desire it.

After the demonstration of the secret labor organizations on the first Monday in September the *Cynosure* objected to the parade as not fairly in the interest of honest labor, but rather of the agitator. The quarrels that frequently occur in proximity to an election prove the truth of that objection. Moreover, the labor lodges which took part in that parade, at their meeting on Lord's day, September 19, heard in the report of their entertainment committee, that 397 kegs of beer were sold on the picnic ground at a profit of $3.20 per keg, or in all $1,270. But the owner of the grounds put in a charge for the destruction of three bars and the spilling of his liquor by a drunken row. Some of the members wished to banish the liquor traffic forever, but unfortunately they were overborne by the argument of the money made and the inconsistency of their request, though for years the same disreputable scenes have transpired. After the demonstration the press had only praise for the "yeomanry of labor;" but the real friend of the workingman will not fail to warn him of the dangers that lurk at the lodge door.

The workingmen of New York have nominated Henry George for mayor of that city, and their good judgment commends itself to the whole country. In Chicago the politics of the so-called workingmen have fallen into the hands of an anarchist ring led by Schilling, Knight of Labor organizer, and his pals. These workingmen are only those organized in secret lodges, and the fact is now openly avowed that these political workers are men who do not work except for votes and drinks. A split has followed the application of a lodge jacket upon the labor convention. The inside ring has made its nominations at the bidding of the anarchists now in the county jail, and the "outs" are to arrange their ticket this week. The quarrel has been useful in uncovering the fact that the trade unions, Knights of Labor and like organizations are well under the control of knaves and demagogues. In this respect New York is no better. The freedom of a laboring man who gets into one of these petty lodge despotisms is thus noted in the New York *Times* which reports the chairman of the Henry George Labor party thus: "It won't be hard to keep the union men from scabbing it on election day. Our books show where they live, and any one who votes with the old parties will be spotted, and we'll make it hot for him after election is over. A man's no good in the union who won't vote right." These men have become like the very European tyrants they come over here to escape.

The General Convention of the Episcopal church begins in Chicago Wednesday morning, continuing some days and attracting to its meetings the prominent laymen and ecclesiastics of the church from all parts of the country. A meeting of no less importance to Congregationalists began Tuesday in Des Moines, Iowa, the anniversary of the American Board of Commissioners for Foreign Missions, the original foreign missionary society in this country. Next week the National Council of the Congregational churches holds its sixth triennial meeting in the Union Park church from the 13th to the 20th. The great controversy over the question of probation after death which has agitated the leaders of that denomination for some years, has within the last few months become so prominent that it can hardly fail of making its unwelcome appearance in both these meetings, and the daily press begins to speculate upon a disruption of the denomination before it is settled. The practical bearing of this question as enunciated by Prof. Newman Smyth and his brother Egbert relates rather to the unenlightened of heathen lands. It is hardly to be supposed that they would include the lodge heathen of our Bible-covered America. What, then, should hinder that they should not publicly endorse the words of Prof. Moses Stuart against secretism, in whose parlor in 1810 the first meeting of the A. B. C. F. M. was held; or the more emphatic indictment of President Finney, in whose presence the first National Council arose as before a prince, as he was?

Russian brutality and despotism drove from Bulgaria her chosen ruler, Alexander,and now through her representative, General Kaulbars, is bullying that struggling people with humiliating demands in behalf of the Czar. But these have not been conceded and the election of the Bulgarian national assembly takes place on the 10th. This action of Russia has at last aroused Austria and the Hungarian ministry has spoken in a manner so decided that Bulgaria understands that an ally is ready if her independence is maintained;and back of Austria is England. The words of the Austrian ministry are full of meaning. They say: "The present state of peace is dishonorable to us. Russia is advancing slowly, with startling certainty, while we are giving way, step by step. Hungary prefers war to peace, which at this time endangers her vital interests as one of the powers. Our bad policy is caused by our alliance with Germany. Bismarck fears France, and therefore wishes to maintain peace with Russia at any price; and we have to pay the piper for Prussia's game. We are relinquishing our most sacred rights in the time of peace, and Russia is reaping the harvest of her own activity and our indolence. Such a peace is worse than war."

The number of wives recently shot by their husbands for supposed burglars would seem to indicate that revolvers should be kept in the garret instead of under the pillow. The fact is,the man who keeps a revolver handy always invites a calamity to himself and his family. Nine times in every ten the handy revolver kills the wrong person.—*Inter Ocean.*

WAS DR. FRANKLIN AN INFIDEL?

BY REV. B. W. WILLIAMS.

It is a significant fact that the world's great sages, thinkers, and philosophers have generally been men of deep religious convictions. Dr. Benjamin Franklin does not appear to have been an exception to this rule. And yet it is common for infidels of today to claim him as one of their kind. We have taken some pains to ascertain the facts in regard to his religious views, and we here give the results of our investigations.

It is undoubtedly true that Franklin was tinctured with scepticism in his youth; but it appears that he abandoned such views in his maturer years, and became a sincere and practical believer in revealed religion. He tells us, in his autobiography, that when about fifteen years of age he began to have doubts on the subject of religion. He then adds:

"I soon became a perfect deist. My arguments perverted some other young persons, particularly Collins and Ralph. But in the sequel, when I recollected that they both used me extremely ill, without the smallest remorse; when I considered the behavior of Keith, another Freethinker, and my own conduct toward Vernon and Miss Read,which at times gave me great uneasiness, I was led to suspect that this doctrine, though it might be true, was not very useful."—*Autobiography of Franklin, pp. 122-123.*

It should be remembered that at the time here referred to, Franklin was only a mere boy,fifteen years old. At the age of eighteen, while in London, he wrote and published a small pamphlet on deistical metaphysics, entitled, "A Dissertation on Liberty and Necessity, Pleasure and Pain." The object of this work was to prove "that there could be no such thing as evil in the world, that vice and virtue did

not in reality exist, and were nothing more than vain distinctions." Lossing says: "Franklin always looked back to these early efforts of his pen, in opposition to Christian ethics, with great regret."(Eminent Americans, p. 40.) Franklin himself afterward said, "The printing of this work was another error of my life." (Autobiography, p. 91.) Thus he acknowledged his mistake.

When about twenty-two years of age, Franklin seems to have undergone a change of mind on the subject of religion. One of his biographers, Parton —himself an infidel—calls it a "regeneration." Franklin wrote out a form of prayer for his own use, containing among other clauses a petition that he might "be preserved from atheism, impiety and profaneness."(Chaplin's Life of Franklin pp. 119–121.) He also formulated a sort of creed, which embraced the following articles of faith:

"That there is one God who made all things.
"That he governs the world by his Providence.
"That he ought to be worshiped by adoration, prayer, and thanksgiving.
"But that the most acceptable service to God is doing good to man.
"That the soul is immortal.
"And that God will certainly reward virtue and punish vice, either here or hereafter."—*Chaplin's Life of Franklin, p. 127.*

A year or two later,Franklin called atheism "nonsense," and pronounced "the Christian religion the best of all religions."(Parton's Life of Franklin,Vol. I., pp. 192–3.) In 1764, or when he was fifty-eight years old, Dr. Franklin advised his daughter to "go constantly to church, whoever preaches," and to "never miss the prayer days." (Chaplin, p. 248.) When sixty-seven, he spoke of himself as a "Protestant of the Church of England, holding in the highest veneration the doctrines of Jesus Christ." (Parton, Vol. I., p. 557.) A few years before his death, he advised an infidel not to publish a work against Christianity, saying, "If men are so wicked *with religion*, what would they be if *without it.*" (Chaplin, p. 398.) In the Federal convention of 1787 Dr. Franklin introduced a motion for daily prayers; and in his speech in support of this motion, he said:

"I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—*that God governs in the affairs of men.* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house,they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel."—*Chaplin, p. 385.*

Dr. Franklin died in 1790, at the advanced age of eighty-four. During his last illness he bore his sufferings without a murmur, and his death was truly "the death of the righteous." He closed his long and useful career in all the serene dignity of one whose life had been spent in the delightful employments of virtue, and who entertained a well-founded hope of endless felicity in the home beyond. Even Parton describes his death by saying, "To use the ancient language, he had fallen asleep in Jesus and rested in hope of a blessed immortality." (Life of Franklin, Vol. II., p. 619.) In view of these facts how, I ask, can any thoughtful person avoid the conclusion that Dr. Franklin was a sincere and practical believer in the Christian religion?

WEEK-DAY SERMON.

BY E. E. FLAGG.

There is one remarkable thing about the Psalms of David which perhaps helps to give them their wonderful power of comforting. Open to almost any one of them and note how they always begin in the minor and end in the major key. Take the seventeenth,which clear through to the last verse but one is an anguished cry for help to the Infinite. How like a great peace falling suddenly when the storm has died away in the soft patter of the last raindrop and the low-lapping murmur of sunset-painted waves the chord changes:—"As for me I will behold thy face in righteousness; I shall be *satisfied* when I awake in thy likeness." All that makes heaven is expressed in that one word, satisfied. We talk of a present heaven. Isn't it possible to bring a foretaste of this heavenly satisfaction even into our present life?—to find such joy in our work for God as to be satisfied,—not with our work as being perfect or complete in any sense, but in the fact that we are working for God, and in spite of all outside or inside of ourselves which tends to mar it are on the whole trying to do our best. Only we must not expect that the world will share our opinion, especially if we are sent on an unpopular service.

In the very funeral sermon preached over Samuel D. Greene, when the noble old veteran had received his final discharge from the ranks of the saints militant,his long,brave,earnest,heroic life was stigmatized as a *failure!* Thank God for that failure! If there were none such, we might well despair of the race. Thank God that there will always be men on the earth to whom right and truth are more than gain or life; who are content to be failures, immortal failures, that Christ may be all in all. At the same time the noblest and best of us are human. It is hard to always rise superior to the world's verdict, to feel sure that we are really making the most of our lives when the popular opinion is that we are throwing them away. We know that Elijah once prayed to die because he thought *his* life had been a failure. He reasoned as the little world of the Samaritan court,with Jezebel at their head, reasoned. He was an outlawed fugitive. He had risked all to see God's cause triumph, and it hadn't triumphed after all. And it was just at this place of mortal discouragement that the cheer came—of the table the angel spread in the desert. It was when the disciples were rowing hard against a contrary wind that Jesus came to them walking over the storm-tossed billows. It was when they had toiled all the night and taken nothing that he stood on the shore in the gray of the early morning and told them just where to cast their nets.

Are we living for Christ, battling for his truth, praying for the day of his triumph? Then we have no right to sit down like Elijah under his juniper tree as if we had served God for naught. Though we have filled only the lowliest stations in life, and left no enduring name behind us, we have been successful men and women. We have done work that will stand the test of the Refiner's crucible. And in that knowledge we have a perfect right to feel a humble but most blessed sense of joy and satisfaction.

A friend once showed me a goblet of Venetian glass, but at first sight it needed all the glamor thrown over it by the name to make it an object of interest. No doubt it was at least three centuries old, and perhaps it had figured at Borgia banquets held in some grand ducal palace, where through all the mirth and music, death lurked in a floating roseleaf, but to the eye of sense it looked like nothing but plain common glass. My friend held it up to the light and suddenly the dull glass was transformed —it was a transfiguration of the inanimate. Sparkling with all the hues of the prism it seemed as if it had caught to hold fast forever, when it came all molten and glowing from the furnace, every radiant hue, sapphire and emerald and jasper—the light of all those gleaming stones that St. John saw in his vision of the New Jerusalem.

And herein, dear friend, lies a parable for you and me. However dull and commonplace our lives may look in the eyes of men; if they are only brave, earnest, Christ-filled lives, when the light of eternity flashes upon them they will be transfigured. Every grace and virtue will shine forth in its iris-colored radiance, and all the hidden glory will stand revealed of a vessel most rare and precious, fit for the Master's use.

WHY GOOD MEN MUST LEAVE THE LODGE.

The question is still serious whether the good done by all these orders outweighs the evil. It is plain that the tendency now is from negative good to positive harm. Christian men, members of these orders, become alarmed when they face these tendencies. The infatuation about these orders, though enthralling, is scarcely susceptible of analysis; it is something that touches the fancy, reaches the humor, and stirs the pride. They give opportunities for fun, pure and simple; they are to sedate men what the Greek fraternity is to the hilarious college chap—oases of mirth in the expanse of business. They furnish places for ill-fated pastime. They are agencies by which men lift themselves into limited authority. To swing a gavel over the heads of half a hundred obedient members is a consummation as devoutly wished by some, as to sway a kingly scepter. They also afford a royal road for display. What a sense of supreme satisfaction men find when with a blue baldrick, a red feather, and a glittering sword, on a prancing steed at the head of an obsequious column, they march to the strains of martial music under the strong gaze of rows of wayside maids and matrons. These strange elements make a vortex into whose dizzy whirl men are carried to their final ruin, and at last cast upon the barren beach of time as drift and waste. Eliminate these elements and not a secret society would exist for a decade.

From the nature of things the principles of these orders can be imperfectly executed. A solemn and binding obligation will not compel men to social intercourse with personal or political enemies; no mysterious initiation will compel men to do good to those who hate them. Can man be taught to love his neighbor as himself without first being taught to love the God who gave him being? Does any secret order profess to teach man his duty to his God? These societies rob the churches; not that the churches are not able to compete with them. On that line it might be contended that churches ought to compete with saloons and other places of vice. But men array themselves with these orders, and with the best intentions practice their precepts until they care for no higher plane of morals, no other way of doing good. Not frequently a faithful member says, "My lodge is my church." As a condition precedent to initiation the applicant must avow his belief in a Supreme Being, and take a binding obligation to practice the virtues of the order. Upon this wonderful confession of faith and solemn promise of good works he founds at once a religion and a church, and with the devotion of a Catholic worships at the shrine of his order.

The effect of these orders upon society generally is questionable. Men use their membership as a cloak of respectability, under whose deceptive folds they intrude an unworthy presence. In the garb of brotherhood good and pure men associate with the vicious and depraved,—and the tendency of the influence is against the good and pure. It is notorious, too, that these orders shield crime and prevent the proper punishment of criminals. The most marked illustration is seen in the recent labor strikes and socialistic riots; but the same is true in degree wherever there is a lodge. True, some orders in some places scorn evil practices and elevate the standard of morals, but the average membership of all orders is much the same. It is not necessarily true that the older the order the higher the standard of membership. A vicious influence is exerted in the funeral rites of unworthy members. The pomp and the pageant are the same over the tomb of the worthy member, who has not only been true to the principles of his order, but who has elevated mankind and whose life is the completed circle of human excellence and Christian graces, as over the grave of the sordid mal-content whose life has been a blight to his fellow and whose depravity was the cause of his death.

There is too much wealth bound up in these orders. Millions of dollars sunk in unproductive property. Elegant furniture, gorgeous tapestry, and the richest velvet stored in close halls and dark rooms where the healthy rays of the sun never shine and the refining eye of woman never beams. These enormous sums are supplemented by amounts equally large in maintaining current expenses and providing for occasions of display. The worst feature is the drafts on many members who are unable to pay, —drafts so heavy that if coming from family, church, worthy poor, or poor relatives, would be dishonored and repudiated; but with a devotion and a loyalty to the lodge that is starvation to family and repudiation to every other demand these obligations are met with astonishing promptness.

A pernicious effect of these orders is that they take their members from the associations of the family. The wife and children are deprived of the company of the husband and father from one to three evenings each week. If men were contented with a membership in one order and the meetings were but once each month, the evil might be lessened; but the fun of the initiation in one order leads the applicant to other orders. In justice to the family the meeting might be held during business hours. A man has as much right to steal time from his business as from his family. If the secrets of the family could be read as a result of this, how many discords, angry words and petulant altercations would be revealed, to say nothing of lonely hours, neglected duties, and broken pledges. What can be expected of sons whose fathers set such examples?

Probably the most patent evil is to be found in the desecration of the Sabbath. The Sunday funeral has become the rule, even at an inconvenience. Bodies are embalmed and kept half a week in order that the lodge, of which the deceased was a member, may take charge of the funeral with imposing ceremonies. The quiet of the holy day is broken by the blare of the bugle and the roll of the drum. The music and the day are the only sacred things. Christian men and Christian ministers swell the crowd with their presence and join in the parade. Next down the line to the funeral is the Sunday picnic, conducted on the approved picnic plan. As there is no compulsion to attend these, the men who have some respect for the Sabbath refuse to join, and the absence of these is the license for the remainder to make the day particularly loud. The notable illustration of this is seen in cities, but smaller places maintain a respectable imitation of their city neighbors.

These are some of the evil practices, and are sufficient to indicate the tendencies of the secret orders. Let them take heed. If any warfare is waged against them it will be precipitated by their conduct. If they persist in going beyond the bounds of usefulness

into the realms of vice, all moral support will be withdrawn. Without the championship of good men they cannot exist. They must know that a large part of the membership will stand by the right, in favor of law, order and morality, as against wrong and riot.—*J. W. Thompson, Esq., in Pulpit and Pew.*

NATIONAL ECONOMY.

Dr. Talmage addressed a large audience in his Brooklyn Tabernacle Friday evening, Sept. 24, on national affairs. The press report reads as follows:

The disposition to vote away the people's money by the hundreds of thousands of dollars is more and more apparent. It comes in this way: Almost every member of Congress has a bill for the erection of a public building in his own district, which bill he wishes to pass, or he has a number of constituents who are asking for patronage, and "unless you favor my bill in Congress I will not favor yours, but if you vote for my bill I will return the compliment when your bill comes up," and on that plan money is voted away by the millions and the people pay for it in taxation. There is only one cure for this chronic evil, and that is prompt and heroic Presidential veto. It is often said that the Congress of the United States, made up of many members, ought to have more wisdom than one man in the Presidential chair. They have more combined wisdom, but the principle of "You vote for my bill and I will vote for yours," overrides, quashes and abolishes the combined wisdom. Instead of the hundred vetoes of last session I hope it will be two hundred if there be the same disposition on the part of our National Legislature to give away money that does not belong to them.

The prodigality of the National Legislature is getting to be infamous. The secret of it all is that there is a surplus in the treasury which is a temptation too mighty for the honesty of most politicians. Seventy million dollars of surplus lying there; seventy million added to the reserve of a hundred million. Why not turn it back to the people to whom it belongs? Government has no more right to it than I have a right to retain the $5 that you overpay me in a bargain. If I present a check at the bank for $100, and on getting home I find I have been paid $110, and I don't return the surplus $10 in quickest haste, I am a dishonest man. The Government of the United States by overtaxation has in its possession a surplus of many millions of dollars. What to do with it? Return it. Government has no more right to put it to another use than for which it was raised than I would have a right to take the ten surplus dollars, which by mistake was handed me at the bank, and give it to the missionary society. No man has a right to give away that which does not belong to him. The United States Government has no right to give for one object that which was raised for another object. Until those piled up millions of the United States Treasury are somehow disposed of they will be a perpetual solicitation to our public men to do evil. All hail to the veto crusading expedition. Let the Governors of the States and the Mayors of the cities join in the movement. All the Presidents and Governors, and Mayors for the last thirty years have been signing bills they ought never to have signed, because they were afraid of their party. Let the men who suffered in the war have a liberal pension and their families after them. But there are now hundreds of men who suffered nothing who are trying to take advantage of this patriotic sympathy for soldiers and sailors disabled by the war. Because, about the time of the war, a man happened to be afflicted with a nose bleeding or a run around, do not put him on the roll of honor with those who in the casualities of war were crippled for life and are forever unable to earn for themselves and their families a comfortable livelihood. From what I have heard through private sources as well as through public, I conclude that the officials at Washington were last winter and for many winters besieged by letter or in person by the great host of first-class loafers, who were of no service to the country during the war, nor before the war, nor since the war, and too lazy or cranky to earn a living for themselves they are hanging around the national kitchen hoping that something will be thrown out that they can pick up. Grover Cleveland, President of the United States, go right ahead in the exercise of the veto power! The friends or disappointed applicants will raise an outcry, but the solid sense of all good people, North, South, East and West, is with you in this attempt to stop up the leakages of the old ship of State, which for a long while has been laboring under great stress of weather. There has been too much tardiness in the exercise of the veto power. All brave and intelligent nations have recognized the importance of its exercise. It was given to the tribunes of the people under the Roman Government. The constitution of Poland recognized it. In Norway, Sweden and the Netherlands the king has it. In all the States of our American Union, except five, the Governor possesses it. With good, round, common sense let that power be exercised. Because a railroad company has bought up a majority of the Legislature is no reason why a Governor should sign a charter. Because the rooms of the Congressional committee of the ante chambers of the White House are crowded with applicants for pensions is no reason why the President of the United States should by his signature give a monetary supply to those who had no more to do in helping our Civil War to a settlement than they did in the Afghan or Zula war.

While speaking of national economies, let me call your attention to the useless expenditure of keeping up our foreign embassies all over the world. These embassies were established when it took six weeks to go to Liverpool and six months to go to China, and it was necessary that at the Court of St. James, and at Berlin and Madrid, and all the great foreign capitals, we should have some high-salaried men to look after American interests. Now it is a half an hour from Washington to London, from Washington to Berlin, from Washington to Madrid. Can you mention a single crisis in the last twenty years when our foreign ministers at London or Berlin or anywhere else have been of any use to the United States Government? All matters of international business are immediately referred to our Secretary of State, and are settled at Washington and not in the office of foreign ministers. That immense expense is for nothing unless it be once in a while to send abroad some man who, if he stayed at home, might be a rival candidate for the Presidency. While we had only one cable under the sea it might have been pardoned to keep up these foreign establishments, but now we have cable after cable, and this vast expense of Ministers Plenipotentiary at foreign courts ought to be abolished. Beside that it is humiliating for our nation to be complimenting foreign despotisms. Think of our Government doing honor to that murderer of nations—Russia—now swallowing Poland, now struggling to submerge Bulgaria. Think of our Government, hat in hand, bowing before Austria, the despoiler of Hungary. God has placed this nation on a continent by itself. If any foreign despotism wants anything of us let them telegraph. If we want anything of them we will employ the same instrument! Added to the telegraphic facilities will soon be telephonic, and foreign embassage will be more and more of a superfluity.

When some of these unnecessary Governmental extravagances shall have been expelled that will lighten taxation. When taxation is lightened it will be easier for the people of this country to make an honest living. Do not be so deluded as to think that those who own neither houses nor lands are free from taxation. First the tax assessment strikes the capitalist; then the capitalist puts that tax upon the rent he asks for the house occupied or upon the price of the goods sold. There is not a man or woman in America who buys a pound of sugar or a yard of cloth or a loaf of bread that does not feel the influence of taxation, and all the people have a right to be heard on the subject of national economy. At the ballot box and wherever you have influence uphold those who are trying to stop useless expenditure, either city, State or national. With such a climate, such a soil and such rivers to turn the factory wheel, and such wealth of mines being disgorged, and such multiplied resources of accumulation far greater than those offered to any other nation under heaven, it ought to be easy, very easy, in this country to make a living, and a good living, while now for multitudes it is very hard work.

But all recuperation and betterment will directly or indirectly come from the saturation of the people with religious influences. High toned morals mean for a nation temporal prosperity. Godliness is profitable in the life that now is as well as for that which is to come. When individuals are made right nations will be right. Perhaps none of you know how the American came to be called Brother Jonathan. George Washington having been made Commander-in-Chief of the Army of the Revolution, went to Massachusetts to organize his forces. It was an awful time of perplexity. Jonathan Trumbull was Governor of Connecticut, and Washington had great confidence in his ability and patriotism, and said to his officers: "Let us consult Brother Jonathan." Again and again during the war was Jonathan Trumbull advised with, and it got to be a by-word among the troops and among the officers: "Let us consult Brother Jonathan," and so that became the sobriquet of the American. This idea of brotherhood bestowed by the first President of the United States is the Gospel idea when a man shall learn everywhere that his fellow man is a brother—that will make perfect individual life, perfect social life, perfect national life. This very morning I saw in one of the gardens at Poughkeepsie, on a high bank, spelled out in large letters of flowers that might have been seen at a great distance, "Peace on earth, good will to men." Over all our hearts, over all this land may there be written in letters of eternal bloom that angel cantata.

OPPOSING ERROR.

There is no task less welcome to the average Christian man than warfare with error. It demands personal sacrifice. It is often wearing on the mind, and it is hard sometimes to restrain one's emotions within the bounds of a rightful indignation. To be "angry and sin not" is a precept not a few tumble against when they "contend earnestly for the faith once delivered to the saints." Nevertheless, error must be constantly and earnestly opposed. There is a relation between doctrines and doings and creed and conduct, which it is impossible to ignore. False views of truth in the mind lead to evil in the life. We see this to-day in its vulgar manifestations among Mormons and Anarchists, but we may also find it operating among people of refinement. Much of the crime of the day in defalcations and other immoralities may be ascribed to erroneous ideas of sin, both as to its guilt and penalty. That there are many people whose intellectual orthodoxy is not to be denied, whose lives are marked by unrighteousness, may be conceded, but their hearts and wills have never been brought into harmony with their heads. So we may find people who, rejecting what we regard as essential truth, may yet accept the highest standard of morals, and be the more circumspect in their lives because of the unpopularity of their belief. Admitting all this as true, yet infidelity is never so sure of welcome as with men who desire to violate God's laws, and it constantly leads those who accept it in a downward course.

We are not to act doubtfully when we encounter error. Our Lord praised the church at Ephesus—amid its faults, "This thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." And the command is laid on us to "Abhor that which is evil." It is a serious question for many Christian people whether they have that deep-seated emotion of hatred for errors which dishonor God and his revelation which ought to possess them. There are those from whom an Apostle tells us to "turn away." This, surely, would signify that they are to be left in no uncertainty as to our repulsion from their sentiments. But sometimes we are called to controvert error. To do this wisely and well our arguments must be founded on divine truth. "The sword of the Spirit is the Word of God." The great danger is in our accepting teachings which are not really tenable, and which an enlightened interpretation would lead us to reject. To meet error in this day the Bible is still as efficient as ever, but never was it so important that it should not be handled "deceitfully" nor blunderingly.—*Baptist Weekly.*

THE GODS THEY WORSHIP.

The following is from the report on foreign correspondence to the Grand Lodge of New York, in the year 1874. It shows what gods are worshiped in the lodge:

"It is universally claimed, in behalf of Freemasonry, that the institution is catholic and cosmopolitan in its character, and that it studiously excludes from its lodges all systems of faith, or sect, and all mere dogmas of religion, and only requires from its initiates a belief in Deity, and conformity in life and practice to the moral law. And yet we find intolerant Masons who insist that the prayer should be so worded at our lodge devotions, that their particular creed, or form of belief, as to the nature, power, substance, individuality, unity or trinity of God, shall be acknowledged and worshiped, and addressed in prayer, and none other.

"To all such we would say, there are Masons all over the civilized world and lodges are organized among all nations, tongues, and kindred of people. What, then, shall the brethren do when required to meet with those of several different creeds, at one and the same time and place, or in one lodge. Shall the Parsee brother demand that the ritual of Zoroaster shall be followed, and God worshiped only in or through fire? The Persian insists that all join with him in the salutation; "Lah Mah e il Allah!" The brethren of Islam, that all cry, "Allah! Ackbar! Mahomet is his prophet!" The descendants of Israel, that power and glory and dominion be ascribed to God! One only! Eternal and immutable!

Or, shall a Christian Trinitarian insist, that the only inscription made or worship had, shall be to God, in unity of substance and trinity of individuality?

"When all of these different brethren, on this question, agree in the one and great and sublime belief and faith, that God is the Supreme Being, Creator and Governor of all things, Infinite, Eternal and great Jehovah! why then can not all meet as brethren, in a truly fraternal and tolerant spirit, one with another? And if the lodge where the "gathering together" occurs be in the land of the Parsee, let the brother of that faith offer his prayers; if in the home of the Hindu, or the Persian, or Islamite, let one of that faith. Or better still, if the great majority in each one of these would let the one who visits them offer prayer in his own way.

"This generosity of action, this noble exercise of true Masonic toleration would disarm that offensive spirit which seeks the propagation of a creed with the bayonet, joins the missive to be hurled with the missionary sent; and is ever furnishing materials for mere sectarian strife."

Reform News.

MAKING READY FOR THE SOUTHERN CONVENTION.

Fisk University, Nashville, Tenn., Sept. 25, 1886.

Dear Cynosure:—My brief visit to Maryville in Blount county, East Tennessee, was one of great interest. This town has for years been free from the liquor traffic. I do not think there is a saloon in the county. It is peopled largely by Presbyterians and the Society of Friends; was loyal during the war, and has always been Republican in politics, though the Prohibitionists are gaining in strength. Maryville College, under the patronage of the Presbyterians, is one of the oldest and most prosperous institutions in the State. Its three fine buildings are in the middle of a large college campus, which commands a fine view of the Blue Ridge on the east, and the Cumberland range on the northwest. The term opens with 165 students, and the number will be largely increased. By the conditions of its endowment no one can be excluded by reason of race or color, and there has been all along a small percentage of colored students. Four or five years ago there was a great outbreak against colored students, and the speedy destruction of the college was predicted. But the faculty were firm, and the institution has prospered and has peace.

President Bartlett and all of the faculty are opposed to secret societies. They take a warm interest in our work and will co operate in a convention if held in Knoxville. No college secret societies are tolerated. I am indebted to President Bartlett and Professors Crawford and Wilson for hospitality. Prof. Lamar has been sick for some time and is slowly recovering. I addressed the students at their morning exercises.

Professor Wilson, of the Friends' Normal school, also received me most kindly. He has read the *Cynosure* with interest, and expressed his sympathy with our work. Joseph Potts, a leading minister of the society of Friends, and formerly of the *Christian Worker*, expressed his hearty sympathy with our work, and promised co-operation. So also did Rev. D. McDonald, pastor of the Presbyterian church, and Rev. Mr. Cooper, a resident Presbyterian minister. The Friends' colored college is without a superintendent, Professor Hastings having resigned. It is hoped that the school will soon be opened and resume its good work.

On Thursday, the 23d, I returned to Knoxville. President McCulloch most kindly took me in his carriage to the station, and I started for Nashville, via Chattanooga. It is remarkable that a road that does so much business as this V. T. & G. R. R., should be so badly managed. The trains are largely from one to two hours behind time, and there is scarcely a decent waiting room from Chattanooga to Bristol, and in some important places, like Jonesboro and Johnson City, there is none at all. I reached Chattanooga at 7:30 p. m., and at 11:50 started for Nashville. As the morning dawned I saw we were passing through a beautiful country, and a succession of cotton fields with bursting bolls, the first I had seen in the State.

I was kindly received by President Cravath, of Fisk University, and assigned a pleasant room in Jubilee Hall. Lincoln Hall has been built since I was here before, and is a very fine structure. After attending the chapel exercises, and calling on several professors, I went to Roger Williams University and visited President Stifler, who invited me to remain through the day and address the students in the afternoon. This institution is near Vanderbilt University, and on higher ground than any other in the city. It commands a magnificent view of the city with its various institutions, public buildings and factories. The nucleus of this institution was a fine old mansion house, once a planter's home. To this has been added a large and commodious building, giving ample accommodations to those who desire higher education under Baptist auspices. It is well worthy of the support of those of that faith. President Stifler expressed his cordial sympathy in our work and his willingness to co-operate in a convention.

At 2:15 p. m. I met the assembled students and spoke forty minutes on the nature of secret societies and their relation to Christianity. Nashville is an enterprising Southern city, a railroad and educational center, and an important manufacturing point. It will be entirely practicable to hold a national meeting here if deemed best—a point on which I am not yet quite decided. The expenses would be large and the Masonic influence powerful. As at present advised I favor Knoxville. The best time, unquestionably, is the last week of the year. May the Lord direct.

Nashville, Sept. 28.—Of the trio of institutions for the education of the colored people of the South that do honor to Nashville and the State of Tennessee, the least conspicuous, because of its location, but by no means the least important, is Central Tennessee College, under the auspices of the M. E. church. While Fisk and Roger Williams are ranked as Universities, this institution is called a college, though it has academic, law, medical and theological departments, all in successful running order, and is yearly graduating students in all these departments. With the exception of Howard University in Washington, D. C., this is, I believe, the only institution of the South that confers a medical education on colored people. I was glad to get acquainted with the president, Rev. J. Braden, D. D., and to find him an earnest Christian worker, who has never had either the time or inclination to go into lodgery. He expressed an approval of our work and a desire that the students of the institution should be informed as to the evils of the system. There were last year 445 students enrolled, of which ten were in the law, forty-nine in the medical, and forty-nine in the theological departments. Since it was first instituted sixty-six young men have graduated from the medical department. I have just had a pleasant visit with Rev. Dr. Evarts, formerly of Chicago, and just here from Memphis. He is visiting the Baptist schools in the South. He expresses his hearty sympathy with our work and thinks I ought to go to Memphis to strengthen the hands of the brethren. I expect to do so to-day.

THE BAPTIST FOREIGN MISSION CONVENTION REPUDIATES THE LODGE.

Memphis, Sept. 29.—I left Nashville last evening and reached Memphis at 5 a. m. to-day. I found Bro. Countee suffering from illness and overwork. The Baptist Foreign Mission convention was in session for a number of days, and a large number of delegates, including a number of foreign missionaries, were in attendance. The burden of entertainment has been largely borne by brother and sister Countee, who is also in feeble health. In spite of my protestations they insist on entertaining me also. The convention was one of great interest. It met in the Tabernacle Baptist church on the morning of the 22nd. It represents the most cultured and earnest of the colored Baptists and is an incorporated body, having its Executive Board at Richmond, Va., and has for its special object the evangelization of Africa. It has sustained six missionaries in Africa for nearly three years at what is known as the Bendoo Mission near Grand Cape Mount, Western Africa. It is a mission among the Veys, and having visited that people in 1864 I have long been impressed with the importance of the field. They are the only natives of West Africa that have reduced their language to a written form. Rev. J. A. Foster of Alabama was president of the convention; Rev. Clanton, of New Orleans, recorder; and Prof. Jones of Virginia, corresponding secretary. The opening sermon was by Rev. A. S. Jackson of New Orleans. Over 100 delegates were present from eight States, and over 1,000 people attended the evening sessions. Revs. W. H. Colley, J. H. Presby and J. J. Cole, returned missionaries, were present. A Vey boy was with them who sang Gospel songs in his native language.

Rev. W. W. Evarts, D. D., formerly of your city, made a ringing speech in favor of consolidating this convention with the Baptist Missionary Union. Other addresses were made by resident ministers. The money received for the mission aggregated $4,415.08. Liberal collections were taken up and Rev. R. N. Countee made a life member. A committee on woman's work was appointed, and telegrams of greeting were interchanged with the Baptist General Association of the Western States and Territories. Rev. J. J. Cole described the Vey country and people and exhibited specimens of their arts, and a number of brethren offered their services to the missionary board. Over $1,121 were raised for the work.

I was greatly interested in Rev. J. J. Cole, whom I have met here, and especially in the valuable book he has written on Africa and the missionary work. Resolutions were passed condemning certain statements of those who failed to affiliate with the convention, and recognizing the Tabernacle Baptist church and its pastor, Rev. R. N. Countee, as working faithfully for the Master.

The following report of the meeting on the Sabbath was not published in the daily papers. It will be seen that there was an outspoken testimony on the secrecy question, and at least *fifty ministers* endorsed the position of Bro. Countee and his church. One minister who offered his services as a missionary and who is a Mason was told that he must first give up his Masonry.

On Sabbath, Sept. 26, divine services at the Tabernacle church were in the morning conducted by Rev. P. H. A. Braxton of Baltimore, Maryland, who preached a very interesting sermon from Judges 5: 23: "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." The speaker asserted that in all questions relating to the extension and unification of God's kingdom, ministers especially could take no middle ground, as there is no such place for them; that all in the family of God are one, and God demands that we work in harmony; that God needed help, and it has pleased God to have man associated with him in the redemption of this world. Men are not saved by prayer but by the Gospel, therefore, they must have it pure; no minister can ever preach an acceptable gospel while he is entangled with any kind of human organization; God's ministers must be freemen, free from all contamination with worldly societies; this question has got to be met by every Baptist minister, and a decided stand must be taken. The sermon was listened to with marked attention and was endorsed by many of the delegates.

At 3 p. m. Rev. A. M. Newman of Louisiana preached an excellent sermon from Rom. 8:28. "All things work together for good to them that love God, to them who are the called according to his purpose." The discourse of the evening was by Rev. J. A. Jones, of Richmond, Va. H. H. Hinman.

THE WISCONSIN ANNUAL CONVENTION.

Dear Brethren and Sisters:—The time of our next annual gathering draws near. Much depends on its being a successful meeting. Are you praying for it? Are you planning to attend, if possible? Will you try to have delegates sent from your churches?

It is hoped that free entertainment will be provided for all delegates. We are also trying to secure a reduction of fare over the Milwaukee & St. Paul, [see notices page 12], and the Chicago and Northwestern railroads.

Delegates coming by the C. & N. W. railroad will get off at Chester, three miles east of Waupun and go to Waupun by stage.

The convention is to be held in Butte's Hall, where it was held eight years ago when the fraters stoned it. Come. J. F. Browne.

ELDER BROWNE'S NOTES OF WORK.

Fennimore, Wis., Oct. 1, 1886.

Dear Wisconsin Friends:—Leaving the Free Methodist conference at Oshkosh, (where I was very kindly treated), I went on Sept. 18th to Hortonville, where I was very glad to meet Jacob Griffin and wife, long-tried and faithful soldiers of Christ, whom I have known since my childhood. I preached in Hortonville Free Baptist church Sunday morning and evening, 19th, and in Dale church in the afternoon. Monday and Tuesday evenings I lectured in Hortonville Free Baptist church, Wednesday evening in Dale church, and Thursday evening in Medina M. E. church. After the lecture Monday evening, Mr. Louis Jacquot, lawyer of Hortonville, claimed that Grosh's manual of Odd-fellowship gave only the individual opinions of the writer. I called his attention to its endorsement by members of the Grand Lodge of the U. S. He claimed that my copy was not genuine. The next day I went to his office and made him the proposition below, to which I affixed brief statements addressed to the public, and posted the document in the postoffice. It explains itself.

TO THE HORTONVILLE PUBLIC.

After the lecture last night, Mr. Louis Jacquot, lawyer

of this place, tried to evade the force of the arguments brought against Odd-fellowship, by casting discredit on the genuineness of the book quoted as authority, viz., "Grosh's Manual of Odd-fellowship." I think right to defend myself and the National Christian Association against this indirect charge of fraud, and wish to prove to the public the genuineness of the books quoted as authority, and have accordingly waited on Mr. Jacquot to-day, and made him the following proposition:

"Louis Jacquot shall send (telegraph or telephone) to any bookseller, publisher, or other person whom he may select, for a copy of the above-mentioned "Grosh's Manual of Odd-fellowship," or for a copy of any book quoted by me as authority, in my lectures, and said Jacquot shall bring such book into a public meeting to be held in the Free Will Baptist church of this place, on Friday evening, September 24, and shall publicly read therefrom the passages quoted by me in last night's meeting, provided, of course, that such passages are to be found in the genuine book he shall produce.

"J. F. Browne, on the fulfillment of above conditions by L. Jacquot, agrees, on his part, to pay for the book or books thus obtained, and for the cost of getting the same, when delivered to himself, and, *in addition*, he further agrees to pay, as a forfeit, the sum of $10 to Christian foreign missions, *provided* that any book from which he quotes in his lectures is proved to be not genuine (the differences of different editions manifestly being no bar to genuineness) when compared with book produced by L. Jacquot, a committee being appointed by the audience to decide on the question of genuineness.

"Jacob Griffin, of Hortonville, is designated as trustee of the above-mentioned forfeit, if called for on the above conditions, *and he binds himself to see that J. F. Browne shall faithfully carry out the stipulations specified above.*"

The public will see that the above proposition from me is not only *fair* but *generous*, and Mr. Jacquot is urged to accept it, and to come to the lecture to-night (or send word in writing) and say whether or not he is willing to accept it.

He is also offered one-half the time to-night in which to reply to my arguments. Respectfully,

J. F. Browne, *Agt. of National Christian Ass'n.*
Hortonville, Wis., Tues. Sept. 21, A. D. 1886.

Mr. Jacquot agreed to my propositions, but at the meeting on Friday evening he had failed to get a copy of Grosh, so the question of genuineness had to pass. Authority having been called for as to the financial dealings of Odd-fellowship, I quoted from T. G. Beharrell's "Odd-fellow's Monitor and Guide," showing that in the Independent Order of Odd-fellowship the reports from 1830 to 1879 set forth—

Total amount expended for relief	$29,202,835.56
Total receipts	77,984,169.72

This confirmed my statements, especially as Mr. Jacquot had privately recommended the book referred to as fairly representing the order. He claimed, however, that there is no written authority in Odd-fellowship except White's Digest of Odd-fellow Law, admitting, however, that there are other publications that fairly represent the order. I remarked to the audience that it mattered very little, whether or not a book was formally and technically considered "authority" if it was admitted to "fairly represent the order." Further report has been made by father and mother Griffin, who with Bro. Mitchell, pastor of the Free Baptist church, stood by me fully.

Having caught a cold, I could with difficulty speak on Friday evening, could only whisper Saturday morning, and had to give up my Sunday appointments for Waupun and Byron. I had what seemed quinsy, which broke Sunday morning. Sunday, I spent in Oshkosh with Mrs. Cordelia Pembleton and family. Monday, Sept. 27, I went to Waupun, and with Bro. Dudley Andrews, made further arrangements for our coming State meeting. Tuesday I went to Martin, Greene county, stopping briefly at Milton Junction. I was glad to meet Bro. E. Ronayne and sister Mattie Harvey. Bro. Ronayne's interest against the lodge seems unabated.

Tuesday evening I lectured at the U. B. church at Martin, but my throat was too bad to speak again Wednesday evening. I was glad to find my mother and brother at Martin in usual health. Bro. N. Martin and sister Scott helped me financially, and Bro. Scott brought me from Browntown, five miles away, and took me back Thursday morning, when I started for the U. B. Wisconsin annual conference at Fennimore in Grant county, where I arrived that evening, and where I am now in attendance. Lord's day, Oct. 3d, I am to preach and lecture at the Evangelical Association church in Fond du Lac. After that I am to work around Waupun in the interest of our coming State meeting, Oct. 19-21.

For the cause, J. F. Browne.

ANOTHER GOOD REPORT FROM OHIO.

Circleville, O., Oct. 1, 1886.

Dear Cynosure:—Since my last report I have spoken in the towns of Samantha and New Vienna, in a Presbyterian church near Chillicothe, and last evening in the Colosseum here. The meetings have all been fairly attended. Over two hundred were present last evening. This is one of the strongholds of Satan. Democracy, liquor and secret societies seem to have everything their own way, at least in the political line. My bills announced that I would speak on the question, "What are the Secret Societies doing?" last evening. A large number of the secretists came in, many taking seats near the front. They became uneasy as the lecture proceeded. Quite a number left before I had concluded, slamming the door behind them. They evidently thought they had got into the "wrong pew."

A prominent business man, who has been both a Mason and Odd-fellow, and seen their iniquity from the inside, paid $11 toward getting the Colosseum and having bills printed. So God raises up friends and helpers wherever I go.

I am now enjoying the hospitality of Rev. Schneider, pastor of the Evangelical Lutheran church of this place. The United Brethren church here is in a very bad condition. The pastor of the English branch, a young man by the name of Davis, is trying to become popular by getting the secretists into his church. He refused to read a notice of the lecture at the prayer meeting. The German branch have just had sort of a catch-penny show to raise money. A shoemaker by the name of Carr said that he saw a man who attends this church beg ten cents of John Pann, a bar-tender, to bid in the lottery affair which they had. So the church sells out to the world, and thousands of precious souls are being dragged down to destruction.

While at Chillicothe I stopped at the home of Mr. James Steel. Mr. S. has raised a large family, all of whom now do him honor. None of his children are in any way connected with secret societies, but like their father bear their testimony against them. I am indebted to him for encouragment in our work. I go to-day to Clear Port where I am to meet Mr. C. M. Strickler, who has kindly agreed to go with me to secure some subscriptions for the *Cynosure* in his county.

I have received encouraging letters this week from our State president, and secretary Bro. George writes that a few have sent in their pledges for this year's work. We trust the friends will attend to this matter as soon as possible so we can know what we can rely on. Remember we can only make the work go as you help us. All moneys or pledges sent to Rev. S. A. George, Mansfield, Ohio, will be duly reported by him. I am to speak in the Evangelical Lutheran church at Lick Run near Yellow-bird on Monday evening. Other meetings are being arranged.

W. B. Stoddard.

THE TESTIMONY OF A GOOD LIFE.

Hortonville, Wis., Sept. 25, 1886.

Editor Cynosure:—The Lord, in his mercy, has sent to labor here with us, the past week, in the anti-secrecy work, Bro. J. F. Browne. He has preached three times in a neighboring church, and has lectured three times here, and twice in neighboring churches. We have to say, to the praise of God, that the effort has succeeded beyond our most sanguine expectations. He met with opposition, in regard to the authenticity of the lodge books from which he quoted; and his Christian character was publicly assailed, especially by M. G. Pett, a professed Christian minister. We are happy to be able to say that all objections were satisfactorily answered and nothing found to be of weight. We have known Bro. Browne from childhood, and so could and did testify that there was nothing against his Christian character, but that he had been always highly respected. Elder Wm. Mitchell, pastor of the Free Baptist church, stood up for the right in face of all opposition.

We feel assured that he leaves with the sympathy and confidence of the better class, and indeed of nearly all, except secretists, and they, "though you bray them in a mortar, their foolishness will not depart from them." In short, a good impression has been made, for which we thank the Lord, and we hope and pray for blessed results from the good seed sown.

Jacob Griffin.
E. Griffin.

A HINT FOR LECTURERS.

Wall Lake, Iowa, Sept. 24, 1886.

Dear Cynosure:—I returned home recently from a six weeks' lecture tour in Illinois and Wisconsin It was the most successful tour I have made, both in regard to the number of people reached, and the money contributions received, my Sabbath collections averaging about $15.00. As a means under Providence I ascribe my success mainly to the fact that I arranged my meetings by correspondence several weeks before hand. This is a point of vital importance to successful meetings. Next to giving a good presentation of the subject, care should be taken to give ministers and people time to work up and prepare for meetings.

In arranging for meetings I find it most convenient to use a circular with printed questions, and blanks left for the answers. Get the names from church records, or the subscription lists of reform papers, of those who will be most likely to take an interest in your work. Mail them this circular, filling out the date at which you can visit them, and request them to fill it out and return, you enclosing a stamped envelope addressed for the reply. My circular runs like this:

Can you arrange for me to lecture on National Prohibition at your place on————, or any of the subjects on the enclosed circular?
If not on the above date, will you state time that will best suit your convenience?
Can you have it announced in the churches on Sabbath, in the public schools and local press?
Will there be a fair prospect of securing an audience?
Will the people be willing to respond with a collection for the cause?
What phase of reform work is most needed in your community?
Name points in your vicinity where I could deliver lectures?
Could you co-operate with me in holding a series of meetings?
If you cannot attend to this yourself, will you hand it to some one who will?

I merely give these as suggestive of what questions to ask. I have found the above, when fully answered, give a good idea of what I can *do* in any locality. Every lecturer may shape the questions so as to suit his special line of reform.

The question in regard to contributions for the cause is the difficult one. Ministers sometimes answer it by saying, "It will depend upon your presentation," and "that is about the size of it." Prohibition workers in Iowa and Kansas can go from place to place and raise often as high as $50.00 at a

[*Continued on 9th page.*]

Correspondence.

THE ENEMY IS ALARMED.

ELDER SMITH WILL CAPTURE HIM.

Maryville, Mo.

Editor Cynosure:—I hear the strong drink powers of the great cities of America are to assemble in Chicago Oct. 18th next. It is a national convention of distillers and brewers, and wholesale and retail wine spirit and beer dealers. The call says, "A convention is necessary to take some action to repel the accusations and check the growth of a public sentiment hostile to the *rights* and *business* of the whisky trade."

Their proposed work reminds me of a lot of little boys going down under the Niagara Falls just before a wonderful flood in all the rivers and lakes above, assembled in order to take some action to repel the waters from coming over the falls. The devil never undertook a job since his first entrance into the Garden of Eden that will damage his cause like that *mad convention*. They, and the world looking on, will find it is according to the Divine arrangement, to have them get up a *big mad* just before they are destroyed.

But now to business—I propose we capture the convention—I know we can do it. In the name of Gideon's God here is the plan! Let there be no delay in making the necessary arrangement. If I am needed in Chicago to complete this work let me know and I will be on hand. I tell you that Chicago is just the place to take those fellows! If this plan is faithfully carried out, I can see them now on their way home from said convention, with their heads down, wishing they never had been born. If they will listen, I have hopes of some of them. Poor fellows, they are in an awful fix! If they will keep cool, and give good attention we can pull them out of the fire. But they must not kick against the pricks of prohibition, for there are a great many sharp points to meet.

But now to the plan of taking them. Select 300 once first-class persons, but now low down drunkards, who have lapped water out of many a mud hole. Let one-half be fathers, balance mothers in their rags, bare-footed and bare-headed. Let them take their places around the convention when in session—one hundred on the north, one hundred on the west, and one hundred on the south, leaving the east side open for them to run for the boats and cars. You can depend on some good running done if the delegates are not too drunk.

Now a few items as to the work assigned the three hundred: 1. All must be sober; 2. each heart full of sorrow, and each eye full of tears; 3. all be in their places ten minutes before the convention opens and remain till it closes at each session, if one or one hundred sessions. Among the three hundred will be found some who were once the

smartest lawyers, doctors, ministers, farmers, merchants, etc., in the nation. Among the mothers the most gifted, educated and beloved daughters of America. These, in all three hundred are to take their turns in addressing this great convention on the following subjects:

1. As to the rights and business of the whisky trade. A few sample questions put to the convention by the three hundred: You talk of your rights. Your rights! where did you get them? You cannot blame any one outside of hell for the business you are in. If the mean old devil was here to-day, and you charge him as the originator of this business, *he would deny it.* Just look on us! You can only look on the outside. O, could we open our bleeding hearts, and let you see the red blood of sorrow that has flowed for a life time, while you have taken all our money, homes, friends, reputation, standing, yes, our all, and what have you given in return? Look at us, go home with us, see us dine! better still, take supper with us. Come, go and board and lodge with us a week. You can then see the nature of your business.

2. You have come here to stop this prohibition movement, we hear! You, you stop this movement! Let us give you an eye-opener. The first time you see a cyclone coming you stop it! You go to Charleston and wait till you hear another earthquake coming, then you stop it! Don't you see you had better take a freight train and go home? Your business! your rights! it does seem that the devil must have left Chicago since you came here. He cannot help but be ashamed of his low outfit.

Let us in mass say to the convention, you go home at once, then prove to the world that you have God-given rights. Burn all your machinery and fixtures for making strong drink, then go to work and honor God and bless the world, then come back on this same old ground in 1888, or four years from then, and we will have a national jubilee over the death of the whisky king! Yours till after his funeral, R. Smith.

MRS. HAVILAND AND HER BOOK.

Detroit, Mich.

Editor Christian Cynosure:—I am glad to hear the former issues of Mrs. Laura S. Haviland's wonderful book have sold so well, and that she is now about to publish another edition. I hope the demand will continue to increase until it shall have a place in every household and every library, and be read by every family throughout the country.

It is a wonderful book, made up—not of *fiction*, but of *facts;* and is not only deeply interesting but highly instructing, giving a history of circumstances and events of a most anomalous and extraordinary character, which the young and rising generation should know have actually transpired in our boasted land of "Liberty and Equality."

As far back as 1839, forty-seven years ago, I visited this devoted woman at her "Institute" at Raisin, near Adrian, Mich., where she had the humanity and the moral courage to take in and teach the despised and ostracized fugitives from slavery the rudiments of an education. Here she learned from their touching naratives where father, mother, brother, sister, wife or children were located and still pining in the Southern prison house. Then away she would hie to the land of chains and whips, where, disguised in the garb of a "berry picker," and with basket and berries she would wend her way to the very plantation and house where the loved ones left behind were "held," and thus getting access to the object of her mission, in a private, quiet, "Quaker" way, the purpose of her visit was made known, and as soon as "ready," *presto exit!* Of the pursuits, the exciting attempts to recapture, the hair-breadth escapes, the coolness, bravery, intrepidity and success of our quiet Quaker heroine—O! I can't tell you, you must read the book to know!

Although this wonderful woman, who has had such a wonderful life and has given us such a wonderful book, is now nearly 80 years of age, she is still as smart and chipper as a "cricket," and is adding something new and fresh to the forthcoming edition. May she live to see the travail of a "*Woman's Life Work*" and her 'soul be satisfied," is the wish and prayer of her old friend and brother,

Geo. W. Clark.

PITH AND POINT.

CLOSE UP THE RANKS.

I believe James Donaldson goes up head! "Where is God?" "God still rules," and "our flag is still there." But, cb say, what have *we* done? We are but *half* organized; our leaders, like the lodge leaders, are doing all that is done. But where is the voice of our rank and file? *Vox Populi vox dei.* We are certainly enlightened enough. I, though never in a lodge, am recognized as a Mason every where I go. We understand Masonry and secretism well enough. But, "What must we *do* to be saved." Men and brethren, oh, *what*, tell us now. We are weary waiting.—James Springer, *Galena, Kans.*

OUR PICTURE GALLERY.

As ever, I still appreciate the *Christian Cynosure*, and the reform publications. I rejoice to see the pictures of those noble men who have labored in the good work of the Lord. It does me good to look at them. But, dear brother, is there no good woman to picture out for our paper? Why, I think there are many good and noble women whose portraits would be an ornament to our paper, and would be esteemed very highly by its readers. —John Compher, *Smyrna, Ohio.*

OLD AGE SPEAKS.

The infirmities of old age (past 82) compel me to retire from much active work. Not as our government retires aged officers, on half pay, but on full pay, and hold my commission ready for action when the enemy comes in range. I learned it nearly sixty years ago, and the longer I live the stronger is my conviction that without Christ all is barrenness, darkness, confusion, and every evil work. We see the fruit of anti-Christ all over our land in the many secret organizations. I doubt the honesty of many of those claiming to be ministers of the Gospel who in this day of light make a great ado about intemperance, gambling, dancing, theaters and many other evils, as the greatest enemies of the church. I believe that these secret societies draw away from and make more infidels of those who have made a profession, and keep more out of the church than all the above named evils. Surely God's ministers should not be ignorant of the devices of the devil. It is certain many of them are so, or they designedly take care not to disturb him in his strongest fortress.—B. Williams, *Warren, Ill.*

PRAY FOR YOUR EDITORS.

I rejoice the Lord is with you, giving you wisdom to improve the literary character and Christian spirit of the *Cynosure.*—Elder Isaac Hyatt, *Gilford Village, N. H.*

REMEMBER THE SOUTHERN MINISTERS' FUND.

Some good friend paid for the *Christian Cynosure* to be sent to me one year, ending 1st of August. The *Cynosure* was helpful to me. I admire its spirit, and its platform is my platform. I wish I was able to send for it. I am very thankful to the friend who sent it to me. —Rev. F. G. Ragland, *Mobile, Ala.*

Bible Lesson.

STUDIES IN THE WRITINGS OF JOHN.

LESSON III.—October 17, 1886.—Jesus Delivered to be Crucified.—John 19: 1-16.

GOLDEN TEXT.—Then delivered he him therefore unto them to be crucified.—John 19: 16.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Witness of Pilate to Christ's perfect innocence has been the invariable witness of his worst enemies.* vs. 1-8. Pilate evidently hoped that by delivering Jesus to be thus cruelly treated, even the malignant hatred of the priestly leaders of the rabble would be satisfied. It was only a new stratagem by which he hoped to escape from the dilemma in which his own cowardice had placed him. He himself should have blushed before the mob for his cruel inconsistency, the outrage on every principle of justice in allowing an innocent prisoner, innocent by his own statement, to be thus shamefully maltreated. As Judas was given opportunity after opportunity to repent of his premeditated crime, until the fatal moment when he turned away from the last tender appeal and shut the gates of hope on himself forever, so Pilate is given a full chance to learn the true nature and mission of Christ. "Behold the Man." This expression of the Roman governer in its deep significance, and the strong hold which it has taken on the heart of the Christian world, stands side by side with that similar one by John the Baptist, "Behold the Lamb of God." Christ is the central Fact of human history, and all the events which are agitating the world to-day are important only as they affect the progress of his kingdom.

2. *Christ delivered up to be crucified.* vs. 9-16. The new charge made by the Jews that Jesus claimed divinity and its effect on Pilate we can best understand by remembering that his was a mind nurtured in paganism. The old Grecian and Roman mythologies were full of traditions of gods appearing in the likeness of men. Fear as well as curiosity prompted him to re-examine Jesus. To all his previous questions he had received full replies, and nothing could be gained by going over the ground again. Besides he had turned away carelessly or contemptuously from any fuller revelations, sceptically asking, "What is truth?" This was reason enough why Christ should remain silent. Nothing is revealed to the sceptical, everything to the believing. Had Pilate been a just ruler, had he not been conscious that his hands were stained with bribes, and that his official career would not bear examination, he would doubtless have been braver at this crisis. Clean hands and a pure heart will make the weakest courageous. Cowardice is actually what upholds all the popular evils through which Christ is to-day crucified afresh and put to an open shame. Yet no command is more often repeated in God's last charge, through Moses, to the chosen people than this, "Be strong." A decline in moral courage always marks a period of spiritual declension in the church, and corruption in society. The popular voice is not always a safe one to follow. It may demand of us at least silence when silence is criminal. In this case as in all others. it is necessary to try the spirits whether they are of God. If multitudes acknowledge *His* kingship, as do the Prohibition crowds, which are now demanding the suppression of the saloon, theirs is indeed the voice of God; but if like the Anarchist assemblies, or the mobs which try to suppress the light of truth on the secret orders, they cry, "We have no king but the Cæsar of the Grand Lodge," it is self-evident that it is the voice of Satan, because to persecute innocence, to outrage justice, to hate light, is the spirit of the bottomless pit, that spirit which once crucified Christ, and would do so again.

LIGHT FROM THE WORD.

Of what prophecy was Christ's silence a fulfillment? Isa. 53: 7. How was the declaration of the priests in verse fifteen a positive proof from prophecy that the Messiah had actually come? Gen. 49: 10.

From Peloubet's Notes.

"Pilate therefore took Jesus, and scourged him." The scourge of leather thongs was loaded with lead, or armed with spikes and bones, which lacerated back, and chest, and face, till the victim sometimes fell down before the judge a bleeding mass of torn flesh. Scourging was the terrible introduction to crucifixion,—"the intermediate death." Stripped of his clothes, his hands tied, and back bent, the victim would be bound to a column or stake, in front of the Prætorium. The scourging ended, the soldiery would hastily cast upon him his upper garments, and lead him back into the Prætorium.—*Edersheim.*

"And the soldiers platted (wove) a crown of thorns." The action of the soldiers was in mockery of his royal claims. Hasselquist, a Swedish naturalist, supposes this crown to have been woven of a very common plant, *naba* or *nubka* of the Arabs, with many small and sharp spines; soft, round, and pliant branches, leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath.—*Alford.*

"I bring him forth to you, that ye may know that I find no fault (crime) in him." There seems to have been a two-fold plea for his release. (1) He was innocent of crime. This Pilate repeats three times on that Friday morning. Jesus may have seemed foolish and full of vain pretensions to him, but he had committed no crime. (2) Pilate had allowed the mockery because he found it fell in with his own design to release Jesus as being too insignificant for serious treatment.—*Westcott.*

"When Pilate heard that saying, he was the more afraid." Pilate had already heard of Jesus's teaching, and his mighty works, and Jesus himself had claimed to be a king. His whole demeanor and appearance confirmed the impression that he might be a prophet. Therefore Pilate had been afraid to condemn him to death. The injustice was too glaring to be safe. What if he should work a miracle of vengeance on him! But now he was made still more afraid by this, to him, new claim of Jesus. "What if Jehovah, God of the Jews, were a real divinity, and this remarkable person his son, as Hercules was said to be the son of Jupiter? If Pilate should condemn him unjustly, would not celestial vengeance come upon him?

"But Jesus gave him no answer." Why? (1) Because no answer that he could then and there have given would have been understood by Pilate. (2) Pilate knew his duty already, and the one question was whether he would release one whom he had acknowledged to be innocent. Jesus would not aid him in turning away from the one great question, whether he would do what he knew to be right. This was not the time to satisfy curiosity or to quell fears. (3) Any answer would have been useless. Pilate's action had other sources than any truth Jesus might utter.—*P.*

"Thou couldest have no power at all against me, except it were given thee from above," *i. e.*, from God. Human government is only valid as the expression of the divine will. He, therefore, who exercises it is responsible, whatever he may suppose, to a higher power.—*Westcott.*

"We have no king but Cæsar." And yet all this professed loyalty to Rome was a pretense and a sham. With this cry, Judaism was, in the person of its representatives, guilty of denial of God, of blasphemy, of apostasy. It committed suicide, and, ever since, has its dead body been carried in show from land to land, and from century to century.—*Edersheim.*

The Fate of the Murderers. It is proper here to note the fate of the murderers of Jesus. Judas died by his own hand. Pilate was soon recalled, degraded, banished to Gaul; where he committed suicide. The tower from which he is said to have precipitated himself is still standing. Herod died in infamy and exile; Caiaphas was deposed the next year.—*G. W. Clark.* The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets and scourged and beaten to his place of murder."—*Farrar.*

"DIES IRÆ."

The old familiar Latin hymn, with a new elegant translation by S. V. White, Esq., banker, broker, astronomer, seaman, and now in danger of becoming Republican member of Congress, in addition to the above is a capitalist, orator and poet; and, to crown all, a former graduate under the senior editor of the *Cynosure*. Our readers will relish this new translation of an old hymn.—[ED. CYNOSURE.]

Dies iræ, dies illa
Solvet sæclum in favilla,
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando judex est venturus,
Cuneta stricte discussurus!

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante Thronum.

Mors stupebit, et Natura,
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur,
In quo totum continetur.
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet apparebit;
Nil inultum remanebit.

Quid sum, miser, tunc dicturus,
Quem patronum rogaturus,
Cum vix justus sit securus?

Rex tremendæ majestatis,
Qui salvandos salvas gratis
Salva me, Fons Pietatis.

Recordare, Jesu pie,
Quod sum causa Tuæ viæ,
Ne me perdas illa die.

Quærens me, sedisti lassus,
Redemisti, crucem passus;
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis,
Ante diem rationis.

Ingemisco tanquam reus,
Culpa rubet vultus meus,
Supplicanti parce, Deus.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum, quasi cinis;
Gere curam mei finis.

Lacrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus.
Huic ergo parce, Deus.

Pie Jesu Domine,
Dona eis requiem sempiternam.

Day of wrath! O day appalling;
Melts the earth, to ashes falling,
Prophet's words, and seer's recalling.

Oh! what terror is impending,
See, the mighty Judge descending,
Laying bare each fault offending.

Trumpet wakes the slumb'ring legions
From the graves of all the regions,
At the Throne compels allegiance.

Dazed is death, and trembles Nature,
When aghast—with pallid feature,—
Stands in judgment, every creature.

Opened are the written pages
Which record the sins of ages;
Thence decreed are error's wages.

To that book the Judge appealing,
Every hidden thing revealing;
Nothing are we now concealing.

What am I,—the wretched—saying?
To what saint or angel praying,
When on just ones sins are weighing?

King, majestic beyond measure,
Free to save of thy good pleasure,
Give salvation as my treasure.

Jesus, hear my supplication,
Since I caused thine incarnation:
On that day, O grant salvation.

Seeking me thou weary liest;
To redeem me, lo! thou diest;
In thy labor fail not, Highest!

Judge! Thou just in retribution,
Make the gift of absolution
Ere the day of execution.

Hear me groan, in anguish crushing,
Crimson-faced from guilty blushing,
Spare me, all my terror hushing.

Thou didst pardon Mary, needing;
Thou didst heed the robber's pleading,
And dost give me hope exceeding.

All unworthy is my praying
Gracious One! Thy love displaying,
In endless fires forbid my staying.

Among the sheep, O Lord! instate me;
From the goats, O separate me;
With the blessed grant to rate me.

When the damned from thee are driven;
And to endless flames are given;
Call me to a home in heaven.

A suppliant, I kneel, imploring,
Crushed in heart, my grief outpouring,
Bear me to thy throne, adoring.

Oh! that dreadful day of weeping,
When man rising from his sleeping,
For the Judgment must prepare him;
Spare him, Lord, O kindly spare him.

Jesus, Lord! in love supernal,
Give to him thy rest eternal.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Ontandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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Adventists (Seventh-day.)
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Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
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Mennonites.
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Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

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Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 7, 1886

Dr. McCosh, Dr. Hodge, and Dr. Paxton of Princeton College and Theological Seminary; Drs. Stevenson, and David and Joseph Collins of Philadelphia; and Drs. Storrs and Talmage of Brooklyn, have signed a paper in favor of the proposed Chicago Congress of Christians, closing with the words: "*We hope the call will issue and the meeting be held.*"

The papers generally referred to and commented on a prophecy by a Mr. Wiggins (which we have not seen) that the world would end or some great catastrophe would occur on the 29th of September, now past; and boys in the streets of the cities were discussing the probability of such an event the day before, and in some quarters adults were said to have shared the trepidation. "Of that day and hour knoweth no man," and all such human conjectures are vain. These prophecies are doubtless set abroach for their reactive effect to discredit the words of Christ that "the Son of man will come." So the boys cried "Wolf! wolf!" till the shepherds became indifferent, and the wolves indeed came and destroyed the sheep.

EDITORIAL CORRESPONDENCE.

Saratoga, N. Y., Sept. 29th, 1886.—We alight at this watering place with our faces toward home. The "season" here is over. The rattling carriages, noisy streets, thronged balconies, chattering sidewalks, calls of "carriage!" "carriage!" and the blast of the winding stage horn, with "tramp, tramp" of its team of six horses,—these all are hushed and you can sit at the High Rock or in the Hathorn and hear the gurgle and gush of its sparkling waters from 118 feet, through sixty feet of solid rock bored by a diamond drill; and nothing comes to divert your attention from the two beautiful glass vases, boiling and foaming without heat,—nothing but the clink, clink of glass in another apartment where the bottling process is going on.

As these are gone our readers would perhaps like a series of pictures, beginning with the young American writer,

WILL CARLETON, THE POET.

He is the son of an Anti-masonic, anti-slavery farmer, born in the woods of Michigan and educated at Hillsdale College. His first lessons in music were taken from cow-bells in the woods, when sent to "get the cows;" from blackbirds, pulling up the corn; from the shrill, neighing whistle of raccoons in the night, stealing the ears after the corn was grown large; and from the plaintive call of young lambs and the low answers of the mothers in the still barnyard,

> "While moon-eyed owlets from the distant hill,
> Drummed hoarse responses to the whip-poor-will."

These were young Carleton's first tutors in the science of zoology and natural history, and the Ettrick Shepherd never made better use of his early lessons from nature.

Mr. Carleton has written five books already and they are all popular. Believing thoroughly that "there is much poetry in common life," he set himself to utter it. He began to read some of his poems in school-houses, to such hearers as have since smiled and wept over his "Farm Ballad," "First Settler" and "Betsey and I are Out." And becoming satisfied that the popular sovereigns of the United States would make him their poet-laureate, without patrons or means and

> "Shrinking, trembling, hoping, fainting,
> Possessed beyond the Muse's painting,"

he pushed his Michigan canoe out into the sea of authorship.

The Harpers, one of the national publishing firms (four of whose members are in heaven and seven now on earth) saw his writings and took him on board their ship. Since then Mr. Carleton, with his young wife, who appreciates him, has traveled among the Alps and wandered amid the haunts of living and shrines of dead historic men;

> "Where'er the old inspiring genii dwell
> Thither he went and meditated there."

And as he is still in early manhood and has a clear intellect and aspiring temper and the ear of the public, if he shall attain to Cowper's profound piety he may teach coming generations as Cowper has taught the past and is teaching the present.

I am not reviewing Mr. Carleton's books; if so, I would have quoted them. The *Cynosure* may attempt a review hereafter. But they are not sententious writings, and a *brief* quotation from them would be like taking an eye or a cheek from a fair woman's face as a specimen of its beauty. Wickliffe, "the morning star of the Reformation," said his mission was to "teach simple men and women the way to Christ." This, too, was Cowper's mission, and it made his verse immortal. So may it be with Carleton. He has Cowper's gentleness, Thompson's love of nature,and the rural fidelity of Gray's Elegy or Goldsmith's "Deserted Village." But the conception of the one Infinite God, with one Mediator by whom he is to be reached, and the system of redemption based on these, makes all the difference between the permanent splendor of Milton and the evening warble of Gray.

S. V. WHITE, WALL STREET, N. Y.

Mr. S. V. White, an alumnus of Knox College, Illinois, while the *Cynosure* editor was its president, and afterward a patron of Wheaton College, is altogether an interesting man, and as his life runs through some of the most striking events and epochs of American history, our readers will thank the *Cynosure* for sketching it.

In 1831 Nat Turner and nineteen slave associates arose and undertook to free the slaves of the South. They killed all the whites they came upon, young and old, male and female; and furnished some sixty corpses for a single funeral. They produced a moral earthquake, and the popular terror produced by the late earthquake shocks in the South was far excelled by that caused by the Southampton massacre. Not only the State troops of Virginia but those of the United States were called to quell "the insurrection" as it was called. So true was it that while slavery lived, the whole South stood on the thin crust of a volcano.

News, at that time, traveled at a snail's pace back to the mountain counties; this panic flew like lightning, and in the hill part of North Carolina, where the father of S. V. White then lived, all the able-bodied men were mustered and ordered to patrol their precincts by night. Mr. White, the father, excited the savagery of his neighborhood by objecting to the brutal scourging inflicted on innocent, often female slaves. He was a non-slaveholder, and was warned to leave the South. He said he would cheerfully do so if they would allow time for the birth of an expected child; which child was the subject of this sketch. The days of grace asked were not allowed, and Mr. White, senior, left home, literally backed out of his county, with his rifle at his shoulder aimed at the leader of the mob which drove the family out.

Young White's first Illinois home was the traditionary cabin of logs, chinked with clay, puncheon floor, and chimney of sticks, built cob-house fashion and plastered with the same extemporized mortar. He now lives in his house on Brooklyn Heights, at once a picture gallery and a home; the price of which would have purchased a considerable part of the State of Illinois when his father was driven there from North Carolina.

Mr. White reverses the common maxim that diversity of occupations prevents success in any one. He became a lawyer soon after leaving Knox College, and has conducted suits successfully in the United States Court at Washington. He became a loan agent, and his integrity and ability made him worth thirty thousand dollars in eleven years. He believed speculating in stocks could be so conducted as to be consistent with uprightness, and he has been a Wall street banker and broker for some twenty years with no imputation on his veracity or integrity so far as known. In the last Federal election he spoke eloquently for the Republicans, and many are now anxious to send him to Congress. D'Israeli wrote novels while prime minister of Great Britain; John Quincy Adams was professor, statesman, diplomatist, reformer and poet; and Mr. White, while a successful broker among the first of his class, has built an observatory, mounted a ten thousand dollar telescope, and made a journey to the Rocky Mountains to observe a transit of Venus. He has piloted a steamer through dangerous navigation on the coast, built a railroad in Florida for a prospective orange trade, and when his pastor was assailed, as he thought, unjustly, he was his advice-giver and advocate in ecclesiastical troubles. Like his father he was an original Abolitionist, and steers clear of secret societies. But though giving thousands of dollars to worthy objects, he lacks that concentration of his faculties which made Paul an apostle, Washington a hero, and Alfred the founder of a state which extends around the globe. J. B.

—Secretary Stoddard went last Friday on an errand of business for the Association to Edgar county, Illinois. At Tuscola, where he waited for a train, he found that Bro. Dissette was remembered, and left tracts in the hands or pockets of all whom he could reach.

—Bro. Wm. Pinkney writes of the Illinois lecturer's work in the vicinity of Wyanet in Bureau county with high praise. The audiences were good and increased to the end of the course of three lectures, and every reasonable person was convinced that modern sun-worship as practiced in the Masonic lodges of Illinois was identical with the ancient heathen mysteries.

—Bro. Arnold also writes hopefully of the interest manifested in his meetings. He will probably visit Sheffield this week,and next fill several appointments in Aurora and Chicago. Friends in this city will please look for the announcements here and aid in getting out the people that the halls may be full.

—Mr. H. L. Hastings of the *Christian*, Boston, gave his lecture in reply to Ingersoll on the "Mistakes of Moses" to a fine audience in the Moody church in this city last week, and next day went on homeward, refusing urgent requests to give a series of lectures in the same church and to visit and speak in the College Hall at Wheaton. The Sabbath previous he spoke four times in Minneapolis.

—The *American Sentinel* of Oakland, California, publishes with comments the *Cynosure* editorial and correspondence of some time since on the persecution of those who observe the Seventh-day Sabbath. We cannot see how the National Reform Association can be made responsible for such injustice as was reported by Rev. R. M. Kilgore to have taken place in Arkansas, where the principles of the Association have not penetrated, and where the Seventh-day worshipers were oppressed evidently on account of some narrow prejudice or local spite.

—The New York *Tribune* published an editorial endorsing the work of the Anti-saloon Republican convention in this city, and an admirer reprinted the article for distribution. Another Republican approached Gen. C. B. Fisk, Prohibition candidate for Governor of New Jersey, with a $10,000 check, which he offered to the General if he would distribute the *Tribune* article as he canvassed the State. Gen. Fisk replied that he would circulate his paper but refused the check, which would soon have started the story of a bribe.

—An able article by Bro. Hinman, lately published in the *American* and copied by the *Free Press* of Birmingham, makes the unpleasant mistake the *Cynosure* has several times in years past corrected. The name of Daniel Sickels, the Masonic publisher of New York, is confounded with that of Gen. Daniel E. Sickles, who, in 1859, when a Democratic Congressman from New York, shot Philip Barton Keye in the streets of Washington for unlawful intimacy with his wife. It would be well if the *American* and *Free Press* should note this correction.

—The inventory of Mr. Carpenter's estate was filed last week in the probate court in this city. The personal property amounts to somewhat over $100,000, which, with the real estate amounts to some $500,000. The fund left with Mrs. Cheney and Mrs. Hildreth and Dr. Roy to be used against the lodge will not probably be available for a year. Dr. Roy is contemplating a diligent use of his portion among the colored churches of the South, and probably at this early date the ladies have not given much thought to the matter. Before the real estate can be sold and the fund made available the noble women who have become interested in the reform may find the way opening for a grand work of their own. Miss Flagg begins to speak as well as write, and the meeting at Princeton developed some noble spirits whose enthusiasm is equal to any emergency of a difficult and unpopular reform.

—Rev. M. A. Gault, of the National Reform Association, writes in the *Western Crank* of a late visit to Maryville, Mo., and the great revival in that place: "I spent Sabbath, Sept. 12, in Maryville. Quite a number of good M. E. people there welcome me to their pulpit when I have a day to stop off. I preached in their church to a crowded house in the morning, and the South Methodist church in the evening. Bro. Cox, the M. E. pastor, is a warm-hearted, strong, enthusiastic man, and is quite friendly to national reform. His church has had a wonderful revival during the past few months. There were one hundred received into full membership the Sabbath before. The revival began in Elder Smith's Salvation Hall. It was too small to hold the crowd, and they were invited over to the M. E. church, and so the Methodists took in converts."

[*Continued from 5th page.*]

meeting, because they make the closing part of their lecture bear down into the pockets of the people. There are few audiences in which there would not be some response for contributions if the cause is pre sented so as to reach their hearts. Where most of our reform lecturers fail, is in not making a lecture practical in the line of raising contributions. Giving for the support of a cause is the grandest way to inspire people with an interest in it, for a person will feel an interest in a cause in ratio to the number of dollars he invests in it. Any interest or any religion which does not reach down into the pocket is worth very little. A reform lecturer who does not make a study of how to reach men's pockets, but who expects them to give without any appeal, is like a man who will take a milk bucket, and go off to the pasture, sit down on a stone, and wait for a cow to back up and be milked.

The greatest difficulty with an anti-secret lecturer is that his subject is so unpopular with the masses. If I was lecturing on that theme I would introduce the thin edge of the wedge, instead of driving the big end first. In order to get on common ground with my audience, I would take as the topic of my first lecture, Prohibition, the great burning question uppermost in the people's minds. You can't get the American people to entertain more than one great question at a time. Let three-fourths of a speaker's time be given in the first lecture to a radical discussion of prohibition, and let the remainder of it be devoted to showing how the lodge system interferes with the enforcement of law. This is what I would call driving the thin edge of the wedge first. Afterwards the people would be willing to hear more radical utterances.

I believe lectures should be carefully written out and the points very clearly in the mind, and they should bristle all through with sharp points and illustrations. A man to go before the public now-a-days as a lecturer of a great reform, should be no common talker. I give these hints as my ideal, and, I may say, one of which I come far short.

M. A. Gault.

SCHOOLS AND COLLEGES.

Tarkio College, Missouri, in charge of the United Presbyterians, began its second year under the present management with fifty students.

Amity College, at College Springs, Iowa, Rev. Dr. T. J. Kennedy, president, is prospering finely this year, over a hundred students being present.

The United Presbyterian Theological Seminary at Alleghany City has thirty-five students in attendance, and that at Xenia, Ohio, thirty-three.

James Russell Lowell will deliver the oration at the 250th anniversary of Harvard, which will be observed with unusual honors early in November.

Prof. John Dickinson, a brother to Miss Anna Dickinson, has accepted the chair of geology and mineralogy and curator of the museum in the University of Southern California at Los Angeles.

Mr. Moody's Northfield Girls' Seminary is to have two new buildings. Mr. David M. Weston, of Boston, the president of the Board of Trustees, has offered to build a $20,000 brick and stone dormitory to accomodate thirty or forty pupils, and Mr. James Talcott, of New York, will erect a much needed library building, where the now scattered libraries can be consolidated.

A writer in one of the New York papers alleges that students at Harvard spend $600 to $5,000 yearly, and that those of the latter class, mostly the sons of wealthy families in the cities, "fast" young men, become representative in giving the college its public character. This is unfortunate. A display of wealth in a school is in bad taste, to say the least, but it is in a special way demoralizing. It is worse both upon the students and the educated public than the poverty plan still pursued by some institutions and boasted of by their patrons. Real education never thrives amidst luxuries.—*United Presbyterian.*

Francis R. Brooks, of Chicago, formerly a student at Harvard College, has commenced suit against the institution to recover $50,000 damages. Brooks was engaged in performing an experiment in the chemical laboratory, when a retort containing sulphuric acid which he was using exploded and he was terribly burned. One of his eyelids was burned off and his face was otherwise mutilated and torn, the disfigurements being permanent. It is claimed by the plaintiff that the experiment was being performed under the direction of a professor, and that he supposed he was working in safety, and that through the carelessness of the professor in charge of the acid the accident occurred.

WASHINGTON LETTER.

Almost every day since the President's return, his familiar equippage with the handsome seal browns, has been seen on the streets. Sometimes it is on the avenue, the only occupant of the carriage being Mrs. Cleveland, in a stylish black silk, and with the seat covered with packages that plainly indicate that she has been indulging in that feminine foible, shopping. But generally the carriage may be seen whirling in a cloud of dust towards the President's country home. Mr. and Mrs. Cleveland visited it on the morning after their return, and they have driven out there several times since. It has been decided, to their regret, that the mansion will not be ready for occupancy before next summer. The exterior has not yet been completed, and within the work has progressed no further than nailing on the laths. A score of workmen are busily engaged on it, and a number more are laying out the grounds. It will be a charming big bower when completed, surrounded by trees and commanding a picturesque view. The shape and style of the house has been so changed that it would be impossible for the former owner to recognize it. No one is allowed to approach the house. The President has given orders to that effect, and a sturdy watchman, with a mild-looking dog, is stationed there to carry them out. The entire farm is being enclosed by a barbed wire fence, seven and a half feet high. This would indicate that Mr. Cleveland intends to keep deer.

Every one is returning to Washington now. The President has issued an order that the regular Cabinet meeting shall be held as usual on Tuesday, and he expects all the members of the Cabinet, with the exception of Mr. Manning, to be present. And when the Cabinet returns, society will straggle back.

The report that the President had appointed Senator McPherson to be Secretary of the Treasury, has little notice about that department. It is quite certain that Mr. Manning intends to resume his labors, in spite of the reports of objections from the doctors. His health is so nearly recovered that he will venture to continue the work which he engaged to do two years ago. His absence would be felt keenly by Mr. Cleveland, who will not accept the resignation handed him when it seemed unlikely that Mr. Manning would recover.

The monthly report of the Treasury suggests a question respecting the national debt. The total gold coin and bullion in the Treasury Sept. 30 was $242,609,018, as compared with $235,430,635 on the 31st of the previous month. The net gold in the Treasury, after deducting gold certificates in treasury cash, and in circulation Sept. 30 was $157,917,-211. It cannot be the wisest national policy to accumulate such immense sums to tempt the average politician who must not be regarded as being of superior virtue to the rest of mankind. So long as men are greedy and avaricious and the vaults of the nation are glutted, there will be stealing and rumors of stealing. Why not more rapidly pay off the national debt and cut off the unnatural power of capital which is thereby exercised?

One of the most familiar faces on the streets of Washington is that of Mr. Bancroft, the noted historian. Amid the drifting population of which the Capital City is largely composed, he remains a fixture; and his strongly marked features, surrounded by snow white hair, and his step, firm in spite of his advanced age, are well known throughout the city. Mr. Bancroft has a grand-daughter of whom he is very fond, a charming young lady who arrived from France several years ago. During the first months of her stay here she could not understand English, and Mr. Bancroft delighted in being her interpreter. But now she speaks English very easily, and has become quite a society favorite. It is in connection with her that one of the latest stories about Mrs. Cleveland's tact and graceful courtesy is related. Some mendacious correspondents, in their mania for news, invented the story that the President's wife and Miss Bancroft were great cronies. In consequence of this report, several persons who did not know Miss Bancroft's address, sent letters to her in the care of Mrs. Cleveland. The latter forwarded them to the owner, with a note saying that she was sorry that the rumor was only a mistake, and that she hoped it might prove a prophecy. Miss Bancroft was very much pleased, and there is every prospect of their *reported friendship being verified.*

It is amusing to see the various methods adopted by men in public life here to get rid of the office-seekers with whom they are plagued. One of the most origiual ideas is that of Assistant Postmaster General Stevenson, who has an ingenious way of politely making it uncomfortable for the office-hunters. He has on an average about fifty callers a day, and can tell whether they want offices or not at a glance. If they belong to the former class, he invites them to take a particular chair near his desk. It is a luxurious chair, covered with leather with easy springs on all sides. It might be supposed that the visitor would stay longer in such a chair than in a hard one, but Mr. Stevenson has a theory that the average office-hunter would feel far less at home in a really easy arm chair than on something hard and uncomfortable, like what he has been accustomed to. This theory he has fully demonstrated to be correct, for when the visitor sinks into the chair he completely loses his talking powers, and Mr. Stevenson has little difficulty in getting all the business from a man and then dismissing him in a very short time.

The General Grand Chapter of Royal Arch Masons and the General Grand Council of Royal and Select Masons are meeting in the city this week. The former, in exercise of their royal prerogative and as representatives of an alien power, called upon President Cleveland, but it does not appear that they were accorded any special recognition on account of their lodge dignity and heavy titles. Of the latter body George W. Pinckard, of Louisiana, was chosen General Grand Master, and George W. Dadnum, of Massachusetts, G. G. Chaplain. The Royal Arch body refused to recognize the Mark Lodge of Canada because of a Masonic invasion of another jurisdiction to make subordinate lodges. It refused also any representation from the R. A. Masons of Australia.

PRESS COMMENT.

Since the departure of Lord Aberdeen, the late Lord-Lieutenant of Ireland, who with his wife was an earnest Christian, the military bands have been allowed to play in Phœnix Park, Dublin, on Sunday afternoons. This not only disturbs the quiet of the day, but is cheating the overworked conductors and drivers of the street-cars out of the hours previously allowed them for rest.—*New York Witness.*

Secret political parties can never win in this country, and when the Knights of Labor or any other secret order undertake to dictate political actions or politics they will necessarily fail. This is a free country, where all things should be open and above board.—*Telegraph, Atlantic, Iowa.*

The American party have nominated George Heaton, of Fairfield, as their candidate for Congress in this district. Mr. Heaton is in hearty accord with his party, not only on account of its opposition to secret societies but also in being a thoroughgoing and sincere Prohibitionist. He is an excellent man, and the *Tribune* can commend him to all who are earnestly in favor of Prohibition, and who like to vote for men who are consistent.—*Fairfield, Iowa, Tribune.*

The lodge has been getting hold of the old soldiers. We behold in sworn lodgery a great evil. The minor branches of the system are props to the more devilish parts. The same spirit pervades in a degree all secrecy. As soon as he enters the G. A. R. he ceases to be an outspoken opposer of the more iniquitous lodges. Should we then remain silent and allow secrecy to capture the old soldier? No! Should we allow it to deceive the people under our nose and tell them it is not a secret society? No, not while the *Crank* turns. The *Crank* will stand by the citizen soldier when in the garb of a citizen soldier; but when he comes wearing the short clothes of Masonry and officiating as a legger for a secret society that fetters the conscience, yokes the believer and the unbeliever contrary to the commands of God, goes on excursions on the Sabbath day in defiance of the law of God, countenances the liquor traffic at its encampments, and threatens and abuses those that oppose it in true Masonic style, gentlemen, we shall speak our opposition in words unsugar-coated.—*College Springs Crank.*

Rev. Wm. Johnston, D. D., is mentioned by a number of papers in the region of College Springs, Iowa, where Dr. Johnston lives, as a good man to nominate for Congress on the Prohibition ticket. We have known him pretty well for more than a quarter of a century of his ministerial life, and we will here say the country has few such men in our National Congress. He is ahead of the times on the living issues of the age, has independence enough to do his own thinking, and he has the courage of his convictions and is not afruid to let the world know where he stands on any question vital to the public good. We shall be glad to hear of his nomination, and had we a hundred votes as a citizen of the Hawkeye State they should all go to help his election. He is pastor of the flourishing United Presbyterian congregation at College Springs. —*Sandy Lake News.*

The Home.

MY LITTLE BIRD.

My little bird while in the light
  Could never sing my song,
Though tenderly I sang to him
  And patiently and long.

Sometimes a strain or two he caught,
  Anon he lost the air,
And mingled with it other strains
  He picked up here and there.

At last a curtain thick I laid
  Above my wayward bird,
Then sang the song I chose for him,
  While in the dark he heard.

Shut in from luring sights and sounds
  He learned to sing my song,
And in the light he poured it forth
  In cadence sweet and strong.

There is a song the Lord would have
  His dear disciples learn,
But when the world is bright to them,
  To worldly songs they turn;

And notes of revelry and mirth
  They mingle with the strains
The Master long was teaching them
  With so much love and pains.

Then clouds of sorrow o'er their homes
  He doth in mercy bring,
And, shut in gloom, at length they learn
  The song he'd have them sing—

The song of love and peace and trust,
  On earth their sweetest song;
Their song of songs in realms of light
  With all the joyful throng.

—*Rev. W. T. Sleeper.*

THE MOOD OF LEVITY IN RELIGION.

The absence of religious seriousness is an evil sign, and we are sometimes afraid there is a decline in the earnestness and reverence with which religious truth ought to be treated. That truth is not exactly formally rejected, it is not treated with bitterness or with any deep feeling whatever, it is simply dealt with as a non-essential harmless matter, calling neither for enthusiasm nor hostility. Some of these light-hearted ones think there are directions in which the religious sentiment may be advantageously recognized, whilst others agree to disregard it altogether as having little or no relation whatever to the profound, imperative essential interests of life. But to all of them it is a thing of frivolity—exciting no passionate feeling, entering into no strong conviction, inspiring neither solemn hope nor fear. Some regard religion with the sense of humor. They discuss the contents of the Bible, the miracles of Christ, the policy and position of the Christian church in a light, bantering, quizzing style. In reading Leslie Stephen, as he discusses the most solemn topics, you feel the whole system of Christian truth is little more to him than a tremendous joke. The raillery is perennial; from page to page funny things are insinuated about God, Christ, heaven, hell, and all the great doctrines which have made the mightiest men and the best men ponder, weep, sing from one generation to another. It is truly strange to follow this distinguished writer, and note how devoutly he interweaves sparkling jests with the throne of God, the cross of Christ, the trumpet of judgment, the fires of retribution, the glories of Paradise. You can see he writes with a smiling, good-natured contempt. It is true he is debating the greatest questions which ever occupied the attention of man, but he does it with the queer voice of the showman who exhibits Punch in the streets. Matthew Arnold is open to a certain extent to the same objection. He has a great deal to say about Isaiah and Paul, but the profound seriousness of prophet and apostle are far from the supercilious critic. Again and again you feel he regards Christianity much as Cervantes regarded chivalry, and his design is to laugh religion out pretty much as the Spanish novelist is said to have laughed out chivalry. And this spirit of levity in treating the verities of the faith is far too common alike in literature and conversation.

Others regard the religious sentiment as a mere matter of taste. The grand characters and scenes of Revelation simply furnish splendid subjects for sculpture and painting. George Eliot was strong on this point. In her estimation Christianity was little more than a classic fable or mediæval legend, but she greatly valued it for a certain mythological artistic work. "I imagine," she writes "no dogmas can be suggestive of poetry. But surely Christianity, with its Hebrew retrospect and millennial hopes, the heroism and divine sorrow of its founder, and all its glorious army of martyrs, might supply, and has supplied a strong impulse, not only to poetry, but to all the fine arts." Christianity was neither a system to excite indignation, nor to inspire love strong as death, it merely inspired painters and suggested pretty pictures. Religion has also made its contribution to music and song. Thousands admire the Messiah as an oratorio. Harriet Martineau, who utterly repudiated the great facts and hopes of Christianity, found pleasure in listening to the vast music and great songs of Handel. Thus many to-day who, however, have none of Miss Martineau's hostility to Christianity, seem to think the chief use of the New Testament is to furnish a musical entertainment for æsthetic people. What has stirred to their depths the greatest souls, filling them with bitter remorse, terrible fear, mighty comfort, ecstatic hope, splendid heroism, is calmly, smilingly relegated to paint-brushes and fiddle-strings. Finally, others, failing to realize the majesty and indispensibility of religion, regard attention to it as a mere matter of respectability. They have no notion their eternal destiny turns upon it, they would regard any enthusiasm in it is as a palpable mistake, but it is one of the fashions of the times, and many little pleasant things are bound up with its observance. It is ornamental perhaps, but then one would not willingly dispense with a pretty ornament, the wearing of which is attended with æsthetic gratification and social credit.

No mood incapacitates more for the reception of the truth than the mood of levity. Paul found perhaps less success in Athens than in any other city, chiefly because of the intellectual and moral frivolousness of the Athenians. There is a legend which tells it was revealed to an alchemist that the stone which turns to gold lay on the bank of a certain river. Eagerly the alchemist set forth with a piece of iron in his hand testing first one stone and then another, flinging them one after another into the water as they proved worthless; and so he went on for years with unavailing toil. At length he fingered the precious stone, for touching the iron it flashed into gold, but alas! he had become so indifferent and his hand so accustomed to the touch and go movement that the philosopher's stone heedlessly followed the common pebbles and was lost in the river forever. Thus was it with the Athenians. They were supposed to be truth-seekers, and in a sense doubtless were so, but fickle, laughing, sarcastic, dilettante souls as they were they sinned away the great opportunity and missed the truth that turns life into gold. Many in these days are like them, and through lack of earnestness and seriousness are unable to find the truth which saves. No men are farther from the highest knowledge and salvation; there is hope for the sensualist and blasphemer sooner than for these. It is a temper against which all need carefully to watch. A scorner, a humorist, a virtuoso seeketh wisdom and findeth it not, but knowledge is easy to him that is sincere.—*H. M., in London Review.*

CHURCH WORK.

There is much said in these days about "church work," and curious work some of it is. It comprehends religion, education, amusement, worship, fairs, levees, concerts, grab-bags, broom-drills, neck-tie parties, suppers, sociables, and we know not what else, and all having for their object to "sustain the cause" and support the minister.

But how different is this church work from the work done by men to work out their own salvation with fear and trembling, knowing that it is God that worketh in them, both to will and to do of his good pleasure.

If God works through a church, and that church works together with God, we shall see "church work" that will tell for good both for time and for eternity. But if "church work" is simply for amusement and money-getting, it will defeat itself. The church will be degraded and the truth disgraced. One man soundly converted to God will often bring more money into the church treasury than can be gathered together in months of time devoted to "church work" in the shape of fairs, festivals, and monkey-shines.

If men will have amusements they can find them in theatres; if they will have festivals there are many houses of feasting where they may go. But if the longing for God's peace and God's salvation be the deepest desire of the human heart, the church of Christ will find their fullest prosperity in devoting their attention to *this necessity*, and in thus seeking to save sinners and build up saints in their most holy place.

If faithful Christian men and women can use proper social attractions to win men to Christ, it is well. Let Matthew spread his table and invite all the publicans, but let them find the Great Teacher seated at the head. If "the poor, the maimed, the lame and the blind" can be gathered to a feast, and so led to the Saviour, let it be done; but this is a different thing from putting the church members at work with worldlings and sinners to furnish sport for the Philistines, and to run the church in paths of worldliness, to please the world, the flesh and the devil.—*The Christian.*

STEADFASTNESS IN TRUTH.

Little boats always totter about on the surface of the water, going all ways, as it happens, and overturning in a breath; while the great ship sinks deeply in and goes steadily on. The cause of its steadiness is its depth. So abiding in the great truths of God gives steadfastness of motion to the soul. Under all the pressure of error and unbelief and false doctrines, it is unmovable, abounding in the work of the Lord. It is not "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4. 14.

It is a great thing to take the truth, and hold to it. It is a great thing to know error and let it alone. Holding on to the fundamentals of truth and seeking God's help, the soul is sure to come into the light.—*Dr. Goodell.*

LOVERS OF PLEASURE.

Persons will pay to be amused. The Boston correspondent of the Cape Cod *Item* gleans a few figures regarding this matter:

In twenty-six weeks one lady of fair face and damaged reputation, drew $256,000 from the pockets of the public, and in twenty four weeks another of similar character drew $390,000; a singer in her first tour drew $226,000, and another singer in fifty-eight concerts drew over $200,000; an actor drew $280,000; and another actor $315,000.

Here are "six stars," averaging to work twenty-six weeks, who in one season drew from the public one million, six hundred and sixty-seven thousand dollars ($1,667,000). I like to write it out in full, and when people tell me of hard times, no money in circulation, and all that sort of thing, I want to just quote this fact, that in one season the American pleasure-seekers paid *six men and women* over a million and a half of money! For what? Amusing them for two or three hours with music or acting, and in the first case it was neither,—only just to see a world-renowned beauty.

With this pleasure-seeking goes other expenses, and men waste on lust and wine the abundance which God bestows, while poor women toil and stitch for a pittance, and men strive in vain for daily bread and comfortable clothing.—*Safeguard.*

INDIAN PICTURE-WRITING.

Let us see how an Indian of North America goes to work to write. Suppose a wild Indian belonging to the great clan whose members call themselves the Turtles, makes a raid on a village of huts and wigwams owned by enemies belonging to the wide-spread clan called the Bear clan. Suppose it has taken the Turtles three days of hard travel through forests and over hills to reach the Bears. By means of their crafty spies, they find that the brave men of the Bears are away hunting moose, and that most of the squaws and pappooses are either in the fields of maize or in the woods, where the berries are ripe, and only a few old men and women are left behind to keep watch over some ponies and oxen. Then the Turtles, each clutching his bow, creep on the village under cover of the woods, and with a terrific yell rush at the wigwams. The old people run into the bushes, frightened almost to death, as you can well imagine. Then the Turtles gather up all the ponies and oxen, drive them off, burn all the wigwams they can, and hurry home with the cattle. Now these savages think they have done quite a fine thing in robbing their neighbors of their cattle and plundering and burning their homes, as does one great nation in Europe, when, like our Turtle chieftain, badly counseled by wicked and ambitious men, it robs another of a great province, and forces the wretched people who dwell there to obey the laws of a nation they dislike. And they wish to let other Indians know what clever robbers they have been. So the Turtle chief chooses a piece of smooth, cream-colored birch-bark, chews up a little tobacco to serve as ink, plucks a twig of soft wood for a pen, and with the tobacco-juice draws the following pictures: First comes a turtle, and it is a very big turtle, because he thinks that he and his clan are very great personages indeed. Then he draws as many waving lines, to represent bows, as there are Indians in his party, and perhaps the same number of Indians with topknots; his lines bend forward to show in

what direction the trail went. Following these a rising sun stands for daybreak, and three lines under it mean that three days went by in going to the Bears. Next, he puts down as many funny little pyramids as there were Bear wigwams, and draws them upside down to show that they were destroyed. After that he draws as well as he can, a wee, wee bear, very small, in order to show his contempt for the Bears. Finally, he draws with the greatest care as many oxen and ponies as he has captured, because he is chiefly proud of this part of his exploit, and wishes all the world of the woods to know what a great and successful robber he is. He does not tell that the Bear braves were away when he surprised the camp, and probably does not care to tell that part of the story. We may understand it from the absence of any sign for scalps. Had there been resistance and men slain on either side, the exact number of dead would have been noted by drawing just as many human figures without their heads.—*St. Nicholas.*

THE INVENTOR OF LUCIFER MATCHES.

According to a German paper, the inventor of lucifer matches was a political prisoner, who perfected his idea in 1833, within the walls of a State prison. Kammerer was a native of Ludwigsburg, and when sentenced to six months' imprisonment at Hohenasburg, he was fortunate enough to attract the notice and to gain the favor of an old officer in charge of the prison, who, finding he was studying chemistry, allowed him to arrange a small laboratory in his cell. Kammerer had been engaged in researches with a view of improving the defective steeping system, according to which splinters of wood, with sulphur at the ends, were dipped into a chemical fluid in order to produce a flame. If the fluid was fresh the result was satisfactory, but as it lost its virtues after a time, there was no general disposition to discontinue the old-fashioned system of using flint and steel. After many failures Kammerer began to experiment with phosphorus, and had almost completed his term of imprisonment when he discovered the right mixture, and kindled a match by rubbing it against the walls of his cell. On coming out of prison he commenced the manufacture of matches. Unfortunately, the absence of a patent law prevented his rights from being secured, and an Austrian and other chemists analyzing the composition, imitations speedily made their appearance. In 1835 the German States prohibited the use of these matches, considering them dangerous. When they were made in England and sent to the continent these regulations were withdrawn, but too late to be of any benefit to the inventor, who died in the mad-house of his native town, in 1857.

A Christian is always on the perch, or on the wing; he is always reposing in God, or in flight after him; and the latter is as good an evidence of religion as the former; for delight is not only a part of complacency and affection, but also fear, complaint, desire—fear of losing the object; complaint of our enjoying so little of it; desire to attain and feel more.—*Henry.*

TEMPERANCE.

THE LAWS OF THE METHODIST EPISCOPAL CHURCH ON TEMPERANCE AND PROHIBITION.

Some of the periodicals of other denominations, as well as some of our own members, says the *Christian Advocate* of New York, appear to misunderstand our laws upon these subjects. Lately it has been affirmed that the Methodist Episcopal church has no *law* against the use of intoxicating liquor as a beverage. Some of our members have also been heard to maintain that, while a man can be expelled from a church for drunkenness, there is no way in which he can be tried for using alcoholic liquors "*in moderation.*" Others have said that, while the general conference has passed resolutions of different kinds upon the question of prohibition, there is nothing in the law of the church upon the subject.

The notion that there is no means by which a person can be brought under discipline for using spirituous liquors as a beverage, provided he is not guilty of drunkenness, is contrary to the facts. Paragraph 32, containing the general rules, places under the acts which disqualify for membership "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." Here the use of spirituous liquors as a beverage and the dealing in them, except for mechanical or medicinal purposes, are as clearly prohibited as drunkenness itself.

In paragraph 233, which is part of the provision for the trial of an accused member, specifications under the general rule are made in the following order: First, "buying, selling or using intoxicating liquors as a beverage;" second, "signing petitions in favor of granting license for the sale of intoxicating liquors;" third, "becoming bondsmen for persons engaged in such traffic;" fourth, "renting property as a place in or on which to manufacture or sell intoxicating liquors." In these cases the order of the church is that private reproof shall be given by the preacher or leader; if there be an acknowledgement of the fault and proper humiliation the person may be borne with. But on the second offense the preacher or leader may take one or two discreet members of the church. On the third offense the law says: "Let him be brought to trial, and if found guilty and there be no sign of real humiliation he shall be expelled."

Thus it appears that the church has made positive laws, which, if enforced, will prevent every private member of the Methodist Episcopal church from all connection with the use of liquors except for medicinal, mechanical, or chemical purposes.

The church also places before the ritual for the administration of the Lord's supper the following direction: "Whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Lord's supper." The object of this direction is to train up a generation unfamiliar with the taste of intoxicating liquor, and also to avoid a possibility, which, however remote, is a terrible one, of making the holy sacrament a temptation to any weak brother.

On prohibition the thirty-sixth paragraph of the discipline, under the chapter on "Temperance," says:

"The business of manufacturing and of vending such liquors is also against the principles of morality, political economy, and the public welfare. We, therefore, regard voluntary total abstinence from all intoxicants as the true ground of personal temperance and *complete legal prohibition* of the traffic in alcoholic drinks as the duty of the civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to co-operate in all measures which may seem to them wisely adapted to secure that end." (The italics are ours.)

To be in harmony, therefore, with the laws and spirit of the Methodist Episcopal church a person must be a total abstainer from intoxicating liquors of every kind and degree, except in cases of extreme necessity, and must endeavor to secure the total prohibition of the traffic in alcoholic drinks for such a purpose by co-operating in all measures which may seem to him "wisely adapted to secure that end."

WHO PAYS HIGH LICENSE IN CHICAGO.

The following local news notes from the Chicago *Tribune* show the manner in which the Illinois high license law works:

"A Milwaukee brewing company yesterday deposited its check with the city collector and took out fifty-three saloon licenses for its customers in Chicago."—Aug. 6.

"The brewers are coming forward and helping the saloon-keepers to take out licenses for the second period. One brewing firm paid $4,666 yesterday, another $3,000, and a third $1,500, to procure licenses for city saloon-keepers."—Aug. 7.

"A prominent Chicago brewer yesterday deposited his check for $12,000 with the city collector and obtained seventy-two saloon licenses for his customers."—Aug. 8.

So, in three days some two hundred licenses were granted to dives so poor that rich brewers and distilleries have to keep them in business. The interests of these liquor manufacturers require that they push the saloon business endlessly beyond the demand; for this is a business that reverses the old rule of demand and supply. Here, the supply creates the demand. Free lunches, picture galleries, free concerts, and a score of other attractions are relied upon to draw young men and old men, often women, within the reach of the temptations of the saloon. The object is to awaken an appetite for strong drink. Start the appetite and the brewer is happy. The strength of the saloon is the brewery and the distillery. There is the place to strike. Remember that there is a United States officer today in every brewery and distillery in the country, so that not a gallon of liquor can be made without the consent of that officer. The machinery is ready made to close these establishments. Place the Prohibition party in power at Washington and the edict will go forth. High license is only trifling with the evil.—*Voice*

PROHIBITION "BEVERAGES."

David W. Judd writes from Iowa to the *American Agriculturist:*

However much the citizens of Iowa may disagree as to the prohibition laws, provided for by both the State Constitution and the votes of the Legislature, strangers cannot be otherwise than impressed with the remarkable effects of these prohibition enactments; and the innovation often borders on the humorous. For example, instead of seeing, as in the saloons surrounding the railroad depots in other States, such "bulletins" as "Old Crow," "Whisky Punches," "Hot Scotches," "Kentucky Blue Grass," etc., etc., one is informed by the placards in saloons surrounding the depots at Des Moines and other points in Iowa, that "Hot Coffee," "Hot Tea" and "Pure Lemonade," etc., etc., are "served up here." Of course this order of things provokes no little opposition. But wait, say the earnest advocates of temperance, until you read the reports, after two years, from our Iowa prisons and jails, until you see how much our taxes are reduced by the absence of murder trials, and the expenses attending all the other crimes and excesses resulting from "free rum."

Sunday, October 17th, has been designated as "Temperance Sunday" by the National Woman's Christian Temperance Union. The programme calls for sermons in the morning, Sunday-school exercises in the afternoon, and union temperance meetings in the evening. The following topics are suggested for local union prayer-meetings for Saturday, October 16th, a leader to be appointed for each hour:

"10:00–11:00.—Our National Sins, Intemperance and Impurity.

"11:00–12:00.—Individual remedies for these—total abstinence, White Cross Pledge, both 'by God's help.'

"12:00–1:00.—Noon hour of Prayer for the World's W. C. T. U., the success of our great petition for the overthrow of the liquor traffic and the opium trade; the continued health and success of our officers and organizers in foreign lands; that the Queen of England and all rulers and potentates may become total abstainers and advocate our sacred cause.

"1:00–2:00.—Our National Sins; Our National Remedies—Total Prohibition, Constitutional and Statutory; Sabbath Laws, the Bible in the Public Schools; Hygienic Education for the Young.

"2:00–3:00.—Individual Remedies for National Sins; the Christian Voter's Relation to the Securing and the Enforcement of Righteous Law.

"3:00–4:00.—The National W. C. T. U. Its purpose, plans, officers and members; its annual meeting, October 22–26."

Mr. Justice Bradley, of the Supreme Court of the United States, in recently opening the Circuit Court of the United States for Pennsylvania, referred as follows to the doctrines of the Anarchists of this country:

"Courts are instituted for the preservation of society and law, which is the bond of society. But what can courts or any other function of government do, if society itself is undermined and disintegrated; if voluntary cabals, whether Jacobin clubs or Anarchist associations, are permitted to prostrate the authority of government and law in the dust? No man can answer this question. No man can look beyond the curtain that hides from our view the scenes which the earth would present if such turbulent elements should prevail. Fire, slaughter and destruction would ride rampant over the world. Nothing but an iron despotism could restore peace; and despotism would inevitably supervene, and republican government would be declared a failure. It is still our hope and trust that we are not reserved for such a catastrophe, but that the sober second thought of the people may be relied on to cure the evils by which we seem to be beset."

This strong and sensible utterance comes from a high source. It is well that the Judges of Courts should remind the people that their safety consists in the supremacy of the laws and in their due and proper execution when the occasion calls for it. The Anarchists are the enemies of all law, and hence the enemies of organized society. We regard them as the worst element in our population, far worse than an equal number of thieves who recognize the fact that their mode of living is criminal, while the Anarchists claim to be reformers. They are the plotters of destruction and murder under the profession of being the friends of humanity and equal rights. The public sentiment of this land, now that it understands who these men are and what are their principles, will be very sure to visit them with its effective frown.—*Independent.*

Literature.

Songs of Pilgrimage, a Hymnal for the Churches of Christ. By H. L. Hastings. Pages 544. Price $1.25. Scriptural Tract Depository, Boston.

The editor of the *Christian* has in nothing shown his great industry as in the compilation of this new hymn and tune book, which has occupied his time more or less for some thirty years. The various indexes show what an immense work it has been to select, compose and arrange 1,533 hymns from 365 authors, and 336 tunes from 112 authors. A large number of both are original, of the hymns some 300. The book opens to a classified index of hymns giving the first lines of each, an arrangement superior to anything we have seen in ordinary books. Another convenient arrangement is the printing of the first measure of several familiar tunes under the one selected, so that a choice of several is before the eye. The book is to be warmly commended for the sterling character of its hymns, which, while sufficiently devotional, are far enough away from the trifling and vain repetitions of the Phillip Phillips and McGranahan music, which has too long been unhappily influencing the worship of prayer meetings and Sabbath-schools. If we should criticize the work, it would be to say that there is too much of it. A book of 600 or 700 hymns is enough for an ordinary congregation, and will allow the use of a larger type, which is generally a necessity for evening services.

To the October number of the *Century* Clarence King contributes a striking paper on "The Biographers of Lincoln," illustrated with full-page portraits of Nicolay and Hay. The frontispiece is a portrait of the liberal statesman of Norway, Bjornstjerne Bjornson, and the illustrated article by H. L. Brækstad with reference to his greater prominence as a writer is entitled "A Norwegian Poet's Home," and gives some account of his literary habits and country life. The stirring article by Franklin H. North, handsomely illustrated, on "The Gloucester Fishers," has a seasonable interest, and should touch a chord of sympathy for the sufferings of these rough men and their families. Captain J. W. Collins, in "Open Letters," discusses "The Outlook of the Fisheries," with reference to Canadian action and home legislation. In "American Explorers at Assos," F. H. Bacon gives the first authoritative account of the success of the expedition headed by Mr. J. T. Clarke and himself for the Archæological Institute of America. Matthew Arnold's paper on "Common Schools Abroad" discusses, in his indirect way, the American as well as English faults in common-school education. President Gilman, of Johns Hopkins University, writes of "Hand-craft and Rede-craft," and makes a noble plea for the restoration of mechanical training in the educational system. Charles de Kay recounts the efforts of "The Ursulines of Quebec" to civilize and Christianize the Indians. Gen. W. S. Rosecrans's description of his victory at "Corinth" is the chief illustrated war article; other papers of a distinct personal interest are reminiscences of Stonewall Jackson, by his sister-in-law, Mrs. Margaret J. Preston, and "Stonewall Jackson's Last Battle," by his aid-de-camp, Captain James Power Smith, who helped the mortally wounded general from the field at Chancellorsville. Striking portraits are given of Rosecrans and Jackson. The latter appears, as time goes by, to have been one of the most remarkable characters in the rebellion, and his devotion, energy and success go far to prove that the rebels had the ablest leaders in that conflict.

St. Nicholas closes its thirteenth volume with a good number. Several continued articles also come to an end, among them Scudder's story of George Washington, which one might wish was longer, also Eckford's "Wonders of the Alphabet." "Old Time Arms and Armor" is finely illustrated, as is also Charles Barnard's entertaining account of the Children's Industrial Exhibition in New York.

"A Bit of Berkshire" is the pleasantly written and illustrated opening article of *Demorest's Magazine* for October. Though too largely devoted to stories and the fashions, the temperance department is alive and earnest, and the notes on the world's progress are full of valuable information.

Religious News.

—Rev. A. J. Bailey, pastor of the Congregational church in Lake View, adjoining Chicago on the north, has resigned to accept a call to the Congregational church at Ogden, Utah. Mr. Bailey has ably assisted his brother, the editor of the *American*, Washington, by his letters on Chicago matters.

—The General Conference of the Free Methodist church at Coopersville, Mich., opens Oct. 13th. A large attendance is expected, and railroads generally give a reduced rate of fare.

—The Missouri Free Methodist Conference took strong action against secret societies, pledging the members to "continued, intelligent, and conscientious action against them."

—Rev. M. Baxter, editor of the *Christian Herald* of London, is about visiting this country, partly in the interest of the Gospel Army, of which he is the head. He will reach Chicago about the middle of October, as a letter to pastor Seguin from the commissioner of the Army in Toronto states. This Army is engaged in city mission work in large centers of population.

—Rev. Dr. Galusha Anderson, formerly president of Chicago University, has been in this city in attendance on the conference of colored Baptists in session at Bethesda church. He was sent by the Baptist Missionary Society, with headquarters at Boston, to induce the colored people to take up the Congo Mission, which had been turned over to the Boston society by the English Baptists. Some opposition was at first shown to the project, but it was finally overcome, and the work accepted with enthusiasm. The colored churches have already raised enough to send two missionaries of their own color.

—The Sam Jones Tabernacle at Cartersville, Georgia, a gift of the evangelist to his native town, was dedicated Sunday, September 5th. The building, which is said to be a very fine one, is intended to be for union Christian meetings, irrespective of denomination.

—The great Yearly Meeting of Friends in Indiana was held in Richmond last week. The epistle from the London Meeting was most highly indorsed, particularly for its testimony against such religious customs as the sacrament and baptism, which a small minority are favoring, and creating no little concern over, several ministers of such teachings not presenting their minutes this year.

—It is said that religion was concerned in promoting the difficulties of Prince Alexander of Bulgaria. He is a Protestant, and attempted to worship in his own way and to build a Protestant chapel in the capital city. This he had to give up, and being surrounded by the Greek religion and Russian influences, his royal safety was at once compromised.

—Mr. Moody received at his recent Northfield Conference contributions for his school ranging from between $45,000 and $50,000. One contribution was $25,000 for a new dormitory for girls, and another $20,000 for a library.

—It is estimated that in 1784 here were 420,000,000 of pagans, and that these had increased in 1884 to 835,000,000.

—A half century ago in Turkey it was considered a shame for a woman to read. To-day two schools for girls in Constantinople have been established by the Sultan himself.

—Eight years ago a great Premillennial Conference was held in New York. Another will be held Nov. 16th–20th, in Chicago, and such names are signed to the call, as Messrs. A. J. Gordon, J. D. Herr, and G. C. Needham, Baptist; J. H, Brooks, H. M. Parsons (Toronto) W. G. Moorhead, J. F. Kendall, Nathaniel West, and S. H. Kellogg, Presbyterian; E. P. Goodwin, W. J. Erdman, and Addison Blanchard, Congregational; William Nast, L. W. Munhall, and J. S. Kennedy, Methodist; the Anglican Bishop Baldwin, of Huron, and the Reformed Episcopal Bishop Nicholson, of Philadelphia.

—Pastor P. A. Seguin reports that he has had the privilege during the past week of seeing many Romanists at the altar of his mission crying for mercy and forgiveness. Among these was a Frenchman from the county of Vaudreuil, Province of Quebec, who used to attend Bro. Seguin as an altar boy, when as a priest he offered the sacrifice of the mass for the dead and living. Another used to go to him for confession in Montreal. Mr. Seguin is rejoiced to see the wonders which God is working at his mission. As he has no salary whatsoever, he is in need of means to pay the rent of his hall, and asks the Christians of the country to remember this case.

—There has been, it is stated, a great awakening among the Boers (Dutch settlers) of Natal, South Africa. They have been so busy with prayer-meetings that the worldly have complained that they have spoiled the annual races. The leader among the converts is a Mr. Nel, who says he can count over two hundred in his sparsely settled district who have experienced a change of heart. The work was a very quiet one, beginning without the agency of evangelistic meetings. Those awakened showed great anxiety for the heathen Kaffirs, and many natives have been converted.

—The Congregational church at Geneseo, Ill., which was organized in South Bergen, N. Y., and came West as a colony, celebrated its semi-centennial, Sept. 11–13. Eleven of the nineteen original members are still living, nine of them being present at the celebration, besides many former members and four former pastors. During its history the church has experienced numerous stirring revivals, averaging one about every three yers. It has had 1,034 members, of whom more than half united on confession of faith. Its home expenses have aggregated over $80,000, and its beneficence, through regular channels, more than $25,000. Its first collection was for foreign missions, which was taken the second year of its history and amounted to $9.80. It has always been a regular supporter of the benevolent societies, gradually increasing its gifts till last year they reached $2,037, or more than eight dollars per resident member. The present pastor, Rev. Albert Bushnell, is now in the eighth year of his service.

—The *Presbytsrian Observer*, alluding to Bishop William Taylor's work in Africa says: "He has begun two chains of missions across Africa, and hopes to start two more during the year. His missions are founded upon principles novel but sound. He enters into agreement with chief and people, agreeing on his part to import good preachers and teachers from the New World free of expense to the tribe, and to purchase tools and machinery for industrial schools. The chief and his people, on their part, are required to give a thousand acres of land for each school farm, to clear and plant, immediately, a few acres of the farm, to provide subsistence for the preachers and teachers; to build houses for the workers, and to pay a small monthly fee for the tuition of day scholars. Boys and girls may work for their tuition. Those wishing a full course, must be allowed to remain in the school at least five years. By this agreement the natives are made to feel that they have made a valuable acquisition, and the mission is at once put upon a permanent, self-supporting basis."

NOTICES.

WISCONSIN STATE MEETING.

Notice is hereby given that the next annual convention of the Wisconsin Christian Association opposed to secret Societies, will be held, D. V., at Waupun, commencing Tuesday evening, Oct. 19th and holding over the 20th and 21st. It is very important that all the friends who possibly can, be present bodily, bringing all the money they can for expenses and the cause in the State; and such as cannot come in person represent themselves by contribution, and pray earnestly for God's blessing upon the meeting. J. W. Wood, *President.*
W. W. Ames, *Secretary.*

Railway Notice:—Arrangement has been made with the General Passenger and Ticket Agent of the Chicago, Milwaukee and St. Paul railway, for reduction of fare to such delegates as shall have paid full fare over that road in going to the Wisconsin State Convention. They will be returned between the same points for one-third fare on presentation of certificate of attendance, signed by the secretary and by the railroad agent at Waupun before entering the cars, else full fare must be paid. Persons holding commutation tickets of any description are not entitled to this reduction.
W. W. Ames, *Secretary.*

☞All who think they can attend the Waupun Convention, please send me their names at once. Address me at Waupun, Wis. J. F. Browne.

☞There will be a stock of the book, "Masonic Outrages," and other anti-secrecy books, on sale at the Waupun Convention.

MICHIGAN STATE MEETING.

The Michigan Christian Association will hold its semi-annual convention at South Locke, Ingham county, Michigan, commencing Tuesday evening, October 12, 1886, at 7 o'clock, in the Wesleyan church.

Pres. C. A. Blanchard, of Wheaton College, and J. P. Stoddard, of Chicago, are expecting to be present. Let everybody keep this notice in mind, and prepare to attend. Trains will be met all day Tuesday. Parties wishing to be met later must write. Coming from the west, leave train at Williamston; from the east, leave train at Webberville. Conveyances in readiness at each place. Entertainment free. H. A. Day, *Sec'y.*

NEW HAMPSHIRE CONVENTION.

The tenth annual meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm street, Manchester, Oct. 23, 24, 25, commencing Saturday at 2 o'clock, P. M., and closing with the Monday evening service. We are to meet in the largest city of our State, by a most cordial invitation, and with every prospect of a successful convention. General Agent Rev. J. P. Stoddard, has expressed a favorable intention of being at the meeting. One session will be given to the W. C. T. U., and Miss E. E. Flagg, of Wellesley, Mass., Miss Annie M. Ray, City Missionary of Manchester, Mrs. A. A. P. Caverly of Strafford, and Mrs. L. E. Saulpaugh of Goffstown, are expected to speak. Pres. Rev. Isaac Hyatt of Gilford Village will give the opening address. Rev. Henry J. Pierson, Evangelist of Boston, will conduct the devotional services. We shall be glad to greet friends from all the New England States. A full programme will be published at the earliest moment. Let much prayer be made that the blessing of the Lord may rest upon the meetings.
S. C. Kimball, *Secretary.*

OBITUARY.

Jabez Mitchell died at his residence in Epworth, Iowa, September 23, 1886. He was born in Union, Maine, August 15, 1807, and came to Iowa in 1864. He was a member of the Congregational church. He was a subscriber of the *Cynosure* for several years. We have the assurance that he lived a life devoted to the cause of his Saviour, and died in the glorious hope of eternal life.

F. E. M.

LODGE NOTES.

The National Council of the United Order of American Mechanics met Tuesday at Baltimore.

The Grand Lodge of Illinois Freemasons meets in this city this week in the Armory of the second regiment.

A meeting of the Select Knights of the Ancient Order of United Workingmen was held at the Sherman House in this city last week. It included what is known as the First Regiment, as this degree is managed on a strictly military basis A colonel, lieutenant colonel, and major were elected for this regiment of the 1st Brigade of the 1st Division.

The General Grand Chapter of America, Order of the Eastern Star, assembled in its sixth triennial meeting in St. Louis, September 23, during the K. T. Conclave. There were delegates in attendance from Missouri, Illinois, Arkansas, Michigan, Minnesota, Kansas and Iowa.

During the Knight Templar parade in St. Louis, Wm. Herold, the proprietor of the Cherokee brewery, marching with Ascalon commandery, was overcome by the heat.

The comment of the Detroit *Freemason* on the Knight Templar conclave is: '"Silver and gold have I none, but such as I have give I freely unto you.' This is the reception motto of the knights, and the 'such as I have' means the finest of wines and the best of cigars."

The California commanderies had a big spread at their headquarters in St. Louis. They received daily a car load of fruits and a car load of native wines, which they gave freely to their friends who called on them. Louisville, Ky., Masons entertained their callers with all kinds of refreshments, including 14-year-old Kentucky corn juice. This from a Masonic editor who was there.

The General Grand Chapter of Royal Arch Masons meets in Washington City. Tuesday. Numbers of prominent Masons from all parts of the country arrived in that city last Sunday to attend the convocation.

The Knights of Labor are holding their great meeting in Richmond, Va., this week. The *Inter Ocean* says editorially that Powderly and his men "seem to have chosen the wrong place for their meeting, if they wish to make good their declaration that all members of the order, regardless of race or creed, are on the same footing. A hotel at Richmond, Va., where the meeting is to be held, refuses to entertain the colored delegation, and, in fact, there is no proability of the colored men who belong to the order obtaining entertainment anywhere in the city. The hotels are all kept by white men, and the race-prejudice in the old capital of the Confederacy is just as strong as it was twenty-five years ago, and all the diplomacy of Governor Lee cannot make it otherwise. A contract made by the delegates from District No. 49, of New York, for board at a well-known hotel has been canceled because the members insisted that a colored associate should be placed on the same footing with themselves."

BUSINESS.

Specimen Numbers.—For ten cents we will send the *Christian Cynosure* for *five weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends five copies of the *Cynosure*?

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month	$ .15	One year	$1.50
Two months	.25	*Two years	3.00
Four months	.50	*Three years	4 50
Six months	.75	*Four years	6.00
Eight months	1.00	*Five years	7.50

*To any one who will renew their subscription for two years twenty cents worth of any of our publications will be sent, or forty cents worth for three years, or sixty cents worth for four years, or eighty cents worth for five years. The renewal of your subscription for several years at a time will benefit you some, but the cause more. Try it!

Please be prompt in paying for your papers. It costs the reform and its friends many dollars every year to send notices that subscriptions have expired, that arrears are due. Five cents is not a large sum by itself, but when it is multiplied by hundreds and thousands, the amount lost to the cause is realized to be great. Can you not inaugurate a reform in this matter, and renew a little before your subscription expires, and if in arrears pay up at once? Would it not be a good thing to do?

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 27 to Oct. 2 inclusive:

L E Lincoln, Mrs C H Gillett, H Ince, A C Lemm, J R Daniels, M A Gault, F A Armstrong, J R Johnson, A F Plummer, S C Taylor, C Life, J H Sloan, Dr A Benham, D Esch, F M Salsbury, G Burnett, A D Wood, J S McKee, A G McKeown, D Cole, L I Wicker, Mrs S J Robison, T B Wallace, P S Cone, C C Bratt, L Prindle, Mrs J Liggett, T C Radabaugh, R K Wiseley, D Needham, Rev C L Long, J Leeper, M G Strong, L Taft.

Correction.—In the *Cynosure* of September 9th, page 7, under the heading, "Essential to Clergymen," it was stated that the "Ante-Nicene Library" consisted of 24 volumes at $3 per volume.

This was an error. This edition consists of only *eight volumes* at $3 per volume, or $24 for the complete set. See notice in *Cynosure* of September 9th.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure*. It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips, Susannah G Reed, Lemuel Lester, W O Percival, Prof E Whipple, A G Laird, Prof H A Fischer, L Woodruff, L M Sampson, H Wykhuysen, P Bacon, H Preston, Rev J P Rogers, J Brandt, J A Austin, Mrs S H Nutting, D Hyde, Mrs M W Bingham, L E Lincoln, Rev. Wm. Leuty, J. Rutty, O.C. Blanchard, H. G. Hanson, Mrs. Jas. Hair, R. J. Williams, Benj. Harper, Wm. Matthews.

Not reported before: M M Morse, .60; Rufus Johnson, $10.00.

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HOME HINTS.

"HOUSE AND HOME."

It is easy enough in these days for a woman of taste, who is furnishing her house from the beginning, to make for herself and her household a beautiful and artistic home. With an eye that has had training as to the harmonies of color, and with strict adherence to the rule that each article bought for the house-furnishing should be honestly constructed, appropriate to its place, and fitted for its use, she cannot fail to reach a satisfactory result. No woman who carries out rigidly Mr. Morris's "Golden Rule"—"Have nothing in your house that you do not know to be useful or believe to be beautiful,"—can go astray so long as she has any right idea of what is useful or what is beautiful.

First, however, there is a pruning process that can be safely and wisely indulged in. Last summer, in a boarding-house by the sea, we who were transient inmates of the house used to meet for sociability and for gossip in a large and comfortable sitting-room. The carpet was unobtrusive, the walls inconspicuous, tables and softly cushioned chairs abounded, footstools and hassocks were not wanting, and yet the room was detestable; for it contained no less than forty abortive efforts at artistic adornments, in the way of air-castles, wall-pockets, match-receivers, and other pasteboard and perforated cardboard abominations. Cross-stich mottoes decked the walls; lamp-shades and glass vases decalcomanied into semi-opacity loaded the tables, the mantle, and the cone and leather-work brackets; and worsted tidies sprawled over the chairs, all fascinating the gazer's eye with their inherent ugliness and uselessness.

Now let a woman of taste get possession of that room, and she would bundle out, incontinently, those forty specimens of misapplied decoration. She would hang one or two good pictures on the wall—simple photographs it may be—that would cost less than did the mere card board of the discarded mottoes. She would introduce some good color in the way of table or piano cloth, or mantle scarf, a magazine on the table, and a flower in the vase; and so, with a few deft touches and with much less expense of time and money, the room from being thoroughly objectionable would become not only unobjectionable, but attractive. It is safe, then, for those of us housekeepers who want art, to begin at home to first "clear our houses of troublesome superfluities that are forever in our way, conventional comforts that are no real comfort and do but make work for servants and doctors," and with a grand simplicty of living exclude everything from our homes that we do not "know to be useful, or believe to be beautiful."

But, having done this, what next? What further change shall we make? None at all, unless it be surely for the better, and in keeping with the home and its occupants. A home that has grown old with its inmates acquires a "homeliness" that is vastly more becoming than the spick span new splendor of to-day's furnishing from the shops. But what about the dingy walls and worn carpets? Walls and floors are but the distance in your picture, the background against which you are to see your household gods, and against which you yourself are to be seen; and you cannot wish the background to outglitter the picture. If, as an authority on wall-paper has said, everthing in the decoration of a room must be "subordinated to the one great object of interest and beauty, the human countenance," then certainly any glare in wall, floor or furniture, will take the glow out of the face and the brilliance from the dress of the room's occupant. We always need to secure an abundance of plain neutral color in our rooms. That we may lay down as an axiom; and walls and floor can best supply that need. That is, we can put brilliant color better in a chair or a sofa than in a carpet, in a curtain rather than in a wall. A wall should never be dirty, but neither should it be bright. A carpet should never be ragged, but neither should it be gay. And this is a lesson that the neophyte in house furnishing would do well to learn. I called, not long since, upon a young wife, who had but lately set up housekeeping, and I was struck by the homelikeness of her house. "It looks as if you had always lived here," I remarked. "And so it has from the first," she answered. "But I must thank my sister for that. She spent weeks in Boston selecting my rugs and furniture."

I looked about the room again carefully, and noticed that curtains and carpet were thoroughly subdued, dull almost in tone, as if they had been in use for years. Ornaments, pictures, screens, here and there, supplied brilliancy of color, and looked all the more brilliant from their grave surroundings.

But, if the carpets are really threadbare and the walls dingy, of course a change is imperative; for no respectable woman will be content with rags and dirt. So paint, kalsomine or paper your walls, according to your purse and your taste, so long as they are of a good, restful color when done; not spotty nor glaring, nor so light and fresh as to force you to discard your half-worn, but still serviceable furniture. Bare floors, with rugs, seem to me decidedly preferable to carpets that cover every inch of the floor space. They are healthier, cleaner and, in the long run, cheaper. But giving up the carpet involves perhaps the relaying of the floor, at least the vexed question of stain or paint, the making or buying of rugs, the drilling of a servant in the mysteries of floor polishing and a daily conflict with the over-lying dust. Have you counted the cost?—*Susan Hayes Ward in the Independent.*

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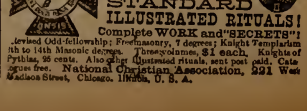

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FARM NOTES.

RYE FOR GREEN MANURE.

Clover is unquestionably the best of all crops to plow for green manure, and its value has been amply tested by many thousand farmers. It has been an additional value in the mechanical operation of its roots, especially in heavy soils, which they penetrate and loosen. The drawback is the time required to obtain a strong growth of the crop, never less than a part of two years. We have used a substitute in rye in certain cases, to much advantage, and without interfering with the regular succession of other crops. It may be employed successfully by sowing, after the removal of a crop of fodder corn, or of corn planted for the grain; the fodder being hauled off and properly secured, and the common crop of corn removed. Or the rye may be sown between the rows of shocks when the crop remains, the vacant strips being no serious detriment. The corn having been well cultivated as often as once a week until as high as the horse's back, the surface is left clean and mellow when the corn is cut, and we have given it rapid and additional mellowing with the Acme harrow, plowing being unnecessary. As this harrow will thoroughly pulverize the surface of several acres in a day, nearly the whole expense of putting in the crop consists in the three bushels per acre of grain for seed. A smaller quantity will answer, but three bushels or even more will be found more profitable by affording a denser and heavier growth. Rye is of such a hardy character that it may be sown at any time during autumn to the middle of November at the North, the earlier sowing being earliest fit for plowing under in the spring.

As thickly-sown corn fodder does not exhaust the soil like a crop for grain, there is little or no objection to following a fodder crop by another one the next year, and the rye may be plowed under, after the heads are formed in ample time to sow another fodder crop about the first of June. For a fodder crop we have cut the first growth with a mowing machine, and made it into excellent hay, or fed it green to animals. A second crop immediately springs up, nearly as heavy as the first, and this is plowed under as a fertilizer, and the fodder crop sown before July.

If a common corn crop, or one for fodder, is to follow wheat, barley or oats, there will be ample time to manure the land, break the manure up with the harrow, and to turn it under with a gang plow, Acme harrow or common plow, for an early crop of rye.

It will be observed that by either of those courses, the rye makes its growth between the regular crops of the two successive years, and an important gain is thus secured. The seed, when properly put in, never fails to grow, giving it another advantage over clover, which is less certain to succeed every time. On the other hand, clover possesses the great advantage in its penetrating and pulverizing roots, and its stems and leaves rot down and decay sooner than those of rye. It will be seen, on comparing the analyses of the crops, that clover has but a slight advantage in its enriching ingredients over rye, a fact at which some agricultural chemists have expressed surprise. But if less than half the enriching value of clover, the ease with which a heavy rye crop is obtained, and the little interference its growth occasions with the regular order of rotation, render it well worthy of a thorough trial by farmers. Now is the time to make preparations for it, and it may precede any crop next spring which may be put in at the North as late as the 20th of May or 1st of June, or later—as common corn, corn for fodder, Hungarian grass, turnips or ruta bagas, or any of the later-soiling crops. —*Country Gentleman.*

Grapevines should be pruned in the fall, or in February or March. But if not pruned in the fall or early spring, before the sap began to move, they should not be touched until several leaves are formed. Then if pruning is required it may be done without causing bleeding.

A correspondent of the *Rural Home* recommends Vermont red clover, five pounds, and timothy, twelve pounds per acre, as the best for pasture. But he adds the caution that if first-class pasture is wanted next year, cattle must not be allowed to go in next fall or next spring, before the grass is well started.

Salt has from time immemorial been recommended as a manure for asparagus. Undoubtedly it is good, for one of the effects of salt on rich soil is to make all its plant-food available. Market gardeners find that heavy coverings of manure are very important. They add salt later, and in doses heavy enough to aid in repressing weeds.

Grass seed does not usually do well in the East when sown with oats or other spring grains. These are harvested just when the season is at its hottest and driest, and the sun is apt to kill out the tender grass once fully exposed to its rays. Grass-seed comes up and grows best during cool, moist weather. Good results frequently follow the sowing of grass-seed late in the autumn, the seed only germinating the following spring. The best time of all is early fall sowing.

Much is said in the papers about breeding pure fowls; but probably the most desirable as well as the cheapest improvement may be made by farmers themselves in selecting eggs for setting from the hens which are known to be the best layers. In the same breed there will be wide differences in this respect, as every observing farmer knows. Often the cross-bred fowls will produce specimens of extraordinary laying qualities, and by breeding from these this desirable characteristic may be perpetuated.

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News of The Week.

COUNTRY.

The application for a writ of habeas corpus by Joseph C. Mackin, now serving a term at the Illinois Penitentiary for perjury, committed at Chicago in connection with the investigation of election frauds, was denied Thursday by the Illinois Supreme Court.

Two hunters shot into the packing house of the Ditmar Powder Works at Bay Chester, N. Y., Thursday, causing an explosion, which blew four men into fragments and destroyed the structures. Small portions of the victims' bodies were picked up 600 feet from the works.

Texas fever has broken out among cattle in Mt. Zion township, Macon county, Illinois. The afflicted stock were recently purchased in Chicago, and came from Iowa.

E. E. Henry, a druggist of Omro, Wis., drunk carbolic acid in mistake for beef extract, Thursday morning, and died in great agony within ten minutes.

A monument to the memory of the Stephenson county soldiers, who fell in the Black Hawk war, was dedicated Thursday at a point nine miles from Lima, Ill. The remains of twelve soldiers and two civilians were buried at the foot of the shaft.

In his store at Bringhurst, Ind., Friday morning, Mr. Kearns accidentally dropped a lighted cigar into a keg of powder. The explosion wrecked the structure, killed a customer, and wounded two other persons.

The volcanic peak of Pabloff Mountain, in Alaska, is in a state of eruption. Mariners report that dust was so thick from the crater as to darken the sun, and decks of vessels were covered several inches deep with the black deposit.

The argument for a new trial in the anarchist case was commenced Friday morning before Judge Gary. The courtroom was crowded. The argument of Captain Black occupied the whole day, and was continued on Monday. The answer of the States Attorney to the affidavits make it evident that another trial will not be held.

A. S. Gage & Co., on Wabash avenue and Adams street, Chicago, the well-known and extensive millinery and dry goods house, made an assignment Thursday morning, with liabilities estimated at about $800,000. The head of the firm was a patron of the racing tracks.

Robert Smalls (colored) was Tuesday renominated for Congress by the Republicans of the Seventh South Carolina District.

A hurricane, with heavy rain, prevailed in Southwestern Texas from the 21st to the 23d, the rain gauge indicating a fall of twenty-six inches. Two hundred houses were wrecked at Brownsville, rendering 300 persons homeless, while across the river, in Matamoras, 300 dwellings were leveled and thirty blocks of the city were flooded. The people in both cities are in great distress. Whole sections of Texas are submerged, and the loss to property is very heavy.

Two boys, aged 13 and 14, have been arrested in Zavalla county, Texas, for murdering a Mexican herder and then killing sixty sheep, "just for fun."

The Republicans of Massachusetts Wednesday nominated Oliver Ames for governor.

Ex-Senator J. R. Doolittle was nominated for Congress Wednesday, by the Democrats of the First Wisconsin District.

Samuel J. Randall was renominated for Congress Thursday by the Democrats of the Third Pennsylvania District.

Slight shocks of earthquake were felt at Charleston and Summerville early Friday morning. Confidence is largely restored, and rebuilding proceeds rapidly.

An earthquake shock at Charleston Monday so displaced the west portico of the government building, that that entrance to the structure must be kept closed until repairs are made. Four shocks of earthquake were felt Tuesday, one of them being accompanied by a detonation, and causing the people to rush into the streets. No injury was done to person or property.

The shocks of earthquake Tuesday night at Elizabethtown, Pa., rattled doors and windows and badly frightened the inhabitants.

A fall of rock in the Winthrop mine, near Ishpennig, Mich., Wednesday, entombed three men, whose rescue is deemed improbable.

At Creswell, N. C., Mrs. A. D. Owens hired three negroes to kill her husband, one of the men shooting him dead. A Sheriff's possee killed one of the conspirators, and arrested the others, who confessed their part in the affair, and the woman has been arrested.

The Mechanic's National Bank, of Newark, N. J., secured a judgment, Wednesday, for $2,242,794 against Oscar Baldwin, its former cashier, now serving a sentence in State prison for defaulting.

Eph Morris, the "reformed gambler" and prohibition evangelist, was attacked at Burlington, Iowa, Wednesday, by saloon men, and severely injured.

Conductor Harrison and Engineer Brewer, of the passenger train recently in collision at Silver Creek, N. Y., resulting in the death of fifteen persons, have been indicted for manslaughter, and are held in $3,000 bail each.

Local passenger rates in Wisconsin and Minnesota will be reduced from 4 to 3 cents on Nov. 1.

There have been thirty-one earthquake shocks at Charleston since Aug. 27.

FOREIGN.

A terrible explosion occurred on Saturday at Altoph colliery, near Wakefield, England. Seven men have been found dead, eight have been rescued, and seventeen are missing. In all probability the missing seventeen lost their lives.

For the third time within a year, the volcano of Colima, in Mexico, has again become active, causing terror in the surrounding villages.

The cholera is still raging throughout Japan, the proportion of deaths to cases being very heavy. Between August 28 and September 5, inclusive, nine days, 13,340 new cases were reported. The deaths during the same period were 8,472. In Tokio alone there were during the nine days 2,352 cases and 1,472 deaths. Over 63 per cent of those attacked died.

Russia's demands on Bulgaria last week made through General Kaulbars, that a political prisoners in Bulgaria be released, the state of siege raised, and all parties permitted to vote freely for the great assembly to elect a successor to Prince Alexander, in return for the Czar's protection. The ministry courteously told General Kaulbars of their inability to comply because compliance would involve violations of the Bulgarian constitution.

Lord Randolph Churchill and Premier Tisza declare the powers will abide by the provisions of the Berlin treaty, in electing a prince for Bulgaria.

Russia hesitates about risking a war with Austria while an Austro-English alliance is possible.

MARKET REPORTS.

CHICAGO.

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No. 3		66⅞
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Flour	2 00 @	5 00
Hay—Timothy	8 50 @	10 75
Mess pork per bbl		9 65
Butter, medium to best	10 @	24
Cheese	03 @	08
Beans	75 @	1 50
Eggs		17
Seeds—Timothy	1 70 @	1 85
Flax	1 05	1 06¼
Broom corn	02 @	06
Potatoes	40 @	55
Hides—Green to dry flint	06¼ @	14
Lumber—Common	11 00 @	18 00
Wool	12 @	28
Cattle—Choice to extra	4 40 @	5 35
Common to good	2 25 @	4 05
Hogs	3 00 @	4 60
Sheep	2 50 @	4 25

NEW YORK.

Flour	3 20 @	5 50
Wheat—Winter	82 @	88
Spring	80 @	83¼
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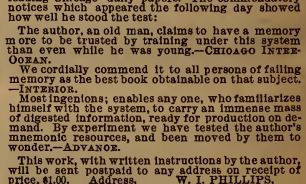

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The Illinois Grand Lodge either had less attention from the Chicago press this year than usual, or more carefully kept its proceedings to itself, since there is less report given to the public than ever. The Chicago *Times* says that during the meeting the following resolution, probably offered as an amendment, was defeated by a large vote: "The sale of intoxicating liquor as a beverage shall be considered an act tending to impair the good name of Masonry within the meaning of this section." This vote will hardly commend the Illinois Freemasons to the fellowship of the temperance societies.

The most popular and interesting feature about this Grand Lodge meeting was the dedication of the old residence, for several years deserted, of Congressman Hayes, for a Masonic Orphans' Home. The project of opening such a building has been for several years prominent among Chicago Masons, who seem to feel the inconsistency of their position, yearly spending tens of thousands on regalia, banquets, parades, etc., while no permanent illustration of their boasted charity exists. At last they have, by much economy and many appeals, raised enough to purchase this property for $15,000, and refit it for, perhaps, $2,000 more. Except that it is near the railway tracks, it is very well suited to the purpose. The grounds are ample, and alone are worth the purchase money, while the buildings could not be replaced for twice the amount. The dedication took place Thursday last, with great pomp. Grand Master Darrah made a speech boasting of Masonic charity; Bishop Fallows read two prayers to the indifferent ears of the Masonic crowd, and Dr. Thomas preached a sermon after the pagan ceremony of pouring corn, wine and oil, and clapping hands was over. The question of charity will be answered when some of the scores of street children in Chicago are put under the covers of the vacant beds of the institution.

The Chicago anarchist cases have at length reached an end in the lower courts. After four days' pleading by their lawyers, Judge Gary refused the motion for a new trial, in a decision which has been widely commended for its clear distinctions, comprehension of law, and judicial force. The eight men were then given an opportunity, according to ancient custom, to say why the sentence found against them by the jury should not be pronounced. This was an opportunity for which they had evidently been preparing with much care. Spies began with an able but defiant speech of much length, and the others followed in turn—Schwab, Neebe, Fischer, Lingg, Engel, Fielden and Parsons. They began Thursday afternoon and finished at 3:45 Saturday afternoon. Neebe, Engel, and especially Fielden made effective speeches; and the prosecuting attorney remarked that had the latter spoken to the jury the appeal would have so moved them that his life would have been saved. Parsons spoke for a whole day. The end sought was the popular effect, and the court was compassionate almost to a fault in permitting these long harangues, defying authority and scouting even the very law for whose protection they plead. Sentence was pronounced late on Saturday, and the final appeal will be made before the Supreme Court of the State.

As the Knight of Labor convention opened last week in Richmond, Powderly made a most urgent request that no member of the order disgrace himself or the order by drinking in the saloons. When the Knight Templar Masons paraded in Chicago in 1880, orders were issued that not one should go into a saloon with his lodge harness on. The saloon-keepers laughed in their sleeves and covered their dens with Masonic decorations, while they poured out their liquors like a flood. Rob Morris, the "poet laureate" of the order, whom some of his companions call a "dead-beat," writes that at St. Louis "The templar chiefs of the different States issued orders, couched in the most expressive terms, 'That no member of the order should enter a saloon while wearing any distinctive badge of the order.'" And he claims that there were "no offensive instances of intemperance manifested." We doubt either if he saw any in Chicago, but others did. He says that at "head-quarters," from whence the above order issued, "at the worst, the milder forms of wine-punch and mild wines" were all the intoxicating liquors allowed, or as his poetic genius puts it, "fluids that exhilarate." The explanation of the poet laureate is accepted.

A later item on this matter must modify this judgment slightly. The *Globe-Democrat*, speaking of the visit of Mayor Francis of St. Louis, at the quarters of De Molay Commandery of Louisville, says that after a response was made to the Mayor's speech "and a great deal of cheering, a barrel of Kentucky whisky was tapped. The barrel was gray with age, and encircled with old-fashioned wooden hoops. Its contents were served out in goblets, and the connoisseurs present, who were numerous, expressed very flattering opinions concerning its flavor." Probably Rob Morris, when he saw the crowd gather about the old barrel, suspected something wrong, and with the discretion which is the better part of Knight Templar valor, hastily got himself out of sight and smell, where he should not only be free from temptation himself, but could also avoid the discovery of a sad lapse from virtue among his brother Hiramites.

The Bulgarian question has a new interest from the possible intervention of England. It is believed, however, that all the efforts of the British cabinet to form a coalition of the foreign powers has been in vain. In Bulgaria the Russian agent, Kaulbaurs, has met with great resistance from the people. His plan is evidently to foment disturbance and so make a pretext for Russian intervention. The foreign influence appears in some instances of defection in the army. The election, however, is proceeding according to law; but, like the fable of the wolf and the lamb, Russia will make some pretence answer her purpose. The latest reports from the Russian capital indicate a possible cause of the disturbance in the mental condition of the Czar. He is said to be the subject of vagaries almost amounting to madness. He suffers greatly from inability to sleep, and passes whole nights walking to and fro in his well guarded apartments. During these sleepless hours he occupies his mind in dictating plans for the settlement of the Bulgarian question and for extensive military campaigns. There is much alarm at these indications of a precarious mental condition.

The laws of Italy against the Jesuits having long been a dead letter, have been lately given a new vitality by the action of the Pope in restoring that powerful secret order to many of the privileges enjoyed by them before the brief of Clement XIV. in 1773 suppressing them. The reasons for this retrograde movement do not readily suggest themselves, and it has been rumored that the concession was wrung from the Pope during the feebleness of ill health, and suggestions of threats upon his life to compel his will have been made. The announcement caused great excitement in Italy, and as the relations of the Vatican to the government are hardly of a friendly relation, there threatens to be an actual outbreak. The liberal party is preparing for public demonstrations by way of protest, and to revive the old laws against the Jesuits, which may result in their expulsion or a civil strife.

From the latest official report of the General of the Jesuits, the Black Pope, we learn that the order is now 350 years old, has furnished 248 saints to the Romish calendar, 1,500 martyrs to the cause of the papacy, 13 popes, 60 cardinals, 4,000 archbishops, 6,000 authors, and now numbers 2,500 missionaries of a false faith. There is an intimation in these figures that this secret order exercises much the same power in the Roman Catholic church as Freemasonry does in our own politics. But the more striking similarity is the treatment of those who oppose the ambition and aggrandizement of these orders. Ganganelli, who was appointed by Pope Benedict XIV. counsellor to the Inquisition, and thus became intimate with the Jesuits, afterward as Pope Clement supported them, and for this support found himself at variance with such powerful constituents of the papacy as the kings of France, Spain, Portugal and Naples. After several years of negotiation, he finally issued the edict "forever" suppressing the Jesuit order, for the sake of "the peace of the church." From that moment he was harrassed by his secret enemies of the order, and his life made miserable by constant fear, until his strength gave way under the strain.

The *Independent* speaks thus of the papal order: "The Jesuits bear a hated name. The very word has become a synonym for intrigue. Whatever good the society may have accomplished is lost sight of in the fear and contempt which it inspires in the non-Catholic mind. Laws have been passed against, states have expelled it, and popes and bishops have condemned it. A little more than a century ago, Pope Clement XIV. denounced it as an enemy of souls and ordered it to be suppressed forever. It has been charged with instigating many dark deeds, and with dealing out poison to those who proved an obstruction to its plans. Jesuitism also stands in the popular conception as a propaganda of unsound morals. How much of all this is matter of fact, and how much is due to false testimony and popular prejudice it is not for us to determine now. We are most concerned to know what the Pope's brief is designed to accomplish, and whether it necessarily affects the Pope's attitude toward the civil powers. The purpose of the Pope's brief is not to revive or reorganize the Society of Jesus; that has been done by other popes. It is not to give it papal sanction; that has also been done by Gregory XVI. and others, and the society has long held its place in the church with other orders of regulars. It is not, as we understand it, either to restore old or grant new privileges; the society has long been in regular operation. It is not to allow its members to take part in the government of the church; Jesuit influence was predominant in the councils of Pius IX. The only purpose we discover in the fact of the Brief is that the approval of the present Pope may be printed with the Apostolic Letters of former popes in the new edition of the society's manual soon to be published, and that certain privileges about to expire by limitation may be renewed."

"PROGRESS AND POVERTY."

BY WILLIAM F. DAVIS.

This book of Henry George's deals with the problems of political economy and of social science as emphasized by nineteenth century monopolies, oppression, poverty, riots and dynamite. The author confutes the theory of Malthus, that by natural and necessary law, wages vary directly as the ratio of fixed capital to changing population. He seems to fairly prove that the normal tendency, and the natural result of increase in population, is a greater instead of a less proportionate increase of value produced. He demonstrates that greater wages *per capita* can be justly paid for each laborer employed in legitimate business, and that a higher rate of interest can be earned by the capital invested in any commonwealth, as its population increases. In this connection he makes just criticisms upon the Darwinian theory and John Stuart Mill's slander in charging the poverty prevalent in dense populations to the niggardliness of nature. He incidentally notices errors cropping out in the books of other writers on political economy. He vividly portrays the evils which grow out of monopolies, especially the monopoly of land, which he regards as the tap-root of all our social misery.

For all these evils and for the multiplied woes of our corrupt civilization, he proposes substantially one remedy—the abolition of private property in land. In place of all land monopolization by individuals, he would substitute governmental ownership of all land, and occupation of land by individuals for actual use according to ability at rates fixed by competition. He hopes to see this accomplished by dint of due diligence in proclaiming and adopting his proposed remedy.

If his constructive work appeared to us as adequate to the re-organization of society as his criticisms on Malthus and land monopoly are true, we should join Henry George at once. It would be well to corral all the land monoplists in America, and strip them of their unrighteous titles, if universal wealth, purity and bliss could be thus secured throughout our land. But sin is the seed from which all our wretchedness grows. And the sin-tree could attain enormous dimensions and bear mammoth crops of deadly fruit on land, every foot of which were nationalized and worked by tenants who should pay all the taxes of government, in the manner prescribed by Henry George.

We know of but one Socialist who proposes to re-organize society on the one and the only rational and practicable basis. The Socialist to whom we refer proposes to banish all sin, which is the occasion of all woe, from the world, and to introduce instead of sin the reign of universal righteousness. That One has not only the correct theory on this subject, but He has the will, and the ability to carry his plan into execution. He has been on the field, and thoroughly studied the ground. He knows what can be done, and has told us how it must be done. He has begun actual operations. He has four hundred millions of nominal followers in the world today, honestly or hypocritically using his name as their banner. "All power in heaven and on earth" has been given into his hands. He has bidden his followers to go forth into all the world and proclaim his teachings to the people of all nations. As soon as they have done this he promises to come back to the world and receive his true disciples to himself, and accompanied by them he assures us he will judge and put down and out all who do wickedly. Thenceforth righteousness shall reign forever and ever. The name of this Socialist is *Jesus of Nazareth.*

Henry George had better go and sell all that he has and join the ranks of this Almighty Commoner. It is scarcely the best use of precious time, energies, and opportunity to spend one's life seeking to effect a change in the manner in which land shall be held in society, rather than to busy one's self about the far more radical change of heart without which we must be banished from the earth.

Mt. Washington, Chelsea, Mass.

"THERE WERE GIANTS IN THE EARTH."

BY ELDER N. CALLENDER.

Twenty-four hundred and sixty-eight years B. C. there were giants that required a giant deluge to compete with their dynamite proclivities—the giant powders burning in their fallen souls. "The Hebrew word," says Scott, "rendered giants, appears to be derived from a root which signifies to fall; either men who had fallen from God, or men who, by force and power, caused others to fall, that is, cast them down." They might have been men of more than usual size and force physically, but Gen. 6:3 seems to intimate that they were noted particularly for striving against God's Spirit. If there were such men as these more than four thousand years ago, in the very infancy of our race, what may we look for in such as strive against God to-day? Must he not be a giant indeed who can do battle against God in *these* days? Against the Father, against the Son of his love, against the Holy Spirit as now manifested; against the Bible and the church, a living ministry —still fighting stoutly against God!

What giants we have in these days, to be sure! And then they have greatly improved engines to use against their Maker, and Redeemer. Most of the giant improvements in the world, which should be consecrated on the altar to *save* the world, are used to propel it more rapidly to perdition. Were the agencies of nature devoted to God, as they might be, and surely *ought* to be, no one can guess at the advance in mechanical improvements and force which would exist to-day. Since men will be giants in sin for Satan, it is not fit that they should advance to greater heights in discovery and mechanical power. Vile and vicious as he resolves to be, the wonder is, that we have ever reached such heights of discovery. Will not God soon lay his consecrating power on all the inventions of the age and devote them grandly to the glory of his kingdom? It seems to me he will. For it let us labor, pray and *vote.* Not till there is more of consecration to God of what he has permitted men to discover and use, shall we get to the "inwardness" of God's great magazine of powers, couched not in the laws of "nature," but in the laws of God. When men shall resolve to be giants for God instead of the devil, then look for the literal fulfillment of Rev. 14:6. When men are inclined to consecrate all to God, air navigation may become a fixed fact; and we may see messengers of the Gospel treading the heavens. When our being gravitates heavenward, as it should, men will no longer ascend in balloons merely high enough to fall and break their necks. God will, perhaps, accomodate our locomotion to the lofty aspirations of souls FOR souls, and our embassadors will be enroute across the heavens to the "isles of the sea," having the everlasting Gospel to preach. God will not permit this while men are so devoted to the "*flesh.*"

No one, save God himself, knows so well the truth of the maxim, "in union is strength" as the adversary of God and men. Many *social* giants infest our world. In this age we have the whiskey and the lodge giants. Brave men they are who have the courage to meet either in a square battle. Only *open* temperance bodies have this courage. Skulking behind secret lodge, to fight whiskey! What a a soldier! Can Satan cast out Satan? No, gentlemen, we will meet you fairly—"on the square," if you please. We want no skulking holes. We'll meet you as David met Goliath. God has "smooth stones" for both whiskey and the lodge. They are open fair discussion, prayer and the ballot.

The lodge is the worst giant in this world, because most perfectly organized and the most impervious to light. The whiskey power faces manly discussion and expects to meet it; but the lodge giant commands "the silent tongue." If the man is brave who meets in a square battle the whiskey power, he is braver by far who meets the lodge giant. Such is the despotism of the secret lodge that a man, but a little removed from a fool, can rule as with an *iron* rod half a continent. Look at Martin Irons. An almost brainless, drunken brute, swaying the sceptre over many thousands! What lodge giants we have here in this home of the free. They are giants only in the intensity of their arrogance and their meanness. But the smooth stone is already forged, and waiting some David's sling to send it through the joints of the armor of the defiant old giant. Christian editors, ministers of Christ, churches, voters, up and out upon the giants of THESE days.

—The publication business of the Woman's Christian Temperance Union has so increased that the Publishing Association has appointed Mrs. Elizabeth Wheeler Andrew editor of publication. Mrs. Andrew has been the very efficient assistant of Mrs. Willard and Miss Mary Allen West on the editorial staff of the *Union Signal* for several years.

—The sale of Christian books produced by the Fukuin Sha press in Japan, during the past year, notwithstanding the severe business depression, has steadily increased. The number of pages issued has been 4,000,000 against 3,000,000 the previous year, and the sales have risen from $500 to $589.

—There are now twenty-five workers in the Kabyle Missions in Northwest Africa. A new mission has lately been opened at Arzila, and there are good congregations of Moors and Jews.

THE SERMON.

BUILDED TOGETHER ON CHRIST.

BY REV. H. W. LATHE, PASTOR OF THE FIRST CHURCH IN NORTHAMPTON, MASS.

(Preached Sabbath, Sept. 12th, 1886. Copy furnished for publication in the *Cynosure* by request.)

Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;
And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
In whom all the building fitly framed together groweth unto a holy temple in the Lord:
In whom ye also are builded together for a habitation of God through the Spirit. Eph. 2:19-22.

This passage is an emphatic declaration that men are united in one body through Christ. Individualism does not rule in the kingdom of God. The believer is not an independent follower of Christ, related only to the Master. Through Christ he has come into relations to a multitude of other believers.

Paul's fancy plays about this truth in rapidly changing metaphors. Believers are members of a commonwealth, "fellow citizens with the saints." They are a family with the fellowship of a household. Then the figure changes from household fellowship to household structure; they are stones growing unto, or builded into, a temple. The foundation is that of the apostles and prophets. The corner stone is Christ. The builder is the Holy Spirit. The final end of the temple is to be a habitation of God. We have here the elements which enter into God's plan of organizing mankind into a spiritual kingdom, an eternal fellowship, beginning on earth, perfected in heaven.

1. And first the fact that God is organizing a family from among men. "In whom ye are builded together."

It is immensely difficult to build people together. Statesmen find it so, teachers find it so, parents find it so. If there were but one man in the country the science of government would be extremely simple. The solitary inhabitant would be a law unto himself. But when it is required to build together fifty millions of people, of differing tastes, opinions, habits, with opposing interests and ambitions, into one compact, harmonious organism, into a nation that shall be in reality as in name a "Union," the difficulty is appalling. It is comparatively easy to teach one pupil. To build together fifty, a hundred, a thousand scholars into a well ordered body, with unity, harmony and a common spirit, calls for more than ability to teach. A family builded together, the members mutually helpful, bound together by common aims and sacrifices,—does it not demand the highest human wisdom, the largest human patience, to secure such a household? Yet the welfare of the State, the school, the family, depends largely upon the thoroughness with which the members are builded together.

When we come to the problem of building men together religiously the difficulties are augmented and multiplied. Paul's fancy might seem almost audacious, his scheme Utopian. Granted that God can convert a soul. Can he bring that soul into close fellowship with the next soul converted, and the next and the next? Admitted that men may be made to live to the glory of God separately, can they be made to glorify him in the trying experiences and duties of the spiritual household? Well nigh impossible. Nothing is more deep-seated in man's nature than his religion. Nothing is more unyielding then religious conviction unless it be religious taste. Conversion casts all men of one metal but not all in one mould. Men will differ honestly, irreconcilably. Let them separate in peace, each going his own way. The family idea is too high even for regenerated human nature. The answer to this objection is that it antagonizes God's plan. This purpose of building men together on Christ is no dream of a zealous apostle but the deliberate determination of God. Has he not considered all the difficulties in the way? Does not he know what is possible? And the figure under which he reveals his purpose is that of a temple. Stones scattered about, or lying in heaps, however finished and polished individually, do not make a temple. A great mob of individuals is not a State. A chance assortment of children is not a family. A mere multitude of Christians on earth is not Christ's spiritual kingdom, even as a vast throng of redeemed saints, each singing his own song about the throne, will not be the heavenly kingdom prophesied in Revelation.

2. Passing on to inquire how this divine plan is to be realized we note the functions of Christ and of the Holy Spirit. Christ is the corner-stone; the Holy Spirit is the divine architect and builder.

If we ask how men are to be builded together upon Christ the answer is threefold: through a common faith; through a common life; through a common work. Observe we do not say through common forms, methods, church polities. The temple has many parts, and each part is good in its place. Nothing would be gained by making it all porch, or all tower, or all pinnacle. Christians need not be all in one denomination. Christ comes to be the foundation of something better than a formal, outward unity among men.

(*a*) We mentioned first the common faith. Christ said "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." It is such belief in Christ, explained and defined by him elsewhere, and always demanded of the disciple, which has the power to build men together. In the words of apostles and prophets we have a revelation of truth whose center is Christ. All the writings of Scripture lead to him. And if a man's religious faith has its foundation here, on this Word of God, he is brother at sight to every other man whose faith is there.

But how if he consults the Bible in part, and his priv-

ate jugment in part, and goes to his "inner consciousness" for his faith, and questions the inspiration of portions of God's Word? Alas for him. In so far as he does this he must stand alone. He cannot be builded together with those who are upon the foundation of apostles and prophets, and as for building him and other unbelievers together each one has opinions according to his peculiar "consciousness" and no two alike. The faith which is founded upon God's revelation, true to Scripture first, last, and all through, is the faith which in the past has drawn men together in earnest sympathy. Whatever variations it may present to-day in different sections of the church, it is a bond of unity stronger than all the forces which tend to distrust and division.

(*b*) Faith controls and fashions life. The most powerful agency in organizing the kingdom of God on earth is the common life of the disciples of Christ. "Except a man be born again he cannot see the kingdom of God." Repentance, faith, personal experience of the love of Christ, spiritual life coming from union with Christ, these are the family bonds in the household of God. That this was a favorite thought with Christ is evident from his last address to his disciples, and from the prayer which he offered on their behalf. The life was to be one, passing from the Vine into all the branches. "I in them and thou in me that they may be made perfect in one."

(*c*) When men are moved by a common faith, and live a common inner life, there is but one thing more that can be done to build them together, and that is to set them about a common work. This is the purpose of Christ as to his disciples. "Follow me and I will make you fishers of men." "Go preach my Gospel to every creature." "Go work in my vineyard." Christ left his work to be carried on by his followers. They are debtors to the world to help, to enlighten, to instruct, to set an example in all godly living. They are "laborers together with God." Little differences which might become serious are insignificant under the inspiration of a common labor. Here is something to be done. The world is away from God. Men need help on every side. They must hear of Christ or be lost. The poor, too, we have always with us, and they call for Christian help and comfort. Christian principles must be brought to bear upon questions relating to the duty of the individual and the conduct of social and political life. Great charitable and benevolent enterprises are to be supported and carried on to success. The world must be leavened by Christian truth and Christian life, and this work is committed to Christian men and women. Could anything more effectually obliterate all lines of prejudice and party among the workers?

These forces which God has set at work among men are omnipotent, through the Holy Spirit, to build men together in Christ. We have had time but to point them out in the briefest way, but when we reflect upon the efficiency there is in a common faith, earnestly embraced, a common life and a common work, all combined, we must conclude both that he who sent Christ that they might operate, designed that Christian disciples should not be isolated, independent units, but a family, a commonwealth, a temple builded together; and that, under God, there is power in these agencies to overcome even the immense difficulties which we see in the way, and to finally organize believers into a perfect, harmonious society worthy to be called the kingdom of God.

The chief reason for believing this is that the Holy Spirit is the builder. "In whom ye also are builded together for a habitation of God through the Spirit." We are not trusting to the working out of natural forces but to God himself using divinely devised forces as means. All difficulties give way before the Holy Spirit. If he can surmount the obstacles which resist his first entrance into the human heart, if he can bring resisting sinners into right relations with Christ, surely he can bring converted sinners into right relations with one another. All that is needed to make the church of Christ on earth one church, a family, loving and united, is a deeper spiritual ity, which is but another name for the presence of the Holy Spirit. Therefore all Christians should aim to let the Holy Spirit have his way with them, to offer no hindrance to his working, to pray instantly for his blessing.

3. To all of us in different ways this text suggests important thoughts which are not explicitly stated.

To the Christian who thinks to lead a secret life apart from the family of Christ. The church is an instrumentality appointed of God to build Christians together. Like all institutions in this world it partakes of human infirmity. No one asserts that it is perfect. But it is God's method of edifying his people. Through its worship, its sacraments, its life, its work, Christians are builded together. It is the duty of every disciple of Christ to come into right relations with other Christians, as well as to be in right relations with Christ No one is to be absorbed in the work of saving his own soul. Christ does not design that his follower should live a separate, isolated spiritual life. He is to be fitted into other lives He is to be builded together with other Christians. He is to be helpful, useful, confessing Christ and taking his part in the life and work of the Christian household. He is to be a member of the body of Christ which is the church.

To the Christian who belongs to the church. Do you "belong" to it or do you practically belong to yourself? Do you belong to it or do you deny its right of ownership in you? It is exceedingly disagreable for some persons to be builded together with others. Even the grace of God does not altogether remove this repugnance. To be fitted into one's place is attended with some friction and strain and possibly breakage of sharp edges and corners. To be builded in, so as to fill a place in the church, calls for self-denial, sometimes for humility, for patience, for much unselfish devotion. The church has a right to the sympathies, the prayers, the labors, of every member. The covenant is that the member will have a share in the church life and work, not only in the Christian life but in the common Christian life, that he will be one in a family. And though from selfish motives one might shrink from the effort, and though for prudential reasons one might avoid friction with others by refusing to be builded together with them—and even think that therein he had done a judicious deed—the Christian must remember that God has a place for him in the temple, that he must fill it for God's glory if not for his own pleasure, bearing in a Christian spirit what friction may come, but assured that the joy and peace of serving his Master will become supreme over every lesser feeling.

To the individual church there is much suggestion in Paul's words. Every church should be a unit. In one sense the church exists for the Christian; in the highest sense the Christian exists for the church. We do not build a temple in order to find a place for the stones; we gather the stones that we may have the temple. Christ did not found his church that we might have a place in which to stay. God wanted a habitation in which to dwell, and so Christ came to save us, and to gather us together, that the Spirit might build us together into that temple, which is the church. Now to regard the church as a convenience, an institution like a school of whose advantages we may avail ourselves as we list, into which we go simply to get what we can for ourselves, from which we may stand aloof as suits our taste, is to misconceive entirely the idea of the church for which Christ gave his life and to which the promise is made. We are for the church more truly than the church is for us. The stones are for the temple, not the temple for the stones. Realize this truth in experience and the church is a unit.

To the citizen, interested in the welfare of society, there is the deepest philosophy in Paul's word. The problem from the beginning has been how to build men together. One man and one woman in Paradise might need no theory of society, but as soon as mankind began to multiply the question at once emerged how they should be organized socially and politically to the highest advantage of all. That question has been agitated ever since, never more earnestly than to-day. Patriarchates, kingdoms, despotisms, republics, socialistic communities, have been some of the answers. Feudalism, Mormonism, slavery, monopoly, caste have all been outgrowths of plans for building men together. To-day communism is urgently offering what it affirms to be the true answer. Is there any final answer? Undoubtedly yes. Men must be builded together on Christ, if the social and political millenium are to come. Not that Christianity will prescribe the forms and methods, but it lays down the essential principles on which to build. The fundamental teachings of the New Testament as to the relations of man to man, of man to God, must supply the foundation on which the family, the state, the society of the future are to be built. Here are the immutable principles to which labor and capital, socialism and republicanism, all theories of government and society, all plans of legislation and all movements of reform, must come in common. An applied Christianity, teaching the brotherhood of man, commanding each not to look on his own things, but also on the things of others and to love his neighbor as himself, exalting character above circumstances, forbidding envy and covetousness, inculcating patience, justice, benevolence, charity—this is the much needed philosophy of life for rich and poor, good and bad alike. Examine every false theory of social or political life and you come quickly to some assumption at variance with the teachings of the New Testament. Search out the secret of strength in every well-ordered community, in which men are happily builded together, and you discover at the foundation the principles of the religion of Christ. Is it not strong proof of the divine origin of Christianity that incidentally it gives to man the foundations of the best form of government, a true political economy, the highest ideal of the family, righteous principles of trade, an incentive and a guide to the noblest education and culture, and even a basis for international law and comity—that historically whenever it has builded people together religiously it has builded them together in all the relations of life?

It seems certain, in view of Paul's thought, that a great part of the joy of heaven will come through contact and communion of redeemed souls with one another. God's design of building men together into a habitation for himself succeeds but partially in this world. In the world to come it is to be fully realized. We know that some of the sweetest joys of earth come from the friendships and close attachments which are formed. We also know how many such are prevented or hindered by human imperfections which repel one from another. With all these imperfections removed, with all the children of God brought together and by the Spirit thoroughly builded together as a habitation of God, the highest possible blessedness which can come from union of soul with soul will be realized. Christ seems to point toward this thought when he speaks of the redeemed as "sitting down with Abraham and Isaac and Jacob" in the kingdom. It would certainly seem a great blessedness to be builded together with some people whom we know. A great student of the Bible once said that much of earth's time should be spent in preparing questions to be answered in heaven. There are many questions one would like to ask, and many saints one would like to meet. Especially does this thought become blessed when we think of those who have been nearest and dearest on earth. True, to know Christ, to see him as he is, to be like him, will be the supreme joy. But we may also take comfort in the anticipations awakened by that verse of Scripture which says; "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect."

LETTER FROM GREECE.

AFFLICTION AND DEATH.—THE PEOPLE MOVED TO HEAR THE WORD.

Andros, Greece, via Syra, Sept. 3, '86.

Dear Brother:—I take the opportunity to write to you the sad story of the death of our dear little son, Arthur. He had been sick some time ago with diarrhea, and after some time a very severe whooping-cough set in with vomiting, until death released him from his sufferings. As the other children also had the whooping-cough, we had gone up to our mountain home so that they would get better; but in a few days God took him, so we came back again.

He died at 9:15 P. M., July 23. Our nearest neighbor was the priest. Mr. Zaraphonithos called there and told them, and said to them also that he wanted a man to stay during the night; but as he did not offer to come, Mr. Z. went on to another place; but that man said that he had to plant some beans on the morrow and could not come. He went on walking the streets until at last he found some one. It seems to me like the parable of the Saviour where one had one kind of work to do, and some one else had another kind of work to do and could not come.

After Mr. Z. came back we sat down to consult what we should do with our child's body. To bury him up at our mountain home we were afraid that some persons would go and take his body out and destroy it, as this devilish practice takes place in many parts of Greece. These inhuman beings go and take the body out and cut it to pieces, and the dogs and birds of the air feed upon it. We remembered three years ago that the grave of a certain man was found to be disturbed, and so the relatives went and opened the grave to see what had taken place, and they found that the breast had been opened and the heart taken out; but who did it, or why they did it, and what they did with the heart, no one understands.

I think as an American who took up the cross and came as missionary to preach the Gospel, that all the money which England and America spends to Christianize the world is not spent in vain, for if these nominal Christians have such evil practices, how much more must be practiced in heathen and barbarous nations.

And so with all the sorrow we had, we had this additional trial, of what to do with the body. And after a great deal of thought and prayer we decided to send the body down to our home by the sea. We sent it down by night by the man who was staying with us, and early in the morning we took our other two children and we also went down. Nobody knew anything up at our mountain home, or down here at our sea-shore home, about what had taken place. During the day they heard it, but only one friend stepped in.

As our Protestant friends live in Athens, and it was not possible to keep the body until they could come to bury it, we had a place opened in our garden, and about ten o'clock at night Mr. Z. went by himself alone and buried the body in the dark, so that no one might see where we laid it. He said that he had many troubles and persecutions since he was converted to Protestantism, but he never remembered being in such an agony as he was that evening. The tears and the sweat run like rain, to think of burying, alone, his own child! With all the pains and sorrows, we believe that God brought our little Arthur into the world and then took him away as a means to accomplish some great end. We can see this at least, that this people had never before heard public preaching. We have preached to them by their sick beds, at their homes, in our own home, and in many different ways; but this time, at his funeral service which took place on Saturday afternoon a week after he was buried, we were surprised to see so many out; and we were more than surprised at a second service held on Sabbath afternoon, for the largest room in our house was full to overflowing. We had provided many seats, but they were all filled and a great many were standing.

We called the missionaries in Athens, Rev. M. D. Kalapothakes and the Rev. D. Z. Sakellarios; but as the former was away on a Bible tour, Mr. Sakellarios came alone. The people were surprised, for he read the same Gospel and the same epistle which is read by the priests in the Greek Church at a funeral service, and the people began to be astonished, and to say, "Well, these people are not infidels and Far Masons, and other stories which we used to say about them are not true; for if they were they would not use the name of Christ and God." Some of the people murmur and so on, but the greater part were very glad to hear. Not only most of the people of this town were here, but on the Sabbath there were present many people from the different villages.

Mr. Sakellarios was more than astonished, for they cannot get so many people together in the city of Athens on such occasions.

We hope that God, by taking our little child away, opened a door which will never be shut. Pray for us and for the work, that God may open the eyes of this people.

Sept. 10, 1886.—Rev. Sakellarios stayed with us a few days after the death of our little Arthur, as I have already mentioned, and three weeks ago he came again and brought his wife, and they are still with us. Mr. Sakellarios preached again in our house the two Sabbaths since he came, and it is given out that he will preach again on the coming Sabbath. Also we have an invitation to go to Gavrio, five miles distant, and a hall shall be provided so that he can preach there, too, next Sabbath. It seems that the Lord has opened the way for preaching in this island, and we hope that the future will bring many good results.

Sept. 13.—Rev. D. Z. Sakellarios gave us a very interesting and practical discourse yesterday afternoon and there were a goodly number present. Yours with Christian love,

Mrs. A. D. Zaraphonithes.

The Secret Empire.

KNIGHTS OF TABOR.

Dear Cynosure:—There lies before me the ritual of the Knights of Tabor, an order that has been invented and largely patronized by the colored people in this country. It is said to be very prevalent and popular in Chicago. Like other orders it has the ear marks of Freemasonry and was evidently planned by some one familiar with the Blue Lodge.

It consists of three degrees which are eminently religious and contain many quotations from the sacred Scriptures. It is, however, a religion which is puerile, immoral and blasphemous. I will give some brief extracts from the ceremonies and obligation.

After proper introduction and preparation for the first degree, the candidate is made to repeat the following obligation:

"I, B. D., in the fear of the Lord and in his presence do, with sincere truth, promise that I will keep the secrets of the Order of Twelve, and those of Brother, Friend and Daughter of the Tabernacle. Further, I promise I will come to the call of every sign of a Brother Knight. Further, I promise that I will contribute of my means to assist a Brother Knight in distress. I will advise him and give him aid. Furthermore, I promise to obey all laws, rules and regulations of the Order of Twelve and will be regular in attending all meetings of the order. I furthermore promise and swear that I will obey the call of every sign of a worthy Daughter of the Tabernacle. I promise and swear that I will aid and help a worthy Daughter of the Tabernacle in her distress, with my money, by my advice, and use all honorable means to give aid.

I further promise that I will defend the good name of a worthy Brother Knight and a Daughter of the Tabernacle whenever assailed at any time.

To all of which I do most earnestly promise and affirm binding myself under the penalty of having my body quartered and consumed by fire."

The candidate is then brought to light and beholds before him Good and Evil. The latter is personated by three persons, clothed with green to represent Envy; black to represent Falsehood; and spotted to represent Covetousness. The former is represented by Justice clothed in white; Love clothed with blue; Temperance in robes of drab; and Truth in robes of scarlet. The sign of admission in this degree is ☞. The sign of silence is an open hand; sign of distress, thumb and first two fingers extended, the last two fingers closed; the grip a single finger to the palm; password, N-O-M-A-D, (Damon.)

Then follows the lecture in this degree which is as follows:

Question.—Have we ever met before?

Answer.—We may have, as I have traveled considerably.

Q.—In what places have you traveled?

A.—I have traveled in the land of Judea, and other historical places.

Q.—Did you visit any mountains in Judea?

A.—Yes, I have visited mountains in Judea.

Q.—Can you name it?

A.—Perhaps I can with your assistance.

Q.—You begin.

A.—If you will tell me the last grand scene that transpired on the mountain I will give you the name.

Q.—It was the transfiguration of the Messiah.

A.—The name of the mountain is R. T. O. A. B.

Q.—What road did you travel to arrive at its summit?

A.—I encircled the mountain three times and passed every square.

Q.—What was said to you at the first square?

A.—It was said, My son, forget not my laws.

Q.—What was said to you at the second square?

A.—Thine own friend and thy father's friend forsake not.

Q.—What was said to you at the third square?

A.—I was told to seek out wisdom and the reason of things.

Q.—What was said to you at the fourth square?

A.—Behold I build a house to the name of the Lord my God to dedicate to him, for great is our God above all gods.

Q.—What further was done with you?

A.—I was placed in front of the Temple of the house where I took a solemn obligation which makes me a Knight of R. T. A. O. B. (Tabor.)

Q.—After the obligation what was done?

A.—I was caused to see light.

Q.—What did you see?

A.—Good and Evil.

Q.—Can you name them?

A.—I can with your assistance.

Q.—Do you know anything about evil?

A.—Falsehood comes next.

Q.—I was taught not to covet.

A.—But to give justice, love a Brother Knight, be temperate in all things and speak the truth at all times.

Q.—Have you the text?

A.—I have been adopted.

Q.—I am silent. ☞

A.—Give me your hand, brother.

[They give the grip and word.]

Q.—I am glad to meet you.

The second degree is similar to the first except that it is shorter. The lecture is a continuation of that in the first and even more farcical and sacrilegious. The penalty is having the "right arm cut off."

The third or Key degree seems most important. The candidate is prepared as in other degrees by blindfolding. After due ceremonies and a prayer that he may be sustained in the trial he is about to endure this follows:

"After the prayer the brother is lifted up and carried to the preparation room, and bound to the cooler; he is then swung round the Temple three times and stopped at the first square.

Do you promise to defend a Sir Knight whenever and wherever he needs aid?

A.—I will, the Lord being my help and strength.

(On the second square.) Will you be a friend by means and otherwise to a Sir Knight in distress?

A.—I will help him as the Lord gives ability.

(On the third square.) Will you obey all calls of the Temple or Tabernacle of a Sir Knight or Daughter when given in proper order?

A.—I will without a question.

(On the fourth square.) Will you keep the secrets of the Temple and Tabernacle and those of a Sir Knight or Daughter?

A.—I will with all my mind, with all my heart, with all my will and with all my strength."

After further ceremonies he is released and conducted to the Temple by the M. D., who says, "We are here and have passed the fourth square. We will Defend, Aid, Obey and be Silent."

He is caused to kneel and take the following obligation:

"I, ———, in the presence of the Supreme Ruler of the Universe, and these Key Knights, do in addition to my former obligations, most solemnly and sincerely promise and swear that I will keep and conceal the secrets of this degree and will not reveal them to a Brother Knight of lesser degree except to assist in making him a Key Knight; nor to any person in the known world. I further promise and swear that I will obey the constitution, rules and regulations and edicts of the Grand Temple and Tabernacle; the constitution, rules and by-laws of this Temple, or any other that I may hereafter become a member" (of). "I further promise and swear that I will not confer the Temple degrees on a woman, an atheist, a fool or a madman. I further promise that I will obey all signs of a Sir Knight or Daughter and wherever given and also the Secret Lock. I further promise that I will defend the name of a Knight or Daughter either before their face or behind their back. I further promise that I will aid and assist poor and indigent Sir Knights and Daughters—I knowing them to be worthy—when I can do it without injury to myself or family. I further promise that I will not debauch or violate the virtue of a Sir Knight's wife, sister, daughter or widow, nor permit it to be done if in my power to prevent it. I further promise that I will not open and organize a Temple or Tabernacle unless I am legally authorized to by the proper authority. I further promise that if any part of this, my obligation, has been omitted at this time I will hold myself amenable when informed thereof. To all of which I do most solemnly promise to fulfill, binding myself under no less a penalty than to have my bones broken and life crushed out, should I wilfully break or violate this, my obligation, as a Key Knight. So help me God to keep the same."

After further ceremonies he is instructed in the signs.

Calling Signs, two hands joined.

Hailing Sign, left hand sweeping the face.

Grand Sign of Distress, —4-4.

The Grand Word is U O Y H T I W M A I (I am with you.) The answer is H T A E D L I T N U, (until death.) The Password is S A I H T Y P, (Pythias.)

Remarks.—These ceremonies and covenants have been most skillfully devised in the semblance of religion, to deceive, enslave, and corrupt the minds of

[*Continued on 9th page.*]

Reform News.

THE EASTERN STAR AND THE POLE STAR IN CONJUNCTION.

October 4, 1886.

Hume, Ill., has the appearance of a finished town. It has three houses of worship and one Odd-fellow, but no Masonic lodge. I have met here some excellent people, but to me they seemed lacking in courage and moral stamina on the lodge question.

I attended and took part in four different religious services, and applied for one of the churches in which to discuss the secret lodge system. Bro. Honn, pastor of the Disciple church, favored my request, but the decision of "officials" demurred. Members in the M. E. church were friendly, but here again I was met by those who "sit in Moses's seat." Knowing the unwillingness of Romish priests to open their doors to any but meetings of their own order, I desisted from efforts to obtain a house, and devoted my time to tract distribution and personal conference. A gentleman whom I met on the street expressed a desire to hear me speak, but said, "There are members of the secret orders on both the boards and they object." My informant, though neither a Mason nor Odd-fellow, was in a position to know, and I do not doubt his statement. This being true, it follows that the Odd-fellows' lodge in Hume, aided by the straggling Masons in the town, control the churches to the extent of excluding all discussion of the lodge system, thus yoking the Bride of Christ with the pagan lodge, and bringing the pulpits of the place under the rule of the Secret Empire. A prominent man in the town, and, as I judge, the ruling spirit in the Disciple church, declared to me that the Odd-fellows' lodge was more benevolent than the church. Perhaps it was uncharitable, but his assertion suggested the common adage about the untidy bird fouling her own nest, and seemed to me appropriately applied to a church member who deliberately and in contradiction of facts traduced and maligned the Bride of Christ, by assuming and insisting that the dearly-purchased stipends refunded by the lodge are benevolence. I hope to see Hume again, if the Lord permit.

Tuscola.—This town is full of people who have come in to see the show, and I have only time to record an incident at the depot, where I met Rev. Frasier, M. E. minister at Indianola. He said many things in the fifteen minutes' chat over tract No. 4, "Freemasonry in the Family."

"Are you a Mason?" said he.

I replied, "No, sir."

"Have you ever been?"

"No, sir."

"How do you know anything about it?"

"From the testimony of those who have been there."

"If a member on my charge should reveal the secrets of Masonry," said he, "I would call together my official board and discipline him."

"Then," said I, "you propose to make the M. E. church the hand-maid of the lodge, do you?"

He objected to the position.

"Very well, what charges would you prefer?"

"A charge of falsehood," he promptly replied.

"But," said I, "suppose that he should state that he was taken into the first or Entered Apprentice degree in Freemasonry, in a semi-nude state, with a blind over his eyes, and a rope or cord around his neck?" Here he interrupted me by saying, "He lies."

"But," said I, "suppose he should bring forward five others who were members of the same church and lodge, and they should legally attest to being present at his initiation, and that he had told the truth, what would you do in that case?"

"I would say that he lied and they swore to it."

I commend this statement of a Masonic Rev. to all members of the order who have any regard for the truth. Did he not do precisely what he swore to do, "ever *conceal*" the secrets of Masonry, and was he not, therefore, a "*worthy* brother?"

On the Illinois Central train lodge masters and Grand Lodge members were as thick as June bugs, on their way to their annual gathering in Chicago. Some were playing cards, and there were a number of ladies in attendance who seemed familiar with the game and played with a zest. I fell in with one Knight Templar who was willing to talk. He is master of a lodge in —— an elder in the Presbyterian church, a Sabbath-school worker, a Republican Prohibitionist, etc. He appeared thoroughly candid and truthful, admitted all that I said about the fifth libation, and the road that leads to that terrible cup of devils. He said there was nothing in Masonry worthy the attention of intelligent men, and he would be glad to see the whole system abolished. He had been several times elected master over his

protest, and told "the boys" before he left home that he was going to the Grand Lodge for the last time; that he should go to the Armory and answer to roll-call, and then as there was never anything in the business to interest or instruct, he should take in the city and return to lodge in time to receive his mileage and per diem, then go home. I also learned that he is the Republican nominee to the State Legislature in his district. All his conversation was in a frank, open manner, and most of it in the presence of his wife and little daughter. I gave him such tracts as I had and a catalogue of our publications.

Some of the ladies who sat near had become interested, and he gave me a general introduction by saying, "These are all Star Masons, and I am afraid you will not receive much sympathy from them." It gave me an opportunity I had long desired, and I improved it by saying a few words and distributing tract No. 4, "Freemasonry in the Family." This soon called out the usual query, "Are you a Mason?" To which I gave a negative reply, and was met with, "Then you know nothing about it."

Addressing myself to the ladies, I said, "Are you Freemasons?" Several replied at once, "Yes." I said, "I am fortunate in meeting such an intelligent company of ladies who know and can tell me all about the order that is lawful for a profane to know." They seemed a trifle embarrassed by the situation and so to relieve matters I began to ask questions. The ice once broken, what followed can be more easily imagined than described. Thirteen women against one man made it, to me, exceedingly interesting. One K. T. came to the rescue, but he was soon settled with the fifth libation, and none ventured a second time into the arena. My teachers soon became attentive to the words of their pupil, and I explained to them the system, and how they were obliged to climb the back stairs into the kitchen lodge, how the Masonic system rejected Christ from its worships, and how it separated husband and wife and broke up the family relation; how it protected the liquor interests by the sworn allegiance of its members, and how it tended and actually made drunkards by its evil companionships in an unholy brotherhood and by its late hours. I then proposed that they give me an hour in their Star Lodge, to tell them what their husbands were doing in the Grand Lodge, while they were amusing themselves with Rob Morris's "Hush degrees," and closed by asking if they had any further instruction to give their pupil at this time. One lady replied "We are satisfied."

I suppressed, and I think wisely, the response that came to my lips, and simply remarked, there is no accounting for tastes. One lady asked my name, which I wrote out for her, with address, and invited them all to visit our headquarters in Chicago. I wish to say in commendation that only two of the thirteen ladies showed any temper, just enough to give zest to the occasion. A K. T. who had listened with marked interest, whose home is at Paxton, asked, "Do you know Blanchard?" I replied, "I do very well. His daughter was my first wife." And thus ended my first lesson in the Eastern Star degrees, by lady instructors, as we were in the suburbs of Chicago. J. P. Stoddard.

BAAL STILL WORSHIPED.

After leaving the State convention, held at Princeton, Ill., three days, which drew a large congregation, increasing from about 400 the first night to about 600 the last, I began the battle alone at the Bureau Wesleyan church, four miles in the country to the north of Wyanet, Ill. Bro. Pinckney is the pastor of the church here, where, although for some time there has been no special work against the secret worship of false gods, the people seem to be thoroughly alive, and if all the churches in the land were as wide awake and earnest in opposition to lodgery, and in promoting practical Christian piety as this one seems to be, there would be no necessity for this special work against secretism.

The house was well filled, with an increased attendance each evening, as was also the case at the Hickory Grove Wesleyan church, six miles southwest, where on the third night many stood in the entry.

The pictures were much admired, and assisted in demonstrating to the audience that the ceremonies, symbols, traditions, and general features of the ancient worship of Baal, Adonis, Atys, Molech, Osiris, Brahma and Woden, and those of modern Masonry are identical; that Masonry is not simply similar to idolatry but that it is such in reality.

The quotations from Masonic authors which I have had photographed on glass made a marked impression as they were thrown in large print on the canvas so the entire audience could read them.

The contributions in both these churches were good, and the more highly appreciated from the fact that nearly every person gave something. The friends living in these two neighborhoods have my hearty thanks for their kindness.

From here I go Sheffield, where, as there is no church or hall large enough to hold the audience, I expect a small admission fee will be charged at the door for the double purpose of raising the money necessary for defraying the expenses, and keeping out the turbulent element that in towns improve such opportunities to make disturbance. My home and P. O. address is, for the present, Wheaton, Ill.

Later.—Since writing the above I have given two lectures at Sheffield, the church being on the second evening packed full. I. R. B. Arnold.

WORKING TOWARD WAUPUN.

Dear Cynosure:—Our steadfast fellow-worker, Elder Mabbott of Elroy, secured me five minutes in which to address the United Brethren Annual Conference at Fennimore, on the morning of my departure, Oct. 2. I found some members of the Conference heartily in favor of the reform against the lodge. Leaving Fennimore I went to Fond du Lac, expecting to preach and lecture on the 3rd, in the Evangelical Association church there. But it had been thought best to have the usual German service in the morning, and it was with difficulty that the good pastor, Bro. Wm. Peppercorn, could secure the church for me in the evening on account of the unexpected opposition of lodge members in the church. But a majority voted to have me speak and I did so.

In the afternoon I listened to a very profitable address by Mrs. Emma Obernauer, now of Manistee, Mich., formerly of East Saginaw, where she was pastor of the Christian Mission church, known to many *Cynosure* readers by its connection with the work of Wm. F. Davis of Chelsea, Mass. Sister Obernauer is now National Superintendent of the W. C. T. U. department for lumbermen and miners, and Bro. Davis acts as missionary in charge of that work for the Northwest. Both oppose the lodge and favor undenominational Christian work. It is hoped that Bro. Davis may be at our convention at Waupun. At Fond du Lac I was most hospitably entertained by pastor Wm. Peppercorn, Bro. C. W. Pinkham and father Wm. Durand.

Tuesday I went to Oakfield and arranged with the pastor, Bro. Macy Bunker, to lecture in the Genesee Wesleyan church on Friday evening. The Free Baptist churches at Oakfield and Oak Center are closed against me by the pastor, Mr. Gidney.

Going to Waupun on Wednesday, I found that the Prohibitionists there, not knowing of our convention, had engaged Volney B. Cushing of Maine, a prominent Prohibitionist speaker, to give an address on Prohibition on the evening of October 19, the date of the opening of our convention. But correspondence by telephone revealed that Mr. Cushing belongs to no secret order and has no particular liking for the lodge, and so we have arranged that he shall address our convention and the public under the joint auspices of our Association and the Waupun Prohibition Club. We thus secure the services of a good Prohibition speaker, and get the co-operation of Waupun Prohibitionists, which seems a very happy and providential settlement of what appeared as a serious difficulty.

Friday evening I had a good hearing at the Wesleyan church near Oakfield. Brother and sister Bunker expect to attend the Waupun Convention. The prospects are quite hopeful. Let us rally, and, God helping, make the convention a great success for his church, and our homes and country. Read the notice again, and then resolve, if you are not providentially hindered, to attend. Come the first day and stay through. Free conveyance to Waupun on Tuesday, for those who come by the C. & N. W. road to Chester. J. F. Browne.

DILIGENCE IN OHIO

Logan, O., Oct. 8th, 1886.

Dear Cynosure.—Friday and Saturday last were spent near Clearport and Amanda. In company with Mr. C. M. Strickler I secured eleven new readers for our paper. Sabbath morning I went to the Reform church in Clearport, expecting to listen to the pastor. He was suffering from a boil, and requested me to occupy the time in his place, which I did on the principle of the golden rule. Notice was given in neighboring churches that I would speak in the evening on the anti-Christian character of the lodge. I was very happily disappointed to find between three and four hundred people assembled when I reached the church in the evening. I did not suppose there were so many people in the country. They listened very attentively for some two hours. One old man by the name of Hyde, in a very loud, excited manner announced himself to be a Mason good and true. I heard afterwards that he had been reporting around that he had challenged me to debate. I did not hear him make any such challenge. If he wants to meet and discuss like a man, without getting angry, I am willing to meet him at any time.

On Monday evening, according to previous announcement, I spoke to the friends in the Lutheran church at Lick Run. Many became interested. Mr. Adkins, with whom I stopped, subscribed for our paper and gave the use of his house to help on the work. Tuesday evening I spoke in the Lutheran church near Amanda to a good audience; sold some books and received some encouragement in the work. Wednesday, at Lancaster, I distributed tracts in all the leading business places. Rev. C. Dreyer subscribed for the *Cynosure* and gave words of encouragement. As there seemed to be no present opening for a lecture, I came on to Logan in the evening and met Rev. Mittler, pastor of the Lutheran church, who assured me of his hearty co-operation, and has since agreed to pay half the expense in securing the rink. The Free Methodist brethren had a prayer meeting that evening, and the pastor being absent, I was asked to take charge. Mr. Steadman, a hard-working mechanic who has a pleasant home, invited me to make my headquarters with him while in this section.

Yesterday and to-day have been spent among the United Brethren in the country near by. The "commission" business has stirred up these friends to double activity. I am to speak in Zion's church Thursday evening, and Friday evening in another U. B. church near by, if arrangements can be made. A Mr. Lemon belonging to this class is living a lie, by trying to break down the principles he agreed to uphold when he joined. He is a Mason and Odd-fellow. I go to Athens where I hope to arrange for meetings for Sabbath and the first of next week, returning here next Wednesday evening.

W. B. Stoddard.

CORRESPONDENCE.

LETTER TO A METHODIST PASTOR.

Rev. C. C. Edwards, Liberty, Ind.

Sir.—I read in the *Christian Advocate* of July 7th, 1886, that the corner stone of the new Methodist Episcopal church was laid on July 3rd, in the presence of a very large congregation;" that "it was an interesting day to our friends in Liberty;" that "something like three hundred were converted and brought into the church last winter;" "and this new church building is the result of that revival and the persistent and wisely directed efforts of the pastor;" and that "the ceremonies of laying the corner stone were according to the ritual of the church." But, sir, please inform one who is desirous of knowing when or where in such ceremonies could the I. O. O. F. take part and render "beautiful exercises appropriate to the occasion." An institution which disowns, and thereby dishonors Jesus Christ, rendering beautiful exercises appropriate to the occasion of laying the corner stone of a Christian church? How unthinking or stupid your reporter must have been! But perhaps he was dazzled by the tinsil and glare of those "fancy horse collars." Did they look appropriate to the occasion?

This new church building is the result of the revival last winter! Were your converts all Odd-fellows? But then we know they were not. Who ever heard of a church being built by a lodge? No churches are built by them, and yet they are allowed in this enlightened century to spread their nets for the unwary right at the threshold of our churches. How like an angel of light the evil one strives to appear! I have not yet heard that he has asked the church to assist him in such ceremonies as laying corner stones. God forbid that such should ever be! Churches built by lodges! No, indeed. They have to keep on hand a supply of altars, arks, armor coats, axes for wardens, ballot-boxes, ballot-balls, banners, beards, belts, bells, Bibles, books and stationary, bows and arrows, bundles of rods, caskets, caskets with scenes, (natural, wired and deodorized,) cherubim, Chinese gongs with drumsticks, combined jewels, curtains, costumes, door knockers, door wickets, Daughters of Rebekah regalia, emblems of wood, Ezels, furniture, funeral rosettes, flags, gavels, gavel blocks, hoodwinks, helmets, painted inns, jewels, leggins, letters I. O. O. F., lodge regalia, members' regalia, masks, marshals' sashes, wigs and beards, property chests, parade caps and collars, tunics, turbans, torches, seals, sciopticons, sciopticon screens and slides, stone Ezels, shields, swords, scenes, scene covers, sandals, spears, supporters' wands, team outfits, which cost as much as eight hundred dollars, horse-hair wigs, which are

marked at five dollars, etc., etc., too tedious to mention. So I find that their money is not for church nor for benevolent purposes, but more for their tomfoolery, as their price lists of lodge supplies and their annual reports show.

But still we find consolation. The ceremonies were according to the ritual of the church. I have read their printed prayers in ritual and annual reports,and have the first time to see "for Jesus sake." I found the parable of the good Samaratan dramatized with no mention of its author. Also that "one law shall bind all nations, tougues and kindred of the earth, and that law shall be the law of universal brotherhood." Yes, the brotherhood of Jesus Christ,but never that of secret lodges, which excludes nineteen-twentieths of the human race, and Jesus Christ himself. I earnestly ask you to seriously consider this matter of secret lodges, and for Jesus' sake come out and help to save others. Respectfully and prayerfully, Odd-fellow's wife.

VIEWS OF GOOD REPUBLICANS ON THE TEMPERANCE QUESTION.

We are in favor of prohibition because we believe it right. We are willing to be called "Radical Prohibitionists," because we believe in the principle. We believe that the sale and use of intoxicants as a beverage are evil and that continually. We believe it is not right to license, for a price, an evil; therefore, we do not believe in the so-called license law, whether price is high or low. We believe the people should be allowed to express, by their votes, whether they are or are not in favor of prohibition, and that a majority should rule on this question as on all others effecting the people. We believe it practical and possible to elect representatives to the legislature in the Republican party, who will vote for submission to the people.

We know a third or independent party cannot elect such men. We want "Prohibition" when we can get it and carry it out, but we do not want to cast our vote so as to weaken that party which can give us all we ask, sooner than we can hope for it alone. We do not want to strengthen the wrong, by dividing the right. We recognize the powers that be, and while we are ready to do anything in our power to further the cause of prohibition, we do not wish to let our zeal destroy our reason.

J. A. Bent, Jr.

[Note.—Friend B. speaks, no doubt, the wishes and feelings of thousands in the Republican party, but their sentiments have no recognition in the management of the party, and probably never will. Few who have not given some time to the investigation of the subject are at all aware of the power of the liquor interest in politics. We advise all Republicans to read the Review of the Anti-saloon Republican Convention, lately held in this city by S. W. Packard, Esq. It will be a revelation to some.—Ed. Cynosure.]

TRIBUTE TO PHILO CARPENTER.

Another grand man has *risen*. Truly grand men are indeed like angels' visits, few and far between. Indeed these are angels' visits. Usually our death record says, when such men as Philo Carpenter and John Dougall die, "Another great man has fallen." Is this the best way to express the fact? Did Stephen, Paul, Jesus, fall, save to fall asleep?

But my purpose is to pay my tribute to a man whom I met only once, that at Oberlin, Ohio, at our convention which inaugurated the American party. No man could see him and not be impressed with the grand qualities which spoke in every feature of his noble face. Beneficence, it seemed to me, was so prominent in his countenance that a mere child could read it. His majestic personality, and his commanding address impressed me. So mild, and yet so decided. How perfectly his grand record tallies with the grace and grandeur of his face. It is inspiring to think that he is risen, gone up higher, away from the conflicts and the infirmities of the world to live in eternal youth; that we shall meet him on the "Evergreen Shore" no more to part.

When men like Philo Carpenter take sides in the living issues of their day, we can safely follow their example. Like the loyal angels, they are volunteers to be marshaled on the right side—God's side. I am deeply impressed with the fact—it *is* a fact, that the movement of the N. C. A. in which Bro. Carpenter has worked so nobly embraces as grand a body of men and women as ever graced the reforms of our world. This is no delusion, and when "the books are opened," such men as C. G. Finney, Nathaniel Colver, Nathan Brown, John Dougall, and Philo Carpenter will be seen in their native grandeur.

Nathan Callender.

SENATOR WINDOM'S SPEECH.

Chicago, Oct. 7, 1886.

Dear Cynosure:—I attended for about two hours the Anti-Saloon Republican Convention in Chicago, and was far from being gratified by the evidently time-serving spirit of several of the speakers, whose aim evidently was to make prohibition a secondary question to the preservation of one of our political parties. Windom's speech recalled the subject. He seems to me to color history when he claims superior wisdom for the temporizing policy of the United Free Soil and Republican parties as against the Abolitionists, for surely that party, even with Abraham Lincoln, whom he styles the "grandest patriot modern or ancient times ever saw"—even with him there would have been no emancipation of the four millions of slaves and no citizenship conferred on the colored race in the South if it had not become a *war* necessity. What does Senator Windom mean then by advising Prohibitionists to cease agitation, except such as may be conducive to Republican ascendancy? When would prohibition come if such a policy should be pursued? Surely he does not contemplate *war*, and with it conditional prohibition, like the boasted conditional emancipation become the national necessity through the infatuation of saloonists, *a la* slave-holders.

Nay, nay; let us admit with Senator Windom that the liquor traffic is indeed "*the Moloch of the infernal regions*," and the claims of party ascendancy become of necessity quite secondary to the supreme importance of destroying the traffic. What! How dare any true man in this now happily free country suggest forbearance towards or alliance with "*the Moloch of the infernal regions!*" Such propositions are unworthy of a moment's consideration except to utterly reject them. As well may we hoist the red flag and have anarchy at once! T. H.

Bible Lesson.

STUDIES IN THE WRITINGS OF JOHN.

LESSON IV.—October 24, 1886.—Jesus Crucified.—John 19: 17-30.

GOLDEN TEXT.—It is finished.—John 19: 30.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Christ's Kingship proclaimed to the world.* vs. 17-24. It is very significant that Pilate with no other intention than to vex and annoy the hated Jews should place over his cross an inscription bearing such emphatic testimony to his kingly character. Bad men often witness to the truth unwittingly, and however unworthy the source, such witness has a peculiar value. There is also a fearful significance in Pilate's answer, "What I have written I have written." With him the die was cast, the irrevocable deed was done. Henceforth history would know him only as the crucifier of Jesus. So there will come a time to every human being when his earthly account will be sealed up forever; when what he has written on the tablet of his life will be written, never to be erased. The exact fulfillment of prophecy in even the minutest details is another point to be noticed. The casting of lots for the seamless garment, this side-act in the great tragedy, narrated by all four of the evangelists,is a most important link in the chain of Gospel evidence, for it was foretold a thousand years before. The historic Christ, the ever-living Christ of to-day, is also the prophetic Christ, and thus belongs to all the ages that have been or shall be. This minute fulfilling of prophecy carries with it another lesson. In that wonderful prayer of Christ there is no more wonderful declaration than this: "Thou (the Father) hast loved them as thou hast loved me." The most trifling event in our lives cannot pass unheeded or unnoted by divine Providence. It is as much foreknown to him as the day of our death or our birth.

2. *It is only in Christ that our human relationships are made complete.* vs. 25-27. No student of ancient history can fail to see the justice of Paul's charge against the heathen world,—"Without natural affection." Christianity alone brings the soul into its true relations not only with God but with humanity, and makes us realize that all family ties are sacred trusts to be accepted for him, and though, there may be cases when they entail trials and burdens,are not to be set aside for our own comfort or convenience. It is in our home life, among those who know us best that our Christian profession is put to the most unequivocal proof.

3. *The Finished Work.* vs. 28-30. It was a *perfect* work; nothing could be added thereto or taken therefrom. It needed no human device to make it more efficacious. A false religious system always puts some scheme of its own between man and the finished work of its Redeemer,—either human merit, or forms and ceremonies and superstitious observances. Satan cannot prevent his triumph but he can do all he can to mar it. In the errors of the Romish church which institutes other mediators and makes the way to God difficult instead of divinely plain and simple; and in the false teachings of Freemasonry which teaches another righteousness than Christ's by making salvation depend on obedience to Masonic rules and principles we see his handiwork. The most successful revival labor is that which makes the most of Christ and keeps all human instruments and means as far as possible in the background.

LIGHT FROM THE WORD.

What Scripture warns us that character always tends to fixed permanence whether for good or evil? Rev. 22:11. Can obeying any system of morality, however perfect, save the soul? Rom. 3:2.

From Peloubet's Notes.

On the way to the cross.—ver. 17 (Matt. 27:32; Mark 15:21; Luke 23:26-32). Via Dolorosa, between Castle Antonia and Calvary. About half-past eight Friday morning.

"And he bearing his cross went forth." From Pilate's palace, probably Castle Antonia. The terrible preparations were soon made,—the hammer, the nails, the cross, the very food for the soldiers who were to watch under each cross. Four soldiers would be detailed for each cross, the whole being under the command of a centurion. As always, the cross was borne to the execution by him who was to suffer on it,—perhaps his arms bound to it with cords. Ordinarily the procession was headed by the centurion or rather preceded by one who proclaimed the nature of the crime and carried a white wooden board on which it was written. *Thus* Jesus came forth bearing his cross. He was followed by two malefactors, "robbers," probably of the class, then so numerous, that covered its crimes by pretensions of political motives. These too also, would bear each his cross, and probably be attended each by four soldiers.—*Edersheim.*

As the victim of God, Jesus carries the wood for his sacrifice; as a conqueror, the arms with which he is to conquer the world; as a king, the sceptre with which he is to rule his people.—*Quesnel.*

"Into a place called the place of a skull . . . Golgotha." Golgotha is a Hebrew word, meaning a skull. From its Latin equivalent, *calvaria*, comes our English word, calvary, which occurs in the English New Testament only in Luke 23:33, where it should be translated "a skull." The place was doubtless so named because it was a small knoll in the shape of a skull. The exact site is unknown. It is far better for the purity of the Christian religion that this be so, lest such places be regarded as special means of holiness, when all true holiness is spiritual in the heart.—*P.*

"Where they crucified him." The feet of the sufferer were only a foot or two above the ground,—a fact of some weight, as showing that Jesus suffered in the midst of his persecutors, and not looking down from above their heads.—*Schaff.* Death by crucifixion seems to include all that pain and death *can* have of the horrible and ghastly,—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds,—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure gradually gangrened; the arteries, especially of the head and stomach, became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst. Such was the death to which Christ was doomed. —*Farrar.*

"And it was written in Hebrew, and Greek, and Latin." Pilate displayed the Lord's title on the cross in Latin, the language of Roman power; in Greek, the language of the world's best culture; and in Hebrew, the language of the Jew. Thus to power, to culture, and to piety was the sovereignty of Jesus declared, and it is still declared by means of such language. Power, culture, and piety, in their noblest forms, pay homage at the feet of Jesus.—*J. R. Vincent, D. D.*

"That the Scripture might be fulfilled." The Scripture referred to is quoted from Ps 22:18, Septuagint Version. In this Psalm, David doubtless had some reference to his own experience, but even if he speaks of himself, yet he was a type of Christ; and what is said of the type is more perfectly true of the antitype, and was so intended by the Holy Spirit. It would thus be a typical prophecy.—*G. W. Clark.*

Darkness over all the land.—For three hours, from twelve to three o'clock (Matt. 27:45; Mark 15:33; Luke 23:44, 45). This darkness was typical of the darkness over Jesus's feelings; of the dark hour of sin and depravity that could crucify God's beloved Son; of the darkness of sin over all the earth which was to be dispelled by the cross of Jesus, and his resurrection from the dead.

"And gave up the ghost." His spirit. This was accompanied by a loud cry uttering either the *sixth* or the *seventh word* from the cross. All the other evangelists take pains to mention that it was a loud cry. His last cry "with a loud voice" was not like that of one dying, but was the shout of triumph and victory. In the language of the early Christian hymn, it was not Death which approached Christ, but Christ Death. Christ encountered Death, not as conquered but as the Conqueror.—*Edersheim.*

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his name to the letter, but attaches his affidavit to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago National Christian Association.] Single copy 5 cents

National Christian Association.
221 W. Madison St., Chicago, Ill.

The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

District of Columbia, E. D. Bailey; Alabama, Jesse Ward; Arkansas, Charles Paget; Connecticut, Philip Bacon; Dakota, A. F. Dempsey; Florida, J. F. Galloway; Illinois, L. N. Strattor; Indiana, Israel Hess; Iowa, J. N. Norris; Kansas, H. Curtis; Maine, J. S. Rice; Massachusetts, S A. Pratt; Michigan, H. A. Day; Minnesota, E. J. Payne; Mississippi, E. Tapley; Nebraska, E. B. Graham; New York, F. W. Capwell; New Jersey, Robert Armstrong; New Hampshire, S. C. Kimball; Ohio, J. M. Scott; Pennsylvania, N. Callender; Rhode Island, A. M. Paull; Tennessee, R. N. Countee; Vermont, F. F. French; Wisconsin, M. R. Britten.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
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Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
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OTHER LOCAL CHURCHES

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Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 14, 1886.

Thirty-six years ago (Jan., 1850) a sermon on secret societies was reviewed in the Princeton *Review*, by the Elder Dr. Hodge, Professor of Systematic Theology in Princeton, which he then edited. This learned and honored man said in his review: "Let no one be deluded by the supposition that secret societies, whether Masonic, temperance, or Odd-fellows, are '*practical Christianity*,' or Christianity at all. They are in their origin pagan, in their tendency popish, and in their spirit anti-Christian." The present Princeton faculty, Drs. McCosh, Hodge, Paxton, Patton, and McCloskie, in the half century gone, have not degenerated, but regard the lodge as Dr. Hodge did fifty years ago.

Good Templars Coming.—Rev. D. C. Babcock, head and leader of the secret temperance orders in Pennsylvania, is the author of an able and excellent book, or large pamphlet on "The Philosophy of the Temperance Movement." It is replete with history and good sense. This writer, who is the most earnest advocate of the secret temperance orders we have met, on page 42 of his book, says: "These so-called secret orders, kept the movement alive during the war. * * * * *If they must decrease now*, they may console themselves with the fact that others have heard their bugle call and entered into their labors." This leader sees that these orders must "*decrease now.*" This is nearly all he says of them.

We give our readers, to-day, a sermon of rare excellence by the young pastor of the historic church where the Elder Edwards preached, whose tombstone, visited by multitudes, still entitles him The American Divine. The present pastor and author of the sermon writes in warm commendation of the Saratoga sermon on Prohibition and the Baccalaureate printed in the *Cynosure*. He says: "I believe you take the true position, both as to the liquor problem, and as to the 'progressive orthodoxy,' which is neither 'progressive,' nor 'orthodox.' I do hope the evil spirit of unbelief will not creep over the West as it has over a large part of New England." This sermon on building human society on Christ is a powerful protest against the whole family of secret "orders" which omit him and promise to send their members to heaven by "their inventions;" and, indeed, against all political parties which recognize neither God nor Christ. The sermon struck us as original, able and Scriptural; and though it mentions but few of the secret orders, as Mormonism, Socialism, etc., as Mormonism was chartered by the Legislature of Illinois as a civil despotism, after its "dispensation" as a lodge by the Grand Lodge of Illinois, the sermon of Mr. Lathe applied, would annihilate the whole secret lodge system; and it is the doctrine of the orthodox churches of New England.

THE RELIGIOUS EARTHQUAKE.

The prophet Isaiah (39: 6) makes earthquakes visitations of God. And the earthquake which convinced the centurion and "those that were with him" that Christ "was the Son of God," seems surely to have been such a visitation. So Shakespeare's

"Some say the earth was feverous and did shake,"

is but the testimony of human tradition that earth's convulsions keep pace with and chronicle man's crimes; and especially the crime of superceding God's religion by man's inventions: so, divorcing the globe from God and making one thing as right as another.

But, theories aside, there is no denying the fact of the resemblance between our natural and religious earthquakes at the present time. Our earth shudderings have come unlooked for, given no explanations, touched and glanced on all parts of the United States, producing anxiety, alarm and positive damage. So with the religious convulsion, whose latest shock was felt at Des Moines, Iowa, last week. Fourteen years ago a Mr. Geo. A. Jackson was refused ordination in Massachusetts, because he substituted certain speculations of his own for the plain words of Jesus Christ, "*These shall* go away *into everlasting punishment.*" A telegram flashed from Leavenworth, Kan., called him to that city where liquor defies law, where a second Kansas council ordained him. Rev. Henry M. Storrs, D. D., (who, nineteen years ago, wrote a large part of a tract against secret lodges, and, as chairman of a committee, voted to print it, but withheld his name from it,) being present, was understood strongly to endorse the speculations of Mr. Jackson in mitigation or modification of "eternal punishment," which, he thought, might mean "punishment in eternity." This matter ended in separating Dr. H. M. Storrs from the secretaryship of the old American Home Missionary Society.

After this (in 1875) Dr. Whiton, of Lynn, Mass., published a book entitled, "Is Eternal Punishment Endless," which was sent to theological students, not, of course, to settle their minds, for it asserted nothing; but to unsettle them. In 1876, next year, a council declined to install Rev. James F. Merriam near Springfield, Mass., for views, or no-views, similar to those of Jackson and Whiton.

A year later Rev. T. T. Munger, at North Adams, Mass., was installed by the aid and countenance of Pres. Porter, of Yale; which sold his book entitled, "Freedom of Faith;" and, soon after, Dr. Merriam, formerly president of Ripon College, was installed at Somerville, Mass., after vehemently advocating "new departure" doctrines which were pronounced by Rev. Mr. Plumb of Boston "*vague and vicious.*"

By this time the Congregational denomination was, like Charleston in the late earthquake, badly shaken up by an unseen, undefined power or force, known only by the confusion caused by it. Meantime Chicago Presbytery was *Swing*-ing in the same cradle of unbelief; and Rock River M. E. Conference was shaking off another doubting Thomas, who had drunk the Knight Templars' "cup of devils," invoking double damnation on his soul if he should reveal their secrets, and so had come to believe, with Prof. Swing, that Christ spoke falsely when he taught that there was a "*damnation of hell*" to which corrupt churchmen were exposed.

Other cities, presses, and persons, are now shuddering in these "cold," earthquake "chills." A Methodist bishop, Foster, in a late New York *Independent*, thus meets Paul's declaration, that heathen who "have sinned without law shall perish without law." He says:

"Convince me that there is a God at the head of the universe who, without fault of theirs, or any chance of escape, will damn the dead, living, and yet to live, millions of heathenism, and you make it forever impossible that *he should be worshiped by any but devils, and by them only because he becomes their chief.*"

This bold swagger, of course, imputes cruelty to God by the fallacy, "without *fault of theirs*," which the Bible does not teach.

This agnosticism, built on doubts, and defended by denials, having come into the low places "like a flood," has reached Andover Hill, which, we students used to call in our prayers, "The Hill of Zion!" And this "School of the Prophets," which has received hundreds of thousands of dollars, skimmed from the hard soil by the pious farmers of New England, to support teachers who are to tell them positively what the Bible teaches, now is teaching them a doctrine based on doubts. Dr. Lyman Abbott, perhaps the sincerest and adroitest exponent of their teachings, said last week at Des Moines, that what they insist on are only "*minor points.*" And Norman Smyth, of New Haven, said at the same meeting, "Not one of them affirmed a belief in future probation, but only *expressed a doubt concerning it.*" But the Scripture saith of plain Bible truth, "He that doubteth is damned."

Their most plausible propositions are:

1. That Christ is the Saviour of all men, and, therefore, none can be lost till they have heard and rejected him.

2. But many, nay multitudes, of heathen, and all dead infants, have never heard of him.

3. Therefore, these myriad multitudes, infants included, must have a probation and a "fair chance" after death; that is to say, our race, thousands to one, *are to be preached to, converted and saved, if at all, after they die!*

Well, what are we to think of these men?"

We are to leave their case, as we do that of the heathen, to a God, merciful as well as just. We are in the "falling away" which precedes the coming of Christ, and Satan, "the God of this world," is *blinding the minds of them that believe not.*"

The old Andover faculty, Woods, Stuart, Emerson, and, we think, Skinner, published their solemn warning against the lodge. And nineteen years ago the late faculty, Park, Phelps, and Egbert Smyth, signed a paper requesting a tract to keep Christians out of the lodges. Since that time these teachers of the churches and ministry have stood still and seen our young men stripped, sworn and swindled into these lodges, whose creed is deism, and their ritual devil-worship; and the churches whose funds have fed them, have had no warning from their lips or pens! And now God is leaving them to wrangle about a doubt! This nation is called to sackcloth, mourning and weeping and prostration, as Ezra, in like circumstances, prostrated himself in front of the temple of God.

One, with the Bible in his hand, would far prefer the chance of an average industrious heathen, such as fed and sung to Mungo Park or Ledyard, than the chance of a watchman, who "seeth the wolf coming," swearing husbands to life-long secrecy from their wives, and children from their parents, trampling on the example of Christ, who "in secret said nothing;" filling our court houses with secret oaths, and swearing multitudes of laborers to obey they know not whom, and conceal they know not what.

We have carefully scanned the list of the "new-departure" men, and they produce no revivals, nor are they found in the ranks of reform. Let the American Board, with its more than half-million a year, take ground against the liquor crime; plead in its great meetings for the laborers' dishonored Sabbath, and the sworn organized deism of the lodge, and God will restore the honor and power which they had when they represented the active Christianity of the United States.

GENERAL RILEY'S RECOLLECTIONS OF MORGAN TIMES.

General A. W. Riley, of Rochester, N. Y. (known to our readers), is now ninety-one years and seven months old; yet is agile in his motions, and capable and correct in business, as ordinary men of fifty or sixty years. He was between thirty and forty years old when Morgan was murdered, and knew most of his abductors. Thurlow Weed started the first Anti-masonic paper in Rochester, when he found that Masons of both political parties had secretly united their votes and elected a city treasurer. As they had taken Masonry into politics, Weed accepted the challenge, and opened the campaign against the lodge, which gave to the country the statesmen Seward, Chase, Stevens, Stanton, Lincoln, Charles Francis Adams, and others who administered the Federal Government during the war, and which in 1832 gave Wirt and Ellmaker, the Anti-masonic candidates, a popular vote of two hundred and twenty-eight thousand, and which would have annihilated the secret lodge system, had not the slave question come to its rescue that year, absorbed popular attention, and sheltered the lodge, and prolonged its life to work disaster in future.

General Riley went down town to the principal hotel and saw handbills put up, threatening destruction to all who should presume to assail the lodges. He read the handbill, turned and walked to the office, and said to the secretary, "I am an Anti-mason."

"Are you in earnest, General?"

"Yes," he replied.

"Very well," answered the secretary, "there will be a meeting to-morrow night.

Riley attended, and the proceedings of that meeting were spread throughout Monroe county before the next night; and the county, at the next election, gave an Anti-masonic majority of seven hundred votes.

A regiment of eight companies, commanded by General Riley, was on drill the day after the night in which Morgan was taken off. Burrage Smith was lieutenant of the crack company of the regiment, the First Rifles. The General, observing that Smith was absent and knowing that he was profoundly engaged with his company and expected drill, rode up to the Captain and said:

"Captain, where is your lieutenant?"

"Out on important business," was the reply.

Smith was then absent as one of the kidnappers of Morgan. General Riley afterward visited Smith in the jail at Canandaigua. "He was cleared by Masonic perjury; went afterward to New Orleans," said the General, "and died a miserable wretch, though he had, in Rochester, been a respectable business man."

The General's memory is perfect for events of that political earthquake period; and a perfect storehouse of facts showing the capacity of the lodge to defy and defeat government, courts and laws, and we ought, by all means, to have those facts to benefit the country after his death. A citizen of Rochester when Thurlow Weed started his paper there, personally acquainted with the kidnappers, Cheesbro, Sawyer, Whitney, etc., and with the men then prominent in public life, there is probably not another man on earth so capable of doing this great service as himself.

The discussion of the "future probation" question at the American Board meeting at Des Moines was an exciting feature of the meeting. Secretary Alden in his report, and Dr. Withrow in his sermon, condemned the "new theology," and the report of the secretary was approved by a two-thirds vote; while Prof. Egbert Smyth of Andover, one of the foremost advocates of the theory, was dropped from

the Prudential committee of the Board. A Boston dispatch says that in consequence of the action at Des Moines, prominent Congregationalists of that city have brought charges for want of fidelity against five of the professors of the Andover Theological Seminary. The matter will come up for hearing before the board of visitors two weeks hence, and from them will doubtless be appealed to the Supreme Court.

—Secretary Stoddard is this week helping the Michigan brethren in their State convention at South Locke. We look for a good report next week from Bro. Day's efforts.

—Pres. and Mrs. J. Blanchard returned Friday morning from the East in excellent health and greatly encouraged with the result of their two months' absence, both personally and for the reform. Their report has been made to Dr. Gray, chairman of the committee on the national conference, who will call a meeting of that body soon.

—The Detroit *Freemason* editor is a man of wonderful and Masonic sagacity. The leading editorial last week is entitled, "Masonry not Secret," and the first sentence reads, "Freemasonry is not a secret society." The very next editorial is on the "Essential Secrets of Masonry." The argument of this editor is that a secret society is one which is known only to its members. Will he tell us where one such ever existed?

—Instead of Bro. Hinman's usual letter reporting his progress in Tennessee, he has this week an account of the Knights of Tabor, a colored lodge which lately held its annual meeting in this city, and reports many thousands in its membership. A letter from Bro. Hinman too late for this number writes hopefully. He spoke twice in Memphis last week.

—Mrs. Mary E. Warren, "Past Grand Worthy Vice Templar" of the Good Templar order of Wisconsin, writes, returning a single copy of the *Cynosure*, that she has no use for such a paper, after reading Captain Wood's powerful indictment of Good Templar management in California. Does Mrs. Warren wish mankind to believe that she is in favor of knavery and fraud and hypocrisy?

STATE MEETINGS.

Thus far our State meetings this fall have been of deep local interest, but not largely attended from distant points. I do not attribute this state of things to a want of sympathy on the part of friends, but fear there are many who do not appreciate the importance of these annual gatherings. "Close times" for money has doubtless much to do with this question, but it is nevertheless a general truth that "Where there's a will there's a way," and if our friends made efforts commensurate with the interests at stake there would be a better representation and more effective work done.

There are a few persons in each State whom no ordinary obstacle prevents from attending. It would be a strange event for a State convention to occur in Michigan without pastors Day, Ross, Richards, and Bros. Foote, Clark, Torance and Pool being present, and not to meet Elders Ames, Warner, Collins, Wardner, and Dea. Britten, Bros. Wood and Orvis, would be an unlooked-for disappointment in Wisconsin, but where are the "ONE HUNDRED AND ONE" others equally concerned? Have the few faithful ones greater responsibilities or more at stake than their brethren? I think not. Corruption in the church and injustice in the government blasts the hopes and wrecks the fortunes of the concerned and indifferent alike. If but one in ten of those really opposed to the secret lodge system in any State would turn out, the church or hall could not be found that would accommodate the hundredth part of them; and yet it has occurred, and may again, that an ordinary hall or country church will be ample with room to spare. As goes the annual meeting, so very largely goes the State work during the year. If friends want the enemy to triumph and the anti-lodge work to stop and the seed already sown to perish, let them stay away from these meetings and restrain their prayers and withhold their support. There is no surer way to kill a cause than to neglect it and leave it to starve. Death may be slow but it will be *sure*. If they desire to see the work prosper, the seed sown ripen into a full harvest, the enemy rebuked and shorn of his strength, then let friends come up to these annual gatherings, filled with the Holy Spirit, and make them reunions of Christian workers. Come to pray, to kindle afresh the enthusiasm begotten by contact with kindred spirits, to plan for a year's campaign of steady, well-directed effort, and to start out with a consecrated zeal that scorns opposition and surmounts difficulties, as a living faith grasps and holds the anchor amid the storms and wrecks of life. J. P. Stoddard.

[*Continued from 4th page.*]

those who are initiated. The covenants are immoral. No one has a right to swear that he will obey laws and covenants of which he has no present knowledge. He has no right to obey *all signs* that may be *given him*. These laws, covenants and signs may involve disobedience to God and no obligation can be innocently taken until it is *known* to be in harmony with divine law. The promise to keep any part of the obligation *whenever* it is *made known* is a surrender of the rights of conscience and a servile bondage to wicked men. The promise not to violate the virtue of certain women is an implied admission of the right to corrupt others. It is a most shameful and profane oath.

The allusion to Transfiguration and the farcical pretense of going to Mount Tabor, are both silly and wicked. The penalties are shocking, immoral and blasphemous. No one has a right to execute such penalties nor has any one a right to consent to their execution under *any circumstances*. To ask God to be a witness to such oaths, and to aid in their execution, is to insult him and to wrong all of his children. May he in his infinite mercy help those ensnared in this trap of the devil to repent and find mercy. H. H. Hinman.

LITERATURE.

Parturition without Pain; A Code of Directions for escaping from the Primal Curse. Edited by M. L. Holbrook, M. D. Pp. 159. Price $1. M. L. Holbrook, New York.

In spite of the questionable sub-title of this book and the more questionable quotation of Rev. 21: 4, on the title page, it deals with one of the very practical questions of human life, a question of unconscious interest to every one born into the world. Doubtless the dread of pain, coupled with the more dread uncertainty of death, has restrained many women from exercising the holiest function of her physical being, and tempted more to the crime of fœticide. The information given, therefore, by such a work as this is of greatest value. The ten chapters show that painless parturition may be secured by attention to the following points: Moderate healthful exercise, with avoidance of fatigue; a quiet and patient mental condition; agreeable occupation; judicious bathing; fruit diet, and kindness and indulgent treatment by friends. A considerable appendix, full of practical hints and advice, occupies a large part of the book (62 pages), and adds to its popular value.

Voters who wish to be well informed on the leading political issues should get a copy of the "Review of the Anti-Saloon Republican Convention," by S. W. Packard, a Chicago lawyer, who is identified with Christian reform work, and especially with prohibition.

The *English Illustrated Magazine* for October has well illustrated articles on Cambridge and its celebrated University, "Some less known Towns of Southern Gaul," and "The Spectator's return to Town," which is noticeable for its character drawings of some of the lighter numbers of the *Spectator*.

In the October number of *The Old Testament Student* of Morgan Park, Ill., a new contributor, Rev. Dr. Edkins, of Pekin, furnishes a paper on "Primeval Chinese Legends." "New Testament Judaism and its Genesis" by Dr. Schodde and "The Kingdom of God in the Old Testament" by Prof. F. B. Denio, are sure to attract attention. The Notes on the Sunday-school Lessons from the Old Testament point of view are very suggestive. The publishers will send a sample copy free on application.

Freemasonry in China.—It has been known for a long time to travelers in China, says a writer in the *Inter Ocean*, that there are in that wonderful country, secret societies whose emblems and characters nearly approximate to those of Freemasonry. H. A. Giles, in a recently-published work entitled "Freemasonry in China," quotes several statements of the Chinese ancient bodies which have a Masonic character about them. In London, (at No. 33 Golden Square) is a figure of Confucius wearing a "square" and an apron, and a very fine worked square of "Jude" which must be very old indeed. There is a secret society in China called the "Triad," which, being suspected of antagonism to the reigning dynasty, and as favoring the Wing dynasty, has been suppressed. It has always been supposed that this is akin to Freemasonry. Its catechism, emblems, and teachings are strongly suggestive of universal craft Masonry, and the gradual development of Chinese literature by this and other civilized countries will, we expect, prove clearly that the craft is as is claimed for it, "ancient" in the widest sense of the word. Mr. Giles is Master of Ionic Lodge, No. 1,781, of Amoy, China, under the jurisdiction of Great Britain.

WASHINGTON LETTER.

At last the public mind is relieved of the responsibility of deciding whether or not Secretary Manning will resume his duties. After every one has been pondering and discussing the question for six months, and re-enumerating the reasons why each course should be pursued, Mr. Manning, it is reported, has finally settled the matter by quietly saying that he will return to Washington and to his office in a few days. In physical appearance he seems to be in as good health as he was when he undertook the management of the Treasury Department; and his slight limp is the only sign of his recent illness. Still, as it is feared that the resumption of his duties may bring on another attack (and a second would probably prove fatal,) he will begin his work very gradually, and incur no risks. At first he will confine himself merely to a general supervision of the department. He will attend Cabinet meetings to give the Administration the benefit of his advice, and will leave the burdensome responsibilities of the office to his assistants. At best, it is only a trial, but it is believed that he will remain in the Cabinet until Congress meets, even if he does not stay longer.

The White House is again without a lady at its head. Mrs. Cleveland has been in Buffalo for several days, and will return during the week. The President consoles himself in his loneliness by working hard. He is very busy now, investigating the cases of Federal office holders who have disobeyed the order, directing them not to take any part in political meetings. There have been not a few violations of this rule, and the President, in speaking on the subject, expresses himself with great indignation.

Washington has improved very much during the summer. A force of workmen have been occupied putting the Capitol building and grounds in order ever since Congress adjourned. New trees and shrubs have been planted, and new walks have been laid in the beautiful parks, the American "Champs d' Elysees," that surround the building. The latter has been painted within and without, and now, fresh and beautified, it is almost ready for the reception of our law makers. The smooth green terraces, which formerly surrounded it on three sides, are given place to superb marble porticos, which will add greatly to the imposing effect; and the proposed grand staircase on the west front will be another great improvement. The Capitol, in fact, is turned the wrong way. It was built facing the east, but when Pensylvania Avenue was stretched out in a northwesterly direction, and the Executive Mansion built at its other end, all the elegant and fashionable homes at once sprung up in that section of the city, towards which the Capitol had ignominiously turned its back. It is intended to improve this condition of affairs by making a majestic staircase and entrance on the west side.

The improvements in other parts of Washington are equally apparent. About one-third of the work on the Potomac Flats has been finished. The Navy Yard is being rapidly transformed into an ordnance foundry. The stairs in the Washington Monument are now completed, so that any one who has enough time, courage, and strength, is at liberty to climb it. It takes about an hour to make the ascent. During the month of September, about three thousand people made the attempt, but not all succeeded in reaching the top. The elevator will be run when Congress makes an appropriation for it.

Secretary Lamar, who has heretofore occupied a flat, has now leased a house on one of the quiet streets of the city. It is a modern, unpretentious looking building, directly across the way from the Japanese legation. This is not the first time the house has been used by a Cabinet officer, as it was here that Secretary of the Treasury, Folger, lived several years ago. The gossips see in this transaction of the Secretery's a further proof of their prophecy that another lady will shortly be added to the Cabinet circle. It is not probable, however that the event will occur very soon.

Mr. Benedict, the new head of the Government Printing Office, when a member of the New York legislature was understood to be hostile to the labor unions and their projects. In the Government establishment he finds that the printers' union has a firm grip, and submits to them by appointing a well known labor agitator to an important position in the establishment. This is understood to indicate his position toward this labor lodge which controls the Government printing and forces the payment from the public funds of a higher rate than is paid elsewhere. Thus is the dark and secret power of the lodge occasionally revealed in its control of affairs at the Capital. *

The Home.

ON THE HIGHTS.

I stand alone upon the hights of years,
As stood on Sinai's peak of old
The prophet, while as if unrolled
Like pictured scroll the vale appears.

Yet, as stood Moses in that awful gloom
Whence shone Thy word as living fire,
While all his rapt soul did aspire
To Thee, above the darkness of the tomb.

So I—though gazing backward tearfully,
Beholding life's sweet visions fade,
While swiftly falls the gathering shade
Of Age—fear not, since face to face with Thee

My God! who seemest on these hights of years
Nearer than in life's sunny vales;
Whose strength my weakness never fails
To lift from out the dust of mortal fears.

Alone! 'Tis well; for thus this heart of mine
Shall, like the prophets' table, lie
Bared to the light; that only Thy
Dear name be graven there, the love divine.

—*Harper's Magazine.*

HOLINESS BY FAITH THE SPECIFIC DISCIPLINE OF THE PREACHER.

While the nature of truth and the moral constitution of man remain as they are, holiness only, holiness by faith can be relied upon as the effective discipline of the successful preacher; without this the minister must be considered as without the specific discipline of his profession. Let ministers be rationally, self-forgetfully enthusiastic in the work of salvation; let love to it be, as with Paul and Whitefield, the domineering principle; night and day let the burden of souls rest on them, while they rest calmly upon Christ and he inspires them, then it is absolutely certain that their ministry would be a perpetual ingathering of souls into the kingdom of Christ.

So far as man's agency is concerned, it is this engrossing earnestness, more than any or all things else, that insures success in the ministry; for it implies, nay, it may be almost said to render certain the co-operating energy of the Holy Ghost. This very earnestness is first the work of that Holy Spirit upon the preacher's soul; and then it becomes the telegraphic battery for generating the divine electricity that is to run along upon the wires of communication with other minds, and to be continually charging them with truth, thrilling with conviction and self-abhorrence; exciting to repentance, faith, love, joy, activity in doing good, and, best of all, insulating them from the world, and making them, while in it, to live above it.

Our need then as ministers is, to become more powerful and perfect dissolving batteries, not fitfully getting out of order like an imperfect telegraph, just at the time when heaven's messages are to be transmitted along, and the most powerful impressions are to be made on waiting minds. But our souls must be always immersed and evolving heaven's own galvanism; at once responsive to every breath of the Spirit, every case of Providence, every intimation of duty, every exigency and voice of the times; and thus affording a fair vehicle for the messages of God to pass on to men. We want more constant immersion of mind in heavenly pursuits and exercises. We want a more self-forgetting engagedness in the angelic work of winning souls to Christ, both in the pulpit and out.—*Rev. Henry T. Cheever, in Correspondencies of Faith.*

SMOOTH THINGS.

From all those who are comfortable in their present positions, and whose consciences are not responsive to the voice of God; from all those who are in love with wrong and the advantage which it brings, or who are indifferent or unfriendly to the right, and to the crosses and burdens which it imposes, there comes again the ancient cry, "Prophesy *not* unto us *right* things; speak unto us *smooth* things, prophesy deceits." Isa. 30: 10.

But however frequently and importunately this request is urged upon the servants of God, they have ever been obliged to disregard it. There has come a mandate like that which came to Jonah of old, "Preach the preaching that *I bid thee.*" They have been commanded to "diminish not a word;" to speak "not as pleasing men, but God, which trieth the hearts;" and their words must be uttered whether men will hear, or whether they will forbear. Smooth things are not always true things, and true things are frequently far from being smooth. The denunciations of wrong, the rebukes of iniquity, the warnings against evil, the threatenings with which God confronts wickedness, are not "smooth things." The world will love its own, and will pay the expense of proclaiming all the smooth things that it desires to have told; but when the Almighty calls and commissions men, and lays upon them the burden of his word and of his work, and bids them speak to the people and rebuke them for sin, or warn of approaching danger, though their message is a divine one, yet they carry unwelcome tidings; they proclaim rejected and disregarded truths; they speak words which grate harshly on the ears of lovers of pleasure and of sin; and it is because their message is unwelcome that they are so solemnly charged to declare it with fidelity. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak *my word faithfully.*" Jer. 23: 28.

There are giant wrongs which seem to defy correction; there are concealed iniquities which should be exposed and hunted from their hiding-places; there are respectable villains who are unrebuked, and white-washed criminals who walk the land unpunished and unimpeached; and while easy-going and quiet-loving men may say, "Prophesy to us smooth things," the voice of God rings like a clarion in our ears, saying, "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions." Isa. 58: 1.

Let the servant of Christ make up his mind once for all, that he bears an unwelcome message, that he is, like the servants of God who have preceded him, a troubler of easy consciences, a disturber of those who seek peace without regard to purity or right, and that a world that hated the Master, will never love the servant whom he sends. Let him settle the matter once for all, that he can never be a friend of the world without being the enemy of God; that if he pleases men he is not the servant of Christ; and that if he would "prophesy smooth things," he may as well resign his commission in the Lord's army, and enter the service of the world at once.—*H. L. Hastings.*

LUTHER ON PREACHING.

For moving eloquence in the pulpit no one excelled Luther. He not only knew how to preach, but he could tell the secret to others. One defect, he observes, may eclipse numerous gifts in a preacher. "Dr. Justus Jonas has all the good virtues and qualities a man may have; yet merely because he hums and spits, the people cannot bear that good and honest man." Let a preacher stick to his text and not ramble: "A preacher that will speak everything that comes in his mind is like a maid that goes to market, and, meeting another maid, makes a stand, and they hold a goose market." He despised the hunger for applause. "Ambition is the rankest poison to the church, when it possesses preachers." "Cursed are all preachers that in the church aim at high and loud things, and neglecting the saving health of the poor unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons. When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children and servants, of whom are more than two thousand. I preach to these, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may begone." "An upright, godly and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles and plays with it." "When they come to me, to Melancthon, to Dr. Pommer, etc., let them show their cunning, how learned they be: they shall be well put to their trumps. But to sprinkle out Hebrew, Greek and Latin in their public sermons savors merely of show."—*Prof. Geo. P. Fisher.*

ENTIRE CONSECRATION.

As the earth is but a point compared with the heaven, so are earthly troubles compared with heavenly joys.

Certain Moravian missionaries, in the old times of slavery, went to one of the West India Islands to preach, and found they could not be permitted to teach there unless they themselves became slaves; and they did so—they sold themselves into bondage, never to return, that they might save slaves' souls. We have heard of another pair of holy men who actually submitted to be confined in a lazar-house, that they might save the souls of lepers, knowing as they did that they would never be permitted to come out again; they went there to take the leprosy, and die, if by so doing they might save souls. I have read of one, Thome de Jesu, who went to Barbary amongst the Christian captives, and there lived and died in banishment and bondage, that he might cheer his brethren and preach Jesus to them.—*Spurgeon.*

"FAITHFUL."

It was a dreary day in late winter. There were wearisome gray clouds overhead, and dull brown, half-melted ridges of snow and ice under foot. In the great iron foundry at M—the men strode to and fro before their forges, bared their swarthy arms to the work, thrust huge glowing bars of metal into the panting fires, and swung their ponderous hammers—clang! clang! clang! The noise of the blows and of the ponderous machinery was so great that talking was impossible. A hoarse direction shouted now and then by the overseer, with gestures of the hand that the workers understood, was all.

At an anvil a little removed from the central uproar stood a solitary man, fashioning a piece of iron into a shape not unlike that of the rubber bands sold by stationers for small parcels; only it was over a foot long, and almost as thick as your wrist. The iron was held tight by a pair of tongs, and was glowing red, the sparks flying in a constant shower as the skillful blows fell, swiftly and surely. The workman himself was a quiet looking man, with tightly set lips; almost sullen, you would have said.

"Well, well," he muttered to himself, turning the hot iron, and commencing upon the other side, "it's the same old story. Pound, pound, from morning till night—no rest, no change, no hope. I'm of no importance in the world—it makes no difference whether I live or die—ah!"—

He stopped suddenly, and bent closely over the article he was shaping. You and I would have noticed nothing particular, but this man was evidently puzzled. He struck the iron two or three sharp blows, listening intently to the sound it gave back. Then he frowned, and poised it a moment on the end of his tongs.

The other men were accustomed to laugh at him because he was so particular about his workmanship in little things. Two or three of them glanced at him now, as he stood that instant, undecided.

"Let it go, John," called one of them over his shoulder. "One out of a thousand won't make any difference."

But John had decided. "It's a flaw," he said. "I won't risk it." And, flinging away the iron loop on a heap of refuse metal, he patiently began his work over again, this time completing it, as he had hundreds of others, successfully.

. . . . . .

Three years passed away. It was winter again, and the northeast wind, roaring through the sky from the far off forests of Labrador, rolling huge, foaming waves from mid-ocean against the rocky coasts of New England, unroofing houses, uprooting trees, sweeping over lonely lakes; and, joining its cry with the howl of the wolf and the cracking of ice-floes, turned the night into a tumult of darkness and doleful uproar dreadful to hear. On the western tracks of the A. M. & S. railroad, the late express was running at full speed. It had been delayed by the high wind, and the engineer was making up time. Twenty, thirty, thirty-five miles an hour, into the black night, with only a glow from the headlight on the steel rails, a few hundred feet in advance of the locomotive, as it plunged forward faster than ever. The fireman plied his furnace with coal, shovelful after shovelful. Now a few lights, dotting the darkness, from comfortable firesides in some small country village. The engine slacks its pace slightly, shrieks at the station master with his waving lantern, and dashes on at *thirty-eight* miles an hour. The engineer, with one hand on the polished bar before him, glances alternately at the steam-gauge and the track ahead. The wind is blowing more fiercely than ever, but he knows nothing of that; he thinks only of the hot, bounding, roaring creature on whose back he rides on into the night at *forty* miles an hour.

The passengers in the train are most of them asleep. There is a baggage and a mail car, in which a few men are at work; but in the Pullman cars behind are over a hundred souls, trustfully awaiting the end of their journey. There are fathers hurrying home to their children; boys and girls with heads upon the rocking pillow, dreaming of fir-trees and lights and bright gifts, for it is just after Christmas.

One of the passengers has a little girl nestling close beside him; her mother left them for Christ's country last week, and now she alone is left to him. As the rails rattle beneath the flying wheels of the train the man becomes uneasy and holds the little girl more tightly. Then he takes out his watch and calculates the speed.

"I wonder"—he says slowly, "I wonder"—

Crash—h—h!

Darkness, wild cries, the car dashing furiously over timbers and wreck of rail and platform like a ship upon the rocks; screams, prayers, groans; a terrible sideways lurch and a prolonged creaking of strained iron and wood, above the shrill cries of men, women and children. Then dead, awful stillness.

One by one, the terrified, half-dressed, trembling passengers make their way over the slanting floor of the car, and out through broken doors and windows into the cold night air.

As lights began to flash upon the scene, the bravest hid their faces and turned pale. In the valley, far below, as if they were looking down from a lofty church belfrey, lay the monster of steam and iron which a few moments before was bounding homeward with them in apparent safety and with sure speed. Beside it were heaped the ruins of the mail car. And on the verge of the embankment, leaning dizzily over those awful depths, rested the forward Pullman. What held it back?

The locomotive left the rails and plunged over the embankment, seventy-five feet down to the bottom, turning completely over in its course and dragging the mail car after it. Only one man was killed, though the train was crowded; the forward Pullman would have gone over, after the mail car, *had it not been held back by the link which coupled it to the next car.*

So the report flew over the wires the next morning, and so you can read it in the newspapers, if you like.

And what of the obscure iron-worker who would not let that iron link pass his hands until it was perfect—a true and honest piece of work? No one knows his name. He will never know in this world how that faithful half-hour saved sixscore human lives. But there is One who knows, and who does not forget the humblest, every-day duty-doing of His children. He who said, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!"—*Congregationalist.*

OCTOBER SONG.

When the fields are ripe and yellow,
When the leaves are shrunk and sere,
If thy thoughts are mild and mellow,
Sing, and praise the fading year.
If thy heart is full of groaning,
If thine eyes are near to weep,
Vex not Nature with thy moaning,
When she folds herself to sleep.

All things have their times and seasons,
Nought that lives from change is free;
God is wise: and for good reasons
Birth and growth and death must be.
All things find their fitting places,
High and low, and great and small,
Kings and peoples, creeds and races,
In the wonder of the All.

Breezy hills and blastful mountains,
Chirp of birds, and thunder's roll,
Tinkling rills and gushing fountains,
Powers that spurn weak man's control.
Cradle song and chariot's rattle,
Mighty thoughts that stir the soul,
Throng of business, roar of battle,
All make music in the whole.

Art thou young,—be bold and daring,
Flap thy wing and spur thy pace,
Fruitful labor never sparing,
Where a spade may find a place.
Art thou old—in quiet corner
Live from fretful labor free,
Wise with faithful hand to garner
Life's rich fruitage stored for thee.

And when death comes, ugly spectre,
Spare thy hand the fruitless blow;
Bow thy head: the great Director
Wisely willing willed it so.
Death must be: and in the keeping
Of harsh frost all life must lie,
Till God shall please to rouse from sleeping
All from God that may not die!

—*Blackwood's Magazine.*

TEMPERANCE.

THE MODERN SALOON.

[From D. R. Locke (Nasby) on "Prohibition" in North American Review for October.]

It is probable that if the liquor interest had confined itself to the old-fashioned ways of dealing in stimulants, there never would have been any demand for prohibition. In the old days, the spirit or beer shop was established in compliance with an existing demand. Everybody drank, more or less, and so the landlord established his place, and sold to those who came to it of their own will.....

The thirty-years-ago sellers of stimulants never made efforts to extend their business; they merely sold to those who came for drink, and who conducted themselves with as much decency as liquor permits, while boozing. Had this continued there never would have been a movement for prohibition that would have had the strength of a straw.

But the nature of the business has changed entirely within thirty years. The introduction of lager beer opened a field for money-making so illimitable as to stimulate the cupidity of the more eager seekers after money.....

The new drink which the German brewers introduced made rapid progress in public favor. The temperance advocates of that day looked upon it without hostility, for they preferred that men should drink the mild lager rather than the more fiery whisky or rum. Therefore its use was rather encouraged than discouraged.

The brewers saw in this their opportunity. They built great breweries, some of them with a capacity going a long way up into the hundreds of thousands of barrels per annum, which was not to be wondered at, as the profit on each barrel was from $1.50 to $2.

Then came the very important question, how was this great volume of beer to be sold? These acute men were not long in solving that problem. They took their good hard dollars and established everywhere what is now known as the "beer saloon." They found them conscienceless creatures, with neither morals nor decency, who never had money enough to pay for a meal of victuals, hang-dog fellows with long mustaches, and trousers chewed off at the heels, with dirty neckties to hide still more dirty shirts, paper-collar twice turned abominations, who would be thieves but for the lack of courage, the fellows who crawl between heaven and earth, living, the good Lord who permits them only knows how. They took this class of persons and rented for them each a room or two, and put in a counter, some round pine tables and cheap chairs; they supplemented a cheap pool-table and a few packs of cards, and put in behind the bar a keg of beer, a few bottles of whisky, and some glasses, and set them to work, perfectly equipped devil's missionaries.

How could they afford to trust this property with such men? Nothing could be more safe. They did not sell it—it remained their property, all there was of it. The keeper was compelled to sign an agreement to sell so many kegs of beer a day, as the condition of enjoying the use of the place. Of course, the beer had to be paid for on delivery, so all the capital required was the price of one small keg, which amounted to from $2 to $2.50. In most cases the poor wretch did not have this trifling amount, and the brewer was forced to give him the first keg on credit. But as there are one hundred glasses of beer in a quarter barrel, and as each glass brings five cents, the debt was always a safe one.

Now comes the point. This poor devil, this tool of the brewer, has to sell so much beer a day to keep his place. He has to pay the rent of the "saloon," for the brewer either owns it or is responsible for it, and also he must pay for so much beer per diem.

This new system changed the entire nature of the business. The retailer is no longer the quiet man engaged in a half disreputable business (for, in its best estate, liquor selling has never been counted a respectable trade), but he is a missionary for the diffusion of alcohol, and an urgent, indefatigable fastener of the alcoholic appetite upon just as many as he can get his unclean hands upon. He goes out in search of customers, and by his efforts liquor is no longer a passive nuisance, but an active, aggressive evil.

How does he do it? He has a thousand ways. He makes his rooms as pleasant as possible; he takes the daily newspapers, which are free to his customers; he hangs cheap but attractive pictures upon his walls—always of a demoralizing nature, for his business is to demoralize; he provides games of chance and skill for his customers, the stake being always beer; he invites workingmen to sit in his place, where there is a warm stove in the winter, and artificially cooled air in the summer; he spreads a cheap lunch which is free to all comers, the viands being invariably thirst-provoking, and all this sort of thing.

Now the workingman who comes into this place may have before, on occasion, taken a glass of beer, when he happened to be in the way of it, but he had no especial appetite for it, and no regular craving. Before the opening of this place in his neighborhood, he went to his home sober, and spent his evenings with his family, as a decent workingman should, and there was always bread and meat in his larder, and his wife and children were decently and comfortably clad. For the purpose of meeting his mates and discussing the current topics of the day, and for the unhealthy pleasure of playing games, he becomes very quickly habituated to frequenting the saloon, and, of course, takes his glass of beer. He must do this, for he is too proud to enjoy the facilities of the place without making some return. Sociability being the chief attraction, he is invited to drink by the other frequenters, his sense of liberality compels him to reciprocate, and so he, who dropped in for one glass, goes out with a dozen under his belt, comfortably drunk. He didn't mean to, but custom, the custom of the place, most artfully devised, forced him into it. He goes home drunk every night, after a month or two of it.

The effect of the alcohol poison is not well enough understood. No man can touch it without fastening upon himself a craving for more. This is a physiological law which is fixed and certain. The man who comes to stopping at a place of this kind every night and taking one glass, within a week finds a half-dozen necessary. And the seller helps him along the downward road as rapidly as possible. There is always upon the counter a plate of picked codfish, or red herrings cut into proper lengths, or pretzels covered with salt, all thirst-provokers, and they actually put salt into the beer, that the desire for the pleasant liquor may be increased. Beer becomes a necessity to him before he is aware of it, and his fate is fixed. The seller can count upon so much a day from him as certainly as though he had it in his till.

And this is not all, by any means. Lager-beer originally contained only three or four per cent. of alcohol, but it now contains ten and twelve per cent. The original beer did not make drunkards fast enough. It took too long a time to fix the habit so as to make the victim profitable. Hence they threw in glucose to make more alcohol, and all sorts of cheap drugs of the maddening kind, that the drinker might be bound hand and foot, and put into their possession in an absolutely helpless condition as soon as possible. It was not enough to make a beer-drinker of him—to get the largest profit it became necessary to *make a drunkard of him.* It resulted as anticipated. The beer-drunkard is the worst drunkard in the world, and his chains are the heaviest and strongest.

A more infernal infernalism was never devised, and if it does not call for some sort of law nothing does.

But it does not stop here. Men are not the only victims. There are boys in the neighborhood, strippings from thirteen to sixteen. The agent of the brewers arranges his trap for them. They have no money, so he gives them credit. He has a room for them secure from observation, in which they may play cards, or pool, or other forms of billiards; all for beer, of course.

When the account swells to a sufficient amount he demands payment. The alarmed boy cannot pay. He frightens him with threats of appealing to his parents, and, when the boy is sufficiently ground down, he suggests that his mother has linen, his elder brother a revolver, his father books, and his sister jewelry, and he gives him the name of a pawnbroker who will advance him all the money he wants on articles of this kind. The frightened boy jumps at this easy escape, goods are missed from the house, servant girls are discharged for theft, and the thing goes on until the boy becomes a confirmed thief, and so bold in his operations that discovery is made.

Whether he finally gets to the House of Correction or not, he is a beer-sodden wreck before he is eighteen, and is the bond-slave of the drink-fiend forever.

The vast brewing establishments of Milwaukee, Cincinnati, Toledo and Rochester have millions invested in this business, and their success in the introduction of their beer may be measured by their wealth. They are the richest corporations in the country, and no instances are known where, with fair business management, they have not amassed enormous fortunes.

They keep energetic men traveling all the time establishing saloons. In the city of Toledo, with 90,000 population, they have 800, and the number is constantly and rapidly increasing. A corporation cannot break ground in the suburbs for a factory, that the brewer's agent is not there to purchase a lot upon which to erect a saloon, and, the moment an addition to the city is platted, a saloon is the first building that goes up. They know every workingman, and the wages he gets, and they demand their share of it, and generally get it.

Did they confine their operation to the cities, it would not be so bad, but they do not. They have invaded the country, and there is scarcely a hamlet or cross-roads in which they are not represented. With millions of capital, with an energy that is wonderful, with all the zeal that cupidity inspires and feeds, they are everywhere. There is not a

family that they do not threaten, nor one that is outside their influence.

It is this aggressive feature of the trade which has awakened a demand for the interposition of the law to prohibit, instead of restraining. Heavy taxation of the traffic has no effect, for the profits of the business are so great that no taxation has ever been reached that they could not laugh at. The profit on beer is enormous, and they have a safeguard against taxation in this, that they make their own prices and they have possession of their customers. Should a tax upon beer be made so great that the seller should be compelled to double the price, it would make no difference in sales to his regular customers. They must and will have it.

"Back and side go bare, go bare,
And hand and foot go cold,
But belly, God send thee good ale enough,
Whether it be new or old."

This is as true as it was in the days when the song was written.

The wide-spread misery caused by this wholesale poisoning of the masses, the poverty, degradation, ignorance, crime and disease it entails, the increased taxation it has caused, have alarmed the general public, and made some action against it absolutely necessary. In five States, Maine, Iowa, Kansas, Minnesota, and Georgia, prohibition is an accomplished fact, and the sentiment in favor of it is rapidly spreading.

There is no doubt in the mind of anybody that, could the trade in alcoholic stimulants be wiped out entirely, the world would be better for it. No one doubts this, and no one questions it. The liquor seller himself admits it, when what sense of decency is left in him prompts him to remove his own children as far from the business which he follows as possible.

The business is, in and of itself, an organized hunt after weak men and children. If a druggist should entice boys into his store and feed them with opium, that, after the habit was fixed, he might make money by selling them the drug, there would be no question as to what the community would do with him. If there should be found no law upon the statute books to meet his case, one would be made immediately. There would be no talk of "personal liberty" in such a case. Wherein is the difference? The beer-shop keeper makes it his business to entice boys and weak men into his place and lures them on to an appetite more destructive than opium.

Religious News.

—The *Interior* says that "of the eighteen or twenty members of the Chinese Young Men's Christian Association connected with the Chinese Mission of the Third Presbyterian church, Chicago, nine are already engaged in studies preparatory to missionary work among their countrymen, and more are to follow."

—Rev. Albert Ethridge, for some time pastor of the Independent church, Streator, has been commissioned by the Illinois Home Missionary Society as State Evangelist. He began his labors Oct. 1st, with the church in Rantoul, of which J. L. Fonda is pastor.

—The Congregational church in Fresno, California, where there is an Armenian colony from Turkey, has just enjoyed a good work of grace, in which those foreigners participated, and quite a number of them as well as others will join the church. Some forty Armenians were already members. There is also a considerable United Presbyterian colony near Fresno.

—The receipts of the American Board for the year now closed are, from donations, $384,247, as against $387,013 the preceding year; from legacies, $107,190, as against $121,478, being a total of $491,438 this year, $508,491 last year. It will be seen that of this $17,000 falling off, $14,000 is in the legacies, always an uncertain quantity. There is to be placed against the remaining $3,000, the fact that the donations of last year were swelled at the last moment by an extraordinary gift from Dr. Cheever of $19,000. From all of which it appears the regular gifts from the churches are an increase on those of the preceding year. The following is a summary of the work of the Board for the past year, as given by Secretary Clark at Des Moines: "The Gospel has been preached by missionaries and native preachers in nine hundred different cities, towns and villages in various parts of the globe; the number of churches has increased from 303 to 310, to which 3,481 members were reported as added on confession of faith—a larger number than in any previous year since the great ingathering at the Sandwich Islands; from 4,000 to 5,000 youth are gathered into high schools, seminaries and training classes, besides 32,000 children in 856 common schools, and more than 15,000,000 pages of educational and religious literature have been put into circulation in twenty-six different languages."

—There are thirty-two Presbyterian Sunday-schools in the United States having more than 1,000 scholars each. The largest one is at Throop Avenue church, Brooklyn, N. Y., with a membership of 2,777.

—The last report of the International Committee of the Young Men's Christian Association makes the startling assertion that 75 per cent of the young men of this country are never seen inside of any church; that only 15 per cent of them can be called regular church goers, and that but 5 per cent are communicants.

—At Mr. Moody's school in Northfield, there are between 300 and 400 young men now preparing for missionary work, many of whom will be stationed in Chicago to carry on this enterprise of evangelization.—*Christian at Work.*

—In October Mr. Moody will return to Chicago, and devote three months to establishing permanent missions throughout the city on the plan of the McAll Mission in Paris. In these missions services are to be held every evening, and will be made self-supporting if possible.

—The Central Association of Free Baptists of New York has adopted, unanimously, resolutions favoring union between the Free Baptists and the Christians of New York, Pennsylvania and New Jersey. The New York State Association will act upon the resolutions this week.

—The East Pennsylvania Evangelical Lutheran Synod, in session at Reading, the other day, resolved not to receive nor retain hereafter as beneficiary any young man who indulges in the use of tobacco in any form. The Synod educates a number of young men yearly for the ministry at the Pennsylvania College, at Gettysburg.

—The Wesleyans of Great Britain spend $100,000 yearly in building chapels in London, and the attendance upon Methodist worship has increased by 56 per cent in twenty years.

—According to the estimate of the Dean of Westminster, one-fifth of the whole population of England and Wales are in Sunday-schools; that is there are 600,000 teachers and 5,200,000 scholars.

—The Provincial Synod of the Church of England in Canada, after fully discussing the educational question, decided that members of the Synod should do everything in their power to influence the Legistures of the various Provinces to authorize the reading of the Scriptures in the public schools.

—Mr. Henry Varley, the evangelist, and Mr. Joseph Huntington (brother of the late Bishop Huntington, who was killed in October last while prosecuting mission work in Central Africa) have sailed from England for Cape Town, with a view of conducting a special mission there for a few months.

—At the General Conference of the Canada Methodist church just held at Toronto, it was recommended that the Conference ordain that non-alcoholic wine be used in the sacrament of the Lord's Supper; that juvenile temperance societies be organized in all the congregations and that a day be set apart in each year, known as Temperance Sunday, which should be entirely devoted to temperance questions.

—The native Christian communicants in India are estimated at 528,000, and their numbers are growing at an increasing ratio.

—The London Missionary Society is about to withdraw from Tahiti. The French Protestants are carrying on the work which that society has sustained.

—In ten years, more than 30,000 people embraced Christianity in the Samoan Islands. It is thought that there are not more than twenty houses in the whole group where there is not a Bible and family worship.

—A Braham is said to have written to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

—It is probable that the communicants and adherents won to Christianity from the actual heathenism of to-day, by all the missionary organizations maintained by the Christian world, are about four millions.

—Mr. Knowles, a devoted evangelist in India, tells of a great fair, at which 22,000 victims used to be sacrificed in a few days, which will soon lose its sacrificial character altogether, through the preaching of the Gospel.

—Rev. G. H. Rouse, of the English Baptist Mission at Calcutta, says that if the same rate of progress is made by Protestantism in India as during the past century, India will be Christianized, in the sense that England is, in one hundred and eight years.

—During the past twelve years the number of Christian converts in Japan has increased from 150 to 10,000.

—The Christian community in India is increasing at the rate of 8½ per cent a year, and therefore doubles every twelve years.

—A Chinese Young Men's Christian Association building has been erected in Honolulu at a cost of $5,000. About $2,000 was contributed by the Chinese themselves.

—The sad intelligence comes from London by cable that the young King of Uganda has put to death all the converts of the Protestant and Catholic missions, and that the missionaries are in great peril. The King is more cruel than his father even, who had intervals of friendliness, and who never proceeded to extremities in his worst moments. The mission of the Church Society had prospered greatly in the past two or three years, notwithstanding the great difficulties the missionaries labored under, and many converts had been won, among them members of the royal family. Quite a number of the boys had been taught to read and in industrial arts, and a flourishing community might soon have been gathered in Rubaga, if the King had been tolerant. The last published letter from the missionaries of the Church Society bears date January 31st last. It was from the Rev. R. P. Ashe, and shows how the knowledge of Christianity was spreading among the people. A page of the King's had brought about the conversion of his mother, grandmother and little sister, and they had been received into a company presided over by one Zacheria. A chief was in charge of another company. There were also several other teachers who were working very quietly. The missionaries dared not bring the converts together. On the 17th, however, a company of forty-two had communed. At that moment the King was inclined to be gracious, and had given Mr. Mackay two loads of cowries.—*Independent.*

NOTICES.

WISCONSIN STATE MEETING.

Notice is hereby given that the next annual convention of the Wisconsin Christian Association opposed to secret Societies, will be held, D. V., at Waupun, commencing Tuesday evening, Oct. 19th and holding over the 20th and 21st. It is very important that all the friends who possibly can, be present bodily, bringing all the money they can for expenses and the cause in the State; and such as cannot come in person represent themselves by contribution, and pray earnestly for God's blessing upon the meeting. J. W. Wood, *President.*
W. W. Ames, *Secretary.*

Railway Notice:—Arrangement has been made with the General Passenger and Ticket Agent of the Chicago, Milwaukee and St. Paul railway, for reduction of fare to such delegates as shall have paid full fare over that road in going to the Wisconsin State Convention. They will be returned between the same points for one-third fare on presentation of certificate of attendance, signed by the secretary and by the railroad agent at Waupun before entering the cars, else full fare must be paid. Persons holding commutation tickets of any description are not entitled to this reduction.
W. W. Ames, *Secretary.*

☞All who think they can attend the Waupun Convention, please send me their names at once. Address me at Waupun, Wis. J. F. Browne.

☞There will be a stock of the book, "Masonic Outrages," and other anti-secrecy books, on sale at the Waupun Convention.

NEW HAMPSHIRE CONVENTION.

The tenth annual meeting of the New Hampshire Christian Association will be held in Arcanum Hall, No. 939 Elm street, Manchester, Oct. 23, 24, 25, commencing Saturday at 2 o'clock, P. M., and closing with the Monday evening service. We are to meet in the largest city of our State, by a most cordial invitation, and with every prospect of a successful convention. General Agent Rev. J. P. Stoddard, has expressed a favorable intention of being at the meeting. One session will be given to the W. C. T. U., and Miss E. E. Flagg, of Wellesley, Mass., Miss Annie M. Ray, City Missionary of Manchester, Mrs. A. A. P. Caverly of Strafford, and Mrs. L. E. Saulpaugh of Goffstown, are expected to speak. Pres. Rev. Isaac Hyatt of Gilford Village will give the opening address. Rev. Henry J. Pierson, Evangelist of Boston, will conduct the devotional services. We shall be glad to greet friends from all the New England States. A full programme will be published at the earliest moment. Let much prayer be made that the blessing of the Lord may rest upon the meetings.
S. C. Kimball, *Secretary.*

HOME HINTS.

CLEANING OUT WASTE PIPES.

The annoyance arising from the stoppage of waste pipes in country houses, although very great, is but a small matter compared with dangers which may follow obstructed pipes. The "sewer gas," about which so much has been written and which is so justly dreaded, is not as many suppose the exclusive product of the sewer. Indeed, the foulest, most dangerous and deadly gases are not found in the sewers themselves, but in the unventilated waste pipes and those which are in process of being clogged by the foul matters passing through them. Any obstructions in the soil or waste pipes are therefore doubly dangerous, because it may produce an inflow of foul gas into the pipe, even though the entrance to the sewer itself has been entirely cut off.

The question is how to get rid of the accumulations in pipes partly stopped or already closed. Digging up and cleaning out is a costly remedy, often ineffectual by reason of careless workmen. The second is the plumber's force pump, which is usually only a temporary relief. In pipes leading from the house to the cesspool there is a constant accumulation of grease. This enters as a liquid and hardens as the water cools, and is deposited on the bottom and sides of the pipes. As these accumulations increase, the waterway is gradually contracted, till the pipe is closed.

When the pipe is entirely stopped, or allows the water to flow away by drops only, proceed thus: Empty the pipe down to the trap, or as far as practicable, by "mopping up" with a cloth. If water flows very slowly, begin when the pipe has at last emptied itself. Fill the pipe up with potash, crowding it in with a stick. Then pour hot water upon it in a small stream, stopping as soon as the pipe appears to be filled. As the potash dissolves and disappears, add more water. At night a little heap of potash may be placed over the hole and water enough poured on so that a supply of strong lye will flow into the pipe during the night. Pipes that have been stopped for months may be cleaned out by this method, though it may call for three or four pounds of potash. The crudest kind, however, appears to act as well as the best. If the pipe is partially obstructed, a lump of crude potash should be placed where water will drip slowly upon it and so reach the pipe. It is also well to fill the upper part of the pipe with the potash as before, and allow hot water to trickle upon it. Soda and potash are both used for the purpose of removing greasy obstructions, and the usual method of application is to form a strong lye and pour it into the pipe. It is better to put the potash into the pipe, because the water which it contains, instead of diluting, helps to form the lye. As water comes in contact with the potash it becomes hot thus aiding in dissolving the grease. Potash, in combination with grease, forms a "soft" or liquid soap, which easily flows away, while the soda makes a hard soap, which, if not dissolved in water, would in itself obstruct the pipe.

When a pipe is once fairly cleaned out, the potash should be used from time to time in order to dissolve the greasy deposits as they form, and carry them forward to the cess pool or sewer. The potash is very valuable for this purpose, because, in addition to its grease-solving powers, it is exceedingly destructive to all animal and most vegetable matters. The most dangerous and deadly gases appear to come from urinals and wash basin pipes, these, in many cases, seeming to be more foul than those from water closets. The decay of the soap and animal matter washed from the skin appears to be the sources of the gases. The potash will be effective in keeping these pipes clear, and in this way may lessen the dangers. —*A correspondent in the American Artisan.*

TYPHOID FEVER AND THE COUNTRY.—The *Christian Guardian* says concerning this disease, that, "according to a recently published volume of vital statistics in the United States, typhoid fever in the fifty largest cities in this country is the cause of 16.7 in every 1,000 deaths from specified causes, while it causes twice that number outside the city. This goes to show that typhoid is not so much a disease of cities and places of general water supply as of country districts where little attention is paid to sanitary matters. The immediate surroundings of many village homes, healthful in most respects, are in others directly against the plainest sanitary rules. Country life can never be what it is represented to be until more attention is paid to the healthful arrangement of homes.

LODGE NOTES.

It is reported that there are 1,032 "Sublime Princes of the Royal Secret" or Freemasons of the 32nd degree in this country.

The reports of the General Secretary of the Knights of Labor, read at the convention in Richmond, show that the membership of the Knights of Labor in good standing is 1,300,000.

The Grand Lodge of Illinois Masons which met in the Second Regiment Armory in Chicago last week reported 40,203 members of the order in the State. This is a loss of nearly one-tenth since the report of J. H. Drummond of Maine in 1884.

A correspondent of the *Mystic Circle* of this city says of the late Odd-fellow meeting in Boston: "It is a matter of profound astonishment that the voice of protest has not been raised in the Sovereign Grand Lodge against legislation that can not fail, in time, to seriously embarrass the progress of Odd-fellowship, and wean and alienate from the order many of its valuable members. In joining Odd-fellowship is one required to barter away his manhood? The Sovereign Grand Lodge has adopted a form of application for membership in the order that not only violates State law, but is, also, in direct contradiction of the Ritual's most solemn assurance to the candidate."

The New York Grand Lodge I.O.G.T. has had its 22nd annual session. It had a good time as usual and resolved the usual amount of twaddle of the order, that it is a social and educational (?) rather than a political institution. It is about the 1146th time that this discovery has been made. It also demands that while members shall do as they please, they shall vote against licensing the traffic through the selection of Excise Commissioners; and demands of the Legislature a constitutional amendment. It also went through the gigantic farce of thanking the 53 members of the New York Assembly who played the hypocritical game of voting so as to *almost* pass the submission of a prohibition amendment, making sure at the same time that it should not pass. Thirty-five years of education ought to have developed a prohibition organization.—*Los Angeles Censor.*

The admission Tuesday night of Farrell, the colored New York delegate to the Knights of Labor convention, to the orchestra circle of a Richmond theatre has caused the bitterest feeling among Virginians, and many of the local knights threaten to abandon Mr. Powderly's order and join an organization that is sworn to oppose the Knights of Labor.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			70
No. 3			64
Winter No. 2			71
Corn—No. 2	33	@	34¼
Oats—No. 2	22¾	@	29¾
Rye—No. 2			48
Bran per ton	8 75		9 00
Flour	2 00	@	5 00
Hay—Timothy	8 50	@	10 75
Mess pork per bbl			8 90
Butter, medium to best	10	@	28
Cheese	06	@	11¼
Beans	75	@	1 50
Eggs			17
Seeds—Timothy	1 60	@	1 75
Flax			99
Broom corn	02	@	06
Potatoes	40	@	55
Hides—Green to dry flint	06¼	@	14
Lumber—Common	11 00	@	18 00
Wool	12	@	28
Cattle—Choice to extra	4 40	@	5 40
Common to good	2 25	@	4 20
Hogs	3 50	@	4 60
Sheep	2 40	@	4 75

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	82	@	84
Spring			81¼
Corn	43¼	@	45
Oats	32	@	49
Mess Pork	9 75		10 50
Eggs			20
Butter	10		25
Wool	13		37

KANSAS CITY.

Cattle	2 70	@	4 95
Hogs	3 90	@	4 40
Sheep	1 50	@	3 00

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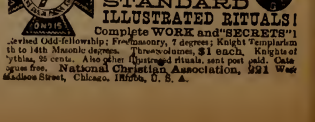

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The proper keeping of seeds has much to do with their germination. While there are many seeds of perennials, that should be sown as soon as ripe, it is different with annuals and biennials. The carrot, parsnip and most other garden vegetables are in an unnatural condition. Cultivation has caused these to produce roots many times larger, and much more succulent than in their wild state. The seeds of these, when self-sown as soon as ripe, produce degenerate plants, which have reverted to the natural state, and are no longer useful. In the experiments of Prof. Buckman, and M. Vilmorin, on the improvement of the carrot, radish, etc., from the degenerate forms, known as weeds, it was found that keeping the seeds dry during the winter and sowing them in spring was an important agent in restoring these plants to their useful condition. Rest, suspended growth for a time, has an important influence in keeping such plants in the artificial condition produced by cultivation. The manner in which seeds are kept during the winter has much to do with their value at sowing time. We should keep in mind the fact, that seeds are not a collection of fragments of vegetable matter, like a lot of shoe pegs. They really contain living plants—living, but in a state of suspended animation—dormant.

Seeds kept in closely stoppered bottles often fail. The ordinary method of keeping them in paper bags for small quantities and in sacks of coarse fabric for large ones, is found to be the best, as it secures dryness, and does not entirely exclude the air. The exposure to a high temperature for a long time, or to a very low one, is injurious. The most suitable temperature is just above the freezing point, or about forty degrees. An inner closet or room, which is not heated, will be better than a warm dwelling room or kitchen. The number of years that seeds contain their germinating power, varies greatly. Parsnip seed will not usually grow after the first year, while seeds of cucumber and others of that family, are good for ten years and more. With the exception of parsnip, all other vegetable seeds, if well kept, are good at the end of two or three years.—*American Agriculturist.*

Stumbling Horses.—The Pittsburgh *Stockman*, in a recent issue, says: "Some good horses are addicted to stumbling while walking or moving in a slow trot. A well versed veterinarian states that there are two causes that would tend to produce this faulty action; one, a general weakness in the muscular system, such as would be noticed in a tired horse; the other, a weakness of the exterior muscles of the leg, brought about by carrying too much weight on the toe. 'To effect a cure,' he adds, 'lighten the weight of each front shoe about four ounces; have the toe of the shoe made of steel instead of iron, it will wear longer; have it rounded off about the same as it would be when one-third worn out, in order to prevent tripping; allow one week's rest: have the legs showered for a few minutes at a time with cold water through a hose, in order to create a spray, then rub dry, briskly, from the chest down to the foot. Give walking exercises daily during this week for about an hour twice a day. When you commence driving again omit the slow jog; either walk or send him along at a sharp trot for a mile or two, then walk away, but do not speed for at least several weeks. By this means the habit of stumbling from either of the above causes will be pretty well overcome."

COAL ASHES FOR HEAVY CLAY SOILS.

Those having soils of this kind should procure all the coal ashes they can get, and spread them over the land quite thickly. There is nothing that lightens and pulverizes the soil like them. Sand is recommended for such soils, but unless put on in very large quantities it rather hardens the soil, more especially at the surface, as after heavy rains the sand and clay run together, forming a sort of hard mortar.

There is probably not much nutritive quality in coal ashes, but as there is always abundance in these heavy soils which the roots of plants cannot reach, owing to their compactness, the ashes disintegrate the clay, and let the roots penetrate everywhere, doubling the capacity of the ground for plant-food.—*Ex.*

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News of The Week.

COUNTRY.

Gottfried Waller, who was one of the chief witnesses for the State in the anarchist trials, was set upon and beaten by a crowd of sympathizers with the "reds" in a saloon in this city Sunday night. Waller had to flee for his life followed by the howling mob. He twice fired into the crowd, but was hotly pursued almost to the doors of the station.

A terrible accident, resulting in the death of three workmen and serious wounds to seven others, occurred at the rolling mills of the North Chicago company at South Chicago Saturday. The big iron roof of the repair shop fell in while five were engaged at work on it and five others were working inside.

A dispatch from Bellefontaine, O., says that a gang of heelers brought into the place by Kennedy, the candidate for Congress in the district, Saturday night took complete possession of the town to the terror of the citizens. Stores were gutted and windows broken in private houses.

Dr. De Wolf, Health Commissioner, has issued an order that no milk from the distillery-fed cows will be allowed sold in Chicago.

John Arensdorf, of Sioux City, is charged with the murder of the Rev. George C. Haddock. He has given bond for $25,000.

The work of putting the finishing touches to Bartholdi's statue of "Liberty Enlightening the World" is nearly completed, and the great monument will be ready for dedication the 28th. Engines of forty horse power will supply the electric light for the statue.

The boilers of the steamer La Mascotte exploded Tuesday near Cape Girardeau Mo., killing and wounding a number of persons. Eleven lives at least are known to have been lost. The boat, which was valued at $30,000 was burned to the water's edge.

The announcement of the pork-packers of Chicago that they would return to the basis of ten hours for a day's work Monday was made last Thursday. The men immediately began to leave work, and by Friday night over 20,000 had quit in the 19 packing houses. A large force of Pinkerton's guards were brought to the ground, and there has been no violence. Telegrams were sent to Powderly at Richmond and a deputation of Knights of Labor was sent on to settle the trouble if possible. The packers are agreed in their demand, as they find it impossible to do business in competition with other cities where the ten hour rule prevails.

The Georgia election passed off quietly Wednesday, the Democrats elected General John B. Gordon governor.

A cattle disease, which proves fatal in a few hours, has broken out in Elm Grove Township, Tazewell County, Ill. A discharge from the nose is first noticed, then the head begins to swell, and death speedily relieves the afflicted animal.

At a railway crossing in Galesburg, Ill., Monday evening, Mrs. William Cunningham and her two children were struck by the cars, the mother being killed instantly, and one of the children fatally hurt. The other child had her foot crushed but will survive. The coroner's jury found that the crossing was not properly guarded.

Paris green, which has been spread on the cotton fields to kill worms on the Foster place, Bossier Parish, La., poisoned a number of field hands, causing their death.

FOREIGN.

The Vienna police have discovered an anarchist plot to burn the Austrian capital. Seventeen of the conspirators have been arrested. An examination shows that the plot was hatched in and directed from America and London and was to be carried out by Viennese anarchists who recently returned from America. The conspirators were divided into several groups, one of which was detailed to set fire to the town, another to take charge of the dynamite operations, and another to forge the necessary official documents and to coin money for expenses.

The Pope has charged all nunneries to communicate to the various governments a protest against the continued persecution of the church by the Italian government. An allocution will soon be be issued embodying the protest.

Between August 28 and September 5, inclusive, 13,348 new cases of cholera were reported in Japan, the deaths numbering 8,472. Over 60 per cent of those attacked died. The wells of Tokio were examined, and 740 out of 1,117 were condemned as unfit for drinking purposes.

BUSINESS.

Specimen Numbers.—For ten cents we will send the *Christian Cynosure* for *five weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends five copies of the *Cynosure*?

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still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 4 to Oct. 9 inclusive:

F J Dunham, J T Cullor, D Marshman, M Wilson, J A Bent, R Bridger, E Lewis, H Elder, R H Carman, D Archibald, L Hanson, A Lent, Dr Benham, S Stephens.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure*. It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips, Susannah G Reed, Lemuel Lester, W O Percival, Prof E Whipple, A G Laird, Prof H A Fischer, L Woodruff, L M Sampson, H Wykhuysen, P Bacon, H Preston, Rev J P Rogers, J Brandt, J A Austin, Mrs S H Nutting, D Hyde, Mrs M W Bingham, L E Lincoln, Rev. Wm. Leuty, J. Rutty, O.C. Blanchard, H. G. Hanson, Mrs. Jas. Hair, R. J. Williams, Benj. Harper, Wm. Matthews, M M Morse, Rufus Johnson.

Not reported before: Wm D Houston, $1.00; Ira Green, $5.00; Geo M Freese, $2.00; Rufus Johnson (pledge), $10.00.

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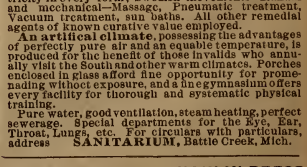

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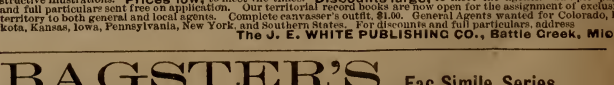
WITH  PICTURES.

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The Indian conference at Lake Mohonk, New York, last week, developed a great unanimity, among those who have studied the question, in favor of making the Indian a self-supporting citizen in the shortest and kindest possible way. Senator Dawes, of Mass., urged this in his address as a short and effectual remedy for the endless trouble about reservations, treaty-breaking, agencies, etc. The work of the Indian schools, especially of Hampton, Virginia, had only approval, and it was urged that the four hundred Apaches lately removed to Florida, have an urgent claim for this work as three-fourths of the number are women and children. An interesting part of the Indian question is the settlement of the claims for depredations which now number some 4,000, involving an aggregate of $15,000,000.

The Chicago Stock Yards strike is no nearer settlement than a week ago. Some 20,000 men have left their work in the pork-packing establishments at the command of their leaders, and are in idleness, though probably against the will of four-fifths of their number. The Knights of Labor representatives in their negotiations have found the packers firm in their demand for a day of ten hours. The leaders of the men as firmly insist that this shall not be. They blame the Armour brothers for the strike and have ordered the men to leave the beef-packing house of that firm. Other beef houses are unmolested. This discrimination, made without good reason, has aggravated the case. The Armours are bringing in new men, though the threats of the strikers are deep, and except for a strong armed guard of Pinkerton police there would doubtless be bloody rioting. The end is yet a matter of speculation. The labor lodge threatens a boycott on the Armours, though the boast of the order is that it is against such a measure. One consideration which seems to be lost sight of by the men is that they are attempting to force an eight-hour rule here and nowhere else; the effect of which must be to destroy the packing business in Chicago, and with it their own hope of employment.

LATER.— Monday evening the report that the strike would be raised was cheerfully heard about the Stock Yards. The ten-hour rule was accepted by the men, who were all anxious to return to work before the engagement of new hands should shut them out for the season.

The Knights of Labor General Assembly at Richmond will not complete their work until sometime this week, when a general review of the meeting will be given. Last Friday the officers elect, led by Powderly, formally pledged themselves to total abstinence from intoxicating liquors during their two year's term. This will be hailed by some of the short-sighted temperance journals as a notable event, and they will dilate upon this secret order as a great temperance society. It is certainly an occurrence of singular interest, and shows to what a place of popularity the prohibitory movement has been carried. But at the same time it reveals the real moral weakness of this order. Why should these men not have pledged themselves forever to temperance? why not the whole body as well as the few? and why do they stop at temperance? If they are sincere in their profession of moral reform there need be no hesitation in this matter. Suppose the same pledge should be asked of the officers of the National Council or the Episcopal Convention, would there not be such an air of hypocrisy in the performance that honest men would repudiate such churchmen? We rejoice in the pledge, but it is far from proving that the Knights of Labor care for temperance as a virtue.

The three great religious conventions, the Rock River Methodist Episcopal Conference, the Episcopal Church Convention, and the Congregational National Council have just held, or are holding, their meetings in Chicago and vicinity, and all have felt it necessary to say something upon the reform now most on the tongues of people—the temperance issue. The Episcopalians gave up an evening to a public meeting in Farwell Hall, but it must be said with regret that Mr. Robert Graham, secretary of the Church Temperance Society, lifted up his voice for the delusion of high license. Other speakers asked modestly for prohibition. The Congregationalists adopted a brief paper which only expressed sympathy with the workers in the temperance reform, hoping they may lessen the evils of the liquor traffic and finally secure its overthrow. The Methodists, however, in their meeting at Evanston, were more filled with the spirit of the battle against the saloon. It was surmised by some that their strong men would ask for an endorsement of the Prohibition party, and as this would have been fought by Dr. Hatfield and his sympathizers, much interest was manifested in the result. The report finally presented was adopted with a unanimous cheer. The report is long and this is the exalted tone which it rings out at the end: "While we deem it unwise as a conference to endorse any political organizations, we do heartily urge all patriotic and Christian citizens to condemn by their ballots all partizan subservience to the liquor power, and to vote for only such men and measures as will effectually support the principle of immediate and complete prohibition."

In a brief but very suggestive note respecting the secret societies of England, Rev. John Boyes, our correspondent in that country says: "Apart from Fenian escapades there is not much of a secret nature that sensibly affects the condition of the churches or nation. Freemasonry in this country seems a kind of aristocratic plaything, very few of the middle classes knowing or caring about it, and the working classes seem to have nothing whatever to do with it. You may live here for years together amid the busiest communities and never even hear the name mentioned, unless you keep making inquiries, and very rarely will you find any one that either knows or cares about it. The last half century has witnessed a terrible decadence in Freemasonry and kindred associations. Trades unions seem to be altogether another thing, and to be seeking by open and legal methods the attainment of their respective objects."

THE SITUATION IN MASSACHUSETTS.

BY REV. H. T. CHEEVER.

I had it lately in this city from the senior editor of the *Cynosure*, while on his Eastern tour, that when Senator Salmon P. Chase, early in his political career, was remonstrated with by certain personal friends for expressing himself as he did in regard to the position of the great Whig party, "Gentlemen," said he, "one thing is clear, the pathway to the overthrow of the now dominant slave power in this country lies through the grave-yard of this old Whig party."

I need not remind Mr. Blanchard how correct was the topographical survey of this sagacious statesman forty years ago; how accurate the judgment and foresight of this political prophet in his day. But I have it to say to the Republican leaders of Massachusetts and to the Republican party everywhere, what one need not be the son of a prophet to see, that by the will and providence of the All-wise Ruler of human society, it is now given to the Republican party of Massachusetts to choose whether the pathway to the overthrow of the now dominant liquor power in this country shall run through its grave-yard or its Waterloo!

Gladstone has lately said in his masterly way—master as he always is of the situation, whether in the ministry or out of it,—"What our antagonists call precipitancy I call promptitude." What courtiers of the liquor power, timid counselors of expediency and politic tide-waiters among us may call precipitancy I call promptitude—promptitude to perceive and promptitude to seize the question of the hour, and put our Republican party fair and square upon it—the great question of the hour and the age—the home and the people versus the saloon.

Let us see to it that we now engraft the healthy scion of constitutional reform upon the old Republican stock. That stock cannot live, but will surely die, without such an engrafting. The Republican party will not survive another national defeat. The sods of two defeats will bury it beyond the possibility of rising; and that second defeat is certain if the great moral reform of the age, and its tried method of constitutional amendment suppression be not now fairly and squarely taken into its policy and platform. Let us then be fully up to the hour. Let us seize the providential opportunity with grip and enthusiasm, and the hour and the duty will carry us grandly on to noble achievement and a glorious future.

I cannot better define the situation than by a brief reference to the old Greek of Posidippus in the Dialogue between the Traveler and Phidias's notable Statue of Opportunity. The statue says, standing in impressive, solemn majesty by the market place:

> My name, I hear, through all the world has flown,
> As Opportunity to mortals I am known.
> *Traveler—*
> And who is she behind so sad of mien?
> *Statue—*
> Repentance is her name; still is she seen
> To follow him, the wretch who weakly fails
> To seize me when the timely hour avails
> Of noble action! Thus she seems to teach,—
> Be swift to seize the good within thy reach,
> Lest it be lost forever! Ask no more.
> E'en while I speak, away, away I soar!

For a knowledge of the situation in this city after five months of no-license, I cannot do better than to refer to the quarterly report of Rev. Hugh Montgomery presented last night to the Worcester Temperance Union, representing twenty-two churches, of which Mr. M. is the paid actuary to watch and direct in their behalf the working of no-license. After an exhaustive comparison of the figures of arrest and conviction and relief to the poor in five months of 1885 under license, with the same months under no-license in 1886, he finds that under no-license there has been a diminution of about one-half the crime in general, one half the jail inmates and one half the amount of relief to the poor. But he adds that the social benefits of no-license have been far greater than appears from even the most favorable records.

"I can take you," says he, "to many families in

Worcester in which the change from the license days has been as a change from darkness to light. In many households in this city hungry babes have been fed, ill-clad children have been clothed, sick mothers have been cherished, maltreated wives have been protected and maddened husbands have been sobered by the power of no-license. The gain can only be known by the Infinite One who loves even the lowest of his creatures. But some say that intoxicating liquors are still sold in the city. Nobody denies this. There are many venders who make their own persons a bar-room and sell from a pocket flask. In short, prohibition has not accomplished the entire suppression of the rum traffic in Worcester. And we know by experience of many years that the liquor traffic *cannot* be *controlled*. It is a villain you cannot trust with a license in any form. It is only behind bolts and bars and chains and scourges that it can be kept from crime and forced to do honest work. God grant that the day may soon come when every rum-seller shall be treated as one who scatters poison and robs us of our little ones. Then would a curse more terrible than slavery be removed from our midst, and there would be a cry of joy from widows and mothers more exultant than the Emancipation Proclamation ever produced."

Hugh Montgomery is exceptionally the right man in the right place, an intrepid explorer in the field of reform, a skillful navigator through unknown seas of danger for the craft of no-license. Standing for the churches and backed by the moral sentiment of the city, he is carefully taking the gauge and dimensions of its wretchedness through the drink traffic. Under the definition of Carlyle he is a true genius—a man with an immense capacity for taking trouble. Rum-sellers of whatever class fear and hate him as gamblers and vendors of obscene literature do Anthony Comstock. May his shadow never be less, nor his sun go down till it sets upon the final extinction of this odious traffic in the heart of the old Bay State!

Worcester.

MASONIC PENALTIES.

BY REV. ROBERT LOGGAN.

Are any Masons required to inflict the penalties of the various degrees upon the traitors or violators of Masonic covenants? It has been said by Masons, boastingly, since the revelation of Masonic oaths, that, "If the penalty of our laws is death, no one is bound to inflict it."

I know that in the revelations of the degree of "Thrice Illustrious Knights of the Cross," it is said in the oath: "You further swear, that should you know another to violate any essential point of this obligation, you will use your most decided endeavor, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest; by deranging his business; by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life."

In the explanations in the twenty-eighth degree of the Scotch Rite, it is said: "By the man you saw peeping, and who was discovered, seized, and conducted to death, is an emblem of those who come to be initiated into our sacred mysteries through a motive of curiosity; and if so indiscreet as to divulge their obligations, *we are bound to cause their death, and take vengeance on the treason by the destruction of the traitor.*"

This, I have no doubt, is true, as it came from "Sovereign Grand Inspector General," Rev. Dr. Frederic Dalcho. Yet, it comes to us through seceding Masons: and hence, while, to well-informed Anti-masons the evidence of its truth is satisfactory, the Masonic denial will have weight with the uninformed.

I have been impressed with this thought for years, and have been looking for some unquestioned Masonic authority to prove that some were obligated, and expected to inflict the penalties in the different degrees of Masonry.

I have, at last, as I think, found the long-sought proof, that they have in all the rites special arrangements, or degrees, for the purpose of cutting the throat, tearing open the breast, and severing the body in twain. See Mackey's Masonic Lexicon, page 341, on the word, Penalty.

Others may have seen and published what I am about to present; but I have failed to see or notice it.

The proof to which I refer is found on page 133 of Mackey's "Lexicon of Freemasonry."

The Masonic definition of the word "Elu," is as follows:

"ELU. This, which may be translated 'Elected Mason,' is the fourth degree of the French Rite. It is occupied in the details of the detection and punishment of certain traitors, who, just before the completion of the Temple, were guilty of a heinous crime.

Next follows immediately:

"ELUS. All the degrees, whose object [mark it!] whose object is that detailed in the preceding article, are called 'Elus,' or 'the degree of the Elected.' They are so numerous as to form, like Ecossaism, a particular system, which is to be found pervading every rite. In the York Rite, the Elu is incorporated in the Master's degree. In the French it occupies a distinct degree. In the ancient Scotch Rite it consists of three degrees: Elected Knights of Nine, Illustrious Elect of Fifteen, and Sublime Knights Elected. . . . Those higher Elus, in which the object of the election is changed and connected with Templar Masonry, are more properly called 'Kadoshes.'"

Here we learn that the object of all the degrees called "Elus"—and they pervade every rite—is the detection and punishment of the traitors of Masonry; and while certain degrees are named in the French, York and Scotch rites, the writer (Mackey) speaks of "*higher Elus*," connected with Templar Masonry, "More properly termed *Kadoshes*."

Now on the word "Kadosh" he quotes from Pluche, that in the East, a person preferred "to honors bore a sceptre, and, sometimes, a plate of gold on the forehead, called a 'Kadosh,' to apprise the people that the bearer of this mark or rod was a public person, who possessed the privilege of entering into hostile camps without fear of losing his personal liberty." Again he says: that "Oliver enumerated six degrees of Kadosh, and one of them is called, 'Kadosh Prince of Death.'"

Again, on page 247, on the word, "Knight of K-H," he says "Grand Elected Knight of Kadosh," (otherwise) "*Grand Elu Chevalier Kadosch:*" and he says this is the 29th degree in the Ancient Scotch Rite. In this degree the initiate swears "to take revenge on the traitors of Masonry," thus: "And if I fail in this my obligation, I desire that all the penalties of my former obligations may be inflicted on me. Amen." He then rises and "kisses the Bible." See "Light on Freemasonry," p. 291.

Again, does not Mackey confirm this when he connects Freemasonry and the Ancient Mysteries; and then tells us on page 316 of his Lexicon that, "To divulge them was considered a sacrilegious crime, the prescribed [mark it!—*prescribed*] punishment for which was immediate death." Now is it not astounding beyond measure, that men raised under the benign influence of the Gospel, as realized both in the church of Christ and this Republican government, could be induced to unite with, and uphold, a society having such horrid, heathenish and brutal penalties, and so many degrees whose "object" is to inflict the penalties?

Hear what Mackey says on the word "Penalty." After referring to Jeremiah 34: 18, he says:

"An English writer, Brother Goodacre (quoted by Dr. Oliver), thus fully explaines the whole ceremony of making a covenant. *The allusion will not escape the attentive Mason:*

"After the animal had been selected, his throat was cut across with one single blow, so as to divide the windpipe, arteries and veins without touching any bone. (First or Entered Apprentice degree.)

"The next ceremony was to tear the breast open and pluck out the heart, and if there be the least imperfection, the body would be considered unclean. (Second or Fellow Craft degree.)

"The animal was then divided into two parts, and placed north and south, that the parties to the covenant might pass between them from east to west, and the carcass was then left as a prey to voracious animals." [Third or Master's degree.)

Now, I ask, can a Christian or a Christian minister, as a scribe, "well instructed in the law" of liberty, believe that the holy, righteous, and loving God of the Christian Bible can be a party to a covenant with such horrible brutal penalties as we thus find, even in the first three degrees, with all the horrid oaths to suffer or inflict those penalties? Surely none but Satan, who was a murderer from the beginning, could require such of his wretched subjects, led captive by him at his will.

A SECRET SOCIETY IN TYROL.

TRANSLATED FTOM THE GERMAN BY MISS J. N. OLDS.

The following manuscript was discovered in a monastery in Tyrol, which proved to be that of a Piedmontese officer of rank, who had died there:

The societies in Tyrol do not consider it necessary to make their initiation ceremonies secret, although they are more extraordinary and complicated than those of similar institutions in any other part of the world. As an example, I will relate the experience of one of my friends, an officer of high rank, from whose lips I learned all the particulars. After having enjoyed the favor of Napoleon in the highest degree, he became suddenly the object of the Emperor's suspicions, and was obliged to take refuge in the Austrian mountains, where he lived in great seclusion. Accident and necessity, however, brought him in contact with many of the inhabitants, and, after having convinced his new friends of his hatred for the tyrant of Europe, he was informed that there existed among themselves a numerous brotherhood, whose sole object was the overthrow of the Napolenic power. He accepted, without hesitation, their invitation to become a member of the society, and was initiated in a manner which surprised him by its simplicity. He had, however, only taken the first degree, which was often conferred upon whole communities at once, and which was within the comprehension of the most commonplace mind.

Two months passed without his hearing anything more of the society or of its object, and without his even suspecting that it was anything more than he already knew it to be: a secret insurrectionary society, with signs and pass-words. He had about concluded that the whole thing was a deception, when he received a letter, expressed in terms which reminded him of his initiation, and calling upon him to meet a number of the brethren at a certain time in a retired spot on the mountain. He went thither without taking any precautions for his own safety, as the nature of his initiation and the character of the members forbade the suspicion of an ambush.

He easily found the place indicated in the letter, and waited for hours, but without seeing any one. A few days later he received the same orders and obeyed with the same promptness, but again met no one. This trial of his patience—as he considered it—was repeated four times within three weeks, and without other result. The fifth time, becoming weary of waiting, he was about to return home, when he heard, at a short distance, fearful cries as of one in deadly peril. The day-light was almost gone, the paths in that late autumn season nearly impassable to a stranger, but no personal considerations could prevent him from hastening to the assistance of a fellow-being in distress. Armed with only his sword, he made his way through the thicket as quickly as possible toward the place whence the cries proceeded. He reached an opening in the forest at the same instant that three suspicious looking men on horseback fled in an opposite direction, firing their muskets at him as they went.

In the late twilight he could just distinguish lying upon the ground the form of a man bound hand and foot, wounded, bleeding, and apparently dying. Our friend had hardly time to make these observations and regret his own helplessness to aid the poor man, when a detachment of mounted police, drawn thither by the crys, surrounded the spot. Although almost gone, the poor victim was able to breathe a few words, which seemed to throw suspicion upon our friend as the murderer. The late hour, the sword, his excitement and surprise were only additional proofs of his guilt, and he was hastily bound and taken to the nearest village, where he was thrown into a horrible dungeon, which served as prison. Here he passed three wretched nights without food, and shut out from all communication with the world, before he was led out for trial.

After a strict cross examination of many witnesses against him and his supposed accomplices, who had also been arrested, our friend was found guilty and sentenced to death. He was unable to explain the suspicious circumstances, and could only bewail the unhappy fate which had led him to such an end. Weakened by his long fast and imprisonment, and despairing of succor he was glad that his sufferings would soon be ended, even by death.

The next day was a great holy-day, which could not be desecrated by an execution, and it was decided that he should be beheaded the same evening by torch-light. At midnight the executioners appeared, bound his hands behind him, and to the solemn tolling of the bell led our friend from his prison to the great public square, where the execution should take place. The scaffold was surrounded by a circle of soldiers, and behind them were groups of men and women, from whom murmurs of horror and impatience were heard from time to time. Our friend was led upon the scaffold, after his sentence had again been read, and was about laying his head upon the block when an official stepped up to him and whispered a few words in his ear which recalled his thoughts to earthly things.

It seemed that the government had issued an edict granting free pardon to any condemned prisoner, whatever his crime, who would betray the signs and pass-words of the secret society to which our friend belonged. Again and again he was entreated to save his life by the confession, until at last, wearied and indignant, he demanded that there should be no further delay in his execution—his initiation was complete! The ceremonies ended with a kiss, and no further oath was required of him All the bystanders were in the secret, and had aided in the performance of the drama which had been enacted to prove to the utmost our friend's truth and firmness.

MR. CARPENTER'S PLACE IN THE PROGRESS OF MORAL EVENTS.

In an editorial January 6, 1886, the *Inter Ocean* unites some useful reflections upon the year past with a hopeful outlook for the present, and in connection makes such reference to Mr. Carpenter, who was then living, as indicates the esteem in which he was held by all who were interested in moral reform.

Some people, says the writer, go to London and declare it to be the wickedest city this side of Tophet. Mr. Moody says it is the most religious city in the world. As to what one will find it depends a good deal on what one goes to see. A few months ago the *Pall Mall Gazette* revelations of certain infamous forms of wickedness shook London society like an earthquake. Was it because the London of to-day is so much worse than the London of 1785? Not at all. It was rather because the dominant moral sense of the London of our time has grown more sensitive than it was then. It shudders at that which then it merely winked at. If evolution holds good anywhere it is in the general development and advance of the moral standards and judgments of men.

Those good and brave men and women who sailed into immortality in the Mayflower were indeed a scarce sort of people three centuries ago. Such men and women in America to-day would scarcely be deemed odd or peculiar at all. All the Western States and Territories got their most radical and organic characteristics from just about the same sort of people. Some such could be named in Chicago without rising from the chair. There was Colonel C. G. Hammond; he was not a whit behind Elder Brewster. Nor did all the men of that stamp in Chicago go to heaven when that good man died. Here, for instance, is good old Deacon Philo Carpenter still alive. He might just as well have been a leader among the founders of the Plymouth commonwealth as be what he has been, foremost in founding and fostering so many of the best things in Chicago. But the amazing multiplication of the grand institutions and organizations which he has seen spring up here, and in so many of which he has had a hand, would never have been possible had there not been such a host of other people with him actuated by essentially the same spirit. Think of the moral sense of America not fifty years ago, tolerating and defending as it did the horrible institution of human slavery; and then think how far it has got beyond that point now. Contrast the Indian policy of that time with the new Indian policy of our time. President Fillmore appointed Brigham Young Governor of Utah. What if President Cleveland now should appoint a Mormon apostle Governor of Utah? Think of the public sentiment at the beginning of the century in respect to intemperance, and what the temperance sentiment is becoming.

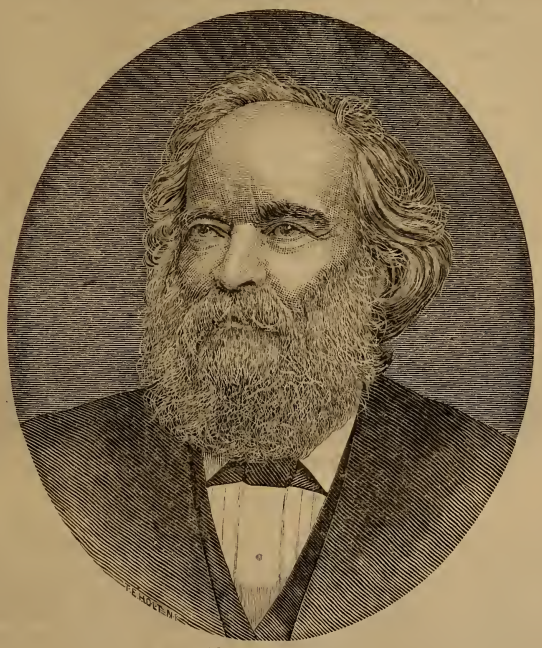
The fact is, where once there was one way or agency for the diffusion of knowledge and for the moral enforcement of the higher standards of righteousness, there are now a hundred ways. The forces of evil may be growing more intense, but so are the forces of truth becoming more and more inventive, more intense, more grandly enterprising. Chicago is a bad, a very bad city, so far as it is bad. But any one who will take the trouble to look about and see, and take an inventory of the countless forms of good, and the innumerable ways men and women have in all parts of the city of doing what they can to build up good homes and to make other homes happier and better, and toward making the Chicago of the future incomparably better than the Chicago of even the present, he will be astonished at the result.

It is a saying of Gothe, "Let no solitary man think that he can accomplish anything." That may seem to be so; but let a thousand men get to work at the same task and things will move. Once a great moral reform gets into the air something is certain to happen. Mormonism will not last always. Its doom is near. The demands of mercantile honor are growing more imperative. The various races, nationalities, and classes will gradually learn to understand each other better. The capitalist will become more considerate, the laborer more faithful, the pulpit more direct and practical, the churches more consistent.

The widow of the Rev. G. C. Haddock, whose murder in Sioux City, Iowa, is well known, seems to possess something of the spirit of her husband. After the murder of Mr. Haddock the *Tribune* of that city started a fund for the benefit of the family. It reached a considerable sum, and this was sent Mrs. Haddock the other day by the *Tribune*. She refused to receive it on the ground that the *Tribune* is opposed to the temperance cause, to which she asserts her husband was a martyr.

THE LATE SAMUEL MORLEY.

English journals of all classes have mourned the death of Hon. Samuel Morley. As one of the warmest friends and counselors as well as supporters of Mr. Gladstone, and as a philanthropist and Christian of abundant wealth but larger heart, his place in the English religious world has been compared to that of the late William E. Dodge, and Dr. Cuyler mentions him in connection with the late Lord Shaftesbury and John B. Gough. He once refused the offer of a peerage. That he was one of the most genial and considerate of men might be understood from the long list of a hundred or more societies, philanthropic, temperance, educational or religious, which were represented at his funeral; but no lodge is named among them.



JOHN DOUGALL.

[See 8th page.]

From the sermon at his funeral by Rev. Joshua C. Harrison, in the London *Daily Chronicle* of September 11th, the following eloquent tribute to this noble character is taken:

"But we should make a grievous mistake if we ascribed all that he was to natural disposition or careful self-culture. There was something deeper and more to be relied on, to which he was indebted for his higher qualities. He was a pre-eminently Christian man, and all that he did was coloured and ennobled by Christian faith. He was brought up in a godly home by parents whom he held in profound veneration. He passed his early days in an atmosphere of Christian purity and love, and from childhood showed that these advantages had not been lost upon him. But about the time that I first knew him he came under the influence of two remarkable men, the Rev. James Parsons, of York, and the Rev. Thomas Binney, of the Weigh House. The former, by his vivid delineations of the Gospel and clear exposition of its central truths, by his fidelity to the Cross, and his passionate appeals to all men at once to yield themselves to Christ, as well as by the glowing visions he opened of future blessedness, touched him profoundly. As he listened he felt that it was the highest wisdom to decide at once to trust and serve the Lord—felt that if ever he was to enter upon the high joys of heaven he must live a life of purity now and here which would correspond with the life he hoped to live then and there, so he gave his heart to God, and sought daily the sanctifying influence of his spirit. He strove to act on the inspired assurance, 'Every man that hath this hope in him purifieth himself even as He is pure.' The other, Mr. Binney, while often touching on these same subjects and with great intellectual power maintaining the truth against all gainsayers, so as to establish young men in the faith, had a special delight in showing how Christianity was intended to elevate our practical daily life here, and to redeem it from selfishness and bitterness—intended to lay down the principles on which all business transactions should rest, and the spirit in which they should be carried on; how it can convert politics into a school of national morality, and so sanctify science and art as to save them from becoming the abettors of the idolatry of man and the human intellect, and render their aid to the wider and profounder adoration of God. This remarkable preacher was never weary of insisting on the fact that the present offers a sphere for the attainment and exhibition of the loftiest character and the accomplishment of the most useful work, and that life becomes great in virtue, not so much of great and uncommon achievements, as of common and even trivial acts pervaded ennobled by great principles. To him there was no beauty in a life of timid seclusion, no charm in that 'unbreathed and cloistered virtue' (as Milton has it) which seeks safety by shunning the light. His heart was with that nobler, manlier virtue which dares the battle, and by Christ's strength stands fast and prevails. Both these orders of preaching laid a firm hold on the young Samuel Morley, and did much to mould his subsequent life. The one led him to cling with unwavering tenacity to the Cross of Christ, as the true way to God and to live for Eternity. The other showed him that the Gospel has the promise of this life as well as of the life to come; that it brings a present salvation from selfishness and sin, and opens up a grand field of beneficent service and usefulness. And thus his life became a life of calm, pure devotion and intense realization of the spiritual world, and at the same time a life of intense activity, of noble consecration to every good work.

"He entered into church fellowship with the Noncouformists. He was a firm Congregationalist, and, because firm, therefore temperate. His main work was in connection with Congregational churches, which he personally visited and encouraged, as well as assisted with munificent liberality. As years advanced his spirit became more and more catholic, and drew him lovingly to all good men in evangelical communion. Indeed, through his whole life the one moving power which gave unity and tone to his character was simply Christ—admiration of Christ, faith in Christ, union with Christ. 'Lovest thou me?' 'Lord, thou knowest all things, thou knowest that I love thee.' That was the secret of all he was and all he did. His heart became possessed more and more with the love of Christ, and this raised his natural sympathy into the loftiest Christian sympathy. Sometimes, in familiar speech, he spoke of the people as the masses, but he never could think of them only or chiefly in the mass. He tried to look at them individually—to call them up before his imagination one by one, and to enter warmly into the peculiarities and needs of each. It was this which kept alive his interest in mankind so unchangingly. The term 'people' was to him not an abstraction; it represented a number of individuals whose separate lives all had a distinct claim on his sympathy. They were so much alike and yet so amazingly different. Each had his particular need, it might be his particular sin—these he studied, and then met each case in such a way as to show that his heart was in it. And this, too, enabled him to understand so fully different classes of sinners or sufferers as it might be, and to join with others in great works of philanthropy. Children needed to be lifted out of the gutter; he joined hands with the promoters of ragged schools and reformatories. The youth of the nation needed education, as his spiritual instincts taught him—religious education—and he threw himself with characteristic ardor into the plans of those who sought this great end. The fallen needed to be raised out of their sin and shame—social purity needed to be protected, and he did not shrink from taking his part with those who labored in this field. In a word, his heart yearned over the young and helpless who were exposed to temptation, over the drunkard in his pitiable degradation, over those who were living in spiritual ignorance, without God, without hope in the world, and all that his purse and his personal influence could do to save them he did with a whole heart. Yes, out of love to Christ sprang his sympathy, his deep individual sympathy with men, and never, never whilst he was blessing others, could he forget how wonderfully his Lord had blessed him."

JOHN DOUGALL AND THE "WITNESS."

It was, says the New York *Observer*, in an appreciative article on the late Mr.Dougall,as the founder of the *New York Daily Witness* that the newspaper world knew him. In the earlier years of his residence in this city he was frequently taken for Horace Greeley, being much of the same build and appearance, but stouter.

Frequently he would be seen in the evening walking in City Hall Park, in earnest conversation with his son-in-law,then a young man about thirty,who was helping him in trying to establish a religious daily paper.

The history of that seven years fight cannot be written; the disappointments and difficulties and opposition that would have broken down a less sturdy veteran seemed to draw him nearer to the source of all strength and consolation.

In earlier years, in Canada, he had been known as "Praying John,"and this habit of constant prayer was the secret of his power.

A most rigid observer of the Sabbath, he would never go on a car on that day, but walk sometimes to Dr. Taylor's or Dr. Ormiston's church and back to his lodgings, down town, a distance of five or six miles. He was a great lover of flowers and poetry, charming in conversation from extensive reading and observation, apt in quoting from the Scriptures or Shakespeare or the classics. "Ah, yes!" he said on one occasion, "the history of this seven years' struggle would make an epic which would rank with Xenophon's Anabasis, 'the retreat of the ten thousand' through the enemy's country was not more of an undertaking than we have done here." At another time he remarked: "The great Scottish patriot, Robert Bruce, said that when his heart was taken out of his body to be carried in a casket to Jerusalem, the name of Scotland would be found written on it, and when I die 'New York Daily Witness' will be found written on my heart."

In this effort to establish a daily religious paper a large amount of money was invested, more than a hundred thousand dollars, but it has been as good seed sown in good ground; numerous letters have been received in which the writers ascribed their conversion to the reading of the *Daily Witness*, and out of it has grown the *New York Witness*, a well-established newspaper of large circulation; known all over the world, and now a valuable property.

OUR WASHINGTON LETTER.

This is the busy season of the year in Washington—a season of preparation. The President is preparing his message. The members of the Cabinet are preparing their several reports. The chiefs of bureaus and the heads of divisions are busy compiling the data from which these reports are made. So much for the business of the Government. But there is bustling preparation in other quarters. From the lady in the White House to the lady in charge of the cheap boarding house, there is preparation for the annual event—the opening of Congress, the advent of the fashionable season, with its entourage of legislators, lobbyists, fortune seekers and fortune spenders—in short, that great transient population peculiar to a great Capital. The Congressional session will be short, for it must terminate with the fourth of March. The social season will be brilliant and less brief. There is promise that the Executive Mansion will be the scene of many large entertainments. The young mistress of the White House is extremely popular, and is fond of society. Mr. Cleveland is a shrewd enough politician to avail himself of the valuable political adjuncts which his wife and his position furnish to his hand. Miss Cleveland,it is said,will leave her editorial throne by the pyramid of chops in the pork-packing Venice of the Western Adriatic, and wear her Tyrian purple gown at the White House receptions.

Attorney General Garland, who prides himself on his Democratic simplicity,occupies a severely simple little house. Although in the most fashionable part of the city,it is merely one of a long row of three story brick buildings, so unadorned that the windows look like holes cut in the wall. The interior of the Attorney General's home is as plain as the outside.

Here, in the midst of the social and political maelstrom of Washington life, he lives a hermit-like existence, and looks on everything with a philosopher's eye. It is strange that he ever accepted the position he now occupies, for any one more averse to society, or even public life, except in a strictly business sense, can hardly be imagined. During his recent vacation he sought a quiet little village, and devoted himself to hunting and fishing. He received no visitors, read no newspapers; and was much surprised, on his return, to hear that there had been an earthquake in Charleston. His family, which consists of his mother and children, accept no invitations, and give no entertainments. His daughter and three sons display real talent for music, and are adept preformers on various instruments.

Next in order,in regard to appearance, is the residence of the Secretary of State. It is situated on a steep hill, and is difficult to reach. Probably the Secretary, in choosing such an inaccessible location, reflected that it might be discouraging to those modern Philistines—office seekers and bores.

Then comes Mr. Lamar's house, which is a little more attractive looking than either Mr. Garland's or Mr. Bayard's. The houses of Secretaries Whitney and Endicott and of Post Master General Vilas are great improvements on the above mentioned, but Mr. Manning's residence is the only one occupied by a Cabinet minister that is really an elegant home. It is a large, stately mansion, about a square from Mr. Blaine's famous house.

The report that Secretary Endicott is thinking about retiring from official life has been received with universal regret by the clerks of the War Department. He is unexacting and a firm advocate of the civil service laws, and every faithful clerk feels secure in his position under Mr. Endicott's management. It is said, however, that the Secretary does not like his duties, and the recent troubles between himself and General Sheridan, and again between Generals Howard, Miles and Drum,has had the effect of turning him against anything relating to military matters.

The Washington labor unions are expecting many visitors when the assembly at Richmond breaks up. They are already feeling their power, since the Government Printing Office is under their control, and a daily paper to represent their interests is proposed. If Powderly's proposition for a lodge lobby to watch Congress is adopted it will yet more increase the despotic power of the unions,which is felt in several boycott's which are being pushed with vigor. *

—Bro. Hawley's report of Iowa work came in late for the present number. In Wisconsin and New Hampshire the State conventions will be in progress when most of our readers open this number. Let a prayer arise for a great blessing upon these gatherings.

Reform News.

FROM TENNESSEE TO MISSISSIPPI.

Southern Colleges—Le Moyne Normal Institute—Rust University—Mississippi State Normal School and State University—Tougaloo University—Baptist Normal and Theological School.

Oxford, Miss., Oct. 8th, 1886.

Dear Cynosure:—It was my privilege to speak twice in Memphis; once to the congregation of Rev. B. A. Imes, and once to that of Rev. R. N. Countee. In both I had not only respectful attention but earnest sympathy in what I said on the subject of the lodge system. A third appointment failed because the man who was to show me the way was behind time. I called on a number of the colored ministers and found an intelligent interest in our work. Bro. Imes was absent. I spent a number of days most pleasantly at the LeMoyne Normal Institute,and was greatly pleased with the teachers and general management of the school. Pres. J. Blanchard's visit is remembered with great interest.

I went on to Holly Springs on the 7th, and after a night in a hotel which is "first-class" only in *price*, I visited Rust University under the patronage of the M. E. church. The president received me cordially, and and listened to what I had to say until I told him our work was to oppose secret societies, when with some earnestness he said, "What, Masonry and Odd-fellowship?" I told him it was, and he said most decidedly that he regarded them as most *excellent* institutions, and could not countenance any opposition. I told him I admired his frankness,but thought that if he continued long in the Southern work he would change his mind. He said, "Perhaps so." He had been on the ground but a few days. The matron of the industrial department, who has been there three years, thought differently. Like nearly all other teachers, she thought the lodges were in antagonism to the churches. She received my tracts and papers gratefully, and promised that the *Cynosure*,if sent, should be placed in the reading room and the tracts placed before the students. The school seems to be in a flourishing condition.

A walk of half a mile brought me to the State Normal School for colored, under the care of Prof. Henderson. The building is out of repair. Last year the Legislature repealed the charter and granted a new one. This was to get rid of the old board of trustees. They are now hoping for prosperity. Prof. Henderson told me that he is a Freemason,and that he did not think that a man could be a good Mason unless he was a Christian. He had read the *Cynosure* some time, but had seen nothing to change his belief. I was not surprised to find the school small and in little favor.

Leaving Holly Springs, which is more remarkable for its numerous saloons than for any business enterprise, I came on a freight train thirty miles to this temperance town, the seat of the State University, and the most tasteful and best appointed I have seen in the State. The man I wished to see is ten miles away. I have just conversed with an African M. E. minister who says he is a Mason, and don't see how they could get along without their societies. He admitted that there was much that was wrong and the whole system was unscriptural, but saw no way out of the dilemma.

Jackson, Miss., Oct. 11.—One hundred and fifty miles directly south makes a perceptible difference in face and productions of the country. Leaving Oxford, Miss., on the morning of the 9th, the swift trains of the Illinois Central bore us rapidly onward so that we soon saw, in low places, the small palmettos, and somewhat later the sombre Spanish moss hanging from the trees. We reached Tougaloo station, seven miles north of here, at 3:30 p. m. A walk of half a mile through a grove of magnificent oaks draped with the long bunches of gray moss, brought me to the Tougaloo University and the hospitable home of Pres. G.L.Pope. The institution occupies the site of an old plantation, and the first of the three buildings now used for school purposes was a fine country mansion. The natural grove stands in its perspective beauty,and there is a single live oak in the grounds which manifestly belongs to a more Southern clime.

Tougaloo University has the great merit of training its students in manual labor and industrial arts, as well as intellectually. Nearly 500 acres of land are carefully cultivated under the supervision of a competent farmer, and others are taught various trades. Pres. Pope was absent, but Mrs. Pope entertained me, and by invitation I preached on Sabbath and gave a lecture on Africa and its missions. I spoke to considerable extent on the evil and danger of the secret lodge system, and was glad to find that my statements of fact and argument were cheerfully received and heartily endorsed by both the faculty and students. In the evening I attended a prayer meeting, and was requested to occupy twenty minutes of the time in a further consideration of the lodge system. Arrangements have since been made for me to lecture again Friday evening. This morning I attended the opening exercises in the college chapel and a number of recitations. At 1 p. m. I stepped into the carriage with Mr. Bishop,the farmer, and rode over his fields which he manages to make more fertile while they are at the same time yielding a reasonable profit. There can be no better evidence of the success of this institution than that the Governor of the State pointedly commends it, and the Legislature appropriates $3,000 a year for its support.

I left Tougaloo and came to Jackson. A mile ride on the street cars and a walk of half a mile brought me to Jackson College,a fine large structure built two years ago and occupied as the "Baptist Normal and Theological School" for this State. It is one of the seventeen institutions that have been planted by the Baptist Home Missionary Society for the education of the freedmen. I was kindly received by President Ayer, who assured me of his hearty sympathy in our work. He told me that he was the successor to the pastorate of Elder J. G. Stearns, and that he preached his funeral sermon. He had long been impressed with the pernicious influence of the orders over the colored people, and had never failed to let his position be known. He said they would be glad of the books and tracts of the N. C. A., and it was arranged that I should address the students next Wednesday at 1 p. m..

In the city I called on the venerable Elder Dunbar, who paid $1,000 for his wife's and $3,000 for his own freedom, and completed the purchase just before the close of the war. For about twenty-five years he has been the pastor of a Baptist church here, and has not failed to testify by both precept and example against the lodge system. With the weight of nearly four score years upon him he still ministers to his own people and visits distant congregations.

Tougaloo, Miss., Oct. 14, 1886.—Hinds county, Mississippi, is in many respects the most interesting portion of the State. With more than average fertility, and the seat of the State capital, it has always had a large proportion of wealthy and cultured white people, although they are largely outnumbered by the colored. There is much being done for the education of both classes, and with

most encouraging results. Race prejudice, though strong, has essentially modified its demands. It no longer says that the negro shall not be educated or that he shall be entirely without political influence. It only asks that the controlling influences shall be in the hands of the race that has been longer accustomed to rule. Northern people who come here to educate the negro, though they may not yet be admitted to social intimacy with the elite, yet they are treated with respectful consideration, and their work is commended and aided as essential to the prosperity of the State.

Perhaps no one thing has tended more to develop a kindly and harmonious feeling among all classes of society than the late movement for prohibition. The better class of white people are with entire unanimity in favor of the suppression of the liquor traffic. To secure this result they welcomed the aid of the northern teachers, and of the colored people who had been educated in temperance principles by their instruction. Local Option was carried, not without earnest and persistent effort, but by such a majority as will, it is hoped, secure its enforcement. At present most of the saloons are running in Jackson; their licenses do not expire, some of them, till next spring.

Perhaps no one individual did more to secure this result than Miss Sarah A. Dickey, principal of the Mt. Hermon Seminary at Clinton, ten miles west of Jackson. Prominent citizens and temperance workers pay a grateful tribute to her self-denying work. I visited Mt. Hermon Seminary and spent a day. I was most hospitably entertained, attended the recitations during the day, and in the evening addressed a congregation of students and neighbors on the nature and evils of secret societies. I was glad to be assured of her hearty co-operation. This school has not the aid of any missionary society, and has heretofore been sustained by individual effort. It is an institution of great value to the colored people of Mississippi, and should have the sympathy and aid of all friends of Christian education. Miss Dickey kindly took me in her carriage to Clinton and introduced me to the president of Central Female Institute, Rev. W. Hillman, L. L. D., and to Rev. W. S. Webb, D. D., President of Mississippi College. These are among the oldest institutions in the State, being respectively thirty-three and thirty-four years old. They are exclusively for whites, and in a tolerably flourishing condition, but, I should judge, in need of larger and better buildings. They are doing an excellent and much needed work, and are exerting a marked influence in favor of evangelical religion and the temperance reform.

Both Drs. Hillman and Webb are Northern men, but have long been identified with Southern interests. Dr. Webb told me he had once been a Mason, but had long since given up all connection with that or any secret order. He said he would be glad to have our paper and books, and would request the students to read them. He would be glad to have me lecture, but for a protracted meeting and a deep religious interest which occupied every evening in the week. He hoped I might visit them again. Dr. Hillman took me through the buildings of the Female Institute, and showed me the cabinet of minerals, etc., which is far the finest I have seen in the South. He, too, expressed his sympathy with our work and wanted his students to read our publications.

From Clinton I went to Jackson and walked out to Jackson College. After listening to several recitations at 1:30 P. M., the whole school (150 adults) assembled, and I was introduced by Pres. Ayer, who said that the work of the association that I represented was to oppose secret societies, that this work had his hearty approval, and that while some of these societies are comparatively harmless—only wasteful and foolish—all were useless, and some most decidedly pernicious. I spoke thirty minutes, and the president added the testimony of personal experience and fully endorsed what I had said. He brought me in his carriage back to the city, where I took the train for this place, and am taking some needed rest, hoping next week to go on to New Orleans.

H. H. Hinman.

MICHIGAN SEMI-ANNUAL CONVENTION.

The semi-annual meeting of the State Christian Association opened in South Locke Wesleyan church with an animated and full attendance. The officers were all present at the opening session, one of them having driven seventy miles with his carriage, accompanied by his zealous wife. Others came even further by private conveyance, and a noticeable feature, and one highly to be commended, was that nearly every man was accompanied by his wife or daughter, whose presence added much to the influence and good effect of the meetings. The Dominion was represented by Rev. J. L. Wilkinson, who came from Toronto with cordial greetings from Bro. Robert Jones and a few others who earnestly desire that an effort should be made to organize a co-operative branch of the reform work in Canada. To Bro. Wilkinson was accorded the full privileges of the convention, and his judicious,cultured and Christian bearing endeared him to the hearts of all present. His brief recital of *facts* and concise, clear presentation of the condition and needs of the people among whom he labors were listened to with the deepest attention, and I hazard nothing in saying all felt that it was a call from God—the Macedonian cry—"Come over and help us." I hope to respond in person as soon as space can be found, and I request all persons, male or female, who are interested in the proposed movement in the Dominion to write me as early as practicable at this office.

Too much cannot be said in commendation of Bro. H. A. Day, to whose thorough preparation and earnest prayers the success of the convention was very largely due. Measured by the "square" the parsonage is not a "stately mansion,"but when generously supplied by the thoughtful forecast of Bro. Day (and I suspect some of the generous ones who know how it is at quarterly meetings and conventions when reformers meet) and under the tasty and skillful ordering of sister Day, there was room and food and good cheer for all; and though one table of the apostolic number twelve followed another for two consecutive days, at the close if asked, "Lacked ye anything?" each one could say, "Nothing." In a word, the whole gathering from key note to doxology, was one grand benediction approximating that meeting in an upper chamber when the disciples saw their triumphant Lord with death, hell and the grave cast down and overcome by his almighty power. How could it be otherwise, with father Foote speaking back from the very portal of heaven, father Clark singing the anthems of the redeemed with the gray of life's evening and the dawn of eternity's morning upon him, with the good and godly who had come from near and from far, all "baptized by one Spirit into one body." How could it be other or less than a foretaste of that communion which shall become universal when the will of God is done "on earth as it is in heaven."

The discussions were animated and the positions taken radical, and while very much of interest to our readers might be mentioned I forbear, leaving the field to the secretary, whose official report you will read with interest, and to others who will, I trust, feel moved to add items of encouragement. Brethren and sisters, were you repaid for your long journeys and the self-denial you made? If you were, and others knew it, they might be encouraged to do likewise.

J. P. Stoddard.

BRO. ARNOLD IN CHICAGO.

Dear Cynosure:—I believe that of all the American cities there is not one to surpass Chicago, as far as ignorance of the things that are of God and the human souls is concerned. If it belongs to the sailor to speak of the dangers of the sea, it belongs to men who visit the slums of cities to speak of the deep stupidity into which men of Chicago have been brought, and in which they will probably die unless we as men of God go to their rescue to enlighten them.

I wish to speak of the good done at my mission hall in this city by the two lectures of Bro. I. R. B. Arnold. The hall was well filled each time, and every body seems well satisfied with the representations accompanying the lectures. Chicago people generally seem to know little about the evils of Masonry. They certainly know less concerning the worship of Baal, Adonis, Atys, Molech, or Osiris, as identified in Masonry. These lectures have done an immense amount of good to our Sunday-school children, who will never forget the stupid attitude of the Freemason when initiated to his devilish rites. May God open the eyes of the blind-folded lovers of secretism.

P. A. Seguin.

CORRESPONDENCE.

THE INDIANAPOLIS LABOR CONFERENCE.

Wheaton, Ill.

Dear Cynosure:—In accordance with your request, even at this late date I will give some brief account of the conference of Labor organizations and Greenbackers at Indianapolis, Ind. As it was not a delegated body but a general meeting for consultation there was no attempt to make out an accurate roll, yet one hundred names with their post-office address were handed in to the secretaries. They were from five States, and the old party papers whose reporters were present put down the number present at two hundred. They were mostly laboring men, who belonged to various organizations and to no organization.

After an earnest and harmonious comparison of views it was determined, in view of the facts that the conference had been called together hastily and without time for extended notice or previous preparation, to adjourn to meet at Cincinnati on the 22d of February, 1887, to take measures to organize the now scattered elements of the laboring party of the country. One good is certainly perceptible of the various labor organization. Laboring men are beginning to think. When the action that naturally follows thought comes, they will see that measures gotten up in secret lodges and candidates that represent not the whole laboring people but secret rings, will not carry the whole labor vote and will not succeed. They will then be ready for open measures and men.

In excuse for their present secrecy, their leaders tell me, some of whom say they never belonged to any other secret society, that but for their secrecy they could do nothing. The moment their leaders did anything that their employers did not like they would be discharged and driven away, and so their organizations would be discouraged and broken down. Their employers combine, indeed, set the laborers the example of combining for their own interests. Railroad companies and other corporations secretly water their stocks to enrich their principal members. To pay large dividends on such stocks and interest on fictitious bonds the wages of laborers must be cut down even though the laborer and his family suffers for bread. God is just, and he has no weightier condemnation for the forced secrecy of the laborer than for the voluntary secrecy of his employer.

Let us seek to bring about a reign of justice to all men when, and probably not till then, both will cease.

O. F. Lumry.

A PARABLE.

Bloomington, Ill, Oct 9th, 1886.

Editor Cynosure:—Being attracted by the stirring strains of a brass band before one of the residences of our city we were led to enquire the occasion of so much commotion. We were informed by a neighbor that Mr. B. had been awarded a prize and this was the presentation. This, of course, still further excited our curiosity and we learned that this prize was offered by the Odd-fellows of the State for the most punctual attendance at all meetings, and the most prompt payment of all dues.

Now that this gentleman had won the prize for punctuality to lodge duties, we at once inquired about his punctuality in church duties. We learned that he had been connected with a church in this city for the last sixteen years, and my informant had heard his voice in prayer-meeting just twice in that time,and one of these was in reference to an entertainment. We further learned that the pastor of that church saw the fearfully growing evil of lodgery and mourned over the want of interest in the church; that he privately admitted the antagonism of the lodge to the church of Christ, but did not dare to mention it in public lest he should cause ill-feeling and drive people away from the house of God; that he is trying to convert people and fill them with interest in Christ's cause and he hopes thereby to draw them from the allurements of the lodge; but they don't draw worth a cent. The poor man finds that drawing people by the Gospel cords is very much like drawing a pig. So long as you lead him the way he wants to go he is very obedient and grunts his approval of your efforts, but so soon as you attempt to steer him away from his (lodge) swill-trough there is trouble and discord.

Certainly the poor husbandman is to be pitied as he looks out on his cornfield which is poor, yellow and spindling, with only here and there a nubbin, hardly worth calling grain. Right in the middle of each hill is growing a great rank (lodge) jimpson weed (Stramonium). He does not dare meddle with the weed, but carefully cultivates and waters his corn only to see the weed appropriate the water and most of the nutriment of the soil. Meanwhile the weed sends out its narcotic stench (self-praise). We learn also that the jimpson weed grows in the night;if so it still further typifies those institutions which "choose darkness rather than light because," etc. They grow in the night and had their origin then. (Matt. 13:25.) While the jimpson roots are strangling the corn if one stalk cries out he is a crank at once and must be punished.

The church is left to women whom the lodge bars out, and the poor pastor gets what comfort he can from Matt. 13:29, and it really looks as though Matt. 13:30 will tell their story.

H D. Whitcomb.

EDUCATIONAL ENTERPRISE IN LOUISIANA.

New Iberia, La., Oct. 8th, 1886.

Dear Cynosure:—In reading your valuable pages, I have noticed that you take a great deal of interest in the rights and general progress of the colored people, and, therefore, I thought you would like to hear something about what they are trying to accomplish for their own improvement in South Louisiana.

About two months ago the Congregational minister of New Iberia, Rev. Byron Gunner, called a meeting of the colored people of the town and parish to lay before them plans for the establishment of a high school in this place. The meeting was largely attended and great interest manifested, followed by several others, resulting in a permanent organization called "Iberia Christian Educational Association." An industrial department will be connected with the school and it is to be entirely unsectarian. The Executive committee represents all the colored churches in town. Its president is Rev. Byron Gunner.

The interest in the movement is widespread. Mr. Gunner, who is himself a graduate and B. D. of Talladega College, Ala., and a man of extensive influence, was the instigator of the movement and is the leading spirit and is prosecuting the work with great energy.

They have selected an improved lot for the school at a cost of $5,500 which is very suitable for the purpose and the committee are making arrangements to hold a grand celebration on the 16th of this month to consist of speeches from prominent colored men from a distance, and they hope to raise on that day one or more thousand dollars. If they succeed it will be greatly to their credit, for while many of the colored people here own homes and some of them little farms, that is about all, but the great mass are poor. Such a school is very much needed for there is nothing of the kind in this State outside of New Orleans, and New Iberia is 125 miles west of that city, and most of the people are too poor to send their children away to school.

There is a class of very intelligent people in the town and surrounding country who declare themselves determined to do all they can to help get the school established,though many of them can neither read nor write.

By the payment of one dollar a person may become a member of the Association for one year,and by paying ten dollars one may become a member for life. And no doubt any one giving to this good cause will be laying up treasure in heaven, for the object is the elevation of a poor but worthy and appreciative people. Sarah A. Farley.

WAS THE CLOVEN FOOT VISIBLE?

Chicago.

The great Episcopal convention is here. It claims to represent the true church of all the ages, but there is a desire to have some question settled. Shall there be any change in the prayer book? Shall the name *remain Protestant Episcopal*, or be changed to *Holy Catholic church?* And how shall universal unity be best promoted?

Bishop Bedell, of Ohio, delivered the convention sermon in which he says that Barak was "a worshiper of the true God," (we quote the report,) "although beginning to mingle the customs of the worshipers of fire and the sun with his simpler patriarchal ritual!"

Thus the Bishop stretches his true church mantle considerably,and no doubt would equally admit that the *modern sun and fire ritualism of Freemasonry* neither does nor should exclude its observers from "The *True* Church!" So Bishop Paul must be wrong if Bishop Bedell is right about "the unfruitful works of darkness." And yet the Bishop says many very good things about the *true* church, (we don't say *his* church,) even although he also claims the Egyptian Pharaohs as true worshipers for at least some two hundred years from Abraham to Joseph—to us a very questionable assumption—still, no worse than much that ranks as true worship in our day.

The Knights Templar have been making a great display of their benevolence at the dedication of their Orphans' Home. But the location is one which a private party sold at a great sacrifice on account of the noise of the constantly passing rail cars.

Question: If the location was so annoying to a private family, how shall we suppose it the best for orphans, homeless and fatherless and motherless, especially in sickness, when rest and quiet, or the lack of them, are often equivolent to the life or death of the tender sufferers?

Did Knight Templarism think of this, or of the display of its tinselled trappings and to gratify its hungry vanity, by attracting the popular gaze and applause? T. H.

PITH AND POINT.

FATHER STEWART OF WHEATON.

This aged servant of God, known to many readers of the *Cynosure* as one of the consistent and devoted friends of the truth, has just passed through a critical illness. He suffered an acute attack by strangulated hernia, and was for a time under the care of three physicians, a surgical operation being required in order to afford relief. He is now rapidly gaining in health and has yet, we trust, years of earthly service before he goes to his reward on high. I came from his side an hour ago, and it was good to be in his sick room. His confidence in God was so strong and triumphant, his submission to the divine will so perfect, and his eye so bright with hopes of immortality, that it was a walk on the delectable mountains where, you know, when the sky is clear the towers of the celestial city may be seen. His friends who knew of his illness have been praying for his recovery, and all who learn of the answer to their prayers will be glad to give thanks.—C. A. B.

MODERN HEATHENISM.

I have received all the papers and books that I sent for, and have made good use of them: after reading I give them away. I gave to R. W. Reynolds, pastor of the M. E. church, South, the tract on "Modern Heathenism," and he preached a sermon in which he spoke the sentiment of that tract. He is a Freemason, but he told me he had seen the folly of the lodge and was bound to preach the truth. So I am encouraged to work on.—Thomas Waters, *Marshfield, Mo.*

Bible Lesson.

STUDIES IN THE WRITINGS OF JOHN.

LESSON V.—October 31, 1886.—Jesus Risen.—John 20: 1-18.

GOLDEN TEXT.—The Lord is risen indeed, and hath appeared unto Simon.—Luke 24: 34.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Empty Sepulchre.* vs. 1–10. Like the napkin and the linen clothes laid away because no longer needed, so the old law of rites and ceremonies was forever abolished when Christ rose from the dead. It had accomplished its purpose and could be of no farther use. His resurrection inaugurated, for all nations and all ages, a pure, spiritual worship. Papal traditions, its vain forms and superstitious observances are so many empty sepulchres. Not there do we find the ever-present, ever-loving Christ. Masonry is supposed, by many who have not taken the trouble to investigate its true character, to be a great aid to Christian living. They are perhaps told so by Masonic friends, or they base their judgment on the fact that their minister, their Sabbath-school teacher, or superintendent belongs to it; but whoever seeks the lodge, hoping to receive religious benefit, will not find even a dead Christ. Nor will they find even so much as his empty shroud, the mere types and symbols of a Redeemer, which we do find under the most corrupt form of Romanism. "They knew not the Scriptures," etc. Error thrives through ignorance of God's Word. A close and prayerful student of the Bible will never seek the risen Lord in the empty sepulchres of a false belief.

2. *The Risen Saviour.* vs. 11–18. "They have taken away my Lord," etc. There is no robbery of humanity so cruel, so utterly unjustifiable and irreparable as that which takes away its Saviour, and leaves at the best but an empty tomb. This is the mischief wrought by Robert Ingersoll and his followers. They take away the one Joy of the sorrowing, the one Hope of the despairing, the one Helper of the weak, and offer no substitute. When their Christ has been taken away from the masses, and with him all hope of a future life for themselves, the result will be a natural desire to seize all the good they can out of this life, even if it must be by force and violence. "Let us eat and drink for to-morrow we die." Take away the doctrine of a hereafter, and human life, with its inequalities of condition between the rich and the poor, will seem to them, what it really would be on that hypothesis—monstrous and horrible injustice. The hope of civilization against anarchy, of society against lawless license, is in this truth of a risen Saviour. It is evident that the early Christians kept Christ's resurrection in constant view. Every Lord's day brought it to their minds as its central thought, its joy and inspiration. To keep up the memory by setting apart one day in the year for this purpose is a clumsy human device. Easter Sunday with its theatrical displays, is more apt to obscure this crowning fact of redemption, and relegate all thoughts about it into the realm of mere sentimental feeling, till it comes to have as little influence on the life as if it were a mere poetic fiction. As Mary failed to recognize Christ in the dusk of the early morning, so we often fail to recognize him when he comes in the shadows of disappointment, of crosses and daily trials. "Go to my brethren and say unto them," etc. When Christ reveals himself to us in any especial way, the revelation is never for ourselves alone. Every Christian should be, not a mere receptacle, but a channel for the divine grace.

LIGHT FROM THE WORD.

Can the mystery of life be understood except through the resurrection? 1 Cor. 15: 17, 19. What is the first duty of every one who has found the living Christ? Psa. 22: 22. Who are Christ's brethren? Rom. 8: 29; Heb. 2: 11.

From Peloubet's Notes.

Our Lord appeared after his resurretion: 1. To Mary Magdaline alone (Mark 16: 9; John 20: 11–18), near Jerusalem, Sunday, April 9, early in the morning.

2. To the women returning from the sepulchre (Matt. 28: 9, 10), near Jerusalem, Sunday, April 9, early.

3. To Simon Peter alone (Luke 24: 34), near Jerusalem, Sunday, April 9, early.

4. To two disciples going to Emmaus (Luke 24: 13), Sunday, April 9, four to six P. M.

5. To the apostlrs at Jerusalem, excepting Thomas, who was absent (John 20: 19), Sunday, April 9, evening.

6. To the apostles at Jerusalem a second time, when Thomas was present (John 20: 26, 29), Sunday, April 16, evening.

7. At the Sea of Tiberias, when sevcn disciples were fishing (John 21: 1).

8. To the eleven disciples on a mountain in Galilee (Matt. 28: 16).

9. To above 500 brethren at once (1 Cor. 15: 6), in Galilee, near the time of the last.

10. To James only (1 Cor. 15: 7), probably at Jerusalem.

11. To all the apostles on Mount Olivet at his ascension (Luke 24: 51), Thursday, May 18.

"Touch me not: for I am not yet ascended." This cannot mean that there was any reason in the nature of his body why she should not touch him, for he allowed the other women to touch him (Matt. 28: 9), and he told Thomas to touch hin and see that he was unchanged (John 20: 27). The more common, and perhaps the best-founded interpretation, may be expressed in the paraphrase of Doddridge: "Do not stay here to embrace me now, either to pay thy homage to me, or to confirm thy faith, both which thou wilt have other opportunities of doing; for I am not yet withdrawn from your world, and ascended to the heavenly court of my Father, as you imagine I shall presently do, but I shall yet continue for a little while on earth, and give you further opportunities of seeing me again; let nothing therefore detain thee any longer, but go immediately to my dear brethren and say unto them," etc. —*Owen.*

The Body of Jesus during the 40 Days. It is of the utmost importance that we remember that the body Jesus rose with was the very same body which died on the cross. For otherwise it is impossible to prove that Jesus himself actually rose from the dead. Some have thought that Jesus rose with a body like our resurrection bodies, because he seemed to have peculiar power over his body, entered rooms apparently with closed doors, and appeared occasionally and for brief seasons only. But (1) he expressly says that his resurrection body was flesh and blood; Thomas felt of it. Jesus ate common earthly food. While Paul tells us that our resurrection body is to be a spiritual body, and is not flesh and blood. (2) Jesus could have the same power over his earthly body as over his resurrection body, since both were flesh and blood, and he gave hints of this power several times. The Spirit of Jesus always had perfect power over matter. (3) There is no possible way to prove that Jesus arose from the dead, if the body was not precisely the same after that it was before he was buried. (4) Jesus's body was doubtless changed at the ascension into a spiritual body. It was not till that change that we have in the resurrection of Christ a type of the change to be made in our bodies by the resurrection. Then took place what Paul declares is to take place on the resurrection day in those who are alive. We shall be changed in a moment, in the twinkling of an eye.—*P.*

Practical. 1. We have in the disciples an excellent example of keeping the Sabbath.

2. How often we say, as we approach a difficult duty, "Who will roll away the stone?" only to find we go straight on, that God in his own way has removed the obstacles. Often exemplified in the history of modern missions.

3. The very efforts of opposers to destroy and hinder the Gospel are made to minister to its success.

4. Our eyes are often holden from seeing our Lord because he appears in unexpected ways and strange providences; but at last "his sheep knew his voice."

5. The resurrection of Jesus is full of comfort and hope to all who believe on his name. (1) This resurrection is the crowning proof that Christ is the Son of God. If he could not conquer death, and come back from heaven, he could not prove that at the first he came from heaven. (2) It is the proof of immortal life beyond the grave; that death does not end all, but the soul lives after the body dies. (3) It is the assurance of our own resurrection. (4) It shows that our Saviour has power over every one of our enemies. (5) It teaches the moral resurrection, that being dead to sin we should be alive unto God. (6) Hence the resurrection was the basis of the preaching of the apostles. "A dead Christ might have been a teacher and a wonder-worker, and remembered and loved as such. But only a risen and living Christ could be the Saviour, the Life, and the Life-Giver, —and as such preached to all men. This is the foundation of the Church, the inscription on the banner of her armies, the strength and comfort of every Christian heart, and the grand hope of humanity; *"The Lord is risen indeed.'"—Edersheim.*

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity trampling upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

William Wirt: "I view it as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75c; per dozen $7.50. Paper cover 35c; per dozen, $2.50.

No Christian's library is complete without it. Send for a copy in cloth and get a catalogue of books and tracts sold by the NATIONAL CHRISTIAN ASSOCIATION, 221 W. MADISON ST. CHICAGO.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTIAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

District of Columbia, E. D. Bailey; Alabama, Jesse Ward; Arkansas, Charles Paget; Connecticut, Phillip Bacon; Dakota, A. F. Dempsey; Florida, J. F. Galloway; Illinois, L. N. Stratton; Indiana, Israel Hess; Iowa, J. N. Norris; Kansas, H. Curtis; Maine, J. S. Rice; Massachusetts, S A. Pratt; Michigan, H. A. Day; Minnesota, E. J. Payne; Mississippi, E. Tapley; Nebraska, E. B. Graham; New York, F. W. Capwell; New Jersey, Robert Armstrong; New Hampshire, S. C. Kimball; Ohio, J. M. Scott; Pennsylvania, N. Callender; Rhode Island, A. M. Paull; Tennessee, R. N. Countee; Vermont, F. F. French; Wisconsin, M. R. Britten.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with [illegible] and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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A neat pamphlet, comprising forty-three tracts against secret orders, published by the NATIONAL CHRISTIAN ASSOCIATION. It contains some of the MOST POWERFUL ARGUMENTS put in brief form, written by men of distinguished ability, showing the evil nature and dangerous tendency of secret societies. Those who circulate tracts need the book to make their selections wisely.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 21, 1886.

A horse shoe hung up in a parlor is a prayer to an unknown god for good luck. The ancient heathen worshiped a female statue, hoodwinked, and standing on a rolling ball as the goddess of Fortune, for the same purpose, viz., to secure "good luck."

The Sermon by the senior editor, before the W. C. T. U. of Saratoga and printed in the *Saratoga Eagle*—urging the dropping of the secret temperance lodges, and union of Prohibitionists and Americans under a changed name, was read by General Clinton B. Fisk, of New Jersey, who said: "I am in entire accord with you." A few copies of the *Eagle* containing that sermon are to be had, without price, by applying at this office.

The American gives notice that Miss E. E. Flagg has been engaged as associate editor of that paper. We congratulate Mr. Bailey and the public on his good fortune. Miss Flagg will still continue to write for the *Cynosure* as heretofore; and if we could multiply her life we should still urge that she speak as well as write for our holy cause.

A small Spiritualist paper entitled *Light for Thinkers*, Atlanta, Georgia, has reached us. The editor ridicules the people in Charleston who prayed in the streets in the time of the earthquake. He seems rejoiced that "no people have been more frightened by the unseen power which heaves the earth than the orthodox churches," and adds with the most asinine gravity, "There should be a more general enlightenment upon the forces of nature and the truths of eternal life. We cannot afford to have these panics." The same paper gives a two column "revelation" from a medium of Quincy, Ill., which is a prophecy of desolation and destruction sweeping over the earth.

THE LATE JOHN DOUGALL.

This great and gifted man, born in Paisley, Scotland, in 1808, died at Flushing, Long Island, August 19th, 1886, at the home of his son, James D. Dougall of the New York *Witness*. He began his career as editor of the *Canada Temperance Advocate*, and though he made money as a successful business man, he had no use for money but to do good with, and his earnest, straightforward, practical way of life, and style of writing was so popular with the masses that he became the popular tribune of the religious press; and he probably reached and instructed more minds in the science of applied morals, than any other man living or dead.

Great reformers like Huss, Wickliffe, and Luther have their fields assigned them by Providence, and, like great rivers, make themselves deep channels, and flow in them. The genius of Mr. Dougall resembled rather a steady shower of rain refreshing the whole face of society. His school was business, his book society, and his law the Word of God. He walked into the halls of trade and commerce, law and legislation, and whatever traversed the supreme rule of love to God and our neighbor was dragged from the shelter of its surroundings and held up to public view with an honesty of purpose and vigor of style which disarmed opposition and carried conviction. A genius like his was born for the pen, and it took him to the press as water finds its level. His personal magnetism drew to him such men as James Court of Montreal and William E. Dodge of New York, whose means enabled him to reach the public as Jerome sustained Huss; the Elector of Saxony, Luther; and John, Duke of Lancaster, protected Wickliffe. He started the *Witness* in Montreal, which sunk large sums, but made a fortune at last; but his beau ideal was a religious daily, which should be an electric light in the mart of business. He started a half-penny daily in Montreal, and perseverance made it a success. He then, had wealth been his object, was in reach of his end. But he was in Canada, which is not included when "America" is spoken of. He looked on New York as the citadel of America, and on America as the focus of the human race. He longed for a Christian daily in the city which promised to become the metropolis of the globe. He put his faithful and beloved *Witness* in safe hands, and removed to New York to repeat there, upon a larger scale, the bold ventures which had been successful in Montreal. His daily, crippled by a money pressure, went under, but his *Weekly Witness* ran up an enormous list, and a small army of employees from its office went out to Flushing to look through their tears on his loved and honest face. The press sent his decease throughout the world; and multitudes in two great cities, and thousands throughout a vast country, felt a pang as at the death of a friend. A throng attended his funeral in Montreal, and a long procession went to "the dear old home" on the green hill-side, where children and loved ones had grown up under the shadow of a great and good man.

Of the many writers who chronicle his name and memory, all put his child-like, "perfect sincerity" in the front of the picture. An incident will illustrate this amiable trait. When the *Cynosure* was struggling as a small fortnightly paper, its outspoken fidelity against the myrmidons of the lodge had attracted his notice. He had studied the secret Orange lodges, by which Satan took charge of the Protestent cause in Ireland against Tyrconnell, who was beaten at the Boyne in 1690, and their history for more than a century had convinced him that a secret lodge is the devil's instrument, not God's. He knew, too, the terrible power of that instrument in a wide country where every hamlet has its secret temples; and he saw how the American press quailed in silent terror before it. Our editor sent up his name and was at once admitted to Mr. Dougall's office. The good man arose, and, extending both hands in greeting, exclaimed, "The bravest of the brave!" And then added, "I find but one fault with your paper—it is too small!" The New York *Witness* was and is a general newspaper, but while Mr. Dougall was at the head of it, it gave clear, unmingled testimony against the secret lodge system, and engaged some years later the editor of an anti-secret paper to write letters from Washington.

It is melancholy to see, in the teeming notices of his death, his opposition to secret societies wholly suppressed, not only from his obituaries, but also from the promise of the future conduct of the paper. The *Witness* is hereafter to oppose "The Liquor Traffic;" to advocate "A Prohibition party;" to "Uphold the sanctity of marriage, and of the Sabbath, the cause of missions," etc., etc. But if the *Witness* is hereafter to oppose secret lodges, which antagonize all the above objects by omitting Christ, we are left to infer it from general pledges to "follow Mr. Dougall as he followed Christ." Let us hope that the testimony of the holy dead will yet be heard and heeded.

THE SIXTH CONGREGATIONAL COUNCIL.

This body now meeting in the Union Park church of this city is an august meeting, which we may notice more at length on the conclusion of its labors. For the present a brief notice must answer to engage the interest of our readers.

Prof. Benner, eight years a teacher in Salt Lake Academy, moved the Council by his able report on Mormonism. At his suggestion and that of Secretary Bliss of the New West Commission a committee of three or five able men are to visit Utah, memorialize Congress, and report to next Council. A vote was adopted protesting against receiving Utah as a State unless by consent of the loyal minority in the Territory opposed to polygamy.

To all this the *Cynosure* adds its cordial Godspeed. But do not this large body of Congregational pastors know that Mormonism was recognized under Joseph Smith by the Masonic Grand Lodge of Illinois, which gave them a dispensation to work; that its bloody, base and brutal oaths are all Masonic in conception and origin; and that Dr. Quint, who is one of the leading members of the Council, has taken a human skull in his hands, and over it, and the wine within it, invoked double damnation on his soul if he violates his Knight Templar's obligation. And while his friend, Benjamin F. Butler, has publicly recanted, in part, his Masonry, Dr. Quint adheres in silence to his loathesome and blasphemous libation.

Now when these beloved brethren go to their churches for money against Mormonism, will not the enlightened among their members see and know that leading members of this Council now practice secretly in New England all of Mormonism which they can in New England society? And do they not know that if the covering of secrecy was taken off while Dr. Quint is taking and administering such blasphemy to our young men, he would be driven from respectable New Hampshire society? And does not God see and know these abominations, endorsed by this great Council in his person?

Beloved brethren in Christ, as the United Hebrew States fell by substituting these secret worships for the worship of Jehovah—Christ, so will our United States fall if our church leaders practice and we endorse such abominations. They are disintegrating our churches, South and North. In the reports to Elgin Association last week, a deacon said, "Three-fourths of our members are women and children." It is so through our Union. The women and children go the churches and the men to secret lodges, run by saloonists, dcists and infidels.

AN OFFENCE TO BE PUT AWAY.

TO THE MINISTERS AND MEMBERS OF ELGIN ASSOCIATION, ILL.—AN EXPLANATION.

Eight years ago, May, 1878, the Elgin Association withdrew its privileges from the senior editor of the *Cynosure* until he should be restored to the "First church of Christ in Wheaton." That church had been divided by internal agitation, as the Congregational denomination may yet be by another agitation; and other divisions among God's children must doubtless come before

> "Jesus shall reign where'er the sun
> Does his successive journeys run."

The Elgin Association took sides with the minority of the divided church. Our senior editor remained with the majority. The minority church excluded him, and Elgin Association withdrew from him; imputing no moral wrong, but on the technical ground that he had lost his church-standing in the minority church.

All the ministers who then constituted Elgin Association are now gone from their places; most of them from the State, and some from this life. The new pastors who fill the twenty-three pulpits vacated in eight years, it is hoped, are happily ignorant of the troubles which led to the withdrawal of privileges. Hence no committee has been appointed to inquire whether the vote of the Association has been obeyed and reconciliation sought with the excluding church. This, it is your right to know.

The venerable and beloved Prof. Fisk of Chicago Seminary has often insisted that "These difficulties ought to be settled while you and I are yet alive;" Dr. Flavel Bascom has written urging the same thing; and Dr. E. F. Williams wrote a letter, which was adopted, endorsed, and forwarded to the pastor of the minority church, by our senior editor, asking what the said church desired or required of him, as conditions of reconciliation. The church replied, in substance, that the matter was closed and would not be reopened.

Meantime, substantial reconciliation has taken place. The two churches have co-operated and met together in revival labors. Successive pastors of the minority church have extended the usual ministerial courtesies to our senior editor in their house of worship; their pastor has led a union prayer meeting, and their superintendent has addressed union Sabbath-school meetings in the College chapel; and the pastor of the College church in Wheaton, whose local membership is in the same church to which our senior editor has belonged, and still belongs, has been received and is a full member of Elgin Association. And if local church membership is necessary to membership in the body, and if membership in the College church is good enough in case of the pastor, it is good enough for our senior editor, and the action against him was irregular and unjust.

And, further, as the proper measures seeking reconciliation have been taken by the advice and co-operation of Dr. E. F. Williams; and as the two churches are walking together in harmony as churches of Christ, though there may be some lingerings of an evil state of things in a few bosoms, it would seem that the unhappy resolution adopted eight years ago by brethren now all gone *should be rescinded* and Wheaton and its college restored to its former harmony with the surrounding churches when they were mutually happy in and helpful to each other. And if brethren Sears of Garden Prairie, Davidson of Elgin, Burton of Geneva, Tindall of Malta, Dow of Sycamore, and a few others of the lay brethren of the churches, would take the time and trouble to meet together for prayer and consultation, they can accomplish a great and desirable object by preparing the way for the final action of their pastors, most of whom are new in their respective charges, and thus "take up a stumbling block out of the way of God's people," and prepare for a glorious coming of the Lord in the churches of Elgin Association.

It might seem sinister if this explanation should omit all allusion to the secret lodge discussion, as that system lies at the bottom of our difficulties in church and state; and differing opinions among good men and interference by bad men were the root of the Wheaton difficulty; and fear of disturbance from that cause occasions apprehension and hesitation in some pastors of Elgin Association. But there is no avoiding this question by hiding our eyes from it. Seven of the best men in Chicago were appointed at Farwell Hall parlors last July, to call a national congress of Christians for this discussion;

and their appointment has been approved and the congress endorsed by Drs. McCosh, Hodge and Paxton of Princeton; by Drs. Cheney, Stevenson, Joseph and David Collins of Philadelphia, and by Dr. Richard S. Storrs and T. DeWitt Talmage of Brooklyn, N. Y., so that discussion must be had. And the churches in Elgin Association are so free from complicity in secret societies, that a little fearless fidelity and loving patience will speedily remove all obstructions to Gospel work, and avoid all distractions in the churches of Christ.

—Bro. I. R. B. Arnold gave two lectures and exhibitions each in the mission room 135 West Van Buren street, and in Harmonia Hall on Union street in this city last week, and so far as we can learn, with universal satisfaction. This week he is announced for one evening at Wheaton and two in the Free Methodist church near Humbolt Park, Chicago, (Thursday and Friday.)

—Pastor B. A. Imes, the associate of pastors Countee and Brinkley in reform work in Memphis, and a valued contributor of the *Cynosure*, preached an eloquent and powerful sermon to the College church, Wheaton, last Sabbath morning. In the afternoon he gave an address and answered questions on the condition of the churches in relation to the lodge in the South. Bro. Imes, as assistant moderator of the National Congregational Council, is making many friends by his courteous and modest bearing, while his abilities and courage as a public speaker will always secure him a welcome in Wheaton whenever he comes this way.

—Sabbath evening the Wheaton churches enjoyed another rare and able address by Professor Benner, of Salt Lake Academy, Utah. Prof. Benner was the first man to welcome the assistant editor of the *Cynosure* in Salt Lake City last May, though coming as a stranger. He is at the head of an important work in that city, and as representative of the New West Commission for the promotion of Christian education among the Mormons spoke in the National Council last Saturday. The Baptist and Wesleyan churches united with the College church Sabbath evening, and aided generously in the impromptu collection taken for the New West work.

—The Iowa Prohibition ticket is as follows: For Secretary of State, V. G. Farnham, of Plymouth county; for Auditor of State, J. L. McReynolds, of Jefferson county; for Treasurer of State, Jas. Micklewait, of Mills county; for Attorney-General, Jacob Rogers, of Fayette county; for Clerk of the Supreme Court, E. B. Howard, of Marshal county; for Reporter of the Supreme Court, Prof. J. W. Wolfe, of Van Buren county. We publish the list so that Anti-masons who vote as they pray may early question the candidates on their position for or against the lodge. Correspondence is also invited from our readers who may have reliable information respecting this matter.

—The *Voice*, published by Dr. Funk, of New York, is the ablest Prohibition paper in the country and is so recognized by the foes of that movement. A daily edition begins on Tuesday of this week to continue till the 2nd of November. The price for the thirteen issues is only 25 cts.

PERSONAL MENTION.

—Bro. Edmund Ronayne is engaged to attend and address the Wisconsin convention this week at Waupun, and will contribute greatly to the success of that meeting.

—Secretary Stoddard and Pres. C. A. Blanchard returned from Michigan Friday morning, having driven three miles the evening before in a lumber wagon through a driving rain to do so.

—Revs. B. A. Imes of Memphis, Tenn., and C. L. Harris of Jackson, Miss., attended the National Congregational Council in this city. Bro. Imes was elected an assistant moderator by a very large and complimentary vote, Dr. McLain of Oakland, Cal., being the other assistant. He accepted the honor in a neat little speech.

—Robert Smalls, the negro statesman, has been elected to Congress five times. He will, no doubt, secure his sixth election in November, as he has been renominated in the Seventh District of South Carolina, where there is a dense colored population.

—Gladstone has written an indignant letter to the press characterizing the rumor of his conversion to the Roman Catholic faith as a malicious slander. The "grand old man" has made many enemies during his long political career, but the circulation of false stories can do him no permanent injury.

—Dr. H. W. Thomas, the "liberal" preacher of this city, was appointed Grand Chaplain of the Illinois Grand Lodge at its late meeting, and has thus at length reached the summit of his ambition.

—A number of friends and supporters of our reform have of late honored the *Cynosure* with a friendly call. Rev. B. T. Roberts stopped to give a hearty hand-shake on his way to Coopersville, Michigan, and his General Conference. Brethren George B. Hopkins, Ira Green, and Hodgman of this State, and Rev. Mr. Skinner of Michigan, have also looked in upon us.

—Rev. John Boyes of Grimsby, England, whose judicious and able contributions on the public affairs of Great Britain have been welcomed by all the readers of the *Cynosure*, has for several months been in precarious health, which accounts for the absence of his letters. He has so far recovered as to be able to resume his ministerial labor, but we regret to say that he cannot, for the present, write for us. He will, however, be a vigilant observer of events for the *Cynosure*, and will assist their knowledge of European affairs by sending newspaper articles frequently. The excellent sketch of the late Samuel Morley in this number is from him.

—A letter from Bro. J. F. Galloway of Okahumpka, Florida, brings the sad news of the death of his beloved and faithful wife of heart disease on the 23d of August last, after an illness of some five or six weeks. She was not all this time confined to her room or under the care of a physician, but was suffering from the disease. Her death was happy and peaceful through the presence of her Saviour. Bro. Galloway, himself in broken health, feels deeply this heavy loss; and on account of his children, whom their mother was anxious should have the privileges of an education, he desires to sell his Florida property and remove. Let all who read this note remember him in prayer and sympathy.

—Our Nebraska Antimasons must be congratulated on their coming opportunity to vote for the "Fanatic" of "In the Coils," the Prohibition candidate for Lieutenant-governor, Rev. E. B. Graham of Omaha. The *New Republic* of Lincoln, lately sketched this candidate in worthy colors thus:

"His political antecedents were Republican, but Mr. Graham left the party several years ago, convinced of its unworthiness. In 1884 Mr. Graham was nominated for Regent of the University on the Prohibition ticket and made a few speeches. He showed a clear insight into the well-defined policy and pronounced doctrines of the party and demonstrated his ability as a platform orator. So satisfactory was the brief campaign of Mr. Graham, that again in 1885 he was nominated for Regent. He took the stump and accepted quite a list of dates arranged by the State committee. Everywhere he spoke the vote that followed showed the result, we believe he ran ahead of his ticket at every point where he addressed the people. Edwin B. Graham is a man of strong convictions, vigorous, well-trained and logical mind; has a fine command of language and brings to the discussion of the great political issue of the day, a comprehensive knowledge of the subject. He loves the truth. He despises hypocrisy. He is a positive, determined character, ready to face the opposition of the whole earth when he knows his cause is just. His conscience is his crown. If elected to be president over the next Nebraska Senate, he would lift the stigma left on Nebraska's fair name by the last man who held this office, and appoint a committee in the interests of the people instead of the saloon-keepers. Mr. Graham is a fine parlimentarian and would fill this position with credit to himself and honor to the State."

THE CENTRAL BIBLE SEMINARY OF NEBRASKA.

Stromsburg, Neb., Oct. 12, 1886.

Editor Cynosure:—*The Central Bible Seminary* is a Baptist institution lately organized at Stromsburg, Neb. Its principles are as follows:

1. The Bible in the language best understood by the students, shall be studied throughout by whatever method shall be thought best. This shall be the principal study of the Seminary. Next in order shall be a theological course as complete and thorough as circumstances shall allow, together with such practical training as shall seem best.

2. The aim of the instruction shall first be development of the spiritual life, then development of the mind and impartation of such knowledge as shall best prepare the student for missionary and ministerial work.

It is also the design of the corporation of this institution to open academic and collegiate courses of instruction besides the Seminary course, as soon as means to do so shall be obtained, and for these departments the following principles have been placed on the constitution:

1. Courses of study which shall best prepare for practical or student life, and especially for further studies in the Seminary department shall be arranged and pursued, as circumstances shall demand and allow.

2. Chosen Bible subjects shall also be taught in the various classes of these departments, remembering that the Bible contains the highest wisdom and the most important truths needed in preparation for both the present and the future life.

As the institution is organized by Swedish Baptists, it is provided that the Swedish language shall be used as a medium of communication as long as, and in the degree that, it shall be needed for missionary work among the Swedish people of America. But the English language shall also be used, as far as it shall be needed, until it becomes the *language of the institution* as well as of the people.

The Board of Trustees, and the Faculty of the Seminary department shall be composed of members in good standing of regular Baptist churches. No one shall be elected, however, as a member of the corporation, or the Board of Trustees, or the Faculty of the institution, or remain in such position, who is a member of any *secret society* or fraternity whatever; nor shall any secret society be allowed to exit among the students.

This institution has been in existence now during two years, although it was preceded by thirteen years of preparatory work. In all this time about one hundred and two students have availed themselves of the instruction, and sixty-five have graduated. As a result of their labors, the reports state that three thousand converts have been baptized, seventy-five churches and a number of Sunday schools have been organized, and thirty-five new church-buildings have been erected. Thus the Lord has blessed the work spiritually. There have also, amid great struggles, been temporal blessings. Thus we have, during the last year and a half, obtained for this school a Seminary building and forty acres of land with it, together worth $15,000. We have also subscriptions and promises of money from Swedish Baptists which may amount to twenty-five or thirty thousand dollars, though much more on paper, and we have been able with the aid of a few hundred dollars from American friends, to meet the current expenses so far. But just now we are hard pressed because of a small indebtedness on the building since last year. Other small indebtednesses have been paid. We have a good class of students for the ministry present, and hope to be able to open academic instruction, with a tolerably full faculty, by next fall. We need aid of friends of Christian education if we shall succeed. The subscriptions and promises are on time, and will not be very productive until they are paid, but we hope to increase them gradually.

At the request of a friend who has liberally aided us, we desire, through the kindness of the *Cynosure*, to make known our existence and our needs to brethren of a like faith and of like principles with ourselves, who are readers of that valuable paper: i. e., to Baptists who greatly prize the Bible in ministerial education, and who would not for conscience' sake be members of secret lodges or favor such membership in the churches of Christ.

We will gladly by letter answer any inquiries that might be made concerning this institution. Yours truly in Christ, J. A. Edgren.

A GOOD ENDORSEMENT.

Washington, Iowa, Oct. 12, 1886.

Editor Christian Cynosure:—At a meeting of the Iowa Presbytery of the Reformed Presbyterian church, held at Avery, Iowa, Rev. C. F. Hawley, agent of the Christian Association opposed to secret societies for the State of Iowa, being present, responded to an invitation to address the Presbytery. After his address the Presbytery adopted the following resolution:

That this court has heard with satisfaction the address of Rev. C. F. Hawley, State agent of Iowa Christian Association opposed to secret societies, and bid him God-speed in the good work of seeking to overthrow the lodge power in this State. S. A. H. Wylie, *Clerk of Presbytery.*

—Mrs. General Grant last week received from Webster & Co., the publishers of the General's memoirs, a check for $150,000, being the second payment on account of the profits of the work. The former payment was $200,000. Mr. Webster said that probably within a few months Mrs. Grant would receive $100,000 more. The check paid represents the collections on the book up to date.

The Home.

THE LAST WALK IN AUTUMN.

I know not how, in other lands,
The changing seasons come and go;
What splendors fall on Syrian sands,
What purple lights on Alpine snow!
Nor how the pomp of sunrise waits
On Venice at her watery gates;
A dream alone to me is Arno's vale,
And the Alhambra's halls are but a traveler's tale.

At times I long for gentler skies,
And bathe in dreams of softer air,
But homesick tears would fill the eyes
That saw the Cross without the Bear.
The pine must whisper to the palm,
The north wind break the tropic calm;
And with the dreamy languor of the Line,
The North's keen virtue blend, and strength to beauty join.

Home of my heart! to me more fair
Than gay Versailles or Windsor's halls,
The painted, shingly town-house, where
The freeman's vote for Freedom falls!
The simple roof where prayer is made,
Than Gothic groin and colonnade;
The living temple of the heart of man,
Than Rome's sky-mocking vault, or many-spired Milan.

More dear thy equal village schools,
Where rich and poor the Bible read,
Than classic halls where priest-craft rules,
And Learning wears the chains of Creed;
Thy glad thanksgiving, gathering in
The scattered sheaves of home and kin,
Than the mad license following Lenten pains,
Or holidays of slaves who laugh and dance in chains.

And sweet homes nestle in these dales,
And perch along these wooded swells;
And, blest beyond Arcadian vales,
They hear the sound of Sabbath bells!
Here dwells no perfect man sublime,
Nor woman winged before her time,
But with the faults and follies of the race,
Old home-bred virtues hold their not unhonored place.

Then let the icy north wind blow
The trumpets of the coming storm;
To arrowy sleet and blinding snow
Yon slanting lines of rain transform.
Young hearts shall hail the drifted cold,
As gayly as did I of old;
And I, who watch them through the frosty pane,
Unenvious, live in them my boyhood o'er again.

And I will trust that He who heeds
The life that hides in mead and wold,
Who hangs yon alder's crimson beads,
And stains these mosses green and gold,
Will still, as he hath done, incline
His gracious care to me and mine;
Grant what we ask aright, from wrong debar,
And, as the earth grows dark, make brighter every star!

—*J. G. Whittier.*

PRIME MINISTERS ON SABBATH OBSERVANCE.

A circular is being issued by the British Workingmen's Lord's Day Rest Association, in opposition to the two motions introduced in Parliament for opening museums on Sabbaths, which gives the opinions of late eminent Prime Ministers on this question as follows. The Earl of Beaconsfield, in voting against the Sabbath Opening of Museums, said in the House of Lords: "Of all divine institutions, the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization, and its removal might even affect the health of the people. It [the opening of museums on Sabbaths] is a great change, and those who suppose for a moment that it could be limited to the proposal of the noble Baron to open museums, will find that they are mistaken." Mr. Gladstone has always voted against the Sabbath opening of the British Museums, etc., and in reply to a deputation in March, 1869, he said: "The religious observance of Sabbath is a main prop of the religious character of the country. From a moral, social and physical point of view, the observance of Sabbath is a duty of absolute consequence." In a letter dated the 13th of January, 1876, Mr. Gladstone wrote as follows to Mr. C. Hill: "Believing in the authority of the Lord's day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view, and for the interest of the workingmen of this country alike in these and yet in other, yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."—*Exchange.*

HOW BEST TO DEFEND THE SABBATH.

It is manifest that we Christians must make the most of the Sabbath in our homes and in our churches, if, at least, we mean to conserve it in our cities and in our States. So soon as we become careless and indifferent about it, the one reason for the selection of the first day of the week, rather than any other for the day of periodic rest, will disappear. If there had been no Ark of the Covenant in the inner sanctuary of the Tabernacle, there would have been no outer covering of curtains round the Tabernacle court. And so soon as, in the holy of holies of the church, the Sabbath is disregarded, the curtain of legislation that encloses its outer court of rest will be removed. The responsibility rests on us, therefore. We are in the Thermopylæ of this conflict to stem the incursions of the enemy that would take it from us; and we are to do so, not so much by weapons of legislation as by our own earnest and holy Sabbath-keeping. Our conduct here will do more even than our words. Let us make the day the happiest of the week in all our homes. Let us prize it for its intellectual and spiritual stimulus in the house of God, as well as for its physical rest. Let us avoid all travelling for business or driving for amusement in its sacred hours. Let us regard it, not as a restraint to be chafed under, but as a precious gift to be religiously guarded from all sacriligious hands. And then we shall have nothing to fear from any influence in the land.—*Dr. Wm. Taylor.*

A SABBATH FOR THE CHILDREN.

As to the question, what to do on Sunday with the little ones who are too young to read. It is true that if the mother spends all her spare time reading and talking to them, Sunday is anything but a day of rest to her, and the children are apt to get nervous and restless, and by night are too "cross for anything." But we recognize that the day must be made different from others. It ought to be the pleasantest and sunniest of the whole week. I know of one family in which the custom was adopted of giving some trifling present on Sunday morning at the breakfast-table. It was often nothing more than an orange or a bunch of white grapes or a paper doll, but, slight as it was, it marked the day and made it one to be pleasantly anticipated. The experiment has been tried of having Sunday toys, or a book of Sunday pictures, not to be brought out except on that day. Noisy plays should be forbidden—the croquet set and the carts should be put away. If the little girls have their dolls, they are not to make dresses for them, but only to take care of them, just as mamma takes care of the baby on Sunday. It is carefully explained to the little ones that when they get old enough to read they will be "too big" to play on Sunday. All this sets apart the day as one of quiet enjoyment, and prepares them to understand real Sabbath-keeping when they grow up. Happy that family where the father, perhaps too busy through the week to get much acquainted with his children, takes an hour or two of the precious Sunday-time to talk or read to them. We hear a great deal of the value of the mother's influence—the father's ought to be just as valuable. The children need the invigorating influence of another mind, fresh from a new sphere of thought and action. Papa's stories are different from mamma's and so refresh the children. While the weary mother steals away, out of all the children's chatter and confusion (so necessary and yet so wearisome when you hear it all the time) for a precious quiet hour or two all by herself, she has the inexpressible comfort of feeling that the children are not left to hear the gossip of servants, but are being taught in some things even better than she could do it. Our younger children are sometimes too much left to feminine influence. The servants and their day and Sunday-school teachers are almost always women; good and faithful ones they may be, but the children need the masculine element of strength and enterprise to supplement the feminine teachings of docility and gentleness. One balances and completes the other. The girls ought to be stimulated and strengthened in character by contact with their father's mind; the boys should learn from his example what true manliness is. They see sham manliness enough every week-day among their school-fellows. To our busy business and workingmen, Sunday is the only time they have to really reach their children. The fact that papa is to be at home all day ought to be the very biggest and best treat of the whole happy Sunday-time. I heard a four-year-old "tot" say, last night, in the midst of the bed-time frolic: "Oh, isn't it most time for Thunday to come again? I think Thunday is bethtest of all."

Do not be troubled. Children can be taught to be orderly without becoming precise little prigs, and they can have jolly good times without being riotous.—*Mary Blake in Scribner.*

HOW LOTTIE HELPED.

"Did you ever see such a looking room!"

The sharply accented exclamation sprang from the red lips of a young girl as she crossed the threshold of the red farm-house kitchen on her way to school.

Very pretty and wholesome Lottie Emery looked as she came lightly tripping downstairs, across the shaded, orderly dining-room, in her airy suit of nun's veiling and graceful sun-hat knotted about with a wide, blue sash.

Early risers were the inmates of this busy farm-home; and not three-fourths of an hour before, Lottie had left that same wide, low-ceiled kitchen in "apple-pie" order, which was her favorite term for scrupulous neatness and orderly arrangement of a room.

"Cleaning up" after breakfast was always Lottie's work, and so, too, was the care of the dining room and chambers. Very seldom did the old Townsend clock, perched on one end of the kitchen mantel, whir for eight o'clock in the long summer mornings but found Lottie's tasks neatly accomplished and she at liberty to commence her half-mile walk to school.

This morning it wasn't quite eight, yet beds had been aired and made, chambers and kitchen put to rights, and the dining-room swept and dusted, fresh flowers picked for the parlor vases, and she, lunch-basket and book-strap in hand, ready for school; but on the kitchen threshold she paused in dismay. "Such a looking room! Who did it?"

Well, that great stack of milk pans, smeared with bonny-clabber inside and out, that Lottie's tired-faced mother had just brought from the milk-cellar and piled into the sink till leisure—no, not leisure who ever heard of leisure in a farm-house kitchen in the summer time?—till she found a hurried opportunity to wash them—helped in the confusion; and that litter of ash-shavings by the wood-box, that father Emery had scattered there not ten minutes before, as he whittled an ox-goad while he chatted with "mother" a moment, added to the chaos; and the unwashed churn, also from the milk-cellar, with dasher and ladle and dripping butter paddles tilted across its top, waiting for those same tireless mother hands and hot water, added not a little to the disorderly state of affairs; and the overturned box of red bell-peppers in the open window, with dirt-sifting along the ledge and across the floor—the combined work of a hungry, foraging hen and the June breeze—helped in the clutter; and a big slop-pail by the sink, and a train of little slops across the floor leading from the well to the water pail rest on the sink-board told even Rover, as he indignantly lifted his clumsy feet from the slops to track them across the bell-pepper's dirt-sifting over the floor, that careless Fred had for once brought his mother a pail of water.

But this patient, busy mother, where was she?

A pile of pie-plates, flanking the heaped pan of flour on the long kitchen table, another pan of prepared pumpkin and prepared "mixing" and cream gave promise that pies were underway. The cellar door standing open, and the big dinner pot jarring its iron cover with imprisoned steam, and a flank of corned beef over the hot stove, noisily testified that the house mother was in the cellar foraging for vegetables.

"I should think mother would stifle working all the forenoon in this sweltering kitchen!" Lottie exclaimed, reaching for her sun umbrella that hung on the wall.

"Better help her by putting the kitchen to rights," whispered the little voice that sometimes gives an unpleasant jog to our thoughts. "You will have plenty of time before school, and only think of the surprise and pleasure it would give her!"

A little scowl came between Lottie's pretty blue eyes. "It's not my work to wash the milk-dishes, nor is it my fault if the kitchen is all in a clutter. I am sure I put it in apple-pie order not an hour ago"—the little foot poised over the plank door-step.

"For even Christ pleased not himself."

Why should that Scripture passage flash in mind just then?—the day's verse on the bright-colored calendar that hung just under the clock. Lottie had read it with a quick glance as she paused in her dusting to tear off yestrday's leaf.

"But it is so stifling hot here, and I have hurried all the morning to finish my work that I might walk to school before the sun gets scorching high in the

heavens; besides, mother doesn't expect me to help her."

"Then give her a pleasant surprise as well as rest, by setting the kitchen in order before she comes in," buzzed the little voice close at hand.

"Pleased not Himself."

The red letters of the calendar seemed to glow before Lottie's eyes, but it wasn't that; it was only those red bell-peppers that had toppled on to the floor from the window-sill.

"I'll do it. Mother will have her hands full with the vegetables and pies and the dinner. It's a pity if I am not willing to give her a little extra lift in the work now and then."

The shade hat went up on a nail with a toss; off came the dainty cuffs and tiny ruffled apron, and in place—broadly covering the neat school dress—went on her big checked apron.

"I hope mother will dress the vegetables before she comes into the kitchen, and then I shall have plenty of time to straighten things before she sees it," thought Lottie, softly latching the cellar door, that the clatter of pans and whisk of the broom might not reach her mother's ears.

A shadow fell across the kitchen window, and looking up Lottie saw her mother carrying from the roll-away a basket of vegetables, carefully selected from last year's sand-packed supplies, to the cool shade of the lilac trees in the back yard, there to dress them for the dinner-pot.

Broom and dish-cloth, wing and dust-pan—how they flew that next half-hour!

The warped, forked hand of the old clock pointed the quarter to nine before the jaunty sun-hat came down, and Lottie lightly tripped through the red-framed door-way of the kitchen on her way to school.

A little later in the day, deep in the intricacies of geometry and the bewildering dates of history, in the cooler temperature of the breezy school-room,out of mind went the remembrance of her morning's kindness. Only once she thought of it, and that was in the noon-hour when little Johnny Andrews confidentially whispered to a class mate that "Ma is going to have a 'biled dish' for supper."

Lottie smiled, thinking of the vegetables she had seen losing their rough coats in the shadow of the lilac trees that morning; and "I wonder what mother said when she came in and found the revolution in her kitchen!" was the thought that set her bright eyes dancing as she passed to her desk.

"Dear child! God bless the dear child!" was just what her mother said as she entered the kitchen heated and tired, wearily thinking of the work that must be met before noon.

Oh, it was such a help, and so restful for that hurried, discouraged mother to find her kitchen in order, and her sink cleared of its stock of milk-pans.

"The dear, dear child!" Lottie little knew how often she was in her mother's thoughts that day,and how her loving attempt to lift a burden from her mother set a little bird singing in that heart all day as she toiled; for love lightens labor, and these mothers never forget, never overlook or cease to hunger for expressions of love and sympathy from the dear ones of their household unto whom they minister unceasingly and uncomplainingly; but in many and many a home, all too late, this lovingly expressed sympathy and tender care come.

When the tired feet are still, the hands crossed in strange whiteness and idleness, the sweet lips, that never before in all our lifetime refused to answer us or be dumb to our entreaties, mute and cold; then all too late, we wake to her worth, and bitterly regret we had not "made more of mother" when she was with us!—*Quiver.*

TEMPERANCE.

THE STORY OF HADDOCK'S MURDER.

[Chicago Daily News.]

Sioux City, Iowa, Oct. 10.—Unpretentious tomb stones in widely separated cities of Iowa mark the graves of two martyrs to the cause of temperance. The first tragedy—the assassination of Lawyer Pierce at Dubuque twenty-five years ago—is a fast fading reminiscence. He had been in court that day prosecuting saloon-keepers for violating the old prohibitory law, and was shot down at night almost within the shadow of his home. He was never avenged. The second tragedy—the murder of the Rev. George C. Haddock at a dismal intersection of the main street of Sioux City one night more than two months ago—was the result of the same cause and a similar conspiracy; but such was the sensation of horror it excited that the lapse of time has vivified rather than abated the memory. In the latter case there is every reason to believe that the mystery will eventually be solved and the criminal punished.

To-night, if you were here and possessed by the spirit of inquiry, you would find the back door of every saloon in the city wide open in utter defiance and contempt of law, and prosperous. Were you to prosecute your investigation to any extent it would be impossible for you to avoid meeting a big, broad-shouldered German, plain of dress, and of a sunny pleasant countenance. From one saloon to another he has been nervously flitting all day and evening, and everywhere he goes his friends are legion. In his hand-shake you would detect a lingering, clinging fervency, a mute appeal for the confidence which guilty men often seek without hope. While one after another assures him that he is incapable of such a deed, you would hear him utter little more than an echo of their words or an invitation for a fresh drink. He swallows his portion quickly, anxiously, though with a smile, but the eyes, red and swollen from nervous prostration, would look vacantly into the distance beyond you. All these things you would observe only to wonder whether this John Arnesdorf, with his open, honest face and unflinching blue eyes, is a mental sufferer from remorse or unjust disgrace. And then perhaps you would decide that if it were he who killed Dr. Haddock on the night of Aug. 3, the crime was the consequence not of premeditation but of accident.

Arnesdorf is a brewer—rich, public-spirited, of excellent business repute, and popular. His character has stood without a blemish in the community for years, and against mere suspicion he would be invulnerable. His accuser, Harry L. Leavitt, distinguished as having been the keeper of a disreputable variety theater, is immured in one of the leading hotels. He arrived in a buggy this afternoon in the custody of Sheriff MacDonald and accompanied by D. W. Wood, the chief attorney in the prosecution of the liquor cases. His position is not alone awkward, but dangerous, and he realizes it so fully that he has exacted pledges of official protection for every hour of his stay. Among the desperate saloon classes the feeling against him is bitter in the extreme. An attempt to do him harm would be no surprise. Confined in jail is a rambling, irresponsible painter named Lange, who is expected to corroborate his statements. Of further substantiation the prosecution speak with great confidence, but they decline to make any more disclosures until they are demanded in the preliminary examination which begins Monday. Leavitt's confession is weak where he endeavors to exculpate himself, but strong in material evidence as to the manner of the crime and the identity of the perpetrator. The testimony given before the coroner, taken with previous facts and Leavitt's subsequent admissions,makes an interesting digest.

When Dr. Haddock set out to rid the community of the saloon evil he found that he must become prosecutor, so apathetic was the prohibition feeling here, outside of the sturdy little band that tendered him personal support. From one step to another he had progressed until case after case was piled up in the courts against the offenders. Murderous mutterings were heard on all sides, but he was an athletic man and assured his friends that he had no fear. On Aug. 2, however,while in court as a prosecuting witness, he noticed a face that alarmed him. It was that of Leavitt. "Wood," said he, turning to the attorney, "I see some one out there that I think is after me—an old enemy from Wisconsin. I wish you would ask the court to grant me the privilege of carrying a revolver." Wood only laughed.

Leavitt was at that time arranging to reopen his theatre, and expected to renew his liquor traffic. Noted for shrewdness, he was singled out by the saloon men, first for a confidant and next for a leader. That very night he was elected a member of their association. After the adjournment he entered into a conspiracy with Fred Muncrath, George Treiber, Louis Plath, and others to hire thugs to waylay and beat Mr. Walker, a prohibition witness, and Dr. Haddock. One hundred dollars was the sum to be paid. Two saloon "bummers" were engaged, but they failed to carry out their agreement when Leavitt pointed Walker out to them. The following night—Aug. 3—Dr. Haddock and Dr. Turner, another divine, took a buggy at a stable adjoining the Columbia house on Water, only a few yards from 4th street, and went to the Greenville house, a short distance from town, to procure fresh evidence for a pending injunction proceeding. Meanwhile George Treiber had hired two Germans for the intended assault, and had stationed them at Junk's saloon to await an opportunity.

When it was learned that the two pastors had gone to Greenville, Leavitt and three accomplices followed in a hack, but without avail. Upon returning to Junk's saloon they found a large crowd of saloon men eagerly awaiting their expected revenge and discussing it. Arnesdorf was in the saloon, as were James Scollard, Ald. Robert Grady, and Lange, the imprisoned painter. Presently Leavitt, Treiber, Plath, and a German named Henry, the driver of Arnesdorf's brewing wagon, walked out on the sidewalk. Arnesdorf followed. As he appeared the two hired assailants approached and said loud enough for everybody in the neighborhood to hear: "The buggy has come back." Then the party moved down the street toward the stable. Lange, whose curiosity was aroused by what he overheard, is said to have gone behind.

It was a dark night, rainy and miserable, an ideal night for the crime it has so long concealed. Dr. Haddock, leaving Dr. Turner at home, repaired to the barn. "Anybody looking for me?" he asked the liveryman, with seeming premonition of his fate. Answered in the negative, he buttoned his rubber coat to the neck and strode out into the darkness, pointing diagonally for the intersection of the two streets. A distant electric light threw a faint glow on the fateful spot. Back of him about 150 yards a man sat at a second-story window of the fire station, looking in the direction whence he was going. Ahead of him about the same distance another man was peering into the night from the second-story of a dwelling. In the shadow of a high board fence on the opposite side of Water street was the crowd of conspirators.

As Dr. Haddock reached the middle of the street and a point near the crossing a muffled figure walked out of the gloom and accosted him. From this point the testimony conflicts. The next instant, however, there was a pistol-shot, and the conspirators went scampering in all directions, like rats frightened from their prey. Leavitt says it was Arnesdorf who went out to meet Dr. Haddock, and his description of the ensuing tragedy is that Arnesdorf attempted so satisfy himself of the minister's identity by raising his hand in front of him so as to attract his attention; that the latter pulled something from his pocket quickly and dealt Arnesdorf a staggering blow over the head; that Arnesdorf clutched the minister by the coat-lap and swung him round behind him to evade a repetition of the blow, and that, while in that position, Arnesdorf pulled his pistol and shot Dr. Haddock in the side of the neck. The wound severed the jugular, and Dr. Haddock reeled into the gutter dead. His cane was found on one side, and the slungshot with which he defended himself—an iron gear-wheel depending from a stout rope—on the other. The man in the dwelling house window materially verifies the story of the encounter, and testifies that the man who did the shooting ran off down the street and across the bridge to the Arensdorf brewery. He couldn't identify the murderer, but described him as "the big brewery man." In contradiction of all this the witness from the fire station was positive he saw a man walk up and shoot Dr. Haddock from behind.

At the inquest not one of the principals of the conspiracy, according to Leavitt's confession, truthfully answered a direct or leading question, and even he himself, according to the shorthand notes, avowed that he didn't know how, or by whom, the crime was committed. Because of this fact he is now accused of perjury, and his confession will have little weight without strong corroborative evidence to sustain it. It is an undisguised truth that the inquest was a farce designed to hide rather than expose the crime, and to-night Leavitt made the startling declaration that not half the witnesses were sworn, and that he was among the exempted.

Lange is altogether a mysterious character in the prosecution. He has little reputation for veracity. Plied with liquor one night, he related to M. Stone, the city editor of the *Tribune*, precisely the same story that Leavitt subsequently told without knowledge of what Lange had done. When it was printed he repudiated it and professed to know nothing of the affair. Stone and Mr. Kelly, the editor, were dragged before the jury, and in view of Lange's disavowal were constrained under oath to testify that they believed the story groundless. Later on, though, Lange is said to have broken down and confessed to Sheriff Macdonald, in properly attested form, the truthfulness of what he had previously said in confidence. This document is still in the possession of the sheriff. Lange followed the conspirators, and, it is said, can identify the man who fired the fatal bullet. Whether he will or not remains to be seen, though Sheriff Macdonald intimated, when closely questioned to-day, that Lange would substantiate Leavitt's testimony.

The most important figure among the conspirators, however, has disappeared. This is Henry, the brewery wagon driver. He is said to have walked out toward Arensdorf, and Dr. Haddock when the scuffle began to render his employer assistance, and reached the scene just in time to witness the discharge of the pistol. Leavitt says that next day Arensdorf

expressed the intention of sending Henry back to Germany at once. Persons living across the street from the brewery tell a weird story of a blasphemous altercation three nights after the tragedy, in which Henry's voice was recognized,and the appearance of a new driver on the wagon seat next day. This is ornamented with all sorts of horrible surmises in which beer vats and furnaces are indiscriminately mingled. But, however little there may be in these sensational speculations, it is true that Henry is gone, nobody knows whither, and that it is incumbent on Arensdorf, if he purposes to clearly establish his innocence, to produce him.

It is anticipated that Arensdorf will try to prove an alibi, but Ald. Grady will probably tell that Arensdorf started down the street with the crowd not to exceed fifteen minutes before the shot was heard. Leavitt is supposed to be withholding considerable valuable information for the hearing. Wherever Arensdorf is thought to be guilty there is offered in mitigation the belief that he never purposed committing murder. Dr. Haddock, despite his years, was a supple, powerful man. Indeed, it is admitted on all sides that no one man in the conspiracy could have executed the plan to mutilate without killing him. Arnesdorf knew the doctor's prowess. If it was Arnesdorf who met him, he was doubtless both surprised and alarmed at the blow he received, and then did what the legal mind would set up as an act of self-defense. At least that is the theory.

Arensdorf has been admitted to bail in the sum of $25,000 on a charge of murder and in the sum of $20,000 on a charge of conspiracy.

SIOUX CITY AFTER THE MURDER.

Rev. M. A. Gault, agent of the National Reform Association, writes of a recent visit to Sioux City in the *Western Crank* of College Springs, Iowa. His letter below is of startling interest:

I secured a cabinet photo of Rev. Geo. C. Haddock, who was assassinated here on the night of August 3d. Major Macdonald took me down to the corner of Fourth and Water streets and pointed out the spot where he was shot, and where he fell into the gutter. I plucked a spear of grass which grew where a pool of his blood lay. The Major said with emotion, "I have seen many a man die on the battle-field, but it never made the sad impression it did that night to elbow my way through the crowd and look down upon that pale face as the body lay in the gas-light covered with a rubber blanket."

I spent an evening with Mrs. Haddock, and also talked with the pastors and leading business men. I found things to be in a deplorable condition. John Pierce, a large real estate owner, said to me, "I was once a church member, but I have given it up. I do not like the way they manage. They make far too much noise about this Haddock matter, and it is injuring the city. Real estate has fallen fearfully since that affair, and it has only made the saloons more defiant, for they are now running with both front and back doors open on Sunday. If Haddock had been attending to his own business he would not have been shot. I wish you could hear how we talk business in the lodge. We say to the thug and the gambling element as well as to the prohibition cranks, stand aside and leave the way clear for us to build up this city." Mr. Pierce is a sample of the majority of business men of Sioux City. They seem disposed to sacrifice everything to build up Sioux City, and because they think the saloon element is building it up, they virtually say to them, "Go in, boys, we will stand by you."

I asked Bro. Merrill, one of Bro. Haddock's most intimate friends, if Bro. Haddock was a member of any lodge. He replied, "No, he never belonged to any secret society, neither had he any policy in a life insurance company, and this is why some of our business men say that we are making too much ado over his death." Mrs. Haddock said to me, "You have no idea what we endured for months before he was killed. They had threatened to burn our church, and every night Mr. H. would go out with his cane about twelve o'clock, and go around the building examining every corner, and I was always in terror until he came in. One night he had arisen before I awoke, and when I put my arm over and found him gone, I was badly frightened." Mrs. H. is a well built, strong-minded woman, and bears her awful bereavement with calm, Christian resignation.

Sioux City is the worst place I was ever in. I was entertained at the home of Mr. Merrill, but as his residence was reached by a private street where there was no gas-light, I was told that it was dangerous for a stranger to be out in such places after night, so I put up at the Hubbard House. Bro. Chase, the Congregational pastor, told me he did what he never did before, carried a revolver, and seldom went out after dark. He said, "We are just entering upon the fight here, and it is my impression that others of us must fall before we get through."

PRESS COMMENT.

The third biennial meeting of the Grand Lodge of Odd-fellows was held in this city last week. Mr. James S. Douglas, in his address of welcome, said, among other things, that "the secrets of the order were only its passwords and signs of recognition, and that its principles and objects were open to the world." And yet we do not doubt that if any one were to make objections to the order, Mr. Douglas would say that, not being an Odd-fellow, he knew nothing about them. If they have nothing concealed but their passwords and signs of recognition, and if their principles and objects are open to the world, then it is plain that any intelligent person who tries to inform himself may know all about them except their passwords and signs of recognition. This, however, is just what Odd-fellows have been wont to deny.—*Christian Instructor.*

But Mr. George must do as his constituents desire, as must every man elected to office. He is the nominee of the Labor Unions and must serve them or be without support; and the man who undertakes to administer the affairs of this city needs strong and steadfast support. The mayor of New York has a large appointing power. What do the unions hope to do through Mr. George? From whom do they expect him to make appointments? But some of the speakers did make, without discrimination, an attack upon the owners of property. Is that what is to be expected if Mr. George is elected? All sensible men must have read the report of the meeting with a feeling of disappointment. No indication was afforded of how the dissension between labor and capital is to be allayed, none of how the condition of the workingman is to be improved.—*Christian Intelligencer.*

Our politicians are distressed at the immense annual surplus in our treasury. As a nation, we receive $160,000,000 per annum more than we spend. At this rate we can pay all our three per cents off within a year. But the four and four and a half per cents will not be payable for five years to come. What, then, shall be done with our surplus? The high tariff people say, abolish the internal revenue taxes on liquor and tobacco. But the nation will never omit its taxes upon those two hurtful products, until at least one of them, liquor, is stopped being manufactured in the country. The manufacturers protest against lowering the tariff. Indeed, were it reduced, the increased consumption might add to our revenue. So the problem is, in what way shall we get rid of our surplus? The country will not tolerate waste. Why not, then, spend the money in public improvements. We ought to have a foreign commerce, defenses for our seaport cities, then our rivers and harbors might be improved. Why not turn the Erie Canal into a ship canal, and construct the Hennepin Canal, thus connecting the waters of the Mississippi with the lakes and the ocean? A series of artesian wells might be drilled on the western plains, thus making habitable millions of acres of land now sterile. We have a vast country calling for improvement, and there need be no trouble about spending our surplus, if we laid it out for public works.—*Demorest's Monthly.*

Religious News.

—Rev. John A. Wilson, for years pastor of the First United Presbyterian church in St. Louis, has notified his congregation that he will offer his resignation at next meeting of presbytery with a view of accepting a most hearty and unanimous call from the U. P. congregation of Wooster, Ohio. The latter has been without a settled pastor since the death of Dr. D. A. Wallace.

—The Springfield *Republican* says that the evangelist, Dwight L. Moody, will probably go west for a time, before long. It adds: "Chicago people have sent an urgent call, but his going depends on the amount of money raised in that city for building a Biblical training-school, which is to be supplementary to the Mt. Hermon Institution. About $175,000 have been raised, but Mr. Moody has put his foot down for $250,000, and it is likely to be forthcoming."

—The report of the United Presbyterian Synod of Iowa in the *Instructor* says: "On the subject of adherence to our principles the report was favorable, especially in regard to secret associations. Only twenty persons throughout the entire synod are known to belong to any secret association, and only one of these a Mason. There are few or none who are not in principle prohibitionists. On this latter point this is a good and honorable showing for our church in Iowa. On the former it has to be admitted that it is difficult for ministers to ascertain the truth, and it is to be feared that the showing is more favorable than the actual facts."

—Jones, the Georgia Evangelist, commenced revival services in the Mutual street rink, Toronto, October 7th. Over three thousand persons were present. The revivalist was assisted by a choir of about four hundred voices, led by Prof. Maxwell, of Cincinnati. Prof. Excell, of Chicago, also took part in the singing. The services will be continued three weeks.

—At the meeting of the Presbyterian ministers of Chicago last week, Rev. Dr. Herrick Johnson read a paper entitled, "High License Weighed in the Balance and Found Wanting." The speaker granted that high license produced more revenue, but thought that the claim that it decreased the number of saloons was debatable. He also denied emphatically that high license gave a better class of saloons or that it caused less drinking. That it was a step in favor of prohibition Dr. Johnson also denied, and asserted that the proportion of arrests for drunkenness had gradually increased for the past three years. More than this, the high license theory does not grapple with the great moral evil of drunkenness, and is, he thinks, politically and morally unsound.

—The Illinois Free Methodist conference met this year in Sheffield, Ill., Rev. B. T. Roberts, of New York, presiding. Revs. C. B. Ebey, of Aurora, Ill., J. D. Marsh, of Evanston, and J. Hardin, of St. Charles, were the secretaries. A healthy growth was reported from the churches. Rev. C. B. Ebey was appointed chairman of the Fox River and Rock River districts.

—At the quadrennial session of the American Christian conference, held in New Bedford, Mass., the following officers were elected: President, D. A. Long, Ohio; Secretary, J. J. Summerbell, New Jersey. It was voted to move the publishing house from Dayton, Ohio, to Chicago.

—The great island of Hainan, off the southern coast of China, is largely inhabited by aboriginal tribes who are much more impressible by Christian truth than the Chinese. The American Presbyterian Board began work there two years ago, and already twelve persons have been baptized, and there are forty inquirers. The openings for Christian work are said to be most encouraging.

—Recently the Prime Minister of Siam and his sons and some young women visited the Presbyterian chapel at Petchaburi. He sat grave and silent through the service, including a sermon on the divinity of Christ, smoking cigarettes and chewing betel. The women were intensely interested.

—Germany has at the present day no small part in the missionary work of the world. There are twelve German societies laboring in India, China, Africa, the East Indies, Australia, and Palestine. They are represented by 517 missionaries at 342 stations, are employing 2,560 native agents, and have in charge 193,975 native Christians. Of these, 72,000 are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these societies last year were $1,276,800.

—The Rev. J. Macgowan, of the London Missionary Society, writes from China: "It is wonderful to watch the Gospel operating out in this Eastern land, just as it does in England. The Chinese naturally know nothing of sin. The Bible idea of sin does not exist in this land, and it is difficult to get inquirers to understand it. Yet here in a group awaiting baptism are a number of men brought up in heathenism, talking about sin, and confessing themselves guilty of it, just as though they had been familiar with the idea all their lives. The history of one of the men baptized is interesting. He is about forty-eight; is a doctor by profession. For twenty-six years he was an opium-eater. Ten years ago he got a copy of John's Gospel. He at once gave up idolatry, but took no steps to become a Christian. Last year a native Christian induced him in a conversation to become a worshiper of God. He was told he must give up his opium. He had the opium-eaters' belief that death would result from an attempt to give it up. After some hesitation he at length resolved, 'From this instant I will give up my opium and never touch it again.' He suffered terribly. One evening his wife thought he was dying, and bought some opium to save his life. Though racked with agony he would not touch it. After ten days of terrible suffering he was a free man. He continues the practice of his profession and preaches the Gospel wherever he goes."

Lodge Notes.

Allegany County Reporter of Wellsville, N. Y., closes a long account of an Eastern Star Masonic performance with the following disgusting paragraph, which is printed here only to show how near the line of immorality female Masonry is regarded by unregenerate men: "The ladies were exceedingly lively. They had to be. They couldn't help it. This came from the fact that the complete initiation into this degree required that each lady should be branded with a red-hot star. Dr. Kahle performed this extremely delicate part of the initiation with a combined skill and modesty that drew forth volumes of praise. In fact the ladies scarcely 'kicked,' and not one of them complained. After the banquet (as the ladies couldn't sit still on account of the star), the company indulged in dancing for a couple of hours, when the special train bore away the guests from our neighboring towns, to talk over the happy events of the evening, to feel that the world was indeed making headway at last, and to dream of * * * * ! ! !"

A London correspondent says: "Dissension has broken out between the only two German anarchists' clubs in London, and threatens to lead to violence. One of the clubs has the *Freiheit* as its organ, and a Belgian named Dave, as its leader. Dave is an intimate friend of Johann Most. The other club, named Autonomic, has the *Anarchist* as its organ, and an Austrian named Penckert, as leader. Only three weeks ago the two clubs met in Cleveland Hall and expressed sympathy with the Chicago anarchists. Now they have drawn daggers against each other."

In 1876, says a Boston dispatch, a rupture occurred between the American and English grand bodies of Good Templars, caused, as claimed by the English, by the question of the admission of colored people into the order. Since then there have been two international courts, one mainly American, the other mainly English, each having branches. Overtures for a reunion of the two sections resulted in a conference in this city in September between representatives of each section, at which the matter was fully discussed. It was decided that no applicant for membership could be rejected by a lodge on account of race or color, nor could lodges deny visitations on such account. It was then resolved the two Supreme Courts—the R. G. W. lodges—should each hold its next session at Saratoga on the fourth Tuesday of May, 1887, the two bodies to meet separately to complete unfinished business, and then to meet unitedly and become one body.

A side show at the late St. Louis K. T. conclave is reported in the *Tribune* of this city. "Two thousand members of the Ancient Arabic Order of Knights of the Mystic Shrine, one of the highest orders of Masonry, are in attendance upon the Knights Templar Conclave. The order is of Arabic origin, and, as the Arabic year ended to-night at twelve o'clock, the initiatory services at that hour partake of unusual interest. Two hundred candidates, mostly from this city, were initiated. The ceremonies were conducted under the auspices of Medina Temple of Chicago, assisted by the Imperial Potentate, Samuel Briggs, of Cleveland, Ohio. All of the paraphernalia, costumes, and jewels being in Chicago, those of the local temple were utilized in conferring the order upon the candidates. The elaborate costumes, rich jewels, mystic emblems and rites rendered the services most impressive. Previous to the ceremonies the shriners, as they call themselves, formed in procession at the Southern Hotel, and paraded the principal down-town streets, each temple being accompanied by a band. The costumes and uniforms were of many varieties, the only article worn in common being the red fez. The two temples which attracted the most attention and received the most generous applause, were those of Baltimore and Chicago—the former appearing in full evening dress, the latter in regular Turkish costume, fez, crimson bag trousers, jackets, etc."

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The American, Washington.

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Law and Order, Boston.

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Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrines.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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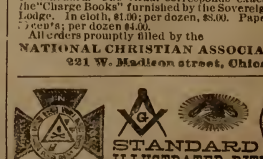

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IN BRIEF.

A convention of stamp collectors met yesterday in New York.

There are 16,000 saloons in sight of Trinity spire, New York City.

The raisin crop tributary to Riverside, Cal., will aggregate 2,000,000 boxes, valued at $400,000, or $400 an acre.

The profits of prunes and peaches and apricots in San Jose (Cal.) valley have been three times as great this season as those which have been realized from the orange and lemon groves of the South.

The wealthiest colored man in the United States is said to be Tony Lufon, a French quadroon at New Orleans, whose fortune is estimated at $1,100,000. An organ of the colored people in the South says that the colored people in the South pay taxes on $90,000,000.

It costs a little more than twenty cents a mile to run a locomotive, on an average. Nearly eight cents of this is for fuel, seven and a quarter cents for pay of engineer and fireman, and a half cent for oil and waste, and more than four and one-half cents for repairs. A ton of coal will run a locomotive twenty-four miles, a pint of oil will run eleven miles, a pound of waste 123 miles. The locomotives of a railway like the Northwestern run 500,000 miles a month.

On its present peace footing, the German army consists of 427,274 men and 18,118 officers. On a war footing, for which the estimates are always made, the army proper would consist of 1,456,677 men and 35,998 officers, served also by 312,731 horses, and 2,808 guns. In addition to this great force there is the landsturm, or militia reserves.

Last Monday morning, when the stable of Benjamin Haupt was opened, his horse was found standing in the stall with his mouth wide open. It seemed curious, but what was more curious was that a horseshoe was in the mouth standing crosswise. The animal was taken to J. B. Zimmerman's blacksmith shop, where its mouth was pried open with iron bars sufficiently to let the shoe be taken out. An examination showed that the shoe had been on the horse's foot the evening before. The animal evidently got its foot in its mouth, and, in trying to get it out, the shoe was torn from the hoof.—*Shamokin (Pa.) Times.*

There is a woman in Los Angeles, Cal., who is selling small fruits and vegetables to educate herself in music. She has been, she says, "starved for music all her life," but now, at forty years of age, in spite of poverty and discouragement, she is cultivating her voice, which is really a fine one. An odd and pitiful sight was this woman, with her broad sun hat and linen duster, at the piano the other day, playing and singing for a wealthy lady invalid while her vegetable wagon stood waiting at the door.

Scientific men have been perplexed for many years over the phenomenon of a certain well at Yakutsk, Siberia. A Russian merchant in 1828 began to dig the well, but gave up the task three years later when he had dug down thirty feet and was still in solidly frozen soil. Then the Russian Acsdemy of Sciences dug away at the well for months, but quit when it had reached a depth of three hundred and eighty-two feet, when the ground was still frozen as hard as a rock. In 1844 the academy had the temperature of the excavation carefully taken at various depths, and from these data it was estimated that the ground was frozen to a depth of six hundred and twelve feet. Although the pole of the greatest cold is in this province of Yakutsk, not even the terrible severity of the Siberian winters could freeze the ground to a depth of six hundred feet. Geologists have decided that the frozen valley of the lower Lena is a formation of the glacial period. They believe, in short, that it froze solidly then, and has never since had a chance to thaw out.

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News of The Week.

COUNTRY.

A hurricane had prevailed for nearly thirty-six hours, early last week, on the Gulf coast. At Galveston heavy damage has resulted, streets being inundated, tracks torn up by the waves, and steamers and other craft injured by being pounded against the wharves. In Lower Louisiana people were driven from their houses, levees were demolished, and the rice and other crops ruined. The water in the town of Pointe a la Hache was several feet deep. In the vicinity of the Mississippi quarantine station the inrushing waters left the people destitute, and at points on the Alabama coast severe losses have also been inflicted. Tuesday at Sabine Pass, Texas, the Porter House, which sheltered a number of persons, was wrecked and washed away, and a boat was capsized and its occupants drowned. A schooner was driven across the railroad, and landed high and dry upon the prairie. Sixty-five persons are known to have perished. The sea-wall protecting Eads's jetties, at the mouth of the Mississippi, was badly damaged during the recent storm. Concrete blocks weighing several tons were washed away or torn from their foundations.

The latest reports from Sabine Pass, Texas, are that 101 persons perished by the storm. But two houses were left standing, and the greatest distress prevails among the survivors.

The remains of the late Chief Justice Salmon P. Chase were exhumed Monday last at Washington, and placed in a new casket, preparatory to their removal and final interment at Cincinnati. The body is well preserved, the features being recognizable. The ceremonies at Cincinnati were suitable to the character and history of the great jurist.

President Green made his annual report Wednesday, to a meeting of the stockholders of the Western Union Telegraph Company. The year's revenues aggregated $16,298,638: the profits were $3,919,855, and the surplus is $4,309,834.

Fire at Eastport, Me., burned ten hours, destroying ten sardine factories, thirty dwellings, two hotels, the custom house, postoffice, and every place for the sale of goods of any description, excepting two small groceries. The loss is figured at $500,000. Contributions will be necessary to relieve the sufferers. The factories gave employment to at least two thousand persons, and much suffering must ensue unless immediate aid is rendered.

The gale which visited Buffalo Thursday night did a vast amount of damage. For a time the wind reached a velocity of seventy miles an hour. On the lake front, in the vicinity of what is known as the sea wall, forty small houses were totally destroyed by wind and water, and their occupants had to fly for their lives. Several persons are known to have perished.

This gale prevailed generally through the lake region, destroying telegraph communications and injuring property.

The German Orphan Asylum at Indianapolis, Ind., was destroyed by fire early Friday morning, one of the boys perish ing in the flames. The boys were removed safely from an upper story, by means of a ladder, by the matron and her attendants.

Last winter, at Milwaukee, Ferdinand Jochim in attempting to cross a "skid" in front of the store of George I. Robinson, fell and broke his thigh. He sued for and recovered $10,000 damages, and Tuesday the Wisconsin Supreme Court affirmed the finding. This is a warning to merchants who obstruct sidewalks.

Another shock of earthquake was felt at 4 o'clock Friday morning at Charleston and Summerville. Latest reports are that the section about Ninety six, S. C., has been regularly shaken by underground explosions since January, 1885, and that the noises sometimes resemble thunder or the howling of a severe storm. The rumbling was more continuous Monday night than ever before, and scientists are led to believe that the noises are volcanic.

A dispatch from Mayor Courtney stating that the committee in Charleston has received sufficient funds to meet the wants of meritorious, needy sufferers, will cause a suspension of collections for this object.

At Buck Mountain, ten miles north of Hazelton, Pa., Monday, a drunken mob attacked and killed four Hungarians. A serious coflict is impending between the factions.

While officiating at the altar in a Polish Catholic church at Pittsburg, Pa., Sunday, an attempt was made to assassinate the Rev. Father Miskewitz, an unknown person firing at him through a window. The bullet passed within six inches of the priest's body, and the affair caused intense excitement among the congregation.

FOREIGN.

A dispatch from Vienna says that at a meeting at Rustchuk to-day M. Stojanow read a dispatch from Prince Alexander declining the money voted to him by the Sobranje, saying that he was prepared to accept the throne of Bulgaria if re-elected.

The elections in Bulgaria for members of the Great Sobranje have resulted in the return of 480 government candidates, of twenty six members of the Zankoff or Russian party, and of fifteen adherents of M. Karaveloff. General Kaulbars, who is at Varna, has exchanged visits with the foreign consuls there. He is awaiting orders as to whether he shall remain in Bulgaria or return to Russia.

The comments of the whole European press upon the Eastern question evince increasing uneasiness. From St. Petersburg little news is received, but a feeling of anxiety prevails there. Roubles have fallen to a lower point than was reached on the announcement of the Plevna disaster. The Italian papers strongly urge an alliance between Italy and England. It is currently rumored at Constantinople that France, Russia, and Turkey are on the eve of coming to an understanding, and that Turkey will send an ultimatum to England demanding the immediate evacuation of Egypt.

There is a rapid growth of the war feeling in France. The Boulanger party have begun the issue of two new journals, to advocate an offensive policy in vindication of the old military prestige of France. M. Lavedon, the military critic, writes to the *Figaro* that General Boulanger has prepared a well conceived plan in conjunction with a staff officer of high rank for a continental campaign. The strictest taboo of everything German is being observed. M. Lockroy, Minister of Commerce, has ordered the police to prosecute all persons selling boxes of toys imported from Germany and containing a map of France without Alsace.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		71
No. 3		65
Winter No 2		71
Corn—No. 2	34⅛ @	35¼
Oats—No.2	24⅛ @	28¼
Rye—No. 2		48
Branper ton		10 00
Flour	2 00 @	5 00
Hay—Timothy	8 50 @	10 75
Mess pork per bbl		8 90
Butter, medium to best	10 @	28
Cheese	06 @	11½
Beans	75 @	1 50
Eggs		17
Seeds—Timothy	1 60 @	1 75
Flax		99
Broom corn	02 @	06
Potatoes	40 @	55
Hides—Green to dry flint	06½@	14
Lumber—Common	11 00 @	18 00
Wool	12 @	28
Cattle—Choice to extra	4 40 @	5 40
Common to good	2 75 @	4 40
Hogs	3 50 @	4 60
Sheep	2 40 @	3 66

NEW YORK.

Flour	3 20 @	5 50
Wheat—Winter	82 @	87
Spring	81½ @	86½
Corn	43½@	45½
Oats	32 @	40
Mess Pork	9 75	10 50
Eggs		20
Butter	10	25
Wool	13	37

KANSAS CITY.

Cattle	2 25 @	4 50
Hogs	3 75 @	4 40
Sheep	1 50 @	3 00

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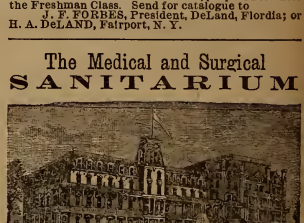

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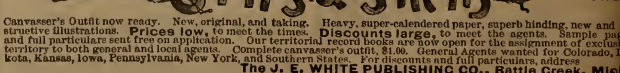
WITH  PICTURES.

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Christian Cynosure.

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The Democrats of the Third Illinois district have nominated Mayor Harrison for Congress, where he once displayed his statesman-like qualities of bombast. This district is Republican by several thousand votes, but Harrison's friends are beginning to count up for him thus: the West side horse railways will vote their thousands of employes for him, since D. C. Cregier, superintendent of one, is a friend of the Mayor and sworn to him in thirty-two degrees of Masonry. Mike McDonald, the ex-gambler, who nominated Harrison, and has at least twice made him mayor by leading up the gambling and liquor host, has an interest in the other line; and thus both are safe. The same interests which have thrice put him at the head of our municipal affairs will work for him as their representative in Congress—the lodge, the saloon and the gambling den.

Mr. Tanner, the United States Consul at Chemnitz, Germany, not long since immortalized himself by a report on beer-drinking, explaining that the evil effects of the drink in this country come of our haste. In America the liquor is poured down as if to put out a fire. The philosophical German, on the other hand, sips and sips for an afternoon and is not made drunken. Congress should vote the leather medal to Mr. Tanner. This sage observer is not appreciated by the Saxons. The cotton-stocking weavers of Chemnitz have a large American trade, and have raised a clamor against Mr Tanner for giving away their secret for beer-guzzling. The reason we must imagine. Is it because if Americans were less beer-drunken they would buy more stockings of woolen and silk and less of cotton?

There is a demand enforced by cogent argument and eminent names for the contraction or entire abolition of our army of foreign ministers, consuls, and agents. Our friendly relations with all men, and the facility with which all foreign business may now be done by telegraph to headquarters direct, together with the comparative uselessness of a great part of our foreign service, give plausibility to the motion. Especially when our representatives make themselves odge missionaries, for establishing in other lands an alien curse, such as came across the sea to us in Freemasonry and Odd-fellowship—then it is time to ask *cui bono*? Pierpont establishing Masonry in Mexico, to yet more prolong the revolutionary turmoil of that unhappy republic, is an instance; and now we have a John Child over in Siam setting up a rival system to the labors of missionaries by organizing Odd-fellow lodges.

The great religious bodies meeting this fall in Chicago and vicinity must cause serious and unhappy arguments in the breast of a reflective, but unregenerate man. He reads the charter of the churches of Jesus Christ: GO—PREACH. He sees several hundred representatives of the Episcopal church debating for days over a change of name, for other days over the prayer-book, but giving no hour to such a meeting as the disciples held before Pentecost. The Congregationalists were a week together and their discussions were full of interest, yet from what point in it would the Holy Spirit begin a revival in Chicago? One of the leading members went to his home grieving that there had been nothing said to help truth's side in the struggle for life some churches are making with the lodge. The Free Methodist brethren are meeting for two weeks in Coopersville, Michigan. Their paper says a large proportion of the General Conference are ready with amendments for the discipline. The Lutheran brethren may do better. We may not say that these convocations do not have an over-balance of good, perhaps of great good; yet they might do better for the churches and much better for the world "lying in wickedness" without them.

This tendency of the churches to fix up the machinery and neglect the steam; to look after doctrines and not enforce their practice; to discuss names and rules and forms until they are in danger of quenching "the Spirit which giveth life," is full of peril to Christian life and work. Jones, the evangelist, compares it to a steamboat on a little stream in Georgia, which had a very small boiler and a very large whistle. The captain was proud of his whistle and blew it wherever he could get an audience, but every time the whistle blew the engine had to stop. The illustration is worth remembering by brethren who provide for doctrines and "forms of government" while the machinery of religion is at a stand still.

The National Anti-prohibition Convention met in this city last Tuesday and Wednesday in the same hall occupied by the anti-saloon Republicans. The eighteen State delegations were not large except from Illinois and Kentucky. On the whole they were not an ill-looking body; there was no threadbare clothing, and diamonds flashed from more than a single bosom. In fact they were the leading distillers and brewers of the country, men of wealth and business, who have sense enough not to patronize their own manufactories. The meeting was generally harmonious, except some clashing between whisky and beer. The resolutions were adopted in a lump with a single protest from a distiller against a discriminating license in favor of beer, which he claimed had as much drunkenness in a gallon as whisky. A National Protective Association was formed to carry on the fight against every effort to make the drink traffic illegal. The convention was unanimous in favor of license, and—temperance (that is, the temperance of the distillery). In this they would have agreed well with the anti-saloon Republicans. Is it not time good men of that party understood that measures favored by these liquor kings are just such as temperance men do not want?

The Government has decided to send the Apache chief, Geronimo, and his band to join the rest of the tribe in their confinement in Fort Pickens and Fort Marion, Florida, until the yellow fever cuts them off, or they chafe to death with restraint. With all their cruelty, there is another side to this Apache struggle. The Indian has no tongue or pen of eloquence to give the world his view of it. Indian Commissioner Atkins says of this last rebellious chief: "There has not been such a warrior as Geronimo since the days of Rob Roy. He has subsisted on the roots of the desert and the serpents of the mountains for nearly two years. He has been his own commissary and chief of transportation; he has worn out an army, and has kept a vast region of country in terror. Part of the time he has been wounded and sick. His barbarous heroism and endurance are unsurpassed by anything in history."

The strike of the railway switchmen in Minneapolis, having been maintained with some vigor of arm for over a week, has been broken up and all the men who can find places and have not been guilty of destroying property are getting back to work. The business of the city was for a time seriously impeded. The men declare the strike was brought on by three men: one a switchman, one a discharged man, and the third a vampire, that is, a dead beat with no business but to make a living off the working men. These men called a meeting, but could not carry their point. They then went to one yard after another and ordered the men out *and were obeyed*. They then went about the city for subscriptions to aid the strikers, raising a thousand dollars of which the strikers got $100. Thus do the labor lodges protect labor "as vultures protect lambs, covering and devouring them."

The Eastern situation has changed little during the past week. The result of Russian diplomacy at Constantinople is a new menace to the independent action of Bulgaria. Beset on every side, her patriotic leaders, while anxious to avoid devastation and war (have they not had enough?) yet strive to maintain their rights in the face of Russian threats. While England and Austria seem inclined to favor this independence, Russia demands that a ruler of her choice only be accepted. Turkey is abetting Russia and the influence of France is thrown on that side. The latter power wants to force England to abandon Egypt, and thus a narrow self-interest prevents the greatest European republic from aiding a weak and struggling state to a condition of comparative independance. The German power yet plays the part of arbiter and says little. The desperate condition of the Czar, intimated lately, is confirmed by his shooting Baron Reutern, one of the officers of his household or staff. First reports stated that the Czar, half-crazy with suspicion, interpreted a motion of the young officer into an attack; but the latest account says the act was committed in the heat of passion because the young man resented some harsh remark of his imperious master. If the peace of Europe rests in the bosom of such a madman, God have mercy upon the poor people who may be slaughtered at his whim.

MISTAKEN ADVICE TO THE AFRICAN M. E. CHURCH.

BY REV. H. H. BINMAN.

There lies before me the African Methodist Episcopal *Church Review* for October, a quarterly, edited by B. T. Tanner, D. D., Philadelphia. It contains 104 large pages, well printed, and rich in all the varied literature we expect to find in the best denominational quarterlies. The able articles, by Hon. Fred. Douglass, on "Recollections of a Tour in Ireland;" by Rev. F. J. Grimke, on "The Defects of our Ministry and the Remedy;" and of Hon. John R. Linch, on "Should Colored Men Join Labor Organizations?" are especially valuable.

But I want to suggest a kind criticism. A dead fly often spoils the sweetest ointment, and to my mind the learned doctor has put into his quarterly an ill-odorous article among his book notices, in which he reviews, with great commendation, "The Negro Mason in Equity." He refers to "the gallant fight our brethren are making for recognition and rights," and says, "We wish to congratulate them upon the fact that evidences are not wanting that victory is nigh. God bless them, we say, and let all say, amen."

Now as to the identity, accuracy and completeness of colored Masonry there is not a doubt, and there can be no sort of sympathy with the ostracism of the white Hiramite over his darker brother. We believe that dram-shops, brothels and Masonic lodges are not the special heritage of any one race or color. But as between two classes of men, each of which is sworn in a selfish anti-republican and profane brotherhood, we have no side to take or sympathy to waste. While in a general way we might deprecate all unfairness, even among thieves, the evil which we would deplore would not be the unfairness but the *theft*. When a learned doctor of divinity, the editor of a quarterly review and a great Christian journal,can pronounce a benediction on an order that has been abundantly proved to be heathen in its origin, despotic and selfish in its spirit,Christless in its religion and profane in its ritual,he shows a lamentable want of either knowledge or consistency. It is a satisfaction to know that Dr. Tanner writes himself "Masonically a profane." I cheerfully accord to him the merit of sincerity, but am constrained to believe that though he has never been formerly subjected to the halter and the hoodwink he has been *terribly deluded* by an institution that comes "in all deceivableness of unrighteousness."

ORGANIZATION.

BY ELDER J. L. BARLOW.

An intelligent appeal to all history will show that no effort against long-established abuses was ever successful without organization. Wherever a wrong or wicked pursuit becomes profitable, those engaged in it soon develop a tendency towards organization for the protection of what they are pleased to term their rights and privileges. The pirate seeks a fellow-pirate, and they two combine with others like minded, and lo! an organization results, from which peaceful commerce on the wide seas is made to suffer. Life and property fall before these nihilistic anarchists of the ocean, until society bleeds from many gaping wounds.

One man starts what he fancifully terms a saloon —"a spacious and elegant apartment for the reception of company, or for works of art" (see Webster) —from which he dispenses distilled and other intoxicants, through which he degrades and slays his fellows with impunity; destroys the happiness of families, and disturbs the peace of communities and impoverishes the State. He has his fellows all over the land, and they grow rich on the spoils of their neighbors. If individuals, families or communities, stung to the quick by their aggressive and deadly work, begin to raise a protest, they find the saloon has at its back an organized force, with a billion of dollars at its control as a corruption fund, to buy up legislation in its favor, or to buy guns and ammunition to slay the enemies of their traffic whom they cannot murder by inches with their poisons. This organization now controls our governments, State and national, and the question already stares us in the face and demands settlement:—the saloon or our national freedom must die—which?

Another danger to our Republican institutions is looming up into gigantic proportions, and it is with this we have now to deal as a specialty. A system of organized oath-bound secrecy is abroad in the land, usurping control over the bodies as well as the consciences of men; binding them with obligations which their servile initiates are taught to consider more binding and sacred than any they have taken, or may take, from church or state. It requires no argument to prove that any man who intelligently takes, and honestly means to keep, such an obligation, is a pledged traitor to human government as it exists in the state, and to the Divine as existing in the church.

These societies, as seen in Freemasonry and Oddfellowship, with the minor and modern fraternities, are all close and compact organizations, kept well in hand, and sworn to obey the orders of known or unknown superiors at all hazards. The events of the current year and its astounding developments ought to awaken the American people to the impending horrors ready at any moment to burst upon and whelm in one common destruction all our Christian civilization; and the crying necessity for immediate and determined organization on the part of the friends of Christianity and our Republican government as against these combined encroachments of their enemies. Longer delay

INVITES AN ATTACK

from these banded forces, which is constantly and subtly, yet boldly, being made on society, which as yet has in the main submitted supinely and with an indifference, save for the efforts of a few who have so far met at intervals, more as so many mass meetings, and talked and resolved, and then gone home to wait for—another mass meeting, to which a few will make a pilgrimage, to talk and resolute, and represent—themselves. It is respectfully submitted to all anti-secrecy workers that it is time to move forward in a more compact form. We have, it is true, a national organization with a national organ, and a national headquarters at Chicago, and much good has been done by our lectures and our literature. We have, at least, on paper, some twenty or twenty-one State organizations professedly auxiliary to the national; but when has the latter body ever met as a delegated one? After eighteen years of costly effort what have we to show for it in the form of an organized force, which either friends or foes are forced to respect. If we have not wisdom and tact enough among us to organize our forces, let us borrow some from the Women's Christian Temperance Union. They have not been in the field so long as we, and yet look at what they have accomplished. Their town and district, with their State Unions, are all over the land. When their State organizations meet, you will see a delegated body of hundreds coming together representing organized bodies in all parts of the country. The writer of this was almost shamed out of his boots the other day while on his way to the meeting of the Illinois State Christian Association, as one of these W. C. T. Union workers threw at him this query:

"WHERE IS YOUR CONSTITUENCY?"

A very dull echo was the only possible answer. Anti-masons, is it not time to change all this? The writer feels that there ought and must be a change; that town, county and district societies should be organized as fast as it can be done; that this should be the main work of our State Agent. Let him go into a county, and go among our friends with ORGANIZATION written all over him. Let it look out of his eyes, speak from his tongue, and stand out in his every action, and be his theme in every lecture. Let this winter be devoted to this work as never before. We want an organizer in every State. Let the National Board of Directors insist upon it that every State agent, supported in part from the National funds, shall make this work a specialty, and push the work with all the manhood and will power there is in him. A few grand men have wrought nobly in this work. But the hardest of the fight is yet before us. The men in the field want to feel a strong constituency at their back in order to do effective work. But more anon. Henceforth be this our watchword,

ORGANIZE ! !

KAYIN.

In Genesis 4:1 we are informed of the birth of Cain. It is stated that Eve said upon that occasion, "I have gotten a man from the Lord." Bible critics generally have presumed that the word "Cain" signifies possession or acquisition. I think there will be perceived, upon close examination, an error in this conclusion. The word is from *Kun* not from *Kanah*. Although in radical letters they resemble each other the definitions are not similar. The transgressors had been promised that the seed of the woman would bruise the serpent's head. That they understood the seed to be offspring is most probable. Upon the first acquisition of offspring they supposed they had the instrument of the serpent's punishment. They called him therefore *Kayin*, which is properly rendered a "spear" or "lance." In 2 Samuel 21:16 it is said that the *Kayin* of Ishbi-benob weighed three hundred shekels of brass. In the kindred dialects of Arabic, Chaldee, etc., the root *Kun* is explained.

In regard to the infant boy the parents were under a misapprehension. They may have invoked the divine blessing. The parents of Napoleon may have done the same. Cain grew up and displayed the *Kayin* principle. Since his day the history of the world is largely a narrative of violence and bloodshed.

> "Outcast of nature, man! the wretched thrall
> Of bitter-dropping sweat, of sweltry pain,
> Of cares that eat away the heart with gall,
> And of the vices an inhuman train."

On account of the imperfection and wickedness of man's fallen nature the *Kayin* principle has been at times authorized or permitted by the Supreme Ruler of nations and of individuals. It was a portion of the polity of the Jewish commonwealth. Abraham, Moses, David, Joshua and numberless others exercised it as an instrumentality under providence. I think there is no record that Jacob ever used it, although his name was permanently changed to Yisrael—"Soldier of El." Esau was no better than Cain. King Saul displayed the principle, and Paul before he was converted was similar. Jesus Christ evidently eschewed the principle, gave laws contrary to it and never encouraged it by example. From the most comprehensive view it would appear contrary to heavenly happiness and glory.

The question may arise, can the *Kayin* principle be banished from the world so long as any Christian will exercise it? The early Christians took a stand against it. They indulged in no consideration of result, but of duty and obedience. The haven hereafter with the Prince of peace, whose kingdom is not of this world, was their goal.

The secret oath-bound lodges are illustrating the *Kayin* principle equally with Cain, Esau, Saul and others. They are one in soul with the fallen world, yet promise themselves with lying, hypocritical tongues a "grand lodge" in the regions above. As a poet wrote, "Wearing forevermore the mark of Cain," they seek to cover blood and idol or false worship by assembling like Satan with the sons of God.

Whose example shall we teach the youth to follow? Not Cain's or Esau's, not King Saul's or that of Saul of Tarsus. Teach them to imitate the Jewish dispensation? A prophet said, "every battle of the warrior is with confused noise and garments rolled in blood." Teach them to follow the example of Paul the apostle? His weapons were not carnal nor the regalia military. Teach them to follow the example of Christ? Substitute ploughshares for swords and pruning-hooks for spears? What then would become of Cain's name and honor? Teach them to imitate Christ's example byjoining a secret oath-bound lodge? Then the church and clerical function becomes desecrated. You say,if God sanctioned the *Kayin* principle in Moses,Joshua,David–that religion is good enough for me. So would say the Freemason. If the reptilian epoch had been *good enough*, it would not have been advanced to the mammal. If the Jewish polity had been in all things *good enough* Christ had not upset Moses in some things and so saved Robert Ingersoll the self-conceit of so doing.

Are Christian governments divinely authorized to exercise the *Kayin* principle? The apostle Paul, who submitted to Christ's rule, said: "The civil magistrate bore the sword not in vain." The Jewish government had a delegated authority, yet had to consult the divine oracle upon war occasions. All murder was wrong without a delegated authority. Many things of the reptilian age subsist in the mammal. Many things of the Jewish age prevail in the Christian. If Naaman's sevenfold dipping in Jordan will cure leprosy now, the road to Jericho would be a highway for lepers. If John's dippings are essential in effecting regeneration of souls now,he should have said nothing about a baptism of the Holy Ghost and fire. If James's prescription cures bodily disease now, without the aid of means except anointing with oil, then no need of doctors and surgeons. As I am an investigator and not a teacher, I hope to offend no one. Let some abler hand make plain the truth. QUAKER BOY.

THE CHURCH, THE MINISTRY AND SECRET SOCIETIES.

BY REV. B. A. IMES.

[Paper read before the Mississippi Congregational Association.]

We know of no other name than that of Christ whereby men can be saved. Whatever affects the spiritual life of the individual members must affect the whole church. Institutions which demand the obedience, the time and unquestioning submission of men must certainly be a power for good or for evil.

According to their own claims Freemasonry and Odd-fellowship are systems whereby men not only promote the temporal welfare of each other, but, by observing their moral precepts and works of charity, men are raised to favor with God and a state of blessedness in the world to come. They are then systems of religion. They bitterly oppose and resent any attempt to examine and discuss their actual nature and principles, and those who make the attempt are regarded as enemies. But we cannot help it. They must stand or fall on their own merits.

As a rule our religious press does not touch the subject. Our ministers are silent—the prophet may have a vision, but let him not tell his vision. The lodge will give to the minister its high-sounding titles, its patronage, etc., in return for his influence and his obligation binding him to their authority.

The "Supreme Being," in whom every Mason and Odd-fellow avows belief, may be the God of the Jew, or of the Mohammedan, or the deist, or the Unitarian, for all these are admitted in common brotherhood, and if any one objects to the name of Jesus Christ being used, that name must be left out of

the religious exercises of the lodge. It is constantly claimed that in order to be a "good Mason," or a "good Odd-fellow," *one must be a good Christian.*

But Christianity saves men upon the merits of the atonement of Christ and the regeneration by the Holy Spirit. These Divine agencies have no place whatever in the religion of secret orders. The whole idea there presented is that of man raising himself by his works, and he becomes a "new creature" by the practice of the moral precepts of the lodge.

Again, Christianity is for all—the blind, the lame, the halt, the poor, etc. These secret orders take only such as are able-bodied and can pay their way. They keep their "benevolence" within the lines of their "financial" members. What asylums, what homes for the poor and friendless outside of their own membership do they build up and maintain?

I find further that there are not a few men who will frankly say: "I will leave the church and stay in the lodge if it comes to a choice between the two."

I find many ministers who deplore the influence of secret orders, as they prove stronger and stronger in secularizing the churches; that is, bringing them more and more on a level with the world, and yet these same ministers are yoked up with ungodly men in the lodge. The saloon-keeper and the profane swearer are called "brother."

It is admitted by many witnesses that in frequent cases men of corrupt and very unworthy character are held up and protected from well-merited exposure and disgrace by the aid of the lodge. Hence it is an advantage to belong to as many secret orders as possible. I know a minister who was accused of drunkenness, and there was abundant evidence as to his guilt,who was shielded by the lodge (Odd-fellows) from trial in the church, and soon after was raised from pastor to presiding elder.

A careful study of the principles and workings of these institutions as given in their own manuals (which any of us may purchase and read), will convince you that scarcely one in a hundred of the membership of secret lodges understands what these institutions really are. Men blindly and innocently, perhaps, of any fault in their aim, go in and bind themselves in these orders. They think that when they have gone through the various performances of initiation and been raised to the succeeding degrees, something very great has been done and the obligations are very serious. A covenant with Christ and his church has less weight with many of them.

The marriage covenant must stand aside, for the man must close heart and lips, as well as the lodge door, against his wife! Has he children, they must not know about the lodge and its most important characteristics. On all other themes they may seek information and form opinions.

Time would fail us to speak of the extra-judicial oath and the death penalty in Masonry. The spirit of malice and revenge with which all opposers are regarded and pursued, and death by stealthy murder, planned by the betrayer of Masonic secrets. But are not those who forsake and expose these secret orders guilty of perjury? Yes, they are, if the oaths they took were lawful, and if the duties imposed were such as a man ought to take upon himself. But the oath to be lawful and binding should be administered by an officer of the law who is authorized by the civil government to administer the oath. Aside from this, any covenant or agreement having the force of an oath, in order to be binding should be taken only with the best possible understanding of the requirements involved, and with the condition that no obligation shall at any time be imposed requiring the submission of the conscience to the will of other men.

Finally, I submit as an incontrovertible proposition, that instead of being founded upon the teachings and great principles of Holy Scripture, these institutions, Freemasonry and Odd-fellowship in particular, are directly contrary to Scripture. The use of Scripture emblems and quotations has simply the effect of giving to the lodge an air of religious authority and character, which is in truth no part of the essential principles of the institution. The innocent, the ignorant and the credulous are deceived by this guise of authority, and by the parade and show and great pretension to a superior benevolence. To a truly Christian mind the pompous titles which these orders give to poor, weak, simple men, must be simply disgusting and absurd. Christ says:

"I am meek and lowly in heart."—Matt. 11: 28.

"Neither be ye called masters, for one is your Master, even Christ."—Matt. 23: 10.

Secondly, the teachings of Christ and his example are directly opposed to secretism:

"And men loved darkness, etc., because their deeds were evil."

"For everyone that doeth evil hateth the light." etc.

"But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."—John 3: 18, 19, 20.

Where he speaks of secret prayer, alms-giving, etc., the aim is to show the proper way of ordering our private devotions and acts. There is a proper privacy which should belong to every family, every individual. Any organization of men may at times be under necessity of observing certain rules of privacy in particular matters; but on the other hand, no honest man and no institution which has at least the highest well-being of humanity, find it necessary to cover up their principles and actions by an established rule of secrecy. Secrecy is the right arm of the thief, the assassin, the counterfeiter, the cunning savage, who cultivate sly and stealthy habits rather than open and candid and fair principles.

As ministers of Christ we are under solemn obligations to declare the whole counsel of God. How can we turn aside from examining and discussing these institutions in the light of God's Word, and requiring them to stand the same test which the religion of Christ has stood in all ages? That is, open, free investigation and criticism.

And now if any reader of this brief outline of my discussion takes exception to any statement herein, I only ask that he will meet the same, not with personal ill-will or abuse to the writer, but with arguments of truth from any authentic source let him overthrow my statements. I trust that my mind is open to conviction and to receive any light which may come to me from the Spirit of truth, and I only ask that others will read in this same state of mind. A good man may be deluded and deceived by popular error. Many are thus deceived, but let it be the proof of their candor and sincerity that this article shall lead such to honest and prayerful investigation; and finally, may God help them to forsake every master but Christ, and every religion but that of the Gospel of the Son of God.

FIGHTING THE CHURCHES.

[Bro. H. L. Hastings, editor of the *Christian*, Boston, who writes the article below, will not belong to any of the existing churches because they are sects. His testimony is therefore the more weighty.]

It is useless, he says, to attempt the breaking up of existing churches. With all their imperfections, they exist, and are likely to; and if every denomination on earth were disorganized to-day, the mass of them would probably soon be *reorganized* under either better or worse conditions than now. Most of the good people in the world are in the churches, and many churches, defective as they are, are doing excellent work for God. Almost any church will do very well if it has a good percentage of *Christians in it*, but the servants of the *devil* serve their master in all churches, and would do so in any new church that might be organized. Judas is a devil even when he dips his hand in the dish with the Saviour.

What is needed, then, is not to destroy or make war on the churches, but rather to convert or arouse the people who are *in the churches*, and quicken them to a new and more vigorous Christian life. When this is done Christians will have more piety, and less sectarianism, and will see for themselves the sin, and shame, and evil of the unchristain separations into which their fathers were led, and will be ready to consider what can be done to remedy or remove the evils.

A large proportion of the professors of Christianity are not qualified to discuss or decide upon these matters. They are carnal. They are taught and led by men. They are but babes in Christ. They are ignorant of God's word and of his righteousness. They are conformed to the world. They are not led by the Spirit of God. They need to be taught the principles of the doctrine of Christ. They need to know *him*. It is useless to change the *faith* of such persons, unless their faith will change *them*. What is needed is not a new church to reform the *men*, but *new men* to reform the *church*.

Many churches have been organized mainly on Scriptural principles, but the material was poor, the ark was built of anything but gopherwood, the new wine was in old bottles, and the new patch spoiled the old garment.

Only those who know the Lord are in a position to see the evils which flow from a division among his saints. Only they who are "spiritual" are able in the spirit of meekness to restore those who are overtaken in faults. These will grieve over the faults of the church, and will sigh and cry for the abominations that are in the land, and will be safe when the storm of judgment shall burst in fury on the ungodly.

The evils which oppress Christendom are not to be cured by perfumes nor by poultices. "By terrible things in righteousness" will God clear away the rubbish and the worldliness that entangle and defile his church. The scourge of small cords may be disregarded, but the "abomination that maketh desolate" cannot be ignored.

Said Dr. Thomas Chalmers, "As far as we can read into the prophecies of the time before us, we feel as if there were to be the arrest of a sudden and unlooked-for visitation laid on the ordinary processes of nature and history, and that the millennium is to be ushered in in the midst of judgments and frightful convulsions which will *uproot the present fabric of society* and shake the framework of its machinery to pieces. I look for the conclusive establishment of Christianity through a widening passage of desolations and judgements, with the *demolition of our civil and ecclesiastical structures.*"—*Lectures on the Evidences.* Vol. I. p. 372.

Happy shall they be who, when the hail shall sweep away the refugees of lies, and the waters shall overflow the hiding places, shall be found builded securely upon the eternal rock, having heard Christ's sayings and obeyed them, and so being able to stand secure amid the terrors of the storm. Wherefore "*Seek ye the Lord*, all ye meek of the earth, which have wrought his judgmnt; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2. 3.

THE LODGE IN POLITICS.

In 1880 the Democratic National Committee, on announcing Hancock and English as the candidates chosen by their party, employed language which was intended to notify the initiated that both Gen. Hancock and Mr. English were members of the Masonic order. It was a bid for the Masonic vote, but a bid in veiled language which none but the Freemasons themselves were likely to notice or understand. Nevertheless it was an outrage on the non-secret society supporters of that party, no matter how worthy, personally, both Gen. Hancock and Mr. English might be. No one acquainted with the United States disputes that some of our worthiest non-Catholic fellow-citizens are members of the Masonic society, or sect; for it is both a society and a sect.....

There is every reason to believe that a majority of American Freemasons do not perceive the logically anti-Christian tendency of their society, and, therefore, are perfectly sincere in belonging at the same time, as many of them do, to some Protestant denomination.

It was only the other day that the organ in New York of the Federal administration, the *Star*, made an open appeal for the choice of a candidate for mayor of the city on the express ground, among other things, that the gentleman in question is a Freemason. Here are the *Star's* words: "[he] has filled with highest commendation a foremost place in the financial world of this great monetary centre, while in a sphere apart from that of governmental office he has been dignified with the most elevated functions of a great benevolent brotherhood." The "great benevolent brotherhood," as every reader of the article understood, is Freemasonry,of which the gentleman is a conspicuous member, having been its Grand Master for this State.—*Catholic Review.*

The Norwegians are a wonderfully honest people. As we were driving along one day we saw two umbrellas hanging on the branch of a tree. Some people, not caring to be encumbered with them, had left them there till they should pass that way again. Although it was raining, no one thought of touching them. An English lady told us that going for a walk one day she found her fur-lined cloak too heavy and remarked that she wished she had left it at home. "Take it off," said a Norwegian friend, who was with her, "and hang it on this tree." She did so, and when she returned two hours later there it still remained.—*Springfield Republican.*

It was a Unitarian lawyer,Daniel Appleton White, who turned an objection to missions into an argument for them; for, on the occasion on which an act for incorporating the American Board was in discussion before the Massachusetts Senate, an opponent of the measure urged that we did not have religion enough ourselves to justify us in sending any of it away. "Not so," was Mr. White's rejoinder, "for religion is one of those commodities of which the more you export the more you will have at home." —*The Pacific*

The Rev. Llewellyn Lloyd, a missionary of the Church of England at Fuh-chow, China, has baptized 1,000 native converts since the year 1876. The number of converts there has grown in that time from 1,600 to nearly 6,000.

The Secret Empire.

HEROINES OF JERICHO.

BY H. H. HINMAN.

A pamphlet of fifty-two pages, entitled, "Court of the Heroines of Jericho," published at Kansas City, Mo., 1872, represents Adoptive Masonry as practiced by the colored lodges of the South, which is said to be very popular with the colored women who have engaged in it. This order consists of three degrees, the "Master Mason's Daughter", called also "Mary"; the "True Kinsman"; and the "Heroines of Jericho." In the preface the author says: "Having for a number of years" given these ladies' degrees his study he has "hunted through Masonic history and tradition for their origin and manner and mode in which they were first given." He says that he finds "the three degrees as they are given in this little book were brought to perfect order in France as early as A. D. 1220, in the reign of Louis VIII.,and were from thence introduced into England, Germany and Scotland. In fact these degrees were known and given when we had nothing but Ancient Craft Masonry, which is almost as old as creation." He claims that they do not belong to the Chapter degrees, since they are older than the Chapter.

Of the degree of Master Mason's Daughter he says, "Soon after the great events of the death, burial and resurrection of the Son of God, the Jews that believed in his prediction that they were to be dispersed among all the nations (and nearly all were Masons) cast about them for some plan whereby their Masonry would benefit their wives, widows, daughters, sisters and mothers. As a result of their consultation they instituted this degree, which they called Mary, in memory of the mother of our Lord. It was adopted by the Ancient Craft, and has come down to us unchanged under the name of 'Master Mason's Daughter.'"

The degree of the "True Kinsman" is founded on the story of Ruth and Naomi while the principal degree—the crowning gift, is derived from the history of the harlot Rahab (who the author tells us was an inn-keeper) and is called the "Heroines of Jericho."

The form of a Court is almost precisely that of a Masonic lodge. The altar becomes "The Ark"; the Worshipful Master is "Most Ancient Matron;" and the Senior Warden is "Most Worthy Joshua." The ceremonies of initiation follow very closely the degrees of the Blue Lodge. The officers are all females, except the Worthy Joshua and the three "Court Directors." The preparation in the first degree is a white gown covering all the clothing, a *hoodwink* and a palm branch. When the candidate is "brought to light," there is the same clapping of hands as in the Entered Apprentice degree. The oath is like that of the same degree except that these clauses are added:

"I further promise and affirm that I will not give the Grand Hailing Sign of Distress unless I am in danger or real distress or for the benefit of the M. M. D's. when at work. Should I see the sign given I will go to the relief of the person who gives it. I further promise and affirm that I will obey all signs and summonses thrown, handed or sent to me by or from M. M. D's. Further I promise and affirm that I will not speak evil of a brother or sister behind their (his) backs or their (his) face. but give them (him or her) due and timely notice of approaching danger.

"To all of which I do most solemnly *swear* with a firm determination to keep and perform the same, binding myself under no less a penalty than to have my body *struck with leprosy*, should I willingly violate this my solemn oath and obligation. So help me God and keep me stead in the performance of the same."

The candidate now kisses the book. She is told that this seals the obligation.

In the second or Kinsman's degree, the robe is blue. The obligation is precisely similar except the penalty which is: "To have my right arm palsied that I may not be able to give the sign or token of a True Kinsman." The following is the lecture on this degree:

Are you a True Kinsman?
I am adopted as one.
From whence came you?
From the land of Moab.
To where did you travel?
To the land of promise.
How gained you admittance?
As a daughter I came to the right gate with my sheaves of grain.
What did you receive?
A part of the inheritance of our Father.
Have they a name?
They have a name of blessed memory.
Will you give them to me?
If you will assist me I will divide them with you.
I will assist you.
My name is A B O Z.
My name is U R H T.
Sister U R H T, I greet you.
Brother A B O Z, may the Lord bless you.

The initiation into the degree of the Heroines of Jericho is in a scarlet robe. The obligation is almost a transcript of the Master Mason's degree. The following points are noticed:

"I further promise and swear that I will not give the Heroines' word except in the manner or form I have received it—right and left hand on each shoulder, mouth to ear and at low breath."

"I further promise and swear that if there was any part of this my obligation omitted at this time, I will hold myself when thereunto informed. To all of which I do most solemnly and sincerely promise and swear, without the least hesitation or mental reservation in me whatever, binding myself under no less penalty than to have my head cut off, and my body thrown to the beasts of the forests, should I wilfully violate or break this my solemn oath and obligation as a Heroine of Jericho. So help me God and keep me in the performance of the same."

The candidate kisses the book three times. The candidate is asked what she most desires. She is told to answer, "I wish to see and receive the promised blessing." The "Most Ancient Matron" responds, "Heroines, stretch forth and assist us in granting this wish." "Most Worthy Joshua" adds, "Our life for yours if ye utter not this our business. Behold!" The shock is given and the candidate is brought to light.

The following is the instruction given:

M. W. J. (to candidate)—"Sister, you are now seated for the first time in a Court of Heroines of Jericho. You see before you the Ark of the Covenant. It reminds you of the Ark of Hope which will guide you to the haven of promise. The blue is an emblem of love; the white an emblem of purity; the scarlet an emblem of zeal. They teach you to love God supremely and every Heroine as thyself. Have charity to all mankind and lead a pure life. Be zealous to maintain a good name and defend a Heroine under all and any circumstances. The three burning lights teach you to have faith in Jehovah's word, truth in your heart, and love to all. They will light your pathway from this Court to the Grand Court of heaven where we will meet our forefathers and part no more."

The lecture on this degree is similar to that on the preceding, only longer, and corresponds closely with the lecture on the Master Mason's degree in the Blue Lodge.

REMARKS.

These degrees were manifestly invented to deceive the ignorant and to defraud the unsuspecting. The assertion that most of the primitive Chriftians were Freemasons, is equally false and wicked. Freemasonry, as taught by all of its text books, wholly ignores the Lord Jesus Christ. It claims to antedate him. Is it possible that those who had seen their Lord ascend into heaven and were waiting for him to come again should have united in an order that excluded all mention of his name? John says, "If there come any unto you and bring not this doctrine (of Christ) receive him not into your houses, neither bid him God-speed, for he that biddeth God-speed is partaker of his evil deeds." All well-informed Masons know that the three degrees of the Blue Lodge are not 200 years old. The Grand Lodge of Illinois says that the third or Master's degree "was not invented till about 1721." The androgenous degrees are doubtless of French origin and are a fair representation of Parisian morality in the latter part of the 18th century. It was then that women were not shocked at being made imitators of "Rahab the harlot."

The ceremonies of these degrees are childish; their oaths blasphemous; and their covenants utterly immoral. No sensible woman would willingly be blind-folded, led over obstructions placed to stumble her, and finally to teach her to give her name (the name of a harlot) by spelling *Rahab* backwards.

The oaths are extra-judicial and expressly forbidden by our Lord Jesus Christ (Matt. 5:34–37; Jas. 5:12). They are blasphemous because they affirm in the name of God, what is *false*. Not a woman who takes their oaths would under *any circumstances* be willing to have her body "smitten with leprosy," or "her head cut off and her body thrown to the beasts of the forests." No intelligent woman ever supposed that God would be a party to such oaths. They are immoral, because they bind to an unknown and hence a forbidden obligation. When a woman swears that "if any of this my obligation is omitted I hold myself amenable when thereunto informed," she swears to what she does not know to be *true* or to be right. The instruction to "defend a Heroine under *all* circumstances is an immoral and possibly *criminal* command.

It teaches a *false* religion. Not only do they pattern after the old sun worship, as do the Masons in retaining the rite of circumambulation and always walking in the way of the sun; but these ceremonies will, it is said, "light your path from this Court to the Grand Court of Heaven, where we will meet our fore-fathers to part no more."

It is a degradation of true womanhood. These degrees were invented by Masons as a sort of side show to which women might be admitted, provided they were near relatives of Masons, and provided the institution was controlled by Masons. It is a skillfully devised scheme to make women believe they are Masons when they are not, and to be contented with a system that denies them the perfect confidence of their husbands and puts the husband into more intimate relations with the vilest men in society than he is with the wife of his bosom and the mother of his children.

Reform News.

THE GENERAL AGENT ON THE WISCONSIN CONVENTION.

Fond du Lac, Wis., Oct. 22, 1886.

Arriving at Milwaukee on the 19th inst. I was happily surprised to meet Rev. N. Martin on his way to the convention at Waupun. Bro. Browne met us at the train and we were soon at the hospitable home of Bro. Andrews where were soon Bros. Britten, Ames and Ronayne.

The first meeting was given to prohibition,and the address by Volney B. Cushing was all that the most ardent friends of prohibition and the third party could desire. Mr. Cushing voted for Blaine in '84, and has the zeal of a young convert and spoke with the vigor of one whose party and political sins of complicity with the liquor curse were all forgiven.

On Tuesday convention work proper began. The morning was given to business and a lecture on the Knights of Labor was announced for 2:30 P.M. This drew out a fair day audience and resulted in an animated discussion of labor topics. The effect produced was manifest in a scurrulous circular which was scattered on the streets and posted up in the early twilight. Very grave charges were preferred against Mr. Ronayne and myself by name, and the good people of Waupun were cautioned to lock their hen-roosts, out-buildings, etc.,etc., as "sneak thieves" were in town, and ladies were advised not to appear on the streets after dark until the said Ronayne and Stoddard should leave town. Bro. Ronayne arraigned the Masonic fraternity in his evening address with all his old-time vigor. He was repeatedly interrupted by a gang led by a fellow, who like Lucifer of old, seems to have fallen from an honorable to a very low position in morals and manners alike. Once a member of the legislature and a lawyer of some note; then an exhorter and a candidate for ministerial standing in the church and the office of sheriff in the county; and now an autioneer and known inebriate, he appeared to champion the cause he loved and to defend Freemasonry in which his soul delighted. Whether he was a volunteer or was the paid attorney of the order is of course not known to the public; but he was evidently "fired up" for the occasion, and if his services were satisfactory to his employers, there is no ocasion for regret, as it was exceedingly helpful to the convention in showing what Freemasonry can and *does* do for a man who *loves* it with all his might, mind and strength. Bro. Ronayne completed his speech and the audience retired without molestation.

Thursday witnessed much excitement on the streets, and men talked earnestly of the discussions of the previous day and evening. Nothing of an unusual character transpired during the day, but as evening approached rumors were circulated of a general raid when evil doers could find shelter under the darkness they love. The owner of the hall became somewhat solicitous, and the pastor of one of the churches was himself the bearer of a special message of warning. Precautionary steps were taken, and so far as I can judge an intended serious row averted. Officers were put on guard and what was more fatal to their purposes the ruffians were disarmed by the discovery and destruction of a quantity of spoiled eggs stored at a convenient point for use. J. P. Stoddard.

THE MICHIGAN STATE CONVENTION.

The semi-annual gathering of the Michigan Christian Association opposed to secret societies has just closed. A semi-annual meeting was an experiment in our State, but was a decided success. The local interest was most excellent, and lasting good was done. The entire community are pleased with the presence and labors of all who attended from abroad. The complaint about the non-attendance of many a one who might, and ought to have been present must be repeated. Where are the Wesleyans? Where are the Free Methodists? Where are the United Brethren? To be sure there is a coming up

on the part of the U. B. church in this respect. Two of their ministers were present, Bro. B. Hamp and Rev. S. E. Lane and wife, who also ministers in holy things in connection with her companion. Bro. Gleason, of the U. B. church, was also present. We were glad to greet the smiling face of Bro. Cheney, pastor of the Wesleyan church in Tompkins, Jackson Co., and Bro. Raymond also from that charge. Beside these there were no Wesleyans present from a distance save the "old standby's:" Bro. Swanson and wife, and Rev. D. A. Richards, Bro. Morse and wife from Shiawassee arriving Wednesday afternoon. Twelve delegates were elected at the late Wesleyan conference, none of whom were present, and only two sent letters of regret. Again I ask, where are the Wesleyans?

Brethren of the Wesleyan church, you will lose the fire and zeal and love of God out of your hearts as surely as you do not attend more strictly to the work of opposing the idolatrous systems of the secret lodges of this land. Heed my warning! By and by you will find no place of repentance, though I doubt not, you will seek it carefully with tears. The Free Methodists were not represented, only by Bro. J. Tucker, who came for the purpose of engaging to the Association as colporteur.

Bro. Stoddard came so as to deliver the opening address on Tuesday evening. There was a large audience present, and the speech was bristling with excellent points. The day sessions were well attended and were seasons of great profit. Pres. C. A. Blanchard arrived Wednesday morning. His speech Wednesday evening was listened to by an audience filling every corner of the church, and giving to the words of the speaker the most profound attention. The speech was characteristic of the man who is familiar to readers of the *Cynosure*. Remarks like this were heard among the audience at the conclusion of the speech, "If he would run for the Presidency I would vote for him," etc.

On Thursday afternoon we were profited and entertained with an other excellent speech upon the subject of Prohibition by Pres. Blanchard. A storm broke over the State on Thursday doing considerable damage in different localities, and keeping away a large portion of the audience. However, a goodly number were present, some Republicans, and I doubt not votes for prohibition will be the result of this afternoon meeting. The storm continuing no meeting was held on Thursday evening.

In all the sessions Bros. Foote and Clark figured prominently, their very faces being an encouragement to our work. Bro. C. sings with his wonted zeal and excellent spirit, although at times the music has a far-away sound as though wafted to the ear from "over the river." Bro. F., just up from a sick bed, present at the earnest protest of his anxious wife, gave every evidence of fulfilling the Scripture which saith, "though our outward man perish, yet the inward man is renewed day by day."

Rev. T. L. Wilkinson was introduced to the convention early in the meeting, having come all the way from Toronto, Canada, to attend and learn from us the methods we were employing in our opposition to this universal curse, to the end that in his own country some measures might be taken to free them from its galling chains. At the close of his remarks and appeal for sympathy and assistance, the agent of the N. C. A. offered the same to work in Canada as is being offered to the several States, by that body, viz., $25.00 per month to the agent employed, in new subscriptions to *Cynosure*; and there was also elected a committee of two to attend a convention in Canada at such time and place as shall be designated by Canada workers. The committee were Rev. D. A. Richards and Rev. H. A. Day.

A delegation of five were elected to attend the prospective congress of churches in Chicago, viz., Rev. C. C. Foote, Rev. S. E. Lane, Rev. H. D. Cheny, Bro. Geo. Swanson, and Bro. Geo. W. Clark. The committee on resolutions reported on Thursday forenoon, and the adoption of their report consumed a large part of the session. More especial discussion was given to the resolution having reference to the admission of members of secret societies to churches and to the communion service; also relating to anti-secrecy persons attending upon the services of pro-secrecy churches, and contributing to the support of the ministers who are connected, or are in sympathy with such societies.

Some disposition was shown to modify the resolutions as they first appeared, from the extremely radical position taken. Finally the resolutions were committed to the hand of Bro. Blanchard for revision and modification. The following is as it appeared from his hand:

Resolved: That members of secret associations should not be received to membership in Christian churches until they abandon their lodge connection.

Resolved: That in giving the invitation to the Lord's table, care should be taken to instruct the Lord's people that the lodges of our country are idolatrous in character, and that those who in these lodges take the cup of devils, ought not, in our churches, to take the cup of Christ.

Resolved: That Christians who are opposed to secret societies, ought not to encourage by their presence or contributions, churches which are neutral or in favor of secret societies in any case, where it is possible to act with those who declare the truth respecting these idolatrous organizations.

After amending the last resolution so as to strike out the last clause of it, the whole passed. It will be readily seen that a more radical position was never taken in this State. Some were hardly ready for such a position, but the majority favored it as amended, and thus it passed. The resolution as amended closes at the word "case," the remainder being entirely cut off.

On the whole we are convinced that no better convention has been held for years in this State. Michigan may be slow, but when we move we move strong. Among the workers, conservatism is rare.

A word to stockholders in our Association. Many

[*Continued on 12th page.*]

CORRESPONDENCE.

THE NATIONAL W. C. T. U. MEETING.

Minneapolis, Oct. 23rd, 1886.

The national meeting was opened with enthusiasm, a large number being in attendance. The delegates from the different States came up to the convention full of the work with consecrated hearts ready for the work for which they were sent. The morning was spent in the selection of committees, reports from committees and the annual address of the president. Among the honored visitors who were present on the platform and who were duly presented to the convention were Mrs. Margaret Bright Lucas, daughter of John Bright and president of the World's W. C. T. U., London, England; Mrs. Blakely, Mrs. Perew, Mrs. Parker, Miss Imply and Mrs. Bradley, all sisters from the Queen's dominion; also Mrs. Yoemans and others from Canada, and a Mrs. Kephart, our first representative from the Sandwich Islands. In the afternoon devotional exercises were conducted by Mrs. S. J. Churchill of California. After the usual business had been disposed of Miss Willard said she wanted all the ladies present from Wyoming and Washington Territories to come up on the platform. She wanted all present to see and be introduced to some live women who were voters. One of them had also been a foreman–or forewoman as you may choose to call it—of a jury. Some one in the audience asked Miss Willard, "Do you, who are nearer them, think they look different, or less sweet and womanly than those who never voted?" "The only difference I see is that they look more sweet and womanly than the rest," was the reply.

The evening session was given (after devotional exercises) to addresses of welcome by Gen. Nettleton, who spoke for the citizens in place of Gov. Hubbard, who, though ill, sent a letter full of commendation and regret for his inability to attend. Mrs. Prof. Winchell spoke in behalf of the Minneapolis W. C. T. U., Mrs. Dr. Hobart in behalf of the State W. C. T. U., and Rev. Dr. Chase in behalf of the ministers. Responses were made by Miss Narcissa White of Pennsylvania and Mrs Sallie Chapin of South Carolina. Mrs. Chapin, among other good things, said that a few years ago we at the North conquered in the South, but failed to conquer their hearts. "But now by your love, manifested towards us in many ways, our hearts are conquered and we are yours to work with and to work for." Would that I could give on paper not only the words here uttered but the inspiration that is in their actions and which shines out in their faces.

An interesting part of the evening was taken by the children who marched around the room singing a temperance song. Gen. Nettleton requested ten minutes time in which to represent the Anti-Saloon Republican views, which was granted him. Dr. T. P. Stevenson of the *Christian Statesman* presented the work of the National Reform Association. Would that the N. C. A. might have had their representative to present their especial line of work.

In speaking to Miss Willard on the way to Minneapolis, she said, "I do not like secret socities and have no use for them." There can be no doubt that, did these consecrated women, who stand so firmly for the right in this great work, understand, or become enlightened on the secret society question, they would just as firmly stand for the right on this question of secretism. Some of our workers are here. Mrs. Ames of Menominee, Wisconsin, tells me that Captain Wilson and daughters are also here and I shall hope to meet them.

Anna E. Stoddard.

MORE VICTORIES FOR CHRIST IN MEMPHIS.

Memphis, Tenn., Oct. 19, 1886.

Dear Cynosure:—Many things have transpired here since I last wrote you. The most important was the Baptist Foreign Mission Convention of the U. S. A., which met at the Tabernacle Baptist church the 22d ult.; and ere all the messengers could get away Bro. Hinman came, and it was cheering to hear him and Elder Cole, a returned missionary, talk of Africa. Bro. Hinman talked for us one night at prayer meeting and preached for us one Sunday from the text: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52: 1. He gave us an excellent discourse, and did much good for the cause. But we also had a splendid expression in the Convention on the lodge question. Elder Braxton, in his sermon, which was reported to you by Bro. Hinman, made a strong appeal to the ministers to show themselves, and numbers of them spoke out, prominent among whom were Bros. A. S. Jackson of New Orleans and T. L. Jordan of Columbus, Miss., each of whom spoke in no measured terms concerning the wickedness of the lodge. They were quite a help to the church.

We have four persons who were excluded with the lodge company, but attend services regularly. These ministers from Louisiana, Mississippi and Maryland, bearing testimony to the truth I had so long contended for, caused two of the four to be now knocking at the door for admittance, having left the lodge. To the testimony of these brethren was added the sermon of Elder Hinman, and we rejoice in the Lord omnipotent, for all power is in his hands.

Several of the Baptist ministers of Memphis assayed to prejudice the minds of the messengers against holding the sessions of the convention in our church, and published a series of resolutions, saying that many of you are members of secret societies, and Countee has abused us because we are members, and our women, and has also excluded all persons from his church who would not leave their society; and the Convention, for this and other causes stated by them (which were basely false), ought, in their estimation, to be held elsewhere; but they reckoned with their host, and so went to the wall.

Our congregation is steadily increasing, though I have not been able to do much preaching. Malarial fever has kept myself and entire family down nearly all summer, and I am now only able to creep about. Constant anxiety and continual annoyance from the lodge has no little effect upon my mind, and there seems to be no cessation on their part; but by the grace of God I will not hold my peace. I can not; I dare not. I read in the *Western Crank* (thank God for its manly tone!) of a Congregational minister in Sioux City, I think, (where that Methodist minister was shot for his prohibition sentiments) carrying a revolver as a means of self-protection. I wanted to write him, but the paper got destroyed.

I remember on the 18th of October last, when I was shot in the street because of my opposition to secret societies, one of the men in the crowd accompanying me had a navy six-shooter, and he snapped it four times at the man who sprang from ambush, but it refused to fire. He came on to the house, and in testing it the next day it went off at once. You don't know how glad I was that that pistol would not fire. I just rejoiced. I always told my folks not to carry arms. God will fight our battles.

I do hope that minister will leave his pistol at home, for if he is attacked in the street his revolver will not shoot. Let that dear brother put his revolver down and trust God, and him alone.

Another incident that I deem worthy of note. Several young ladies here have become very much interested in Masonry, and one of them having a brother living in Marion, Ark., eighteen miles from Memphis, was there paying him a visit. While there the young man of the place gave them a social. This young lady got several of her companions and trained them all day, and at evening treated the party to a novel entertainment. She donned a masculine hat and opened a lodge of Master Masons in due form, to the consternation of the young men who had paid $25 to be initiated in the fooleries of the lodge. Two young men, who were candidates for the next meeting, declared themselves out, and said it was not what they thought it was; and so the good work goes on.

I have been part of three days writing this letter I am very feeble, but I am yet contending for the truth. I sincerely hope the readers of the *Cynosure* will pray for us.

R. N. Countee.

"CLOSE UP THE RANKS."

Galt, Ont.

Dear Cynosure:—My remarks, in the corner designated "Pith and Point," were noted by a sister in Herkimer county, N. Y., in your issue of the 9th, Sept.,1886. That calls to mind sixty years ago when Captain Morgan thought he could do something to close up the ranks and give Masonry its deadly blow, which he did and slew it in the free States. But "the deadly wound was healed." The monster lived elsewhere,and when men slept the enemy came in from foreign parts.

What losses have since been sustained by the noble army of soldiers for Christ, who then confessed their sins and so washed their characters in society's sight and "made them white in the blood of the Lamb!" No harm came to those who renounced their sin. But they *were pledged to each other.* What of the hundred thousand Freemasons who have renounced the lodge? Why not organize in an open manner to beat the foe that they despise and abhor? Can they afford no comfort to those, who, like me, are robbed of their property and no one will lend a helping hand to save? They worship where the demon worshiper of the lodge, their minister, denies Christ there and will not degrade himself by mentioning the name of the Nazarene; yet, because he can have a three thousand dollar salary for retailing "stale gospel truths to please old wives; does so on Sabbath! How he must laugh in the lodge with the drunken tavern-keeper, about the Sabbath-day work! "Well brother, if I poison their minds with old wives' fables on Sabbath, how is it with you? Don't you poison the wretches with bad whisky, and such like, and make as good a thing of it as I do? Let us both agree to live as others do, on the fool's pence."

So in business. Here is a prospectus of a Canada Loan and Banking company, springing into existence in 1878, with a proposed capital stock of one million dollars; shares $50.00 each. A barrister, ex-mayor and ex-M. P. for the city and county is president. The stock is worthless, till you give it value. A wolf in sheep's clothing advises you to take a hundred shares. You can take your time to pay them. You do so. Pay up ten per cent on the whole. In six years only seventy thousand or seven per cent of the "proposed capital" is taken up by the public. D. B. Chisholm, the president, steals 315 paid-up shares and with his steal takes sudden departure to parts unknown. This "perfect Christian" at the head of every reform, is reported as in Australia. He may be only across the lines doing a good business till the five years of statute limitation are up; then, with head as high as Lucifer, he can return to be a greater man in Hamilton than ever. Meanwhile his partner carries on the swindle; and five hundred of capitalized stock is seized to pay for debt on accumulating stock, taken to be paid up as the holder might be able. But the holder is an Anti-mason and minister of the Gospel. His co-presbyters, who are deists and demon-worshipers, join with secretists in driving him from his charge. No means of supporting himself or family exist. Those at ease in Zion laugh at his calamity and mock now when his fear cometh. Two years ago he was listening to the blasphemy of a Dr. Burns on the Sabbath day, haranguing the Masonic fraternity on the surpassing merits of the order above all others of divine or human origin, when one of them asked him what he thought of the orator? He told his friend the truth. "Does it pay you to speak that way of Masonry?" "Not in this life, but I hope it will in the next." Such is Masonry in Canada.

Now if you had a wise Anti-mason who has gone through such experience and knew how to advise in such a case in the columns of the *Cynosure*, it might do great good. The evil is that five hundred dollars are demanded for $4 483 of unpaid stock which is not worth one cent, never was and never could be. There is no power in law as here administered that can punish such swindlers. In ordinary business transactions the offence sends the guilty one to penitentiary; why not the two liquidators who dare to serve many in this way where they can with impunity?

The sister in Herkimer county, N. Y., speaks of a widowed acquaintance in precisely similar circumstances, through a wily Mason that crept into her house to advise her, only to devour her substance. A young man, a druggist, who subscribed for the *Cynosure* and advocated the views there expressed, was discharged, is now destitute. If Anti-masons were organized into benefit societies for mutual instruction, aid, protection and comfort, how much good could be accomplished?

Besides "union is strength." That power may be used in many ways for good. We need books of song (introduced by brother Clark) in a thousand social, Anti-masonic circles in our cities, towns, villages and country districts. Social entertainments might be given. Speeches, addresses, dialogues, debates on Masonry and kindred reforms would all be in order. Six million of earnest, willing workers might be formed. Instead of those having the mark of the beast in the hand and in their forehead hanging out their flag everywhere to monopolize, the time may be very near when this abomination shall be made to disappear. This must require great caution to guard against sinful mystery on the one hand and that imprudent, unguarded openness of manner and meetings, that would lay your plans all before the enemy that he may know and defeat them.

Our excellent secretary, Mr. Stoddard, and the members of the N. C. A. should lose no time in having such rules written and put in circulation. The chief organ of our movement on this continent against Masonry, the *Cynosure*,would increase its circulation a hundred fold by such organization.

Into this grand army of reformers we need the youth of both sexes enlisted. As soon as they are able to take a place in a "beneficiary degree," they should be taught to be prudent, economical, industrious, enterprising and excelling. They could learn to manage their own business affairs, and being animated by a healthy Christian influence, would put down labor strikes. Masters and servants, employers and employes might meet in the same social gathering and the best results follow to all the members.

Are there not now capitalists, who have invested largely in manufactures, so guarded at every point by Freemasonry,that they can make nothing? Those from whom they buy, to whom they sell, as well as those who manufacture, all secretists, and what then can they do? Where are the working Anti-masons? Give us more practical Anti-masonry.

James Donaldson.

Bible Lesson.

STUDIES IN THE WRITINGS OF JOHN.

LESSON VI.—November 7, 1886.-Thomas Convinced.—John 20: 19-31.

GOLDEN TEXT.—And Thomas answered and said unto him, My Lord, and my God.—John 20:28.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Doubting Disciple.* vs. 19—25. Human nature is disposed to oscillate between the extremes of skeptiasm and credulity. The age which imprisoned Galileo for announcing a great truth of nature, that the earth moved around the sun, was a firm believer in astrology, and everywhere the greatest charlatans reaped fortunes. In our own day we see a similar phenomenon. Men and women will crowd to a *seance*, and swallow all the shallow trickeries and vapid nonsense of spirit mediums while they reject the miracles of Scripture as too much for human credulity! Thomas, however, represents another,and far more respectable class of doubters. Nothing in the account seems to show that he was very different from average human kind. He was, indeed, as we are all of us, too apt to be the bondslave of the outward and the material. What he could see and touch, and that only he would credit,forgetting that there are a thousand things outside the realm of sight and touch that are just as much facts as anything that can be proved by the testimony of the senses. One very important truth we learn from this account: *It is our duty to receive the testimony of honest and competent witnesses.* Why should Thomas distrust the evidence of all his fellow disciples? They were neither superstitious nor visionary. They had gone back to their humble occupation of fishing, bitterly disappointed men, their dream shattered as it seemed forever, and any thought of the possibility of Christ's resurrection as far as possible from their minds. Yet to-day we can find men who will doubt what Bernard and Finney and Colver, and other good and sainted Christian ministers tell us from their own experience about Freemasonry! There are also many doubting Thomases who refuse the testimony of credible witnesses that there is such a thing as being healed by the prayer of faith; or, if they do not doubt it as regards others, they doubt its possibility for themselves. There are Thomases who are always doubting their own acceptance with Christ, or their ability to do any work for him. Such are never active, joyful Christians. What they need is exactly what Thomas needed,—a personal view of Christ so clear and full as to take away all doubt forever.

2. *The Doubter Convinced.* vs. 26—31. Tennyson has sung the praises of "honest doubt," but it is no enviable condition of mind. A great work was never accomplished by a doubter, honest or otherwise. Faith is always a condition of the highest success. Had Columbus doubted the existence of a New World, he would never have been its discoverer. Honest believers are much more common than honest skeptics. It was not through his doubt, but through his faith triumphing over his doubt that Thomas made a nobler confession than even the beloved John or the restored Peter. Doubt is like mist and fog, heavy, depressing, disheartening; faith is like the sunshine, spreading warmth and inspiration of itself. That is a false philosophy which glorifies doubt. But though Thomas was rebuked because he required sight before he would believe, a groundless faith is worth nothing; is in fact, the mere credulity of ignorance. The witness of the Apostles, the evidence of the ages, the testimony of the Spirit—with all these upon which to ground his belief, the doubting Thomas of to-day sins against a blaze of light unknown to even his Gospel prototype.

LIGHT FROM THE WORD.

Why ought we to believe in a living Christ? Deut. 10: 15, l. c. John 3:11. What is the rule of all progress in spiritual life? Phil. 3:16; Rom. 1:17.

From Peloubet's Notes.

"When the doors were shut . . . . for fear of the Jews." The doors were probably not only shut, but locked, as a protection; the fear of the Jews was natural, for it was reasonable to expect that the crucifixion of the Master would be followed by an attempt to pursue and punish the disciples; and this natural expectation was increased by the prophecies of persecution which formed a part of Christ's final instructions.—*Abbott.*

"Came Jesus and stood in their midst." Most likely by quietly opening the doors, passing in, and closing them after him, as the angel by night opened the prison-doors for the apostles to go out (Acts 5:19),and as afterwards an angel similarly opened the prison-door for Peter to pass out (Acts 12:7-9). This required superhuman power.—*G. W. Clark* The fact that Jesus entered through the closed door does not indicate that the body was other than the natural body which had been laid in the grave; and Christ's language at this very time, as reported by Luke, "A spirit hath not flesh and bones,as ye see me have," appears to be conclusive that his resurrection body was his physical body. It is as futile to ask how, with a natural body, he could enter through the closed door, as to ask how he could walk upon the water. Miracles defy explanation. It is to be observed, however, that the Evangelist does not state that Jesus entered *through* the closed door. He simply states the two facts which came within his own observation: the doors were closed, and while so closed, suddenly Jesus was seen standing in the midst of the disciples, within the room.—*Abbott.*

"As my father hath sent me, even so send I you." They are to be embassadors of Christ, to carry on his work, to proclaim his salvation,—forgiveness, peace,new hearts and new lives, God a friend and Father, heaven the home of all who will come and believe. Their commission according to Mark was, "Go ye into all the world and preach the Gospel to every creature."

The Mission of the Church. (1) The evangelization of the whole world is the mission of the whole church. Not one person is to rest till the light of the Gospel shines in every nook and corner of the world,and the knowledge of the Lord covers the earth as the waters cover the sea. (2) Jesus, by coming into the world with the good news, and making atonement on the cross, has prepared the way and furnished the motives. (3) He has sent his Holy Spirit to endue his disciples with power to convict the world of sin, and to implant new lives. (4) He has promised always to be present, and that wonderful signs shall follow the preaching of the Gospel. History is full of the trophies of the Gospel.

"Whose soever sins ye remit, they are remitted unto them." The word rendered *remit* signifies primarily and properly to *dismiss, put away, get rid of.* As applied to sin in the New Testament, it indicates not a mere release from the threatened penalty of transgression,but redemption from the power of the sin itself. In the first clause of this verse, therefore, there is no hint of any power in apostle or apostolic successor to forgive sins,or to declare with authority sins forgiven. There is simply the declaration that when the disciple of Christ, acting under his Master's commission and with the power given by the inbreathed gift of the Holy Ghost, does in fact put away, dismiss, get rid of sin, in the individual or the community, the work shall not be in vain in the Lord; the devil so cast out shall not return to find the house swept and garnished, and take possession of it again (Matt. 12:44, 45). The work shall abide. Thus the first clause of this verse embodies a promise like that of Isaiah 55:11, and is interpreted by its fullfilment in Paul's experience, as in 1 Thess. 1:4-7.—*Abbott.*

"Was not with them when Jesus came." (1) He lost the assurance of hope; (2) he lost the inbreathing of the Holy Ghost; (3) he lost the gladness which came to the other disciples; (4) he lost the precious words of Jesus.

"Thomas answered and said unto him, My Lord and my God." He passes at once from the depth of his despondency and hesitation to the most exalted faith. The words are certainly addressed to Jesus. They are a triumphant confession of his faith, not simply in the resurrection,but in him whom he sees before him in all the divinity both of his person and of his work.

—The English government has acknowledged that it would have been almost impossible to cope with the dacoits or marauders in Burmah without the employment of a large army, had it not been for the heroism and fidelity of the Karen Christians.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

William Wirt: "I view it as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any disadvantages promised by its patrons."

ANTI-MASONIC LECTURERS.

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Berea College History

PP. 87, CLOTH, 40 CENTS.

The establishment of a College for the education of colored children and the white children of the mountaineers in a slave State at a time when the whole country was shaken by the discussion of abolition, was a sublime act of faith in God who "hath made of one blood all nations of men."

This is what REV. JOHN G. FEE did at Berea, Ky., and the friends of reform cannot spend 40 cents better than to send for this

HISTORY OF PRACTICAL CHRISTIANITY,

of faith tried, and of precious deliverances that read like a chapter from the book of Daniel.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Merengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

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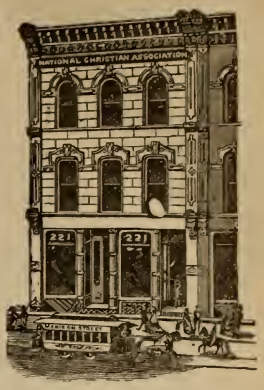

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 28 1886

The Congregational Council which met in Chicago last week contained, perhaps, as great a proportion of sound Christian men as any clerical body which ever met. And when they see that the lodge-worship is demon-worship; that the lodge system is disintegrating the churches, and its secret oaths are sinking our court-houses into popular contempt, the pulpit, press and platform will open on the lodge, and its fall will be greater than that of slavery, and do more to hasten the coming of Christ. Ecclesiasticism can mingle and thrive with Masonry; Congregationalism can not. And the lodge, as much as slavery, helped to keep Congregationalism out of the South till slavery fell. The fall of the lodge will stop its decline and restore Congregationalism to its pristine power, as it did in the Finney revivals.

Dr. R H. McDonald, the millionaire Prohibitionist and philanthropist, on the Pacific coast, at first, as thousands of good men have done, joined and undertook to work Masonry for Christ. But like most of those thousands, he is now represented as changing his mind. Demon-worship can not be made to serve Christ. All Satan asked of Christ was WORSHIP, and Masonry is that worship.

Paul looked at "unseen things." The invisible are everywhere more than the visible. Looking back, we now see that Satan started Jesuitism to head off Luther's Bible issued in 1534, "The Society of Jesus" (Jesuitism) was endorsed by the Pope six years later, when the Bible and "Salvation by Faith" had got fairly under way; and it stopped the Reformation in Europe, so that some principalities have actually gone back to popery. Let us beware lest Satan use the Council in a like way: busying Christians with trifles and stopping religion.

Of the early Abolitionists, Garrison, H. C. Wright, Elizur Wright, Gerrit Smith, C. C. Burleigh, Codding, McKim, W. T. Allen, and others, with several women, became unsound, and some of them open infidels. This deterred the leading clergy of New England, except Drs. Hawes and Ide, and Dr. Beman of Troy, from espousing the Abolition cause, till it became unpopular to stand aloof from it. There is no such reason for shunning to oppose the lodge. A single successful congress for discussion will start an avalanche which will sweep demon-worship out of the churches.

Hon. Halleck Floyd, at the Columbus, O., Convention, stated the object of such a congress clearly: "To develop latent opposition to the lodge, and unify that already developed." This can, must, and will be done.

It is not generally known that Masonry and popery are one: that the Chapter degrees were invented and worked in France by a Scotch apostate to popery, Chevalier Ramsay, who was aided by popish priests. *Chapter* means a dean and his clergy. The priests were Jesuits. Loyola's *Society of Jesus* was a lodge. The initiation at first was fearfully savage; taking twenty-eight days to put a candidate through it. He then became sold to the order, body and soul. Powderly's initiation and sworn obedience are nothing to it. This savage initiation was afterward cut down from twenty-eight to fourteen days. In the Revelation, Chap. 13: 14, the image of the beast, which is Masonry, was made by order of the lamb-dragon beast, which is popery; by "them that dwell on the earth," i. e., the people.

Mr. E. A. Cook sent 300 copies of his lately issued Knights of Labor pamphlet, donated to the Council, with a notice to be read. The member requested, said curtly, "I don't propose to read such things." The notice was given by vice-chairman Imes of Memphis. The faculties of both Seminaries in Chicago, Congregational and Presbyterian, were glad of the book. Perhaps a hundred members of the Council received it. All needed it, and if the first brother requested had read the notice, all but two or three would have been glad of it. Pity!

Profs. Fisk, Boardman, Curtis, and Wilcox of the Congregational, and Dr. Marquis and Herrick Johnson of the Presbyterian Seminary, signed a strong endorsement for a Congress to discuss the lodge system.. Thirty or forty members of the Council signed the same, and hundreds would have signed it if asked. One, a graduate of Wheaton College, got the book, but refused to sign the paper favoring discussion of the lodge! Of the 300 members, prehaps half a dozen were Masons.

When Abolitionism began to make some headway, a society was formed in Boston "For the elevation of the colored race." Good men joined it. But it was plainly intended by Satan as a back fire to quench Abolitionism; to keep Christians from joining Abolition societies, by giving an excellent appearance of doing something for the blacks, while the very name *slaves* was not mentioned. Like that Boston convention, the last week's Council was thoroughly non-committal on the Prohibition party and the anti-secret movement, though the members were opposed to both saloon and lodge. The Boston society sent its secretary to the West Indies to examine West India emancipation, and then died. So will this Council die unless it ceases to sham.

THE NATIONAL CONGREGATIONAL COUNCIL.

This comparatively new body met for its sixth convention in Union Park church (Dr. Noble's) in this city, Oct 13th, 1886. Eight or ten more than 300 members were reported present, the largest council held yet. Though the youngest national body among the sects, this is yet most interesting to the readers of the *Cynosure* because our reform has more to fear or hope from it than from any other national representative religious body. In our national agony, while the fight wavered like the scale of a balance, Jefferson Davis, at Montgomery, proposed the reunion of the contending States "*with New England left out*," and an Episcopal minister proposed the same reconstruction in a Milwaukee paper, "*with the Puritan element left out!*" This Congregational Council represents the Puritan element which the slave-power so dreaded. The other denominations, whose noble testimony and co-operation against the lodges makes Satan's secret strongholds shudder, like Charleston in an earthquake, are more ecclesiastical than the Congregationalists, and so are less national. We therefore give large space in this present number to this Chciago Council and send copies to the members, and we believe our readers will thank us for it.

THE COUNCIL'S ORIGIN.

This was fifteen years ago in Oberlin. The *Cynosure* was then three years old. President Finney's life had been threatened; the publisher of the *Cynosure* had been threatened with fire; nineteen denominations had been represented in our National Christian Association; a U. S. Senator had addressed us in Farwell Hall; and a lodge master in Yates City, Ill., had said to a member of that lodge, "Things are getting hotter than hell up there at Chicago; and we shall have to come out and meet them or let Masonry go by the board."

Three years after the N. C. A. was formed at Pittsburgh, this National Council was started by Dr. Quint, as chief promoter, at Oberlin. Dr. Quint had voted with the slavery party down to Buchanan; was Grand Chaplain of the Massachusetts Masonic lodges, and said of his Masonry in a public speech, "If any body don't like it, he may help himself." C. C. Dame, who was said never to enter a church where Christ was worshiped in his town of Newburyport, was Mr. Quint's Grand Master; St. John of Worcester, Mass., a cunning and controversial Universalist, was Deputy District Grand Master, was swearing into the lodges of Massachusetts the Congregational ministers and members; and Manning, Knight, Fisher, Stratton, Currier and a dozen more pastors had followed Quint through the degradation and blasphemies of initiation; and this same propagandist of idolatry in Christian New England was made secretary and sole manager of this National Council to represent Puritan Congregationalism to the world, though Masonry is priestism, deism, despotism, and every thing else which Puritans abhorred and fled to America to escape!

President Finney was old and stricken in years. He finally went into the Oberlin Council, and the entire body reverently rose up at his entrance. And but for his book and bold stand against the lodge, his name would have been put among the Congregational saints (he is now in heaven) whose names adorned the gallery front last week in Dr. Noble's church. Stars of far less magnitude shone in that galaxy; one, particularly, who, for $14,000 salary paid in gold, when gold was at a high premium ordered every car on the Union Pacific road, freight and passenger, to run regularly on the Sabbath day. But Pres. Finney, whose great prestige and the church where he ministered sheltered the birth of this Council, was dropped from the Council's firmament last week.

But Dr. Quint is to be honored for one thing, viz: consistency. Unlike the Presbyterian Bateman of Knox College, and others who blow hot and cold, for the lodge and against it, Dr. Quint stands firm for the lodge. In his speech last week he proclaimed his adherence to the college secret lodges, which J. Q. Adams and Edward Everett routed; which Secretary Evarts condemned in a commencement speech at Yale; and which the great and good Dr. McCosh at Princeton, a few weeks since said to the writer, should be "*chased out of the colleges.*" This accursed system, which *nine* leading college presidents declared, in letters to the now sainted Hitchcock of Amherst, to be hostile to the learning and religion of colleges; this hateful system which robs the parents of college pupils to build windowless buildings in which to worship demons and carouse at night; *this* system Dr. Quint last week proclaimed himself a member of for the edification and delight of the Sixth National Congregational Council!

Such is the origin of this Council, of which Leonard Bacon said, in a letter to the writer, "My position from the first has been adherence under protest; and the more I see of its working, the less I like it."

WHY THE CYNOSURE OPPOSED IT.

The *Cynosure* opposed, not indeed the Council, but its Masonic head; and it was the most costly opposition which the *Cynosure* ever made. At length Dr. Quint became unpopular. At Concord, N. H., 1883, he had but two votes for secretary, and Henry A. Hazen, who never joined a secret lodge, was put in his place. The reason assigned by Western members was, that Dr. Quint had left the pulpit for New Hampshire Legislature, and was so engrossed with politics and Masonry that he was unfitted for the office. This change rejoiced us. We hoped the Congregational people had returned to the abhorrence of lodge worship, felt and uttered by Moses Stuart, and the old Andover Faculty; by Dr. Storrs of Braintree and Dr. Hopkins of Newport, who held that the lodge belonged to "the kingdom of Satan," and that "*a Freemason was hand in hand with the devil.*"

What is our surprise to see Dr. Quint "*committee* on our ministerial force," "*chairman on Publishing Committee*," chairman of "*special committee on union with the Free Baptists*," *opening the Council with prayer*, administering the holy supper with hands which had held while he drank wine from a human skull; and, with Dr. Dexter on committee on *pastorate and ministerial standing*, while his standing is that of skinning the churches by occasional supply. His friend, Dr. Z. Eddy, not even a member of this Council, administering its communion, appearing several times in the reports by the newspapers, published for Sabbath sermon in the principal church, and this after being Dr. Quint's appointee Council preacher at Detroit.

Now, though there were learned and godly men, members of the Council, who might have shared these services with Dr. Eddy, we should not have taken any note of him but for the fact that in exalting him the Council exalts a man known to the secretists in the crowd to be a Royal Arch Mason, sworn to befriend a "companion" of that degree, "*be he right or wrong*," and a sworn secret "*brother*" to every blackleg who may belong to the lodge. Dr. Eddy is reported to have begun life without a liberal education as a Cumberland Presbyterian; joined the Congregationalists as pastor of the noble *Seth M. Gates*, who was his leading deacon, and who renounced Masonry, with a hundred others, at Leroy, N. Y., 1828. And yet, at Warsaw, New York, with such a godly deacon, who was a member of Congress, and who had revealed all the Blue Lodge contained, who denounced the lodge till his death—while the pastor of such a man, Dr. Eddy was stripped and sworn into the first three degrees. He went thence and became pastor of that noble man of God, *J. P. Williston, Esq*, and while thus engaged was willing we should consider him a withdrawn Mason, absenting himself from a funeral held in his own church on the Sabbath day by three or four lodges, over a Unitarian non-professor, a Unitarian and Methodist preacher officiating. Mr. Williston knew all this and forgave all, as did also the writer. Dr. Eddy went from Northampton to a Dutch Presbyterian church, thence back to a Congregational church in Chelsea, Mass., and while there took four more degrees in Masonry to the "Holy Royal Arch" degree invented by an apostate, Chevalier Ramsay, and used to overthrow free government and restore popery and the Stuarts to the English throne, for which service Charles II. gave Masonry the name of "The Royal Art." This horrible record (see Rebold's History, p. 55), well known by Dr. Quint, is the presumptive explanation of Dr. Eddy's promotion in the Council, and his own; and these and like

hateful facts are the reasons for objections of the *Cynosure.*

CAUSES OF CONGREGATIONAL DECLINE.

The *Cynosure* insists that the steady decline of Congregationalism; its sinking from the first to the sixth or seventh American denomination; its running behind the increase of our whole population, as shown by the Year Book and Secretary Haezn—this funeral march of the Congregational body, is explained by *the lodge.* This decline is not for the want of money, few people pay like Congregationalists; nor for the want of mind, look at its colleges and theological seminaries and the splendid men who man them. Nor is the steady decline of Congregationalism caused by the starched neckties and stiff manners, somewhat coarsely ridiculed by Dr. Pentecost. Dr. Pentecost's manners and methods would not be popular in Richard S. Storrs's magnificent congregation; nor would the decline be stopped by a ministerial rush to the Jerry McAuley mission, or the Five Points. Congregationalism has caught the consumption *by abandoning its ground principle,* stated in Bradshaw's Apology, and restated by Bancroft, to-wit: "*That no ceremony should be tolerated unless warranted by the Word of God.*" And the Mason lodges profess to be nothing but *human inventions* and commandments of men, which Christ says make God's law void and his worship vain.

Why then do Episcopalians and Methodists flourish with their swarms of bishops, clergy, and members who are Masons? The answer is, because they know no better, as Abraham and Jacob flourished by reason of their ignorance when both would be put in the penitentiary if here now. Congregationalism did not fail to go South by reason of its weakness, but because of its strength. It required the white and black brother to commune and vote together, which slavery would not allow. Now Congregationalism goes South; and the whole lodge system, requiring abject obedience to unknown superiors, is just as anti-Congregational as slavery. Hence a Congregational church manual is an Anti-masonic document, and the reason why Dr. Quint's and Dr. Eddy's Masonry does not conflict with their Congregationalism, is that their Masonry is *secret.* If they practiced it in open church it would conflict. But God sees it in the dark lodge at night, and the Holy Ghost is grieved, and Congregationalism declines. Other churches which habituate their members to obey, these again can coalesce with the lodge; but a free church or a free state cannot; and when the lodge, which is despotism and deism, gets into a free church or a free state its court-houses and communion-tables begin to sink into popular contempt.

This is not all. Congregationalists have nearly dropped discipline by dropping Scriptural eldership, which the Presbyterians retain; and though their Supreme Court of six hundred members, sitting two or three weeks to try all appealed cases, is little better than a solemn farce, and makes all the trouble for that great and good denomination, their local churches are better and more Scriptural than Congregational churches; and the clergy of the Presbyterian church South are cleaner of the lodge than the Congregationalists of Massachusetts.

Then Congregationalism is declining because two-thirds or three-fourths of its members are women and children. These go to the churches and the men to the lodges. Intelligent colored pastors, South, now see and say that the lodges are disintegrating their churches; and the poison is none the less sure because it is slow.

FAULTS OF THE LATE COUNCIL.

They err who think the Bible disallows all councils but *pro re nata* councils like that at Jerusalem about circumcision. Christ requires us to "judge of our own selves what is right." The United States of Judea were kept alive for centuries by regularly recurring councils called "Festivals;" and the reasons are strong for such councils in a wide country like ours. But our councils must not be shams, reversing Christ's command to "Seek first the kingdom of God and his righteousness" and all needful things will be added, and turning it into: Seek money first and last, from the beginning of council to end, hoping that all righteousness will come without any seeking.

A report was adopted on temperance which said: "We are not here as third party, or fourth party, or Republican anti-saloon, or Republican saloon party," and the brother sat down without telling us what he would have us do.

Then there was a terrible dearth of Scripture in the Council. To look over the full newspaper reports of speeches and proceedings one is struck with the almost total absence of the Word of God. The Saviour says, "If any man will serve me let him follow me;" do as I did, not follow usage, tradition and by-laws. Every member of that Council knew that our young men are being tempted and drawn by thousands, and their money by millions, into lodges which are organized deism, and sworn to life-long concealment from their families. The churches have paid twenty-four thousand, nine hundred and thirty-seven dollars and sixty-four cents ($24,937.64) for this Council to advise them what to do. Every boy in a mechanic shop is pressed to join a "union" or the "Knights," and the Quints and Eddys are joining the Masons, and Rev. Frank Woodbury is a Knight Templars' orator. Even Oberlin has a theological professor whose example has drawn scores in Massachusetts into the lodge, and this great Council has come and feasted and gone without doing what they are paid to do, as Council men here and as pastors at home; viz., tell the people what these hosts on hosts of secret orders mean; whether to join or refrain, oppose or not oppose them. These secret orders almost all teach salvation by ceremonies, and promise salvation without Christ. Then they are human substitutes for the atonement; wolves seeking to destroy God's sheep; and "The hireling seeth the wolf coming and fleeth because he *is* an hireling." This is a fearful word, and true as fearful.

Now let us repent of the woeful failures of this Council. Let us not criminate and re-criminate. Let us love as brethren—not hate our brother in our heart, nor "suffer sin upon him." Let us start from Pentecost, as those disciples did, and sweep clean as we go. When 1,500 lodges fell fifty-two years ago, fifteen thousand persons were converted in the city of Rochester alone. The night is far spent, the day is at hand. God looketh on the earth and it trembleth. He toucheth our hills and turns them to volcanoes. His judgments are abroad in the earth; learn righteousness. There will be no difficulty in reaching the masses when we show them their sins, and no difficulty in uniting churches when we all follow Christ.

—Rev. C. C. Foote of Detroit lately showed his faith in the efforts made against secretism by paying $25 for the Michigan State work; $10 for the Kentucky mission stations under Mr. Fee, and $10 to send the *Cynosure* to colored ministers. This last fund needs greatly the help of friends everywhere.

—Our correspondence crowds upon our columns this week, and we regret the necessity of laying by letters from Secretary Stoddard and Bros. Hinman and J. F. Browne till another week. But there is also an agreeable side. The interest in a reform may be in a degree measured by the correspondence of its supporters.

ANTI-MASONS, WRITE FOR YOUR PAPER

and help thus to carry forward the cause.

—During the National Congregational Council Rev. S. P. Smith of Knoxville, Tennessee, a co-delegate with Bro. Imes from the Central South Association, went into a restaurant at No. 464 West Madison street, and was asked to leave by R. J. Mossop, the proprietor, on account of his color. Dr. Williams of this city suitably denounced the outrage on Mr. Smith, who has been encouraged to enter suit in the Superior Court. Let this man be taught that such folly is not tolerated in Chicago.

—Rev. Robert West, editor of the *Advance* of this city, died suddenly in Sycamore, Ill., Monday morning at 4 o'clock. Mr. West has been in poor health for about a year, some of the time quite sick. He preached at Sycamore twice on the Sabbath, against the advice of friends. The exact cause of his death is not explained, but his sudden end was not unexpected by intimate acquaintances. Mr. West was opposed to the lodge, and has written ably for truth and righteousness against the secret system, but rather as a correspondent than an editor. His loss will be deeply felt among the Congregational churches of the West.

—"Some of the Masonic papers," says the *Voice of Masonry,* "have published the assertion that the late Judge David Davis was a Freemason and received Masonic burial honors. Such was not the fact. He never was a member of the fraternity." This assurance of Judge Davis's position is equivalent to saying that this eminent jurist was, like Chase and Henry Wilson, at heart opposed to the lodge.

—The "high-caste" members of the Knights of Pythias lodges belonging to the "Uniform Rank" have not only a complete military organization, with generals, colonels, brigades, regiments, captains, etc., but have picked out one Sabbath day of the fifty-two, to desecrate it with an annual church parade. This took place on the 17th inst. The lodges in all their brave trumpery marched up and down Michigan Avenue in this city to Trinity Episcopal church where Rev. Dean Whitmarsh and Rev. Lewis Osborn assisted the lodge in their performance and desecration.

OUR WASHINGTON LETTER.

As the autumnal frosts tint the park and street foliage of Washington with brighter hues, the entire city begins to assume a livelier and gayer appearance. The President and his official family returned from their vacations. The desks in the departments filled, the reappearance of stylish equipages and the familiar crowd on the avenues, and a general increase of interest in business affairs—all these are signs that the season of social entertainments and receptions, of Congressional eloquence and negligence, and of renewed labor in clerical and business circles is close at hand.

The city is full of strangers. The approaching session of Congress is already shown by the presence of the usual advance guard of lobbyists and office-seekers. There are also a number of politicians here, who have come to make complaints or give advice to the President. The departments and all other places of interest fairly swarm with sight-seers from the time the doors are opened in the morning until the hour for closing.

The Treasury is probably more interesting than any other of the Executing Departments. The State, War, and Navy Departments occupy one building, which is the most ornate structure in Washington. The Patent Office has for curiosities the model rooms, where an idea may be obtained of the wonderful inventive skill of the American people. The Post Office Department has many bureaus worthy of interest, particularly the Dead Letter Office, where there is a unique and varied collection taken from the mails in transit, and where everything unmailable, from an Indian tomahawk to a snake in alcohol, may be found.

The Agricultural Department, too, is well worth a visit. It may be interesting to those who receive packages from this Department containing the seeds so nicely packed, to know how this is accomplished. Nearly all the work is done by women. The paper pockets are cut by machinery, then they are folded and pasted by hand, then counted and labeled. About 30,000 are made every day; each folder is required to make at least 1,000. Since the first of June not far from three million pockets have been printed at the Department. Afterwards the pockets are filled by dexterous hands with astonishing rapidity, then closed, assorted, tied in bundles, and are ready for agriculturists all over the land.

But the Treasury Department contains more objects of interest than any of the above mentioned. The structure itself is one of the oldest in this comparatively new city, and has not the fresh look of the other Government edifices here. Within, there may be seen the Rogues' Gallery; a collection of photographs of counterfeiters; a curious display of counterfeit money; the beautiful Cash Room, inlaid with colored marbles; the great silver vaults of the United States, Uncle Sam's strong box; the gallery containing the pictures of all the Secretaries of the Treasury; the display of letters relating to the Conscience Fund, etc. Of late another interesting collection may be seen there. It consists of a number of articles of jewelry, silverware, watches, portraits, etc., that were captured by the U. S. army during the war, and deposited in the Treasury. There are many valuable and costly ornaments. Some of the gold is of the best quality. There is one set of exquisitely cut cameos, surrounded by pearls. One box is filled with rings, brooches, buckles, pins and lockets, all of pure native gold. Some of the jewelry is broken, and gives evident signs of having been collected in great haste. One of the most curious things in the collection is an old-fashioned English bull's eye gold watch, with its crystal a quarter of an inch thick. There are also some seals, graven with heraldic devices; and a number of precious stones, diamonds, pearls, topazes, and others. The articles are waiting for some one to claim them and prove their ownership.

The decision of Secretary Lamar reversing the rule of Land Commissioner Sparks will be welcomed among the homesteads of the West. Sparks had decided that, while a man may marry without invalidating his land claim, with a woman the case is different, and her title is not good, after marriage, to a homestead entered before. How such a stupid decision should ever have been allowed at first is strange.

The Grand Council of Albert Pike's 33-degree Masons met last week. Ex-Governor Sherman of Iowa is attending, and also Senator Teller of Colorado. A Lieutenant Brown of the U. S. Navy has been elected "Treasurer General" of the body. Pike, from his citadel on Massachusetts Avenue and Third St., keeps watch of every motion of Government as Powderly proposed the Knights of Labor should do.

*

The Home.

A SUMMER LESSON.

The brook that threads the forest glade
Whispers, beneath the shade,
His dream of love to listening flowers,
Through the long summer hours;
While myriad insects, in their festive round,
Tune all the air to one rich harmony of sound.

The leaves, which rustle in the breeze,
Made music as they please,
And the soft zephyrs pass along
Echoing the mystic song,
Till the whole woodland like a chantry rings,
With antiphonal hymns, praising the King of kings.

Here let us rest awhile, and dream
Upon sweet Nature's theme—
The love of God in great and small,
And mercy over all—
So fair a nursery garden still is ours,
Fragrant with memories dropped from Eden's long-lost bowers.

If love can bear so long with sin,
The heart of man to win,
If heaven its beauty thus can spend,
Yet hardly reach its end,
How shall we dare to weary or complain,
Though all our toil and work should seem to be in vain?

The palest flower that hides unseen
Beneath its leafy screen,
The smallest bird that sings on high
Its gladness to the sky,
The faintest whisper of the summer wind,
Each has its special work in God's eternal mind.

A life of sacrificed desire,
A heart consumed with fire,
Eyes that can read in every face
Some lines of heavenly grace,
Lips that dare only speak kind words and true,
How shall they ever fail some heavenly work to do?

Rise with the sunshine of the brook,
Brightening in every look,
Fill thy hands full of God's dear flowers,
Born of the springtide showers,
Learn of sweet Nature how to work his praise,
And take his summer world to gladden wintry days.

—*Good Words.*

THE SUNDAY EVENING SERVICE.

Mr. Moody emphasizes the value of Sunday evening for religious work. He says: "It is worth more for this than any other three nights in the week. Sunday morning is used to instruct and build up Christians, but Sunday evening is the time to reach non-church goers, and an entire change of service is needed in many churches. Talk off-hand; forget your manuscript. The people don't want anything formal. They will not be reached by discussions of the labor question and riots. A Scotch woman who couldn't keep awake, and whose minister advised her to take a little more snuff for that purpose, advised him to put a little more snuff into his sermons. The seats must be absolutely free at this Sunday night service, and the people must have a cordial welcome. Encourage the mothers to come and bring their babies. Don't feel cross because they get into your pew. If the babies are too noisy, have a room in your chapel where some of the good women can take care of them, and let the mothers go into the meeting. Circulate flyers giving notice of it. This Sunday night service never should be given up, not for a missionary concert nor a temperance meeting, unless they could be made a Gospel service. Every church ought to have a pool of Bethesda every Sunday evening. If we *aimed* at conversions we should get them."

Rev. Addison P. Foster, now of Boston Highlands, gives a very interesting account of his nine years' experience in Jersey City. When he first went there, though the church edifice would seat 1,200, he had an audience of perhaps 300 in the morning, and 100 in the evening. At first he preached his best written sermons in the evening. Then he tried to popularize the service, and preached on current topics, advertising them in the newspapers. The audience increased, but not from the non-church goers, and he called this, also, a failure. Next they arranged for a service of song and a people's Gospel service, and the people not in the habit of going to church began to come. The praise service, the first part of the evening, was very important. The singing was congregational, but led by a trained choir, and it was found necessary to have more or less classical music. Pews were free, and pains were taken to give people a cordial welcome. The sermon was a plain, earnest presentation of the Gospel, unwritten, and from twenty-five to thirty minutes long. This was followed by an after meeting, and the congregations began to grow immediately, until there was an average attendance of 700. Young couples came to church instead of walking on the streets, and many came from boarding-houses; and finally, in 1884, there was a great revival.—*Intelligencer.*

MOODY ON CHURCH MUSIC.

In a great many churches you don't know for the life of you what they are singing about. I have been in churches where if you tried to follow the choir in your hymn-book, you couldn't find the place. They might as well have sung in Greek or in Latin. The music covered up the words. The mass of the people want words. They don't care about the music—it's the words. What we want is singing that will bring out the Gospel, in shape that the people won't forget it. Dr. Gordon spoke this morning on our being sons of God, and then that hymn, "Beloved, now are we the sons of God," came right in to clinch the sermon. I hope this question of singing will be looked into. A great many of you are representatives of churches. Do you get good music? Get the young people, and in that way you will waken up a fresh interest. I believe it is easier for a man to preach after you have good, live singing. I have been in churches where the choir would sing something in an unknown tongue, and then I would be too upset to preach. I would have the programme all laid out before me, but after that singing I would say to myself, "I am not fit to preach." The choir put me all out of sorts. Then I would give out "Rock of Ages," or something like that, so that everybody could sing, but the choir would find music to cover even that up. What we want is a revolution in our churches in this matter of singing. Get words and music that the people can understand.

A UNION CHURCH.

The recent life of John Bunyan brings out the fact that under Cromwell there was for a little time an established church in England which had no denominational character. There was no Act of Uniformity. No articles of faith were prescribed, no subscription was enforced, there were no church courts, church assemblies, church laws, or church ordinances. Nothing was said about rites and ceremonies, nothing even about the sacraments; and the mode of administering the Lord's Supper and baptism was left an open question, to be determined by each congregation for itself; only the Roman Catholic allegiance to the Pope was disallowed. The church with which John Bunyan was connected seems to have been organized and carried on upon this broad basis. We quote from an ancient record cited in the volume:

"Now, the principle upon which they thus entered into fellowship one with another, and upon which they did afterwards receive those that were added to their body and fellowship, was faith in Christ and holiness of life, without respect to this or that circumstance or opinion in outward and circumstantial things. By which means grace and faith were encouraged, love and amity maintained, disputings and occasions to janglings and unprofitable questions avoided, and many that were weak in the faith confirmed in the blessing of eternal life."

Its pastor, who died two years after John Bunyan united with the church, left a letter written from his death-bed, which breathes a spirit of Christian charity to which few in our own time attain. This letter is still read once a year at the meetings of the Bedford church. In it the dying pastor urges his people to walk together in love, and in the ordinances of Jesus Christ their Lord, remembering that they are joined, not to their minister but to Christ and the church; that they refrain from divisions about minor things, such as baptism, laying on of hadns, anointing with oil, psalms, or any externals. He exhorts them to let no respect of persons be in their coming together. "'Tis not a good practice to be offering places or seats when those who are rich come in." We judge that the church at Bedford still retains the simplicity of its original organization. If so, it is worthy of being noted as one Christian union church which has had an existence for more than 230 years, and as an illustration of the truth that the impracticability of a Christian union church is due only to the narrowness and intolerance of Christian men.—*Christian Union.*

The irreverence and levity that have become so painfully prevalent of late, and which have sickened the heart of the devout, and encouraged the contempt of the proud and skeptical, is due in large measure to these carnal and taking projects and entertainments, constantly being proposed by unspiritual school workers. Never was the admonition, "beware of evil workers," more needed and less heeded than now. "The temple of God" is being "destroyed" by the very projects that these evil workers introduce to promote the pleasure and supposed welfare thereof. The mourners in Zion are easily disposed of to make way for the gay and plumed youths who assume to "run the Sunday-school department," leaving for the serious and godly the benefit of the class and prayer meetings.—*Banner of Holiness.*

LIVES OF CELEBRATED MEN.

JOHN FREDERIC OBERLIN.

One day, in an old book which I count among my treasures, I read the story of a wonderful life. Some things in regard to it may interest our "Little Heads," so I will write them out for their benefit.

The man, whose name stands at the head of this article, was a minister of the Gospel. He began to serve the Lord when he was a little boy, and he never grew tired of serving him even when old, gray-headed and feeble.

He was born in Strasbourg, on the Rhine, in the year 1740, and carefully educated in that city. When quite a lad, thinking that he would like to be a soldier, he got permission from some military officers to practice under their direction. His father preferred, however, that he should give his time to study, in order that he might enter a profession. No doubt his father's decision was wise, yet the boy laid in a good store of bodily strength as he went through the exercises of the military drill.

When twenty years of age he wrote out a solemn and formal agreement to obey the Lord, and from that time on he proved himself a good soldier of Jesus Christ.

In looking at the map of Europe, one can see between the river Rhine and the Vosges Mountains a spot of territory over which there has been much dispute. It is called by the French, Alsace, by the Germans, Elsass, and has belonged at different times to both nations. In the last century it belonged to France.

In this province is a mountainous canton called the Ban de la Roche. When Oberlin was born it contained five villages, in which were living less than a hundred families, simple and ignorant peasants. So very ignorant were they, indeed, that when their pastor, Monsieur Stouber, attempted to have the children taught to spell and read, the parents were frightened by the strange-looking syllables in the spelling-books, and thought that these must have some connection with evil spirits. When they found however, that, after learning how to spell, the children were able to read what they pleased, the grown people, too, became students of the spelling-book.

These simple folks lived in small huts on the mountain side, and ate wild apples and pears, together with inferior potatoes. During their long winter, lasting from September to May or June, they were entirely shut in from the outer world, not having any way of reaching the larger villages or the cities.

When Oberlin, at the age of twenty-six, became their pastor, it was known that he would attempt to improve their condition. Accordingly, some of these half-savages formed a plan to waylay and beat him. When the day came for carrying out their design, Oberlin who had been informed of their intention, preached a sermon on the text: "I say unto you that ye resist not evil." Afterward, he went to the house where he knew that the conspirators were talking together, and presenting himself to them, said: "Here I am, my friends. Your design upon me I am acquainted with. You have wished to deal with me in a practical manner, and to chastise me because you deem me culpable. If I have in fact violated the rules which I have laid down for you, punish me for it. It is better that I should deliver myself up to you and save you the meanness of an ambush."

The peasants were so impressed by their pastor's courage and nobility of spirit that they were ever afterwards willing to be guided by him.

One of the first improvements that Oberlin made was to build a road by which the natives of the Ban de la Roche could hold communication with the outside world. He could induce them to work upon it only by himself taking a pick-axe and setting the example; but after the road was built and they were able to carry their produce to market, they were sufficiently proud of their work.

Another thing that the good pastor did was to get seed potatoes from other places, so that the quality of these vegetables might be better than it had been. Then he taught the people to build cellars deep enough to protect the potatoes from frost. He taught them, also, how to cultivate their ground; had young men trained to be masons, wheelwrights, smiths,

carpenters, and glaziers; and in course of time gave instructions, either personally or through others, in weaving, spinning, knitting, straw-platting and dyeing. He also collected money from his friends in Strasbourg for the erection of a school-house, and afterward succeeded in getting one in each of the five villages. He also started an infant school, in which the very little children were taught while their parents were at work.

So it came to pass that in time Oberlin's parish grew to be a very happy and prosperous one. The people were no longer either idle or ignorant, but were so industrious and contented that they became quite famous on account of their changed condition. Besides learning to take care of themself they had learned the lesson of Christian charity. They took care of the sick and of orphans, helped the poor who went to live among them, and raised money to send Bibles and missionaries to other places.

No wonder that they had come to love the friend through whose efforts all these wonders had been wrought. They called him "the good papa," and took great delight in listening to him as he talked to them of what he loved to talk of best—the truths of the Holy Bible. Sometimes, when they were gathered around him, the women working while they listened, he would say: "Well, my children, are you not tired? Have you not had enough?" They would generally answer, "No, papa, go on. We would like to hear a little more." Yet when tired they would say so and thank him, and then the teacher would stop.

When he grew to be a very old man, and no longer able to walk from one village to another in order to preach, the people would take turns in sending horses for him to ride. Sometimes as he passed through Waldbach, the village in which he lived, he would shake hands with every child he met, saying: "Jesus loved children; it was to those who resemble them that he promised the kingdom of heaven."

No sadder day ever came to the mountain canton than that on which the good pastor died. In his eighty-sixth year he bid adieu to those among whom he had so long lived and labored, and went to receive his reward. A whole parish trained in useful arts and in Christian virtue was the monument of John Frederic Oberlin.—*Intelligencer.*

One day, a gentleman in India, went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books nowadays; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates your senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word painting, and hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed "Poisoned by serpents among the books!"

Let us watch against the serpents, and read only that which is instructive and profitable.—*Ex.*

TEMPERANCE.

HERRICK JOHNSON ON HIGH LICENSE.

At the Monday meeting of the Presbyterian pastors of Chicago, Oct. 11th, a very interesting paper in favor of prohibition as against the high-license law was read by the Rev. Dr. Johnson of the Presbyterian Theological Seminary.

The article began by stating that the high license was undoubtedly having some very respectable and efficient advocacy. Men of unimpeachable temperance record and of high Christian character who believe in the principle of prohibition had favored and supported high license as the only measure now attainable. Dr. Johnson held this position to be wholly indefensible.

"More revenue is the first item claimed in favor of the high license side," he said. That claim could not be denied. One was almost astonished at the figures. In Chicago the revenue from the saloon business for the past year showed an increase over the previous one of $200,000 to $1,500,000.

Another was that there are less saloons. The third argument in favor of high license was that there were a better class of saloons, and that crime and debauchery had been lessened by the elevation of the tone and character of these institutions, and the fifth claim was that there is less drinking. To these claims the lecturer replied in a long and forcible argument, in which many proofs and figures were given in refutation of what he termed the fallacies of the supporters of the system of high license. He held that, in view of the increase of revenue by the system, towns and corporations which had previously voted solidly for prohibition, now voted for high license, only showing the system to be a bar rather than a help to the cause of prohibition.

As to the assertion that there were less saloons, he declared it was a disputed point. Out of forty-nine men selected at random from different parts of the State of Illinois, without any knowledge of their political sentiments, and asked the question if saloons had decreased, twenty-five had answered, "Yes," and twenty-four, "No." At most, he argued, the decrease was proportionately very small. In 1882, when the saloon license was only $52 per annum, there were 3,849 licensed saloons, while in 1886, when the tax was $500, the number of licenses was 3,390. He claimed that the saloons thus closed were the most orderly and least objectionable, being commonly attachments to groceries for the convenience of customers, which were dispensed with by the proprietors when the tax became too expensive. As to the claim that the saloons were of a better class since the increase, he pointed to the recent utterance on the subject by the grand jury of of Cook county:

> "Vices of the lowest order defy the city ordinances, people keeping open from dawn to midnight and from midnight to dawn, while the lowest kind of dives, the habitual resorts of thieves and disreputable women, line the main streets and thoroughfares of the city"

Assuming that the saloons were of a better class, he argued that they were but the more enticing snares for innocence and youth, which naturally revolted at first from the disgustingly low and vile. Vice gilded is simply a smoother road to hell. In refutation of the claim that there was less drinking, he quoted the words of W. H. Harper when advocating the increase of the license:

> "There will always be enough dram-shops to supply the public appetite, and there is no danger of any citizen suffering from thirst so long as he has a nickel to pay for his drink"

In 1881 the total receipts for fines in the public courts were $31,713, of which $16,146 were for drunkenness and disorder. In 1885 the figures were: Total receipts, $40,998, of which $25,407 were for drunkenness. If high license increased the revenue, the sale of liquor, to which it gave a sanction, increased crime, the detection and punishment of which ate it up. By its means vice and crime were simply made their own successors. Many statesmen claimed that the system of high license was a restriction of the liquor traffic. The lecturer claimed that no quibbling of words or distortion of facts could make it any better than a sanction of it. In the 3,000 licenses issued in the city of Chicago, sanction—direct sanction—was given to the unholy traffic. It was a sanction to the manufacture of crime.

The old maxim might be quoted against him to-wit: "Of two evils choose the less." But he said: "Nay. Rather of two evils choose neither if both involve the sacrifice of principle." Wrong can never be made right by being made the alternative of a greater wrong. Between a greater and a lesser wrong neither God nor conscience can allow a choice.

Dr. Johnson having replied at some length to the arguments of Senator Blair in favor of high license at the recent Republican anti-saloon convention, concluded by deploring the fact that a pastor of one of their churches advocates the licensing of the liquor traffic and voted for it. A prominent officer of the same church is a member of the legislature that passed the law, and another member of the same church is the Mayor of Chicago, who gives under his own hand license to deal in this nefarious traffic.

He concluded by expressing a hope for the ultimate triumph of the prohibition cause. Most of the clergymen present concurred with Dr. Johnson's views.

THE REPUBLICAN PARTY AND THE ANTI-SALOONISTS.

The political event of the past fortnight, which has probably attracted the largest share of public attention, and certainly the attention of our trade, has been the assembling at Chicago, that city of conventions, of a body of cranks and fanatics calling themselves Republicans, and being in fact conspirators against that party in having attempted to devise ways and means of committing it to a policy which would drive out of its ranks every friend of personal liberty in the land. We refer, of course, to the so-called National Convention of Anti-Saloon Republicans.

Perhaps there is no better guide for gauging the significance and influence of any public gathering than that of considering the character and personal peculiarities of its leading spirits. And what an array of personal ciphers we have in this instance, what a conglomeration of impractical reformers, political hacks, and broken-down and besmirched office hunters, while the whole list of delegates does not embrace the name of a single member of the National Republican organization of prominence or influence in that party! Indeed, we may congratulate that party upon the conspicuous absence from this convention of its brains, its statesmanship and its political cunning.

We have only to look at the two chairmen to sample and judge the whole lot. Here we have Granny Blair, of New Hampshire, the old lady-impracticable of the United States Senate, as temporary presiding officer, followed by that illustriously-soured and stampeded fraud, Windom, of Minnesota, who has better occasion, perhaps, to hate the whisky trade than any man in the country.

To dwell seriously upon what such a crowd did, or proposes to do, would be a waste of time. Perhaps, the most significant utterance of the occasion was that of Granny Blair, who proclaimed, amid interrupting cheers, that, "as between free rum and license, we are for license; as between low license and high license we are for high license, and, as between high license and prohibition, we are for prohibition." All of which suggests to us the office hunter who was willing to take from old Andy Jackson anything from a foreign mission down to an old pair of pantaloons.

The Chicago gathering is neither important nor significant in itself, though it may be in simply what it suggests. If we wait until the national Republican party "takes its cue" from the Windoms and Blairs in its ranks we shall probably wait a long time. They are not of the right timber to build a great national movement. They are too knotty and cross-grained. It will be observed that they, as well as their co-laborers, are, with hardly an exception, from strongly Republican States, and they are merely political excrescences resulting from the overgrowth of their party in these sections. And now, what we may expect to hear of next, is a national anti-saloon convention of Democrats, made up of Democratic cranks and fanatics from the South, where the same kind of political excrescence appears though under another party growth.—*Wine and Spirit Review.*

THE FRIENDS' APPEAL FOR PROHIBITION.

To all those who are lovers of good order and sobriety in the community:

In view of the enormity of the traffic in intoxicating drinks and the alarming proportions which the whole liquor interest now assumes, more especially that phase of it which is exhibited in the large increase in number of drinking-saloons in our cities and larger towns, many of which present attractions calculated to entice the unwary and the youth from sobriety and virtue, we feel something of a duty incumbent upon us to endeavor to call the attention of all who are interested in the moral and religious welfare of the community to the individual responsibility resting upon every person holding the right of elective franchise, and the importance of his vote in the coming elections; and we make the appeal to these, that in no case may you give encouragement to, or cast your vote for, any candidate for official position—more especially for a place in any legislative assembly—who is not known to be in favor of legislation for the suppression of this great evil, and who will not use, conscientiously, all proper means to have it eradicated.

We are impressed with the thought that there is need now in our legislative halls of sterling men—men of pure motives—those who in their daily lives are examples of integrity and virtue, and who are known to be free from any participation in, or any complicity with, the liquor interest.

Our mothers, wives, sisters, and friends may be very influential with sons, husbands, brothers, and friends, and in our solicitude for the general good we ask you for your influence and your efforts to aid in the removal of this social evil, which in its magnitude now threatens the prosperity, the happiness, and even the *safety* of society.

Let us see that our individual duty is performed in this important issue.

On behalf of the Executive Committee of the Temperance Association of Friends,

JABEZ WOOD, *Chairman.*

ANNA WOOLMAN, *Secretary.*

Philadelphia, 9th mo., 1886.

[*Continued from 5th page.*]

are back in their payments, and these payments should now be made. Let us keep our treasury supplied to meet demands which we expect will now be made for the advancement of the work all along the line. Above all, let us pray. H. A. Day.

Secretary M. C. A.

NOTES OF THE OHIO WORK.

LECTURES, FUNDS AND STATE CONVENTION.

Columbus, O., Oct. 21, 1886.

Dear Cynosure:—Since my last report I have had several interesting and I think profitable meetings. One week ago last Saturday I went to Athens, Athens county, and after a little walk of eight and a half miles arrived at the home of Dr. Witham, who received me very cordially, and together with his estimable wife, did all in their power to make my visit pleasant. We proceeded at once to call on leading members of the Christian church who assured us that I could have their church, to present the anti-Christian character of the lodge on Sabbath evening if I would preach for them (they have no pastor) in the afternoon.

A little before the afternoon service a gentleman belonging to the church came to inform us that some of the members of his church were afraid that if I spoke on the anti-Christian character of the lodge in the church it might stir up some feeling, and therefore it would not be best to use the church. I assured him if I spoke in his church that I should try and stir up some feeling, and if I could not do this it would be a pretty good indication that the church was dead. Live people always have feeling.

I went to the afternoon service. The Lord blessed me in presenting his truth. At the conclusion I told the people how some were afraid of getting up a feeling, and announced that I would speak somewhere in town that evening. If no where else, I would get a dry goods box and speak on the corner. The Acadamy was engaged, and half an hour before services every seat was taken; chairs and benches were brought in to accommodate those coming later. Although quite an effort was made to keep us out of the Acadamy, I spoke to a full house for some two hours on Monday evening. Mr. Ronayne's work in this section has left an impression which will not soon be forgotten. There are two or three "*Sons of Veterans*"(?) here who, together with some of the other boys, evidently thought they would distinguish themselves. Accordingly they undertook to keep me awake; a nail was suspended opposite my bedroom window which was rattled against the glass; apples and stones were thrown into Dr. Witham's yard and against the house. I got up and took down the nail and gave it to the Dr. as a relic of the warfare of these brave "*Sons of Veterans*," who wear little brass badges and do their fighting with nails and apples after dark. Several subscribed for the *Cynosure* and assisted in our work. I hope to return later and give this county a thorough canvass.

The next meeting of special interest was held in the Opera House at Logan. One Mason lost his jewel, and exposed himself and his order much to the amusement of all present except the "fraters."

On Thursday evening I spoke to a full house in Zion's U. B. church, five miles from Logan. An aged sinner, who announced himself as a Royal Arch Mason, assisted me here by not keeping the "jewel of a silent tongue." Friendship U. B. church, in which I had expected to have spoken Friday evening, was closed through the influence of a Mason member, by the name of Lemon. The friends there do not like this, and will probably make it interesting for him.

On my return to this city I stopped over one train at Junction City and over night at West Rushville. At both places I found friends who will arrange for lectures at some future date if all goes well. As I had taken a severe cold and was somewhat worn by constant talk and travel I came to this city sooner than I had expected. There is a good field for our work in Fairfield, Hocking, Morgan, Athens, and Meigs counties. Had we five times the strength and means for carrying on our work we could use it to good advantage now. I trust however that good seed has been sown that in future years may yield a bountiful harvest to the glory of God. Rev. Mr. Wade, of Logan, told me of a man at Mountville, Morgan Co., who has recently thrown off the yoke of the lodge and is bearing his testimony against the unfruitful works of darkness. May the Lord bless him!

Since returning to this city I have met several who subscribed with me for the *Cynosure* one year ago. In most cases I found no difficulty in getting their renewals. Some spoke of their desire to renew before I asked them. Rev. J. Beck and Rev. C. H. Rohe, both pastors of large churches here, assured me of their hearty co-operation in my work. They hope to attend the State meeting.

State Secretary S. A. George, Mansfield, has just sent me a list of those who have sent in contributions or pledges for State work. I am glad to see so many names, but there are not near as many as I should see. Remember, friends if you send in your contributions or pledges without my calling to to see you, I will have so much more time for work in new fields. If every one in the State interested would try and give something, a fund could be raised which would keep the work going on without intermission. [Bro. George reports elsewhere in this number of the *Cynosure*.—Ed]. Can you not send him your pledge immediately, if you have not done so? We are beginning to arrange for the State meeting. You will hear on this line later. I hope every one who can will make up your mind to attend this year. Those who were not present last year do not know how much they missed.

I expect to go to Hope to spend Sabbath; take the train south on Monday or Tuesday; stop on my way at Cederville, Xenia and Dayton. May God speed on the day when our nation shall be delivered from the bondage of the lodge, liquor power, and every evil which degrades and debases mankind. Any mail sent to my address, 214 W. Second Ave., in my absence will be cared for the same as if I were here. I have engaged Mr. W. S. Orvis as office secretary. W. B. Stoddard.

BRO. ARNOLD'S WORK IN BUREAU COUNTY, ILLINOIS.

Wyanet, Ill.

We have been greatly entertained by I. R. B. Arnold with illustrated Gospel lectures of the highest type. At each meeting were shown about sixty magnificent Bible scenes over ten feet in diameter, showing the sunlight, haze and shadow, the flowers, ferns and mosses of the landscapes, and even the disposition of persons appeared when their pictures were shown. Many heathen gods, heathen temples and modern lodge-room scenes were shown; also such scenes as Daniel in the lions' den, Israel at the Red sea, and Christ on the waves. Storms and other causes hindered the audiences for two nights, but on the last, long before time, the audience room and parlor were crowded with Wyanet's very best people, and for nearly two hours arguments against infidelity were impressed upon their minds through the double avenue of sight and hearing, making impressions more than doubly strong. So thrilling were the illustrated songs that with deep gratitude many joined in singing Rock of Ages, and many were startled to find that they were so soon dismissed, though they had been sitting over an hour and three quarters.

Announcements were made for country lectures at West Bureau and Hickory Grove, and some of the town folk attended at both places, and the country people became so deeply interested that they in turn came to town to review what they had learned in the country. After returning, the lecturer, Bro. Arnold delivered an Anti-masonic lecture, proving positively that Freemasonry is the Baal-worship of to-day in our own beloved country, that Masons are to the Christian faith what Baal-worshipers were to Jewish faith, and to our nation what Baal-worshipers were to the Jewish nation. This was done in such a way as to carry conviction, and it did.

The last night was a conclusion of what was already commenced, and the hall was crowded. Two members of the town council, C. L. Hartman and A. D. Perrin, with Marshall Lathrop, kept order, for which they deserve much credit. Just as before, there was complaint of the brevity, after an hour and a half's talk. One gentleman said he could have enjoyed listening and looking all night, there was so much to learn.

An opportunity being given, John Bradley, a reliable old gentleman, testified that a certain book was a true revelation of the secrets of Odd-fellowship, which ship he left when he took the old ship of Zion and was made free in Christ Jesus. A sample of those opposing the lectures, in fact a leader, is found in one man whose intelligence and worth may be imagined when it is known that he denies the murder of William Morgan by the Masons. Many times did I hear those not in sympathy with his work say that Mr. Arnold was a perfect gentleman. One Mason said he would give any one his money back who claimed after attending that he was cheated. Men told me they had attended six, seven and even as high as eight times; and knowing their intelligence I am reminded that the wisest are the most willing to learn.

At every lecture petitions were sent in asking for selections seen and heard on previous evenings. While singing "Land of Beulah" a beautiful sunset scene vanishes at every singing of the chorus, and a saint is seen borne on angel's wings farther and farther and still farther, until lost in the sweet, pure radiance. But for the repetitions of such selections we might have seen more pictures. Some were repeated eight or ten times. This feature of illustrated sacred songs is of great interest.

Levi W. Woodard.

Religious News.

—In the fourteenth day's session of the House of Deputies in the Protestant Episcopal Convention there was presented to that body a communication from the late Congregational Council asking co-operation in an investigation into the true status of Mormonism, and another inviting co-operation in the interests of the family, and for remedial legislation affecting divorce laws. By a non-concurrence of the clerical and lay orders, a proposition to drop the name "Protestant Episcopal" from the title page of the prayer-book was defeated.

—The General Council of the Evangelical Lutheran church of North America commenced its nineteenth annual session Thursday morning in Trinity Lutheran church in this city. This body of Lutherans represents some 250,000 members, nearly one-half of whom are of the Swedish Augustana Synod. From the latter body pastors Carlson, Ranseen, Evald, Lindahl, and Profs. Haselquist and Esjbom are present. On Friday the Council heard and discussed the reports of the committees on foreign and home missions,and took measures toward adopting the American Board of Missions plan of raising funds for and carrying on missionary work.

—The great Bible publishing establishment founded at Halle early in the last century by Baron von Canstein is about to issue the thousandth edition of its octavo Bible, of which 2,112,790 copies have now been published. This, however, is the most recent of the editions published by this establishment, for the first impression dates from 1785, when 8,000 copies were printed to begin with.

—Mr. D. L. Moody lately held services at Woodstock, Vt. Many conversions are reported. He has also been holding services at Nyack,and Auburn, N. Y.

—The Methodist million for missions seems to be all pledged except about $50,000, and Chaplain McCabe, from his sick-bed, asks if 50,000 Sunday-school teachers will not each raise another dollar for the fund, to make it complete before November 1.

—The second annual conference of the missionaries of the American Sunday-School Union in the Northwestern District, under the direction of F. G. Ensign, superintendent, will be held at Cedar Rapids, Iowa, November 4–7. An extensive programme has been outlined, and is proposed to discuss all phases of work, and help one another by the comparison of experiences to do still better work the coming year.

—The quadrennial convention of the body known as the Christians has just been held in New Bedford, Mass. It represents about ninety conferences of over 1,500 churches, and about 140,000 communicants. Letters were read from several bodies which wish to unite with this religious body. The sect has no positive creed, and its leading idea is the dissolving of sectarian lines. All having faith in Christ and professing to make the Bible their rule of life are welcomed as members. No distinction is made against Unitarians or Trinitarians. Mostly in the East they hold to Baptist ideas, the origin of this sect in this part of the country having been in an offshoot from the Baptists.

A "Campaign Edition" of a paper which is not in politics is a novelty,but this is the way the *Christian Statesman* of Philadelphia seeks to improve the occasion for the discussion of the Christian principles of civil government in their application to the pending political situation and to other great issues before the American people. Three months on trial, including the campaign numbers, *25 cents.*

Among the illustrations for "The Life of Lincoln," in *The Century* for November, will be a fine portrait of Sarah Bush Lincoln (stepmother of Abraham Lincoln) at the age of seventy-six. This portrait explains the most important influence in the President's early life. It will be remembered that Mrs. Lincoln said of Abraham: "I can say—what scarcely one mother in a thousand can say—Abe never gave me a cross word or look, and never refused in fact or appearance to do anything I asked him. His mind and mine—what little I had—seemed to run together. * * * * I had a son John who was raised with Abe. Both were good boys, but I must say, both now being dead, that Abe was the best boy I ever saw or expect to see."

OHIO'S FINANCIAL REPORT.

Cash recieved since last report:

D. Yant	$10.00
J. W. Logue	1.00
K. A. Orvis	5 00
J. W. Baldridge	4.00
R. Gardner	1.00
Wm. Gregg	2.00
W. C. Willson	1 00
Wm. Constance	5 00
Mrs. J. A. Bingham	5,00

There are also unredeemed pledges to the amount of $83.00.

S. A. George, *Sec'y.*

Lodge Notes.

—One of the Knights of Pythias who went to attend the national conclave of his order,died there from excessive drinking. Such lodge gatherings as the G. A. R. meeting in San Francisco, the Knights of Pythias in Toronto, the Odd-fellows in Boston, and the Knights Templar and Freemasons in St. Louis are generally occasions of great drunkenness and revelry. It is hard to imagine that any Christian man could consent to be a part of such conclaves.—*Christian Conservator.*

—Arensdorf, the brewer of Sioux City, Iowa, believed to be the murderer of Haddock, is a member of the Knights of Pythias.

—The order of the Sons of America proposes some astonishing changes in our nation, through the interposition of its all-powerful influence. A prominent member says: "We have been asked time and again what we expected to gain by our strict American principles and aggressiveness, and to all such we have repeatedly said: Read carefully and study our platform of principles. They make good food for sober second thought, and should not be judged hastily. Patriotism and love of country is born in every true American heart, and why should not such hearts be banded together in the holy cause of protecting American liberty, American government, American free schools, an Amerian press, and American ballots? We challenge the right of any foreigner to question our proceedings or interfere in our organizations. It will only be a few short years before all Americans will be enrolled under our banner, and then, instead of being dictated to by office-holding aliens, we hope to see Americans holding such offices of trust. All members of the order will be glad at any time to give such information as may be desired."

—"*The Masonic Advocate,*" says the *Voice of Masonry,* "has administered to the *Freemason,* of Detroit, a just rebuke, for admitting to its pages contributions by the champion kicker and general scold, J. Norton, who, it is now said, never has been a subscribing member of any lodge, but as soon as he received the degrees was sent adrift, and has remained in that condition ever since." Jacob Norton is a Jew Mason who has written voluminously and ably, but with a hatred for every thing that is related to Christ. Therefore the Masonic stuff about John the Baptist and John the disciple, and other traditions he has handled severely. The Hiramites do not thank him for showing up their falsehoods.

—The Brotherhood of Locomotive Engineers met in New York last week. Their proceedings were kept almost entirely secret.

—A new Masonic temple at Paxton, Ill., erected by Mount Olivet Commandery, was dedicated Thursday, the Grand Master and Grand Commander of the State and other Masonic dignitaries being present.

—The Military Order of the Loyal Legion met last week in Philadelphia, ex-President Hayes presiding. On Thursday, General P. H. Sheridan was installed as Commander-in chief of the order.

Odd fellowship was recently introduced in the Island of Siam by U. S, Minister Jacob Child.

Proceedings are pending in the Kentucky Courts to recover the $30,000 balance due from ex-Supreme Treasurer Breckenridge of the K. of H.

The *Odd fellow's Herald* says: The Grand Lodge of Ohio has amended its constitution, making frequenting of saloons an offense against Odd fellowship.

Great indignation is manifested by several of the A. O. U. W. papers over the fact that a lodge of that order in New York City has recently initiated John L, Sullivan, the noted "slugger." But is not John as good a workman for his profession as thousands of other lodge men?

The order of the Sons of St. George number some 25,000. The society is composed of Englishmen, their sons and grandsons, and is called the only English society of importance in America.

A number of local assemblies, Knights of Labor, at Lawrence, Mass. threaten to withdraw from the order, and Mr. Powderly has gone thither to, if possible, keep the men in line.

BUSINESS.

SOLITARY SUBSCRIBERS.

We send thirteen hundred papers to different post-offices where we have only one subscriber. Can it be possible that there are no other persons in those places who would be interested in reading such a paper as this? We can hardly believe this, and we can but think that if our solitary subscribers would put forth earnest and judicious efforts they might persuade some of their friends or neighbors to subscribe for the *Cynosure.*

Doubtless many of these solitary subscribers lend their papers,which is a kind act an their part; but Christians should not live by borrowing if they can possibly avoid it; and those who have for a time read papers that others have paid for, should at length consider whether they ought not to allow those subscribers to lend their papers in other directions, and whether it would not be well for them to subscribe for the *Cynosure* themselves, and in their turn become helpers in the work of spreading good literature to others who otherwise might not obtain it.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 18 to Oct. 23 inclusive:

J Stratton, J W Margrave, Mrs. H Rumery, Mrs. A Lewis, W Atkinson, S R Mitchell, R Smith, P H Parker, J Loveless, E Littlewood, J N Norris, S Hawthorne, W Wing, W J Feemster, B L Read, I Mettler, H Stevens, I K Morris, O M Shipley, P B Shaw, S Y Orr, E Branch, S Bedford, M Fitch, W T Wilson, W N Wilson.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure.* It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips, Susannah G Reed, Lemuel Lester, W O Percival, Prof E Whipple, A G Laird, Prof H A Fischer, L Woodruff, L M Sampson, H Wykhuysen, P Bacon, H Preston, Rev J P Rogers, J Brandt, J A Austin, Mrs S H Nutting, D Hyde, Mrs M W Bingham, L E Lincoln, Rev. Wm. Leuty, J. Rutty, O.C. Blanchard, H. G. Hanson, Mrs Jas. Hair, R J. Williams, Benj. Harper, Wm. Matthews, M M Morse, Rufus Johnson, Wm D Houston, Ira Green, Geo M Freese, Rufus Johnson.

Not reported before: O C M Bates, $2 50; Rev C C Foote $10.00; Moses Plummer, $1 50; Mrs Aaron Lewis, 50c.; Ira Mettler, $1 00.

☞ Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in THE CHRISTIAN CYNOSURE.

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D. L. Moody,	R. C. Morse,
D. W. Whittle,	L. W. Munhall,
J. H. Brookes,	Etc., etc., etc.

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CHICAGO.

Wheat—No. 2		73½
No. 3		67
Winter No 2	74¾	75¼
Corn—No. 2	34⅝ @	35⅝
Oats—No. 2	26½ @	29
Rye—No. 2		50
Bran per ton		10 50
Flour	2 00	@ 5 00
Hay—Timothy	7 75	@10 00
Mess pork per bbl		8 90
Butter, medium to best	10	@ 26
Cheese	06	@ 11½
Beans	75	@ 1 50
Eggs		17
Seeds—Timothy	1 50	@ 1 68
Flax	94½ @	98
Broom corn	02	@ 06
Potatoes	40	@ 55
Hides—Green to dry flint	06½ @	14
Lumber—Common	11 00	@18 00
Wool	11	@ 33
Cattle—Choice to extra	4 50	@ 5 50
Common to good	1 50	@ 4 20
Hogs	2 50	@ 4 15
Sheep	2 40	@ 4 00

NEW YORK.

Flour	3 20	@ 5 50
Wheat—Winter	82	@ 90
Spring	81½ @	85½
Corn	43½ @	46½
Oats	32	@ 40
Mess Pork	9 75	10 50
Eggs		20
Butter	10	25
Wool	13	37

KANSAS CITY.

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Hogs	3 60	@ 4 10
Sheep	1 50	@ 3 00

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HOME HINTS.

HEALTH PRINCIPLES.

A man had a finger-nail torn off, causing very great pain; brown sugar was thrown on a pan of burning coals, and the finger held over the smoke for twenty minutes. The pain was removed, and in due time a cure was effected. In Health at Home it is narrated that a horse seemed to be dying of a festered wound. Some old shoes were cut up in a hog-trough and set on fire under the horse, so that the smoke would reach the wound. In a few hours the swelling began to subside, the wound discharged, and the horse got well.

An old lady was knitting a stocking. A member of the family came in with a painful wound. She unravelled the stocking, put the yarn on a shovel of burning coals, caused the smoke to ascend against the wound, giving immediate relief.

The first thought of ordinary readers is that of wondering that such "simple" thing sshould have such beneficial effects.

Instead of burdening the mind with the remembrance of old leather, and brown sugar, and yarn stockings, it is better to ascertain the general principles; for one may have the most agonizing sore, and be a thousand miles from an old shoe, or spoonful of brown sugar, or a yarn of stocking. What then? In all cases there was smoke; out of smoke creosote is made, and carbolic acid is of the same essential nature; hence the application of these useful substances to all varieties of wounds, burns and sores. Their essential nature is two fold—they arrest decay, and purify.—*Halls Journal of Health.*

SPURIOUS SUGAR.

The *Herald of Health* gives the following account of a spurious sugar which is much made now:

"It has long been known to chemists that a variety of sugar could be manufactured from common starch, sawdust, cotton, or woody fiber of any kind, by treating it with sulphuric acid. The sugar thus produced is called grape sugar, and two and a half pounds of it are required to equal one of the cane sugar in sweetness.

"For some years this kind of sugar has been used in the manufacture of candy and of alcoholic liquors. It is also manufactured in Germany for commercial purposes, and more recently a number of manufactories have been established in this country for the purpose of imitating and adulterating the various forms of cane sugar. Several such establishments are located in New York and New Orleans, and one in Madison, Indiana. The greatest fraud seems to be in the article known as golden drip syrup. This syrup is very superior in appearance, but often contains not the slightest trace of cane-sugar, being made entirely from sawdust, paper, rags, starch, and other similar trash, treated with sulphuric acid. This syrup can always be distinguished from the genuine by its reaction with an infusion of tannin. As tea-leaves contain a large amount of tannin a very convenient test is to put a small quantity of it into a little tea. If this syrup is of the kind described, the liquid will become black upon being stirred."

LIE DOWN AND REST

Dr. Hall says the best medicine in the world, more efficient than all the potations of the *materia medica*, are warmth, rest, cleanliness and pure air. Some persons make it a virtue to brave disease, "to keep up" as long as they can move a foot or wiggle a finger, and it sometimes succeeds; but in others the powers of life are thereby so completely exhausted that the system has lost all ability to recuperate, and slow and typhoid fever sets in and carries the patient to a premature grave.

Whenever walking or work is an effort, a warm bed and a cold room are the very first indispensables to a sure and speedy recovery. Instinct leads all beasts and birds to quietude and rest the very moment disease or wounds assail them.

BIRNEY.

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"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, every-day walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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FARM NOTES.

PROTECTING SHEEP FROM DOGS.

A correspondent of a southern paper answers the question, "How shall I protect my flock from sheep-killing dogs?"as follows: "After much experimenting, the following has proven the most beneficial in protecting sheep from dogs. For a flock of from 20 to 100 and 150 head, put on from 14 to 16 bells of various sizes and tone from the common little sheep-bell up to a large cow-bell. It is the variety of tone and sound that terrifies the sheep-killing dog. The flock should always be so situated that they can approach the house of the landlord, through a lane gate or a gap in the fence, and if occasionally salted near the house will invariably approach it at night to sleep, particularly if disturbed by dog or person. No dog, I care not how much practice he may have in killing sheep, can be induced even under the most trying condition to attack a flock having from 14 to 16 bells of different sizes and tone. A dog severely pressed of hunger may be influenced to attack a flock while lying down at rest, or silently grazing; but the moment that doleful sound of sixteen bells of different sizes and tone reaches his ear, his tail will be seen to tuck between his legs and he is off for other quarters in a moment. Not one dog in one hundred can catch and hold a strong sheep in a run of four hundred to six hundred yards, hence the advantage of having a flock so situated that the sheep can at all times approach the house, which they will in variably do when opportunity admits. For over twenty years I have kept a flock of from 125 to 200 head, and although there are many worthless sheep killing dogs around me,in the neighborhood, I have not had one killed by dogs. The tenants and help residing on my farm, within one hundred yards of my residence (who are prone to be dear lovers of worthless curs,) often have from two to three dogs each, from ten to fifteen dogs, upon an average, on the farm, and many of them known to be notorious for sheep killing, though, strange to say, yet true, they have never killed one sheep known to myself."

HOW TO DISAPPOINT A BALKY HORSE.

The Fitchburg *Sentinel* tells how a Leominster farmer cured his horse of a balky freak by gentle means.

He drove him, attached to a rack wagon, to the wood lot for a small load of wood. The animal would not pull a pound. He did not beat him, but tied him to a tree and "let him stand." He went to the lot at sunset, and asked him to draw, but he would not straighten a tug. "I made up my mind," said the farmer, "when that horse went to the barn he would take that load of wood. I went to the barn, got blankets, and covered the horse warm, and he stood until morning. Then he refused to draw. At noon I went down, and he was probably hungry and lonesome. He drew that load of wood the first time I asked him. I returned,got another load before I fed him. I then rewarded him with a good dinner, which he eagerly devoured. I have drawn several loads since. Once he refused to draw; but soon as he saw me start for the house, he started after me with the load. A horse becomes lonesome and discontented when left alone, as much so as a person,and I claim this method, if rightly used, is better for both horse and man than to beat the animal with a club."

A MOST VALUABLE COMPOST.

The manure of fowls contains their urine, as a solid excrement. It may be recognized by its white color, and constitutes the most valuable portion of their droppings. The flooring or boards under the hen-roost should be smooth and close, with cleats around the space upon which the manure will fall. Dry earth, sand even, mixed with land plaster, or sprinkled over after spreading with a solution of sulphate of iron (copperas,) should be evenly spread or scattered upon this floor daily, and where there are many hens, the whole should be cleaned off and renewed twice a week. The proportion of earth to be added should be two-thirds, or three-quarters of the entire bulk. It should be placed in a heap under cover, on a cement, or brick, or clay floor, where it may be shoveled over and mixed with sweepings of the house, feathers, broken eggs, dead chickens or rats, or other small animals, and such refuse generally, including old hens' nests. It must be kept moist, and in case there is any odor, either of decomposition or ammonia, this must be suppressed by sprinkling with copperas water, scattering plaster over the heap, or by the addition of more earth. The best earth for all such purposes is good, rich loamy soil. It should be prepared in hot, dry days, by sifting upon a floor of boards in the sun, raking it over until thoroughly dry, and barrelling for use. Hen manure, and the wastes of the poultry house preserved in this way, will in the course of a few months become nearly homogeneous, and a fine fertilizer for field and garden use.—*American Agriculturist.*

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NEWS OF THE WEEK.

WASHINGTON.

The revelations concerning the plots to release Confederate prisoners in Northern prisons, as shown in the paper of the late Jacob Thompson, of Kentucky, are exciting much interest.

The General Land Office is trying to take 36,000,000 acres of land from the Northern Pacific road, which it is claimed that corporation has unlawfully selected as indemnity lands.

Secretary of the Interior has declined to recommend the removal of Major J. H. Waggoner, recently appointed United States Pension Agent at Knoxville, Tenn., upon the request of leading Democrats. The request was made because the Major had voted, after the war, to disfranchise Confederates. The Secretary says that to recommend this removal would not be the best way to heal the issues of the war.

COUNTRY.

Sharp shocks of earthquake were experienced Friday at Charleston, Summerville, Columbia, Savannah, Wilmington, N. C, Raleigh, Augusta, Atlanta, Chattanooga, Louisville, and other Southern points. Washington also felt the quake. Rumbling sounds accompanied the vibrations, which were very severe. Four shocks were felt at Charleston, while two or more disturbed the other cities mentioned, but no great damage is reported.

The earthquakes of last month made three large cracks in Flat Top Mountain, Tazewell county, Virginia. One of the chasms, which crosses a wagon road, had to be filled with large trees and bowlders to permit the passage of teams.

The Gloucester (Mass.) fishing schooner, George L. Smith, has been given up for lost. She carried a crew of fourteen men. This makes 116 Gloucester fishermen lost so far this year.

While a mortar was being tested Thursday at Sandy Hook, N, J., a shell exploded, blowing a soldier named Joseph King to pieces, killing First Lieutenant William M. Medcalf, and slightly injuring several others.

The Hon. Joseph B. Clark, a prominent citizen, hanged himself in his barn, at Manchester, N. H., Friday. His failure to receive a nomination for Congress, coupled with grave business cares, is supposed to have led to the tragedy.

Hogs in Benton county, Indiana, are dying by scores of a throat disease resembling diphtheria among children.

A tank filled with japan in the American Varnish Works in this city, exploded Thursday afternoon. The inflammable fluid was scattered about the works and over the clothing of three employes, who were terribly burned, two of them fatally. The works were damaged to the extent of $25,000, and the flames spread to lumber piles doing $10,000 or $12,000 more damage.

The Soldiers and Sailors' Home at Quincy, Ill., was dedicated Wednesday, 50,000 visitors witnessing the ceremonies. Speeches were made by Governor Oglesby, Senators Logan and Cullom, and others.

Twenty Gloucester (Mass.) fishing vessels, valued at $16,000 and insured for $118,460, have been lost since September, 1885; 104 men perished, leaving twenty-two widows and fifty orphans.

In the Vermont Legislature Tuesday, the Senate gave George F. Edmunds 29 votes for United States Senator and W. H H. Bingham 1. The vote of the House stood: Edmunds, 199; Bingham, 27, and W. G. Veasy, 8.

The National Association for the Advancement of Woman began its session in Louisville, Ky., last Wednesday, with a good attendance. Mrs Julia Ward Howe presided The morning session was devoted to the reading of the annual reports of the officers, and in the afternoon Mrs. Howe delivered her annual address. Addresses were also delivered by Mrs. Emma Haddock, of Iowa, on "Women as Land-Owners in the West;" Miss Ellen Folsom, of Massachusetts, on "The Association of Collegiate Alumni."

The business section of Oakland, Coles county, Ill, was destroyed by a fire which broke out Monday night of last week. The explosion of 300 pounds of powder added to the terror of the occasion, but fortunately no person was injured. The loss is placed at $150,000, with at least one-third insurance.

The great strike of the packing-house employes, which has involved fully 20.000 for the past ten days, came to an end Monday afternoon, the strikers agreeing to return to work on the ten-hour basis without exacting any conditions. The fact that the wages paid were unusually large, and the fact also that new men were coming in in great numbers caused the old men to hesitate, and the motion to return to work came from the men themselves, ignoring the delegates and committeemen, who have been seeking to act for them. Tuesday the new men all quit work, apprehending trouble when the old union men returned. Several hundred of them were being escorted on a train by a Pinkerton guard, when the latter fired upon the crowd who were stoning the train. One man was killed

Fire at Farmington, Me, destroyed nineteen stores' the *Chronicle* office, and other buildings. The loss is about $200,000.

A construction train on the Burlington and Missouri road ran over a bull Tuesday afternoon, and was thrown down a twenty-five-foot enbankment, nine miles southwest of Fairfield, Neb. Five men were killed instantly. Pres. John Fitzgerald, of the Irish National League, was slightly injured.

Two hundred cases of wines and liquors, gloves, fans, and other dutiable goods have been seized from the United States war ships Saratoga and Portsmouth, just returned from a cruise and lying at Newport, R. I. It is intimated that some of tee officers engaged in the wine trade in a wholsale manner.

FOREIGN.

Severe and prolonged shocks of earthquake occurred in Serinagur, Cashmere, Oct. 20. There were brilliant meteoric showers during the night, lasting until sunrise. The shocks created a panic among the people.

A sad colliery explosion occurred at the Altoff pit, near Wakefield, England, by which twenty-one men and fifty-three horses have perished. The pecuniary loss is great.

During the present civic year, ending Nov. 9th, no less than £120,000 has been voluntarily subscribed and distributed in aid of the poor and sick in London alone. This is irrespective of donations to established charitable institutions and to foreign charities.

The cholera in Japan continues to rage with a terrible percentage of mortality. Between Sept. 16 and 26 there were 9,500 new cases and 6,200 deaths, an average mortality of 60 per cent. In Tokio alone there were 560 new cases and 506 deaths.

Regarding the alleged secret treaty between Russia and Corea, which it was said would place the latter under the protection of the former, the Japan *Gazette* says: "Advices from Tientsin assert that the Chinese government have definitely determined not to allow any power to annex any portion of Corea, and they are prepared to make any sacrifice in order to maintain the integrity of Corea." The *Gazette* further says: "If this is true there are reasons to expect trouble between Russia and China in the futnre should Russia make an attempt to assume a protectorate over Corea."

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On all the points named they differ radically from those which prevail in the organization of society. Either they are true or false. It is a curious fact that all of them have been stigmatized as crazy, and yet nearly all of them have been for some years steadily gaining the adherence of men of intellectual ability.—*Times.*

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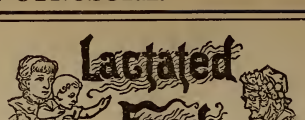

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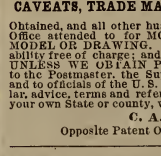

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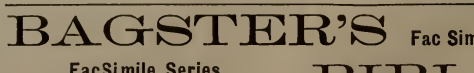

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While to "depart and be with Christ is far better" for the child of God, yet the church will rejoice if the latest report from Australia shall be confirmed that brings word of George Muller, the man of faith, that he yet tarries in the flesh, and was in Brisbane, an eastern port of Queensland, in July and August, speaking in the churches and confirming the faith of believers. His personal testimony against the lodge we must never forget; and it would be as emphatic in public, doubtless, did the occasion demand it.

The Birmingham, Iowa, *Free Press* has received the compliments of a Detroit swindler, named Crowe, who has got out an attachment on the "Star of Bethlehem" and in imitation of Phoebus and the sun, has straddled it as an "Eminent Grand Commander, with a secret order for a saddle. He sends out circulars, apparently with little discrimination, offering to any one who will turn drummer for his Star of Bethlehem lodge, a bonus of $20 out of every $30 he is to charge for organizing lodges and getting charters. Crowe offers to any one, who will sign the obligation of secrecy and send twenty-five cents, the whole secret work of his grand new order. Such a transparent trick to pick up quarters will catch a few suckers who bite at anything; but, in all reason, there is hardly any comparing this swindle with that of Freemasonry, which would defraud a man of his money not only, but of time, home and, at last, of eternal life.

Theodore Thomas, the eminent musician, can give us an opinion on the secret trade unions. The performers of his celebrated orchestra belong to one of these which will not allow them to play in company with unsworn men, nor will it allow a foreigner to join until he has passed a matriculation of six month's residence in this country. Thomas engaged a foreign oboe-player, a performer whose loss he could not make good. Not being a member of the union its members would neither play with him, nor would they disallow their six months' rule. The harmony of the orchestra was rudely broken, and discord, "dire sister," ruled where once was "concord of sweet sounds." Mr. Thomas determined to ask the courts to put his players in tune, and was readily granted an injunction that will effectually check their absurdities and prevent the union from interfering with his orchestra. The court decided that the laws of the union are in restraint of trade and against public policy, and are therefore void. What now will members of the union do, obey the court or hold to their lodge obligation?

A few days since the chairman of the Chemung County, (N. Y.) Prohibition committee and one of the candidates of the party, went to Pine Valley in that county to hold a meeting in the hall of the Good Templar's lodge. They were met by a trustee of the lodge, who is also a "Past Grand Counselor of the Independent Order of Good Templars," and Chief County Templar, with a prohibition speech. That is, he denied them the use of the hall in the name of his order. He, however, spoke too late, and the meeting was held. The incident emphasizes the reasonable demand, that the Good Templars are no longer needed, even in the name of temperance: and all men who wish the liquor traffic abolished, will approve every step taken toward entire open work by this, and every other secret order.

Reports from Sioux City, Iowa, make us apprehensive that another attempt will be made to throttle the prosecution of the Haddock case, as in the coroner's jury. Of the Grand Jury which is to investigate the case of Arensdorf, three are believed to be opposed to prohibition and the other nine are Democrats. It is not pleasant to believe that any political bias should interfere with a just investigation, but it generally does so. The whisky party on the other hand are represented as badly demoralized. Several of the dealers have lately gone out of business and others are purposing to follow, while injunctions are being put upon all the saloons of the city. The anger of the saloon men is being heaped upon their lawyer, Treadway, whom they accuse of playing them false; and at the same time a petition is being pressed that he be disbarred for being accessory before the fact of the murder of Haddock.

President Cleveland has issued his Thanksgiving proclamation for 1886, appointing the 25th inst. as a day of "thanksgiving and prayer." It has no striking phrases, but modestly follows the ordinary language of such documents; nevertheless it will bear much study by ordinary people. Why, let all ask, is this a day for *prayer* as well as thanksgiving? And why are "all our people" desired to forego "accustomed employments and assemble in their usual places of worship"? The very fact that such questions as these may be asked without exciting remark, is undoubted evidence that the American people are forgetting Him "from whom all blessings flow." In our haste for wealth we forget that there is One only who has power to give us that wealth. Let all who may read this note reflect carefully upon the Godward side of the approaching festival, and use their best persuasion to secure for it such a holy and devout celebration as they have never yet known. Unless American Christians look to this, the annual proclamations from the President will become hollow sounding mockery; and the celebration, so full of holy memories, become a dead formality, which had better be buried and forgotten lest it be an offense and contamination.

Who then living can forget the thrill of holy exaltation and patriotism which swept the nation in 1863, when Abraham Lincoln, just after the Emancipation edict, issued the first National Thanksgiving proclamation? The late announcement from the capital of Spain, that the Queen Regent had signed the decree emancipating all the slaves of Cuba from the remainder of their term of servitude recalls that epoch day of our nation. The plan of gradual emancipation adopted in 1870 has already set free 924,000 Cuban slaves, but under its provisions slavery would not have become extinct until the year 1930. The new decree, therefore, cuts off forty-four years of bondage. But how will this boon be received in Cuba? Will churches be thronged with worshipers adoring the God of truth and salvation, whose Christ breaks every yoke of men and devils? The superstitious multitudes will have their season of rejoicing, but it will be a brief emotion and come far short of that devout gratitude which finds the object of its devotion only in the God and Father of our Lord Jesus Christ.

Last Wednesday was Liberty's own day in New York. Flags, banners and streamers; colors of France and America; shrick of fife, blare of trumpet, rattle of drum; marching thousands, grand pageantry, eloquent panegyrics and the rolling thunder of the salute from batteries of great cannon ashore and afloat—with such imposing ceremonies Bartholdi's great statue of Liberty was dedicated. A quick fancy imagines the family of great statues paying their regards to the latest and greatest of them all. The image of Nebuchadnezzar, the Sphinx of Egypt, the Collossus of Rhodes, the statue of Athene, of Charles Borromeo on lake Maggiore, may render obiesance. We can almost forget the Masonic farce at the foundation of the pedestal as we contemplate the ideal of American, of Christian liberty, of which this is the greatest monument,—the noblest it can never be while the myriad of long, low green mounds roll on their psalm of victory over oppression bought by death. Statues may crumble and all but their name perish, but such sentiments as were penned by Whittier for that day are immortal. He wrote thus for the *Independent*:

The land that, from the rule of kings,
In freeing us itself made free—
Our old-world sister—to us brings
Her sculptured dream of liberty.

Unlike the shapes on Egypt's sands,
Uplifted by the toil-worn slave,
On freedom's soil with freemen's hands
We rear the symbol free hands gave.

O France, the beautiful, to thee,
Once more, a debt of love we owe.
In peace beneath thy Fleur-de-lis
We hail a later Rochambeau.

Rise, stately symbol, holding forth
Thy light and hope to all who sit
In chains of darkness! Belt the earth
With watch-fires from thy torch, uplit!

Reveal the primal mandate still,
Which chaos heard and ceased to be;
Trace on mid-air the eternal will,
In signs of fire: "Let man be free."

Shine far, shine free, a guiding light!
To Reason's ways and Virtue's aim—
A lightning flash the wretch to smite
Who shields his license with thy name!

AN IMPRESSIVE SCENE.

BY REV. M. A. GAULT.

No church or public hall in Sioux City, Iowa, could hold the people who desired to be present at the funeral services of the Rev. Geo. C. Haddock, Aug. 5th. The large M. E. church of which he had been pastor was densely crowded, and an overflow meeting filled the Presbyterian church across the street. Many friends and ministers came from neighboring places to add their testimony of respect for the brave man so cruelly stricken down in the line of duty. The services were not as those over the body of one dead, but more as those of a hail and welcome to a victor. Rev. Wilmot Whitfield, presiding elder of the district, directed the services.

The interior of the church was heavily draped in black bunting. More conspicuous than all the rest was the broad band of black behind the pulpit, on which appeared, in letters of pure white, the words of the apostle, John 15: 13, "Greater love hath no man than this, that he lay down his life for his friends." Among the floral tributes surrounding the casket, which were many and beautiful, was a large crimson crown of rich red roses, the tribute of the deceased pastor's former congregation at Fort Dodge. At the close of a touching memorial address by Elder Whitfield, he stepped down from the pulpit and taking the crimson crown in his hands, he held it over the head of the lifeless form, while he uttered these words: "In the name of 25,000 Methodist ministers, I crown Rev. Geo. C. Haddock our

martyred brother, and in the day which comes by and by, he will wear a crown of light and glory at God's right hand, and then I trust that you and I and all of us, may join that everlasting throng, and side by side with our brother, march up the holy way, singing the song of Moses and the Lamb." During this impressive scene there were few eyes in that large congregation not suffused with tears. Many a resolution then arose in majesty beside the coffin of the dead, that law and order and God should have a more loyal service than hitherto.

The martyred Haddock was a member of no secret society, and had expressed his opposition to them. If he had been a member, he doubtless would have been living to-day. The city is a stronghold of the lodge more than any city in the State, and the saloons are intrenched in the lodge. Some of the prominent citizens declared that too much ado had been made over Bro. Haddock's death, seeing he was a member of no secret order.

"Make room, oh, ye martyrs who hallowed the sod,
With your blood in those ages of yore;
For Haddock was slain for the word of our God,
And the witness he faithfully bore."

WEEK-DAY SERMON.

BY E. E. FLAGG.

"I wonder if you ever got as much comfort out of Mary's words to the servants at Cana that I have:—'Whatsoever he saith unto you do it.'"

So writes a dear home missionary sister; one who has learned in poverty and trial and persecution, meekly endured for Christ's sake, St. Paul's wonderful secret: "As poor, yet making many rich; as having nothing, and yet possessing all things."

I had never before given the text any especial thought. There are so many jewels of Scripture that we pass over carelessly, never thinking that they are jewels,till touched by some accidental gleam of light their glorious meaning flashes out. So with this. As I pondered over it the miracle grew into a parable.

The Gospel has two whatsoevers; both needed to make our lives a delightful harmony of spiritual accord. One for the closet when all earth's noises are shut out, and we are alone with the Master and our heart's deepest longings: "Whatsoever ye ask in my name that will I do;" the other for the world, for the struggle and the conflict, when the days seem too short, and our strength too little for all the labors that press upon us; when the jars stand empty and there is nothing to fill them: "Whatsoever he saith unto you do it."

There are those who never lack the wine of active Christian service with which to fill their life vessels. They accomplish a vast amount of good. They fill a large place in the world's needs. They are missionaries, preachers, writers; they have time and money to freely expend in benevolent labors, and it is very natural to look upon such with envy, and ask why they are so favored while we, lacking especial gifts or training, or cramped by small opportunities, have only common-place, every-day services to offer the Master. But if it is only water with which we can fill up the vessel of our life, let us look to it that the water is pure, clear, cool, sparkling; no selfish motive, no murmuring thought, no impatience with the task we are set to do. And furthermore, let us be careful to fill them, fill them up to the brim, letting no opportunity slip because it is small, considering no service of little account, no task too homely, no duty too slight if it is only a Whatsoever.

It is comforting because so straight and plain and simple. There is not even the possibility of a stile by which to cross over into By-Path Meadow. "Whatsoever He saith unto you, DO IT." For the whatsoever means all of us given to Jesus just as that other whatsoever means all of Jesus given to us. It means just what Paul meant when he said, "I am crucified with Christ."

Blessed gift of water! Springs welling out of the living rock, rippling brooks that like the ground sparrow have but one song; deep, quiet, embayed pools; crystal raindrops which like the Creator's word never returns to him void! And blessed the lives filled with simple, every-day service; which like you are content to ripple and make music and fall in grateful showers on fever-stricken souls! Blessed, thrice blessed, the feet quick to hasten to the Master's Whatsoevers.

For when earth and time are over for such, they will find to their wondering joy that the water they poured into their life-vessels has undergone a wondrous change. It is no longer water, but the rarest fruit of the Vine; the good wine kept until now, meet to fill the goblets at the marriage supper of the Lamb, meet even for the Bridegroom's lips.

NO FELLOWSHIP WITH SECRET SOCIETIES.

BY REV. WM. K. RANDALL.

[Read before the Woodstock Baptist Ministerial Conference, N. H., and published by their request.]

In this free country a citizen may tell his neighbor what is his opinion upon any matter of public interest without offence, provided he does it in a kindly way. Much more, a member of the church of Christ may speak freely to his brethren, if he speaks kindly. The proper attitude of the church as a body and of its individual members towards secret societies is surely a matter of general interest.

I hold, and will give my reasons for it, that the church and Christians individually ought not to sanction secret societies, even though engaged in promoting useful and important reforms. At the same time, I hold, every church ought to accord to its members the largest freedom of opinion consistent with vital unity, and therefore ought not to make agreement with the majority upon this subject of secret societies a condition of membership, unless the case is one very plainly inconsistent with the Christian profession.

Arguments in favor of secret societies are mainly drawn from special cases rather than general principles; as, that there is "no harm" in joining such or such orders, or, examples of good done by them, or, advantage gained by connection with them, or, Christian people who are in them. It is conceded freely that, if only certain members of certain secret orginizations were in question, little would be said, unless it were, "yet show I unto you a *more excellent* way," and this very gently spoken.

But it is not right to separate the best examples, such as the Sons of Temperance, or some college society of high character, from the rest, because in adopting so much of secrecy as they do they have given their support to the whole class. They pave the way to the others; they are naturally reckoned all together. This will appear a serious or a trivial thing, according to the different estimates which men form of the actual mischiefs and possible dangers arising from secret societies. Here are the reasons for my view of them:

1. It is not true that secrecy itself is "no harm." Doubtless the enjoyment of it may attract many; but in this world, with human nature sinful as it is, secrecy tends to evil; and the influence of Christianity in the world and the leading of the Holy Spirit upon the individual heart is in the opposite direction, toward light.

2. The language used by some secret orders, as though they guard some treasures of knowledge withheld from the public, and in the case of Masonry particularly the romancing or allegorizing about antiquity, all has a serious effect upon truthfulness, and confuses many persons as to the real character of the ceremonies and obligations which they accept.

3. The ceremonies in many secret societies, and particularly in Masonry, are partly unmanly, and, to say the least, unbecoming; partly a composite of details from various ages and countries, many of which are of heathen origin and meaning; and partly are positively sacrilegious, except upon the assumption of a sacred character in the order, which is itself false and mischievous. These ceremonies are thought by some to be still unknown to the outside world; but when a large number of citizens of known integrity, such Christian men as President Finney of Oberlin among them, take the ground that it is a sin to keep such oaths or to give to such ceremonies the cover of secrecy, and accordingly expose them and endorse the exposure of them, it is safe to say the whole matter is open to the public.

4. The tendency of these rites and claims is to shape a substitute for the Gospel. Other associations or pursuits may engross the mind, and so hinder faith and service toward our Lord Jesus Christ—these add, to whatever else they may possess, the strong bonds of secrecy and pretended sanctity, making, for very many, what amounts to an alien religion, what Paul would call "another gospel." If, it may be, some have found in Masonic rites no hindrance to their Christian zeal, many others have been led to accept them as a "good enough religion."

5. The manner in which Masonry and other orders use the Word of God renders it impossible for a Christian to stand in the same rank with them. For, Christianity is not deism. The very core of the Old Testament is made of promises and types of Christ; the New Testament is nothing but the revealing of him; and for any Christian to recognize anything resembling worship as right because "true as far as it goes," while the name of Christ is purposely left out, or, above all, if the Bible is introduced and that name is skipped over in the passages used—it is no less than taking part in dishonor to his Lord and Saviour.

6. The oaths in many cases are wholly hateful to a Christian mind, are excused by those who tolerate them only by denying their actual sense, are in parts not merely offensive but wicked (and these clauses in the oaths are not to be excused by other expressions, quite different, used elsewhere); are given in ways repugnant to Christian liberty and responsibility; and they exert more or less of their mischievous force over those who take them.

7. No Christian, and much less a church, has a right to accept such intimate relations with the ungodly as are sworn with members of secret societies. It is the opposite to that command, "Come out from among them, and be ye separate, saith the Lord."

8. No secret society that I know of is an economical, charitable, or humane agency. The waste in running expenses far exceeds the cost of our missionary organizations or business enterprises; yet it is borne with for various reasons of pride, amusement, and so forth. The members get something for their money, but the profession of charity as a total is deceptive, and the balance is spent mainly to waste, or worse.

9. Selfishness finds here almost its boldest utterance in the world to-day. Most who unite with the principal secret orders do so for the sake of advantage; some to secure political support, some to get business, some to find friends in travel or in war, all for personal reasons various as themselves. And men boldly say, "Where is the harm?"—and Christians are confused by the question! "If we may form partnerships for our personal advantage," men say, "why not join the Masons as well?" Partnerships and corporations have their Christian limitations, and may become harmful; but they are specific in their objects, and restricted in numbers, and therefore the state safely permits them. But these secret orders tend to create each its army within the state, for general purposes of offense or defence for its own members. Their principle is one that invites and incurs abuse. We know, of course, that these secret orders profess worthy aims, and contain many excellent members. Let it be so—still, there is only one society that can live in this world and maintain its purity in such sworn fellowship, and that one, though not secret, is continually imperilled by those whose motive is selfish advantage. Only the patience of its divine Head saves it from itself. But, in fact, the obligations taken in Masonry, the greatest secret order, and in others also, are dangerous to the state. It is impossible but that the will of the people should be thwarted sometimes through combinations made by the aid of them; and that justice should be defeated in many cases through the influence of secret oaths and ties. There is abundant evidence that it is so. History gives us reason to apprehend that the limited extent of such mischiefs in our land hitherto may not warrant equal confidence for the future. In any event, the Christian church and its members ought to "have no fellowship with the unfruitful works of darkness, but rather even reprove them."

SECOND TO NONE.

It has been stated that the Knights of Labor have been prohibited to members of the Catholic church by the Pope. This may not be so, or only partially so. But the fact that it might be so is significant. It shows that the instinct of the church is to be wary of all great organizations that are secret, and so evasive of the ecclesiastical control. We Protestants point to such a fact as attesting the despotic character of the Roman curia. As if it had any right to dictate to freeman what societies they might or might not join! We resent it, and, no doubt, rightly.

But there is another side to it. We are interested to see how surely the Roman authority divines the danger that lies in orders and societies which are likely to dispute with it the allegiance of the masses of its own membership. But that is a danger which menaces the churches of Christ of whatever name. The modern life is running wild with all sorts of orders and unions and leagues. There are more Knights, of some sort, than there were in the days of chivalry. Every little village is overrun with them. In some places citizens feel under some social or business compulsion to belong to a half-dozen of these different organizations at the same time. That makes these citizens bleed pretty freely. It takes their evenings from home and family. Too often it fritters away time and money in a sort of routine which cannot be regarded as the feast of reason, whatever may be claimed for the flow of soul.

But, admitting as no doubt we should in many cases, that these clubs and lodges and posts have

valuable ends to subserve, still there is reason why the church should feel some alarm; for there is a limit to every man's time and means. If a man belongs to the kingdom of Christ, that is a kingdom which is in its very nature exacting. Its aims are very comprehensive. The pressure on its treasury is always severe. Its work of instruction and training and charity calls for much study and painstaking. A church member who is really alive, and seized with devotion, in one of these churches will be a pretty busy man. Will not his wife say of him, "Why, he is at some church meeting or business nearly all the time?" And yet, hardly one of our layman feels that he is doing a tithe of what might be usefully done in making his church effective in the community. How is this man going to belong to a half-score of other unions, and give to them anything like the attention which many of them, by their constitution, require? In all ordinary cases, the moment a Christian gets deeply interested in some one, to say nothing of several, of these organitions, he ceases to be the effective layman he used to be.

It may be said this is not a necessary result. Perhaps not. But it is so frequently the result that the church cannot very well help being somewhat anxious. Its anxiety is not merely for itself, by any means. It is solicitous for the Christian character, and highest usefulness of its members; for, to use the great words of St. Paul, "the Church is the house of God, the pillar and ground of the truth;" no other organization can compare with it in sacredness or serviceableness. It must have the first place in the esteem and enthusiasm of all its membership. The moment one should give it the second place, he would commit treason to the King. As Protestants, we do not use some great central authority to prescribe what or how many societies a Christian may join. But, as members of the church, which is Christ's living and sensitive body, we feel that there is an evil here, of which every Christian man in our day ought to beware.—*Pacific.*

REINSTATEMENT OF THE JESUITS.

A cablegram recently received brings the astonishing intelligence of the restoration of this dark and dangerous society by the published decree of Pope Leo XIII., which again gives it all the privileges granted by his predecessors since its establishment by the Bull of Paul III., September 27, 1540. Since then it has been suppressed successively by all the several States of Europe. It has been disbanded at different dates and its members banished by thirty-nine governments, because its by-laws and practices were found inimical to the peace of nations and the interests of civilized society.

The disciples of Loyola were expelled from Spain in 1555; from the Low Countries and Portugal in 1578; from France in 1594; Venice in 1606; kingdom of Naples, 1622. These were Catholic countries. They were driven from France on account of the assassination of Henry III. by Clement, and the attempted assassination of Henry IV. by Chatel, both having been proven to be pupils in their schools. In 1603 they were reinstated; but on the death of Henry IV. by the dagger of Ravaillac a greater outcry than ever was raised against them. On the 6th of August, 1762, their order was again condemned by the Parliament of Paris as contrary to the laws of the State and the welfare of the kingdom. In 1792 they were again forbidden to enter France, and the sentence of reprobation was repeated in 1845. By these different decrees the society was dissolved and its effects confiscated.

They were expelled from England in 1604, and again from Portugal in the beginning of the year 1759, with every brand of infamy, upon the charge of conspiring for the assassination of King Joseph I. Malagrida and other implicated fathers of the Jesuits were found guilty of the crime and condemned to the stake.

In order to discover the depth of their treachery and to counteract their sinister designs, Duke Pombal became a member of the mysterious brotherhood. Adopting for the purpose a dissimulation that discounted that of the Jesuits themselves, he acquired a perfect knowledge of their pernicious plottings, their secrets, political intrigues and dangerous designs. He found them to be the secret source of the troubled affairs of his country. After having intimately acquainted himself with the operations of the order, he disclosed the dangerous principle of its constitution, the fearful oaths which bound its members, their horrid and disgraceful deeds, their duplicity and unparalleled profligacy. He was enabled to make a complete exposure. They had attained some of the most important positions in the kingdom, such as confessors to the king and instructors of youth in the universities. Upon this exposure the Jesuits were officially declared to be a political organization under the mask of religion, and were expelled from Portugal as enemies of the public peace and traitors to the government.

The original purpose of the order was to extend and confirm the power of the papacy. Says Macaulay: "With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battles of their church, is written in every page of the annals of Europe for several generations. In the order of Jesus was concentrated the quintessence of the Catholic spirit; and the history of the order of Jesus in the history of the great Catholic reaction. This order possessed itself at once of all the strongholds which command the public mind—of the pulpit, of the press, of the confessional, of the academies. Nor was it less their office to plot against the thrones and lives of apostate kings, to spread evil rumors, to raise tumults, to inflame civil wars to arm the hand of the assassin." Of course the popes were their protectors to the extent of their power.

But there was one remarkable exception. Ganganelli, who became Pope Clement XIV. in 1769, was a good, generous, and liberal minded young man. He was rather lax in religious belief, and there is little doubt that he was really a freethinker and discarded the doctrine of the soul's immortality. France, Spain, Portugal, and Naples, united upon him as successor to Clement XIII., on his giving them good grounds to expect that he would effectually abolish the order of Jesuits if elected. Immediately upon his accession he commenced a searching investigation into the character and career of the infamous society. He spent four years studying its secret history and searching the archives of the Propaganda for documents relating to the doings of its agents, and became convinced that civilization called for its suppression; and on July 21, 1773, he signed a decree to that effect. But he fully realized the consequences to himself. As he gave the instrument his signature he sighed and said: "I have signed my own death-warrant; but I do not repent of it, having only resolved on it after examining and weighing everything." His forebodings for himself were fulfilled the following September. The initial letters of a pasquinade were posted up on St. Peter's church, which were interpreted, "The Holy See will be vacant in September." Clement suddenly sickened and died the 22d day of that month under circumstances that leave little room to doubt that he was poisoned by Jesuits.

The decree of suppression sealed the doom of Clement, but the society survived. For forty years it maintained a masked existence. It was then publicly restored to pontifical favor by Pius VII., and again resumed its unchanging course of craft and crime.

Its career of crime is to well known to require recapitulation. It includes every atrocity of secret assassination and wholesale slaughter. The butchery of the gentle Albigenses, the flight of hunted heretics from their homes to the friendly shelter of Germany and Switzerland, the wails of woe from despoiled provinces, were the first fruits of the terrible teachings of Loyola. It was they who conducted the brutal soldiery of Simon de Montfort into the beautiful Provencal villages, and furnished the most fearful examples of fanatic ferocity. They rained ruin through the pleasant passes of the Peidmontese and the sweet valleys of the Vaudois. As politicians they destroyed the tranquility of Europe, and involved kingdoms in wasting wars and widespread disasters. Strife and spoilation and famine followed their footsteps. They devastated Germany, destroyed the forerunners of reform in France, made Italy infamous, made Spain the scoff of nations, involved Ireland in revolt, projected the persecutions of Alva in the Netherlands. disturbed the repose of Russia, endangered England, assailed Abyssinia, terrified far distant China, and filled Christendom with intrigue and intolerance.

No association of men that ever existed have been so universally execrated as that of the Jesuits. And not by Protestants alone—not for reasons of religion. Everywhere treacherous, intriguing, and hostile to the established government; everywhere the inveterate foes of freedom; everywhere the exemplers of duplicity, moral degradation and a dark and desperate policy; everywhere manifesting the same fierce and intolerant zeal and scorn for the claims for humanity and love—the Jesuits have been everywhere hated and held in abhorrence. At different times in their career, they have been condemned by every Catholic country and driven out as dangerous. The general voice of history denounces them as the most mischievous and malevolent enemies of man. Michelet thus asks and answers: "What is the nature of the Jesuits? He has none; he is fit for everything. The Jesuits are a formidable machine for war, invented for the most vile combat in the sixteenth century."

The society was instituted, as every one knows, as a crusade against heresy in the sixteenth century, the especial heresy being the Reformation under Luther, who was contemporary with Loyola. Laynez, the associate of Loyola and his successor as general of the society, succeeded in obtaining control of the Council of Trent; and from that time to this, save for one or two trifling interruptions, the Jesuits have constituted the real supremacy of the Romish Church. They presided at the last imperious council at the Vatican, the last that had assembled for three hundred years; and it was their voice which anathematized the course of nineteenth century civilization, pronounced poor old Pius IX. the vicegerent of God, and invoked the curse of heaven against all who refused to submit to his infallible rule.

Since their triumph at Trent, the popes have been, almost without exception, as pasteboard puppets in in their hands. The Italian prelates know this so well that they term the General of the Jesuits "The Black Pope," regarding the ostensible wearer of the tiara as but the tool of his sable brother who works the papal machinery in the dark.

When it is considered that the society is a secret police, the most perfect ever organized, possessing fuller information of political affairs than any civil government, it will be seen how unavailing have been the various attempts to abolish them. "From this chamber, monsieur, I govern not only Paris, but China; not only China, but the whole world, without any person knowing how this is accomplished," remarked one of their generals to the Duke of Brissa. Some one has said that the society was a sword with its hilt at Rome. But the hilt is always in the grasp of its general, wherever he may be, who can cause the blade to be felt everywhere, and frequently with so fine an edge that it can not be seen. This is the secret of the society's mysterious vitality and sinister influence. When threatened with danger it sinks from sight, but yet lives like a reptile lost in the grass.

Its sister and once superior societies have almost ceased to exist. The rival orders of Dominic and Francis, which once strove with it for ecclesiastical supremacy, are now scarcely known, while the Benedictines are barely remembered on Monte Cassino; but despite the decrees of Catholic kings, the assaults of secular governments, despite the reprobation of the past and the protests of the progressive present, the crafty "Company of Jesus" still remains to menace the peace of mankind and confront the advancing civilization of the age.

When the good Ganganelli gave his Bull for the abolition of their order in 1773, the Jesuits would have been entirely expelled from Europe (that is, all who did not disavow affiliation with the prescribed society) but for the refuge afforded them by Frederick the Great. This imperial infidel and admirer of Voltaire, proffered them Prussian hospitality. He termed them his "tame leopards." But good cause had after generations of Germans to regret it. Not till after the most desperate struggle during the last quarter of a century, with that diplomatic Hercules, Bismarck, was Jesuitism compelled to release its poisonous coils from the expanding empire. During the same period it was dispossessed and driven forth from Italy, its inherited home and the stronghold of mediæval popery.

But there remained just as many Jesuits in the word as ever. Their headquarters were merely removed from Rome to the Isle of Malta. Father Beckx, their general, remained the real autocrat of the Church, and the unknown manipulator of that mighty ecclesiastical machinery that moves, as one man, nearly 200,000,000 worshipers at the shrines of Mary. And if it be true, as announced, that they have again been granted pontifical restoration, it is because Leo XIII. recognizes the necessity of an audacious and aggressive policy, and of their public aid in opposing the progressive movements of the age.—*S. H. Preston, in the Day Star.*

Rev. Dr. T. DeWitt Talmage, referring to the subject of impure jesting, says:—

"The most miserable thing on earth is a bad man's fun. There they are—ten men in a bar-room; they have at home wives, mothers, daughters. The impure jest starts at one corner of the bar-room, and crackle, crackle, crackle, it goes all around. In five hundred such guffaws there is not one item of happiness. They all feel bemeaned if they have any conscience left. Have nothing to do with men or women who tell immoral stories. I have no confidence either in their Christian character or their morality."

REFORM NEWS.

WISCONSIN STATE MEETING.

MENOMONIE, Oct. 28, '86.

The fourteenth Annual Meeting of the Wisconsin Christian Association opposed to secret societies was held at Waupun last week from Tuesday to Thursday evening inclusive. Delegates from abroad were not numerous but in earnest. The prohibition lecture Tuesday evening by Mr. Cushing, of Maine, was a clear-cut and exceedingly enjoyable presentation of the subject, and beyond a doubt a great help to the cause. The Association met Wednesday morning, and after a season of devotion organized for business.

The following named persons were chosen as permanent officers:

President: J. W. Wood.
Vice Presidents: Nathan Wardner, Jacob Griffin, Warren Whiting, Wm. Wilson, Isaiah Ferris, Thomas Lowe, W. Van Driessen, J. W. Suidter, S. D. Horine, L. B. Webb.
Secretary: W. W. Ames.
Treasurer: M. R Britten.

In the afternoon there was a very lively discussion of the labor question including the Knights of Labor, their claims and methods, chiefly by Bros. Ronayne and Stoddard–lively, but no doubt very profitable.

On Wednesday evening a large audience assembled in the hall to listen to Bro. Ronayne. He discussed the Master Mason's degree, its oaths and their operation upon the Mason in the courts, and also from the Christian stand-point, showing its denial of Christ. An intoxicated lawyer from out of town came in, doubtless to brow-beat the speaker and make disturbance . Bro. R. had proceeded but a little way when he was met with a gruff and flat contradiction, which was many times repeated. He called Bro. Ronayne a liar; what he said was "a falsity." He would listen to no entreaty or advice, and quite a number of young men and boys would clap and stamp and whistle and drown the speaker's voice, and the Deputy Marshal, who,as I was informed, sat within ten feet of the drunken man, seemed to make no attempt to quell the disturbance. Bro. Ronayne spoke very kindly, but assured the Masons that the disturber was injuring Masonry more than he was. After a while the intruder rose to his feet and left the hall, followed by "Young America," some of whom said the fun was over. Masonry was exposed then if never before; and Bro. R. finished in peace his very able and impressive discourse to the great satisfaction of a large congregation. Several prominent Masons got around Bro. Ronayne after the lecture to ask questions and dispute, calling him a liar, telling him that he never was a Mason, and almost the next moment that he had been expelled from the lodge. Bro. R. was enabled to keep cool and to hold the inside track.

On Thursday morning it was found that bills had been placarded about town purporting to be from the "Committee for Welfare of the City," calling on the people to "lock their hen-roosts and out-houses, and gather in all loose property, as two men— no, not men, but sneaks, E. Ronayne and J. P. Stoddard, under cover of the Wisconsin Christian Convention,were at large in the city." Those who would lie would steal, and such as had misappropriated funds committed to them could not be trusted. The ladies were advised to keep off the street after dark, until Stoddard and Ronayne were gone. Whether so intended or not, it proved a good advertisement for the evening meeting, when the hall was filled to hear Bros. Stoddard and Browne. Although it was seriously rumored that trouble was brewing and that three kegs of addled eggs had been provided for use on the Antis after meeting, we were assured that two of them had been taken care of, and that the hall-owner and some others would do their best to keep order. This was done and the Divine presence being invoked seemed to rest as an atmosphere upon his servants, calming every fear, and aiding the speakers to give a calm, clear and powerful presentation of the truth. Great light was shed on the systems of both Odd-fellowship and Masonry, and we trust great good will be accomplished, and many rescued from the clutches of the dark orders.

Bro. Browne is doing a noble and faithful work, and the Association, wisely, we think, has engaged a continuance of his services. Let the friends of the cause "thank God, take courage," pray earnestly, and contribute freely for this good work.

THE RESOLUTIONS.

WHEREAS God in Christ Jesus has given us a perfect example, and made known the whole duty of man in his inspired Word; and

WHEREAS, Our Perfect Example ever spake openly to the world and by his servant hath warned us against evil doers, saying,"He that biddeth him God-speed is partaker of his evil deeds," (2 John 11), therefore,

Resolved, That as disciples of Christ we are prohibited from fellowshiping Freemasonry and kindred orders.

1. Because their oaths or pledges are in conflict with the higher obligations which a man owes to his family, his country and his God.

2. Because they are religious systems from which Christ, the only Mediator between God and man, is excluded.

3. Because Masonry assumes the functions of civil government,and after trial in secret courts wholly unauthorized by law, condemns men to suffer punishment and even death at their hands.

4. Because they are not only training schools of infidelity, but cabals in which men are indoctrinated in crime by playing murder and then swearing to conceal each other's secrets, crimes not excepted.

Resolved, That we deeply sympathize with the industrial masses in their privations and in all their laudable efforts to secure their just rights at the hands of capitalists and corporations, and believe that a cause so evidently just and praiseworthy does not require the cover of organized secrecy.

Resolved, further, that we deeply regret to learn that such a large number of the workingmen of this country have surrendered their personal liberty by joining secret unions and binding themselves to obey their leaders without question.

Resolved, That we approve the Congress of Christians proposed to meet in Chicago during the approaching winter to consider the system of secret lodges, and we recommend that a committee of three or more delegates be appointed to represent the Wisconsin Christian Association at said Conference.

Resolved, That the effort in progress to secure the prohibition of intoxicating liquors by legislation has our unqualified approbation, and we earnestly appeal to all leaders in this great movement, who favor secret methods of work, such as Good Templarism, etc., to abandon such secret agencies and stand upon an open platform where all the friends of prohibition can meet and walk in unison for God, humanity and the right.

Resolved, That "formation is better than reformation," and hence it is the duty of all who have been enlightened on the evils and dangers of secret societies to make special effort to bring the subject before the youth and children of our land and furnish them with lectures and other means of obtaining information before they are caught in the evil net.

Resolved, That we approve the action of the N. C. A. Board of Directors in tendering to each State Association $25 per month, paid in newly-obtained subscriptions, by its Agent each month while engaged in the Association's work.

Resolved, That we will endeavor to extend the circulation of the *Christian Cynosure* as the exponent of our principles on the secret lodge system.

Resolved, That we appreciate the liberality of E. A. Cook of Chicago in donating $50 worth of his valuable publications in aid of the reform work in which we are engaged and that we do hereby tender to him our sincere thanks for said donation.

Resolved, That the thanks of this convention are due, and are hereby tendered to the C. M. & St. P. and C. & N. W. railroads for favors granted to delegates to this annual meeting of the State Christian Association, and to the citizens of Waupun and vicinity for the hospitable entertainment to us while in their midst.

So it will be seen that while there was disturbance and opposition, there are those in Waupun who are in sympathy with the reform and those even among the orders who would in no wise approve of the unfriendly demonstrations of which mention was made. Turn on the light. W. W. AMES,
Secretary.

WORK AND PLANS IN WISCONSIN.

DEAR CYNOSURE:—October 9 I went to Beaver Dam, whence Bro. William Croft took me seven miles south in Calamus, where the Wesleyan brethren held quarterly meeting on the 9th and 10th. I preached on the 9th, afternoon and evening, and on the forenoon of Lord's day, 10th, and being asked to do so, I lectured on secret societies on Lord's day evening. I had good liberty throughout the meetings, and the occasion was a profitable one. A generous collection was given me.

On the 11th and 12th was engaged in Waupun and vicinity in preparing for the State meeting. On the evening of the 13th I attended, with Father Griffin of Hortonville, a meeting at a private house in Oshkosh, and spoke. October 14 and 15 attended Wesleyan Annual Conference at Oshkosh. Was very cordially received, and was invited to lecture before the conference on secretism, and also to preach. I did both with good effect, I trust. October 17 I preached, according to previous arrangement, at the Disciples church, Waupun. After sermon I was invited to speak there again that evening, and did so. In the afternoon I preached at the Wesleyan church, three miles northeast. My part in the Waupun convention will be noted, I suppose, in the secretary's report.

I expect, God willing, to continue work in Wisconsin till about December 20. My general plan is to work at, or in the vicinity of, the following places, probably in about the order mentioned: Waukesha, Springvale (Columbia county), Coloma, Pleasant Ridge (Vernon county), Jacksonville (Monroe county), Menominie (perhaps), and Mondovi (Buffalo county), returning by way of Baraboo and Madison to Green county. Brethren desiring my services at other places please address me at once at 221 West Madison street, Chicago, Ill., and mail will be promptly forwarded. Let me help you all I can. For Christ's cause. J. F. BROWNE.

FOR THE PASTORS OF WAUPUN, WIS.

MILWAUKEE, Oct. 23, 1886.

After my partial report yesterday from Fond du Lac, I returned to Waupun, thinking I might have an opportunity to preach in some of the churches. The spirit of the pastors "was willing but the flesh was weak." To Bro. Browne they avowed a sincere purpose and no intended discourtesy to me, and I do most heartily accord all that they ask as personal, and will place responsibility where it evidently belongs by exhonorating my brethren from any intention to wound Christ in the "house of his friends," and freely attribute the restrictive measure to the "world, the flesh and the devil," which *trinity* in *unity*, seems to have been much occupied with religious and church affairs in Waupun during the few days of the State Christian Convention. While thanking these brethren for many courtesies of which I was the grateful recipient, I must also with equal fidelity give the "devil his due." I love these brethren in Christ, and trust that without arrogance I may assume to enjoy a share of their respect. But "if ye love them which love you, what reward have ye: do not even the publicans the same?" Does not Hon.(?) Daniel W.—love his brother Masons? Did he not show his affection by leading the "forlorn hope" to suppress free speech? But Christ says, moreover, "Love your enemies, bless them that curse you, and do good to them that hate you,"etc. Can a more fitting instance in which to exercise the Christian grace so highly commended be anywhere found than in the enmity, hatred, evil speaking and cursing, to which some were subjected who insisted on "speaking openly to the world" in the spacious hall where "the people resort," and can we more clearly demonstrate a sincere love than by giving these men credit for what they actually did? If it is true that a quantity of bad eggs were stored near the hall to be employed in defence of the "ancient and honorable order," let the honorables who belong to the order have the benefit of those eggs, even though they were discovered and destroyed by Bro. Dean and others before they were used to plaster the garments of ladies and others and to cover the "Hon.(?) fraternity" with imperishable GLORY. Why not? Justice to all, is the motto of J. P. STODDARD.

THE NEW HAMPSHIRE STATE CONVENTION.

GLORY TO GOD IN THE HIGHEST!

NEW MARKET, N. H. Oct. 28, 1886.

Our Tenth Annual Convention was held in Manchester, the largest city of our State, according to notice. We have experienced what many able writers have recently suggested in the *Cynosure* as necessary to the success of moral reforms, and especially the anti-secret reform. Human strength is not able to cope with the devil. We must have the Lord's help. In New Hampshire we have received it, praise his name. Our convention was successful beyond all precedent in *every respect*. The attendance of friends was larger than ever before, the number of our active membership was nearly doubled, sinners were convicted, saints blessed, consecrated money abundant, and the devil routed at every point, horse, foot, and dragoon. Lust and pride, ambition and avarice, rum and tobacco, sectarianism and lodgism went to the bottomless pit together. Even the money that flowed into the Lord's treasury shouted MAH-HAH-BONE. Maine sent up to the help of the Lord Bro. H. W. Goddard with Elder Isaac Jackson and wife; Massachusetts was well represented by Henry J. Pierson and wife, God-sent evangelists, Deacon Increase Leadbetter and wife, Zephaniah Graves, Louis W. Norton and our beloved sister, E. E. Flagg, who gave one of the ablest anti-secret addresses ever listened to in our State. As the various popular evils were ground to powder, it reminded one of Samuel hewing Agag in pieces before the Lord, and of the sword of the Lord and of Gideon, and all the Lord's people seemed to be Gideons. Our president, secretary, treasurer, and every member of the executive committee are seceded lodge men, who believe not only in forsaking, but confessing their sins. These brethren represent Masons, Odd-fellows, Grangers, Templars, etc. Nearly all our brethren have wallowed through the horrible pit and the miry clay of lodgism, but, glory

be to God, the blood of Jesus Christ can and does cleanse us from all sin. He is able to break every yoke and let the captive go free. One thing many for the first time learned, and I wish I could so proclaim it that every Christian on earth could hear: *It opens the way for the mighty working of the Holy Spirit when Christian people stand out boldly for all truth.* It was the joyous testimony of all present that they had never attended so glorious and blessed meetings. In saying this we gladly confess that we have witnessed the unspeakable glory of God displayed to his people at Beacon Hill Place, Old Orchard and elsewhere. This hearty shout of victory and praise must close, but I desire to proclaim the Lord's wonderful goodness to us, that our brethren everywhere, who are "toiling at midnight rowing" may see Jesus walking on the water for their deliverance. He will come to those who look for him with all their heart, and are willing to follow him in all things, The details of this remarkable convention will in due time be laid before the public. S. C. Kimball.

GOOD HOPE FOR IOWA.

Dear Cynosure:—Just before the annual meeting at Birmingham I was at the State Conference of the Free Methodist church held at Burlington. As agent of the Iowa Christian Association I offered to furnish them, free of cost, as many of the N. C. A. reform tracts as they would engage faithfully to distribute.

Since the State Convention I have attended the Friends Yearly Meeting at Oskaloosa. Being called upon to do so, I made brief remarks, which drew out some warm manifestations of sympathy and secured some co-operation in the distribution of tracts. I also attended the Iowa Conference of the Wesleyan Methodists at Wayne, Henry Co., and addressed the body and invited their co-operation. I also attended the Iowa Presbytery of the Covenanter church, and by invitation addressed them.

As the first fruits of these efforts at enlisting the co-operation of the churches in the work of withstanding and removing the secret lodges, 12,000 pages of reform tracts have been ordered for distribution by brethren of the denominations named. In addition to that I have supplied one Adventist and one United Brethren minister with reform tracts for distribution.

I have just preached and lectured four times at Beaconsfield and the vicinity, and am now on my way to College Springs, Page Co., where I will lecture Oct. 14th and 15th, and preach the following Sabbath. I will then do such other work in Page county as God in his providence may open to me.

I am ready to enter every open door to lecture on Freemasonry and its kindred orders. Wherever the co-operation of friends can be had I am ready to hold county conventions and assist in the organization of county Christian associations opposed to the saloon and the lodge, auxiliary to the Iowa Christian Association. In some places the friends are already moving to prepare the way for the holding of county reform conventions.

The general co-operation of those who will take sides with Christ against the "rival worships" of the lodge and with American liberty against the despotism of the secret empire, is earnestly invited. Let ministers and others prepare lectures and be ready to co-operate in holding county conventions. Let us not sleep, as do others, while Satan is working through the secret lodge system to supplant Christ and subvert our holy Christianity. Do not think that the devil is so strongly entrenched in the secret lodge system that he cannot be routed and his works destroyed.

Fifteen years ago the ministry of some of the churches were flocking like sheep into the lodge. In some places they are coming out now as fast as they went in then. A leading minister of one of the M. E. Conferences told me that three-fourths of the Masons of his conference had withdrawn from the lodge. A canvass of a part of one of the counties of Iowa revealed the fact that only two out of twelve pastors of the various churches were members of secret societies; and nine out of the twelve had no sympathy with any of the minor secret orders.

The time will surely come when the breath of God will blow upon the dormant mass of non-secret society people, and a vast army of opposition to the infidelity, injustice and despotism of the myriad forms of lodgery will arise to work with Christ to save the church from corruption and the nation from decay.

And to the Christian reformers of Iowa I would say: Brethren, not only pray for me, but work with me, and let us trust the Lord of the vineyard to give the increase. Your brother in Jesus,

C. F. Hawley.

FROM THE OHIO FIELD.

Columbus, O., Oct. 29th, 1886.

Dear Cynosure.—Since reporting last, I have changed my plan of work slightly. Instead of going to the southern part of the State this week, I am advised to work here until after election. This will give me the opportunity to cast my ballot on the right side. Last Friday Mr. Orvis and myself drove to New Albany, a little village some thirteen miles from here, and were made welcome at the home of Mr. John Swickard. He is one of the leading men in the U. B. church in this section and has been a life-long Anti-mason. He is now in his eighty-first year, and a reader of the *Cynosure* for years.

Sabbath morning at the request of the U. B. pastor, Rev. Robb, I spoke to his congregation. The Lord was with us. In the evening I spoke to a crowded house in the Congregational church, now occupied by the Free Methodists, who have recently organized here. Rev. Brothers, the pastor, reports the class as steadily increasing. Many have left the Methodist church and joined with them on account of deadness and secrecy in the mother church.

On Monday evening I continued to point out the evils of secret societies generally, and of Masonry in particular. Every seat in the house was occupied with attentive listeners. Among the rest was the Methodist preacher (Rev. Gortner, I believe). He took the front seat and busied himself writing while I spoke. In private conversation at his home he had told me that he had gone as far as the Royal Arch degree in Masonry, and had sat and listened to temperance discussions in the Grand Lodge in Columbus. I hope that this subject is being looked into by some of the members of the Grand Lodge. Judging by their appearance, I think they should have looked into it long ago. During the evening I told the people how he and every other Mason was prepared to receive the Entered Apprentice degree. As he had previously requested, at the conclusion I gave him or any other Mason an opportunity to deny what I had said, or make any remarks they saw fit. A few questions were asked in regard to Oddfellowship, and answered by a brother Miller who has seceded from that order, but no questions were asked or remarks made about Masonry. All seemed satisfied, and testified by a fair collection—all but Rev. G., who said at the close he felt very much insulted; that it was no place for him to answer me in such a meeting; but that he would meet and discuss the points I had endeavored to make. I accepted this challenge and asked when he could meet me. He replied, "Most any time." I sent him word by Rev. Brothers the next day that I would meet him the 15th of December, 1886, or any time after that which he might set, provided such time should not be to remote. I cannot well meet him before this on account of the State and other meetings. He will have either to meet me or go back on his word given in the presence of many witnesses. We shall hope he will not do the latter.

That the *Cynosure* readers may get an idea of this man I will quote a little of our conversation after the meeting. He inquired several times, "What is a secret society?" I replied that I was not supposed to be a dictionary, but would refer him to Webster. He said there is only one secret society in this country and that's the Kuklux. He also said Mackey was not authority on Masonry. When I asked what was authority, he replied that he did not know. I certainly hope he will get a little more knowledge before he attempts to discuss. Perhaps an increase of light will lessen his desire to discuss.

W. B. Stoddard.

CORRESPONDENCE.

THE NATIONAL W. C. T. U. MEETING.

Minneapolis, Oct. 27, 1886.

Saturday evening being set apart for the Young Woman's Christian Temperance Unions, their leader, Mrs. Frances J. Barnes, presided. She is one who has done much in building up this part of the work, a lady of sterling worth, bright, sparkling, and fully consecrated to the service of the Master. As we listened to the words of the young ladies who had the courage and grace to step out and into this grand work, we could see in their words and actions, also in their bright, animated countenances the fulfillment of their motto: "That our daughters may be as corner-stones polished after the similitude of a palace."

Mrs. Barnes, in her annual address, showed how their work had grown until they had become a power not to be ignored. She especially recommended that the young ladies should make the standard for young men as high as the young men set up for the young ladies; then say, Unless you live up to that standard you cannot stand by our sides; if you who are strong wish us who are weak to lead pure, upright lives, we demand the same of you: there cannot be one standard for men, another for women. We ask that you stand side by side with us on this question.

Sabbath morning many of the pulpits (of this rightly called "Queen of cities") were occupied by the prominent ladies of the W. C. T. U. A mass meeting was held Sabbath afternoon in the Casino, addressed by the leading speakers, among whom were Mrs. Sallie Chapin of South Carolina, Mrs. Bradly of England, Mrs. Youmans of Canada, and Mrs. Fixin, a Scandinavian.

Monday morning the executive committee held its regular session, and while that was being held the superintendents of departments held meetings in different churches. This was necessary as there was not time to bring them into the regular convention; and those especially interested in hygiene could go to that meeting, while those interested in hereditary work could go to another, and so on. Many valuable suggestions for the workers were brought out at these section meetings. Permanent training schools are to be established in different parts of the country, and as soon as an endowment fund of $100,000 can be secured, a seminary, already established in good running order, is offered to the W. C. T. U., without any encumbrances, by a lady who is interested in this line of work. This will be used as a Normal School, so that we may have trained workers.

Monday afternoon, after the usual devotional exercises (which were a notable feature throughout the convention), the election of officers took place. Miss Willard left the chair to one of the vice presidents and retired. She was re-elected; the vote standing 261 for Miss Willard, 22 scattering.

The resolutions were next in order. The third, which declared in favor of the Prohibition or third party, met with considerable opposition, and led to an extended discussion, Mrs. J. Ellen Foster being the leader on the opposite side. In fact, nearly all of the opposition belonged to the Iowa delegation, they claiming that the N. W. C. T. U. becomes partisan in so doing. When it came to a vote 252 declared in favor of the resclution to 33 against. Mrs. Foster filed a protest which is to come up later.

Much to the surprise of many the Haddock resolution met with full as strong opposition from the same source. The resolution declared that the politicians of the country with the official board of Sioux City, were responsible for the death of Mr. Haddock. The resolution was tabled and brought up in another form which was passed.

Tuesday evening the newsboys of Minneapolis were received by the convention, and Mrs. Youmans and others gave them words of cheer and wisdom. When asked who of them knew the taste of liquor, a large number of hands went up. When asked the same in regard to tobacco, nearly every hand was shown. A gentleman who has been working among them the past ten days, asked all that had not used any of these things since he came to them to show hands, and a large part put up their hands. The boys presented Miss Willard with a beautiful basket of flowers, and one of their number read a neat speech. A good work is being done by a lady of the city, who has been working among them for six years.

Dr. J. H. Kellogg gave a short talk on diet and dress; also talked to the boys on the effect of alcohol on the bodies and souls of men.

The convention was to have closed on Tuesday evening, but owing to a press of business it was continued through Wednesday. The executive members, however, will remain a day longer, if not more.

The convention has been a success. Its influence will be world-wide in its extent, giving an impetus to the work all over this and other lands. There were, of course, some things done which might have better been left undone; rarely, if ever, can it be said of any assembly that there were no mistakes. We would have been glad if the convention had been pronounced against evil of secretism, and more outspoken in the favor of open methods. That will come in the future we trust. May the Lord open the eyes of these women to see that the liquor traffic, which they are working so hard to eradicate, is entrenched in the secret societies.

Anna E. Stoddard.

THE GOOD MEN ARE COMING OUT.

Dear Cynosure:—I may be allowed space in which to say a few words on the secret society—I had almost said *question*, but *position* may be the better word. I think I made the statement somewhere, if not in the *Cynosure* then in the *Western Crank*, that *good men* in the lodge are leaving it

good men outside are determining to remain out, and *bad men* are rushing into the place where by oath their vices and crimes may be sheltered, and soon the lodge will fall of its own weight. However, the "soon" may not correspond to the common meaning placed upon it. Everywhere we learn of grand, good men renouncing the lodge, giving their reasons for so doing, and they universally agree that *good men* are in bad company in such places.

There are some strong men holding high positions in life who still adhere for various reasons, and the influence of these men leads quite a number of worthy young persons into the lodge fold. They say: "There is Mr. B., or Dr. D., a good man and a member of the orders." This works badly; but those who inform themselves may find an army of great and good men marching out and giving the lodge the benefit of a goodly airing—there being no secret society of note which has not had its so-called secrets made known in this manner.

Just now occurs to my mind two or three cases of persons renouncing the lodge. Bro. A. W. Van Alstine, who was the Deputy Grand Worthy Chief Templar of the I. O. G. T. for Dakota, renounced lodgism entire less than a year ago (which renunciation has been noted in the *Cynosure*), and recently wrote to the writer that the way is clear and "no lodge for me" as his battle-cry. This young brother was persecuted by false reports, slurs, etc., because of his "going back" on the orders, but he stands firmly. Bro. R. B. Neal, editor of the *Truthful Witness*, Louisville, Ky., one of the men whom I know well, and the best I ever knew, perhaps, a grand, godly man, was once a Mason—or nearly so—having taken two degrees, and he writes: "I took *two* degrees and *quit*. Had *quantum sufficit* of it. If it ever was a good thing it has outgrown it; rather, if there was ever a necessity for it, the necessity no longer exists. I....oppose those (secret societies) that are working evil. In fact, this country is society-cursed,"etc. Bro. Neal has more to say in this vein, but it is the same old story of arousing the churches to throw off these snares and put on Christ. May God help us to work to this end.

C. E. WALKER.

TO ANTI-SECRET PROHIBITIONISTS.

Having received inquiries of such as want to vote a clean ticket, and vote prohibition of lodgery as well as of liquor, I am in correspondence with the Pennsylvania candidates, and will, soon as possible, report through the *Cynosure* and *American* the result of my correspondence. Our dear brother, J. A. Conant of Connecticut, has done his duty in good style and good time. I hope to report in time for us to vote as we pray. Could I enlarge my capacity enough to swallow down a huge mass of lodge-bound trumpery, and could I see it consistent to do so, I would hitch onto the crew "asking no questions." It is with me a thing of "moral inability," as theology would define it. Really I can't.

I want prohibition enough to do anything right in itself, and so consistent; that I can do. By voting oath-bound lodge-men into power, and so helping to entrench this giant evil, every whit as bad and as potent as the rum demon, I should help to install an enemy in the camp of Israel, equal in every respect to the very worst; and I think this viper would grow fat on the vitals of the temperance cause. Good men cannot afford to help install anti-Christ into official power for a time unknown—a half century, more or less. Deeming this agency, lodgery, to be a torpedo in the interest of Satan, to be deposited in the heart of the temperance cause, I can't help put it there by my vote. That prohibition is coming I scarcely doubt, that it is to help lodgery into increased power is, perhaps, possible, but that *I* should help to do the latter is *impossible*. If sincere temperance people will create a lodge boom I can't help.

NATHAN CALLENDER.

PITH AND POINT.

A WORD FOR NEXT TUESDAY.

James Springer, of Galena, Kansas, asks in jest, "What we (the sovereign people of the United States) are to do to be saved?" Saved from what? From the backsliding since 1832, when no slaves of secret, deistic, atheistic lodge,—devil's school of sin,—could hold a post, however humble, in any public trust. In many churches it was the same. How is it now? The blandishments of Satan's slaves so captivate the masses that every place in church and state is for such only as are qualified in his secret dens. When such men rule the wicked walk at large unpunished. Let Mr. S. and every one who knows Satan's lodgery, condemn Satan's child wherever presented, as a candidate for honor and trust. A people ruled by Satan's *slaves* must become more and more the *slaves* of Satan's wiles. To *know* them is not enough. We must *resist* them. "Resist the devil and he will flee from you." You have the vote. Give it only for Christ's freeman and you shall be *free*. If you vote for Satan's slave you are enslaved and you forge your own chains and pay him who enslaves you. Every citizen to the rescue and liberty is yours!—JAMES DONALDSON.

TWO WRONGS DON'T MAKE ONE RIGHT.

Prof. Lumry, in his account of a conference at Indianapolis, Ind., apologizes for the secret trade unions, because capitalists work in secret. Can the professor mention an organization of employers established on the basis of swearing to unknown secrets, making such a false oath the *sine qua non* of admission? If there be such a society it should be hooted and routed out of existence. If there is not, then there is less excuse for labor lodges. At least the wrong doing of monopolists does not excuse any body of men who follow their bad example.-QUERIST.

A REDEEMED COMMUNITY.

I have, by the aid of your books and tracts, ruined Freemasonry in this part of the country. I leave Aaron Riley and A. Foster to keep them from rebuilding.—S. C. TAYLOR, *Pactolus, Ark.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON VII.—November 14, 1886.-Peter Restored.-John 21: 4-19.

GOLDEN TEXT.—He saith unto him, Feed my lambs.—John 21:15.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The third appearance of Christ to his disciples.* vs. 4-14. By the same lake on whose shores he had preached and healed and taught, Jesus now fulfills the promise made his disciples that he would meet them in Galilee; and proves the reality of his personal presence to them but especially to Peter by a similar miraculous sign to that wrought in the beginning of his ministry when they were first called to become fishers of men. In going back to their old employment they adopted a far wiser course than to have spent the waiting time in idleness. They were better prepared to recognize him when he came, as the sign by which he manifested himself was in the way of their everyday duty. We find here some important lessons to be learned. (1) The way in which we employ life's waiting times gives the keynote to character. When no great work for the Master seems to present itself, do we sit down idly and mourn our lack of opportunity, or do we cheerfully and hopefully "do the next thing," though it be only the humblest toil of the hands? The period may be long or short in which we shall have to wait our Lord's coming, but the motto of St. Edmund of Canterbury is one worthy to be engraven on the heart of every Christian: "Work as though you would live forever; live as though you would die to-day." (2) Christ does not reveal himself in strange out-of-the-way experiences, but rather in the familiar walks of our common everyday living. (3) He comes when we need him most. He knows when we have toiled all the night in weariness and discouragement and taken nothing, and can by one suggestion of his Spirit show us where and how we have failed, and direct us to a grander success than ever came into our faithless souls to even pray for.

2. *The Restored Disciple.* vs. 15-17. It will be remembered that with the general message to all his disciples a particular one was sent to Peter. The question put to him three times seems meant by its very form to bring to his mind his former "self-confident boasting" when he declared himself ready to go even to prison and judgment. Very different now is Peter's answer, "Lord *thou* knowest—not *I* know—that I love thee." The charge given him is significant as the sign of his full restoration—the highest possible mark of his Saviour's confidence and affection, "Feed my lambs," with the familiar words added that called him from his fishing boat three years before, "Follow me." This is the Alpha and Omega of Christian duty. It is sometimes asked, Can a Christian dance, join a secret lodge, or attend the opera and the theatre? There is another question more pertinent. Will they find Christ there? And if not how can they "follow him" in places where his presence is never known, expected or desired? Let us in all such matters be honest with ourselves, and remember that to say with Peter, "Thou knowest that I love thee," we must be conscious that we are walking in the way of his commandments.

LIGHT FROM THE WORD.

How should a shepherd feed the flock? 1 Pet. 5:2, 3. What will be his reward? v. 4. How ought the flock to feel towards a faithful shepherd? Heb. 13:17.

From Peloubet's Notes.

The Disciples go up to Galilee.—The very morning of the resurrection the angels in the tomb sent a message by the women to whom they appeared, that the disciples were to go into Galilee, Jesus would appear to them there (Matt. 28:7). Accordingly the eleven (Matt.28:16) went away into Galilee, and waited for the special appearing of Jesus there. It was during this time that the three next appearances occurred; the seventh to seven disciples by the Sea of Galilee, the eighth to the eleven on a mountain in Galilee where Jesus had appointed to meet them; probably at one of the meetings on Sunday evening; and the ninth to about 500 at once (1 Cor. 15:6), either at the same time with the eleven or in close connection with that interview. The reason they did not go immediately on receiving the message from the angels was doubtless because Jesus at his appearance that same evening made the appointment, and they went just before the time. While they are waiting for the appointed time, seven of the disciples are by the sea, in the neighborhood of their former homes and the scene of their former labors. Naturally Peter suggests that they go a-fishing, either as a reminiscence of old times, or because they needed to do something for their support. Seven of them enter into a fishing boat and put out into the lake. Three years before this some of the disciples were fishing in this same lake when Jesus called them to become fishers of men (Luke 5:1-11; Matt. 4:19).

"For the multitude of fishes." Thus Jesus gave them an illustration of the success they might expect as fishers of men when they labored in accordance with his word. This result was abundantly exemplified not many weeks later on the day of Pentecost.

"And did cast himself into the sea." It is characteristic of the two men, that John the thoughtful was the first to recognize Christ, and Peter the impulsive, the first to go to him.—*Stock.*

"Yet was not the net broken." So the Gospel net can hold all who will come. Not one believer will be lost.

"Jesus then cometh, and taketh bread, and giveth them." We may reasonably see, with Alford, Trench and others, a spiritual significance in the fact that Christ provided a meal for the apostles at the same time when, by this new miraculous draught he reminded them of their first call to become fishers of men, thus (1) suggesting to them the spiritual truth involved in the Lord's Supper, and symbolically represented in the feeding of the five thousand, that they who minister in the things of Christ are themselves dependent on Christ for their spiritual support; perhaps (2) also suggesting that when the labor of life is over, there will be for them that have wrought for Christ a feast with him in the kingdom of heaven. (3) It is reasonable to see in this provision for the disciples commonest needs—food and a fire at the end of a night of sleepless toil—a new illustration of the tenderness of Christ's consideration for his own.—*Abbott.* (4) They were taught also that if they gave themselves up to the work of the Gospel, they should find in that work all they needed for the necessities of the body.

"This is now the third time." The third time he appeared to the disciples in a body, and when John was present, the appearances to individuals not being counted here. The two other times were those on Sunday evenings, April 9 and 16.

"Jesus saith to Simon Peter." It is necessary if we would fully understand this passage, to call attention to some of the delicate shades of meaning in the Greek, which do not appear in our English translation, and which it is difficult to make clear in any translation. Jesus uses the word *love* three times in his questions, and Peter uses it three times in his answers. But in the original, the word for love (*agapao*) which Jesus uses in his first two questions, is a different word from that which Peter uses for love (*phileo*) in all his answers. In the third asking Jesus uses Peter's word.—*P.* The word which Christ uses in his question, *Lovest thou me?* (*agapao*) signifies if not the higher, at least the more thoughtful and reverential affection, founded on an intelligent estimate of character, and accompanied by a deliberate and well considered choice. Peter's *I love thee* represents rather the personal instinctive love, the activity of feeling rather than of will, the affection which, being spontaneous and instinctive, gives no account of itself, and no reason for its existence. We are bid in the New Testament to exercise the first form of love (*agapao*) towards God, but never the second; while the Father is said to exercise both forms towards his own Son.

"Yea, Lord; thou knowest that I love thee." Christ's regard to his flock is so tender that he will not trust it to any but those that truly love him, and all that are his for his sake. Those that do not truly love Christ will never truly love the souls of men.—*Henry.*

"He saith unto him, Feed my lambs." Feed them as being my lambs and not thine; seek in them my honor, and not thine own honor; my authority, not thine own; mine, not thine own gain.—*Augustine.* The Lord Jesus saw what has been confirmed in the experience of the church, that the success of the Gospel among men depended on the care which the ministry would extend to those in early life.—*Barnes.*

"Feed my sheep." Tend or shepherd my sheep; a different word from the one translated *feed* in the previous verse. It includes watching, feeding, leading, guarding.

"Peter was grieved." Peter was *grieved*, because our Lord said unto him *the third time, Lovest thou me?* But I will not be offended at thy often inculcating the same precept, but rather conclude that I am much concerned therein, and that it is thy pleasure that the nail should be soundly fastened in me, which thou hast knocked in with so many hammers.—*Thomas Fuller.*

The Object of this Questioning.—(1) To show Peter that Jesus knew his failures, and heartily forgave him. (2) To guard him against his natural self confidence, lest he should again fall. (3) To publicly reinstate him among the disciples, and show to his brethren that he was fully restored. (4) To restore peace and hope within Peter's own soul. (5) To impress upon him that only in deep and earnest love to Jesus could he do his appointed work. (6) To set clearly before him the great work he was to do.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

William Wirt: "I view it as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any disadvantages promised by its patrons."

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The establishment of a College for the education of colored children and the white children of the mountaineers in a slave State at a time when the whole country was shaken by the discussion of abolition, was a sublime act of faith in God who "hath made of one blood all nations of men."

This is what REV. JOHN G. FEE did at Berea, Ky., and the friends of reform cannot spend 40 cents better than to send for this

HISTORY OF PRACTICAL CHRISTIANITY,

of faith tried, and of precious deliverances that read like a chapter from the book of Daniel.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Merengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky

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"*Revised Odd-fellowship,*" the secrets, together with a discussion of the character of the order.
"*Freemasonry Illustrated,*" the secrets of first seven degrees, together with a discussion of their character.
"*Sermons and Addresses on Secret Societies,*" a valuable collection of the best arguments against secret orders from Revs. Cross, Williams, McNary, Dow, Sarver, Drury, Prof. J. G. Carson, and Prests. George and Blanchard

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 4, 1886

"THE KNIGHTS OF LABOR" AND THE W. C. T. U.

"*Adelphon Kruptos*" is the Greek-letter title of the Knights of Labor. The words mean *The concealed Brotherhood*; and it was so effectually concealed, that its existence was hardly known to the general public for four years.

We are pained that the late W. C. T. U. meeting at Minneapolis sought occasion to recognize and compliment the Knights of Labor as co-laborers in the work of temperance.

The candidate for initiation, with his left hand on his heart and right hand raised to heaven, promises to conceal the doings of the order "till death." This sets the order outside of the example and against the precepts of Christ. The first symbol, a globe before "the outer veil," proclaims the order cosmopolitan, taking in the world; of course, leaving out Christ. The symbol of "the inner veil is a lance, *and signifies defence.* What do anarchists propose more than to threaten death in defence of the supposed rights of their organization and members? Does Miss Willard approve of this?

Then the perpetually recurring sign of "Obliteration," (instead of the hand drawn across the throat, as in Masonry,) can suggest nothing less than the wiping out, or extermination, of those the order makes its foes, i. e., capitalists and non-union men. Then such a society with secret signs, passwords, and tokens of recognition identifies the order as a secret lodge, in conspiracy against the balance of mankind. Such are the methods of brigands, counterfeiters, harlots and thieves. And such methods have been invented and chosen by the criminal classes because they suit the purposes of sin. The despotism, also, of the order is as absolute under irresponsible masters as that of popery, Jesuitism, or absolute monarchy. The name of the order is a fiction, but its despotism is real. And no matter how worthy the ends sought or the present members of such an order;—if angels adopt methods suited to devils, they will soon become fiends. Mr. Ezra A. Cook, the well-known and respected publisher of anti-secret literature, has just given the history and secret ritual of this new and wide-spread order in a little book of fifty-six pages. It is timely, and will be read by thousands. It is to be had of Mr. Cook at 13 Wabash Ave., or of the National Christian Association.

The whole secret lodge system is a system of floating islands: some sinking; new ones rising, but all constructed after one general model. The mysteries of Eleusis, which Paul proscribed, then filled almost the whole known world, and the Knights of Labor resemble them in the rapidity of their spread; and not until the churches of Christ enlighten the masses which are being swindled by new forms of of this ancient error, will the disintegration of the churches be reversed, the masses come back to the churches, and deliverance come.

The W. C. T. U. organ, the *Union Signal*, has done bravely in publishing the open letter of Miss Flagg; but Miss Willard is mistaken in hoping to conciliate and avoid collision with the Knights of Labor, because Powderly talks temperance, and his officers have promised to quit whisky two years. Powderly and his Knights worship the "Image of the Beast," and Miss Willard honors his "mark" by recognition without reproof.

POSTPONE FOR PROHIBITION.

Why not postpone the grapple with the lodge till the saloon is disposed of?

Because the lodge shelters the saloon. If Lincoln, Chase and Seward in the Cabinet, and Stevens in Congress, C. F. Adams and Thurlow Weed in England, and Grant in the army had not been Anti-masons, slavery would not have fallen, and the Union would have been fatally sunk. Putting our war-government in anti-lodge hands was a marvelous act of God.

"If we help build up the Prohibition party with Masons in it, those Masons will rule it. They never work with a party which they cannot control. And if we build up another lodge-ruled party, we must then begin to tear down our own work. We shall have another Masonic party to grapple with." The above are the sound words of Rev. C. C. Foote of Detroit.

Hon. Gideon T. Stewart, of Ohio, wrote us at Washington, urging the American party to send delegates to Prohibition conventions, with the understanding that all nominees for office by the united parties should be, or, on their nomination, should become clear of secret lodges. We assented at once to Mr. Stewart's proposition, but insisted that the agreement must be an open one, not secret. The absurdity of a political party receiving delegates from a secret lodge, which is estopped by its constitution from receiving delegates from open bodies is obvious. Nor would the secret temperance lodges unite with us on the plan proposed by Mr. Stewart, and consent to join with us on the ground of being barred from nominations while members of the lodges. They would sooner give up their lodges altogether. Indeed, we see no way but to give up secret lodges as offensive to Christ.

Dr. Funk, of the *Voice*, N. Y., is opposed to secret societies, but thinks the Prohibition party should not be committed to the religio us work of their extermination; but he thinks our political action should exclude secret societies as hostile to the nature of American politics. Perhaps something of that kind might be done, so as not to compel the Prohibition party to wage open war on the temperance secret orders. But something open and fair should be done, and that soon. Or else the AMERICAN PARTY should begin now to prepare for a national convention next June, to nominate its own ticket, and vote for it, as the Birney men did in 1840–44. We oppose a power which is "earthly, sensual and devilish." Secretary Stoddard saw Masons and women members of the Eastern Star lodge playing cards together on the cars on their way to their respective annual meetings at Chicago; and the women, when asked if they were Masons, answered, "Yes." These lodge members, male and female, play cards together on their way to Chicago, and dance together after they get there. Such people cannot be trusted as Prohibitionists, and the sooner their lodges are dropped the better for them and the country. The W. C. T. U. have endorsed the Prohibition party 253 to 38. It is amazing that they have nothing to say concerning these secret lodge women who play cards and dance with strange men,—women who leave their homes for a week together, under bonds, not to give the public or their families any account of their doings. If Miss Willard, as she says, dislikes secret societies and has no use for them, which is doubtless true, it is a pity Miss Flagg's proposition could not be accepted, and the White Ribbon army oppose the idolatries and debaucheries of the lodge.

THE CONGREGATIONAL COUNCIL.

WHAT IT SHOULD HAVE DONE.

Our railroads would run four times around the globe if in a right line. They are operated by an army of young men, mostly from Christian families, who can be trusted to man the locomotive and the brakes. These young men have no Sabbath. The writer was in an interesting revival thirty miles north of Cincinnati, and the entire neighborhood being Presbyterian, the young people almost all came out for Christ. One fine looking young man looked sad and held back. I said, "James, why don't you come?"

"It don't suit my business," said he. "I run coal boats for Mr. Shrophire, and if I should tie up and keep the Sabbath he would discharge me Monday morning."

This army of railroad young men, who bring the fruits of the world and comforts of life to our tables through the broken law of God, are on the down grade to heathenism; for that country, or people, or family, which has no Sabbath is heathen, between the upper and nether millstones of despotism and their vices.

The Council appointed a committee to report on Mormonism. That was well. If they had appointed a commissioner to lay before the churches the statistics of Sabbath-breaking and our home-Mormonism, called the lodge; and to show that six days running, to go and return, would carry all our travel and in-land commerce, better, safer, and more economically, than to run seven days, and leave the trains at the odd end of the route; and, above all, to report the *morals* of the employers of the young men, who, in the off days of travel, inhabit doggery taverns, and learn "the filthy conversation of the wicked;" if, instead of cracking jokes on the post-mortem rationalism of Andover, the Council had appointed a committee on the organized deism and Unitarianism of the lodges which out-number Andover thousands to one, the reports of such committees would have crammed the largest church, and filled the street in front of it.

REV. ROBERT LOGGAN, in the *Cynosure*, October 21, page 2d, has shown that Masonry, like Mormonism, has provided in its constitution for a class of *Danites* or *avengers* of a high degree, whose business is to enforce Masonic penalties in brutality and blood. Please turn to the paper of the above date and page, and read carefully Mr. Loggan's important article. Masonry and popery are one system. Both refrain from killing their heretics when they will lose by it; yet they murder them where they have power.

A FOURTH THEOLOGICAL SEMINARY (Lutheran) has by its representatives endorsed and called for the proposed "congress" by its representative men. The names will all soon be published, and the congress pushed. It is a great and mighty thing, and the lodge-wasp will be singing and stinging soon. Let us remember Christ's "*prayer and fasting*," the only effectual way of dealing with demons.

—Pres. H. H. George, of Geneva College, writes to Secretary Stoddard very cordially accepting an invitation to attend the Southern convention if his college duties permit. He will arrange, if possible, not only to attend but address the meeting.

—The *Baptist Advocate*, of New Orleans, edited by Revs. S. T. Clanton and A. S. Jackson, contains an interesting report of the National Missionary meeting, held lately in the Tabernacle Baptist church (Bro. Countee's), Memphis.

—The National Woman's Christian Temperance Union has planted an oak tree over the grave of Dr. Benjamin Rush at Philadelphia and erected there a memorial tablet. This just recognition of a noble man, physcian, philanthropist, and the father of the temperance movement in this country, should remind us that he also gave to the world the statesman, Richard Rush, whose writings against the lodge were among the ablest documents of the Morgan movement.

—Just before election day the labor lodges of this city issued a sheet giving what purports to be the facts respecting their ticket. They say that their nominating convention was composed of delegates from 122 Knight of Labor lodges and 74 trade societies. Their nominees for State officers are both members of the grange and Knights of Labor, and the entire list of thirty-nine candidates, except seven, are members of some lodge, generally Knights of Labor. It is published that this order does not go into politics!

—The *Cynosure* has often had occasion to speak of Bro. H. L. Hastings, and his remarkable work in Boston, as editor of the *Christian*, lecturer, evangelist, author and publisher. The *Christian* is one of the best, if not the very best paper given to purely religious and devotional instruction with which we are acquainted; and it is an evidence that this belief is shared by many, that it has had during the past twenty years a larger circulation than any other religious monthly in New England. It would be good news for the kingdom of Christ to hear that it visited every family in the land. Send for it to Boston or to this office.

—The death of William K. Guild, one of the best known citizens of Wheaton, last week, is lamented by a large circle of relatives and friends in DuPage and Kane counties in this State. Bro. Guild was a church member from the age of ten, and his efforts to extend the knowledge of Christ through the church and Sabbath-school agencies continued from that early age till his death. He was also an earnest promoter of Christian reforms against slavery, intemperance, and the lodge. His funeral was attended by a large concourse in the College chapel at Wheaton, pastor Chittenden preaching the sermon, followed by a brief address by Pres. C. A. Blanchard.

—The Free Methodist General Conference just adjourned, resolved on some radical and important changes in the business of publication. Their organ, begun by Mr. Mackey in New York, passed from one to another, until Bro. Thomas B. Arnold has finally sold his interest as publisher and proprietor to the Conference for $8,000. He will be continued as publishing agent on a salary, and Rev. B. T. Roberts of North Chili, New York, and Rev. S. B. T. Chesbro of western New York were elected editors. Bro. Roberts has published for many years the *Earnest Christian* monthly, and is therefore familiar with editorial work, and his abilities are everywhere recognized. The *Free Methodist*, under the charge of Bro. Travis for two years has been growing constantly, as an able and influential paper, and we hope that he will find some position where his excellent judgment and abilities as a Christian worker will find a useful field.

Twelve saloon-keepers, of Shelbyville, Ill., have been indicted for selling liquors to habitual drunkards.

THE SOUTH KEEPS NOT BACK.

BRO. HINMAN AT TOUGALOO, STRAIGHT AND LELAND UNIVERSITIES; NEW IBERIA, TEXAS; AND BEFORE THE BAPTIST PASTORS OF NEW ORLEANS.

WESSON, MISS.

DEAR CYNOSURE:—By invitation of the students of Tougaloo University I lectured in the College chapel on Masonry and kindred societies, Oct. 15, in which by request I illustrated the Entered Apprentice degree. The meeting was very satisfactory to myself and to the hearers with a single exception—a white Odd-fellow, who was too full of whisky to be well pleased with any appeal to moral principles. It was also to be regretted that the acting principal (not Pres. Pope) should have taken it for granted that ladies were not invited, thereby diminishing by one half the attendance. I remained there over the Sabbath, preached, and was kindly taken to the depot and came away impressed with the great and good work which this and similar schools are doing.

A freight train brought me to Wesson on the southern border of Copiah county and one of the few manufacturing towns of the State. A large establishment for the manufacture of both woolen and cotton goods employs about nine hundred operatives, all of whom are white, except seven or eight who work outside the building. The town more closely resembles a New England village than any place I have seen in the State. This is one of the prohibition counties, and the law in this, and in the adjoining town of Beauregard, is fairly enforced. Of the 280 votes cast in this place all but two, one white and one colored, were for prohibition. The entire vote of the county was 2,226, of which 747 were wet, 1,479 dry—a majority of more than two to one. The result was largely due to the efforts of Rev. J. F. Sisson, pastor of the A. M. E. church, an Anglo-American, who is devoting himself to the Christian culture of his Africo-American brethren. He received me most kindly and provided me entertainment in the family of colored Christians where he boards; a family that I have found intelligent, cultured and Christian, as well as truly hospitable. I have arranged to address the people of the A. M. E. church on Wednesday, the 27th, and it is probable that I shall be replied to by the Masonic Grand Lecturer of the State. I expect to go from here to New Orleans and return for this meeting. Yours for the Lord,

NEW IBERIA, LA., OCT. 22.—I wrote last from Wesson, Miss., which is on the southern border of what has been called "Bloody Copiah," but which, under prohibition, is one of the most orderly of counties. Starting at 3:30 A. M. of the 20th, the daylight found us on the border of the great cypress swamps of Louisiana, which, with some intermission, cover the country to the border of New Orleans. Here I saw the first fields of sugar cane, and the palmettos grew larger. As we skirted along the border of Lake Pontchartrain, it was abundantly evident that the great storm that drove the waters into Lake Sabine, destroying the whole town of Sabine Pass and more than one hundred lives, was not without its power here. The whole country showed marks of recent overflow.

We reached the city at 8:30 A. M., and I went direct to Straight University where I was most hospitably entertained by Pres. R. C. Hitchcock. After calling on Rev. H. C. Green, a Baptist pastor who has "no fellowship with the unfruitful works of darkness, but rather reproves them;" on Bro. F. J. Davidson, a preacher of righteousness, who lectures and publishes tracts against the lodge; and on Rev. Jackson, pastor of Commons Street Baptist church, who has "renounced the hidden things of dishonesty," all of whom received me as a brother beloved. I went out to Leland University, near the Exposition grounds, and called on Pres. Stone, who is an old-time Anti-mason. I arranged to give my first lecture to the students of that institution Thursday at 1:30 P. M. I then went back to Straight University and spent the night.

Next morning I met the more than 350 students and teachers at their morning exercise, and by request addressed them for twenty-five minutes on the lodge question. I had an attentive hearing and think a good impression was made, though it is probable that a majority are members of some of the orders.

From thence I went to Leland, where I met the assembled students and teachers—not forgetting Miss J. P. Moore, who is a veteran philanthropist and an earnest co-worker in this reform—and spoke forty minutes. There is doubtless more sympathy with the principles of our reform among the students and teachers of Leland than of Straight University, but Leland is the younger and smaller school.

At 7:30 P. M. I left New Orleans on the Morgan railroad for this place, which is due west of New Orleans 125 miles, and in the heart of the cane-growing region. We came by the way of Morgan City, which must ere long rival New Orleans as a commercial depot, as it is on the waters of the Gulf. This is the seat of Iberia Parish, and a town of 4,000 inhabitants. Its population is largely French and Catholic. There are but two white Protestant churches, the Protestant Episcopal and the M. E. South. It is on Bayou Teche, which is navigable for steamers. The country is very level and quite fertile. Live oaks abound, and are magnificent. Three newspapers are published here, some partly in French. Formerly they raised many oranges here, and there are trees as large as I ever saw, but the cold of last winter killed most of them, and not an orange can be seen.

There is a large colored population who are more prosperous than the average of their race in the South. Rev. Byron Gunner, a graduate of Taladega College, Ala., is pastor of a flourishing Congregational church. It is by his invitation I am here, and I expect to address his people twice on the Sabbath; after which I am expected in New Orleans to attend the ministers' meeting of the colored Baptists in Rev. Jackson's church, and speak half an hour on the lodge question, and then go north. No where is the field riper for the harvest of our reform than *here in Southern Louisiana.* I only regret that my time is so short here.

STRAIGHT UNIVERSITY, NEW ORLEANS, OCTOBER 26, 1886.—The world moves. On my first visit to this city in December of 1880, I found just one man who expressed sympathy with my work. One other subscriber to the *Cynosure* was a Mason, who took the paper because he wanted to oppose its teachings. No man offered me any hospitality; I found it impossible to get a hearing, and after a day or two I left for Mobile. A year later things were but little better. I visited Straight and Leland Universities, and made one address at Straight. I also preached one sermon in a colored church, but I did not find one pastor who favored my work, nor one person who would give me food or rest except for an equivalent. Now I find a pleasant home here, and a hearty welcome to the studies and homes of several pastors and laymen, and in a meeting of ministers my strongest words of condemnation of the lodge system were heartily endorsed by those who, until a few months since, were the most obsequious defenders of its workings; and, moreover, I learn that the leaven of anti-secrecy has been spreading all over this region.

I preached and lectured last Sabbath in the Congregational church at New Iberia, 125 miles west of here, and one of the most important places in Southern Louisiana. Besides the sugar cane and rice that are produced in that part of the State, there is in that vicinity an immense salt mine, where pure salt is blasted from the solid mass and crushed for the market. I do not know that there is a similar mine in America.

Rev. B. Gunner of that city is earnestly devoted to our reform, and has the sympathy of about all of his congregation. I left there at 3 A. M. on Monday, and reached here at 7:30, and at 10 o'clock went to the Commons Street Baptist church, where I met most of the colored Baptist ministers of the city. After they had finished their regular work I was invited to address them on secret societies, which I did for more than three-quarters of an hour. I noticed that the brethren would take nothing for granted, but had their Bibles and searched out every passage I quoted, and seemed most deeply interested with the relations of the lodge system to the Christian faith.

After I had done, the pastor, Rev. J. C. Jackson, said we would now have an enquirer's meeting. He thought there were some penitents who wanted to confess their sins. He had been a zealous Mason, and the Grand Master of the State was a member of his church; but he had renounced them forever. Their foolish and wicked secrets he could not conceal if he would, and he regarded these orders as the enemies of the church. Other brethren, some of whom had been long in the ministry, said they had always opposed secret societies and were glad of instruction. One pastor said he was a Mason. He had joined the order for his own sake, and that he might do good to others. He had all along had doubts about it, but was now quite clear. He renounced it forever. Several brethren desired that I might address their congregations as soon as practicable. The entire meeting lasted three hours.

Through the efforts of Bro. F. J. Davidson, an enthusiastic Christian worker, an appointment was made for me to lecture in St. Mark's Baptist church at night. At 7 P. M. I met a fair congregation, which grew to be quite large. I spoke over an hour and had the hearty endorsement of the pastor, Rev. W. W. Davis, and some of his members. Most of them belong to the societies, and thought it was "a hard saying." Nevertheless I had fair attention. It is now believed that there are but four adhering Masons among the colored Baptist ministers of this State. Certainly there is most hopeful progress. I propose to go from here to Mobile, Ala., and thence north.

H. H. HINMAN.

PRESS COMMENT.

Mormons continue to import the raw material for making of criminals. Three hundred immigrants disembarked at Philadelphia yesterday under the charge of Mormon missionaries. They certainly obeyed pretty closely the scriptural injunction, for they had neither purse nor scrip nor two coats, many of them. The possessions in cash amounted to an average of about sixty cents each. These people will probably hear nothing about the doctrine of polygamy until they reach Utah and find themselves strangers in a strange land, penniless and dependent upon the Mormon church for subsistence, and compelled to subscribe to any creed it may force upon them. It is about time such a farce was interrupted vigorously. These men should have been sent back as pauper laborers at the expense of the Mormon church.—*Daily Voice.*

The arrogancy of secretism is cropping out in the Assembly of Knights of Labor at Richmond, Va. It has been proposed to establish a Congress of Knights, similar to the National Congress, to sit at Washington during the sessions of Congress, as a censor, which shall take special charge of all legislation proposed and pass upon it, before Congress takes action. Their design is to influence Congress in its action. We have not noticed that the measure was adopted, but the fact that it was seriously entertained its significant of the aims of the order to rule the nation. Verily the signs of the times are similar to those that preceded the French Revolution, when secret factions met, and blood flowed in like water, as a result.—*Christian Instructor.*

A devoted United Presbyterian pastor of Viola, Ill, is about to resign his charge. Same old story, he preaches too much prohibition and does not stand up for the old party. He makes to much fuss about such trifles as fifteen dollars spent for liquor for every one that is spent for education, and two hundred and seventy dollars spent for liquor for every one spent for religion, and 100,000 immortal souls annually destroyed by rum. Poor preacher! he thinks these are matters of such importance that they ought to be noticed by the Republican party, and because it does not notice them, he refuses to support it. Poor man! Is it any wonder that several of his good elders and deacons have refused to pay him anything for two years, trying the old game of starving him out. O God, is there anything but a physical or social earthquake that will wake up such elders and deacons!—*Rev. M. A. Gault, in Western Crank.*

The Knights of Labor have not shown, in their Richmond Convention, that harmony and brotherly feeling that is so necessary to the accomplishment of their aims. Prominent members of the order are already prophesying its downfall, and even the time of its demise has been fixed by several. The cause of the trouble is rather strange, too, when we consider the character of the organization. They have been crying out against the "tyrants" and "robbers," who live in ease at the expense of the laboring man, and now they find that they have specimens of this class in their own order and among their own leaders. They find that becoming a Knight of Labor does not alter the nature of a man, and that laborers themselves are at heart not very different from capitalists. The greed for money and influence affects all classes and laboring men are now supporting a coterie of despots in their midst, who are giving them no return for their money and their allegiance. —*Advance.*

IOWA REFORMERS.

Please notice that the address of James Harvey, the treasurer of the Iowa Christian Association opposed to secret societies, is *Pleasant Plain, Jefferson Co., Iowa.*

Will those who have subscribed to sustain the reform work of the Iowa State Association please forward their subscriptions as fast as convenient to the State Treasurer, as the funds are greatly needed in carrying on the reform work.

Donations as liberal as you can afford are also solicited from the friends of reform in Iowa who have not been called upon for a subscription to the State work. The *needs* of the work *are pressing.* Will the friends liberally and promptly respond.

C. F. HAWLEY,
State Agent.

THE HOME.

A RETURN.

The charm of the golden trees,
The glow of the autumn day,
And the garden walks with their murm'ring bees,
Soothe all my cares away.

My soul is sick of the strife
Where pulses never are stilled;
But here, in the rest of a simple life,
God's promise is fulfilled.

When the bramble bears its fruit,
And mists creep over the lea,
And soft as the sound of a distant flute,
The sheep-bells' chime to me.

When the bracken turns to gold,
And down in the winding lane
A little bird sings me the songs of old,
Till youth comes back again;

Then trouble and pain depart,
And comfort and peace draw near,
And all the foes of a timorous heart
Like phantoms disappear.

And the autumn lands grow fair
With a light that seems divine;
And the treasures I left in childhood there,
Once more are wholly mine.

—*Sarah Doudney, in the Quiver.*

THE CUT FINGER.

We sometimes learn important lessons from strange teachers. I cut one of my fingers the other day. It was a ragged and painful wound. It sent a thrill through the net-work of nerves to every part of the body. There was aching in the head as well as in the hand. Even the toes seemed to twitch in sympathy. As I sat, faint from the loss of blood, and watched the binding of the wound, I thought of Paul's beautiful figure of the church as the body of Christ, "And whether one member suffer all the members suffer with it." There is a sympathy that we cannot control. United as we are in even nominal fellowship, any reproach which any Christian brings upon himself he brings upon us all. But we should have such mutual love that we would feel not merely humiliated, when a brother or a sister falls into sin, but sympathize promptly in whatever interests any one who is a member with us of the mystical body of our Lord. Oh, if the church was knit together as the parts of my body are, and if the nerves ran everywhere, so that to touch one would awaken all, what a blessed brotherhood it would be! This is the ideal church. And just so far as we have departed from it we have shorn it of its pristine power. If we were all of "one accord" as the converts were after the day of Pentecost, the Lord would add to the church daily such as should be saved.

I learned from that cut finger the use of pain. It was bad enough to have a member mutilated and rendered useless for a time. Why must I suffer too? Because the suffering would compel me to attend to the wound, and would help me to be more careful in the future. So disease brings pain to warn us of its ravages. If there were no pain connected with the abuse of our bodies, how careless we would become! I have read of a doctor in Chicago who applied cocoaine to the limbs of his children and then cut and hacked them to prove the power of the anæsthetic. He could not have done that, crazy though he was, if the children had screamed with pain. Suffering would have been their safeguard. And so it is in regard to sin. It is well for us that it brings sorrow, and brings it speedily. That sense of shame is the shadow of the great and terrible future thrown forward to warn us. If we could sin on and not suffer, if we were simply gathering up condemnation and anguish for the future, there would be little hope of awakening men. But now we can appeal to their present feelings of sadness and remorse. We can show them that they are wrong because they are unhappy. I am told that there is a new class of diseases, the result, largely, of sedentary habits and fast living, that are exceedingly insidious. They seize upon their victims with a death grip, and yet he knows it not. They seize as it were with gloved hands, but with a hold that nothing can relax. Such diseases are terrible. But there are modern and fashionable kinds of sin just like them. They are so soft and velvety in their approach that the victim is bound hand and foot before he is aware of his danger. Conscience is chloroformed. Oh, save us from this drugging of the soul into insensibility! Let us call things by their right names. Let us cultivate the faithful, old-fashioned conscience. Let us be glad that pain follows sin, and learn from it to shun that blackness of darkness of which it warns us.

But I learned also from that cut finger how promptly and how wonderfully God saves us from our sins. As soon as the wound was bound up the remedial agencies began their work. Microscopists tell us that all through our bodies there are minute particles of living matter. They call them bioplasm, I believe. These particles, too small for our eyes to see, are really looms that weave tissue, getting their warp and woof from the blood. If, by accident or design, any part of the body is cut away, they go to work at once to replace it. They cannot make a new limb, but they can heal a wound. They cannot restore life, but they can patch the body and keep it in pretty good condition as long as it is alive. As I felt the itching and the throbbing in that wound, which assured me that the little looms were all busy, I could not but adore the goodness of God; and I could not but believe that since he takes such an interest in the healing of our bodies, he will surely heal our souls if we will let him. Some would-be-wise men sneer at the revelation of a remedial system in the Bible. They say law is inexorable. Whoever sins must bear the full penalty of his sin. But it is not so in the case of my finger. I was careless; I needed not to cut myself, but I did. Now, the full penalty of that abuse of my body would have been a gaping wound, a sore and useless finger, the rest of my life; but God provided for the contingency. He did not punish me as my folly deserved. He gives me, through the wondrous working of the bioplasm, a finger as good as before, with only a scar upon it to remind me of my carelessness and of his mercy. I find great comfort in this analogy. No doctor could have healed my cut finger; he could only bind it up, so that the tiny weavers should not be hindered in their work. God alone could heal it, and he did. And so he has moral forces waiting to restore our souls. If we go to him and put our broken and contrite hearts into his hands, he will work in us both to will and to do of his good pleasure. He will create in us new hearts and renew right spirits within us.—*Interior.*

REST IN THE LORD.

"The wicked are like the troubled sea, which cannot rest." Tossed and beaten by storms of passion, restless as the heaving tides, God's peace is unknown to them. They have no inward rest, and they have no resting-place where their soul can find refuge. Like Noah's dove, they "flit between rough seas and stormy skies." To mortals thus laboring and heavy laden, Christ sends the gracious invitation, "Come unto me, and I will give you *rest.* Take my yoke upon you and learn of me, and ye shall find *rest* to your souls."

The restless cannot rest, wherever they are; and the faint and weary fail to rest, because they have no resting-place. Christ gives an inward rest, a rest to the soul, and he also affords a resting-place where heart and flesh may find repose.

Rest in the Lord. Rest in his love, which satisfies the deepest yearnings of the human heart; rest in his care, which watches over the lowliest, and notes the sparrow's fall; rest in his providence, which never fails, and which is over all his works; rest in his promises, which are exceeding great and precious, and which cover the needs of his trusting children in every state and condition in life. O weary, wayworn, burdened, tempted, despondent, troubled soul, there is rest for you. Go to him who giveth rest. "Rest in the Lord, and wait patiently for him." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." And beyond the blessedness of this present rest of faith, and hope, and love, "there remaineth a rest for the people of God." Blessed are they who shall gain that Sabbath and share in its sweet repose.—*Armory.*

AN EVEN BALANCE.

A minister of the Gospel was once deliberating regarding a change in his field of labor. The question was whether he should remain where he was, in a comfortable position, or whether he should leave the place where he was preaching and go away, trusting in the Lord, and proclaim the glad tidings of salvation in the regions beyond. He was unsettled as to the right course, and consulted his friend, the tailor, who put the case somewhat in this way:

"If, on weighing the matter, you cannot decide what the path of duty is, it must be because there is *something in one side of the scales that ought not to be there.* You take that out and it will be easy to decide the matter."

The minister promptly accepted the suggestion, and admitted that there *was* something in the scales; the question of salary was there, and it was this that made him undecided. When that matter was laid aside, he found it very easy to make up his mind as to the path of duty.

It is very important that we weigh our motives in an even balance. Self must stand aside; and if we seek to serve the Lord, we must be willnig to endure trials, privations and losses, if we may but win Christ and be found of him in peace.

Let us weigh our acts in an even balance. Let self-will, and pride, and self-interest stand aside, while we seek to stand in the counsel of God, and walk in his commandments, laboring to work his work, and do his will. We cannot well do much for the Lord until we abandon our own desires and yield ourselves servants to obey that One Master who hath bought us with his blood.—*Common People.*

ALL THE GOOD WE CAN.

If the sunshine never crept
Into hovels dark and sad,
If its glories never shone
Save where everything was glad,
If it scattered not its beams
Over hearts by sorrow chilled,
Would the sunshine do His will?
Would its mission be fulfilled?

If the roses never bloomed
Save for gladsome eyes alone,
If their beauty and their grace
For the weary never shone,
If they never brought a smile
To the wayside passer-by,
Would the roses do their task
While the hours of summer fly?

If the birdies sang their songs
Far from every listening ear,
If they poured them not abroad
All the earth to glad and cheer,
Would the birdies' work be done
Ere the autumn breezes call,
Ere the gold and crimson leaves
O'er the grave of summer fall?

If the sunshine of our smiles
We have scattered not afar,
If our roses—kindly deeds—
Bloom not where the lowly are,
If our words of hope and joy
Never fall to bless and cheer,
Have we done our Maker's will?
Have we wrought our mission here?

—*George Cooper, in Golden Days.*

SERMON ON PLAY.

Play is neither idleness nor folly. It is one of the many good things which have come into our life from heaven. It is a gift from God. It is one of his wonderful works. When he made the beautiful earth and the sky, and the body and soul of man, he made the happy play of childhood. It is a part of your life as truly as prayer is, as truly as the soul itself is. And it is a part of the life of children all the world over. If it were possible to journey with the sun-light, and see all that it sees, and go round and round the globe with it, we should everywhere see children at play.

Now, the first thing I want you to see is that this playing of your boys and girls in the streets, or anywhere else, is a pleasure to God. He is a God so kind and loving that he delights in everything innocent that is a delight to you. Just as he delights in the songs of birds and in the color and fragrance of flowers, he delights in the play of childhood. It was because he was thinking of it as a pleasure that he sent Zechariah to tell the builders of Jerusalem the good news that children should be playing in the streets.

I know a poet who made a song on the happiness of poor children at their first day of play in the spring. All the winter they were shut up in their homes for want of shoes. But now the winter was past, and sun shining and air warm. And "the bairnies," barefoot but happy, were out on the pavement again."

"Their wee shoeless feet have forgotten their pain,
As they walk in the sun on the pavement again."

Something like this must be the joy of God as he looks down on the same sight.

God has made play a part of your life, because he wants you to be strong. He has work waiting in the years to come for every boy and girl on the earth. And although it is not all the same kind of work, all of it is work which will want strength for the doing. Therefore he will not have you always at tasks. He has divided the time for tasks with the time for play. He will have you out in the open air. By your games he will have your body in endless motion. You shall run and not be weary. You shall leap, and dance, and race, and climb, so that every part of you may be made strong for the work that lies before you in life.

For another thing God wants you to have a happy gateway into life. Nobody can tell beforehand whether your after-life will be happy. In games

you are joined together, just as we who are old are in our toils. The playground is a little world. You cannot have any pleasure in any of its games, unless you try to have the others playing with you as happy as yourself. To be unkind, unjust, unfair, or ungenerous in a game is to spoil it and bring it to an end. Surely this a new, rich addition to our knowledge of God, when we discover that the same kind Father, who gave his Son to die for us, that he might deliver us from sin and death, made the joy and play of boys and girls in the streets and in the house. May you carry something of the joy of it all through life with you, and may you remember that God has been so good to you, that he has set your life between two worlds of joy—the world of your happy childhood, and the world that awaits you in heaven.—*Rev. Alexander Macleod, D. D.*

THE TRUTHFUL PIONEER BOY.

Nearly sixty years ago a gaunt, awkward boy of sixteen looked in at the open door of a small log cabin on the outer edge of our Western frontiers, and pleasantly inquired, "Any chores you wish done, mother? I came home early on purpose this evening; for I want to begin that job of chopping tomorrow, and I shall want to take an early start."

"You are a good son, Abra'm, to think of me," replied the woman proudly, turning at the sound of his voice.

"I'm sure I know of no one who has a better right to be in my thoughts," the boy returned.

The woman smiled upon him pleasantly, and then handed him a couple of buckets, saying, "If you are a mind to give me a lift, you may fill the tubs with water from the spring, as to-morrow will be washing day; and then, if you'll just see where the cow has strayed, and bring her in and milk her, I am sure I would be much obliged."

"I'll have her pailed in good time, mother, never fear. Come, Sallie, and ride down to the spring," he continued, perching his little seven-year-old stepsister on his broad shoulders.

I am persuaded that very few of my young friends ever looked upon such an ungainly specimen of humanity as was this tall, awkward prairie boy, who went striding to the spring, chatting merrily with his little sister, who declared that he was far better than real brothers, who were always teasing their sisters.

I am sure the tired woman who watched him from the cabin door thought him very beautiful in spite of his homely features and uncouth ways.

"Come, Sallie," called her mother just as the little girl mounted her brother's shoulders for a fine race through the tall grass in search of the cow. The child, not wishing to be cheated out of the sport, showed no disposition to obey, until her brother placed her on the ground, saying, "Mother called, Sallie; run and see what she wants."

The little girl hung her head, but obeyed her brother without questioning.

"God bless the boy! He could not be any better to me if he were my own. I do not know how I could get along without him."

"'Without him!' I don't know as you need worry about that, mother," replied her husband. "Abra'm will not leave us for many a day."

"I hope he will think it best to make his home with us; but take my word for it, that boy will not be shut in by hewn logs much longer. You will be proud of him yet, father."

"I am in no way ashamed of him now," the old man returned. "May-hap he will make a place for himself in the world yet, for he takes to book larnin' like a fish to water."

"You will hear from him if you live long enough, father, never fear," the woman responded, with an emphatic nod of her head.

Long before the sun was up the boy had completed his work in and around the cabin. Sallie was anxious to go with him to the woods, but her mother objected, and he set out alone. With his ax slung over his shoulder, he made long strides over the trodden path, whistling merrily as he went.

When over a mile from home he was startled by a little figure springing from a wayside thicket, with, "I beat you, Abra'm;" but the laugh turned into a piteous cry, for the little girl struck the ax and cut a gash just above her ankle.

"Sallie, how came you here when mother told you to remain at home?" inquired her brother, as he tried to stop the flow of blood by applying plantain leaves. After he had partially succeeded, he tore the sleeve from the coarse white shirt he wore, and bandaged the injured limb as gently as her mother would have done.

"There now, Sis! Tell me how you got here?" And the girl told how she cut across lots in order to frighten him.

"You frightened yourself much worse than you did me," he said with a smile; "but the saddest thing about it is you disobeyed your mother."

"You won't tell, Abra'm?" sobbed the child.

"No; you must tell her all about it yourself. First tell the truth, no matter what happens," he said, as he lifted her in his great, strong arms and walked rapidly home. Placing her on the doorstep, he whispered, "Now hop in and tell her the truth. Better be whipped than tell a lie. Now, good-bye; I must be off, for the morning is running to waste."

Sallie did tell the truth, and received her mother's forgiveness; nor did she ever forget the two lessons —those of obedience and truthfulness—that her brother tried to teach her that bright autumn morning. I need not tell that honest Abraham Lincoln preserved his truthfulness and integrity even in the most trying hours of our country's experience, for a boy of his sterling principles may always be relied upon. Always tell the truth, no matter what may happen.—*Christian Standard.*

TEMPERANCE.

DRAM-DRINKING.

The Osage City *Free Press*, in Kansas, has prepared a table which is interesting as an illustration of the various pretexts under which liquor is sold in a State where the law is very stringent, and of the extraordinary zeal and diligence with which the prohibitory movement is prosecuted. The Kansas law makes the buyer of liquor the judge of its necessity, and whatever may be his plea, there is no one legally authorized to prevent the sale when he has stated the cause for which he wishes the liquor. The *Free Press* confines its inquiry to the month of June, 1886. The population of Osage county is 25,839, and there are nineteen druggists in the county authorized to sell liquor. They reported 2,812 sales of liquor during the month. The lowest number made by any one druggist was 23, and the highest number was 516. There were 315 different purposes declared, ranging from 1 for "whisky broth for congestion of the brain," and 1 for "spinal trouble," and 1 for "lame back," and many other ones, up to 270 for "indigestion," and 257 for "billiousness."

As to liquors preferred, there were 2,154 bottles and 788 quarts of beer sold, 622 pints and 244 ounces of whisky, and 388 pints and 78 ounces of alcohol. There were but 15 pints and 12 ounces of wine, 2½ ounces of sherry wine, 20 ounces and 10½ pints of port-wine, 1 pint of Holland gin, 31 pints and 6 ounces of common gin, 51 pints and 45 ounces of brandy. The greater number of alleged diseases and troubles for which liquor was sold are those for which no intelligent physician prescribes liquor, and they are obviously merely excuses for obtaining a drink. In some States where prohibitory or restrictive liquor laws have been passed there are social clubs established, with a liberal admission fee, and liquor is furnished free to the members. The "striped pig" appeared with the first restrictive law, and the progeny of that pig is multiform. But evasions of the law, however ingenious, do not prove that restrictive laws are useless. It is a common sneer that men cannot be made virtuous by an act of Congress. But a stigma can be thrown upon a traffic by law combined with public opinion, and this is the effect of the restrictive liquor laws. The consequences of such a stigma are great and valuable. To make dram-drinking difficult and discreditable is to save many a youth from drunkenness and disgrace.

It is this practical benefit, not virtue by act of Congress, which a stringent restrictive law promotes. It deprives dram-drinking of all its ease and glamour, and it is because of the actual and importatnt effect of such laws upon the traffic that the liquor interest has entered politics, and seeks to control parties for its own ends. Here it is a common enemy. Its object is not Republican or Democratic, but to use both Republican and Democratic votes to protect itself and increase its power. The Legislature may elect either a Republican or a Democratic Senator, and the saloon will not care. But it does care that the same Legislature should not pass laws unfriendly to what Mr. Shook holds to be the just rights of the saloon. The overthrow of this malign power is a public duty, whatever may be a man's view of prohibition. The present agitation will be undoubtedly of great public service, and in many districts it will certainly amaze politicians who neglect it as the wild whim of foolish fanatics.—*Harper's Weekly.*

ONE STEP FORWARD AND TWO BACKWARD.

The anti-saloon Republicans, who are urging their party to take a courageous stand on the question, Shall the dramshops be outlawed or authorized? and and who are urging Prohibitionists to vote for the old party because they think it is *going to take* up the question some time in the sweet by-and-by, will do well to ponder over a few facts.

1. In Chicago where the National Anti-Saloon Republican Conference met last month, there are today, running as candidates on the Republican ticket, two liquor dealers. So far from being *the* anti-saloon party in the great metropolis of the West, it appears that the Republican party has taken a more decided stand for the saloons than any other party. The Chicago *Tribune* (Rep.) says Sept. 29:

"The action of the Democratic and Labor county conventions in nominating tickets from which saloon keepers were rigidly excluded puts the Republican party in a peculiar and embarrassing position, since that part of its ticket which was nominated in a hurry, 'when the delegates were tired,' forms a rather undesirable finish to it. It is a legitimate inquiry whether the Republicans care to stand before the community as the special defenders and representatives of the saloon keeping-interest. The Labor Convention not only put no saloon-keepers on its ticket, but it seriously considered a resolution that the party should select no saloon-keeper for any office, and that none of its meetings should be held in any saloon. This was not adopted, but it evidently reflected the views of a large number of delegates. So it appears to have come to pass that the Republican organization is the only one which feels especially called on to foster and protect an interest on which other parties have no favors to bestow."

The *Tribune* ought to know, for it is the pre-eminent organ of the party west of the Alleghanies.—*Voice.*

FACTS FOR BUSINESS MEN.

It is a fact that at the very time the people of this nation were crying hard times one year ago, the citizens of Maine, according to the official records, were depositing more money in the savings banks than in any other period since the State was formed.

It is a fact that in Providence, R. I., where Prohibition went into effect July 1, the arrests, according to the Chief of Police, were as follows: February, 583; March, 454; April, 592; May, 527; June, 515; July, 263.

It is a fact that in Atlanta, where Prohibition went into force July 1, in spite of all the lying newspaper reports regarding the injury to the financial prosperity of the city, the tax commissioners the other day decreased the tax rate from 40 cents on $100 to 30 cents.

An ounce of fact is worth a ton of logic.—*Voice.*

Compilation of statistics by the State Auditor show there are thirteen counties in Missouri which do not contain a licensed saloon.

Winnebago and Ogle counties, in this State, hope to elect their Prohibition candidate for State Legislature, the editor of the Rockford paper. He is an able man, esteemed by all classes.

The Supreme Court of Maine has decided that the State courts have no jurisdiction over the sale of liquors at the Soldiers' Home at Togus, and that they are not liable to seizure while passing through the State, destined for the home.

A reward of $1,000 has been offered for the arrest and conviction of the murderers of the Rev. Dr. Haddock by the Sioux district, Northern Iowa Conference of the Methodist church, through the presiding elder, the Rev. Wilmor Whitfield.

The Common Council of Sioux City, Iowa, paid the funeral expenses of the Rev. Mr. Haddock, who was shot for his efforts to enforce the prohibitory laws. The citizens of that place, with others, have raised about $1,000 for his widow.

Illinois paid $25,000,000 of internal revenue taxes last year, the greatest amount of any State in the Union. Kentucky comes next, with $16,000,000; New York, $14,000,000; Ohio, $13,000,000; and Pennsylvania. $7,000,000. The smallest contribution of any State or Territory was from Vermont, $31,000. Nearly all of these vast sums are paid by distillers as whisky tax.

Near Shueyville, Iowa, Anton Soukup, a demented Bohemian, who had become intoxicated, set the house and barn of Mr. Verba on fire. Two women named Novotny and Louvar ran to fight the flames, but were met by Soukup, who struck them on the forehead with an ax, inflicting fatal wounds. The fire in the house was put out by neighbors, who captured the madman after a desperate struggle, but the barn was consumed, together with forty hogs, a horse, and a large quantity of hay and grain. Soukup was taken to the Sioux City jail for safe-keeping, and threats to lynch the saloon-keeper who sold him the whisky are being made.

Literature.

Hours with the Bible, or the Scriptures in the Light of Modern Discovery and Knowledge. By Cunningham Geike, D. D. Vol. I. From Creation to the Patriarchs. Pp. 381. Price, half morocco, 90c. John B. Alden, New York.

The extraordinary popularity and merit of Dr. Geike's Life of Christ must make welcome any work from the same pen on Biblical topics. This volume is the first of a series of six which cover the entire Old Testament history, and form the first successful attempt ever made "to incorporate the utterances of the prophets with the special incidents of contemporary history to which so many of them relate. The light thrown on writings often so difficult as they stand in our Bibles, by introducing them in their historical connection, must be evident. They become again what they originally were —the pulpit literature of the day in which they were spoken." These volumes shed a wonderful degree of light upon the inspired record. The influence of such a work is to broaden, deepen, and elevate the tone of Bible study. It gives to the people a hand book of the Bible which on every page shows the assiduous care of the author and the marvelous research with which it has been compiled. Had Mr. Alden done no more than to give the "Life of Christ" and "Hours with the Bible" to the people it were a work worthy of a life time. He has circulated some 150,000 copies of the first named work.

The Life of Abraham Lincoln, by his secretaries, John Hay and J. G. Nicolay, promises to be one of the most popular works of the year, and its publication in successive numbers of the *Century* will introduce it at once to an immense circle of readers who will appreciate its literary excellence and historical worth. "To this day," says the editor of the *Century*, "the life of Abraham Lincoln has never been told. Many biographies of the President, of varying value and interest, have been written; one of the best, considering the promptness with which it was prepared, being by Dr. J. G. Holland, our former editor-in-chief. Dr. Holland's work is to be classed among those prepared by accomplished authors who enjoyed no personal acquaintance with the subject, nor any unusual means of access to authorities; several interesting books have also appeared bearing the names of men personally acquainted with Mr. Lincoln, and giving details of more or less value and authenticity, particularly as to his early career. But only his private secretaries, John George Nicolay and John Hay, have had the opportunity and the authority to tell the complete story of Lincoln's life, and particularly of that part of it which pertains to the Presidency. When Lincoln died, these two returned to the White House, where they were still living, though already appointed to Paris; they gathered together the President's papers, and handed them to Robert Lincoln and David Davis, who sacredly guarded them till the return of the secretaries from Europe. They were then redelivered to the latter, for the purposes of this history, and have never been in any other hands. They have served as an important part—by no means the whole—of the data preserved by the biographers for the purpose of presenting to the world the record of their illustrious chief, in all its truth and fullness. This history includes not merely the personal career of Lincoln, but a graphic account of the events which led to the civil war, and a history of that war from the point of view of the White House,—the point of view, in fact, of the commander-in-chief of the armies and navies of the United States."

Vick's Magazine makes its bright visit to our table regularly. Susan Power entertains us with marvelous facts vouched for by patient observers of the busy bees and their work among the flowers. "The First Frost," "Bouquet Making," "Trees, Plants and Scenery in California," "Society of American Florists," "Repotting Roses," etc., are titles that suggest the fall care of plants.

The November *St. Nicholas* begins a new volume with brightest promises for young readers. "A City of Old Homesteads," has charming illustrations of the summer home of the poet Stedman and of Celia Thaxter's study. Some of the clever tales that Victor Hugo, the great French poet and novelist, used to tell his favorite grandchildren have been collected, and are here put into English for the first time by Brander Matthews. "Boring for Oil" is a very interesting and instructive description of one of the most wonderful enterprises of modern times by which our little readers are able to enjoy the long winter evenings with bright lamp light instead of pine knots and tallow dips.

—The Rev. Dr. Craig, at a recent meeting in London, said that an intelligent Turkish pasha had told him that he scarcely knew of an educated Mohammedan family in Syria that had not the beautiful illustrated books of the London Religious Tract Society upon their tables.

Religious News.

—Rev. Dr. Roy, secretary of the American Missionary Association in this city, has begun a campaign in Ohio, in connection with Rev. George V. Clark of Athens, Ga., to promote the interests of the Association.

—The report that Mr. George Muller died in Australia in May last, is finally contradicted by the fact that he appeared in Brisbane in the last week in July and conducted meetings there. The Australian *Christian World* of July 30 says that "he came to Brisbane unexpectedly, and was speaking in the churches."

—Rev. Edward Judson proposes to solicit 10 cents from every Baptist in the world, to build a memorial church in New York City in memory of his father, Adoniram Judson, who was born August, 1788.

—The late notice of the engagement of Rev. Albert Ethridge as evangelist for the Illinois Home Missionary Society, is followed by word that Rev. Edward A. Paddock, of the Providence church in Bureau county, has been persuaded to leave the wonderful work which has grown up under his charge and become also an evangelist. The engagement of these two brethren must be followed with great blessings upon the churches.

—In the discussion at Northfield, Mass., on how to get people to bring their Bibles to church, and use them, Mr. Moody said: "I think the whole thing comes from this text preaching. The ministers of the country are not considered good preachers unless they take a text and comply with the fashion. There is not one expository preacher in five hundred. There is the trouble. The people have no use for the Bible, as the services are usually conducted. Then in more than one-half of our churches there are stained glass windows so that the people couldn't read their Bibles if they had them."

—Owing to the untrustworthy records of heathen nations the following item of Chinese history, from the "Story of Baptist Missions," may not be wholly correct, and yet there may be truth at the root of it. "According to Du Halde, Fred Schlegel and others, the Chinese had such a vivid expectation of the coming of the Messiah, about the beginning of the Christian era, that they sent eighteen envoys to the west to hail their expected Redeemer. But being met on their way by the missionaries of Gaudama, they mistook them for the apostles of Christ. 'And thus,' says Schlegel, in his Philosophy of History, 'did this phantasmagoria of hell intercept the light of the Gospel.' "

—Rev. Dr. Abbott E. Kittridge, late of the Third Presbyterian church, Chicago, will be formally installed pastor of the Madison Avenue Reformed church, in New York, on Wednesday evening. Rev. Dr. Richard S. Storrs will preach the sermon.

—General Booth, the founder and head of the Salvation Army, arrived in this city Saturday evening, and was enthusiastically received by the Chicago battalions. Wednesday afternoon the army will lay the corner stone of a new fortification, corner of Chicago avenue and Franklin street.

—Next Sabbath, the first in November, will be observed by all Protestant missions, and the societies and denominations that support them, as a day of special prayer for the conversion of the heathen.

—A church for the use of Italian Protestants was opened in New York City on Sunday, Oct. 17, the entire service being rendered in Italian. The building is that formerly occupied by the St. Phillip's Protestant Episcopal church (colored), and was purchased and refitted for its present purpose by Mrs. Catharine Wolfe, at a cost of $45,000. It will be known as the Church of San Salvatore.

—The Woman's Home Missionary Society of the Methodist Episcopal church of the United States began its annual meeting in Detroit, Thursday last. Mrs. Lucy B. Hayes, of Fremont, Ohio, late mistress of the White House, as President of the society, read her annual report, which emphasized the need for the organization. This afternoon the reports of the Treasurer and Secretary were received. The receipts during the year, comprising cash and supplies, were $63,292.64, of which all but $3,692.88 has been expended in the work of the society.

—A discovery in Central Africa leads to the hope that the whole of the continent will be opened to Christian effort sooner than was expected. A cablegram to the New York *Herald*, from Brussels, states that the Congo State Department has received from its agent a report of the grand discovery that the rivers of Sankauron and Kassai are fully navigable, by which also the eastern region of the Congo state can be reached without a long detour to the north. These rivers have valuable resources on their banks.

—The Board of Visitors of Andover Theological Seminary decided at Boston, Tuesday, of last week, that they have original jurisdiction touching the charges preferred against the professors of the institution, but that the allegations must be made more definite and plain, and be so amended as to proceed against the respondents individually and separately.

—Details have been received of the massacre of native Christians of Uganda, Africa, by the order of King Mwanga. The massacre began in June and was directly due to the refusal of a Christian lad acting as the King's page to commit an abominable crime. Many Christians were tortured, mutilated, and speared, and thirty-two were burned alive together. The appeals of the missionaries for a cessation of the atrocities were unavailing. The fate of these unfortunates did not serve to frighten candidates for baptism, and within a week after the massacre many natives were baptized at their own desire. Leaflets containing extracts from the Scripture, prayers and hymns in the Uganda language are freely bought by the people, although their possession involves danger of punishment. The diary of Bishop Hannington, who was put to death by the King, will soon be published in London.

TABERNACLE MEETING IN PAXTON, ILL.

Rev. L. B. Kent, editor of the *Christian Voice and Banner of Holiness*, of Jacksonville, held a meeting of ten days in the tabernacle owned by the holiness association of Central Illinois. He held meetings in the afternoon and evenings of each day. The afternoon meetings were attended by a small band of earnest and devoted Christians, with others who deeply desired to live more spiritual lives. Evening congregations were largely attended by a promiscuous assembly. The preaching was able, and thoroughly evangelical in doctrine and spirit. I have heard C. G. Finney, Avery, Foot, Lyman Beecher and a great number of others, and never listened to one who exceeded brother Kent. He is a remarkable man. He does not lack culture or talent, and he lives close to the cross of Christ, and is filled with the Holy Spirit. His prayers were an inspiration. They lifted the souls of fellow worshipers from earth to heaven. The secret of his power seemed to consist in a faith like that which called forth the exclamation of Jesus, "I have not found so great faith in Israel," in his childlike simplicity and his deep, unselfish humility. I never saw a Christian whose whole power was applied in Christian work as was his. He prayed as John Knox prayed for Scotland, as Jacob prayed at Peniel, as Jesus prayed for a perishing world. Oh, I wished that the friends of a pure Gospel cleansed from all secret societies were anointed with the spirit of prayer as was he! If they were, the anticipated convention would be aflame with the Spirit of the Lord, and the mighty power of God would set the reformation forward. Come, brethren, let us gird up the loins of our minds and address ourselves to prayer, as did David. He says, "I gave myself continually to prayer." Brother Kent, during his services, gave five distinct testimonies against Freemasonry. Pray for that brother.

W. W. B.

The American Humane Association will hold its tenth annual convention at Grand Hotel, Cincinnati, Ohio, Nov. 17, 18 and 19, 1886. The following are among the subjects that will be considered:

The mission and scope of the American Humane Association.

General insufficiency of winter shelter and food for range cattle.

Condition of range cattle at points of shipment.

Overdeep and unnecessary branding among range cattle.

Memorial to Congress on the subject of transportation of animals.

General condition of stock-car service.

The effect upon the public mind of horse-taming exhibitions.

Hydrophobia, to what extent is there need of alarm?

Training of Horses:—How to secure gentleness, reliability and intelligent usefulness.

Veterinary Knowledge.—Have we a model veterinary school in the United States? What veterinary knowledge ought all owners of animals to possess?

The Child and the State.—The duty of the State toward waifs, delinquent and dependent children and those exposed to pernicious influences.

Child-Saving Work in Large Cities.—The chief difficulties encountered.

Orphan Asylums—State Dependent Schools.—Adoption of children into new homes.

Protection of Youth Against Vice and Crime.—Drinking and gambling among boys. The age of consent for girls.

LODGE NOTES.

The membership of the United Order of Honor is 5,414.

A new order, Grand Army of Fraternity, is reported in the East, and a new insurance order, for both sexes, called The Columbic Union, has been founded in Cincinnati.

New rituals have recently been adopted by the A. O. U. W., Knights of Honor and U. A. Order of Druids.

The Chosen Friends have 29,968 members, distributed as follows: Beneficiary department—males, 20,729; females, 8,068. Social members-males, 534; females, 437.

The present membership of the Knights of the Golden Eagle is over 17,000, divided among 166 Castles as follows: Pennsylvania 109 Castles, Maryland 12, Massachusetts 9, New Jersey 13, Delaware 7, New York 4, California, Iowa, Georgia, Connecticut, West Virginia, Indiana, Michigan, Colorado, and Missouri, one each.

A number of members of the Knights of Labor assemblies and trades unions who are opposed to Henry George met in New York last week and denounced his candidacy for Mayor. The meeting grew out of an order issued by District Assembly No. 49, commanding the members of the Knights to meet Saturday and march in the George parade. A resolution was adopted declaring that Henry George and his socialistic ideas were in direct opposition to all the teachings and ideas of the organization, and repudiating George and his communistic following.

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Doubtless many of these solitary subscribers lend their papers, which is a kind act an their part; but Christians should not live by borrowing if they can possibly avoid it; and those who have for a time read papers that others have paid for, should at length consider whether they ought not to allow those subscribers to lend their papers in other directions, and whether it would not be well for them to subscribe for the *Cynosure* themselves, and in their turn become helpers in the work of spreading good literature to others who otherwise might not obtain it.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 25 to Oct. 30 inclusive:

B Rohrer, Wm Chestnut, W G Moreland, S A Burnstead, S Bingham, J Winkelbleck, J McFarland, R Bridges, R Wilson, W Grossman, R W Williams.

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Dr. Lumry is a man of ideas and never fails to make his readers understand just what they are. Every sentiment he writes has such an air of honesty that it will in a measure disarm those who read to criticise. It is a good book to set people to thinking, whether they believe his theories or not. The book is well worth a careful reading and study.—*Inter Ocean.*

On all the points named they differ radically from those which prevail in the organization of society. Either they are true or false. It is a curious fact that all of them have been stigmatized as crazy, and yet nearly all of them have been for some years steadily gaining the adherence of men of intellectual ability.—*Times.*

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CHICAGO.

Wheat—No. 2		72¾
No. 3		65½
Winter No. 2	74¾	75
Corn—No. 2	35½ @	36
Oats—No. 2	25¾ @	30
Rye—No. 2		48½
Branper ton		9 50
Flour	2 00	@ 5 00
Hay—Timothy	7 75	@10 00
Mess pork per bbl		8 90
Butter, medium to best	10	@ 25
Cheese	06	@ 11½
Beans	75	@ 1 50
Eggs		17
Seeds—Timothy	1 65	@ 1 75
Flax		97
Broom corn	02	@ 06
Potatoes	40	@ 55
Hides—Green to dry flint	06½ @	14
Lumber—Common	11 00	@18 00
Wool	11	@ 33
Cattle—Choice to extra	4 50	@ 5 50
Common to good	1 50	@ 4 20
Hogs	3 50	@ 4 15
Sheep	2 40	@ 4 50

NEW YORK.

Flour	3 20	@ 5 50
Wheat—Winter	83	@ 88
Spring		85
Corn	43½ @	46
Oats	32	@ 40
Mess Pork	9 75	10 75
Eggs		20
Butter	10	25
Wool	13	37

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Hogs	3 50	@ 4 50
Sheep	1 50	@ 3 00

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HOME HINTS.

TO CLEAN WOOLEN FABRICS.

The *Leipziger Muster-Zeitung fur Faerberei*, which is likely to be good authority on such subjects, expresses its views on cleaning woolens as follows:

Opinions on the best methods of cleaning woolens are so infinitely different, and so various and contradictory are the statements of practical papers on this point, that it appears to me, says the editor, a remunerative and interesting task to examine the matter thoroughly. I tried the various degrees of heat, from the hottest to the coolest temperature, and I employed all the favorite cleaning materials one after the other—soap, borax, ammonia, benzine, and mixtures of these articles. The results were so decided, and so plainly marked, that the following conclusions must be regarded as definitely established:

1. The liquid used for washing must be as hot as possible.

2. For the removal of greasy dirt, sweat, etc., borax is of so little value that its application would be mere waste. Soap lye alone is better, but the preference must be given to soap lye along with ammonia. This mixture works wonders by quickly dissolving dirt from particular parts of underclothing which are hard to cleanse. It raises and revives even bright colors, and is altogether excellent.

3. On the other hand, for cleaning white woolen goods there is nothing which even approaches borax. Soap lye and borax, applied boiling hot, gives white woolens a looseness and a dazzling whiteness which they often do not possess when new.

4. If shrinking is to be entirely avoided, the drying must be accelerated by repeatedly pressing the woolens between soft cloths. In no case should woolens be let dry in the sun, as in this case they become dry and hard. They are best dried in a moderate current of air, and in cold weather in a warm place, not too near the stove.

For colored goods there should be prepared a lye of seven quarts of soft water and two ounces of the best soft soap, the quantities being, of course, modified according to the judgment and the dirtiness of the articles. The soap is dissolved over the fire, and the lye, properly stirred up, is divided into two vessels, to one of which is added a teaspoonful of ammonia for each quart of lye. The woolens must be entered at a heat which the hand can not bear, and the fabric must consequently be turned and pressed with smooth wooden stirrers. They are then pressed out as far as possible, and transferred to the second lye, containing no ammonia, and which by this time has become so cool that the articles can be pressed by hand, but no twisting or wringing must take place. They are then pressed between three or four soft, dry towels, till the latter no longer become wet.

For white woolens there is added, instead of ammonia, a teaspoonful of powdered borax to each quart of soap lye, and the operation is otherwise conducted exactly as above described. If the second lye is too soapy, it may be diluted with a little hot water.

After two or three lots of woolens have thus been washed, the lye must be heated again—the first lot being put aside to settle, the second, being made first—with the addition of ammonia or borax, as the case may be, and fresh lye made for the second.

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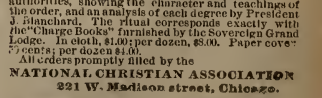

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FARM NOTES.

During no year since sorghum was introduced into this country has so little attention been paid to it as during the present season.

A writer in the *Indiana Farmer* says: "Last year I put twelve moles in my strawberry patch of five acres to catch the grubs, and they did the work. I never had a dozen plants injured during the summer, either by the grubs or moles. I know some people do not care for moles on their farms, but I want them in my strawberry patch."

Colorado has 800 miles of first-class irrigating canals, 3,500 miles of secondary canals, and 40,000 miles of smaller ditches, which have cost in the aggregate about $11,000,000, and will irrigate 2,200,000 acres. The largest canal is taken from Rio del Norte. It is ninety-eight feet wide at the top and sixty five feet on the bottom, with a carrying capacity of 207,000,000 cubic feet per diem. The main line is fifty miles long, and it is designed to irrigate 200,000 acres. It was constructed in four months by 5,000 men and 1,200 teams.

An interesting experiment, showing the influence of electricity on the growth of roots, has been made in Germany by Prof. Holdefleiss. Plates of copper were thrust upright into the earth and connected by wires with similarly placed zinc plates about 100 feet distant—an electric battery being thus formed, with the earth between the copper and zinc in the circuit. Both potatoes and beets planted between such plates gave an increased yield—beets 15 per cent, potatoes 25 per cent—as compared with other parts of the same field.

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Mary Anne, of St. Lambert's, the famous cow (for which Mr. Fuller has refused $26,000) is indeed a wonder to look at, even though the beholder knew nothing of her marvelous butter record. She is a large specimen of the breed, and no judge of a dairy cow could pass her by unnoticed. In color she may be regarded as a solid fawn, with dark facings. Her horns are short, fine and crumpled. Her head is large, full in the face and a shade coarse at the muzzle. Her neck is long and fine, with a prominence of dewlap that does not add to her beauty. Her shoulders are very thin and fine, with considerable depth to the brisket. Back of the shoulders she begins to widen out like a wedge. Her body is very long, with great depth through the after portion of the abdomen. Her ribs are long, flat and open, with an unusual stretch between the last rib and the point of the hip. Her hip bones are wide apart and prominent, and the distance from the point of the hip to the root of the tail. Her stifles are deep and well developed, her udder extremely large and perfectly formed, and for large and tortuous milk-veins it is doubtful if she has an equal living. She looks to be a cow of extraordinary constitution and vitality, and except that her milking habit shows marvelous development she shows no signs of the wonderful milking tests to which she has been subjected. To all appearances Mary Anne is now the very picture of rugged, robust health, and is now unquestionably as fit, if not indeed fitter than ever, to champion the claims of the Jerseys in a butter test. She appears to be an extremely hearty feeder, is fond of being petted, singularly cool and free from nervousness, and, in short, the very ideal of a dairy cow fully in her prime, and absolutely free from faults or ailments of any kind.—*Toronto Globe.*

FATTENING SWINE.

Mr. A. B. Allen, who founded the *American Agriculturist* nearly fifty years ago, and was for many years its editor, is now spending the evening of his days on his farm near Toms River, N. J. As in early years, he is devoting very much of his attention to stock raising, and in the November number he gives the following advice about fattening swine:

Swine should be pushed forward now in mild weather as fast as possible, as they will gain flesh much more rapidly on the same quantity of food than in freezing weather. During the fattening process it has been found highly beneficial to feed a moderate quantity of pumpkins, for when this is done they assist the digestion of the grain or meal given the swine and enables them to more perfectly and economically turn it into flesh, thus saving a considerable percentage in the consumption of food. Pumpkins, or what are richer and better, winter squashes, ought to be grown especially for this purpose by all swine keepers. Aside from this, they are excellent for the store stock, as they will do well if fed alone on these—that is provided they are of a good, quiet breed.

When pumpkins are not on hand, a few roots may be given raw of which beets and carrots are better than potatoes, rutabagas, or common turnips. The last are very poor feed for this purpose, being better for cattle. Grass, and especially clover, is an excellent substitute for roots, so long as it remains green and growing in autumn, but when turned out to this, the swine ought to have a warm shed, in to which they can come when fed and to protect themselves from dew and frost during the night, as well as from storms.

To make superior hams and bacon, corn should be mixed with oats or barley, or perhaps rye might answer, at the rate of one-half to a third of one of the latter to the former, and ground thus together. Such feed increases the proportion of tender, juicy lean streaking the fat which is essential to produce a fine quality of hams and bacon. If fat pork for salting and barreling alone is wanted, then pure corn, whole or ground into coarse meal, is the best feed, joined with some pumpkin or roots, barley or rye, as recommended above.

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NEWS OF THE WEEK.

COUNTRY.

Bartholdi's statue of "Liberty Enlightening the World," erected on Bedloe's Island, New York Harbor, was unveiled Thursday with fitting ceremonies, the street parade and naval display being of an imposing character. President Cleveland, with other dignitaries and the French guests, reviewed the street procession. At the island Count de Lesseps delivered an address in behalf of the Franco-American union, after which Senator Evarts made the presentation speech. The President accepted the statue in the name of the people, and the ceremonies closed with prayer by Bishop Henry Potter, D. D., and a national salute from all the batteries in the harbor, afloat and ashore. In the evening a dinner in honor of the French guests was given by the Chamber of Commerce.

At Rio, Wis., early Thursday morning the limited express on the Chicago, Milwaukee and St. Paul road, composed of a baggage car, a mail car, one passenger coach, and three sleepers was wrecked by an open switch, and the passenger, mail, and baggage cars were telescoped. The wreck caught fire and some twenty persons (the names and exact number are yet in doubt) were burned to death. Eleven charred corpses were recovered next day. Bishop Whipple and his wife escaped without injury, and the venerable prelate worked manfully in endeavoring to rescue the victims penned in the blazing passenger coach. The disaster is said to be the worst that ever occurred in the Northwest.

The best evidence attainable fixes the number of the lost in the Rio (Wis.) railway horror, at twenty. C. H. Wells, the brakeman alleged to be the cause of the disaster, has surrendered himself. He throws all the responsibility upon Conductor Hankey.

A passenger train on the Wabash collided with a freight at a curve near Edwardsville, Ill., early Thursday morning, the engines being wrecked, the baggage and express cars telescoped, and several box cars ditched. The express messenger was crushed to death, and a brakeman was fatally injured. The conductor of the freight train disobeyed orders and caused the disaster.

In a curve near Pine Bluff, Wis., Tuesday afternoon, a wild train and a passenger train dashed together, the engines being wrecked, and the baggage and mail cars, with their contents, burned. One man was killed and five others seriously hurt. Martin Kelly, engineer of the wild locomotive, was arrested at Madison on Thursday on a charge of manslaughter and held in $1,500 bonds.

The first section of a freight train on the Louisville, New Albany and Chicago road broke in two at the grade near Cedar Lake, Ind., early Wednesday morning, the released cars dashing down the incline and into the second section. An engine and seven loaded cars were wrecked and burned. Two drovers were killed, and four other persons received fatal injuries.

At Murfreesboro, Tenn., early Wednesday morning, fire destroyed the Jordan Block, the Stone and River National Bank, the opera house, Belmont's warehouse, the telephone and telegraph offices and the armory of the Sparks Rifles. The loss aggregates $100,000, with about $75,000 insurance.

A special gives details of the horrible burning of eight people in a log cabin near Flat Rock, Knox county, Ky. On Tuesday William Poe, a farmer, went away from home on business, leaving his wife, five young children and two young ladies of the neighborhood. During the night the house burned and all the inmates perished and their remains were found next day by the husband on his return. It is not known how the cabin caught fire, but the mother's remains were found clasping those of the baby, and the bed clothing near showed that an effort had been made to extinguish the fire. The remains of the others were found in the ruins.

It is believed that Henry Peters, a missing witness in the Haddock murder at Sioux City, was killed by the assassins to prevent his revealing their names. A decomposed body found on the 4th inst. at Crescent, Iowa, and interred in the Potters' field at Council Bluffs, was exhumed Tuesday, and an examination of the clothing led to the almost complete identification of Peters.

A crowd of ruffians, who boarded a passenger train at Tipton, Ind., Tuesday night, began a free fight in the smoking car. Two or three men are reported to have been fatally cut, one had an arm broken, and a number of others had eyes and noses damaged.

The Adams Express messenger on a St. Louis and San Francisco train, which left St. Louis at 8:25 Monday night, was bound and gagged near Mincke, Mo., and the safe rifled of $50,000 in money and valuables. The robber, who escaped, got on the express car at St. Louis by means of a forged letter to the effect that he had been engaged as extra man on the route, and instructing the regular messenger to teach him all the details of the business.

The rolling mill of the Old Colony Iron Works at East Taunton, Mass., was burned Wednesday morning, entailing a loss of $150,000. The Case School of Applied Science at Cleveland, Ohio, was also destroyed, the loss being placed at $200,000. The structure was completed and opened a year ago.

County Treasurer Ward was accosted at Little Rock, Ark., Tuesday night, by two men who threw a sack over his head, knocked him senseless, and then taking his keys robbed his office of over $11,000.

Rev. R. T. Pierce, a Methodist pastor of Butler, Mo., was beheaded at Kansas City, Wednesday, by the street cable cars.

A poisoned well at Battle Creek, Mich., caused the death of Mrs. G. Winters, and the serious illness of her three children and of a neighboring family. An investigation is being made.

Sixteen structures, including two hotels and the principal business houses, at Pochahontas, Va., were destroyed Wednesday by an incendiary fire. One man perished in the flames and other persons are reported missing. The financial loss is placed at $50,000.

An extensive and disastrous fire broke out on Madison street near Clark in this city Sunday morning. A member of the Fire Patrol was crushed by falling floors and several others were injured severely.

FOREIGN.

Though the cholera in Japan is somewhat abating, the mortality is still enormous. From Sept. 27 to Oct. 7 there were 6,014 cases and 4,435 deaths. In Tokio 483 new cases occurred and 409 deaths. Returns for the four weeks ending Sept. 27 give 34,908 cases, and 23,774 deaths, an average mortality of over 68 per cent.

General Kaulbars has notified the Bulgarian regency that if the conspirators against Prince Alexander be punished, the Russian Government will have recourse to extreme measures. The regents, suspecting that it is Kaulbars' intention to assist the Zankoffites in Sofia to form a new ministry, have taken the precaution to cause the arrest of all suspected persons, and have ordered the troops to be in readiness to suppress a revolt. A state of siege will be proclaimed in the event of a coup d'etat being attempted. Another Russian warship is going to Varna. A protocol has been signed renewing diplomatic relations between Servia and Bulgaria. It provides for a treaty of commerce, and for the reference of several disputes to a joint commission.

Bulgaria, though discouraged by the indifference of Europe is yet making some resistance to the Russians. The government has ordered that the Russian language no longer be taught in the public schools, substituting German therefor. In Pesth there is a feeling that Russia will occupy Bulgaria. General Kaulbars has told the Bulgarian regency that if Russians in Bulgaria do not cease to be maltreated and terrorized he shall sever all of Russia's official relations with the government, and leave Sofia.

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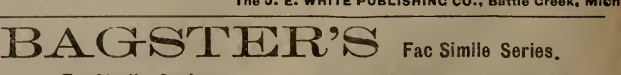
WITH  PICTURES.

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There is war again about the packing houses at the Chicago Stock Yards. Last week the workmen in one of the houses where beef is killed, struck because a Knight of Labor was discharged. He was taken back, but they wanted more pay. Pay was increased and then they insisted on eight hours a day, and dragged out nearly all the men from the beef houses. Finally the lodge managers gave an order calling out all the men from both beef and pork houses. Over 20,000 men were interested, but not all obeyed, and many non-union men were engaged, so that work has not been entirely suspended. The only demand is for eight hours. This the proprietors will not grant until they conclude to quit business or remove. The strike seems to have been ordered, not because of any lodge rule, but because the secret organization gave the power. The executive committee of the lodge denies the order, and Barry, of Michigan, one of Powderly's aids, who seems to be cool-headed, has come on again to affect a settlement. Sheriff Hanchett applied to Governor Oglesby for the militia, Saturday, believing that it would be impossible for anything but a brigade of troops to quell a riot, should it once break out among the turbulent butchers. Two regiments were marched to the scene Monday. On the same day several workmen were nearly killed by strikers who were arrested and fined.

An important conference has just been held in Baltimore by the Roman Catholic prelates on the Knights of Labor lodge. Bishops Ireland of St. Paul, Keane of Richmond, Spalding of Peoria, Williams, Kendrick and Ryan, with Archbishop Feehan of Chicago, went to Baltimore on the 26th ult. to meet in conference with Cardinal Gibbons. Cardinal Tascherau of Canada having decided against the order, and being supported from Rome, made the position of the American prelates somewhat unpleasant. The conference was to determine the attitude of the church in the States. The result of their deliberations was not made public, but borne to Rome by Bishops Keane and Spalding for the approval of the Pope. Some conjecture that the result will be favorable to the lodge. Powderly journeyed hastily from New England to use his utmost effort as a devoted Catholic to save his order. But it is reported by lodge organs that Bishop Spalding is unfriendly, and that nearly all the bishops sympathize with him, believing the Knights of Labor, as an organization, to be contrary to the principles of the church. The preacher in Notre Dame Cathedral, Montreal, is denouncing the order as a trap for workingmen, and opposing the revised rules, made for Canadians. The end will be awaited with some anxiety.

GEORGE F. PENTECOST.
[See page 8.]

John Bright, the sturdy Quaker in the galaxy of British statesmen, stands on his own feet in politics, as well now as when he retired from the advisory council of his friend Mr. Gladstone, because of his objection to the last brief war in Egypt, and to war in general. Though esteemed in America as highly as ever for his private virtues and adherence to principle, our confidence in his judgment was somewhat shaken for his opposition to Irish home rule; but he is correct in refusing to blindly follow party leaders. He says in a late published letter: "We (the Liberals) have not yet had an infallible leader, and until he appears I must preserve my liberty of judgment. The Liberal party will not be destroyed. It will be instructed and become more competent for future work."

John G. Finch, the head of the Good Templars, has issued a proclamation, by virtue of his position at the head of the National committee of the Prohibition party, in which he says: "Prohibitionists should help the Good Templars, W. C. T. U., Sons of Temperance, National Temperance Society and other organizations which are the primary schools of our party. Our work must be as broad as the reform." Mr. Finch may not intend it, but his statement will not endure examination before the mirror of truth. The W. C. T. U. is sandwiched between the lodges, which is a false position. Those who believe in prohibition do co-operate with the W. C. T. U. and honor it; but they do not care to see the lodge standing by to steal such favors —of the National Temperance Society it is a pity that little can be said while it is under the control of the lodge. It is not true that these lodges are the primary schools of the party. If it was understood that tactics or principles of the Prohibition party were borrowed from the lodge, Mr. Finch would directly find himself without any followers. It is true that "our work" should be broad as the reform and for that reason the *Cynosure* calls on the Good Templars and other temperance lodges to give up their secret worships and come out like men on Christ's side of this great reform.

The anarchists of London are engaged in a bitter fewd in consequence of the disclosures of the strength, distribution, and nomenclature of the anarchist societies of England, printed last spring in the New York *Sun*, and furnished to the correspondent of that paper by Theodore Reuss. The league promptly expelled Reuss and the executive committee of the anarchists held secret sittings to decide as to the best method for "removing" Reuss and punishing the correspondent who made the revelations. Reuss, fearing for his life, make known all the correspondence in the case, showing that the president of the anarchists' society, Victor Dave, had sanctioned his publishing the details, and that afterward, seeing what importance the police attached to the disclosures, Dave had sacrificed Reuss, and even went so far as to move for his expulsion from the order. A secret committee was appointed on Dave which sat for three months, and ended its work by securing his acquittal. This divided the anarchist camp, part demanding expulsion and its consequent punishment, that is, assassination. The English courts may soon have to decide another Carey case.

THE VERDICT THAT CONDEMNED THE ANARCHISTS.

BY ALEXANDER THOMSON.

"No seers were they, but simple men,
Its vast results the future hid,
The meaning of the work they did,
Was strange and dark and doubtful then."

It is in this fine manner that Whittier speaks of the men who stood embattled on Lexington Common, to fight the first battle of the Revolutionary War. The same might be said with equal truth of the men who condemned the Anarchists in Chicago. Brave men they must have been, for none but fools could have been ignorant of the danger of rousing against them an organization that permeates the whole civilized globe with its savage power. But it cannot be supposed that they grasped the full meaning of that far-reaching verdict. The sentence of death that hangs over the heads of the Anarchists, is because they have been the advisers of, and conspirators in crime, and this same verdict has caused the penitentiary with its gloomy walls, its armed guards, its cells with barred windows, and its host of task-masters to rise up before every Master Mason of the United States who is a thoughtful man. While the gallows with all its gloomy finality hangs over the head of every Mason who has attained to the sublime elevation of the Royal Arch.

Let us consider this matter further. These Anarchists, it may be, fired no shot, threw no bomb, or even a stone, but they did advise organized resistance to the law. And does not the Master Mason when he enters into an engagement to give his brother Mason notice of all danger, become a conspirator against the law; and when he further promises to keep the secrets of his brother "when committed to him as such, murder and treason excepted," is he not a conspirator against the law of the United States, yes, and against all well-organized society? And when the whole lodge advises each initiate to sacredly keep his unhallowed vows, with their solemn "*So mote it be*," is it not an adviser of, and conspirator in crime? If one Mason has secreted a horse thief or a burglar, and defeated the ends of justice by contriving his escape, and if he has done this in obedience to his Masonic obligation, then in the light of the Chicago verdict, since every Master Mason in the United States has advised such action, they should all be arrested and incarcerated in the same cells that hold the burglars and the thieves. And if in the history of our country one Royal

Arch has connived at, or contrived the escape of one murderer or traitor (and Mrs. Walker, herself a Southern sympathizer, plainly states in her history that the bloody Border Ruffianism of Kansas, was originated in the Blue Lodges of Missouri); then since every Royal Arch Mason in the United States has counseled and approved such action, over every neck of them the Chicago jury has placed the noose of the hangman.

Truly that was a far-reaching verdict, and shows that if the two governments, Civil and Masonic, have existed side by side so far, and if the darker system has seemed to be the most powerful, it is not actually so, but the other has in it the strength of divinity; and Justice, when she occupies the Judge's seat or sits in the jury-box, has in her hand the hammer of the eternal God, and some day will strike a blow that will go through all the defenses and bulwarks of her dark antagonist as if they were paste-board.

But God works through men. Who among us will be his willing instruments to scize this soul-enslaving power with the arms of the civil law—and set its soul-drunk millions free?

LIFTING UP THE SOUL.

Psa. 25:1.

BY ELDER N. CALLENDER.

David lived long before Darwin. He believed, he *knew* that he owned a soul and was not afraid to call his soul his own—"I lift up *my* soul," not *our* soul, as the common property of lizards, baboons and men.

Despite modern elevators the average man of ordinary activity, lifts daily, at least, seventy-five tons weight. Multiply this by 365 days, then by seventy years and you see he has "moved mountains" by faith in mere muscle and will. Such *body*-lifting "profiteth little" while "godliness is profitable unto all things," etc. Godliness is *soul*-lifting *up to God.* All devotion, recognized by God, has in it a *soul*, "worshiping God in spirit and truth."

There is a ponderous force in the unsanctified soul, impelling it as by gravity, away from God, its rest, down to the center of perdition, and it requires an untold power to propel it all the way from earth up clear to God in heaven. Rituals and forms of prayer, however well framed, will not carry souls up to God. Should God analyze many a long "beautiful prayer," "splendid prayer," he could find in it *no soul*, for the reason there is none there. Omniscience cannot see a soul where nothing is, but solemn sounds and sentences. Much of our sacred song, grandly rendered by godless leaders, is as soulless as Darwinian theology.

David did lift up his soul to God. He knew it by a divine intuition, by consciousness; and could present his soul to an all-seeing Father. He is no invalid who can wield his body with agility and ease: who cannot do it is. So he who cannot "lift up his soul" is a pitiable invalid. What of a minister who cannot lift his own soul?

What of churches which have not the spiritual force to "draw near to God," not enough spiritual muscle to lift themselves? An ordained invalid, congregated cripples, fit for the poor-house. Sooner let us have a body or a soul ever so small that we are able to wield, even from earth up to God.

A man with a soul he can wield and *lift*, at any moment, from this earth up to heaven, to God, is a grander sight than revolving worlds and shining suns. Gabriel would turn his sight away from the glory of the material universe to mark the upward flight of one soul heavenward. Were all temporalities, known and unknown, put on one grand exhibit on the left, and one David on right, lifting up his soul, I would look steadfastly to the right, to the sublime scene of a soul worth more than all "the things which are seen," ascending up to its God. Such an event has more meaning in it than the revolutions of all worlds.

"THE BLOOD OF THE MARTYRS."

We expect martyrs when men go into a heathen land and tell its people that they are worshipers of false gods. The cry is raised, "Great is Diana," and the preachers of truth are scorned and punished. Christianity has had to make its way through the prejudices of men. Imprisonment and death were the rewards of its advocates. Our recent slavery system compelled our heroes of liberty to suffer in the same way before the war of emancipation. Nothing inspired our soldiers more than the song of John Brown, whose "soul went marching on," although he had been hanged as a malefactor.

Many regarded tectotalers as soldiers in the good fight against the drinking habits so popular and fruitful of crime. But they had not realized the fact that the saloon was a rebel as truly as slavery, and that Lovejoy must have a successor. George C. Haddock is the man. Can it really be a fact, or are we in a dream, that in this free country the honest advocacy of reform of the drinking usages of society, and of the honest observance of the law of a State exposes a man to martyrdom? Are we in the heart of Africa, or Asia, or America? What can be worse under a Turkish despotism than we have just seen in our so-called "free, enlightened" State of Iowa?

The fact as a prophecy would have been incredible. Now it covers every true American with shame and confusion of face, and the only good we hope to arise from it is the re-action which attends such crimes. The prohibition army will doubtless be vastly increased. The murder of Haddock is like the first gun at Fort Sumter. It will awaken the American people from their sleep of over-security against the fearful dominance of the saloon—a demoniacal spirit as foreign to our Puritan inheritance of freedom, as the red flag of the anarchists or their godless assemblages on the Lord's day. T. H.

FREEMASONRY AS A HANDMAID.

I believe that Freemasons claim, as a virtue, that they do not urge, or even invite, people to unite with the fraternity. Now, if the institution is a handmaid to religion, and has a divine origin, as the members generally, if not universally, claim for it, why not employ all the arguments that can be furnished and all the power of eloquence to induce the doubting and hesitating to become members of this heavenly brotherhood? Why not "compel them to come in," like the invitation to the Gospel feast? Luke 14: 23. Surely such apparent or professed indifference, whether "those who are ignorant and out of the way," in reference to the claims of Masonry, as a divine institution, is not "a zeal which is according to knowledge."

A handmaid should help her mistress in doing her work, but not usurp her place. The church is "the bride, the Lamb's wife." Now, we would like to be informed what service the handmaid renders this heavenly bride in the conversion of the world to Christianity, in reforming society, and making people "meet for the inheritance of the saints in light"? The inconsistency of calling Masonry a handmaid to the church, when compared with the arrogant airs and language of the handmaid toward such a mistress, is perhaps more apparent than real. To do the handmaid justice, she does not claim to be a handmaid *to the church;* it is *to religion* that she professes subordination and subserviency. How the handmaid employs her time in the interests of religion, and whether religion is satisfied with the service rendered, the records are not so full and satisfactory as could be desired.

If it is the Christian religion that is spoken of in the statement referred to, certainly the mistress is no more satisfied with the service and behavior of the professed handmaid than Sarah, Abraham's lawful wife, was satisfied with the insolence of Hagar, the Egyptian handmaid, who attempted to supplant her mistress in the affections of her husband and the control of the house. The Christian religion, after trial of the handmaid for a sufficient length of time, may justly adopt the language of Sarah in requesting her husband to dismiss from the family one whose presence in it embittered its joys and threatened its existence. Says the injured Sarah, "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free." Gen. 21; Gal. 4. Doubtless the mistress thought that, should she perform her household duties without such assistance as she had for some time been receiving, her happiness would thereby be greatly increased. So we think the Christian religion may fervently petition for the discharge of the so-called handmaid, and thus preserve peace and harmony in her house, the church. But how could Masonry prove a handmaid to the Christian religion, since it takes into its brotherhood persons who profess that religion, and would be ready to seal their love to it with their life-blood, and also readily take into the same intimate relationship those who said respecting its Founder, "Away with him! away with him! Crucify him! crucify him! Not this man, but Barabbas"?

Now, it is well known that persons who approve of the deeds of their fathers in "crucifying the Lord of Glory," and "killing the Prince of Life," are taken into this brotherhood. "Is this thy kindness to thy friend," O handmaid? But since Masonry admits into its membership persons who "blaspheme that worthy name by which Christians are called," and before which "every knee shall bow, and tongue confess," that institution has no just claim to be considered a handmaid to the Christian religion. To what religion, then, we inquire, is this handmaid "bound to service or labor?" Since, according to the preceding remarks, it is not to the Christian religion, Christians, it might be expected, would feel but little concern what religion it is, as they are not to be benefited by it. But as there are many rival religions in the world, and each claiming superiority to every other, perhaps we will find, on examination, who is the veritable mistress to this handmaid. Let them all pass in review before her, and let her name that mistress or religion that she is willing to acknowledge as her superior. Outside of the Christian religion is the modern Jewish, the Mohammedan, the Deistical, the Pantheistical, and the Polytheistical, with its "gods many and lords many." None of these, however, can she recognize as her mistress to the exclusion of the rest, as that would be sectarian and inconsistent with the broad principles of comprehension which she holds.

Now, if the handmaid declines to recognize all the different forms of religion taken singly and severally, she does not appear to have any mistress to whom she "owes service or labor." Perhaps Masonry, in condescending to be called by a term which implies inferiority and subordination, is acting the part which Masons do in wearing little aprons, and hammer, trowel, square, compass, rule, level, etc., not for use in building walls, as operative masons employ them, but for display. So far from Masonry being a handmaid to any actual religions of the world, she dexterously manages them so as to render them subservient to her interests. Thus she in reality becomes the mistress, and in lofty tones she issues her mandates to them. But perhaps the children of this handmaid will take exception to the foregoing representation of their mother, and plead for her that she really performs important service to all religions. If this plea is presented that "she does not eat the bread of idleness," but labors for all religions—well, if this plea is founded on truth, she must have ample employment in serving so many mistresses at the same time, and that at services that are mutually destructive.

Of old, it was said that "no man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other." Should not these children, if they possess any filial affection, expostulate with their "ancient and honorable" mother to endeavor to obtain a release from the service of so many different mistresses, whose commands are sometimes unreasonable and incompatible? Oh, ye sons of Masonry, are ye not afraid that your aged mother will break down under such burdens! It may be objected that the foregoing remarks are made under a misapprehension of the application of the terms, "handmaid of religion." Perhaps it will be said that she is a handmaid, not to any particular form of religion, but to those principles in which they all agree. To this statement we demur, as we do not think such principles exist; and it certainly is but reasonable to demand of those who assert their existence to name them. For instance, between Theists and Atheists, and between Pantheists and those who allege that God is a spirit there can be no common belief or principles. The same remarks are applicable to materialists, who are the modern Sadducees, denying the existence of angels, and consequently, any future state of rewards and punishments. Those who allege the existence of such an abstract religion, such an etherial, amorphous religion as does not take on itself any of the existing forms in which she is embodied in this world, are under the illusions of an *ignis fatuus* or a *chimera.* If there were common principles in all religions, these would constitute a common religion held by all men in all countries and ages, as there are common principles in all languages, and which, in the aggregate, constitute a common language. If the handmaid is in expectation of finding a common religion in this world to which she owes service and labor and from which she may justly claim wages, it is to be feared that she will remain long out of service or employment.

But suppose it were true that there is a common religion, including a few articles such as that there is a God, and that the soul is immaterial and indestructible, destined to an eternity of happiness or misery, would such a religion as this be sufficient for any person's salvation? If this question be answered in the affirmative, then we do not see why fallen angels might not be saved since they believe and tremble at the thought of these and many other truths of religion connected with them. It is the glory of the Christian religion that it teaches the nature and perfections of God—"a just God" and yet a "Saviour." His attributes all in harmony, mercy and truth meeting together, righteousness and peace kissing each other in the salvation of men through

a glorious Mediator. Every other system of religion utterly fails to show how God could be just while he justifies the ungodly. Let not Christians entertain the delusion of adopting any religion that excludes Christ, the only Mediator between God and men. See John 14:6; Acts 4:12; 1 Tim. 2:5.—*David Thompson in United Presbyterian, 1875.*

TRUTH SHALL TRIUMPH.

"What folly, now," the faithless critic cries,
With sneering lip, and wise, world-knowing eyes,
"To dream of peace amidst a world in arms,
Of swords to plowshares changed by Scriptural charms.
Still shall the glory and the pomp of war
Along their train the shouting millions draw;
Still dusky Labor to the passing Brave
His cap shall doff, and Beauty's kerchief wave;
Still shall the bard to Valor turn his song,
Still Hero-worship kneel before the Strong;
And Church for State, and State for Church shall fight,
And both agree that Might alone is right!"
Despite of sneers like these, O faithful few,
Who dare to hold God's word and witness true,
Still keep the path which duty bids you tread,
Though worldly wisdom shake the cautious head;
No truth from heaven descends upon our sphere
Without the greeting of the skeptic's sneer.
Still lives for earth, which fiends so long have trod,
The great hope resting on the truth of God,—
Evil shall cease and violence pass away,
And the tired earth breathe free through a long Sabbath-day. —*J. G. Whittier.*

LIFE INSURANCE.

The motive for doing a thing and the method of doing it must not be confounded.

A man desires to provide instant and permanent relief for his wife and children, therefore he opens a saloon for the sale of drinks and the playing of games. Does the end of necessity justify the means considered as an abstract principle?

Then while the motive actuating the assured may be admitted as a proper one, that by no means proves that life insurance is a proper method of securing the object. The insurance business must stand or fall from its own inherent nature. I shall not permit the ground of objection to be shifted from insurance of human life as a specific branch of business, to that of the motives of the individual in taking out a policy.

"Life Assurance," says Chamber's Encyclopedia (reprint of 1880) "in its widest sense, is a contract entered into by the assurer to pay a certain benefit contingent upon the duration of one or more lives."

From the above definition it will be readily seen that life insurance is but a speculation on human life. The death of some person is essential to the benefit accruing to the person or persons in whose favor the policy is issued. Therefore the enjoyment of the benefit is contingent upon the death of the assured, and he must die before the one who is to reap the benefit of the insurance policy is of any avail. Hence the receiving of the benefit is at best a game of chance with some human life. To thus speculate on human life is to degrade its dignity, rob it of sacredness, and prostitute it to the level of an article of common barter.

This view is further proven by the very terms used in tables, formulas, etc., used in bringing the business to definite and fixed ratios respecting "present value," "annuity," "a pecuniary interest in the life" of the insured, "mortality tables," etc.

The Massachusetts insurance commissioner says, "There is no business scheme known among men in which exists so many pitfalls for honest ignorance, or lurking places for designing fraud as that of life insurance." It is stated on high authority that out of 200 life insurance companies in this country, 120 have either failed or retired from business,—100 of them since 1862.

The same authority quoted above is responsible for the assertion that many which became insolvent and went into the hands of receivers, lingered for many years "affording rare opportunity for the robbery of policy-holders by a class of professional shysters."

Statutory laws of the various States respecting insurance are *prima facie* proof that the men who manipulate the insurance business are not doing it in the interest of the public or policy holders, but in their own interest.

Considered as a business it is unfortunate for its favorable comparison with other branches of legitimate speculation in that the moneyed interest of the insured and insurer do not have a common basis, but are antagonistic. It is to the interest of the party insuring that the insured live, but on the other hand, there is no advantage to be derived from the insurance in many companies according to the terms of the policy, except upon the death of the insured. Hence the sooner the death the sooner the benefit will be enjoyed.

Again the "American experience table" of mortality which is used by insurance companies in the United States is such that it results greatly to the advantage of the companies, especially proprietary ones. The tables used make no allowance for weak or strong, healthy or diseased constitutions, yet the companies are careful to insure only those who are certified by medical authority to be of sound health. In this the unfair high rate of insurance operates greatly in favor of the company.

In the State of New York there were in 1879 thirty-one life insurance companies doing business. The number of policies in force in these companies was 595,486. The total amount insured by these policies was $1,439,661,265; the total income $76,174,954. Excess of income over expenses $9,996,387.

In Massachusetts the number of companies was thirty in 1879. The surplus income over expenses for the year was $9,775,396, making a net income per company of $325,846. The figures show how generous to the policy holders this business scheme is.

Says one authority on life insurance, "There are in the country more than half a million families who have voluntarily subjected themselves to a tax amounting in the aggregate to about $100,000,000 a year and are under bonds more or less in the aggregate amount of about $400,000,000 to continue to pay this tax for life or a longer period." Another writer asserts that "It is believed that the whole number of lives insured is not less than 1,100,000, while the aggregate sum insured is fully $2,705,000,000,—a sum amounting to one-twelfth of the entire capital wealth of the union." Thus it appears that comparatively few men organized in life insurance companies draw from their customers a tax on about one-twelfth of the whole capital wealth of the United States when these customers are only about one-fiftieth of the population of the country. This tax aggregates an enormous sum which, invested at the usual rate of interest, nets the companies or managers an immense income, for which, on the whole, they render no fair equivalent.

What is the inducement to thus pay this tax? The possibility of getting the amount named in the policy as a "benefit," without rendering an equivalent in exchange. It is nothing short of a game of chance for stakes.

Life insurance is not only open to careful examination and protestation from a moral consideration, but it is destined to enlist the careful consideration of political economists, for it involves some of the most profound problems relating to the welfare of the public.

As a people we cannot afford to be lured into the meshes of this speculation with death for filthy lucre. How can a Christian speculate by a business which is founded wholly upon the divine sentence of punitive justice? Let him answer who can.—*C. E. Harrown, Jr, in Free Methodist.*

ABOUT CRANKS.

Cranks are made of the best material. Spongy, loose-grained, soft, worm-eaten or rotten material of any kind will not do for them. Cranks have a mission. They are made for that purpose. They mean business. They are made to move the world, or a part of it, and they accomplish their purpose. If they didn't they wouldn't be cranks.

Some people like cranks, some people don't; but it is all the same. When the crank turns we all have to move, or step down and out. Cranks are queer things. They assume different shapes and are made of different material, but are not always material in form. Cranks have great pushing qualities. These are what cause some people to dislike them, but they ought not to be blamed. They can't help pushing.

Cranks are of ancient origin. They seem to have multiplied in modern times. Noah was a crank. For one hundred and twenty years he hammered away on the ark. His neighbors poked fun at him, called him names, and tossed their heads in derision; but Noah kept hammering. When the flood came they all wished they were cranks. Moses was a crank, not willingly but almost by compulsion. He gave Pharaoh no rest until he suffered the children of Israel to enjoy their freedom. The Saviour of men was considered a crank. He interfered with the existing order of things. He actually broke up an old party and formed a new one. He was such an awful crank they had to kill him, but somehow he managed to come to life again, and is the most powerful force in existence to-day. Indeed, he seems to be the inspiration of nearly all the cranks of modern times.—*Detroit Center.*

THE SECRET EMPIRE.

KNOW-NOTHINGISM REVIVED.

THE "PATRIOTIC ORDER SONS OF AMERICA" AND "UNITED ORDER OF DEPUTIES."

[From the Chicago Daily News, Oct. 30, 1886.]

It is not generally known that there exists in Chicago two societies which are directly the outgrowth of the "Know-Nothing" political party, which reached the zenith of its power and entered the decade of its death in 1856. In that year the Know-Nothing party had in the political field a Presidential ticket, Fillmore and Donnelson, and secured the eight electoral votes of Maryland. With the war of the rebellion the Know-Nothing party died.

Out of its ashes have risen in later years the "Patriotic Sons of America" and the "United Order of Deputies." The principle and objects of these orders are the same as those of the old party. They aim to promote the election of native-born Americans to the offices of the government, and oppose foreign interference with State interests; to foster public education through the medium of free schools; to oppose the union of church and state and ecclesiastical interference with public affairs. Both orders declare that there shall be no discrimination against the American in his own land in favor of the alien; urge that every alien shall remain here twenty-one years before being permitted to vote; that the American shall be preferred to the foreigner for such offices as are the gift of the people. The main object, in short, is to prevent the election to political office of all foreigners.

Both orders confer degrees and enjoin secrecy upon their members, who are sworn not to vote for any foreign-born candidate for office. There are nine "camps" of the "Sons of America" in Chicago, claiming a membership of about fifteen hundred votes, and several "councils" of the "United Order of Deputies."

The "Order of Deputies" are taking very active interest in the present campaign, and by means of secret circulars and private meetings are endeavoring to work up a feeling against foreign-born candidates, particularly those of the Roman Catholic faith.

They have issued a circular on which are printed three tickets in the following manner: [The circular shows the candidate on the three tickets, Republican, Democrat and United Labor in parallel columns and against the name of each certain marks which are interpreted by a key.—ED. CYNOSURE.]

All of the members of the order have a piece of printed card-board upon which is printed the following key:

‡‡ Enemy.
‡ Sympathize with Enemy.
** Members.
* Friends.

It will be observed that four of the candidates upon the above tickets—Wulff, Loomis, Williams, and Kleckner—are designated as members.

A reporter of the *Daily News* who has been investigating the subject learned that one of the chief promoters of the institution is Mr. A. R. Stanley, a watch-maker and jeweler at 941 West Lake street.

Mr. Stanley holds the position of precinct deputy. The order has been in existence for several months, during which time it has rented lock box 637 in the Chicago postoffice. The following taken from its ritual, is the oath administered to candidates for admission:

Deputy—You will repeat after me the following obligation, giving your name in full:

(Persons affirming will raise the right hand.)

I — —, in the presence of Almighty God and these witnesses, do solemnly promise, declare, and swear I will support and defend the constitution of the United States and the State where I reside. I will keep inviolate the secrets of this organization; I will obey its constitution and laws; I will use my best endeavors to (No. 1); I will not knowingly vote for, recommend for, nor appoint, nor assist in electing or appointing, a (No. 2), nor any person sympathizing with (No. 3), to any political postion whatever: and in all my public and political action will be governed by the principles of this order; I will oppose all (No 4), and will ever maintain the great principle of (No. 5); I will never reveal any of the signs, grips, words, passwords, or other mysteries of this order, or the names of any of its members or its numerical strength, to the uninitiated; I will hold these principles above my party affiliations; I will always give a brother of this order preference in all matters of business, and also in my act of elective franchise, all things being equal. I will make prompt reports to the State, Congressional, or town deputies of every initiation made by me; I will advocate the principles of this order; I will use my best endeavors to initiate all true men, and in this way help spread the order: all this I voluntarily promise, declare and swear (or affirm), without hesitation or mental reservation, or any self evasion of mind in me whatever, so help me God.

Deputy—Then, with clasped and uplifted hands, repeat after me the (No. 6).

"To perpetuate freedom—to preserve the American union—to strengthen and extend (No. 7)—to oppose the (No. 8), and to the future welfare of the American republic, I pledge my life, so help me God."

The charge is invariably to be given by the deputy as follows:

Citizen, Brother: The steady encroachments of (No. 9) o o o o upon those institutions of our country which we have so fondly cherished, and which we believe underlie the whole fabric of free government, have impelled us into fellowship in this order, which we trust Divine providence will use as one of the instruments in his hands to effect the overthrow of that terrible power which has so long cursed the world.

In receiving you into our midst it becomes my duty to charge you never to forget the obligations you have here voluntarily assumed. Never allow yourself to be betrayed into any word or act by which the fact of the membership of any brother in this order may be divulged to the uninitiated. For your own security and the public good, let your influence be felt in the advancement of (No. 10) o, rather than (No. 11) o, to positions of political power, trust, or emolument.

In our party organization mere party issues must never be introduced, except so far as they involve the principles of our order. You are at liberty to select for yourself, as a free American citizen should, your political relations, governed only by your own convictions of loyalty and truth. Your political affiliations may, at times, press you severely, but let your obligations ever prevent you from yielding to party clamor. As members of this order seek to control party rather than allow party to trail your honor in the dust.

Deputy—Brother, for such I am pleased to welcome you into our fraternity, known among its members as (No. 12). * * * *

We have certain signs and words, and a grip, by which to recognize members of the order. These are to be used with caution and are as follows:

The challenge sign is made thus * * * *

To this sign a member of the order will respond thus * * *

In introducing conversation with a stranger who has given the correct response to the challenge we say;

Q. * * * * * A. * * * *

The answer being correct and the parties being mutually satisfied with the claim to brotherhood, the grip is exchanged, which you will now receive.

Accompanying this is the following key:

No. 1. Means, Promote civil and religious liberty.
No. 2. Roman Catholics.
No. 3. Roman Catholicism.
No. 4. Attempts to use the public funds for any sectarian purpose whatever.
No. 5. One general unsectarian free-school organization.
No. 6. "Oath of the Shield."
No. 7. The principles of religious liberty.
No. 8. Political power of the Roman Catholic church.
No. 9. The Roman Catholic church.
No. 10. Protestants.
No. 11. Romanists.
No. 12. The U. O. D.

During the day Thursday a notice fell into the hands of the *Daily News* requesting attendance at a meeting of the order.

Inquiry directed in the proper way disclosed the signs, grip, and password of the order. The hailing sign is the placing of the index finger of the right hand upon the left lapel of the coat. The response is placing the two fore fingers of the right hand upon the left lapel of the coat. The grip consists of locking the small finger of each right hand. The password is, "Gen. Lafayette was a great man;" the response, "Yes, but Washington was a greater."

Thus armed, and in the guise of a deputy, a *Daily News* reporter mounted the stone steps of Mr. Samuel G. Willard's handsome residence, at 815 Washington boulevard, Thursday evening. A sharp pull at the bell brought Mr. Willard to the door, and in reply to the question: "What do you want?" the mock deputy gave the sign and password of the United Order. He was admitted and shown into Mr. Willard's parlor, where ten gentlemen were seated. Among the number were Mr. A. R. Stanley, precinct deputy; Dr. S. U. Ingraham of 721 Washington boulevard, Mr. J. Burnell of 344 West 12th street, and Mr. M. Walbridge.

Mr. Stanley opened proceedings by an address to the company. In the course of his remarks Dr. Ingraham said: "I am a firm believer in keeping out of office all foreigners where an American born of the proper belief is in the field. I am for 'Americans on guard,' gentlemen, first, last, and all the time." There was a murmur of applause and Mr. Stanley said: "We expected fully forty members here to-night, gentlemen, and I am disappointed at the smallness of our meeting. However, I suppose it is mainly due to the inclemency of the weather." The list of members residing in the precinct was read, and then those present fell into a discussion on the interests of the order.

Mr. Willard asked what the strength of the organization in Cook county was; at which Mr. Stanley looked wise and said: "It goes way up into thousands. But the latest rules of the supreme council are to keep the strength of our organization a secret, even from the main body of our own members. Next spring it will be impossible to estimate where our members or our strength will end. It will surprise not only the people of this city but the entire union. Our strength will be known when it is felt, and can only be understood by its result in the elections."

The names of a number of prominent gentlemen who have become members were suggested for the encouragement of those present. A general conversation ensued, in which there were violent denunciations of the Catholic churches, and particularly of the Sisters of Mercy, who go about begging alms for the various institutions.

A plan of work was agreed upon, the main features being to oppose foreigners at the present election; to organize for the spring campaign; to purge the city government of foreigners, and to secure the election of members to the legislature who will favor the taxation of church property, and extend the laws of games of chance so it will apply to bazars, church fairs, etc.

OUR WASHINGTON LETTER.

There are no sensations here this week. The Congressional districts have monopolized them for the time. Washington is about the only city in the United States which does not resound just now with battle yells and wild huzzahs. The noise of the fray does not reach it. The streets are silent and one can sally forth on business or pleasure without being over-run by a frantic mob. The people are mostly sober, too—intoxicated neither with spirituous liquor nor with excitement. They do not have handfulls of electioneering documents stuck under their doors every hour during the day, and their morning papers are not entirely filled up with denunciations, vindications, flagellations, imprecations, adulations, and defamations.

The political complexion of the Fiftieth Congress is now determined by the election, and public interest and public men will at once turn again towards Washington. In every direction there is busy preparation here for Congress and the coming season. There is a smell of new paint in the corridors of the Capitol, the postoffice of the House of Representatives is filled with scaffolding, and the desks of the members are packed in a heap in the Speaker's room. Order will soon come out of this chaos, but there will be no special difference in the appearance of the Capitol when Congress convenes. Everything will be fresh and clean as usual, but no appropriation was made except for the annual renovation and repair, and there can be no extensive changes.

The Department clerks seem to take less interest in the Congressional elections this year than ever before, and the number who have gone home to vote can easily be counted. Indeed, none of those who live at any great distance went home for the purpose. In every Department, except one, employes who had leave due them had permission to go at this time. The exception was the Postoffice Department. The Postmaster General requires that there shall always be on duty 80 per cent of the working force of each bureau and division of his Department.

Washington is growing now with marvellous rapidity. Hundreds of handsome residences have been built since last spring. The absentee of three months sees changes and improvements on every side. Since the long drouth and devastation of the trees by caterpillars, residents think the strects never looked so untidy and ill-kept as now, but visitors insist that it is still the cleanest and most beautiful city in the country.

One of the largest projected improvements is the building to be erected by the Mexican government for its representatives in this country. Thinking men of the community have long predicted that foreign nations would recognize the advantage to be derived from the possession of a legation building in Washington. The British government was the first to take the step, and her substantial structure on Connecticut Avenue has been a source of pride to her ministers, and also to visiting Englishmen. The estimated cost of the Mexican building is $50,000. It will be located on I street, near the residence of Chief Justice Waite, and in architecture it is to be French renaissance. It will embrace the residence of the Minister and the business offices of the legation. Since a lead has been taken in this direction, it is probable that other foreign legations; Russia, China, and Japan, will soon be provided with handsome buildings owned by their respective Governments.

The barbers of the city, or some 200 of the 365 reported in the business, are working through their trade union for a very commendable reform—Sunday closing. In this, and their demand for early closing at eight o'clock every evening, the reasons are so manifest that good citizens are giving them encouragement in their effort. The retail clerks have succeeded in many cases in having their long hours cut down so that the time after 7 P. M. they may call their own. It is but half the battle for the homes and good citizenship of these men, however, so long as the open saloon tempts them to worse than idleness in these hours released from labor. These benefits have been secured through the agency of a secret union, but the same result might easily have been reached by a simple open convention properly managed. *

DR. PENTECOST AND THE THIRD PARTY.

This letter from Dr. Pentecost was written to S. A. Kean of Chicago, auditor of the National Christian Association. We copy from the *Union Signal:*

BROOKLYN, N. Y., Sept. 30, 1886.

MY DEAR SIR:—No one could be more reluctant in breaking away from the Republican party than I was. Naturally it is the party of both ideas and morality, but the unhappy thing is that the party has lost its courage or its conviction. It stands before the Goliath of the Philistine saloon power, trembling and afraid as Saul did before his enemies. Nothing can be hoped from the party. It has become coward as well as corrupt, and for fear of losing office and power it has made an alliance (most shameful) with the saloon interest. It is fighting for power, and not for principle, therefore it is really more dangerous than the Democratic party. The Democratic party are the open and pronounced supporters of the liquor interests. We expect nothing naturally from them. The Republican party has betrayed our expectations for votes. The Republican saloonkeepers are Republican only for the purpose of preventing the Republican party from taking decided ground against their iniquity. The light that is in the Republican party has become darkness on this question, "And how great is that darkness!" Worse than if it had no light.

In the two or three States where they have done something in the direction of suppressing the traffic, they have done it hesitatingly and haltingly, because they have been driven to do something for fear of losing more Prohibition votes by not doing something, than they would lose saloon votes by doing that something. We may hope for nothing until the young David (Prohibition) comes forward with sling and smooth stone, and in the name of the Lord God Almighty strikes this giant evil down. Speed on the good work in the West, nor stay thy hand until the victory is won. God and conscience are with us because we are with him, and nothing shall ultimately stand before us.

GEORGE F. PENTECOST.

REFORM NEWS.

FROM THE OLD REFORM GROUND IN SOUTHWESTERN IOWA.

DEAR CYNOSURE:—From Ringgold county where I preached twice and lectured once I went on to College Springs, Page county, where I preached twice and lectured twice; once in the Wesleyan Methodist, and once in the United Presbyterian church. The second lecture was delivered in the U. P. church to a large audience of appreciative listeners. Dr. Wm. Johnston, pastor of the U. P. church; Rev. Henry Avery of the Congregational, and Rev. Heminway of the W. M. church, are all thoroughly committed against the lodge. I did not have the pleasure of making the acquaintance of the M. E. and Free Methodist pastors of the place. Amity College is located here. I was present one morning at chapel exercises, and, by invitation of Pres. Kennedy, conducted their morning devotions.

At College Springs I renewed my acquaintance with Rev. Ami Smith and R. E. Adams, two veteran reformers, whom I first met at Wheaton, Ill., more than thirty years ago. Bro. Adams has a desirable stock farm, located one mile and a half from the College that he will sell cheap to some Christian reformer, who wishes to avail himself of the Christian and educational advantages of College Springs.

While at the Springs I made my home with that dear old saint, Rev. Wm. Leuty. He and Dr. Johnston, Pres. Kennedy, Rev. Avery and a number of others, members of all the various churches, cheerfully subscribed in aid of the Iowa Association reform work.

I also visited Blanchard, Coin, and other points in the vicinity, and lectured in the U. P. church of Coin. While at Blanchard I visited Rev. M. A.

Gault, who is laboring as an agent of the National Reform Association. I also visited Rev. Mr. McKee, pastor of the Covenanter church, four miles from Clarinda.

I have agreed to return again to Page county when a plan of appointments in Page and adjoining counties shall be arranged, when I hope to visit also the Swedish Evangelical Lutheran churches in that part of Iowa.

I had the pleasure of dropping into the office of the *Western Crank* repeatedly, while at the Springs. I can heartily recommend the editor and the paper to the favor and patronage of the people. It is an encouraging fact that we have, in Iowa, two such papers as the *Free Press* of Birmingham, and the *Western Crank* of College Springs.

From Page county I came to Clearfield, in Taylor county, where I lectured to a full congregation in the U. P. church. There was no service in the M. E. church that Sabbath evening, and so many of the people were present to hear my sermon, or lecture, on the religion of Freemasonry. A leading Mason was asked by the pastor of the U. P. church what he thought of the lecture. He replied it was a strong presentation of the Anti-masonic side of the question. What this Mason of Clearfield said encouraged me; as did also the remark of a veteran reformer, a layman of the Congregational church of College Springs, who said that my lecture, delivered in the U. P. church of that place, was the strongest argument against Freemasonry, as a religious system, he had ever heard. This aged father in Israel subscribed liberally in support of the reform work, and said that he would arrange to give more largely to support the State work after this year.

Men are beginning to see that the secret lodge system is Satan's *organized agency* for undermining and subverting Christianity and destroying republican liberty. As soon as we can get the facts before the American people, their verdict will be that the *lodge*, as well as the *saloon*, MUST GO. Every Christian minister, and every church, as soon as they understand the relation of Freemasonry, as a religious system, to Christ and the Christian religion, will take a stand against it.

Not to do so, when one knows the true character of the religious philosophy of Freemasonry, is to be guilty of *treason against Christ*. To profess to be a friend of Christ, when one knows the true character of Freemasonry, as a religious system, and not take a stand with Christ against it, is to be guilty of hypocrisy. He who does not deny himself, and take up his cross daily and follow Christ, cannot be his disciple. The cross of Christ is the reproach and suffering that comes of faithfully testifying, as he did, against the evil works of the world. There will be a cross to take up, if, knowing the deceitful wickedness of Freemasonry, you testify against it.

But as those skulking cowards, who will not come up to the help of God against the mighty, are forewarned that they can not be the disciples of Christ; is it not better to put on the whole armor of God, and follow the Captain of our salvation, and bear our testimony against the evil works of the world as Jesus did? C. F. Hawley.

THE WISCONSIN REPORT.

Dear Cynosure:—Since I last wrote, my work has been as follows:

Oct. 24. A. M. preached in U. P. church eight miles south of Waukeska, and in the evening preached on reform in the same place.

25. Lectured in Covenanter church, same vicinity.

26. Lectured in Opera House, Waukesha.

27 & 28. Visited West Bend, Washington county.

29 & 30. Visited Sussex, Waukesha county, and Rochester, Racine county.

31. Preached in Free Baptist church, Rochester, in the morning and talked on lodgism in same place in the evening.

Nov. 1, 3 & 4. Lectured in United Presbyterian church, near Sussex.

5. Lectured in Waukesha.

These meetings have been, on the whole, successful, though audiences and collections have not been large. I have been very kindly treated by friends; specially by pastors Galloway and Faris of Vernon, (south of Waukesha), J. Y. Wolf of Milwaukee, Marshall of Rochester and Turner of Lisbon, (near Sussex); by brethren Holt and Hamlyn of West Bend, Orvis and Icke of Waukesha, and many others not "too tedious to mention," but too numerous, whose names, I trust, are in the Book of Life.

I am to lecture, by invitation, on the 11th and 12th, in the Free Baptist church in Rochester, where is located a Free Baptist seminary, A. J. Marshall, Principal.

In the vicinity of the U. P. church of Lisbon, I took seven subscriptions to the *Cynosure*.

J. F. Browne.

FROM NEW ORLEANS TO MOBILE.

Mobile, Ala, Oct. 29, 1886.

Dear Cynosure:—The magnificent grove of live oaks that surrounds Emerson Institute, the school of the American Missionary Association, stretch their great arms and are as grandly beautiful as when I last saw them, five years ago, and there are just as warm Christian hearts here now as then. My last two days in New Orleans were eventful. On the 27th I visited the Southern University, went across the river to Algiers, visited the Mint and saw the entire process whereby $360,000 a day are coined; and lastly went to the old Saint Louis Cathedral which is remarkable for its paintings and statuary. A good many silent worshipers were present and an abundance of wax candles were burning.

Next morning at 8:45 I was at the Southern University, a colored school under the patronage of the State. It is under the direction of Rev. Dr. Bothwell, formerly connected with Straight University and pastor of Central Congregational church. At his request I conducted the devotions of the morning and addressed the 200 or more students for twenty minutes on the evils of the lodge system. At the conclusion Dr. Bothwell said that he approved of what I had said, and that some of the students belonged to secret societies and were liable to be fined for non-attendance at their meetings. He could excuse them from school duties whenever family or religious duties required it, but he could not excuse them to attend any of their societies. Privately he told me that he had read most of our publications and was well aware that Masonry was a fraud. I gave him some books for the College library and he said he would call the attention of the students to them. This institution at present occupies contracted quarters, but is awaiting the completion of a fine large building which they hope to occupy by mid-winter. It is one of three prosperous institutions for the education of the colored youth of that city.

I hastened back to Straight, and spent the day in attendance on the recitations in the various studies, and was greatly pleased with the thoroughness of the instruction and the admirable manner with which most of the pupils acquitted themselves. Surely a great work is being done, and deserves a better support than it receives.

By request of President Hitchcock I addressed the students from 6 to 7 P. M. on Africa and its missions, in which I had most earnest attention, and many questions to answer.

With gratitude for most kind and hospitable entertainment I left New Orleans this morning for this city. I had passed over the road several times before but always in the night. The immense marshes east of New Orleans, the little patches of cotton or sugar cane that find an occasional spot of ground that rises above the all-pervading water, the beautiful expanse of Lakes Pontchartrain and Brogue, as they stretch out on either hand, the channel between them, with its needless fort and custom house, the many views of the broad Gulf, and the pretty little villages that dot the pine woods of Southern Mississippi and Alabama,—all constitute a panorama that must be seen to be appreciated.

I have found here friends, and I am sitting by an open fire in the house of a well-to-do colored family whose son is a student in Harvard University. My work is planned for several days to come, and I hope, D. V., to do a week's efficient service. Yours for Christ, H. H. Hinman.

OHIO ORGANIZATION.

Columbus, O., Nov. 3, 1886.

Dear Cynosure:—I receive letters quite frequently from parties inquiring about our State organization, and others asking if we cannot organize more thoroughly. To-day I received a letter from a gentleman in Muskingum county, inclosing the Illinois State president's article which appeared in the last *Cynosure*. I will copy this letter and my reply, hoping that it may be the means of inducing many to organize in their several counties:

Freeland, Ohio, Nov. 1, 1886.

I send you this article (Rev. Barlow's) I clip from the *Cynosure*. It expresses my sentiments. If there is no other one to take this county, please give it to me, with full instructions to organize, as it will be new business to me. I have suffered worse than death at the hand of these secret societies. I know our county can furnish three or four thousand men of age opposed to secret societies. Yours truly, Wm N. Wilson.

To this I reply as follows:

Your sentiments, Rev. Barlow's and my own are nearly the same on the organization question. We have lost much in many ways because we have not been able to better organize. The reason why I have not done more in this line is because in a majority of places there have not been enough pronounced opponents of the lodge to make organization possible; or if possible, successful. I have spent my time endeavoring to get the people where they need to be to make such organization possible in our State.

If there are, as you think, three thousand, or even as many hundred men in your county, who are opposed to the lodge, no time should be lost in organizing.

Call a meeting in the school house of the district known to be the most favorable to our sentiments. When the people gather, appoint your chairman, open with religious exercises; give the reasons for organizing; read Rev. Barlow's letter in the *Cynosure;* call on others to make speeches, and appoint committees on organization, resolutions, finance and constitution, etc. It would be well to write to the *Cynosure* office for the general form of your constitution, or get some of your best men to draw it up. . . .

All in sympathy should join the Association by signing their names to the constitution, and endeavor to get others to do the same from time to time. Meetings should be held as frequently as possible; the different phases of the question discussed; subscriptions secured for the *Cynosure* or other anti-secret papers; tracts distributed, and enlightenment generally given.

I wish every one who will help organize in their several counties throughout the State, would write me at their earliest convenience, so I may know who to rely on to help in this great work. If the anti-secretists see fit to sustain me as their State agent, I shall expect in the near future to have an organization in every county. In this way our opponents gain much of their strength. If we organize thoroughly, so that we can stand as one man against the powers of darkness, we may expect great results. Who will put their shoulder to the wheel and help push? Let me hear from you, friends.

W. B. Stoddard.

GOOD REPORT FROM WISCONSIN.

Sussex, Wis., Nov. 5th, 1886.

Dear Cynosure:—Elder J. F. Browne has been among us here in Waukesha Co., Wis., for a few days, taking subscriptions for the *Cynosure*, and lecturing against the lodge system. He lectured on Monday night to an interested audience, although not a large one. Then again on Wednesday evening, 3rd inst., to a very fair audience, and again last evening, Thursday. I believe much good has been done in the way of enlightening our people in "the dangers and evils" of the secret lodge. Few, if any, of the members of secret orders were present at any of the meetings, as many were occupied looking after election matters. Individuals expressed themselves as highly pleased with brother Browne's manner of lecturing on this *great* reform. They believed him to be very fair and honorable in his arguments against the systems of darkness. Our only regret is that we did not have a general turn out of all classes to hear the truth in respect to secret orders, and that our circumstances enabled us to do so little for the cause represented by the brother. Yours truly,

T. E. Turner.

CORRESPONDENCE.

A TIMID PASTOR.

Waupun, Wis.

Dear Cynosure:—Lately Bro. Browne, agent of the Wisconsin Christion Associatian, wrote to a Free Will Baptist clergyman asking the privilege of preaching in his pulpit. He (the clergyman) supposed, evidently, that Bro. B. wanted to speak on Masonry, refused to allow the subject discussed in his pulpit. This minister was not Bor. Cooly. He has gone home to heaven; and may God raise up more like him, noble, far-seeing, wise, devout, and effective Christians, to fill the pulpits of our nation and the world. The clergyman's letter to Bro. Brown has these sentiments:

"Yours received to-day, and in reply would say that my pulpits are not open to an attack on secret societies. I am no friend to secretism, neither am I to a mission which introduces discord and breaks up churches. Personally I would be glad to meet you and renew old acquaintance, and hear you preach the Gospel, the Gospel of Christ."

As if our dear brother Brown intended to preach any thing else but the Gospel of Christ.

"While I am satisfied that you make your attacks on Masonry a matter of conscience, it is as much a matter of conscience with me to protect the churches from disunion and discord and build them up in Christ."

I would ask how can churches be built up in Christ, who denounced sin, without also denouncing sin, or raising a warning cry against that which would destroy the very foundation of the church, a belief in the divinity of our blessed Saviour? A

spurious religion is trying to lead all down to perdition.

"I very much regret your going to the Waupun church, which has suffered so much it is ready to die."

Now Waupun church was not large enough to accomodate the people who came to hear the discussion. Brother Browne, with the blessing of our Lord and Master, spoke when the largest hall in the city was filled with hearers, many of them appreciative hearers; and as to the Waupun church, it breathes yet, and not like the dying Zouave either, and the pulse indicates gaining strength and vigor. Not quite so ready to die.

"You have a perfect right to attack secretism, but why not do it in a more manly and Christian way. Take the responsibility upon yourself, brother; if you wish to become a martyr, hire a hall and strike out; but leave the struggling churches, they have burdens enough already. I haven't a secret society man in my church. I am a Good Templar."

Pardon me for intruding a few of my own thoughts on the Good Templar's letter. I would advise him, if he is a temperance man, to "strike out," "hire a hall," and let the public hear him. Don't hide away in secret, and fear that some poor drunken Irishman will throw a rotten egg at you, or your audience. Are churches broken up by opposing all unrighteousness openly, and in houses erected for the true worship of a pure and holy God?

I am not alone in thinking that good has been accomplished here. Those that I have conversed with are pleased with the result of the State meeting.

MRS. L. C. ANDREWS.

THE CONGREGATIONAL COUNCIL.

YORKSHIRE, N. Y.

DEAR EDITOR:—You express the belief that the readers of the *Cynosure* will thank you for giving large space to the Chicago Congregational Council, and for sending copies to the members thereof. I wish to be counted as one of the grateful ones. Being a son of one of New England's Congregational ministers, I became a lover of Congregationalism. I very highly respect and esteem many able and devoted Christian men who belong to that body.

That Mr. Quint, a man avowedly belonging to a Christ-ignoring or rather Christ-rejecting system, having in its formula a blasphemous mingling of prayer to a god of its own creation—a god having no plan of redemption and no forgiveness for penitents; a much worse than childish folly in its halter-breaking initiation ceremonies and accompanied with savage, barbarous and blasphemous oaths, —I say, that such a man, so debased in morality, should be placed most prominently as an officer in a National Congregational Council, was, at the time of his appointment, an inexplicable mystery to me and I doubt not to many good Christian men and women of that denomination and to other Christians also.

It would seem that no worshiper of the God of the Bible would be willing to endorse by fellowshiping or promoting a man, who, in reference to his connection with a Christless institution, should, in an un-Christian *manner* and defiantly, say, "If any man don't like it, he may help himself." Such fellowshiping of iniquity by Christians who belong to the Congregational churches affects not merely them but also the whole Christian brotherhood. As a humble private member, of more than sixty-three years standing, I protest against such fellowshiping.

With yourself, Bro. B., I rejoiced when Mr. Quint was succeeded by Mr. Hazen, the former receiving but two votes. At the time of such action in 1883, I received it as a condemnation of the infamy of Freemasonry. It is matter of astonishment and regret that that crime against God and humanity is re-endorsed in the person of the un-repentant Mr. Quint.

What does my dear brother, the editor, intend to urge when he says, "let us not criminate?" The latter word, as defined by a standard lexicographer, signifies, "to charge with crime." Surely you would not withdraw the charge, and "love *as brethren*," *unrepentant* offenders against God and humanity! "If thy brother *repent* forgive him."

R. W. LYMAN.

PITH AND POINT.

THE OUTLOOK IN THE SOUTH.

A well informed man assures me that there is already in Memphis a decided change of thought and feeling. Men who may not be willing to take position against secretism, are yet frank to admit the great evils which our people suffer from the influence of the lodges, abounding and superabounding and ruling with shameless audacity. I have no doubt that a wise and patient effort will at least greatly modify the influence, if not break down much of the popular prestige of the lodge. It may be some time before these results will be clearly manifest; everything that can be done will be done to keep up appearances; the ignorance and prejudice of the people will be played upon to defeat the tendency toward independence of thought and action, and yet I have no doubt the leaven of truth is working, and the Holy Spirit will enlighten deceived minds.—REV. B. A. IMES, *Memphis, Tenn.*

A FRIENDLY LETTER.

I have often to regret that thy paper has so few subscribers. I have long believed that it ought to be in every Christian family throughout the length and breadth of our land. It has been to me the best educator of any paper that I have taken. I am anxious to help increase its subscription list, and will work to that end. I claim to be a life subscriber. If I do not get the American ticket I shall vote the Prohibition: but do not like it as well as the American. For I had rather suffer affliction with God's people, than to enjoy the pleasures of sin for a season. We have quite an encouraging increase on the Prohibition ticket.—W. B. WALTHALL, *Quaker Hill, Ind.*

PRESIDENT CLEVELAND PARDONS MORMONS.

The President has pardoned Amon M. Terr, J. C. Kemp and J. R. Christopher, the three Mormon bishops who were sentenced to imprisonment at Detroit. He thus arbitrarily wipes out the decisions of our courts of justice, and prostitutes the whole country by giving undue preference to Mormon bigots, who are the open and avowed enemies of free moral government. Mormonism is near akin child of Freemasonry, and both are of the devil. I used to vote as a Democrat, but now I must vote for true principles. Both of the old parties are only striving to perpetuate themselves, hence their usefulness is ended.—JAMES SPRINGER, *Galena, Kan.*

A QUESTION FOR CANADIANS.

Will not some of your friends in Sarnia. Ont., find out if Judge O'Connor, the lawyers and the jury which acquitted Handy in the late dynamite trial, were not nearly all Masons.—JOHN TROTTER, *Wiarton, Ont.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON VIII.—November 21, 1886—Walking in the Light. —1 John 1: 5-10; 2: 1-6

GOLDEN TEXT.—If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1: 7.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Object of John's Writing.* vs. 1-4. John as the beloved disciple could write with peculiar appropriateness on the subject of Christian fellowship. He who leaned on Jesus's bosom could say with a most beautiful force and meaning, "Truly our fellowship is with the Father and with his Son Jesus Christ." But he plainly states that it is for no purpose of self glorification that he writes; but that others, including all Christians to the latest generation, may share the like glorious privilege, and experience the full joy which comes of such blessed fellowship. The communion of saints is not for one age or period, but for all time.

2. *Holiness of Life Necessary to Fellowship with God.* vs. 5-10. No amount of profession will take the place of holy living. God is light, and to walk in darkness is proof in itself of an infinite distance from him. We notice that in the natural world, the children of light, the birds and bees and even the buzzing house-flies seek the light. They joy in it as their natural element. So redeemed souls, whose fellowship is with the Father and his Son Jesus Christ, can have no fellowship with the unfruitful works of darkness. That the works of Freemasonry are such can be proved. (1) By the fact that it dreads nothing so much as the light. (2) Its ceremonies, as Masonic writers take almost unnecessary pains to inform us, are all copied after the ancient heathen mysteries, of whose secret abominations St. Paul said it was a shame even to speak. "If we confess our sins," etc. When the Ephesian Christians confessed and showed their deeds, burning their heathen amulets at the expense of ten thousand dollars in our money, "the word of God grew mightily and prevailed." The world always has respect for testimony to the truth borne at personal cost to the witness. Prohibition never wins a greater triumph than when a converted rumseller confesses his sin and destroys the contents of his bar. Had the Ephesian converts burned their magical writings secretly in the privacy of their own homes, it would have been the same silent, neutral course adopted by many in regard to their lodge vows. But such a silent withdrawal from the lodge will never convince men that its oaths are sinful and its spirit anti Christian, and thus it fails of one of the chief ends to be gained by confession.

3. *The Test of Christian Assurance.* vs. 1-6. The saved soul naturally longs to be assured that it is saved. To be without such assurance is to be always under the bondage of fear, a prisoner in Doubting Castle. Such a spiritual condition saps all faith and hope and courage. A prime condition of saving souls is that the workers should feel that they themselves have a firm footing on the Rock of Ages. John gives an unfailing test. If we keep his commandments and walk as he walked we are his. Feelings of religious emotion are nothing—a holy walk everything. A walk means a settled purpose of heart from which there may be occasional deviations, but no permanent lapse. It is the will fully set to do right. This fixed principle is the mark of what Scripture calls "the perfect man;"—not a man who never sins, but a man to whom sinning is hateful; who feels continually towards a higher and more Christ-like standard of being. "In him verily is the love of God perfected."

LIGHT FROM THE WORD.

How should we treat a brother who sins? Gal. 6: 1. How is keeping Christ's commandments the love of God perfected? John 14: 21; 1 John 4: 11-13. How do we deceive ourselves when we say we have no sin? 1 Kings 8: 46; Job 25: 4; 2 Cor. 6: 14; Eph. 5: 11.

From Peloubet's Notes.

"That God is light." Not, as Luther, "a light." Light is purely predicative, indicating the essence of God, just as when it is said in chap. 4: 8, "God is love." There, it is true, the predicative is purely ethical, and thus literal, when used of God who is a spirit, whereas here, light being a material, not an ethical object, some amount of figurative meaning must be conceded. But of all material objects, light is that which most easily passes into an ethical predicative without even the process, in our thought, of interpretation. It unites in itself purity and clearness and beauty and glory, as no other material object does,—it is the condition of all material life and growth and joy. And the application to God of such a predicative requires no transference. He is light, and the fountain of light material and light ethical. In the one world, darkness is the absence of light; in the other darkness, untruthfulness, deceit, falsehood, is the absence of God.—*Alford.*

"But if we walk in the light." Walking in the light may include the three following things: (1) leading lives of holiness and purity; (2) walking in the truth, that is, embracing the truth in opposition to all error of heathenism and infidelity, and having clear spiritual views of truth, such as the unrenewed never have (see 2 Cor. 4: 6; 1 Cor. 2: 9-15; Eph. 1: 18); (3) enjoying the comforts of religion, that is having the joy which religion is fitted to impart, and which it does impart to its true friends (Psa. 94: 19; 2 Cor. 1: 3; 13: 11).—*Barnes.*

"Cleanseth us from all sin." By keeping us from known sins, and by atoning for sins of ignorance.—*Binney.* And by taking away the disposition to sin, removing the old nature, and replacing it with the new.. Nothing will do for a Gospel that leaves any trouble incurable, any sorrow uncomforted, any sin beyond forgiveness. The blood of Jesus Christ cleanseth from all sin, all its kinds, and all its degrees.—*Bp. Huntington.*

"If we say we have no sin." If we say that we are absolutely sinless, and need not the application of Christ's cleansing blood.—*Biblical Museum.* St. John is writing to persons whose sins have been forgiven them; and therefore, necessarily, the present tense (we have) refers not to any previous state of sinful life before conversion, but to their now existing state and the sins to which they are liable in that state. And in thus referring, it takes up the conclusion of the last verse, in which the onward cleansing power of the sanctifying blood of Christ was asserted, as if it were said, this state of needing cleansing from all present sin is veritably that of all of us, and the recognition and confession of it is the very first essential of walking in the light.—*Alford.*

"These things write I unto you, that ye sin not." This is the great and blessed end,—sinlessness, like that of the sinless One. "This," says Calvin, "is not only a summing up of what goes before, but, so s to speak, a *recapitulation* of the whole Gospel, that we *should cease from sin.*" And this agrees with what he said in chap. 1: 4, that he wrote these things that their joy may be full; for only as we are free from sin can we be full of joy.

"And if any man sin." If any one fails and slips in his efforts to be without sin, if he is wounded in the battle, if he is conscious of his imperfections and errors.

"We have an advocate with the Father, Jesus Christ the righteous." The word here translated "Advocate" was translated "Comforter" in John 14: 16, 26; 15: 26; 16 7. It sometimes means one who takes up his client's cause to carry it through by pleadings and acts,—an advocate; sometimes one who goes forth to make peace between two parties, beseeching for an offender,—an intercessor; sometimes one who stands by the sinking sufferer uttering words of consolation and strength,—a comforter. All these offices concur in Jesus Christ, who is our Advocate to urge our cause, an Intercessor to make our peace, our Comforter to fill us with joy.—*J. W. Alexander.*

"But whoso keepeth his word, in him verily is the love of God perfected." The commandments of God are the expression of perfect love, what perfected love would naturally do. Therefore, when our lives, in thought and word and deed, are in perfect accordance with God's Word, we know that our love to God is perfect, is complete. We cannot claim perfect love till we have a perfect life in every respect conformed to God's Word. Then, too, God's love to us has perfected its work in us.—*P.*

"Hereby know we that we are in him." Not by spiritual enjoyments, not by ecstatic absorption into the divine abyss, such as later and degenerate mysticism delighted to describe, but by the power to do his holy will in absolute self surrender and consecration, do we know that we have union with God.—*Rev. W. B. Pope.*

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

William Wirt: "I view it as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any disadvantages promised by its patrons."

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This is what REV. JOHN G. FEE did at Berea, Ky., and the friends of reform cannot spend 40 cents better than to send for this

HISTORY OF PRACTICAL CHRISTIANITY,

of faith tried, and of precious deliverances that read like a chapter from the book of Daniel.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky

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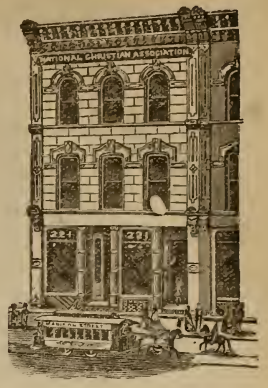

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 11, 1886

The Old Parties.—S. W. Packard, Esq., of Oak Park, Ill., in a late speech in Wheaton, gave the following just and forcible description. He said:

"I believe the Democratic party will never die; for it is made up of elements already dead to living issues, and only alive to dead ones. But when living issues become dead, as slavery for instance, then the Democrats stand up to them. So the Democratic party is like a man on horseback, with his face to the horse's tail. He sees nothing till he gets by it. The Republican party is like the same horseman, looking forward indeed, but with his eyes shut, so he need not see anything he thinks will injure his party and deprive it of the offices. As parties, both are supremely selfish."

Rev. J. Leonard Corning, pastor of the Congregational church, Terre Haute, Ind., read a paper before the late Council in favor of "relaxation in the customary tests for admission to [church] membership," which he has printed, and is circulating in sheets. It is one of those vague and vicious papers, calculated to break down all difference between the Church of Christ and the world which crucified him, which affects Christianity as a relax affects the human body, except that it carries off its health and leaves the disease. This writer designates revivals as "freshets of epidemic religious emotionalism;" and urges the churches to "gain the good will of the great outside world" by "a relaxation of what may be called the moral or practical conditions of admission to church membership." It is truly pitiful that the church of Terre Haute, or any other, should be fed with such weak stuff; and more pitiful that it should consume the time of a National Council.

The Death of a Patricide.—The New York *Herald* correspondent says: "Frank H. Walworth died at his home here(Saratoga)to-day of pnreumonia, after a short illness. He was thirty-one years old." This is the young man who, thirteen years ago, shot his father for abusing his mother. He was sentenced to prison for life, but pardoned out by Gov. Robinson. He leaves a wife and one child.

Forty years ago, Chancellor Reuben H. Walworth, the grand-father of this young man, was a most popular member of the A. B. C. F. M., which then represented the popular Christianity of the United States. When Masonry fell in the free States, Walworth saved the Grand Lodge of New York, by advising them not to disband as the others did, but to be strictly clandestine, keeping the lodge-room entirely secret, and entering but one at a time. Though a Presbyterian elder, he married a Roman Catholic,the widow of Gen. Hardin, and married his son, father of Frank, to Mrs. Hardin's daughter. One of his sons is a Romish priest; the other, Mansfield, became intemperate and brutal, and was shot by his son Frank, who was but eighteen years old.

In 1847 the writer moved and supported, by a speech on the platform of the American Board at Buffalo, that slavery should not be allowed in the schools and families of the missionaries to the Cherokees and Choctaws. Chancellor Walworth attempted by a quibble to suppress the motion, but failed, and the speech was heard and treated with respect. Little did the mass of American Christians know that Masonry, which was then loathed and excluded from the churches in western New York, was at that time in the person of Chancellor Walworth among the leading counsellors of that great mission Board. The fate of his family is mournful.

GEORGE F. PENTECOST.

It would be a good work if some writer would give us a book on influence of poverty in the production of great men. General Jackson went from a cabin of logs with nothing between them to keep out the wind. Clay was too poor to get a common school education. Lincoln resembled Washington in everything but his wealth. Garfield worked on a canal. And of men now on the stage, S. V. White, the New York banker just elected to Congress, earned his first dollar trapping minks; and St. John, like Lincoln, hewed his way into life with his axe. If distinguished Americans, dead and living, from the first were placed in two columns, it would be interesting to see how much the longer would be the column of those born to poverty than those born to wealth.

Dr. Pentecost, whose name and features are given in this number, is one of those who make their own boats and row them; and as he is still a young man, his record is not yet written. Without a college education, he is a superior writer; and without a theological course, he is an eminent pastor, sound theologian, and successful evangelist; and his sermon before the late National Congregational Council on the diversity of gifts sent down by Christ in the golden tongues which fell on the Pentecost disciples in that "upper room," whence the Holy Ghost "sat upon each of them," is a powerful production, which would do credit to the head of a theological school.

We incline to think that great men, like poets, are "born, not made." There is enough in the most ordinary human mind to make a great man, if only that mind has courage and tenacity to hold its course against head winds. Washington had to breast the opposition of the leading empire of the world; and Lincoln, the mightiest obstruction to human civilization. Every man's power is measured by what he overcomes. A weak man will go down, though backed by wealth and friends; and a strong man will attain success, though poverty rocked his cradle, and he is compelled to fight alone.

George F. Pentecost's early life in Kentucky was a struggle with poverty, and without the priveleges of education. He was endowed, however, with great native energy, and was happily married to an excellent and pious young woman, a member with himself. of the Baptist church. After a term of service in the Union army, he settled after the war in Indiana and engaged in business with some relatives. They prospered and the income of the establishment soon amounted to $3,500 per year. A small Baptist church in the vicinity enlisted his sympathies, and he began to speak occasionally for them. A call to become their pastor at $300 a year soon followed. The question of giving up his business might have been given a negative, had it not been for the faith and devotion of his wife, who gave her voice for the church. "When my husband has a call to preach the Gospel," said the noble woman, "I do not want the difference between $300 and $3,500 a year to cause a moment's hesitation." To the church they went and began the new work, living in a single room. He began to study, and has been ever since a devourer of books that would assist him as a preacher of the Word. From the West, in a few years he was called to the Hanson Street Baptist church, Brooklyn, and from there to the Warren Avenue church, Boston. Here his labors were appreciated and blessed for five or six years, until, in 1878, he was persuaded to begin the work of an evangelist by Mr. Moody. Several years were spent in this work until he again settled over the Tompkins Avenue Congregational church,Brooklyn, where he is giving a noble solution to the problem, How to reach and convert the masses. He has a working church full of enterprise, and unshrinking from any sacrifice for Christ, whose Spirit blesses their labors abundantly in the salvation of the perishing multitudes of a great city.

Like thousands of good enterprising young men, Dr. Pentecost was drawn by curiosity and desire of advancement into a Masonic lodge, being assured it did not conflict with his religion. He used the name of Christ in prayer and was repremanded for it. Thus finding the lodge an anti-Christ he forsook it; and regardless of its myrmidons and terrible power to harm a public man, he has borne a fearless testimony against it. Eight years ago, in Connecticut and Rhode Island, he bore public testimony against Masonry, telling his hearers he had been a Mason, but thanked God he had left the lodge.

For a young evangelist to act thus in the surrounding sepulchral silence of pulpit and press, is as admirable as it was unusual. But his course has been steadily onward and upward. He is now pastor of an important church in Brooklyn, N. Y., and in the late large Council of some three-hundred members, he was *primus inter pares*, equal to the best.

In Union Park church, Chicago, 1879, he contrasted true and false worships: "the one secret, the other open; the one full of candor, the other of cunning; the one free, the other hedged, hidden and guarded by mystery." "Christ," he said, "was master of the one; the devil of the other," and he warned his hearers against whatever would not bear daylight. This was in January. Two months later he was greeted more warmly than ever on his return to Chicago. Grace M. E. church became too narrow, and he went into the great Chicago Avenue church (Moody's), and preaching from the text: "Ye must be born again." He gave his own wonderful experience against the lodge. When about the age of twenty-four he was persuaded into a Masonic lodge. In the ceremony he "found himself hoodwinked, tied up with a rope, and his clothing nearly all taken off. He was in the depth of moral darkness. As soon as he could extricate himself, he abandoned such a system forever."

His discourses were reported by the Chicago press, *omitting what he said against the lodge.* It was taken down, however, by a friend present. The least that can be said of such a course in a daily press, is that it is infamous. The press has since improved, and we hope will improve still farther. The reporter who undertakes and professes to give a minister's discourse, and suppresses a part in favor of the lodge, is guilty of fraud; and, by implication, of falsehood.

The above facts occurred some seven years ago. But the prominence conceded to Mr. Pentecost in the great Chicago Council the other day shows that it is always safe to do right; and we hope to hear from many Pentecosts in the future conquests of the truth against the lodge; and that the stream of intelligence, dammed up by a cowardly popular silence, will flow on with a power like the Mississippi, when a winter gorge of ice has broken away.

THE ELECTIONS OVER.

The press will have given the results of the elections (except what they suppress,) before this paper reaches its readers, so we have only to give a brief explanation of them.

The Prohibitionists have done bravely, but their vote has been un-reported in many cases. We have waded through the long columns of the dailies and other papers and, at this writing, we are in utter ignorance of the vote cast for Gen. Fiske of New Jersey, for governor. We heard the popular president of the Presbyterian College of New Jersey make a speech for prohibition, at General Fiske's meeting in the rink at Princeton. We met twelve clergymen, at a reception-dinner given the General that day,and learned that in several counties the Methodists were largely for him,—and Presbyterians and Methodists can carry New Jersey; but we cannot yet learn from the papers that Gen. Fiske received a vote. This proves the following things:—

1. The old parties are alarmed by the new.
2. The rank and file of the political papers are bewildered as they were by Birney's 67,000 votes in 1844, and suppress Prohibition as they did Abolition votes then, for fear of their bread.
3. The Prohibitionists who have voted their ticket this time will vote it every time. They are Gideon's three hundred.
4. The great majority of Prohibitionists who have voted with the old parties this time, are the thirty and two thousand hid in Mt. Ephraim, who will join the rout when the battle is turned.
5. There is a general impression that these Prohibition voters are as bad as Anti-masons; as the border ruffians hated Free State men worse than they hated Abolitionists. The lodge has no argument, as slavery had none, and hence pro-slavery men knew every man of principle was bound to oppose slavery when the issue came. So Masons and Mason's jacks now distrust and hate the present Prohibition voters.
6. The inference from the election is that it is wisdom as well as principle for the prohibition leaders to come out square against the secret temperance lodges, as wearing lodge-livery. They will lose nothing by doing so. Gen. Fiske, St. John, Dr. Funk of the *Voice*, and Miss Willard have uttered themselves against secret lodges; and the Masons do not and will not trust Prohibitionists led by good men.

The Prohibitionists have elected two members to the Illinois Legislature; and when a few more are in office the Mt. Ephraimites will come over in swarms. But the Americans will not work with secretists,who have two barrels to their guns, one secret and one open.

Dr. Funk of the *Voice* said to the writer that, "Secret societies do not belong to American politics;" and he was understood to say that he would suggest in his paper a divorce of the political question from secret lodges, leaving the moral question to churches and reformers. Now the election is over, will Dr. Funk explain? The secrecy of the temperance lodges is trivial and ought not to be insisted on. Let us hear from Gen. Fiske, St. John, Dr. Funk, Emory Potter of Saratoga, Miss Willard, Narcissa White or other tried and true Prohibitionists. Our hearts and houses in Chicago and Washington are open, and our hands stretched out to Prohibitionists, but not to men sworn to stand by Masons, a multitude of whom are distillers, brewers, and saloonists. Speak, brethren!

—Joseph Cook has a new lecture on "Law and Order, Property and Poverty." He is now on a Canadian tour, opening at Quebec. He is expected to return to begin the Boston Monday lectureship at

the first of the next year. A number of distinguished persons have been his guests at Cliff Seat, Ticonderoga, during the past summer.

POLITICAL LODGERY.

The inquiries of the *Daily News* of this city have informed the public of a remarkable secret political movement which has its branches here. We reproduce the article in another column and call attention to it in connection with another secret political movement engineered by the Knights of Labor, and including in its tri-partate alliance that order, the grange and the trade unions. The ticket of this "United Labor Party" (should be United Lodge Party) is headed with the names of the three lodges concerned and with other lodge insignia as the Oddfellow three links and Masonic five-pointed star.

Says General Grant in his auto-biography: "All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives or principles which first bring them together." This judgment is approved by every wise and patriotic American. The Columbian order in New York in the last century, grown with its record of corruption into the Tammany society of our day; the Know Nothing movement of 1856 with its long catalogue of disturbances, rioting and bad blood; the KuKlux lodges, White Leagues and Rifle Brigades of the South, ought to be proof enough to reasonable men that the secret lodge in politics is like the same influence in the church, ever corrupting, disturbing the peace of society and preverting the course of justice among a people. Lodges representing a class or a business interest entering politics provoke counter organization and involve hostile interests more bitterly; but they are especially unjust to their own members who must vote as the lodge dictates or suffer all its malign persecution. Will not the voters foresee this evil and hide themselves behind the bulwarks of justice, by abolishing the lodge curse.

—Rev. Dr. S. Collins writes from a sick bed, cheering on the *Cynosure* to shine more brightly and clearly upon the darkness of the sons of men. We pray that he may be raised up to take his place at the head of the national convention proposed to be held in Tennessee this winter.

—Ocean Grove, N. J., says the *Midland*, has become a popular place with United Presbyterians. Dr. Samuel Collins has made it a resort for a number of years. He now likes the place so well that he would like to form a colony of men of like precious faith who would enjoy the annual visits with him. Men of means who sing Psalms and who favor the idea should communicate with him.

—Dr. Noble, of the Union Park church in this city, objects to the imputation of wrong motives by the *Cynosure* in respect to the omission of the name of President Finney from those of eminent Congregationalists about the gallery of the church during the late National Council. We said his name would have appeared "but for his book and bold stand against the lodge;" to which Dr. Noble objects as not being the fact. There are many old friends of President Finney who read the *Cynosure*, who would be pleased to know what were the facts.

—In his last report, the evangelist Davis, of Chelsea, Mass., notices thus his visit to Chase, Mich: "Two teachers in the public schools, one hundred and fifty children, and persons of various ages and both sexes professed to accept Christ. Three gave up the tobacco habit. In Chase it was claimed that Satan had drawn every man into one or several of the oath-bound secret lodges. Even the pastors of the churches have fallen into these snares, and one consequence is that while the lodges have money out at interest, the beggarly pittances paid the ministers for their preaching are raised almost entirely by the women of the rival parishes, who get up suppers, and sales, and festivals, giving fifty cent meals for twenty-five cents, and in every way they can strive to persuade the ungodly to give them a little money to help support the churches. Compare Israel's condition in the days of Saul as described in 1 Sam. 13: 19–21.

—The Ohio agent spoke in the pulpit of Rev.E.H. Scott in Columbus, on the last Sabbath in October. Last week he attended a grand lodge performance at Mansfield, where the lodge laid the corner stone of a penitentiary building. This Masonic service probably signified that Masonry has triumphed over prisons, and no faithful Hiramite need fear incarceration so long as the law of the Masonic oath prevails over the law of the land. Bro. Stoddard prepared a pointed tract for distribution at Mansfield. Handbills in Columbus stated: "His excellency, J. B. Foraker, Governor of the State, will be present, and in conjunction with Grand Master S. Stacker Williams, will conduct the Masonic services usual upon such oocasions. For co-operation in these services, the members of the General Assembly of Ohio, and other State officers have been invited, together with municipal bodies and representatives of the press from all parts of the State. All local and country organizations are expected to be present, comprising Masons, Odd-fellows, Knights of Pythias, fire companies, Grany Army posts, and other civic military and benevolent associations."

THE NATIONAL CONFERENCE.

The efforts to secure this meeting continue. The conference which appointed the committee of seven at Farwell Hall parlors last July meets again this week. Meantime the following endorsement of the congress has been signed by some of the best names in the country as below:

SECRET SOCIETIES.

We learn with pleasure that by a Conference recently held at Farwell Hall Parlors, Chicago, it was "*Resolved*, That a Congress of Christians be called to meet in Chicago to discuss the Secret Lodge system"; and that Dr. W. C. Gray of *The Interior*, Dr. E. P. Goodwin of the First Congregational Church, Dr. Ranseen of the Augustana (Luth.) Synod, [C. W.] Pritchard of [the *Christian Worker*] Friends' Church, Dr. Meloy of the U. P. Church, Mr. Revell of the Y. M. C. A., and Dr. Lawrence of the Baptist Church, were appointed to prepare for and call such a Congress. We, the undersigned, give our voice decidedly in favor of calling such a meeting late in the present autumn or in the early winter. The history of secret societies in this and other lands and the present state of our country brought about and managed by secret orders, seem to us to make the calling of such a congress important and desirable, and the high character and standing of the committee are a sufficient guarantee for the wisdom and conduct of such a meeting. We hope the call will issue and the meeting be held.

(Signed)

James McCosh, D. D., President of Princeton College, N. J.
T. P. Stevenson, D. D., Editor *Christian Statesman*, Phila.
D. W. Collins, D. D., } Editors *Christian Instructor*, Phila.
J. A. Collins, D. D., }
T. DeWitt Talmage, D. D., Brooklyn, N. Y.
A. A. Hodge, D. D., Prof. Systematic Theology, Princeton, New Jersey.
W. M. Paxton, D. D., Prof. Pastoral Theology, Princeton, New Jersey.
Richard S. Storrs, D. D., Brooklyn, N. Y.
G. N. Boardman, D. D., }
F. W. Fisk, D. D. } Profs. Union Park Theological
Rev. S. I. Curtis, } Seminary Chicago.
Rev. G. B. Willcox, }
Herrick Johnson, D. D., ("for discussion"), Prof. Presbyterian Theological Seminary, Chicago.
D. C. Marquis, D. D., Prof. Presbyterian Theological Seminary, Chicago.
Rev. Wm. K. Frick, Prof. Gustavus Adolphus College, St. Peters, Minn.
Rev. C. A. Swensson, Pres. Directors Bethany College, Kans.
E. Carlson, D. D., Pres. Augustana Synod of North America, Moline.
A. Spaeth, D. D., Pres. of General Council and Prof. in the Theol. Seminary of the Ev. Lutheran Church, Philadelphia.
Rev. Wm. Brooks, Pres. Tabor College, Iowa.
Rev. C. C. Creegan, Supt. Home Missions, New York, and twenty-three others.

THE SOUTHERN FUND.

Do not forget the fund for sending the *Cynosure* to pastors in the South. Bro. Hinman's letters last week and this, should make every reformer's heart warm with enthusiasm, and his lips to sing hallelujahs. The Truth is marching on; and with the blessing of God, we shall yet see her most wonderful triumphs in the South. How better can our brethren of the reform invest $1,50 for Christ, than by sending the paper a year to a colored pastor.

PRESS COMMENT.

Mrs. I. Fanny Withey writes from the interior of Africa concerning Bishop Taylor's Mission Band in Africa. Mrs. Withey is with her husband, of the former firm of May & Withey, of Lynn. She was obliged to travel for five days in a hammock borne by two men to reach her husband, who had been taken violently ill with a fever 100 miles from the dwelling place of his family. Mrs. Withey states that they are surrounded by thieves, and the natives have stolen everything they could lay their hands upon. Only fear restrained them from stealing all that the missionaries had. They had stolen the sheep and goats, dug up their crops, pulled up their fences for firewood, and most of that which was left by the natives was destroyed by the hogs and ants. "Truly," she says, "we live in a country where moths corrupt and thieves break through and steal." —*Boston Journal.*

But the Good Templars and other such orders claim to be organized in the interests of temperance, to be the allies of Prohibition. The question then arises in regard to them, does their secrecy aid them in their work? We need to discriminate between privacy and secrecy. There may be an advantage, in many cases, to use private means to reach and convince the erring, especially those who have not gone the full length of drinking in public, or those who are young and thoughtless; but we can all see that we do not need to gather in an upper hall at night, shut off from the gaze of the good as well as the bad. We need not learn any grips or pass words. We need not be officered by men with absuad titles. We need not bind ourselves by any obligations to keep secret all the workings of the order? There is no virtue in these trifles in promoting temperance. Examine any of the orders and you will find that a small amount of temperance is covered over by a huge pile of form, show, ritual, nonsense, and fraternity paraphernalia. The huge display of symbol, initiation, and ritual, is a hindrance and not a help. A man might as well expect to do effective work in his field or garden wrapped up in his bed clothes, as Good Templar to advance temperance by lodge, grip, and password.—*Birmingham, Iowa, Free Press.*

Organizations are springing up here and there based on the old Know-Nothing idea of "America for Americans," They are an indication of a great series of problems that are facing us in the future. These problems are the outgrowth of the vast influx of foreign-born citizens, with their foreign ideas and customs. The immigration in five years just past has outnumbered the entire foreign population of thirty years ago. Steam and its developments have brought the two halves of the world twelve times as near as they were a generation ago. As a result the saloon, the brothel, the godless Sabbath, the laxity of marriage relations, and socialism have been bred, and some of them are now dominating in the field of politics. The problems of the future revolve around this question—Shall America Americanize the foreign born or be foreignized by them? The key to the solution of the problem is to smash the saloon—the greatest propagator of foreignizing tendencies in the nation and the lever which gives to them political power.—*Daily Voice.*

The question of whether organized labor is to play a more important part in politics than it has done, is a question not easily answered. The one thing against any increase in its influence is the fact that the direction of a political party by secret societies is un-American, and has always been antagonized by a great majority of the voters of this country. There is good reason for this. On the plan adopted by the labor unions and the Knights of Labor, if they go into politics, a majority of an assembly or a union or a lodge may compel all the members of that union or assembly to vote as the majority dictate. There were scores of men on Tuesday, good Republicans, who excused themselves for voting the United Labor ticket by saying that their oath compelled them to do it. If this is true, then the Labor party can not hold the balance of power between any parties. If by this secret organization they should succeed in compelling Republicans and Democrats to support independent or Democratic candidates, and should succeed in making the demands of labor an issue, then they would invite the combination of business men, professional men, and laborers outside of the organizations against them. It is because of this that Mr. Powderly has deprecated the introduction of politics into the Knights of Labor assemblies. The combination of a class on a class issue simply leads to combination of other classes against the one class, and no one class can ever succeed against the several others.—*Inter Ocean.*

LITERATURE.

The November *Century* begins the promised life of Abraham Lincoln with the good wishes of every patriot; and the trusted friends of the nation's martyr begin their work well in their first installment, "Lincoln as a Pioneer." For fullness of interesting detail of all those incidents and particulars of family life and hardship on the frontier, which have by a wise and wonderful providence been worked into the life of the nation, this work opens with surpassing interest. An excellent portrait of Lincoln, after a photograph by Hesler of this city, taken about 1860, accompanies the opening chapters, together with full-page portraits of his step mother and of Daniel Boone. Theodore Roosevelt, Republican candidate for mayor of New York, writes of "Machine Politics" in that city. Since his defeat last week he may now wish to write a supplementary paragraph from Europe, where he has suddenly gone. The war sketches are of unusual interest as the critical field of Gettysburg is approached. The change from Hooker to Meade and the first day's battle are embraced in this number.

The *English Illustrated Magazine* continues its sketches of historical places in England and on the continent, accompanied with fine engravings. Bristol, Clifton, Coventry, Nimes, Carcassonnie, and Marsailles are portrayed this month.

Those who appreciate thorough Bible-study are finding in *The Old Tesament Student* some very valuable aid. The number for November completes a paper by Prof. Denio on "The Kingdom of God in the Old Testament." Dr. Francis Brown of Union Theological Seminary gives a *resume* of "Commentaries on Exodus." The views of Prof. Franz Delitzsch on an important question of Old Testament Interpretation are an interesting feature of the issue.

The Home.

AUTUMN.

Shorter and shorter now the twilight clips
The days as through the sunset gates they crowd,
And summer from her golden collar slips
And strays through stubble fields and moans aloud;

Save when by fits the warmer air deceives,
And stealing hopeful to some sheltered bower,
She lies on pillows of the yellow leaves
And tries the old tunes over for an hour.

The wind, whose tender whisper in the May
Set all the young blooms listening through the grove,
Sits rustling in the faded boughs to-day,
And makes his cold and unsuccessful love.

The rose has taken off her tire of red;
The mullein stalk its yellow stars has lost,
And the proud meadow-pink hangs down her head
Against earth's chilly bosom, withered with the frost.

The robin that was busy all the June
Before the sun had kissed the topmost bough,
Catching our hearts up in his golden tune,
Has given place to the barn cricket now.

The very cock crows lonesomely at morn;
Each flag and fern the shrinking stream divides;
Uneasy cattle low, and lambs forlorn
Creep to their strawy sheds with nettled sides.

Shut up the door; who loves me must not look
Upon the withered world, but haste to bring
His lighted candle and his story book,
And love with me the poetry of spring.

—*Alice Cary.*

"THE LOVE OF GOD WHICH IS IN CHRIST JESUS OUR LORD."

Several summers since I was preaching in a little school house on the south shore of Massachusetts, where I was spending a part of my vacation. At the close of one service, held on a week night, at which there were about one hundred and fifty persons present (a large portion of whom were summer guests residing in the neighborhood), a lady came up and spoke to me, and in a very patronizing manner told me that she had "quite enjoyed" my discourse. To which I replied expressing thanks that she had been pleased, and then in turn asked her a question which is common with me under these circumstances.

"And are you a Christian, madam?"

"I believe in God," was her reply.

"Yes; but are you a Christian?" I again asked.

"Well, I suppose not in your sense."

"Never mind my sense," I replied. "Are you a Christian in any sense?"

"Well, I have no doubt that Jesus Christ was a very good man, and that he lived and died perhaps as you have said; but then I do not believe that he was the Son of God."

"Then you do not believe the record which God has given of him in the Bible?"

"No, I do not believe the Bible is a divinely inspired book. I can not believe that the accounts of the birth and resurrection of Jesus Christ are true. I believe them to be mere delusions, born of the enthusiasm of the early disciples of Christ, and probably invented or written about the second century; and the historical records, so-called in the Old Testament, are too absurd and improbable to be taken any serious thought of except as allegories or religious fables."

"Then," I replied, with a surprised tone, "you are an infidel."

"Oh! no, I am not an infidel; for I believe in God with all my heart and soul."

"Indeed," I replied. "And in what God do you believe?"

"Why, in the God of Nature; in the God of Love."

"And is the God of Nature the God of Love?"

"Why, certainly," with much surprise in her tone.

"But, madam, pardon me, how and where did you find out that the God of Nature is the God of Love? Who informed you of that truth? In what ancient religious book or modern philosophical treatise did you come across this discovery? I ask you this question not out of captiousness, but very sincerely; for you must know that the question of the disposition of the God of the universe toward his creatures has been a matter of speculative controversy since men began to make inquiry into the being and attributes of God. So far as I know, the Bible alone, among all books, has clearly taught us this sublime truth, and Jesus Christ is the complete revelation and embodiment of the love of God."

"Oh!" was her prompt reply, "I do not need to consult books, either religious or philosophical, to teach me that God is Love. Nature is my teacher. I am an artist, don't you know, and I spend my summers by the sea and in the woods sketching; and all Nature speaks to me of the love of God. The music of the sea as it laps the shingles on the beach, the sighing of the evening zephyrs, the moonlight on the water, the beautiful foliage of the trees and the lovely green grass that carpets the earth, the beauty and the fragrance of the flowers, the twinkling of the stars in the clear heavens above, the glinting of the sunbeams through the leaves and branches of the trees, the singing of the birds and —oh! everything in Nature reminds me that God is Love. I think it is a horrid doctrine which you ministers preach that the love of God is revealed and manifested in the awful story of the crucifixion of Jesus Christ. I can not believe in such a cruel God. For if he were Love he would never have allowed his Son to be murdered as the Jews murdered Jesus Christ, and especially would he never have deliberately given him up to such a death, and refused to answer him when he called out, 'My God, my God, why hast thou forsaken me?' No God of Love would ever have acted in that manner toward his Son."

And so she went in a kind of poetical rhapsody over Nature and in a polite tirade against the story of the cross. I let her talk on until she stopped, almost out of breath, and then replied to her somewhat as follows:

"My dear madam, all that you say about the sea, and the flowers, and the sunlight, and the voice of birds is very beautiful; but last month, just over there in sight of land there was a noble ship dashed to pieces on the rocks, and more than fifty sailors who had been away from home two years ago on a whaling voyage were sent to the bottom of the ocean, almost in sight and hearing of their wives and children. Tell me, what does the frightful and merciless fury of the ocean, when lashed by storm and tempest, teach you? If the flowers tell of the love of God, what do the poisonous weeds and ivy teach you? If the song of birds teaches you that God is Love, what does the hiss of the rattle-snake teach you? If the sunshine glinting through the trees and falling in lines of silvery light upon the green carpeted earth, teach that God is Love, what does the blasting lightning and the desolating tornado teach you?"

She looked almost dazed for a moment, and then, with a shrug of her shoulders which was almost a shudder, she calmly said: "Oh! I never allow myself to think of such awful things. My religion is to look on the bright side and not on the dark side of life. My religion makes me hopeful and glad; yours makes you gloomy and sad." And with this she bade me good night, and left the little schoolhouse, shutting her eyes to storm and rattlesnakes, and thinking blissfully only of the glinting sunshine and the song of birds.

Now, as a matter of fact, this good lady had plagiarized the doctrine of the Bible which teaches us that God is Love in Jesus Christ, and then had thrown the Bible overboard, rejected Jesus Christ, and tacked the truth she had filched from God's Book onto her system of unbelief, and supposed that she had gleaned this truth from Nature. This is the religion of sentimentalism which so many are deluding their souls with. A half truth stolen from the Bible, but which has no force or power separated from Jesus Christ, is their "stock in trade."

God is Love and God is a heavenly Father; but these truths are not discovered out of or apart from Jesus Christ; nor can we come into the blessing of them except through him who is at once the revealer and embodiment of them. The love of God is in Christ Jesus our Lord, and is found nowhere else. We shall never weary proclaiming the blessed truth that God is Love, and that "he that dwelleth in Love dwelleth in God and God in him;" but we can only proclaim it or even know it in Christ. All saving truth is "in him." "In him we have redemption, through his blood the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence." "In him is life;" "in him" God is well pleased with us; "in him" we are seated together in the heavenly places; and without or apart from him we neither know God nor have any part in his eternal saving Love. This is a truth so important that it can not be urged too intensely, or too frequently.
—*The Independent.*

WHAT TWO BLIND MEN COULDN'T SEE.

There was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out, "May I speak?" After getting permission, he pushed his way through the crowd, until he was standing on the platform beside my friend.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, *for I never saw any of them.*"

He continued talking in this way for a while, when another voice was heard from the crowd, "May *I* speak?" The infidel sat down, and the next man began:

"Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing; it is not true. You tell me that there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again I say, that it is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, *I was born blind.* I never have seen one of you, and while I talk, it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk, the more it exposes your own ignorance, because you are *spiritually blind*, and cannot see. Dear friends, try the life that Christ lived. There you will find life and love and everlasting joy."—*R. B. Stewart.*

SUNLIGHT ALL THE WAY.

Good-by, Jennie, the road is long,
And the moor is hard to cross;
But well you know there is danger
In the bogs and the marshy moss.
So keep in the footpath, Jennie,
Let nothing tempt you to stray,
Then you'll get safely over it,
For there's sunlight all the way.

The child went off with a blessing
And a kiss of mother-love;
And the daisies were down at her feet,
And the lark was singing above.
On, on the narrow foot-path—
Nothing could tempt her to stray;
So the moor was passed at nightfall,
And she'd sunlight all the way.

And I, who followed the maiden,
Kept thinking, as I went
Over the perilous moor of life,
What unwary feet are bent,
If they could only keep the foot-path,
And not in the marshes stray,
Then they could reach the end of life
Ere the night could shroud the day.

—*Harper's Weekly.*

THE FAMOUS BELLS OF THE WORLD.

It is not improbable that Tubal Cain, the sixth in descent from Adam, "an instructor of every artificer in brass and iron," may have known something of the art of making bells. Church bells originated in Italy, being formed by degrees out of the symbals and small tinkling bells used in the religious ceremonies of the East as a means of honoring the gods. Although first introduced in the fourth century, it was not until the sixth century that they were suspended in the roofs of churches.

The hours of the day were first ordered to be struck by Pope Sebastian in 605, to announce to the people the time for singing and praying. Bells were often baptized and consecrated with great pomp, the priests anointing them with oil, washing them with water, and making the sign of the cross in the name of the Trinity. They were named as early as 968, the great bell of the Lateran Church at Rome being named by Pope John XIII. in honor of himself.

The largest bell in the world is in Moscow, the city of bells. It was cast, by order of the Empress Anne, in 1653. It is twenty-one feet four and a half inches in height, twenty-two feet five and a half inches in diameter where the clapper strikes; its circumference at the bottom is sixty-three feet, its thickness twenty-three inches, and its tongue fourteen feet long.

Fifty men were required to ring this monster bell, twenty-five pulling upon each side. In 1837 the Czar Nicholas caused it to be disinterred from its bed of sand where it was lodged during the conflagration of 1737, and placed it on the granite pedestal where it now rests. It was then consecrated as a chapel, the entrance being through a large fracture caused by falling timbers in the fire of 1737. The value of the metal is $330,000. It is said that at the casting of this bell nobles were present from all parts of Europe, who vied with each other in the value of the silver plate, gold jewelry and other votive offerings which they cast into the furnace.

There are 5,000 large bells in Moscow, alone, thirty-seven being in one tower. Whoever has visited Russia recalls the sound of the great bells which form a part of the religious worship, and are regarded by the Russians with such superstitious veneration.

The bells of China are next in size to those of Russia. In the suburbs of Pekin is the largest suspended bell in the world. To ring it a huge beam is swung against its side. There are in Pekin seven bells, each weighing 120,000 pounds. At Nankin is a bell the weight of which is 50,000 pounds. The tone of these bells, however, is discordant and "panny," like that of the Chinese gongs.

The bell of St. Paul's, London, weighs 11,500 pounds, that of the Cathedral of Paris 38,000, and of Vienna 40,000 pounds. The bell of St. Peter's, at Rome, weighs 17,000 pounds. Notre Dame Cathedral, Canada, has a bell larger than any in England, its weight being 29,400 pounds, while that of the House of Parliament in London weighs 28,000 pounds. When it is remembered that the largest bells heard in our American cities rarely weigh more than three or four thousand pounds, some idea may be had of the volume of tone which belongs to the monster bells above described.

The heaviest bell ever made in the United States was the alarm bell formerly in the City Hall in New York. It weighed 23,000 pounds. In 1867 it was broken, and re-cast in smaller fire bells.

The most celebrated bell in the United States is that known as the "Liberty Bell" in Philadelphia. It was imported from England in 1752, cracked by a trial stroke, and recast in Philadelphia by Isaac Norris. On the 4th of July, 1776, the bell announced the signing of the Declaration of Independence. It was again cracked while being rung in honor of Henry Clay's visit to Philadelphia, and since then has been on exhibition in Independence Hall. It bears the following inscription, taken from Leviticus 25th chapter, 10th verse, "Proclaim liberty throughout the land unto all the inhabitants thereof."

The "Great Tom" of Oxford, weighing 17,000 pounds, bears the following curious inscription, whence its name:

"*In Thomæ laude resono Bim-Bom, sine fraude.*"*

On the largest of the three bells placed by Edward III in the Little Sanctuary, Westminster, are these words:

"King Edward made me thirtie thousand weight and three;
Take me down and wey me, and more you shall find me."

On a bell in Durham Cathedral is inscribed:

"To call the folks to church in time,
I chime;
When mirth and pleasure's on the wing,
I ring;
And when the body leaves the soul,
I toll."

On a bell at Lapley, in Staffordshire, England:

"I will sound and resound to thee, O Lord,
To call thy people to thy word."

In Meivod Church, Montgomeryshire:

"I to the church the living call,
And to the grave do summon all."

The following motto may still be seen on some of the bells that have swung in their steeples for centuries:

"Men's death I tell by doleful knell;
Lightning and thunder I break asunder."

The motto of Schiller's ever memorable Song of the Bell was common to the church bells of the Middle Ages, and may still be found on the great minster of Schaffhausen, and on that of the church near Lucerne:

"*Vivos voco—Mortuos plango—Fulgura frango*"—(I call the living—I mourn the dead—I break the lightning.)

In the belfry of old St. Michael's Church, Charleston, South Carolina, there is a chime of bells with which there is quite a bit of history connected, and which have had a more romantic career than many more famous bells.

These bells, eight in number, were imported from England in 1764, at a cost of £581. On the evacuation of Charleston, in 1782, Major Traille, of the Royal Artillery, took them down under the pretense that they were a military perquisite, belonging to the commanding officer. The vestry of the church applied to Lieutenant-General Leslie to have them restored, on the ground that they were paid for by subscription, and private property was secure under the terms of the capitulation. No answer was returned. Sir Guy Carleton, at New York, however, anticipated the wish of the vestry, and ordered the bells to be restored. Meanwhile they had been shipped to England. The vestry then applied to the Secretary of War of Great Britain, but without success. They were sold; and being purchased by a Mr. Rhinew, were generously reshipped by him to Charleston in 1783. They chimed their hallowed music thenceforward until 1863, when, Charleston being in a state of siege, they were removed to Columbia, South Carolina, and deposited in the State-house grounds. Here they were destroyed in the burning of Columbia, February, 1865. After the war they were again sent to England, and, strange as it may appear, recast by the descendants of the original founders, and returned to their old Revolutionary home, where they still mark the footsteps of the hours, and link with every tone the present with the tenderest associations of the past.—*Harper's Young People.*

*In praise of Tom I sound Bim-Bom, without a crack.

TEMPERANCE.

THE LIQUOR POWER AND OPEN AIR PREACHING IN BOSTON.

From the report of the evangelist, William F. Davis of Chelsea, Mass., the following account of the attempt to break up preaching on the Boston Common is taken:

It is getting to be well known that Boston liquor-sellers, not content with robbing the workingmen and their families, emptying churches, shutting up schools, crowding to repletion tenement houses, alms houses, houses of correction, police stations, jails, courts of justice, prisons, insane asylums, and streets, with imbeciles, ruffians and idiots, turning the Lord's day into a howling pandemonium, enslaving the Republican party, corrupting the ballot, and killing outright about 7,500 Boston citizens a year, has at last deliberately undertaken the suppression of the free public preaching of the Gospel in Boston. Nevertheless, the rum power could have no power at all but by the consent of the people.

The saloonocracy of Boston, Haman-like, has daringly, yet stealthily, attempted the subversion of the free public preaching of the Gospel, by a *perversion of the civil government to that end in all its functions, legislative, executive, and judicial.*

Must Mordecai therefore prostrate himself before Haman?

Twenty years ago, Wendell Phillips, our incorruptible tribune of the people, asserted before a mammoth audience in Tremont Temple that for twenty years the mayor and aldermen of Boston had been chiefly a standing committee of the grog-shops and brothels. But it is doubtful whether even he was then aware how large a "job" that standing committee had already undertaken.

On the 4th of January, 1862, four years before Phillips's speech, the drink-dragon slyly threw a coil around Boston in the form of a city ordinance which was numbered among the by-laws, "Sec. 11." [Chapter 37] and reads: "No person shall deliver any sermon, lecture, address or discourse on the Common, Public Garden, public squares, or common lands of the city without permission of the mayor or aldermen." That ordinance was not only couched in language opposed to the express command contained in our Gospel commission, but was also in daring defiance of the most sacred guaranties of the United States Constitution, and of the Massachusetts Bill of Rights. Did it therefore take the lawful precedence of the everlasting Gospel of God and of the world-venerated constitutions of the United States and of Massachusetts?

But when enacted, that ordinance was not published to the people, nor recorded in the clerk's office of the superior court as required by statute law. Smuggled into the city hall by these enemies of all righteousness, it lay, silent and passive, like a dynamite bomb, yet ready to be exploded whenever the saloon conspirators decided to act.

Because these conspirators were in the city council, shall their treason against our government go unchallenged?

But a whispered rumor of the existence of this nefarious by-law got abroad.

Early in the fourth month of 1882, the writer called on the chief of Boston police and asked, "Does the city of Boston construe the free public preaching of the Gospel on the public grounds of the city as a breach of the peace?" The chief referred me to the police commissioners. The police commissioners, when asked the same question, desired time to consult the city solicitor.

After thrice postponing their answer promised for a given time, the commissioners replied, "We have conferred with the city solicitor and find we have no authority to grant you a permit to preach on the Common or on any other public grounds of the city." To this the writer replied, "Gentlemen, you evade my question. You are not asked for a permit to preach; but whether the city of Boston assumes an attitude of hostility towards the free, public preaching of the Gospel on the Common and public parks, where the people have the right to freely assemble."

After some further parleying, the missionary asked, "Will you be kind enough to tell me whether you construe the free public preaching of the Gospel in Boston as a breach of the peace or not? Will you, or will you not, instruct the policemen to break up an orderly Gospel meeting on public grounds, which does not obstruct any thoroughfare of the city nor trespass on private rights?"

"*Oh, no!*" promptly responded the chairman, "*we should never do that.*"

The missionary withdrew and held open-air meetings during the five ensuing months on public squares and commons in Boston nearly every Lord's day, and no policemen interfered with any of the meetings, nor intimated that a seditious city ordinance was in existence, which demanded such interference.

The *police* of Boston, *as a rule*, have greatly desired to spare the city the disgrace and the demoralization of attempting to enforce an essentially wicked and unconstitutional ordinance. But the liquor power was shameless and insatiate.

Why should the whisky ring doubt its power to throttle Gospel ministers? Burrowing night and day, it has tunnelled its roads from the saloons to the city hall, undermining numberless homes, and even dispersing public schools in its progress.

Its horrible party sorceries, transforming our earlier democracy and republicanism into our modern demonocracy and rumpublicanism, and driving both the corrupted old parties in one span, yoked to its monstrous beer-wagon, left little else besides the ministers of Christ to be conquered.

When God is ready to set Boston as Sodom and Gomorrah, as Admah and Zeboim, then the saloon will silence the free, public proclamation of the Gospel in Boston, and not till then. Meanwhile Satan cracks the whip over his team with varying results.

On the twentieth day of the 7th month of 1884, a patrolman, acting under orders from the lieutenant of station 4, broke up a Gospel meeting which the writer was conducting on Boston Common, similar meetings having been addressed by him on the two previous Lord's days on the same spot, without interruption.

At the station, the lieutenant quoted to the missionary in defense of the assault which he had ordered to be committed upon him, sec. 11, chapter 37, of the revised by-laws of Boston printed in 1883. That section declares that, "No person shall, except by the permission of *the said committee*, deliver a sermon, lecture, address, or discourse on the Common or any other public grounds." (Italics mine.) It will be noticed that the weapon which the city council of Boston had previously framed against the Word of God, is here committed to the custody of the "said committee," a joint committee from the aldermen and city council, whose chairman was a wholesale and retail rumseller of Boston.

As a law-abiding voter of Massachusetts, a loyal citizen of the United States, and a preacher of the Gospel of God, it was my bounden duty to continue preaching Christ publicly and freely until convinced that our commonwealth is hopelessly given over to destruction.

Accordingly I returned to the Common, on the first Lord's day of the eighth month, just two weeks after the police had broken up our meeting, and preached at the same place as before. Seven policemen were reported on the ground, but they ranged themselves under the national and state Bills of Rights and statute law, and not under the insurrectionary ordinance against preaching.

During the remainder of the summer, large and attentive audiences gathered every Lord's day to listen to the word preached, and the police were as peaceable as any persons on the ground.

On the 17th day of the fifth month of 1885, the summer campaign of open-air preaching began on Boston Common quite vigorously. Several meetings were held. The liquor oligarchy at once assailed the preachers through the agency of the courts, and brought cases against ten ministers for daring to preach the Gospel in public without a permit from the common committee. The judge promptly condemned and sentenced us to pay ten dollars apiece. Some paid, others appealed to the Superior Court. Bail was offered for your missionary's appearance by strangers, and on the following Lord's day it was my privilege, in company with Bro. H. L. Hastings, to read and comment on portions of the New Testament, again on the Common.

For this act we were brought before the court and fined thirty dollars. Praise the Lord! We appealed from that decision, and friends gave bail for our appearance to justify the appeal. Lawyer J. F. Pickering freely gave us his valuable services in defence of our case.

Meanwhile the writer continued to hold Gospel meetings on Boston Common every Lord's day until near the close of the tenth month. These meetings were often baptized with the heart-searching power of the Holy Spirit. At the last meeting but one, about three hundred souls in the great assembly yielded to Christ's claim and asked prayers for his

guidance. It was a joy to hold up the Saviour before these thousands of un-churched people, and see the wistful faces of bronzed laboring men, jaded women, and children of all ages, eagerly drinking in the Gospel message.

On the afternoon of the thirteenth day of the first month of 1886, the Superior Municipal Court of Boston called the case of William F. Davis, convicted of twice preaching the Gospel on Boston Common, during the previous summer, without a permit from the common committee. The defendant stood up, was told that the Superior Court rejected his appeal, and he was fined ten dollars and costs for the first offence and thirty dollars for the second. The "costs" connected with the first fine were forty-one dollars and thirty-five cents. Therefore the sum of both fines and costs was eighty-one dollars and thirty-five cents, and the defendant was ordered "to stand committed until paid." Accordingly he stood committed, and took a seat indicated by the sheriff until that officer should be ready to conduct him to jail. [Against the remonstrance of Bro. Davis Pastor S. P. Cook of the Third Congregational church, Chelsea, raised the money and paid the fine.—Ed. Cynosure.]

Learning that no services had been held on Boston Common this season [1886] I walked into the city the following morning, which was the Lord's day, attended the meetings of the Society of Friends at half past ten A. M. and at two P. M. preached on that part of Boston Common known as Flagstaff Hill, where I have conducted free Gospel meetings every summer but one since the first Lord's day of the sixth month of 1882. While preaching a policeman commanded me to stop. But the Lord had commanded me to go on. Accordingly I stopped long enough to give my name and address to the policeman, and then went on with the preaching.

The services, lasting an hour and a half, were attentively listened to by about five hundred people, a few of whom testified their acceptance of the Saviour by uplifted hands at the close.

During the three ensuing summer months, it has been my privilege to preach the Gospel out-doors and in-doors every Lord's day, and on many week-days besides. Eight Lord's days I have held meetings on Boston Common.

The first two of these meetings were the only ones in any way disturbed by those set to be the defenders of the peace. All were well attended, and were orderly, with the slight exception just mentioned.

Religious News.

—The evangelist Moody, says the Y. M. C. A. *Watchman*, has held a series of meetings at Auburn, N. Y. He goes next to Wheeling, W. Va.; then to Harvard College. Major D. W. Whittle is following up the meetings at Auburn; Alexander Patterson will follow up the meetings at Wheeling. Mr. Sankey has returned from England and will probably soon join Mr. Moody.

—A census of the attendance of the churches of London was taken Nov. 2. It showed that 460,000 persons attended the services in the morning, and 410,000 at night. The largest established church, St. Paul's, had an evening attendance of 3,403. Mr. Spurgeon's church was at the head of the dissenting churches, having a morning attendance of 4,519, and an evening attendance of 6,070.

—The proposed union between the United Presbyterian Church and the Associate Reformed Presbyterian Church of the South has failed, for the present at least. The Synod of the South withholds its consent. A basis of union had been proposed by committes appointed by the two bodies, and it was very largely favored by the United Presbyterians, to whom the vote in the South will be a disappointment.

—During the past year the New York City Mission has provided 3,000 Gospel meetings, 75,000 visits have been made among the poor, and 500,000 tracts, leaflets, and books have been distributed among a half-million men, women, and children. The churches for the people under the care of the mission have increased in membership and usefulness, and the Sabbath-schools have in many instances outgrown the buildings provided for their use.

—The annual meeting of the Inter-Seminary Missionary Alliance was held during the last week in October in Oberlin, Ohio, with over one hundred delegates in attendance.

—The South Carolina Synod, in session at Cheraw, has requested Professor Woodrow, who is accused of teaching the doctrine of evolution, to resign his chair in the Theological Seminary.

—Rev. Jeremiah O'Hearn, a priest of the Roman Catholic church, has been received into the Baptist church at Dallas, Texas. He had spent three years investigating and studying the Baptist faith.

—Jones, the Georgia revivalist, finished a three weeks' revival in Toronto, Oct. 27, in which he was assisted by Mr. Small. While Jones was the most popular man in Toronto among a very large number of his admirers, in no other city has he met with such severe criticism. Clergymen, mostly of the Church of England, and prominent citizens have attacked him in the newspapers most violently, charging him with being blasphemous, and by his peculiar conduct in the meetings creating more infidels than Christians. He was also severely censured for his habit of smoking.

—A convention in defence of purity of worship was held in the United Presbyterian church at Ainsworth, Iowa, Oct. 19. Rev. William Wishart, D. D., was chosen president, and Rev. George Warrington secretary. Rev. James Brown, D. D., addressed the convention on the subject of Psalmody. Dr. Wishart opened the discussion of the subject of instrumental music with an able address. In the evening Mr. Warrington opened the discussion on secret societies. It was decided to organize permanently, and a committee was appointed for this purpose.

—In the last fourteen years 700 Protestant chapels have been built in the Island of Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting.

—A congress of evangelical workers is soon to be held in Mexico, representing all denominations now engaged in that fiercely contested field of labor. The Presbyterian, Methodist Episcopal, and Methodist Church South constitute the nucleus of the movement.

—A Free Church of Scotland paper says: "Not long ago in Nyanza, in Africa, three lads suffered martyrdom. They were bound alive to a scaffolding under which a fire was made, and they were slowly roasted to death. Their persecutors taunted them, bidding them pray to Isa Mayisa (Jesus Christ) and see if he would rescue them. The lads clung to their faith, singing their hymns in the fire. One of their tormentors was so impressed by their Christian fortitude that he has determined to become a Christian also."

—The *Lutheran Standard* observes respecting the effort of the United Brethren church to maintain foreign mission work in Germany: "No wonder the representatives of the German church do not care to fellowship with the sects at the meetings of the Evangelical Alliance, where professions are so easily made only to be flagrantly broken by such missionary enterprises. Germany has at the present day no small part in the missionary work of the world. There are twelve German societies laboring in India, China, Africa, the East Indies, Australia, and Palestine. They are represented by 517 missionaries at 342 stations, are employing 2,560 native agents, and have in charge 193,975 native Christians. Of these, 72,000 are communicants, while, 40,643 children are taught in their 790 schools. The total contributions of these societies last year were $1,276,800. The record of Scandinavia is equally honorable."

—The subject of probation after death has been brought up in the State Synod of the Presbyterian church, at Alleghany, Pa. Rev. Arthur T. Pierson, of Philadelphia, presented resolutions stating that the gradual departure from orthodox beliefs was alarming in its extent, and calling upon the ministers to exercise vigilance and oppose the spread of any false theology. The debate which followed showed that the so-called New Departure was referred to. At the latest accounts no positive action had been taken on the subject.

—The following subjects will be presented during the Bible and Prophetic Conference in Farwell Hall, Chicago, Nov. 16–21, 1886: "The Sure Word of Prophecy;" Bishop Baldwin of Canada.

"The Importance of Prophetic Study;" Rev. Dr. J. H. Herr, Milwaukee, Wis.

"The Bible the Inspired Word of God;" Rev. J. H. Brookes, St. Louis.

"Christ's Second Coming, personal and literal;" Rev. Dr. E. P. Goodwin, Chicago.

"Christ's Second Coming, pre-millennial;" Prof. E. T. Stroeter, Warrenton, Mo.

"Objections to Christ's pre-millennial coming considered;" Rev. J. M. Orrock, Boston.

"Our Lord's Second Coming a motive to world-wide evangelism;" Rev. Dr. A. T. Pierson, Philadelphia.

"Condition of the church and the world at Christ's Second Advent;" Rev. Dr. A. J. Frost, Sacramento.

"The Anti-christ;" Prof. E. G. Moorhead, Xenia, Ohio.

"Times of the Gentiles;" Rev. Dr. Geo. Bishop, Orange, N. J.

"Christ's Predictions and their Interpretation;" Professor Henry Lummis, Appleton, Wis.

"The Fulness of the Gentiles;" Rev. W. J. Erdman, Boston.

"Prophecy and Israel;" Rev. Dr. Nathaniel West, St. Paul, Minn.

"Palestine Restored, and Re-peopled;" Rev. Dr. J. R. Graves, Memphis, Tenn.

"Modern Delusions;" Rev. Dr. A. J. Gordon, Boston.

"Messiah's Kingly Glory;" Bishop W. R. Nicholson, Philadelphia.

"Judgments and Rewards;" Rev. H. M. Parsons, Toronto, Canada.

"Practical Influence and Power of Christ's Second Coming;" Rev. Dr. J. S. Kennedy, Abingdon, Va.

"The Holy Spirit in Relation to our Lord's Return;" Rev. F. L. Chapelle, Flemington, N. J.

"The Apostolic Church Pre-millennial in its Belief;" Prof. J. T. Duffield, Princeton, N. J.

"Eschatology of our Lord;" Prof. D. C. Marquis, Chicago.

"Man's loss through sin;" Rev. Dr. A. J. Frost, Sacramento, Cal.

"Necessity of a Vicarious Atonement God-ward and Man-ward;" Rev. Dr. Julius E. Grammer, Baltimore, Md.

"Priesthood of Jesus Christ;" Rev. Dr. Wm. Dinwiddie, Alexandria, Va.

"The Mediator of the New Covenant;" Prof. E. G. Moorhead, Xenia, O.

"The Mosaic Authorship of the Pentateuch;" Prof. J. M. Stifler, Chester, Pa.

"The Spirit of Power;" Rev. Dr. A. J. Gordon, Boston.

"Sanctification;" Rev. J. F. Kendall, La Porte, Ind.

"Contending for the Faith;" Rev. Dr. Albert Erdman, Morristown, N. J.

"Prayer, its nature, privilege and power;" Rev. Dr. P. S. Henson, Chicago.

Obituary.

William K. Guild, of Wheaton, Ill., who, October 27, 1886, passed away to his reward, was born in Brookfield, Mass., July 4th, 1819. His parents were very poor, and when he was ten years of age he began the struggle of life for himself. He worked for his board winters and went to school. In the summer he earned what he could at various forms of manual labor, diligently economizing so that in 1839, when the family came west, he had not only supported himself and paid one hundred dollars for his time, but had laid aside so much money as was required to defray the expenses of the family on the journey to Illinois.

His parents located in Wayne, and he aided in supporting the family, giving his entire wages for that purpose until 1844, when he married Miss Lydia A. Ford, whose family had moved from New York to Wayne. After his marriage he settled upon his own claim at Wayne Center, where he was a successful farmer until he removed to Wheaton in 1867. Here he has been, as all know, a public spirited citizen and an enterprising business man. He has been a successful lumber merchant during most of his residence here. He has served several times on the Town Board; was for years a director in our public schools; was a benefactor to the College, and now, after a short illness, he has "fallen asleep in Jesus."

His religious history is quite as interesting as this account of his business career. He was converted when about fifteen years of age and immediately united with the Methodist church. When he came west, at twenty, he at once professed his Christian faith in the Congregational church at St. Charles, and for years drove regularly the eight miles between his home and the church. He was one of the original members of the church at Wayne; was one of its deacons for almost twenty years; read sermons when there was no pastor; was superintendent of the Sabbath-school, and his home was the recognized headquarters of all the ministers, evangelists, Bible agents, and colporteurs who labored in that region. When he removed to Wheaton he, as usual, at once identified himself with the people of God. He united with the College church; was elected one of its deacons, and had the same intelligent interest in the cause of Christ which he had ever manifested

Since Mr. Guild came to years of manhood three great religious movements have agitated the American mind; the temperance awakening, the abolition of slavery and the abolition of secret societies. On each of these questions he stood for the truth. He saw very clearly that after devils were cast out, Christ must enter the soul or the man could not be saved. It was in consequence of the perception of this truth that he valued the church so highly that he at times seemed to disregard other agencies which God has appointed for the help of men in their warfare with evil. He above all things "believed in the Gospel of Jesus Christ," and was anxious that nothing should even appear to take its place.

Of him happily it can be said that those who knew him best loved him most, and mourn most deeply his departure. Yet they have a great blessing in the happy recollections which are their possession and the glorious hope which is the lasting possession.

LODGE NOTES.

Grand Master Workman McCarty, of the order of United Workmen, has issued a proclamation promulgating the new ritual in this jurisdiction, and requiring the Master Workman and Recorder upon receipt of the new ritual to destroy, by burning, the old rituals belonging to their lodge, and without delay sign under seal of the lodge a receipt for said new rituals, and a certificate that the old rituals have been destroyed in accordance with the above order.

The Knights of Labor at the late convention raised the salary of Mr. Powderly to $5 000 a year, and the Brotherhood of Locomotive Engineers have just followed the example and raised the salary of Chief Engineer Arthur to the same figure.

Father Sentenne, preaching in Notre Dame Catholic church in Montreal, spoke against the revised rules of the Knights of Labor, which were arranged to suit the Catholic clergy of the province, and advised his hearers who were members of that organization to withdraw, as he considered the whole matter a trap for workingmen.

All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.—*General U. S. Grant.*

A call is issued for a convention of delegates from National and International Trades Unions, to meet at Columbus, Ohio, December 7. It is thought the meeting will result in an amalgamation of the Federation of Trades with the new organization.

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HOME HINTS.

THE VALUE OF FRUIT AS FOOD.

Few people are aware of the value of fruit as an article of food. Many persons look on fruit as a luxury, whilst some shudder at the idea of it, and conjure up internal tortures at the name. Children, on the contrary, will eat fruit at any time, and undergo much discomfort to get it. It is elderly people, or those past their first youth, who cannot eat fruit and enjoy it. Cooked foods, highly seasoned meats, and alcoholic liquors have spoiled their taste, and in many instances a ripe strawberry or plum would inconvenience them sadly. But the person who values health, and who knows a little of the value of fruit, will make it a point to eat it daily, and even on occasions to make a meal almost entirely of it. Another cause why ripe and wholesome fruits are given a bad name is because they are eaten at the wrong end of a meal. After many courses of heavy foods and strong drinks, a few harmless strawberries are indulged in, and then when these rich foods and stimulating drinks upset the stomach the blame is put on the innocent strawberry. The real place for fruit is at the beginning of a feast, and not at the end. A better plan still is to make a meal of bread and ripe fruit. The best meals to make thus are breakfast, lunch, or early tea. The bread should be brown and dry, and the fruit ripe and raw. Dry brown bread cleans the tongue and brings out the flavor of the fruit. Butter on the bread would give its own flavor, or even the salt in the butter would destroy the pure taste of the fruit.

Many people—a good number of whom are doctors—are of opinion that autumnal diarrhœa is due to fruit. This is an idea not borne out by facts. I inquired into the subject, and found that in every case the diarrhœa was due to meat or fish, but never to fruit alone. I have experimented on myself, and got other friends to test the result of free fruit eating on themselves, but in no case as yet have I got a report of diarrhœa from it. I lived one day last summer on strawberries, managing to eat seven pounds during the day, but I had no diarrhœa. Other times I have lived on plums and milk, and have eaten freely of cherries and other fruits in their seasons, but never had looseness of the bowels in consequence. The true explanation of autumnal diarrhœa lies in the fact that in hot weather flesh putrifies very quickly, during putrefaction alkaloids called ptomaines are formed; these are emetic and purgative, and give rise to distressing symptoms. These alkaloids are found in meat at all times, but more especially during hot weather.

Fruit has the composition of a perfect food, containing all the substances required by the body. Here is the composition of strawberries:

	per cent.
Water	87
Sugar	4
Free Acid	1¼
Nitrogen	¾
Insoluble matter (½ per cent of which is ash)	7
	100

From this table we can see that fruit is a perfect food, as it contains everything needed, including water.

Were fruits used daily by all there would be less gout, rheumatism, gall stones, stone in the bladder, and calcareous degeneration than there is now. In connection with the curative power of fruit, we must mention the "Grape cure." This is practiced in France and Germany in the autumn, and is a cure for many diseases due to high feeding. The patient is given a pound of grapes to eat the first day. This amount is added to until the person can eat five or six pounds a day. The other food is gradually lessened, and the diet at last consists entirely of grapes. It cures obesity and many other complaints, and starts the person off on a new lease of life. In this country we may partly carry out this cure, using strawberries, gooseberries, cherries, and plums in place of grapes. Fruit is thus seen to be a necessity in a rational diet, and of immense value in dietetic medicine. —*Vick's Magazine.*

The police are now making a specialty of the small boys with rubber slings who haunt the parks and suburbs in pursuit of small birds. The carriers of gin slings remain unmolested.—*Inter Ocean.*

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The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unravelling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

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The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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IN BRIEF.

The relatives of Miss Carrie Welton, who was frozen in an attempt to climb Pike's Peak two years ago, are trying to invalidate her will, which bequeaths all her estate, valued at $200,000, to Henry Bergh for the use of the Society for the Prevention of Cruelty to Animals. Insanity is alleged.

A calf was killed in Zionville, Pa., one morning, the skin was at the tannery by noon, was tanned and turned over to a shoe-maker that evening, and by the next morning was made into a pair of boots which were worn by the man who owned the calf that had worn the skin the day before.

In New York the arrival of M. Sedelmeyer, the Parisian art dealer, with Munkacsy's great picture of "Christ Before Pilate," which it is said he intends exhibiting throughout the country, has caused a flutter of excitement among the foreign art dealers, as he wishes to have it admitted free of duty as "an educational work."

During the cholera epidemic in Nashville, Tenn., the late Dr. Bowling attended an old blind negro, who eked out an existence by playing the flute at the street corners. He recovered, and with a heart overflowing with gratitude he took his flute and sat under the doctor's bed room window and played it the whole night long. Of all the large fees he ever received, the doctor said this was the largest. —*Medical Record.*

Willie Brough, a boy living with his parents near Turlock, Cal., is reported to be so charged with electricity that the snapping of his fingers causes sparks to fly. It is also stated that hay, straw, wall-paper, and other light substances burst into flame at a mere gaze from the boy, and that he had to be sent away from school owing to fires breaking out in the structure in a mysterious manner. An insurance agent will take no further risks on property in the neighborhood as long as Willie remains.

Secretary Lucius Quintus Cincinnatus Lamar is not the only big-named man in the Department of the Interior. There are also Lucius Quintus Cincinnatus Lamar, Jr., Private Secretary; William Andrew Jackson Sparks, Land Commissioner; Martin Van Buren Montgomery, Patents Commissioner; John De Witt Clinton Atkins, Indian Affairs Commissioner; Nathaniel Harrison Randolph Dawson, Education Commissioner; and John James Jones Scipio Hassler, Appointment Clerk.

The Chicago & Alton railroad takes many apprentices in its shops on a three months' novitiate. If the boy has mechanical aptitude he is registered for three years and three months as an apprentice, getting fifty five cents a day for three months, fifty-eight cents a day for a year, seventy-five cents a day for the next fifteen months, and one dollar a day for the last year. No indentures are required, and the right of suspension or discharge is reserved. Apprentices must have an order from parents or guardians to enable them to draw their wages.

What though, as Mr. Atkinson estimates, the annual loss of property in the United States by fire amounts to $100,000,000; the cost of maintaining fire insurance companies to $35,000,000, and of fire-extinguishing appliances to $25 000,000, making a total fire tax of $160,000,000, equal to $1 25 on each $100 worth of annual product, or between 10 and 15 per cent of the annual savings of the nation, the people of the United States—notwithstanding the example set them by early Spanish architects, the builders of Europe, and the dictates of experience and reason—will continue to erect for dwelling, manufacturing and commercial purposes, structures sometimes called "fire-proof" or "slow burning," which the flames lap up as readily as a cat does milk, and which when once on fire, become traps for human life; from which, in spite of warning and haste, it is generally very difficult, and too often impossible, to escape.

The old barbaric Moorish bull fights are still the chief amusement of the Spanish people; but the costliness of the pastime seems to check the too frequent recurrence of the exhibitions. From 3,000 to 4,000 horses are annually destroyed in encounters with bulls. The horseman, or "picador," usually escapes injury, as the attention of the infuriated animal is drawn off by "chulos," men provided with crimson banners. These are in turn supported by the "banderilleros," who are armed with darts with fire-works and flags attached. Thus bleeding and scorched, the animal is despatched by the "matador," who plunges his long straight sword into the body, up to the very hilt. All classes in Spain delight in this sport.

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NEWS OF THE WEEK.

COUNTRY.

Fifty buildings were burned at Southampton, Ontario, Thursday morning, rendering thirty families homeless. Twenty-two wooden buildings in the business portion of Dalhousie, N. C., were destroyed, creating a loss of $80,000.

Dr. W. H. Palmer, physician of the penitentiary at Jackson, Mich., has been dismissed on charges of assisting convicts to secure pardons by sending to the governor false statements as to their health.

Four children, ranging from 3 to 7 years, were suffocated at Scranton, Pa., Monday evening, by the sand bank under which they were playing caving in.

It is reported that the United States steamer Manhattan foundered about 9:30 Sunday morning, two and one-half miles off the harbor of New Haven and sank immediately, carrying with her all on board. The cause of the accident is not yet known. It is supposed that the crew of the steamer Manhatten numbered twenty-five.

The celebration of the 250th anniversary of the founding of Harvard University was inaugurated Friday by a meeting of the Law School Association, which elected James C. Carter, of New York, president. Among the vice presidents are Hon. William M. Everts, Hon. Robert T. Lincoln, of Illinois, and Hon. Rutherford B. Hayes. President Cleveland attends a grand reception in Faneuil Hall, Boston, Monday evening.

FOREIGN.

In the Austrian and Hungarian delegations Prime Minister von Tioza and Herr Smoika declared that the interests of Eastern Europe should be defended with the sword.

John Bright has written a letter on the foreign affairs of England, in which he derides English fears and jealousy of Russia. He says: "England seizes Burmah, yet she menaces Russia if she approaches Afghanistan. England has denied Russia's right to enter the Mediterranean from the Black Sea, and has treated her always as an enemy. It is not unnatural then that Russia should retaliate. No country in Europe would more readily respond than she to offers of friendship from England." Mr. Bright, in conclusion, expresses the hope that no Minister will again be able to drag England into another war.

The British Cabinet has decided to instruct Sir. William White, the British Embassador at Constantinople, to insist upon an immediate conference at Constantinople to consider the Bulgarian question, and to demand the suspension of Russian intervention, diplomatic and active, pending the decisions of such conference. The Porte is renewing its entente cordiale with England, and is in favor of the proposed conference. Italy concurs, while Russia and France oppose the project. Germany and Austria remain neutral.

A great meeting of the Liberal party federation at Leeds, England, resolved to stand by Gladstone. Where the Liberal party, says the London *Standard*, stood last session there it still stands, on the unalterable basis of an Independent Parliament for Ireland. This determination to abide by the principle of home-rule at any cost partakes, it must be allowed, of the heroic, whatever we think of its wisdom. It shuts the door of office to the Liberals for an indefinite period.

Inquiries have elicited the information that three-fourths of the sergeants recently dismissed from the army were members of secret Spanish societies. Zorillas admits that the dismissal of the sergeants was a serious blow, but they boast that there are still 10,000 men in the army in their confidence, and that they could at any moment cause one important garrison to declare for a republic.

During heavy earthquakes on the morning of September 10, on the island of Ninafou, one of the Tonga group, a mountain 300 feet in height emerged from a lake 2,000 feet in depth, and has become a volcano, throwing out hot stones and sand in such quantities as to destroy two-thirds of the cocoanut trees on the island. Shocks have become so frequent in Sarnda that they are no longer noticed by the inhabitants.

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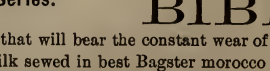
WITH  PICTURES.

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The National W. C. T. U. convention report in the *Signal* tells of the message of the Good Templars sent by Mrs. John B. Finch. She brought greetings from the secret lodges over which her husband presides, and told of their work. Mrs. Finch was at the Good Templar general meeting in Richmond, Va., last May, and is near enough related to the "Grand Worthy Chief" to be able to speak truthfully concerning it. Why then did she need to say that the membership of the Good Templar order is 600,000, when the official report of her Grand Lodge puts the number at 270,105?

Doubtless the Convention listened with patience to Mrs. Finch, wondering meanwhile how many dozen Prohibition votes those 600,000 Good Templars represented. There was not wanting sentiment of another kind. Mrs. Josephine C. Bateman, of Ohio, superintendent of the department of Sabbath Observance, in her able report, refers to lodge abuse of the Lord's day. She said: "There are sometimes, though rarely, good reasons for these gatherings on the Sabbath, but usually they are a kind of Sunday dissipation, involving work for many, which should be avoided. They are most urged by secret societies who wish to make a display, and are a severe tax upon ministers, who would rejoice at a change, but are seldom consulted. We are glad the undertakers or funeral directors and carriage drivers of New York and Philadelphia are issuing an appeal to the public for their discontinuance. Let us urge upon all Christians to set their faces against Sunday funerals, and appeal to ministers, undertakers, and cemetery directors to refuse to assist on the Sabbath except where special necessity requires."

The International Conference of the Y. M. C. A. twenty years ago first appointed a week of prayer for young men. The present week is the anniversary of this interesting season, and many revival awakenings may be expected to follow the effort of churches and associations. There are in the world 3,372 organizations of the Y. M. C. A. In America there are 1,071, with an aggregate membership of 140,000. The annual current expenses are $785,000 and there is a total net property, consisting of ninety buildings, 365 libraries of 250,000 volumes, seventy-four building funds, etc., of $5,040,178; 592 report young men's Bible classes, and 555 report young men's prayer-meetings, 579 have educational classes. While there is in this organization, as in the churches, an unhappy tendency to machine work, to formalize, and to neglect the true spiritual power which should above all things characterize them, yet it is evident that they are a means of infinite blessing in all our large cities.

The grange, which has for some ten years been kept alive by the immense fund which it had collected from the toiling farmers, held another national meeting last week in Philadelphia and showed that it still has power to deceive and defraud. In ten thousand communities, East and West, it has been tried and voted a useless, a wasteful and deceptive organization, yet at this Philadelphia meeting, it is reported, the sixth degree was conferred upon two thousand "husbandmen from all parts of the country." There is something about this report that looks like a lie. It is most improbable that so many actual farmers would leave their fall work to go to Philadelphia to get a degree. And if the conferring of a degree is the profound business that engages this body, it is a confessed imposition upon the agriculturists of the country.

At a meeting of the strikers at the Chicago Stock Yards Saturday evening the Knights of Labor were ordered back to work by their Masters and Grand Masters. It seems that Powderly sent a dispatch Wednesday to this effect stating that the rules of the order had been violated in both strikes and that the eight-hour day was not yet in issue in his lodge. Barry and Carlton, his lieutenants, kept the order secret and even denied its existence to the press, hoping to get better terms from the packers. They utterly failed and so gave the word to return to work. A few of the younger and rougher class refused to obey, but the strike is over practically. Some of the local labor lodges have voted a boycott on the packers, which in the circumstances is a very desperate and ridiculous piece of revenge

"If the men refuse take their charters. We must have *obedience* and discipline." Thus closes Powderly's dispatch. Who are these men whom hundreds of thousands are sworn to obey? Powderly is a devoted Catholic, so is T. B. Barry, his lieutenant from Michigan. Both are young men, well spoken of in their private characters by those who know them. Butler, the district deputy, is the Martin Irons of the Stock Yards strike. He is a local politician who received the lodge vote for sheriff of Cook county. Schilling, another leader, is a loud-mouthed anarchist who has been a great organizer for the Knights of Labor, and sympathizer with the men now under sentence of death for the massacre of May 4th. He is now leading a strong faction in opposition to Powderly's dictation, and may be able to make a split in the ranks of the order.

Professor A. A. Hodge, D. D., of Princeton, New Jersey, passed to his heavenly reward Friday night at his home in that city, after an illness of but a few days. He was a son of Dr. Charles Hodge, the eminent Presbyterian theologian, and was born at Princeton, N. J., July 18, 1823. He was graduated from Princeton College in 1841, was tutor there from 1844 to 1846, was graduated from the Theological Seminary in 1847, and went as a missionary of the Presbyterian Board to Allahabad, returning three years later. He was then successively pastor at Nottingham, Md.; Fredericksburg, Va.; Wilkesbarre, Pa., and Alleghany City, Pa. In 1864 he was appointed Professor of Didactic Historial and Polemic theology in the Western Theological Seminary in the latter city. He was elected Professor of Didactic and Polemic theology at Princeton Theological Seminary in 1877, and has ever since held that position. While in Alleghany Seminary he was a friendly acquaintance of Dr. Milligan and Prof. Sloane, and through them sent a cordial letter to National N. C. A. convention held in Dayton in 1877, approving of the effort to suppress the lodge, and informing us that Dr. McCosh agreed with him in this approval. He had before this time assisted our General Agent, Bro. Stoddard, in securing a number of his students to man an open lodge in one of Bro. Ronayne's expositions. His name was freely given lately in approval of the proposed national conference on secret societies. The Presbyterian denomination and the whole Christian world meets a great loss in his death.

NEW MEXICO AND HER INDIAN SCHOOLS.

BY PROF. ELLIOTT WHIPPLE,

Principal of Ramona Indian Industrial Department of University of New Mexico.

EDITOR CYNOSURE:—In compliance with your request I send some of the impressions produced upon my mind by a two months' sojourn in the "City of Adobes."

The central and northern portions of New Mexico are the most desolate regions I ever saw. Territorial papers and circulars issued in the interests of land-owners give glowing accounts of the agricultural resources of the territory, and ingeniously arranged tables of comparative rainfalls. They are whistling to keep up their courage. Most of the rain comes not in fertilizing showers, but pours down in sudden storms and rushes sea-ward through the beds of mountain torrents that are dry during the larger part of the year. Much of the land consists of bare mountains of rock or is cut by impassible canons and is almost absolutely worthless.

A few streams fed by mountain springs and snows afford a basis for the only apparently reliable industry, namely, cattle and sheep raising. Along the streams, where water can be had for irrigation, the fertile soil produces abundantly various farm products, but these fields, small even in comparison with the limited patches cultivated by the farmers of New England, and so cut up by irrigation ditches as to preclude the use of machinery, can never compete with the broad prairie farms of the great central plain in producing cereals even for home consumption. These irrigable lands are well adapted to the production of vegetables and fruits, surpassing those of the east in size and abundance, and those of California in flavor. The prices of these products are now very remunerative, but in a few years it is not improbable that the supply will exceed the demand.

Coal, both anthracite and bituminous, of excellent quality, is abundant and cheap. The other mineral resources of the territory constitute the great unknown factor upon which its future depends. Some mines are being worked with profit, and there are favorable indications of the presence of iron, gold, silver, etc., in many places. These huge, barren mountains may contain deposits of untold wealth, but they can be developed only by wealthy corporations.

Cattle ranches and mines can be managed only by those who have plenty of money; the expense of living here is very great; it is very difficult for persons of limited means to secure a foothold; most such, who come here, must take boarders, starve, or emigrate.

The climate is undoubtedly delightful, and those having a tendency to lung disease can be cured, provided they come here soon enough. There is considerable malaria even in Santa Fe, which has an elevation of over 7,000 feet; but it is probable that this can be avoided by proper precautions as to location, drainage, etc.

The scenery of New Mexico can not be surpassed; the atmosphere is usually clear, and it is no uncommon thing to get a clear view of mountain ranges that are a hundred miles distant, while those that are from thirty to fifty miles away appear to be close at hand.

When we turn from the natural resources of the country to its inhabitants, the outlook is even more dreary and discouraging. The majority of the peo-

ple are Indians. Of these the most numerous race is that of the Pueblos, who live in adobe houses, cultivate the soil, and are citizens so far as they choose to exercise the rights of citizenship. They are quiet, inoffensive people; but the hopeless thing about their condition is that they are largely under Roman Catholic influence, as they have been for a quarter of a millennium, during which period they have made little or no real progress, while the varnish of Romish ceremonialism, superadded to their essential paganism, renders them impervious to evangelical Christian influences. Their schools are poor affairs, exclusively under priestly control. Long after the territory passed into the possession of the United States, these poor people were compelled to pay tithes to the priests, under the impression that they were required to do so by law. Now they have found out the truth, and some are refusing to pay tithes and sending their children to the Presbyterian school at Albuquerque.

Next to the Indians in number are the Mexican inhabitants, the most of whom are but little higher in the scale of civilization than their Pueblo neighbors. One can not help being astonished at the depth of degradation to which the descendants of the Spanish conquerors have descended. Admixture with Indian races and the blighting influence of Roman Catholicism are probably responsible. There are many people of intelligence and ability among the Mexicans, especially in the cities, and, were it not for the fatal grip of Romanism, something might be done for this wretched race.

The Presbyterian mission schools are bravely attempting the almost desperate task of training the next generation to a better way of living. The Roman Catholic, stimulated doubtless by the opening of Protestant schools, are attempting to do what they should have done long ago, if at all, and are pouring out money like water to build up religious and educational institutions. This is especially the case at Santa Fe, where, in addition to three or four churches and chapels, they are erecting a magnificent cathedral which is to cost $150,000. Here too they have St. Vincent's Hospital, a school for girls, and another for boys, each well supplied with fine buildings and grounds; and now they are building a school building for Indian boys that is to cost $50,000.

Santa Fe, the capital, sanitarium, and educational center of the territory, is evidently regarded by the Catholics as a strategic point, and here they are massing their forces with full purpose to hold in perpetuity their present ascendancy in the affairs of the territory. The public schools of New Mexico, outside of Albuquerque and possibly a few other places are under priestly control and of little practical value.

The American portion of the population, small in comparison with the rest, is mostly of a temporary character, being composed of those who have come here for health or wealth, and, their object being attained, it is their purpose to hasten back to the States. There are plenty of lawyers, traders, bustling politicians, and land-poor, real-estate speculators; but there is a great lack of substantial, public-spirited citizens who feel an interest in building up such institutions as might make the place a desirable home for themselves and their families.

The Protestant churches have but few members and are thinly attended, but nearly every adult male American is a member of some secret society, and Freemasonry and Odd-fellowship flourish apace, while the Penitentes, composed of Mexican Catholics, number a thousand or more voters, whose horrid ritual of self-imposed penances and even the identity of whose members is kept a profound secret. It is understood, however, that all will vote, as directed by their secret head-center, the Democratic ticket. The Republican party is run by S. W. Dorsey of "Star-route" infamy. The Prohibition party does not yet exist; saloons abound, and I have seen more drunkeness in Santa Fe in two months than in New England in seven years.

To save the American children from following the Mexicans back toward barbarism, "The New West Education Commission" has established academies with able instructors at Albuquerque and Las Vegas, while President H. C. Ladd, contending almost single-handed against the hosts of Catholicism, is slowly building up at Santa Fe "The University of New Mexico," a school likewise supported by Congregational money.

One department of the University is styled "The Ramona Indian Industrial School." Here are received Indian girls to be fed, clothed, educated and taught to sew, to cook, and to perform all sorts of domestic work, and to be trained to right habits of living in all respects. The resources of the school are derived from three sources. The U. S. Government, through the Commissioner of Indian Affairs, pays $150 per year for the support of each pupil. The American Missionary Association pays the salaries of the teachers. The friends of Christian educatian for Indians contribute money, clothing, and apparatus to enlarge the accommodations and increase the facilities of the school.

The teaching force consists of the Principal and three lady assistants. One of the ladies has special charge of the school-room work, and it would be difficult to find her superior in skill and success as a primary teacher. Another lady has charge of the dormitory, the clothing, and personal habits of the girls, and teaches them sewing. They call her "Mamma," and she is a mother to them indeed, possessing their affection and confidence to an extent that many white childrens' own mothers would do well to emulate. A dress, cut and made wholly by Apache girls under fourteen years of age, took the first premium for plain sewing at the recent territorial fair at Albuquerque. The third lady has charge of the dinning room and kitchen, and it is her business to instruct the girls in cooking and all kinds of work pertaining to this department of the household.

The school is responsible to each of its three-fold sources of support:

1. It must satisfy the government inspector, who is liable to visit it at any time, that it provides suitable accommodations, good fare, and good instruction.

2. It must meet the requirements of the officers of the A. M. A.

3. It is under the constant supervision of a local committee of business men of Santa Fe, appointed by the trustees of the University; and it is visited almost daily by some of the numerous tourists from all parts of the country, who stop at Santa Fe on their way across the continent.

The Apaches are probably the brightest and most energetic of the Indian tribes, and their children make such rapid progress in all departments in which they are being instructed as to surprise all who visit the school. General Atkins, Commissioner of Indian Affairs, who is now on a tour through the West, was so pleased with the work of the school that he pronounced it the best organized Indian school he had yet seen.

A well-founded objection to past attempts to educate Indian children has been that after leaving school they would return to the savage life of their former associates. One reason for this has been that they could find nothing else to do. Few Indians, after receiving an education and becoming accustomed to the comforts aud decencies of civilized life, voluntarily go back to the blanket and the wigwam.

The trouble has been they could find no place for themselves in the fierce struggle for existence among the whites, and, if they returned to their own people, living amid all the degrading tendencies of the reservation system of the past, they could do no otherwise than live as the rest did. Captain Pratt of the Carlisle, Pa., Indian school, has found a more excellent way. He secures places for his graduates and keeps them under his supervision until able to look out for themselves.

Again, the conditions of Indian life upon the reservations are rapidly changing. The Indian agents are instructed by the commissioners to settle the Indians upon homesteads as fast as possible, and, as fast as they are willing to take lands in severalty and work them in earnest, they are assisted to build houses and are supplied with cows, wagons, plows, etc. The Indians in many places are responding to this generous policy, and are becoming anxious to take lands before it shall be too late. The parents of the children, now in the "Ramona School," are all prepared and eager to take this step.

The Indian girl who has had from five to ten years of school and industrial training, and who has come to the light of the Gospel of Christ and accepted him as her Master, a result for which the teachers of the "Ramona School" labor and pray unitedly and hopefully, when she returns, not to a wigwam but to a home capable of being made decent and comfortable, will find a good work ready and waiting to be done, in which she may labor most efficiently for the elevation of her race. Those who have no such home to go to will be provided with situations, which they will be entirely competent to fill, as teachers in Indian schools, as seamstresses, and as domestic servants in Christian families, who will be glad to secure such faithful service as they can render, and to pay good wages for it.

After an experience of twenty-five years in teaching, I am compelled to say that I have never seen a class of white children that manifested, on an average, such aptness, docility, and faithfulness, both in school-work and in the various industrial employments as do these Apache Indian girls.

Santa Fe, New Mexico.

THE SUCCESS OF REFORM.

BY PETER PLOWSHARE.

We need not go far back to gather proofs of the success attending reform work, which work is carried on in the strength God has given to his children. Only a few years have passed since the great Abolitionists began to agitate the slavery question, and some of the persecutions of those noble reformers are well remembered. Behold the slavery demons using their influence and even physical strength to injure or destroy both reputation and body of those who talked and wrote for God and for humanity in "those accursed slavery days." But, while persecutions were severe and long, the work was of the Lord, and *success must come.* It came. Praise the Lord. He has ever aided his people in the work he put upon them, and how could it be otherwise than to succeed?

The prohibition of the manufacture, importation, and disposal of intoxicating beverages has been called for now for a number of years, and to a large extent has met with success; so much so that the whisky organs begin to say that prohibition is a success, thus admitting their defeat.

The war upon secret societies has been going forward for a number of years, and at times seemingly gaining ground very slowly, but the faithful have never been discouraged, but manfully pressed on, declaring principles of right and truth, and within the last eight months *what a stride the cause has made!* Scores of local papers, hitherto silent on secrecy, have opened their columns to anti-secrecy writers, and even inserted radical editorials; churches taking higher ground; larger gatherings than usual assemble to "hear the truth of the whole matter," and last but not least, the United States Senate almost "torn asunder" by debates on secret sessions; even Masons themselves making strong statements against secrecy. Praise the Lord, is not our Master's work moving forward? Who says "No." We may not be discouraged, God still reigns. His work still goes on. The time is fast coming when the reformer may lay aside some of his ammunition, and look for other fields of reform; not in your day or mine, perhaps, but at no distant day, nevertheless. Reforms move on much faster now than formerly, just as intelligence moves from point to point more rapidly now than in the days before the electric telegraph was known to science. Let us move forward.

OUR DAY AND GENERATION IN CHICAGO.

Nearest us are labor commotions, instigated by the labor league authorities, and immediately affecting the daily bread of more than fifty thousand people, and the interests of capital to the extent of millions of dollars; whilst confidence is impaired, and capital will seek investment where this danger is not found.

Next come the moral and religious bearing of the interesting questions which have been before the great Congregational, Episcopal, and other conventions of different denominations. Most prominent of all of a general character was the question of union. Some people would be willing to have a union of sects as we have a union of States, each under its own government, but acknowledging allegiance to the great fundamental truths of the Holy Scriptures. Others would recognize the supremacy of some one church as the pattern for all, and they would fortify their arguments by the testimony of tradition. A third class would cast aside tradition and creeds altogether, and see the true foundation for unity in the acknowledgment of Jesus as the Son of God and the supreme Lawgiver of the present dispensation. This and the New Testament as the record of the Divine Will, and fulfillment in a great measure of the Old Testament, would be all that would be required as the basis of unity; and thus opinions would be free on many topics, whilst faith would be one in Christ, and the Gospel would be preached as the power of God unto the salvation of repentant sinners.

Some people imagine that diversity of opinion betokens the downfall of Protestantism, and that the only safety of religion is in superstitious adherence and unreasoning obedience to some one creed or church—a grand mistake alike of skepticism and superstition. For no class of men has so much command of their highest faculties as those who use both their reason and their conscience.

What is wanted to-day is open, bold, honest advocacy of Gospel truth. Its adaptation to the wants of the soul are as conscious and real as light to the eye or food for the stomach. Scot.

—The *Christian Hour* says that there was a cunning effort made in Denver to open the Manufactu-

rers' Exposition on Sunday. The first vote was ten to two against such opening, when the committee tried to secure their point by delay, but decided efforts were made to prevent this, and the plans of the anti-Sabbath party were foiled.

FIFTEEN CHARGES FROM CHINA.

Another Mason, touched by the grace of God, and the reproachful voice of his conscience, for he had been a Catholic, renounced not long ago, all allegiance to the anti-Christian sect. Mr. W. Doyle, of Shanghai, China, has never ceased since his conversion to point out to his fellow-men the fallacious maxims and moral dangers of Freemasonry. Now he comes out with an indictment in fifteen points against the religion of secrecy and darkness. We give it in full and recommend its perusal to all, and particularly to preachers, who may be inclined to believe that there is no antipathy between Christianity and Freemasonry.

This is the document:

1. Masonry claims to teach the sciences. Where has it ever done so? Where are its seats of learning and training schools for the people?

2. Masonry professes to be a charitable institution. Where are the hospitals, asylums, free schools or other eleemosynary institutions?

3. Masonry professes to be a system of religion. Where are its creeds, its churches, missionaries, catechisms or prayer-books for the people?

4. Masonry professes to teach morality. What morality has it ever taught, and where? Has anybody ever heard of a Mason sending a child to learn a Masonic catechism or sacred history or to be educated for the Masonic priesthood? Does the Masonic oath bind Master Masons beyond the chastity of females of the nearest ties of kindred to brother Master Masons?

5. Whence do they receive their priestly orders—holy or otherwise? May such orders be assumed at pleasure by anybody, and if so, why does Masonry make such an ado about conferring them, and if not, then why are they assumed by Masonry?

6. Where in sacred Scripture or profane history has the power to administer funeral rites and ceremonials of a Christian and religious character been conferred on secret societies, or formally delegated to them by any competent authority?

7. Where, in the law of the land, have the secret societies received authority to administer and enforce their oaths? What civilization can exist without obedience to lawfully constituted authority? and does not Freemasonry proceed in secret defiance of all such authority rather than in submissive obedience to it?

8. Where are their credentials for any of the foregoing functions, secular or religious, governmental or priestly?

9. Did Christ come upon this earth to found and establish a secret sect—and what civilization is there in the world, worthy of the name, in comparison with that which is Christian?

10. Masonry boasts of its antiquity. Where in the whole world is there a single edifice of modern speculative free and accepted Masonry that antedates the last century? And were not the greater part of the Masonic emblems designed by Jeremy L. Cross, of New York, in 1819, and was not the institution itself begun by Elias Ashmole in England in the century before the last?

11. Does not this modern sect of Freemasonry, while acknowledging a Supreme Being in some Orients, erase the very name from the charters and constitutions of others, ignore the Holy Trinity in all, and acknowledge Christ the crucified, in none?

12. Does not Masonry claim the unification of man as its only object, and does it not seek to effect that by naturalism? And to this end does it not strive continually by intrigue and otherwise, and always at the expense of the State where possible—"to regulate the education of the youth, the discipline of marriage, the laws of the realm, and every detail of social and political life, just as if there was no Christian church on earth, or as if Christ had never come down from heaven; to preach and profess a kind of natural honesty sufficient to self-respect and to philanthropic intercourse and to ignore entirely the interests of eternity as if there was no hereafter?"

13. Does it not favor the law of divorce, "a law that degrades womanhood and depreciates it; a law that jeopardizes the education and the welfare of the children; sunders the ties of domestic society and destroys it; sows discord broadcast in families; becomes a source of corruption for public manners, and the principle of a ruinous decay for the civil state."

14. Ought not these stumbling blocks in Masonry be made stepping stones out of it?

15. Who can fail to distinguish between that synagogue of Satan, the abode of *darkness*, and the temple of Christ, the source of light?

"For every one that doeth evil hateth the light, and cometh not to the light, that his works may not be reproved."

"But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God." John 3:19, 21.

"Whilst you have the light believe in the light, that you may be the children of light." John 12:36.

"I come a light into the world, that whosoever believeth in me may not remain in darkness." John 12:45.

"Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. John 12: 35, 36.—*Texas Monitor.*

THE REFORMER.

This is, O Truth, the deepest woe
Of him thou biddest to protest:—
With men no kinship may he know;
Thy mission hems from worst and best.

The wolf that gauntly prowled the wood
From human kind more mercy got,
Than he who warns men to be good,
And stands alone, yet flinches not.

Thou grantest not one friendly hand
Or heart on which he may rely;
Alone and dauntless he must stand,
Alone must fight, alone must die!

—*Paul Hermes in the Century.*

BEWARE OF MEN.

Our Saviour puts us on our guard. He bids us beware of false prophets who are as wolves in sheep's clothing; and he also bids us "beware of men;" for he, knowing what is in man, has said: "Cursed is he that trusteth in man, or maketh flesh his arm."

The experience of the prophets of God taught them to be cautious in this respect. Thus says the prophet Jeremiah: "Take ye heed every one of his neighbor, and trust ye not in any brother, for every brother will utterly supplant, and every neighbor will walk with slanders"—or will *go about with slanders*, walking up and down and tattling. Jer. 9: 4. This was the experience of Jeremiah among those with whom he had lived in brotherly and neighborly friendship, and who by God's command were bidden to love their neighbors as themselves. He was surrounded with liars and slanderers, and even brothers would utterly supplant one another. "And they will deceive every one his neighbor, and *will not speak the truth.*" They have "*taught their tongues to speak lies*, and weary themselves to commit iniquities."

There are two species of wrong mentioned by the prophet. First, they *will not speak the truth.* When a man does right he has nothing to lie about; but when a man does wrong and persists in it, it is the most natural thing in the world for him to lie; in fact it is his only way of defending and justifying himself.

But these falsehoods take two forms; first, they *will not speak the truth*; second, they *teach their tongues to speak lies.* If they would speak the truth, they would confess their faults and correct them; if they would speak the truth they would expose the wrongdoing of their fellows; but they *will not speak the truth.*

In some cases, men enter into contracts, and solemnly *promise each other* that they *will not speak the truth*; that their sins, and tricks, and evil-doings shall not be confessed; they will not expose each other; they *will not speak the truth.* And sometimes men are bound by the most terrible oaths to conceal the faults and secrets of others, no matter how much justice and righteousness may demand that they be exposed.

The complaint made by Jeremiah, it must be remembered, was not a complaint against the outside sinful world, but the charge was made against the *professed people of God*, against those who offered prayers, who went up to the temple to worship, and who claimed to be in a *special sense* the chosen people of God, the favorites of heaven.

Doubtless a careful investigation of the condition of things at the present time would show that there are still men, who, while claiming to be in an especial sense the people of God, are guilty of similar wrongs; deceiving and supplanting their brethren, going about with slanders, peddling them from one end of the land to the other, and seeking to injure, and crush, and destroy men who are trying to do the will of God. They have *taught their tongues to speak lies.* The tongue which God made to speak the truth, they have twisted until it tells lies of its own accord. "They *weary themselves to commit iniquity.*"

It is sad that such things should be among those who bear the name of the Lord, and profess to serve him; but it will be observed that when Satan has any particularly mean work to do, he, for obvious reasons, takes great pains to give the job to some *good man*, or at least to some man who *professes to be good*, and who is held in high esteem by his friends and followers. And then if any one like Jeremiah should dare to denounce such iniquities, he would, like that prophet, at once become the object of universal rebuke, suspicion and hatred.

Let us have great care that we are not led astray into such iniquities, but that we cleave to the right, and watch our tongues, and our ways, and serve the Lord with purpose of heart.—*The Christian.*

AN HONEST CONFESSION.

Soon after I quit the use of tobacco I became much impressed with the fact that God required me to sever my connection with Pacheco Lodge, No. 117, of the Independent Order of Odd-fellows, where I had been a devoted member for seven years. This I very much disliked to do, for I was indeed much attached to the order. I had passed through the chairs and reaped what we were disposed to call its honors, and, like many others, had settled down in the belief that if a man was a good Odd-fellow that he was a good Christian; and I believe that hundreds of good, moral men are to-day laboring under the same delusion. Never was there a greater mistake. Odd-fellowship will save no man from his sins. They may claim to be charitable; they may claim and practice morality; but the religion of Jesus Christ is not taught; and Paul tells us that there is no other name under heaven whereby we must be saved. Nothing but the change of heart, so beautifully described by our Saviour to Nicodemus, in the third chapter of the Gospel by Saint John, will save you or me, dear reader, from our sins.

I became more and more impressed each day that it was my duty to withdraw from the order, which I did on 17th of July, 1877. I have been asked my reasons for withdrawing from the order. My reasons are many; but the one above stated is sufficient, if there was none other, viz.: that hundreds are putting their trust in Odd-fellowship instead of putting their trust in God. For I am fully persuaded that there are very many who believe that if they live up to the teachings of the order, that it is all that is required of them. Dear soul, do not be deceived. Again I say there was never a greater mistake.

What are the promises or the hope of a blessed eternity offered to you by the teachings of Odd-fellowship? I answer, nothing. You cannot put your finger on a single promise of eternal life. Dear friend, if that is your only hope, you are lost. "Except a man be born again he cannot see the kingdom of God." "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." This is what Jesus says. This is the way, and the only way, to eternal life.—*G. R. Oliver, Pacheco, Cal., in Earnest Christian.*

The armies of the Living God need brave, bold words—words of love, but sharp as drawn swords. It is for the leaders to utter them in trenchent kindness. Soldiers fight well when led well. Hannibal once said he had rather have an army of stags governed by lions, than an army of lions governed by stags. Away with pusillanimity! The path of duty has no place for fear. "Woe to thee, O land, where thy king is a child." "The Lord is a man of war," and "Great Heart," is his general. Courage, ye timid souls! To the front, and in God's strength bear the fiercest blows. "We can't," said ten cowardly spies. "We can," cried two brave hearts. The counsel of the brave prevailed: Israel took the land. "Impossible is the adjective of fools," said Napoleon Bonaparte, to one who betrayed lack of courage. It certainly is, when the eternal God bids men to do a thing. Use brave words, then carry brave souls. Of John Knox it was said, "He never feared the face of clay." Why need we? We have his God. Of Luther it was recorded that "his words were half battles." Engirded with truth, encompassed with Omnipotent arms, the true reformer should be as Jeremiah, "a brazen wall, a defenced city, an iron pillar." It is God who says, "Be not dismayed." Therefore, be strong and show thyself a man,

And if thou hast Truth to utter,
Speak! and leave the rest to God.

—*Bible Banner*

THE SECRET EMPIRE.

RITUAL OF THE ROYAL BROTHERHOOD.

BY REV. H. H. HINMAN.

This is an appendage of the Knights of Tabor and consists of three degrees, to which are added a fourth, the Arcanum. To receive these degrees the applicant must be a Knight of Tabor, and a member of a Temple for more than six months. A woman to receive them must be a Sealed Daughter of the Tabernacle for more than six months. To perpetuate membership in this order the members must continue in good standing in the Temple, the Tabernacle, or the Order of Twelve. The place of uniting is called the Palatium. The title of the members is Prince or Princes of Media. The government is vested in the National Grand Temple and Tabernacle. The Chief Grand Mentor issues charters; the Grand Scribe keeps the rolls, etc.

Then follows the six conditions on which a Palatium can be organized, and the manner in which it is to be conducted. A description of the dress to be worn is next given. The names of the officers are: Presiding Prince, Vice-Princess, Recording Prince, Assistant Prince, Prince Banker, Prince Norma, Prince Clericus, Prince Revista, Prince Marshal, Prince Gonfalonier, Princess Sentina, Prince Wardship.

The opening ceremonies are elaborate and grandiloquent, and carefully patterned after Blue Lodge Masonry. They describe the duties of all the officers.

When the organization is completed Prince Clericus makes a strictly Masonic prayer which has in it neither confession, invocation, or reference to any Mediator. At its conclusion all the members say, "May the Lord bless the Palatium." Then follows the signs, after which the Palatium is opened in "love, unity and fellowship."

The ceremonies of initiation are presumed to be very grand. The candidates are blindfolded, a scarlet robe is put on, a white cord around the waist, and a staff in the hand. They are said to be "from the land of Elim journeying to the Royal Country of Media." In their travels they are tested by earth, wind and water." As they march around "the members make music with rattles and little bells." After an entrance obligation they have to pass the "sliding earth." A flat wagon four feet square with bed as near the floor as possible is filled with earth, when the candidates step on this two of the members draw them around the hall three times—music by the bells and rattles while they are going. They come to Prince Clericus, who administers the following obligation:

"I, ———, have been, and am now, a member of the Order of Twelve in good standing. I believe in God, the Supreme Ruler of the Universe, and that an obligation taken in his name is sacred and binding. In the holy name of God, and in the presence of this Palatium, I do sincerely *swear* to conceal the secret work of the Palatium."

"I further swear that I will not give the Palatium degrees," etc.

"I further swear that I will obey the laws, rules and regulations of the Royal Brotherhood, its constitutions, edicts," etc.

"I further swear that I will answer the hail when it is given, and come to the call of distress wherever or whenever given. I will defend members in danger, and warn them when they need warning. All of which I swear to do; and should I willfully and knowingly break this my obligation, may I be *buried alive in the earth*, and may God keep me."

The Prince Marshal then takes them in hand and finally presents them to the Vice-Princess, who says that they come from the country of Deborah and Barak and are obligated to the Royal House of Media, and that they will go through water and wind to find the Land of Media. After various instructions they approach the valley and are exhorted to have courage. It thunders, and the wind blows, rain falls, trees roll across the track. The thunder is made by a piece of sheet iron, the rain by a fine syringe which blows water in the candidates' faces, the wind by blowing in the faces with a pair of bellows. The trees are bushes thrown across the path. Amidst this they pass twice round the hall, when they arrive at the station of Princess Norma.

After some further ceremonies another obligation of *positive subjection* is taken, before which the following scene is enacted: "Each member wears a hooded black robe and a false face (the uglier the better); the men with swords and the women with poniards, pointing towards the candidate. Just after the obligation is taken chains are rattled for a minute or two and the bells are rung. All is still when Princess Norma speaks: 'You are now in position to see the people of Media. If you are ready, make one step forward.' As they step the hoodwink is snatched from their eyes and all the members say in a deep voice: 'These are the weapons we use on those who break their obligations.' They then find their progress impeded, and only after long effort are they able to find a Royal Friend, who can admit them to the object of their search."

They are now instructed in the secret language of Media (signs). They are:

1st. Right hand hand on the breast with fingers pointing towards the chin.

2nd. Right hand closed and laid close to the right side. This is the asking sign.

3rd. The left hand is closed and laid close to the left side. This is the answering sign. The test is to say 8—10—9—2—1—14. The answer is 11—14—11—4—8.

4th. Both hands closed and thumbs locked together across the breast. This is the sign of distress.

The 5th sign is by holding the right hand in front about six inches from the face with palm inward. This is the calling sign, and a member that sees this sign must go the person that gives it.

Then follows the "Token and Double Token," but I forbear. I remark:

1. That it was a great piece of folly for the author of these degrees to suppose that he could put the ritual in print and keep it a secret. Secrets are not so kept.

2. The silliness of the whole plot is only equalled by its immorality and wickedness. To think of men and women swearing under penalty of death (buried alive) to come at each other's call! A drunken profligate, who has none but vicious purposes, makes the "calling sign," and the Christian lady, who would spurn him from her household, has sworn to come at his bidding and *asked God to help her do it.* This is blasphemy. Then what a grand spectacle for a company of Christian men and women to arm themselves with swords and poniards and point them at the heart of a brother or sister and threaten to *use them* if he shall break an illegal and wicked pledge! Is this the kind of education that we need for our sisters and daughters in order to make them good Christians, wives and mothers? The *heathen character* of these mysteries is confessed by the author who shows their likeness to the mysteries of Eleusis, of Mithra and of Odin. Nothing but Satanic influence could have inspired the perpetuation of these mysteries of which the Apostle says, "Have no fellowship with the unfruitful works of darkness but rather reprove them, for it is a shame even to speak of those things that are done of them in secret." Eph. 5: 11, 12.

It is deplorable that a people that have but just emerged from the thraldom of a cruel bondage should voluntarily put their necks under the bondage of a system that absorbs their time, their money, and their religion, and that destroys the right of conscience, personal freedom, and true self-respect.

PRESS COMMENT.

The head of the Knights of Labor Association, already rich in titles, is now likely to be rich in money, the recent convention at Richmond having fixed his salary at $5,000 a year. But it is curious how one who is devoting himself to the work of saving the laboring classes from the oppression caused by high salaries given to other men, can agree to take so large a sum himself. For example's sake, if for nothing else, he should have given himself to unpaid service, and looked for his reward in the good he accomplished as a reformer and liberator.—*United Presbyterian.*

The connection between Jarrett bribing Knights of Labor in south-western Illinois and the wealth of Mr. Jones and his tin-plate associates in Alleghany county is too apparent to need elucidation. Powderly may preach and Carlton may pacify, but so long as the district heads of the order can be reached through such an emissary as Jarrett with the gold of Jones there is a canker of rottenness in the order that must topple it to the ground. The suspicion that the order has been used for political purposes in Chicago and elsewhere was calculated to impair its usefulness as means for the settlement of industrial disputes. But the evidence that its ramifications have been debauched in a political contest to the service of the great iron and steel capitalists of Pennsylvania will make it a by-word wherever the ballot-box is regarded as the symbol of a free, unpurchased expression of public opinion. The public will await with great interest whatever method the order may take to purge itself of the reproach brought upon it by the prostitution of its officers to the uses of Jarret, and his employers.—*Chicago Daily News.*

The Knights of Labor propose to set up at the national capital a congress similar to that of the United States, composed, however, of only thirty-eight members. This congress is intended to instruct the Federal Congress what bills it shall pass and what it shall refuse to pass. The proposed plan of its operation is that as soon as a bill has been presented to either House of the Federal Congress it shall be taken up and considered by the Knights of Labor congress. If that body approve it, the bill will be passed; if not, rejected, and thereupon the decision of the Knights' legislature will be messaged to the Federal Legislature. By this means the Congress of the United States will be prevented approving any bill disapproved by the Knights of Labor or of disapproving of any bill approved by them. In short, the Federal Congress is to be subjected to the rigorous supervision of the congress of a trades union, and held continually under the espionage and threats of a secret social organization.—*Philadelpia Inquirer.*

Messrs. Gaunt, Harper, and Dolan have been dismissed from the Knights of Labor because they declined to obey an order which they knew was not just and which was against an agreement made by those who represented the Knights of Labor. These men claim that they acted in accordance with the principles of the order, and that those who have ordered their expulsion have violated the constitution of the order. This is a matter to be settled by the Knights of Labor themselves. And as they settle it they will have public sympathy or public condemnation. The Knights of Labor, as the case now stands, have expelled three men for acting a man's part. Have they expelled Tom Collins, who is charged with a scheme to throw a passenger train from the track? Have they expelled any of the men who have been plotting not only to murder one person but to kill scores and hundreds of innocent men, women, and children riding in fancied security in railway trains? Have they taken any pains to discover who these miscreants are? If they have taken any measures to discover the guilty parties, have they expelled any of them from the order? Have this committee acting in the case of Gaunt, Harper, and Dolan used their influence to have any of the men expelled who have made brutal attacks on other men who had committed no offense? If they have not done so, ought they not in the interests of their order to do so at once?—*Inter Ocean.*

To the natural outcome of this feeling was mainly due the nomination of Mr. Henry George, a man absolutely inexperienced in the conduct of a great public office like the Mayorality, or in fact of any public office at all, or of any business concern save the publication of his own writings, for Mayor of New York. He was taken up as "Labor's Candidate," and from first to last conducted his campaign on this line. Instead of making a very legitimate war against corruption in public life, in which all honest men would have been with him, he went to work to create a war of "class," as he put it, against class; in other words, a social war. According to Mr. George the possession of capital, if not actually a crime, is akin to it. Naturally the question occurs, what does Mr. George do with his own capital? To Mr. George, expressing his ideas in the rough, the rich are bad and oppressors of the poor; the money that the rich have acquired has been wrung from the poor; in short, property is robbery. And he used his sudden prominence to air his pet theories, some of which are absurd, others decidedly immoral, granting every concession of innocence of their logical drift on the part of Mr. George.—*Catholic Review.*

REFORM NEWS.

FROM THE GENERAL AGENT.

WENONA, Ill., Nov. 8, 1886.

There is no discount on the "old guard" at Tonica, where I spent the Sabbath. I could learn of *only eight* different secret orders in that little town of a few hundred souls! Only one of the churches in the place bears a definite testimony against these secret altars of Baal worship, and that church is like "Micaiah the son of Imlah," who was "hated by Ahab, King of Israel." Bros. Morrison, Baird and Bollou, with "honorable and devout women," are holding the fort against human odds, and with a sacrifice and heroism truly noble. Surely their prayers are heard and their efforts will meet "with a just recompense of reward."

Brother and sister Howe, of Wenona, had for me a warm welcome and a place at their early morning meal. They are living alone and apparently in better health than when I last saw them. Their hearts are in the Lord's work, and they endorse the *Christian Cynosure* with a ten dollar bill to extend its circulation among needy ministers in the South. I was much refreshed by their company and greatly

blessed as together we knelt at the altar of prayer.

At Dwight I met on the train Frank Holton, an old classmate at Knox, whom I had not seen and from whom I had not heard for years. He is postmaster at Blackstone, and engaged in the book and news business, but knew nothing about our anti-secrecy work and its literature. I furnished him a copy of the *Cynosure*, a catalogue of our publications and a few tracts, and hope we may receive some order from him. I find everywhere interest centering upon two points, the Southern field, and a national conference of Christians. It is now too late to speak of the conference as *probable*; an awakened conscience and an intelligent sentiment wide spread among Christians will not be satisfied without it: and if it does not come in our way, it is sure to come in God's way, for that man is blind who cannot see that He is moving by his Holy Spirit upon the hearts and consciences of his people. When the Knights of Labor boast of an aggregate vote of 150,000 in the late elections, and assert that each one of their (*K*)*night lodges* is henceforth to pe a *political caucus*, and darkly hint that Powderly and George will head the National labor ticket in 1888, with a backing of not less than a million and a half votes, even "*trimmers*" are forced to look narrowly to dangers and possibilities of the near future. I am assured by the "old reliables" that the correspondence from Bro. Hinman and from the Ohio State agent are read with deep interest, and also find much inquiry concerning Bro. Arnold's new and novel method of demonstrating the identity of ancient pagan and modern lodge worships. So the work goes on, "under the pillar of cloud and fire." J. P. STODDARD.

FAITH AND WORK IN OHIO.

XENIA, Ohio, Nov. 11, 1886.

DEAR CYNOSURE:—Owing to brevity of time and pressure of work I abreviate my report this week and pass by many things which I should like to mention. Last Thursday I took a flying trip to Mansfield. An excursion was run to that point to accommodate the Masons, I. O. O. F., and K. of P., who laid, or rather poured corn wine and oil on the corner stone of the new Intermediate State penitentiary being erected there. In the car in which I rode were many of the State officials. Governor Foraker and wife sat in the seat opposite. I sat with the warden of the Columbus penitentiary. I received something of an insight into the way that the powers that be control.

At Mansfield I had a short but very pleasant visit with the State Secretary, and distributed over a thousand anti-secret circulars among those who had gathered to witness the secret society palaver and parade. Returning I stopped at Bellville where I met old father Ely, who still lingers this side of heaven. At midnight the train left me at Utica. I proceeded to the home of Mr. John Harvey. Although I had come at the twelfth hour I found the light burning and a cheerful fire in the grate.

In the morning I called on many of our friends. Found Mr. Lyons as strong and hearty as ever. Mrs. Lyons' health was much improved since my last call. Mr. L. pledged his support to our cause. Other friends here assisted the cause financially, all of which will be duly reported to the State Secretary and through him to the Association. Several expressed a desire that the friends organize so that they may work more in unison and therefore effectively. This will be the next step.

After arranging affairs at Columbus, I came on to Cedarville, where I have been treated like a king, a rare event for an Anti-masonic lecturer. Horses and buggies were at my service and every thing done to make my call pleasant. I secured twenty-three readers for the *Cynosure* and some aid financially. I hope to call again and give some lectures here at some time in the near future.

Last evening I addressed a small but attentive audience in the Friends' church at Selma. At the close a colored man, who was more zealous than wise, arose and stated that he was the poorest man in town, but he would not lie for one hundred dollars. Said he, "I have been Worshipful Master of the lodge, and I know you have not said one word of truth to night." No one offered him a hundred dollars to lie, evidently thinking the tempation might be too great. I found upon questioning that the man was very ignorant, and did not have very clear ideas of anything. He was told to keep quiet by a white brother Mason, who saw he was giving every thing away. I think the audience went home satisfied. Several requested me to return and speak farther on this question.

I hope next week to report full arrangements for the State Convention. Friends in the southern part of the State, and northern as far as possible, should make arrangements to attend. The place will probably be Greenfield, Highland county. The time either the 8th or 15th of December. More anon.

W. B. STODDARD.

THE CHURCHES IN THE SOUTH.

MOBILE, Ala., Nov. 6, 1886.

DEAR CYNOSURE:—I begin to realize that this is indeed the "Sunny South." Every day is cloudless, and the temperature the nearest approach to perfection. Nothing seems to be desired but something to harden the sand which fills the streets and floats in the air. Happily the long drought came too late to injure crops, and is highly favorable to the cotton pickers whose work is more than usually advanced, and the staple in better order.

Since I came here I have preached five discourses, each of which bore largely on the lodge question. Two in the Storm Street Baptist church, where our stalwart brother, Rev. Benjamin Burke, still holds the fort, and defies the adversary; one in the Congregational church, one in the African M. E. church, and one in the St. Louis Street Baptist church. I have also appointments to preach in the State Street M. E., the Zion M. E., and the Congregational churches. I have also seen and conversed with numerous ministers and distributed tracts. Nearly all the churches, both colored and white, are holding revival services, and some report large ingatherings. Surely there is need, for profanity, drunkenness, Sabbath desecration, licentiousness, as well as lodgery, are exceedingly prevalent.

There is a very general willingness to hear the truth, and a growing conviction of the need of a widespread reformation within as well as outside of the church. A number of ministers who are Freemasons have confessed to me that the whole system was absurd and wicked, and one, at least, has made public renunciation. A pastor who came here from Washington City, a Royal Arch Mason, the pastor of a church of more than a thousand members, invites me to preach, and tells me to "use my liberty. He says he has been preaching against the "abuses of the lodge system." I told him that it was like preaching on the abuses of the slave system, the system itself was a terrible abuse; and he partly believes it.

No one would have known that there was an election here on the 2d inst. I do not think that one colored voter in ten went to the polls, and probably not one white voter in five. In one ward but seven votes were given. There was no intimidation that I knew of, but a genuine indifference. It is probable that the only thing that would arouse popular enthusiasm would be prohibition, of which there is surely great need in this city. After Sabbath I go to Columbus, Miss., and from thence to central and northern Alabama. Yours in Christ,

H. H. HINMAN.

TRUTH ADVANCING ALONG THE LINES.

BEACONSFIELD, Iowa.

Bro. Hawley, on his return from reform work in Page and Taylor counties, lectured in a United Brethren church in Decatur county, nine miles from Beaconsfield. He sowed as much reform seed as could be well done in one lecture. It was listened to eagerly for about two hours, and the tracts were gladly received. The next evening he lectured in a school house near Beaconsfield. Here we hope much good was and will be done. The notice being short, but few of the holiness people and United Brethren were present. We hope others did not stay away because they "love darkness rather than light" on this subject. We have no right to say by our actions, "Prove all things—except Freemasonry." Ignorance wilfully adhered to, on any question, will not entitle us to a home in heaven. There seems to be an indifference among some good brethren which we can only help them overcome by the grace of God.

When Mrs. Reed, a holiness woman of the M. E. church, was holding a meeting in Beaconsfield she spoke plainly on the secrecy question. I am informed that at that time an M. E. brother, who is a Freemason, said, "I will take it (Masonry) to the Lord in prayer." Whereupon a good M. E. minister who had been an Odd-fellow, said, "That is right! Take it to the Lord in prayer, and he will take it all out of you." True holiness is the salt of reform.

So let me say to all Christians, your salt is needed in this reform. "Ye are the light of the world, the salt of the earth." Bro. Hawley is the right worker in the right place. Best of all, God is with him. It is of all importance to have the right spirit, for Jesus says, "Without me ye can do nothing." May we continually serve "the true and the living God," who leads into "every good word and work."

Every organization must have funds or it cannot run any more than a machine without oil, and Christian organizations are needed as much as railroad companies need steam-engines, and farmers mowing machines. All friends who have not responded need to rally on this needed line, and when you hear Bro. Hawley lecture you will be happy to think your money helped to keep him in the field. Every Christian who hears him speak twice will antagonize the whole lodge system as long as they live and have the love of Christ in their souls. CYRUS SMITH.

FORWARD, MARCH! ALL TOGETHER.

I presume there are several hundred ministers of the Gospel who are readers of the *Cynosure*, and possibly a large number of these have never given a lecture or sermon on the secret Baal-worship that is undermining the very foundations of the churches they are preaching in. Many have said, "Some time I will do so," but are still waiting for a favorable time. Now, without any vote or formal agreement, I propose that every minister reading this notice announce that on Sabbath, Dec. 19, he will preach a sermon on the influence of secret societies on the Christian church.

Let there be a forward movement all along the line and all strike at once. If you feel that you have not the facts you need, send 25 cents to the *Cynosure* office and get a bundle of tracts, all different; then with the Bible you will be well armed for the conflict. There are many lay members of the church who can do efficient work in this direction. It is not enough for the public to know that we, or our churches are opposed to lodge worship; it should know *why*, and then we shall get the hearty co-operation of many who are now through ignorance unwilling to co-operate with us. I. R. B. ARNOLD.

No more liquor will go to Alaska by permits of the War Department, except wine for sacramental purposes.

CORRESPONDENCE.

WELL OUT OF A BAD BUSINESS.

SEYMOUR LAKE, N. Y., Nov. 11, 1886.

DEAR EDITOR:—I promised to give the *Cynosure* the result of my Masonic trial. The lodge met and opened in due form. Contrary to the by-laws of Masonry I was expelled. Masonic law required them to appoint a committee to visit the accused before he is brought to trial, which was not done. They now boast how they have turned me out of the lodge, and they will show to the world what kind of a man I am.

Let us see for a moment how Masonry will lie. The fact of the case is this: In the fall of 1884 I publicly denounced Masonry, and withdrew from the order, which denunciation was published in the *Cynosure*. Now I ask any candid, thinking person, who has the honor of getting me out of the lodge?

I would like to say a word in regard to Masonic penalties. The question has been asked, whose duty is it to inflict the penalties? In our State laws the officers are compelled to execute the penalties of the laws. State law is changable; Masonic law unchangeable; hence it is the duty of Masonic officers to inflict the penalties or cause them to be inflicted. If this was done it would be a good thing for Masonry. You may ask why. I answer. It would exterminate the accursed institution. There is not one Mason in ten thousand but has broken his obligation; hence he is worthy of the knife. Ho, ye Masonic officers, grind your knives! Go to work; the harvest is indeed ready. Cut throats across! Tear breasts open; and pluck out hearts; and sever bodies in two until this stain on the human race is no more. D. BENJAMIN.

WHO IS TO BLAME?

WARE, Mass.

When a drunken affray occurs, "Who is to blame?" we ask. The ready response is, "The one that drinks."

Yet there are others upon whom censure of the severest nature should rest. He who sells intoxicating drinks is worse than the drinker. He does this to make money. Every dime he makes is at the awful expense of the ruin of others, and of this terrible fact he is not ignorant.

There is yet another class upon whom blame and just censure should rest,—those who vote for a license to sell these poisonous beverages; they, too, are participants in the crimes that are committed. If men could not get the liquor they would not get drunk, so I say all those connected in any way with this traffic are *guilty*.

A scene was witnessed in Ware, Oct. 22nd, that

was enough to make any person a prohibitionist the rest of his life. Two men in a barber shop were engaged in a drunken affray, one receiving wounds that will not soon be forgotten. I was told that the man who sold these men the liquor was standing by and viewing the effects of his work. What must have been his feelings,knowing that through his own doings that deed had been committed! Yet I sometimes think that class that stoop so low as to get gain at the awful expense of the ruin of others are wholly lost to every sense of shame, and it is certain they cannot be respected by any one who has any regard for right or justice.

During the last four years I have been made to realize what it cost to be a prohibitionist. On the place where we live is a beautiful grove, a resort for pleasure-seeking parties. Calls are often made for "something to drink," by strangers coming in who do not know our position on this question. When they are told emphatically, "This is a temperance grove; nothing but tea, coffee, lemonade and pure, cold water can be obtained here. Also we maintain a strict observance of the Sabbath, no open grove on Sabbath," they often stare with amazement, and one said, "Why, even Christians drink liquor now-a-days." I said, "No sir, you are mistaken. Christians are exempt from this charge; but there may be those whose names are enrolled on church books that take the intoxicating cup. But, sir, they *are not Christians.*" One party came to the grove bringing their wine and cards, and were preparing for a dance, when they were kindly informed that none of these things were ever permitted there. They became very angry, boasted of their "church membership,"and from that time have done all in their power to injure us in every possible manner, and as they have plenty of money, of course they have their influence over a certain class. Liquor is the curse of our nation to-day, and all that are in any way connected with the accursed traffic are to blame for the crimes committed and wrongs done. It costs something to be a true child of God and stand for the right, yet it pays as nothing else does; for we have peace with God, which flows like a river to the soul, a conscience void of offence toward God and our fellow beings. God help us to do right in all things, and then we shall be free from just censure and no blame can rest upon us. MRS. L. M. HOYT.

PITH AND POINT.

THE AMERICAN VOTE IN IOWA.

A very light vote was cast last Tuesday by all parties. A few *American* ballots was cast to let it be known that the American party is still kicking. There are many who never have voted the American ticket who know it is right. One man at the polls said to me, while looking at the American ticket said, "That is the ticket that will win after a while." Another said "That is the right ticket,I like it the best but it can't win now. "A large majority of the honest,intelligent voters are like them and don't vote their principles because they cannot now win. But if a majority would vote right it would win. May God give them a concience to vote right.—CYRUS SMITH, *Beaconsfield Iowa.*

A FAITHFUL PASTOR.

The work still goes on in our field of work. Along with the other duties of the circuit work I occasionally strike out boldly on a leading line of reform work, and make an address to "tell," in arousing the people to thought. In this way I have recently talked on *national reform* as presented by the National Reform Association, and taken one morning service to present secret organizations in true Gospel light. At the last morning service I distributed Anti-masonic tracts, and met with encouraging words. *The people are waking up!*—C. E. WALKER, *Twin Brooks, Dakota.*

THE "WILL FOR THE DEED."

Also fifty cents toward sending the paper to some one else. I wish I could multiply it by one hundred. Your paper does us good, as it will all who read it. May God bless you abundantly in speaking the truth in love. Spiritual weapons are mighty to the pulling down of strongholds.—WM. AINSWORTH, *Monroe, Wisconsin.*

Edward S. Morris, the Quaker philanthropist of Philadelphia, who supports the school in Liberia, writes of his business efforts:

"Faith, work and patience will yet perpetuate the one thing I do—the Anna Morris School, Arthington, Liberia, West Africa. Your *Cynosure* is read and appreciated among the five hundred people at Arthington. I do like all you print therein."

WHO HAS THIS SONG?

Will you send me the song, years ago against Masonry. I remember one verse. Some one who reads your paper will remember the rest. I give below what I now remember:

"In the county of Culpepper I drew my first breath,
But now in Ft. Niagara I die a cruel death;
If I had taken the advice my father gave to me,
I never would be murdered for Freemasonry."

—H. A. MERRILL, *Walkerton, Ind.*

SEND ON THE TEN DOLLARS.

Brother Foote and I think those twenty grand testimonials from men so well and widely known, which you give your readers on the seventh page of the *Cynosure*, with an addition of one of the pungent sentences of Gerrit Smith, Pres. Finney, Dr. Colver, Eld. Bernard, and a few others which you can recall, would make as good four page tract—if not better—than any you have on your list. If your "Publishing Board" agree with this suggestion, and conclude so to publish, Bro. Foote will send ten dollars to help bear the expense. What say you?

It is suggested that Miss. Willard and Joseph Cook's testimony with Mr. Moody's, also be added with Lord Beaconsfield's, etc.

Your brothers in the good work, and with love unbounded and unabated.

C. C. FOOTE.
GEO. W. CLARK.

We purpose to make the collection of testimonies from statesmen as complete as possible, and then arrange another group of witnesses from eminent preachers of the Gospel. The tract proposition is good. Bro. Foote may safely invest.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON IX.—November 28, 1886.—John's vision of Christ.—REV. 1 : 4-18.

GOLDEN TEXT.—I am he that liveth, and was dead: and behold I am alive forever more.—REV. 1:18.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The salutation.* vs. 4–8. As seven was the symbolic number which denoted completeness, the seven churches and the seven spirits stand for the various divisions and multiform workings of one Church and one Spirit. The Methodist, Episcopalian, or Congregational churches have equally a part with the churches of Ephesus or Smyrna, in this dedicatory introduction. Variety in unity is God's law, both in the kingdom of nature and of grace. When we see iniquity abounding, truth crushed, error triumphant, and human governments arraying themselves on the side of wrong, there is wonderful encouragement in the thought that Christ is still the world's actual Ruler, though the arch enemy has for a time usurped authority. "Unto Him that loved us and washed us from our sins in His own blood." etc. In one of the so called knightly or Christian degrees of Masonry, the candidate is told:—"These are they who have come out of great tribulation and have washed their robes *in their own blood!*" Voltaire was probably the strongest champion that Atheism ever put forward, but though his works are among the most witty and intellectual of human writings, they never began to have the power for mischief which is possessed by such doctrines taught under a system of oath-bound secrecy, and cloaked to the view of outsiders with a hypocritical semblance of religion. "And hath made us a kingdom," etc. Do we keep in constant remembrance the thought that our bodies, our souls, everything belonging to us are Christ's kingdom? Let there be no rebel appetite, no unsubdued passion destroying the order and warring against the peace of that kingdom. "I am Alpha and Omega," etc. Christ is not only the crowning fact of Revelation; he is the centre of the world's history. All creation is grouped around his cross, and all philosophy and science when more clearly apprehended will be seen to be in perfect harmony with the great truths of inspiration.

2. *The Vision of Christ.* vs. 9–18. In the midst of the seven golden candlesticks John sees a wondrous vision—one like unto the Son of Man—and yet how unlike that form which bowed to death on the cross! Whether John really recognized the Christ on whose bosom he had leaned cannot be told, but it is certain that he believed he was looking on Divinity, and fell at his feet as dead under the terror of the thought. "Fear not." John needed that vision. He was a lonely exile, the last of the band of apostles, and himself continually threatened with a martyr's death. The powers of darkness were conspiring for one last determined effort to crush out the religion of Jesus. So all Christian workers, all advocates of unpopular reforms, need that same vision to-day. We see our own weakness and the enemy's strength, and we have our hours of gloom and despondency, as perhaps John did. But the same great Leader goes before us, He who is able to slay every foe with the breath of his mouth. And still we hear His voice saying, "I am the first and the last and the Living One."

LIGHT FROM THE WORD.

How is Christ the faithful witness? Isa. 55:4; John 18:37. Where is it prophesied that they which pierced him shall look on him? Zech. 12:10. What prophets had a similar vision? Dan. 7:9; Ezek. 1:28.

From Peloubet's Notes.

ILLUSTRATION.—The interpreters are as men who stand upon a plain to watch the sunrise. When the first veil of night is withdrawn, and the starlight is somewhat paled, the more ardent than the rest will cry, "The dawn!" but the rest answer, "Not yet." Then when the mountain-peaks begin to flame, another will cry, "The dawn!" and the rest will still reply, "Not yet." And when the landscape around catches its true colors, another will cry, "The dawn!" But only when the great and glorious orb leaps into view will all be one in crying, "The dawn! the dawn!" So is the coming of Christ. Some look upon the faint lightening in the moral atmosphere, and say, "Christ comes!" Others look to the reflected lights of truth proclaimed in the high places of the world, and say, "Christ comes!" Others look to the general diffusion of knowledge,and say, "Christ comes!" They are right, and they are wrong: right, for it is indeed Christ who is thus enlightening the world; they are wrong, for there is a coming greater than these, when he will, in fuller manifestation of himself, tabernacle with his people as their everlasting light.—*W. Boyd Carpenter.*

"And from the seven Spirits which are before (in the presence of) his throne." The Holy Spirit in his sevenfold (*i.e.*, perfect, complete, universal) energy, corresponding to the seven churches.—*J., F. and B.* Holy Ghost sevenfold in his operations; "that doth his seven fold gifts impart." He is regarded here not so much in his personal unity as in his manifold energies; just as light, being one, does yet in the prism separate itself into its seven colors; for "there are diversities of gifts, but the same Spirit"(1 Cor. 12: 4). The manifold gifts, operations, energies of the Holy Ghost are here represented under the number seven, being, as it is, the number of completeness in the Church.—*D. Glentworth Butler.*

"And the prince of the kings of the earth." That which the tempter held forth to Jesus (Matt. 4:8) on condition of worshiping him, he has now attained by the way of his humiliation unto death; viz., victory over the world (John 16:33).—*De Wette.* Above all emperors and kings,above all armies and multitudes,he thought of the crucified as ruling and directing the course of history, and certain in his own due time to manifest his sovereignty.—*Prof. Plumptre.* What are we to see in the simple Anno Domini of our dates and superscriptions, but that for some reason the great world-history has been bending itself to the lowly person of Jesus. *Bushnell.*

"And hath made us kings." Christians are kings, not unto themselves, but unto God. (1) They are made kings over the earth: the best this world can give ministers to God's people. (2) The principles and hopes of the Christian shall prevail in the earth. (3) They are kings over all forces and powers; everything shall be made subservient to the cause they love. (4) They are kings, in the sense of leaders and examples. (5) As in all true kingship they are kings not to be ministered unto, but to minister, to serve men, and help men, not to rule over men for their own advantage.—*P.*

"And priests." (1) As teachers of divine truths to men; (2) to sacrifice for men; (3) to lead men to God; (4)to be helpers, especially of the poor, the sick, the needy.

"Out of his mouth a sharp two-edged sword." This figure expresses the fact that Christ overcomes the world with his word, as with a two-edged sword.

"The sword wherewith thou dost command,
Is in thy mouth, and not thy hand."

Christ's simple word is intended here; hence there is also a reference to the power of that word, in so far as it is contained in the preaching of his servants.—*Lange.* By his word he acts, he creates, he overcomes, and he destroys.—*Craven.*

"And when I saw him, I fell at his feet as dead." From fear and awe. *Being in the Spirit* does not supersede existence in the body. Just as dreamers express their bodily feelings by physical acts, *e. g*, by starting or weeping, so might St. John while in this ecstacy (see Acts 9.3).—*Alford,*

PRACTICAL.

Vers. 4, 5. The one God is represented in his triune nature, that we may more fully comprehend his manifold nature and relations to us.

Vers. 4–8. Our Saviour Jesus Christ, because he is both God and man, is the revealer of God's truth, the lover of our souls, the redeemer from sin, the proof of the resurrection and the life, the prince over all world powers, the eternal and almighty God,—just the Saviour we need.

Therefore he is coming in glory, and the triumph of his kingdom is sure.

All Christians are made kings and priests, and should walk worthy of the vocation wherewith they are called.

Ver. 10. We ought all to be in the Spirit on the Lord's day, and then the Lord will speak to us.

Ver. 12. The churches are the precious light-bearers of Christ, so that Christ's life and doctrines and love and power shall shine from them upon the world.

Ver. 13 Jesus dwells among the churches. "Lo, I am with you always."

Christ keeps his human feelings and sympathies even in heaven, on the throne. He is still the Son of man, to help, reprove, comfort, and save; as well as God, able to give all good things to his people.

Vers. 14–18. In Jesus are all the qualities and powers needful to give the victory to his people over all enemies.

Ver. 16. God's ministers are like stars held in the hand of God; shining by his light, examples and guides to the flock, controlled and guided by God, and kept by the right hand of his power.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

William Wirt: "I view it as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any disadvantages promised by its patrons."

All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.—*General U. S. Grant.*

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Myron Holley of New York:—"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath-bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

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Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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New Hope Methodist, Lowndes Co., Miss.
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College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
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West Preston Baptist Church, Wayne Co., Pa.

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Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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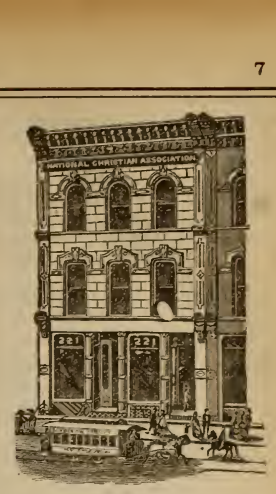

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 18, 1886.

MESSMATES, AHOY!

The *Cynosure* is in its eighteenth year. The harvest of newspapers is on us. Let us look over some of its hindrances and its helps.

1st. Our success hinders us. The *American*, Washington; *Christian Witness*, New Hampshire; *Conservator*, Dayton; *Crank* and *Free Press*, Iowa; have all sprung up on our field and taken some from our list. Many, especially farmers hurried with work, will take the smaller paper. We count all of these papers part of our success, and hail their coming.

2nd. Increased and intense competition. Old papers, as the weekly newspapers, have large lists and live by advertizing. They cut down prices of their daily sheets from five to three cents; and new papers sell for a penny. They could afford to pay for being read.

3rd. Non-sectarianism. The *Cynosure* has no denomination behind it.

4th. The reign of terror by the lodge. This is mitigating; but the dread of a secret order, meeting nightly in every city, town, village and hamlet of our wide country, is dire and terrible. Thousands who wish and pray for its success would not dare to brave Masonic malice, by putting the *Cynosure* on their center table.

5th. The lodge-boatswain's whistle. We have seen a young tar give a long, clear, shrill whistle on a receiving ship, and five hundred men wind their way up her sides and stand for orders on deck. "The Sons of Temperance" were declared too loose, weak and dull, and so run down; and the old, dead Know Nothings have been resurrected by the secret lodge whistle. A fight is coming, and everything that has secrecy to it is on hand, sworn, pledged, and committed against us. The very gates of the Prohibition party begin to be thronged by those who wish less to help prohibition than to hinder us.

Against all these obstacles the *Cynosure* holds her course, like the phantom ship of Coleridge:

> "Without a breeze, without a tide,
> She steadies with upright keel."

Let us now look at our HELPS.

1st. This is the season to strike for subscribers.

2nd. There is no paper more popular with its readers than the *Cynosure*.

3rd. Thousands have let the *Cynosure* drop carelessly who would be glad to take it up.

4th. The strikes are opening the eyes and ears of the American people.

5th. The men who have "heard with pleasure" of the National Christian Congress, who "give their voices decidedly in favor of it," and "hope the call will issue and the meeting be held,"—these men fairly represent the opinion of American Christians, and they are all opposed to the lodge.

6th. We have now three full months to work before the Christian Congress, Feb. 22; and if one-half of our subscribers should get us one new subscriber each in this next three months our list would be put up so high that it will be all down hill work beyond.

THE CHRISTIAN CONGRESS.

This has been fixed for next February 22nd, Washington's birthday. Some have been impatient at the long delay, but no time has been lost and no pains spared. It has been presented to and approved by prominent clergymen and editors in Chicago, Pittsburgh, Boston, New York, Princeton, Philadelphia; Cincinnati and Dayton, O.; Berea, Ky.; Knoxville, Nashville and Memphis, Tenn.; Natchez, Miss.; New Orleans, Washington and a large number of towns intervening. Few meetings were ever called under sanction and endorsement superior to that given in another column of this *Cynosure*.

This congress is called for the "discussion of the secret lodge system." It is called by men who are opposed to it, but who are willing to accord a hearing to its members who are endorsed as entitled to speak for it, if they desire to be heard. The effect of the meeting will be as stated by Hon. Halleck Floyd at Columbus, O., "To develop the latent opposition to the secret orders, and to unify that already developed." Not to evoke and rely on human authority, but to ascertain the Divine teaching on the subject and show how to reduce it to practice.

No time could have been more opportune for calling such a convention than the present. Two regiments of troops, under pay of the people of Illinois, are now encamped in Chicago against a secret society, which has attempted to stop the supply of food to a considerable portion of the United States till its demands to dictate the time and terms of labor to employers shall be obeyed. The persons claiming this control of business and bread, generally speaking, employ no labor themselves, and perform none.

The deliberations thus far have been entirely harmonious; and the convening of the congress is in the hands of an efficient committee, who, it is believed, will use their best endeavors to effect the grave and important end proposed.

The readers of the *Cynosure*, however, will remember that this is not a "wrestle with flesh and blood." It is Elijah's struggle at Mt. Carmel repeated; and nothing but fire from heaven will decide it.

THE LODGE AND PROHIBITION.

The Illinois Grand Division of the Sons of Temperance lately (Oct. 26) met at Grand Crossing and voted: "We declare our independence of both political parties." They say: "This Grand Division was the first temperance organization in Illinois to pronounce publicly for prohibition. Since that time the order has been working for this grand purpose." This will be news to most people: "All the other temperance organizations have gradually fallen into line, and now the grand army of temperance is marching on shoulder to shoulder."

Yes; but what sort of an army is that where part of the soldiers carry concealed weapons in addition to loyal muskets, hid about their persons to be used at the command of grand officers of secret orders, some of whose officers are distillers and saloonists! The arrogance of secret orders is amazing. "The Sons of Temperance" were opened by Masons forty odd years ago in Cincinnati, and had a great run. Two years ago the Prohibition votes in that city were but a handful, and the Hamilton county prohibition convention (including Cincinnati) had no secretism in it for it adopted a resolution in favor of open work. The "order," which was a year or two ago almost expired, is reviving along with the expired Know-Nothings. Both are mere janizaries of the lodge, one professing temperance, the other Protestantism.

THEODORE T. GURNEY,

who died Tuesday, November 9th, was for some years a simple deacon in a Congregational church in Chicago. He made and lost a fortune speculating in grain. Our first knowledge of him was gained from his printed application for a Masonic degree, which was conferred on him in a room called, in the lodge language, "*The Third Heaven.*" The papers tell us he had taken the thirty-three degrees, Scotch Rite, and had, of course, sworn, "So help me God," between one and two hundred times to keep the secrets of those degrees, and had held "Most Worshipful," "Right Eminent," and "Illustrious" offices beyond ordinary memory to repeat. He took a Knight Templar (Rev. Mr. Healy) as pastor, and ran up the Tabernacle Mission church with great rapidity, by signs and grips; but it sunk as rapidly soon after Healy left, and its friends appealed to Mr. Moody to save it.

Carter Harrison says of him, "We have lost an honest man." His obituary tells us that "Not even the slightest breath of suspicion was ever raised as to his honesty." The same writer says, a little on, "The Masonic Relief Committee, after the great fire, placed all their funds, amounting to $91,000, in his hands to aid the sufferers, which he handled to the entire satisfaction of all." The then printed volume, containing the report under the auspices of D. C. Cregier, shows that of the ninety-one thousand dollars received to that fund, only thirty thousand ever reached the sufferers. The other sixty thousand went for officials and Masonic uses. In the distribution of the thousands on thousands which poured into Chicago from all sources after the fire, no questions were asked, and Masons and their families shared with other citizens.

Though Mr. Gurney had for years been a member of another city church, Masons applied for the First Congregational church (Dr. Goodwin's) for the funeral. Three of the church official board objected, but the church was granted. The First Congregational church in Northampton, Mass., was used in like manner to bury a member of the Unitarian congregation there who belonged to no church, though the Unitarian church where the dead man attended is a fine, large building. The First Church in Galesburg, Ill., was applied for in like manner to bury a Mason who was a Universalist. The object is obvious, to force Congregationalists to acknowledge Masons as Christian, and their demon-worship as equal to the worship of Christ; and, as Dr. Goodwin is well known to be opposed to the lodge, to extort his submission or disturb the peace of his church.

The Chicago *Evening Mail*, in a full account of the funeral, makes no mention of remarks by Dr. Goodwin and Dr. E. F. Williams, who both spoke. If these excellent men obeyed the pagan maxim, *De Mortius nil nisi bonum*, say nothing but good of the dead, it is to be hoped they did not endanger the souls of their hearers by recognizing as a child of God one whose life has been given to the worship of the devil. For if there ever was a "cup of devils" (1 Cor. 10: 21) drunk on earth, when Mr. Gurney drank wine from a human skull, invoking double damnation "on his soul forever" if he should reveal a Knight Templar's secrets, he then and there took that cup, which Paul says incapacitates for taking "*the cup of the Lord.*"

THE LESSON.

These, and other beloved brethren, will see in this case the craft of that foul creature who demanded that Jesus should worship him, and because he would not, followed him to "the hour of darkness" and the cross. Nor is it new or wonderful that Satan should muster his forces when his "strongholds" are assailed. So was it when slavery fell. So is it now. Slavery demanded submission of the free States, and seemed to gain it. The lodge, that helped organize the rebellion, now moves on the religion of the Puritans in a leading, perhaps *the* leading church which represents them. So a legion of devils met Christ at Gadara, and got a committee of Gadarenes to request the Saviour to depart and not molest them; but their devilish power was broken in the poor demoniac; and they themselves shared the degradation, and may yet share the fate of the hogs. No one pretends that these dark lodges are of God's planting, and just so truly as they are not, "*they shall be rooted up.*" For though heaven and earth shall, Christ's words "*shall not pass away.*"

THE STOCK-YARD WAR.

If any thing can open the eyes of American Christians, it would seem the local civil war at the Chicago Stock-yards must do it. Two regiments of men, with forty rounds to each, are ordered out by Gov. Oglesby to face and fight a single secret society.

The old Saxon word, "knight," meant a boy in the sense in which soldiers are called "the boys." Knights Templar and Knights of St. John were military priests, whose secrecy provoked suspicion and their arrogance, wealth, and vices embroiled them with the governments of Europe, whose overthrow they were accused of seeking. Fifty-five were burned alive at one time; and, like a multitude of others, they died without the reputation of martyrs. The name of this mongrel order, or orders, was made by Cervantes in his "Don Quixotte," the laughing-stock of the world.

The "Knights of Labor" which now has its grip on Chicago provision-houses, was started and named by a Philadelphia tailor seventeen years ago (1869), a year after a large convention from thirteen Christian denominations started in Pittsburgh the national discussion of the secret orders. Since that Pittsburgh convention, the cauldron of secretism has boiled, and is boiling over with "orders." The two pillars of this modern Dagonism are sworn SECRECY and OBEDIENCE. No matter about the form, the thing done is an oath. The Knight of Labor takes it with his left hand on his heart, his right lifted to heaven. The thing sought is to bind the soul's allegiance to a mortal man. And the inaccessible, unavailable idea of God without a mediator, Christ, is used to enforce that allegiance, and as there is but one opposition deity, wearing ten thousand forms, that rival deity is the god of the assembly, division, or lodge. Christ has given the character of his rival as cruel and false, a "liar and murderer from the beginning."

Some twenty thousand men, earning high wages' in the first blasts of winter are ordered to quit, slaughtering meat for two or three millions of people to eat. A young Roman Catholic, thirty-seven years old, is the "Master" of these workmen; and three men, Barry, Carlton and Marshal, appear living at Chicago a hotel, and, as representing Powderly, talk as if they owned these toiling masses whose noses they are holding to the grindstone of a winter of want.

The packers met and voted that they would not employ a workman who would obey, not the man who paid him but Powderly and Co., who live on his money and pay him nothing. This vote was passed by the packers Monday week. On Friday they rescinded that vote, and consented to employ those whom they thought good men, though duped by their spurious masters. These masters, who own no property in Chicago, hold no office known to the law, present themselves with the coolest

possible impudence and tell how *they* are willing to settle these difficulties: as Satan, if his worship might be practiced, would give the kingdoms of the world, not one foot of which he owned.

And we Illinoians are keeping a small army—at our expense, and their injury—to keep the men who have quit their places from killing the men who are willing to take and fill the places they have left. And here, at this writing, the parties stand. The absurdity and wickedness of this strike are such that no candid man can help abhorring them,and nothing could shield them but a false religion.

Royal Hammond, Esq., of Galesburg, Ill., who was, two years since, a candidate for Congress of the American party, writes thus: "It is said there are two whisky or liquor-shops in the basement of the Capitol at Washington. If so, please tell us when they went there? Who rents them? What license they pay? and to whom they pay it? In short, give us a concise history of the saloonism over which Congress sits in its deliberations."

As Prof. Bailey is on the ground, we beg that he will answer Mr. Hammond's pertinent and proper questions in the *American*, and the *Cynosure* will give the facts to our readers.

Mr. Moody writes: "Tell the brethren that the expected speedy coming of Christ inspires and strengthens me in the work of bringing souls to him." This is scriptural and sound; because his converts are warned to quit the worship of anti-Christ. In Rev. 19:20, *preceding* the millennium chapter, we have: "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that had worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Thus the fall of the lodge beast precedes the millennium.

The Suggestion to pastors by Bro. Arnold on the 5th page is good. Let them act upon it promptly and with Christian courage. Let our readers mention it to the pastors, rousing their interest and extending more widely the effort which is proposed in the suggestion.

—Rev. R. Loggan has changed his post-office address from Clifton to Brantford, Washington Co., Kansas. Friends in that State will please note the change and write him as often as possible about his lecture work.

—President McAfee, of Park College, Missouri, has completely broken down in health and dropped his work, though he yet remains nominally at the head of the institution and is consulted on important matters.

—Secretary Stoddard started for Otsego county, New York, on business for the Association, and expecting to speak in that vicinity and at convenient points on his return, which will be in about a week from the date of this paper.

—Bro. S. E. Orvis of Waukesha, Wis., dropped into the *Cynosure* office Saturday, to renew his subscription and report the good work being done by Bro. Browne. He heard him Friday give a remarkably able address in the Free Baptist church at Rochester in Racine county.

—Bro. E. Mathews of Michigan has been in Chicago for a few days arranging for a contemplated trip to his old home in England. He makes this journey to assist in the preparation of a personal history of his somewhat eventful life which he hopes to publish in due time. He is also preparing a course of lectures on topics closely related to the reform and church work to which he has of late years been devoted with remarkable energy. He is engaged to speak in Michigan, in Western New York, and in New York city during the remainder of this month.

—Leaving the city of Mobile and its interesting churches, Bro. Hinman turned back last week to Columbus, Mississippi, where he expected to remain a week before visiting several points in Alabama. Everywhere he marks the rapid change in sentiment on the lodge question, and does not undervalue the influence of the *Cynosure* in bringing this about. There should be 1,000 copies sent weekly among the colored churches. Who will help again before Jan. 1st to do this?

—Another good report from Bro. Hawley is laid over a week. Bro. Hawley remained at Clearfield to attend other meetings in pastor Cleland's (United Presbyterian) church, addressed by himself and brethren M. A. Gault and Rufus Smith. Bro. Gault writes to the College Springs *Crank:* "Bro. Hawley is my idea of a reform agent. He is a logical and persuasive orator, and is a grand personal interviewer. It is seldom he fails to induce a man to reach down into his pocket for funds. I expect to hold several conventions with him this month in eastern Iowa." A county convention is to be held at Wasioja, Minn., on Thursday, Friday, and Saturday of this week, and Bro. Hawley is engaged to attend and speak.

—Bro. I. R. B. Arnold, after visiting Hebron and Munda near the northern line of Illinois, expects to visit Aurora this week. Bro. Leaman writes with enthusiasm of the lectures in Hebron, the lodge question being presented so ably and candidly that conviction, he is sure, must follow in many minds. The town is badly lodge ridden and this report is cheering.

THE NATIONAL N. C. A. MEETING.

TO THE PASTORS AND CHURCHES AIDED BY THE AMERICAN MISSIONARY ASSOCIATION IN THE SOUTH.

Dear Brethren and Friends:—The National Christian Association, whose special mission is to expose, withstand and remove secret societies, expects to hold a National Convention at Knoxville, Tennessee, during the latter part of December. The special object of this convention will be to impress on the minds of the Christian people of the South, and particularly the colored churches, the evil and danger of the secret lodge system that is now so extensively prevalent in our country, and which we believe to be a great obstacle to the progress of Christianity and the supremacy of righteous laws.

We earnestly solicit your sympathy, prayers and co-operation, and respectfully call your attention to the following reasons for a united and persevering effort to remove these organizations from the churches and from the land, and especially to their evil influence over our colored fellow citizens.

1. They tend to impair that sense of personal independence, self-respect, and self-reliance which slavery did so much to destroy and which is so essential to the accumulation of property and to social and political advancement. The colored member that depends on his society to aid him in his need, and to bury him when he dies, will make correspondingly less effort to provide for himself. This is one of the serious obstacles to the material prosperity of the colored people.

2 They substitute in place of Christian benevolence, which does good unto all men and "especially to the household of faith," the selfish principle of giving, that men may receive as much again, and thus impairs one of the most essential influences of the Christian religion.

3. They are extravagant and wasteful. The most carefully prepared statistics show that on an average less than one-third of the money paid into the secret orders goes out for relief. The two-thirds are wasted in salaries, entertainments, and pompous displays.

4. They are delusive and fraudulent. They promise aid and publish their benefactions; but conceal the fact that their demands are more than twice as great as all they bestow.

5. They absorb the time, money and interest of their members, to the great detriment of the cause of Christianity. Membership in several orders, with frequent meetings, and the payment of dues, renders it impossible to attend to all the meetings of the the church and to contribute to its adequate support.

Lastly and *mainly*, they substitute a system of spurious morality and false religion in place of Gospel morality and the religion of our Lord Jesus Christ. This is especially true of Freemasonry, which binds its members to profane covenants and teaches a religion that ignores the Divine Saviour. We earnestly hope to see a full attendance of all those who love Christ and our fellow men.

The Fayette County, Iowa, Christian Association will meet in the United Brethren church at Brush Creek Wednesday evening,Nov. 24th,and continue over the two days following. Rev. C. F. Hawley, agent of the Iowa State Christian Association, will be in attendance and address the convention concerning the relation of men secretly sworn and banded together, to Republican government and to the church of Christ. Also Rev. M. A. Gault, agent of the National Reform Association, will present the claims upon this nation to make acknowledgement in the Constitution of its dependence upon God and obligations to him. There will be free entertainment. Let all the friends of these reforms attend. Let all who have not investigated these subjects attend. Also let those who oppose the reforms attend and hear the discussion.

Monopolies of all kinds should be discouraged as much as possible. It is manifestly impossible to prevent them entirely, but any organization or combination to create a monopoly can be discouraged by restrictive laws. Combinations of mining companies or of railway companies to maintain or advance rates; combinations of workingmen to exclude other workingmen, women or boys from the opportunity to earn a living in their respective trades—all such combinations are, we think, wrong in principle and vicious in their results.—*N. Y. Witness.*

NATIONAL CONFERENCE ON THE SECRET LODGE SYSTEM.

At a consultation held July 14th last, definite shape was given to a movement which its promoters are confident will prove of great national interest. The call for this meeting stated:

"Whereas prominent men of various denominations have expressed a desire for a convention to be held in Chicago to consider the nature and principles of the secret lodge system and its influence on the Christian religion and civil liberty, therefore, the undersigned recommend, and will (D. V.) attend a meeting at Farwell Hall parlor, ... to consider this subject and take such action as may seem advisable at the time."

The names of W. C. Gray, editor of the *Interior;* JamesTompkins, Illinois Home Missionary secretary; W. T. Meloy, D.D., pastor Memorial United Presbyterian church; C. A. Blanchard, President Wheaton College; J. E. Roy, D. D., secretary American Missionary Association; E. P. Goodwin, D. D.,pastor First Congregational church; Daniel Irion, pastor United Evangelical church, Elmhurst; M. C. Ranseen, pastor Gethsemane Swedish Lutheran church; Rev. Joseph Travis, editor of the *Free Methodist;* F. H. Revell, and seventeen others were signed to this paper. Dr. Meloy was chairman and Rev. J. Travis secretary of the meeting, which was well attended. It was decided to call a Christian conference in Chicago to discuss the secret society question in all its bearings, and a preliminary committee was appointed on programme and to secure a more general call.

The following paper also had a limited circulation to ascertain the views of prominent men, and was signed with *rarely an exception:*

We learn with pleasure that by a Conference recently held at Farwell Hall Parlors, Chicago, it was "*Resolved*, That a Congress of Christians be called to meet in Chicago to discuss the Secret Lodge system"; and that Dr. W. C. Gray of *The Interior*, Dr. E. P. Goodwin of the First Congregational Church, Dr. Ranseen of the Augustana (Luth.) Synod, [C. W.] Pritchard of [the *Christian Worker*] Friends' Church, Dr. Meloy of the U. P. Church, Mr. Revell of the Y. M. C. A., and Dr. Lawrence of the Baptist Church, were appointed to prepare for and call such a Congress. We, the undersigned, give our voice decidedly in favor of calling such a meeting late in the present autumn or in the early winter. The history of secret societies in this and other lands and the present state of our country brought about and managed by secret orders, seem to us to make the calling of such a congress important and desirable, and the high character and standing of the committee are a sufficient guarantee for the wisdom and conduct of such a meeting. We hope the call will issue and the meeting be held.

(Signed)

James McCosh, D D., President of Princetou College, N. J.
T. P. Stevenson, D. D., Editor *Christian Statesman*, Phila.
D. W. Collins, D. D., } Editors *Christian Instructor*, Phila.
J. A. Collins, D. D., }
T. DeWitt Talmage, D. D., Brooklyn, N. Y.
A. A. Hodge, D. D., Prof. Systematic Theology, Princeton, New Jersey.
W. M. Paxton, D. D., Prof. Pastoral Theology, Princeton, New Jersey.
Richard S. Storrs. D. D., Brooklyn, N. Y.
G. N. Boardman, D. D., }
F. W. Fisk, D. D. } Profs. Union Park Theological
Rev. S. I. Curtis, } Seminary Chicago.
Rev. G. B. Willcox, }
Herrick Johnson, D. D., ("for discussion"), Prof. Presbyterian Theological Seminary, Chicago.
D. C. Marquis, D. D., Prof. Presbyterian Theological Seminary, Chicago.
Rev. Wm. K. Frick, Prof. Gustavus Adolphus College, St. Peters, Minn.
Rev. C. A. Swensson, Pres. Directors Bethany College, Kans.
E. Carlson, D. D., Pres. Augustana Synod of North America, Moline.
A. Spaeth, D. D., Pres. of General Council and Prof. in the Theol. Seminary of the Ev. Lutheran Church, Philadelphia.
Rev. Wm. Brooks, Pres. Tabor College, Iowa.
Rev. C. C. Creegan, Supt. Home Missions, New York, and twenty-three others.

The committee reported to the meeting of consultation Nov. 9th, that replies had been received from a number of the gentlemen addressed by them, and as part of their report letters were read from Joseph Cook, the Boston lecturer, who says: "I very cordially approve of your plan of calling a meeting for the discussion of all sides of the topic of the secret lodge system. My public engagements will probably be so exacting that I cannot attend the proposed convention, but I shall make my best effort to be present." Dr. Howard Crosby wrote: "The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous. I favor a convention on the subject." Dr. E. H. Fairchild, of Berea College, also approved the convention and promised an address.

It was decided to call a national conference on the 22nd of February next, and the following gentlemen were appointed a committee of arrangements and to issue a call: Calvin W. Pritchard; Rev. J. E. Roy. D. D.; Rev. B. T. Roberts, editor *Free Methodist;* Rev. M. C. Ranseen; Rev. L. N. Stratton, D. D., Wesleyan Theological Seminary, Wheaton; and J. M. Hitchcock, Esq. The committee can add to their number and employ an agent.

The Home.

"I WILL WAIT."

There is so much I long to know!"
Why God deals with us thus and so
All through this changing life below;
But I will wait.

I want to ask the reason why
Sinners on airy pinions fly,
And good men plod ingloriously;
But I will wait.

Why some are rich and others poor,
Who are as worthy, yea, and more,
Yet tread life's way with step so sore;
But I will wait.

Why death should be allowed to come
The strength and sweetness of the home
To steal away, and leave us dumb;
But I will wait.

And if and how our every prayer
Is answered, though we can't see where
Or when the blessing falls so fair;
But I will wait
"Till my change come." And when I stand
Among the happy white-robed band
My narrow vision shall expand.
Then in clear light all I shall see,
And God's dear love and truth will be
An endless ecstacy to me.
No sad, dark line shall stand alone;
Each joy and sorrow I have known
Shall blend in rainbow round the throne!
Yes, I will wait.

—*American Messenger.*

MRS. HART'S ECONOMY.

"I want to show you some under garments I've been having made lately," said Mrs. Hart to her friend, Mrs. Secor. "Such exquisite sewing, and all hand-work, too, and I get them next to nothing. Did you ever see anything finer than this ruffling and tucking?"

The ladies were sitting in Mrs. Hart's sunny front chamber. It was in perfect order, and everything about it indicated the union of good taste with the possession of money.

The furniture was costly, the carpet and rugs were rich, and the flutted pillow-shams on the elegant bed of the finest linen, edged with lace. As Mrs. Hart opened a drawer and took from it the newly-made clothing of which she had spoken, she went on to say:

"If your wardrobe needs replenishing, Jenny, now is your time. The woman who did these for me is desperately poor, and will be thankful to work at your own price. She offered to make these for twenty cents apiece. I would never thought of naming less than fifty to her myself, and I have paid eighty cents and a dollar to Miss Gilmore, for work less nicely done. But when she offered, I concluded she knew her own business best, and I jumped at the chance, I can tell you."

Mrs. Secor looked at the elegant dressing sacques and other articles of clothing which her friend was proudly displaying. They were faultlessly done. But she uttered not a word for some moments, and the deepening flush on her cheeks and the light in her brown eyes told very plainly what she thought of her friend's economy. Mrs. Hart, however, suspected nothing, and went on chatting fluently.

"Have you bought your new fall hat yet, Jenny? No! Then you must see mine. I found it at Hillyer's yesterday. Of course, I had to pay an immense price, for Madame charges extra for her style; but that made no difference. I tell Lewis, when he finds fault, that if I spend at one end, I save at another, and he knows I never exceed the amount we have thought it right to limit ourselves to. This bonnet, now, cost twenty dollars; but there isn't a prettier one in our church, nor will there be this season."

"Twenty dollars for a piece of French felt, a little velvet, a feather, and a cluster of autumn leaves! six would amply cover the actual cost of everything, Matilda, and you have willingly given the other fourteen—for what?"

"Why, you dear little goose, for the composition, the artistic combination, the effect. A woman's bonnet is the most important part of her dress, it is the head-piece, and it must be handsome. I like elegant things, anyway;" and the lady surveyed her dainty self in the mirror, and glanced complacently around her well-appointed room.

"Twenty dollars for the hat, and twenty cent all the stitches that have gone into this elaborate sacque, tired stitches, too, I'm afraid, Matilda. How very, very hard the poor fingers had to toil for that poor twenty cents. It don't look like much, does it?"

As she spoke she took two silver dimes from her little steel purse, and held them thoughtfully in her hand.

"It was all the woman asked, dear," said Mrs. Hart positively. "If she had wanted more, would she not have said so? Surely she knew what she could afford to work for; I, on my part, employed her really out of charity. I had no need of more things at present, and I let her do them only because the terms were so reasonable. She is a good sewer, and if I had been selfish, I would have kept her all to myself. Now, if you go and offer her more than she demands, Jenny Secor, you will do an unfriendly thing, and hurt her prospects, too, for I intend at once to send her Eddie's new shirt-waists to make, and when spring comes she shall have all of Adela's aprons and skirts, if she continues to please me."

"Where does she live?" asked Mrs. Secor.

"At No. 12 Harvard street. It's a poky part of the city to go to. Lewis never likes me to venture into those tenement regions alone. But she'll be here to-night, and I'll send her in to see you. I have no doubt she can embroider, and Cornelia might let her help on her trousseau. I am glad I told you about her."

"What did you say her name was?" said Mrs. Secor.

"I did not say it at all, but it is Ella MacBride. She has a little sister in the Home, and that's where I met her. Being a manager, I see a good many poor people on Board days."

"Matilda, I am going to visit Ella MacBride and find out for myself what sort of a home she lives in, and what sort of food she can buy at the price you tell me satisfies her. Will you accompany me? You are known as a benevolent woman, and you ought to make visits among the poor."

"I must beg to be excused, Mrs. Secor," said Mrs. Hart with decision. "I consented to give my name and influence to the Home, as my pastor asked me to do so; but I never intended to venture into places which are unfit for ladies, nor to engage into any Quixotic schemes. My duties lie mainly at home to my husband and children. If I please them and make them happy, my conscience is satisfied."

Harvard street was fully a mile from the avenue on which the Harts and the Secors resided. Mrs. Secor was familiar with it, for her feet were accustomed to seeking the poor and sick in their homes. On leaving her friend, she stopped a car which was going to the river, near which the thronged homes of Harvard street were to be found. Homes! The name seems sadly misapplied to houses in which hundreds of human beings are crowded closer than cattle, in which there is no privacy, no opportunity for the cultivation of delicacy, no room for thrift or good house-keeping to display itself. Once used as the residences of respectable merchants, the houses which Mrs. Secor came to had fallen from their high estate. Years and years ago the former owners had moved up-town, the wave of fashion sending them far from a locality which had once been choice and aristocratic. By degrees they had sunken from the abodes of respectable mechanics and keepers of small shops, to the dwellings of the lowest laboring class whose precarious living is from hand to mouth. They had one advantage over the modern tenement house, and one only. That consisted in their solidity. The halls were wide, the stairs were strong, and on smooth pine floor and ornate ceiling there was still the old stamp of gentility and thoroughness.

The door of No. 12 was open. A dejected-looking man with a pipe in his mouth sat on the steps. A frowzy woman, with her dress torn half off and a babe in her arms, was standing behind him, apparently scolding. She ceased the torrent of her objurgations as the pleasant-faced lady approached, and inquired if the MacBrides lived there.

"Top floor, back room," was the brief reply.

Mrs. Secor picked her steps carefully through the hall and up the dirty stairs. She encountered half-naked children, clamorous and quarreling, nearly stumbling over a little fellow lying sound asleep in the highest passage, and was eyed suspiciously by a gaunt and savage-looking cat, who glared at her as she pushed him aside. Mrs. Secor disliked cats, but she pitied this one, for it seemed very forlorn.

Knocking at the specified door, a querulous voice bade her enter. Close to the small window sat a delicate-looking young woman, sewing with nervous haste. She scarcely glanced from her work, but left the task of entertaining to her mother, who was bending over the small stove as if to coax all the warmth she could from its feeble fire. The room was very clean, and the dress of both mother and daughter, though thin and old, was extremely neat. One evidence of refinement struck the quick eye of the visitor. A pot of mignonette in bloom stood on a shelf where the light could fall upon it, and its sweetness was lavished as generously in that poor abode as it could have been in the most palatial mansion.

"Miss MacBride," said Mrs. Secor, "you will excuse my intrusion when I tell you that I have come on a matter of business. I have seen the work you are doing for my friend, Mrs. Hart, and I wish to engage you to sew for me. Can you operate on a machine?"

"I can," replied the girl, "but I have none of my own. I have never been able to get one."

"I should prefer your coming to my house. I will give you one dollar and a half per day, and for the present I shall need you four days every week. I think I may say that I will have work to employ you steadily for the next six weeks, for my niece is to be married, and there is a great deal of sewing to be done for her, and I have family work besides."

Such a gleam of joy as lighted up the pale face and flashed into the weary eyes! Such an immense thankfulness as for a moment altered its whole expression. Then she let her work fall on her lap and burst into tears.

The mother spoke.

"Indeed, madam, you don't know how we need money. My little boy has a place in a store. He gets enough to pay the rent. Ella has walked the streets till her feet were blistered in her worn-out shoes looking for work, and nobody would give her any till your friend agreed to try her, and the price was so small that it has nearly killed her to work at it. But it was better far than the shops would give. Think of a dozen ladies' wrappers at twelve cents apiece and shirts at five cents each."

"The fine work she has been putting on these garments at twenty cents, amounted to more labor than that, Mrs. MacBride. It is not wise to make one's skill too cheap, for if you have real skill and merit, you are certain after awhile to get properly remunerated. Mrs. Hart would have given more if your daughter had asked it."

"No, ma'am," emphatically said the daughter. "She took me only because I promised to make the things for so low a price. I had been to forty houses before I found one who would hire me. When am I to begin with you?"

"To-morrow morning," answered Mrs. Secor, laying her card on the table. "Be at my house at eight, and you can take breakfast before you begin. I will give you breakfast and dinner, and you can come home to supper with your mother."

Neither meat, nor tea, nor coffee, nor milk had been possible to the MacBrides in some time. Potatoes, meal and molasses, had formed their diet. A few days of good food and steady work in Mrs. Secor's sunny, airy house, wrought a great change in the looks of the seamstress, and ere long she was able to remove to better apartments. Mrs. Secor interested herself to obtain employment for her from other friends, and as the winter deepened and the poor suffered more bitterly, she multiplied her errands of charity, and tried harder than ever to find ways and means of helping those who were in distress. She did not buy as many new dresses, nor wear as rich a bonnet as Mrs. Hart, but when her head had pressed the pillow at night, her sleep was sweet, for often there came to her the blessedness of His tender voice, who said, "Inasmuch as ye did it to the least of one of these, ye did it unto me."—*Christian Weekly.*

WHO ARE THE "POOR FOLKS"?

Polly was a bright and beautiful child, who, with a brother older than herself, carried home the laundry work to her mother's patrons. She was always neatly dressed, and had a happy smile and a cheerful voice. One day Polly carried home some fine laces to a lady in a hotel. The servant told her the lady was ill, and could not be disturbed; but Polly had strict orders not to trust the package to any one else, so she ventured upstairs.

She stood at the door for a moment, and then tapped very lightly, saying to herself, "If she is asleep, that won't wake her; and if she's awake she will answer."

In a moment a low voice asked, "Is that you, Bridget?"

"No, ma'am," replied Polly, putting her lips very close to the keyhole, and speaking in a loud whisper; "it's Paulina Brown, that folks call Little Polly. I have a very particular message for you, and I won't disturb you a bit if you will let me in."

The lady could not help saying, "Come in," in answer to this modest request. She was in trouble, and that had caused her a sick headache. She lay there all alone in a darkened room, with no one to care whether she got better or not.

Polly had just come from a bright, sunny room, with a gay rag carpet on the floor, and bright flowers growing in the windows; and this room, with its heavy draperies, looked gloomy to her. She went up to the bed, and gave her message in a low, soft

voice, and then said, "Oh, Mrs. Ball, I'm so sorry for you. You haven't any husband or little girl to comfort you when you are sick. My mother has father, and Tommy, and me, and baby. Sometimes when she has her tired headaches I can drive them off just with my own hands and a little bay water. I don't suppose you would let me sit upon your nice bed and bathe your head, would you?"

"Yes, Polly; I am always glad to have such a tidy girl near me. You will find bay water in that pink bottle on the bureau," said Mrs. Ball. While the little soft hands were passing over the troubled brow the lady said said, "Polly, I think your family are the happiest poor people I ever met."

"Oh, Mrs. Ball, we're not poor people," cried Polly with a queer laugh. "There are three poor families in the house, but we are rich—almost. We were rich once, and had half a house, though we're not so rich now since father lost his arm; but as mother can do up lace so beautifully, we're pretty rich still. We do lots of things to help the poor folks in the house, and other poor folks, too."

"What can you do for them?" asked the lady.

"Oh, we save Mrs. Crane's coal by letting her steep her tea in our kitchen—days that she can keep warm by sitting in the sun—and we take care of Mrs. Barnes' baby whenever she gets a day's work, and mother always makes broth enough on Wednesdays to share with some one that's poor."

"Whom do you call poor folks, Polly," asked the lady.

Polly had no definition ready; but after thinking for a moment she replied: "Poor folks are folks that don't have everything they want."

"Then you have everything you want?"asked Mrs. Ball.

"Yes, ma'am," replied Polly, innocently, "we all have Sunday clothes besides our common ones; and we have good things to eat; mother bakes all our bread and pies herself, and we have a real kitchen to work and eat in, without a bed in it, like poor folks; and we buy a whole ton of coal at once, instead of lots of bushels!" And so little Polly prattled on in a low, pleasant voice, till the lady really felt better, and said so. "I'll tell you what's another real good thing to drive the rest of it off—air and sunlight; mother never shuts up for a headache," said the little nurse.

Here Polly looked at the bronze clock, and said, "It's time now for the baby to wake up, and I shall have to go as soon as I let in a little of my sun and air; but I'll come in at any time when you have the headache and cure you again."

"Thank you, my good little girl; you have almost cured me now," said Mrs. Ball. "In my closet you will find a large paper bag full of oranges; take them home, and share them with the poor folks in your house."

The rich little girl ran home in high glee to divide the treasures with the less fortunate.

The poor lady lay alone to reflect on the lesson she had just received. She had lost $20,000, but had $30,000 left; and instead of being thankful for that, she was bewailing her fate as if she were next to a pauper. She would still have all the comforts, although a few less of the luxuries of life; and as she remembered now, no one but herself would suffer by the change, for she had never helped the poor folks in the house, nor out of it, as Polly's mother was doing. "Poor folks," she said to herself, "are folks who haven't everything they want. I haven't that $20,000, and I never can have it again; but I can learn to be happy on less, and to share even that with others." A ray of Polly's sun peeped in, and a breath of her pure air was wafted toward her, and she rose, saying: "Because I have lost some of my fortune, I need not therefore throw away my health, the best of all my blessings." In Polly's sense of the word, the poor are often found amid elegance and luxury, and the truly rich in humble dwellings. —*Selected.*

LET THE BOYS HELP.

Why is it that the boys are allowed to sit around the house doing nothing, while their overworked mother is struggling against nature and fate to do about half the work waiting for their hands? Only the other day we saw three large, able-bodied boys, lounging about the house, not knowing what to do with themselves, while their mother, tired and pale, was trying to do all the work for a large family and company alone. Not a boy's work to help about the house? Why not? Is there anything about washing dishes that will injure him or which he cannot learn to do well? or about making beds, or sweeping, or setting the table, or washing or ironing, or cooking a plain meal of victuals? On the contrary, there is much to benefit him in such work, the most important of which is the idea that it isn't manly to let the "weaker vessel" carry all the burdens, when it is possible for strong, young hands to help. Most boys would gladly help in the house if they were asked to do so and were taught how to do the work properly. Many a smart boy wants to help his tired mother, but doesn't know how beyond bringing in the wood and the water and shoveling a path through the snow. That done, she tells him to go and play while she plods wearily on. Not a boy's work? For shame! It it is a positive harm to a boy's moral character to allow him to think it right to be idle while his mother is staggering under her burdens. Let the boys help, and those who can't get help "for love or money,"as they often write us, will see their troubles disappear.—*Sel.*

ROME WASN'T BUILT IN A DAY.

The boy who does a stroke and stops—
Will ne'er a great man be;
'Tis the aggregate of single drops
That makes the sea the sea.

Not all at once the morning streams
Its gold above the gray,
It takes a thousand little beams
To make the day the day.

Upon the orchard rain must fall,
And soak from branch to root,
And buds must bloom and fade withal,
Before the fruit is fruit.

The farmer needs must sow and till,
And wait the wheaten head,
Then cradle, thresh, and go to mill,
Before his bread is bread.

Swift heels may get the early shout,
But, spite of all the din,
It is the *patient holding out*
That makes the winner win. —*Alice Cary.*

"I Won't."—A man, looking up from sawing his wood, saw his little son turning two boys out of the yard. "See here! what are you about, George?" asked the man. "I'm turning two swearers out of the yard, father," said George. "I said I would not play with swearers, and I won't." That is the right time and place to say "I won't." We wish every boy would take the same stand—*No play with swearers.* "Thou shalt not take the name of the Lord thy God in vain."

Temperance.

RAILROADS AND PROHIBITION.

Mr. McIntosh, one of the sub-contractors on the Kansas City extension of the St. Paul railroad, speaking of railroad building says:

"The present season in Iowa was the best for railroad building ever known. We worked ninety-four days without losing an hour. I never heard of that being done anywhere before. The grading between Ottumwa and Kansas City is pretty well along, in spite of the fact that we have had the disadvantage the contractors have labored under of building railroads in a Prohibition State. The men don't like it. Nevertheless I have seen as much drunkeness among the men in Iowa this year as in other work in States where liquor is sold, and it is drunkeness of the worst kind. Much of the liquor sold in the smaller towns is medicated, and called bitters. The mixtures are various—Hostetter's, Lemon Bitters, and a dozen others. I have even known men to get drunk on lemon extract. They buy their tipple in bottles, and not being allowed to drink it on the premises, they reel about livery stables and sheds. It only takes two or three drinks in that climate to make a man as limp as a rag." Mr. McIntosh said that in larger towns—10,000 inhabitants and upward—liquor is now sold, and in the river towns the sale has never been discontinued.

THE AZTECS ON DRUNKENNESS.

H. H. Bancroft in his "Indian Races on the Pacific Coast" gives an account of the way in which the ancient Aztecs treated drunkenness.

The young man who became drunk was conveyed to jail, and there beaten to death with clubs; the young woman was stoned to death. In some parts, if the drunkard was a plebian, he was sold for a slave for the first offense and suffered death for the second; and at other times the offender's hair was cut off in the public market-place, he was then lashed through the streets, and finally his house was razed to the ground, because, they said, one who would give up his reason to the use of strong drink was unworthy to possess a house, and be numbered among respectable citizens. Cutting off the hair, as we shall see, was a mode of punishment frequently resorted to by these people, and so deep was the degradation suppose to be attached to it, that it was dreaded almost equally with death itself. Should a military man, who had gained a distinction in the war, become drunk, he was deprived of his rank and honors, and considered henceforth as infamous. Conviction of this crime rendered the culprit ineligible for all future emoluments, and especially was he debarred from holding any public office. A noble was invariably hanged for the first offense, his body being afterward dragged without the limits of the town, and cast into a stream used for that purpose only.

But a mightier influence than mere fear of the penal law restrained the Aztec nobility and gentry from drinking to excess; this influence was social law. It was considered degrading for a person of equality to *touch wine at all*, even in seasons of festivity when, as I have said, it was customary and lawful for the lower classes to indulge to a certain extent. Wine-bibbing was looked upon as a coarse pleasure, peculiar exclusively to the common people and a member of the higher orders who was suspected of practicing the habit would have forfeited his social position, even though the law suffered him to remain unpunished. These heathens, however, seem to have recognized the natural incongruity existing between precept and practice, fully as much as the most advanced Christian.

The suggestion is now made to admit to the Soldiers' Homes the aged wives of veterans, as well as the veterans themselves. The plan of cottages, such as has been adopted at Quincy, Ill., instead of one great building, would greatly favor such a plan. This would also be an important factor in the solution of the question of beer at the Soldiers' Homes.

During July and August the collected taxes on spirits increased nearly $1,000,000, or about five per cent.

A leading fire insurance company of New York recently withdrew its only policy on a brewery in Iowa, as advised by its Western agent, because of the intense indignation in Iowa caused by the murder of Haddock, and the probability that the brewery would be burned.

There are 12,000 saloons in New York City, and 4,096 in Jersey City, Newark and Patterson, making 16,000 in sight of Bartholdi's Statue of Liberty Enlightening the World. No wonder she has her face turned out upon the broad Atlantic, to keep from gazing upon and smelling such a mass of rottenness.

A gallon of malt liquor cannot be made without Sunday labor. Yet people talk of Christian brewers and Christian malters. The same is true of distilled liquors made from grain, with malt. The grain must be malted. Eight days is the shortest time in which this process can be completed, and the grain must be stirred every day so that Sunday labor is essential to this business —*XVIth Amendment.*

While at Clarinda, Iowa, lately, we asked a leading attorney there how prohibition worked in that place. He replied, "It is destroying the practice of lawyers. The last year of license in Clarinda, there were five saloons who paid the city $2,500. That year we had one hundred and forty-eight cases of criminal prosecutions; a marshal at $50 a month, two deputies at $45 each per month, three policemen at $40 per month—ten mill taxation and seldom any money in the city treasury. The second year, under prohibition, there were only 40 cases of prosecutions, a five mill taxation, and from $2,000 to $3,000 in the city treasury; one marshal, and he does all the road commissioner work at $50 per month, no deputies or assistants or policemen, and only one criminal case in the District Court. Other towns in the county make a better show than this.—*Advocate, Floyd county, Iowa.*

I am a prohibitionist. I am such because I see the homes and hearths of our country menaced by the most tyrannical foe that ever threatened the liberty and perpetuity of a nation. As a minister of the Gospel of peace,I am constrained to stand aloof from mere partisan politics; but when an impudent moral wrong, not content with slaying thousands of souls yearly, demands, and has largely obtained, the sanction of law to its iniquities, the testimony of Christian ministers is certainly called for by both speech and ballot. I hold it to be the most awful thing conceivable for the government to countenance the drink traffic, by licensing it, and taking a revenue from it, thus becoming a partner in the business of "dealing wet damnation around the land." And if the State thus assumes the role of Tetzel peddling out indulgences to the public poisoners,it is time for Luther to leave his cloister and nail his prohibition theses on the ward-room door.—*Rev. Dr. Gordon, Boston.*

Literature.

In a loft at Kingston, New York, there was found Saturday, the original letter written by Benedict Arnold to the American people to vindicate himself for his attempted betrayal of the country.

The Library Magazine for November contains fully thirty articles comprising the very cream of the latest English periodicals. The magazine is intended for thoughtful and cultivated readers. Its plan does not include the literature of fiction, which certainly has too large a place in most of our American magazines. Among the notable articles in the present number are the conclusion of Mr Froude's history of the famous religious and military Order of the Knight Templars; Mrs. Oliphant's graphic account of a notable Venetian Dynasty; and papers by Sir Samuel W. Baker and A. Vambery treating of the past, present and probable future relations between England and Russia.

Theodore F. Seward, the well-known composer, is the editor, and Bigelow and Main, New York, publishers of the *Musical Reform*, a new monthly whose aim is no less than "the regeneration of sacred and social music throughout the length and breadth of the land"—a noble enterprise, in which we wish the promoters the heartiest God speed. Mr. Seward wishes to popularize the "Tonic Solfa" system of musical notation which is much in use in England. His efforts have received the most flattering endorsements from eminent pastors, musicians and compilers of musical books in this country.

The report of the Commissioner of Pensions is kindly sent us from the department. The statistical tables show that there were June 30, 1886, 365,783 pensioners, the new names added during the year numbering 40,857 ; 22,089 were dropped. The amount paid for pensions was $63,797,831, a decrease of over a million dollars. The amount paid since 1861 is $808,624,811.

Gleanings in Bee Culture, a semi-monthly published in Medina, Ohio, seems to be once sensible and practical without ignoring the theoretical and experimental side of an interesting and profitable business. Bee-keepers need such a journal, and many would take up with bee-keeping if they were its readers for a time.

"Nervous Children," by Dr. Charles L. Dana, is one of the leading subjects in *Babyhood* for November. Not less important are articles by other well-known physicians on "The Fever Thermometer in the Nursery," "Popular Fallacies about Teething," "Cautions Regarding Children's Eyes," and "Constipation." Marion Harland writes on "Other People's Babies," and the general departments of the magazine abound in more than the usual number of hints and helps in the care of infants. This valuable mother's magazine completes its second volume with this number. The magazine stands the test of time, and must be regarded as an adjunct of the nursery of great value.

The *Missionary Review* still holds its foremost place among the missionary magazines. "Alaska as a Mission Field," "Autonomy in Foreign Missions," "Woman's Foreign Mission Boards and Work," and "Trust Funds," are among the topics discussed. The society reports are all of foreign boards. Dr. Wilder announces that the *Review* will be hereafter issued monthly—welcome news to lovers of unselfish missionary effort.

Religious News.

—Bro. R. N. Countee writes of a season of refreshing in the Tabernacle Baptist church, Memphis. A number of conversions have been experienced and all are rejoicing in the manifestation of God's presence.

—Special meetings are begun for the students in Wheaton College, among whom there is much religious interest and some conversions.

—The Southwestern *Presbyterian* reports a great revival in Tuscaloosa, Alabama. The meetings closed early this month. Some 250 conversions are known to have taken place. The Presbyterian church has received 40 members, the Baptist 33, and the Methodist 93, while the country churches about are receiving considerable additions.

—At 3 o'clock Friday morning the Chicago Avenue ("Moody's") church, in this city, was discovered in flames, and before the fire was gotton under control by the department the interior of the edifice was seriously damaged by the flames, smoke and water. The walls are believed to be intact, and the damage may be repaired, it is believed, for about $10,000. It was stated a man had been seen in the basement at 1:30 A. M. by a police officer, who, thinking it was the janitor, paid no further attention to the matter. But a short while prior to the discovery of the flames the janitor made his customary round of inspection, but discovered nothing wrong and retired for the night. The fire is believed to have been incendiary.

—The Rock River Conference of United Brethren at its recent session in Mt. Carroll, resolved that the Prohibition party was necessary, and that they would vote for no man that was not in favor of the prohibition of the liquor traffic.

—God's promise, "I will bless thee and thou shalt be a blessing," has been taken to heart in a very practical manner by the native Christians of Madagascar, who during the past ten years have contributed no less than £800,000 for the spread of the Gospel.

—Judge Jones, of Minneapolis, has presented the Woman's Christian Association of that city with a property worth $100,000, for the purpose of making a home for aged women, worn-out ministers and their wives. The property consists of eighty acres, all wooded, on which there is a twelve-room cottage and a three-story building containing forty rooms.

—It will be a matter of general interest and satisfaction that the historic St. Michael's church in Charleston will survive the injuries of the earthquake. We learn from Charleston that the famous steeple of that church has not been seriously injured. Closer investigation seems to indicate that the wave movement was not sufficiently forcible to dislodge the vast weight of the tower. The movement spent its force around it, but the corners of the tower remain firmly seated in their places.

—Chaplain McCabe claims that the Methodists in this country "gave last year for the work of God" $19,041,387, including $7,792,407 for the support of pastors, elders, and bishops; $4,131,831 for building churches and parsonages; $1,000,000 for missions; $3,500,000 for current expenses of 19,700 churches.

—The American Baptist Missionary Union recently sent seventeen missionaries to their fields in India, the largest number ever sent from Boston at one time by any society.

—The latest reports from the Corean Mission of the Scottish United Presbyterian church, on the border of Northern Corea, state that a hundred men and boys have been baptized, and the work is rapidly spreading.

—The English Wesleyans have decided to begin immediately a mission in Burmah, we presume in the newly-annexed territory. Rev. W. R. Winston, an experienced Indian missionary, has been accepted as the pioneer for the new mission.

—Mr. George Williams, of London, the originator of the Y. M. C. Associations of the world, suggests that each of the 3,000 should have connected with it a foreign missionary society, to become a center of organized systematic effort; having for its motto, "The World for Christ."

—At the recent meeting of the Old Catholics at Vienna, Prof. Loger proposed the immediate introduction of the Bible in all Old Catholic families, and expressed the hope that the British and Foreign Bible Society should aid them so that every school-child might have a copy of the Book of books.

—A Bible in State Schools League has been formed in Australia to secure the daily reading and study of the Word of God, which is strongly desired by parents there. Public opinion is resisting the present "evil policy," as a leading newspaper styles it, "which is rearing a generation of practical pagans in a professedly Christian land."

—The Springfield *Republican* says that two representatives of the Intercollegiate Young Men's Christian Association are visiting the two colleges at Amherst to begin a foreign missionary crusade among Christian young men. They have found at Amherst about twenty who stand committed to missionary work. This seems to be the outcome of the missionary efforts made at Northfield last July.

—Mr. Chin Gim, a Chinese missionary, educated by the Presbyterian Board, has this year established a Chinese Y. M. C. A. in this city. Many Chinese attend. At a recent meeting, during the closing season of prayer three Chinamen who had never before manifested any religious feeling, prayed earnestly for themselves. There are now at least six Chinese Sabbath-schools in Chicago, and the number is likely to be increased, as Christian people are awakening to the fact that a grand opportunity to save men is providentially brought to their doors and that God will hold them responsible for the good they might do.—*Free Methodist.*

—There is a memorial church in the Himalayas for which Mr. George Stuart, of Philadelphia, furnished the idea and a good share of the money, and Mr. John Wanamaker the bell, and George W. Childs the clock, and Mr. Thomas F. Blackmore the marble memorial tablet, inscribed with the name of the missionary pastor's dead daughter. The bell and clock are described as "the most magnificent in India."

—Gospel services on Sunday evenings are to be resumed in Cooper Union, New York. The services will be held under the auspices of the Presbytery of New York and the direct management of the committee appointed for the purpose.

—Along with much that is discouraging there is great room for thankfulness with regard to missionary work in India and the East. In the Madras Presidency, during the last ten years, an increase has been reported of nearly 200,000 in the number of the native Christians. In Japan the growth has been from one hundred and fifty to ten thousand; there being to-day 190 churches, 8,000 communicants and 250 native preachers. Twenty-seven American women are working in Japan with very satisfactory results, and altogether the Gospel certainly is making remarkable headway.

—In a general survey of the missionary work of the American Board of Commissioners for foreign Missions at its annual meeting in Des Moines, Ia., just held, the following facts were reported: The Gospel has been preached by missionaries and native preachers in nine hundred different cities, towns, and villages in different parts of the globe; the number of churches has increased from 303 to 310, to which 3,481 members were reported as added on confession of faith—a larger number than in any previous year since the great ingathering at the Sandwich Islands; from 4,000 to 5,000 youth are gathered into high-schools, seminaries, and training classes, besides 32,000 children in 856 common schools, and more than 15,000,000 000 pages of educational and religious literature have been put into circulation in twenty-six different languages, of the best Christian thought of the world, thus entering into the life of millions of our fellow-men. The gifts by converts to various Christian objects amounted to nearly $80,000—a sum which, if the price of a day's labor be taken as a unit of value, should be increased sixfold in order to a proper comparison with contributions in America.

—The school for Christian instruction of native Africans, established by Edward S. Morris of Philadelphia, is one of the private enterprises for the extension of the Redeemer's kingdom which are among the most hopeful indications of Christian life. The *Presbyterian Journal* of Philadelphia speaks thus of Mr. Morris's work: "He has been conducting a Christian school in Africa for several years past, and has this year seen his way clear to name the school Anna Morris, in memory of his deceased mother. If we correctly know and estimate friend Morris, this monument he is erecting day by day will not cease when he shall be called to account for his fidelity as a Christian servant. We have been amazed at his perseverance under embarrassments which serve to demonstrate characteristic features which secure success. The school at present is overflowing, not only with the children of the citizens of Liberia, but with the native boys and girls from the African jungles, some of whom are sons of chiefs. Thus is he preparing those who will be the future teachers so much needed in the interior of that 'Dark Continent.' This school will be a great help to the enlightenment and Christianizing influence of the immediate surroundings in Liberia. It is sustained and managed out of his own labors and resources, with some philanthropic aid from others. He would greatly enlarge the operations of the school if means permitted, but he prefers to keep it upon the individual basis." Mr. Morris largely sustains the school by the sale of Liberian products as palm oil soap and coffee.

—A horrible religious sect has, says the London *Pall Mall Gazette*, been established in Russia. The chief doctrine held is that it is a sin to let men suffer bodily pain, on which account sick people belonging to the organization are strangled. The existence of the sect was betrayed by a young peasant of the Government of Saratof, whose sick wife had been kidnapped from his dwelling during his absence, and would have been put to a violent death but for his timely interposition. Both the mother and the aunt of the sick woman belonged to this sect, and it was they who had intended putting her to the "red death," as this sort of killing is called. Returning home one day the young husband found that his wife had been removed to the house of his mother in an adjacent village. He hurried to the place, and found his wife still alive, but washed, wrapped in white linen, and laid upon a bier. The sick woman had no idea of the purpose for which she had been so laid out, and the husband, being suspicious, determined to watch the development of events. He consoled his wife, and then, hiding himself behind a wide stove, waited the arrival of his relatives. In time he heard some one enter the room, and turn the lock behind him. Looking out from his hiding-place he saw that it was a man dressed in blood-red clothes bearing a large pillow in his hands. A minute later he heard a stifled groan come from the bier. To rush from his place and fell the would-be murderer to the ground was the work of a moment, but the man in red seized his chance and escaped. A few days later no fewer than forty-two members were arrested by the police.

LODGE NOTES.

The Knights of Labor propose to publish a daily paper at Milwaukee in the interest of the order.

All the knit goods mills in the State of New York, which employed 20,000 men, women, and children, have declared against the Knights of Labor. Two of the mills have yielded, but the others are being filled with non-union men. The strike was caused by the factory owners at Amsterdam refusing to promise that in case a cotton "jack" was put in operation it would be placed in charge of a member of the spinners' union.

The Masonic bodies in Naples, Italy, have formed themselves into a powerful committee to consider the best means to further cremation.

According to the *Chaine d' Union*, the Grand Orient (Grand Lodge) of France has under its obedience 313 lodges, 35 chapters, 13 councils, in all 361, being a gain of 9 during the year.

The Central Labor Union Campaign Committee met in New York, Nov. 4, and considered the question of forming a permanent political organization. A call will issue soon to all districts for delegates to a convention, which will be held at an early date, and at which it is proposed to form a new party that shall take an active part in the canvass of 1888.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 8 to Nov. 13 inclusive:

S M Neff, L Taft, A A Stevens, E P Townsley, J T Michael, J M Scott, Miss E Baker, J Gage, J Clair, G W Merritt, W Jenks, Rev. P N Miles, J H Gray. Rev. J Swank, B Fuller, L H Bohoer, S Wardner, C R Hunt, R P Brorup, B Snow, S Braxton, J S Bell, W Wilson, F M Waldron, H Lovell, S E Orvis, D L Schively, D B Fitts.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure*. It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips, Susannah G Reed, Lemuel Lester, W O Percival, Prof E Whipple, A G Laird, Prof H A Fischer, L Woodruff, L M Sampson, H Wykhuysen, P Bacon, H Preston, Rev J P Rogers, J Brandt, J A Austin, Mrs S H Nutting, D Hyde, Mrs M W Bingham, L E Lincoln, Rev. Wm. Leuty, J. Rutty, O.C. Blanchard, H. G. Hanson, Mrs. Jas. Hair, R. J. Williams, Benj. Harper, Wm. Mathews, M M Morse, Rufus Johnson, Wm D Houston, Ira Green, Geo M Freese, Rufus Johnson, O C M Bates, Rev C C Foote, Moses Plummer, Mrs Aaron Lewis, Ira Mettler.

Not reported before: Peter Howe $10 00 Mrs. W. Ainsworth .50, S. M. Neff $1.50, Rev. A. A. Stevens $1.50.

BIRNEY.

The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

H. H. Hinman, Cynosure office.

STATE AGENTS.

Iowa, C. F. Hawley, Wayne, Henry Co. Care Rev. Geo. Fry.

Illinois, I. R. B. Arnold, Wheaton.

Wisconsin, J. F. Browne.

Missouri, Eld. Rufus Smith, Maryville.

New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Kansas, Robert Loggan, Clifton.

DEGREE WORKERS.—[Seceders.]

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'Oh! baby will tell mamma!'

'No, baby mustn't tell. Auntie says baby mustn't tell.'

'What! baby won't tell mamma? Mamma give baby some sugar' (coaxingly.)

But baby shakes her head and refuses the dearly loved bribe, though evidently very much disturbed in her mind between the rival attractions of sugar and loyalty to auntie.

'Won't you tell mamma? Poor mamma will cry.'

Then the more than foolish mother put's her handkerchief to her face, and, with forced sobs and pretended tears, works on her baby's feelings. The child hesitates, the little lip quivers, the little bosom heaves; then what the bribe could not do the pretended grief accomplishes. 'Don't k'y mamma; I tell ou.' And, says *Babyhood*, the little one in a moment more has had stamped on her impressionable brain a lesson of bribery from her mother, to be false to her given word. Auntie laughes lightly and shakes her finger, saying, 'O baby! baby! auntie won't trust you very soon again.' And the child looks from auntie to mamma, from mamma to auntie, with a vague feeling of discomfort and wonder. She can but feel that she has betrayed her trust, and when she looks in mamma's face, she feels (though, of course, she does not form it in her mind,) that she, too, has been betrayed. She knows that mamma has shed no tears, and that all her sobs have been pretended. But, then, her mother and aunt laugh, so it must be funny, and she perforce laughs too.

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NEWS OF THE WEEK.

ELECTION RETURNS.

The returns of the vote on the constitutional amendment are now complete in the Secretary of State's office, with the exception of Cook County. The total vote of the counties now in is 477,231. The vote for the amendment of these counties is 217,057. As the amendment must have a majority of all the votes cast to carry, the amendment now lacks 21,559 votes of carrying, and unless 69,000 of the 95,000 cast on Cook County are given for the amendment it has been lost.

The official vote of the Ohio State election received at the office of the Secretary of State gives Robinson, Rep., 340,895; McBride, Dem., 329,314; Smith, Pro., 28,657; Bonsal, Greenback, 1,902.

The Prohibition vote in the State elections shows a generous gain in nearly every quarter. The estimated vote in New York is 35,700; in Ohio 32,000; Indiana, 9,000 (3,014 in 1884); Illinois, nearly 20,000; Massachusetts, 8,160; Connecticut, 4,810; Nebraska, 9,000, Kansas, 7,500; Minnesota, 12,000. In several States members of the legislatures have been elected.

WASHINGTON.

Secretary Manning has issued an order that hereafter no appointments of women to positions as messengers, assistant messengers, or laborers in the treasury will be allowed. The order is intended to prevent women from being appointed to positions in those grades and detailed to other duties.

General Sheridan, in his annual report to the secretary of war, remarks that unless the status of the Oklahoma lands be fixed by legislation their advantages will prove a continued temptation to adventurers.

COUNTRY.

A boiler explosion Thursday afternoon in Henry H. Sheep & Co.'s cigar-box factory at Philadelphia blew out the rear wall and fired the building, causing a panic among the male and female employes, who were only rescued after great difficulty. One young woman is missing, and ten other persons were badly burned or maimed. The financial loss is heavy.

Upon the arrival of the mail train on the Buffalo, Rochester and Pittsburg Road at Dubois, Pa, Thursday, the car inspector found three dynamite bombs and caps attached to the springs of the rear coach, which contained thirty-four persons. It is believed that the explosives were placed under the car at Punxatawney, and how the train ran the twenty miles between that place and Dubois without an explosion occurring excites the greatest wonder.

The appraisement of the quarantined cattle in Chicago distilleries has been ordered, and the slaughter of the animals will begin in a few days.

Drs. Murphy and Lee, of this city, last week performed a trephining operation on policeman Whitney, boring a hole through his breast bone and extracting a particle of the Haymarket shell, which was rapidly making its way toward the officer's heart. The operation was a success.

Acres of coal in the Standard Mines at Mount Pleasant, Pa., arc now on fire. The flames are spreading in the direction of cells which are filled with fire-damp, and a terribly destructive explosion is feared.

Professor Foster, the Iowa meteorologist, predicts fierce storms between Dec. 4 and 17 next, during which railroads will be blocked with snow, high winds will destroy property, and electrical disturbances will affect telegraph and telephone lines.

The coroner's jury, at Rio, Wis., returned a verdict Tuesday evening, finding that the negligence of C. H. Wells, the brakeman, caused the recent disaster on the Chicago, Milwaukee and St. Paul Road. Wells was arrested and bound over to appear before the Circuit Court.

Monday, at Tchula, Miss., Marshal Vantry McBee, without provocation, shot four negroes, one of whom has since died. The Marshal and his brother, both heavily armed, have taken to the canebrakes, and declare that they will not be taken alive.

Snow fell on Friday night, throughout New York and New England, to the depth of from eight to twenty inches.

At Galesburg, Illinois, on Friday evening, Henry Arms, Jr., of Knoxville, was almost instantly killed by the explosion of a cannon during a political jubilee. The occasion was the election of Gen. Post, a G. A. R. leader, to Congress.

A boiler explosion in a mill at Sheffield, Pennsylvania, killed Milton Mapes and and his son, and fatally injured three other persons.

Judge Gary has signed a bill of exceptions in the case of the Chicago anarchists. Application for a supersedeas will this week be made to the Supreme Court of Illinois.

FOREIGN.

The session of the Bulgarian Sobranje to elect a successor to Prince Alexander was held Nov. 10. M. Radoslavoff, the Prime Minister, proposed the name of Prince Waldemar. The whole assembly rose in a body and elected Waldemar by acclamation. The public in the galleries did not participate in the enthusiasm manifested by the Deputies, and exhibited no approval of the election. The King of Denmark, on behalf of his son, Prince Waldemar, has sent a telegram to Tirnova expressing thanks for the honor conferred upon his son, but declining on any condition to allow him to accept the throne.

A dispatch from Tirnova says that upon receiving the King of Denmark's telegram, the regents resigned. The Sobranje voted confidence in the regents, but they declined to withdraw their resignations. The Sobranje has adjourned, all the members going to Sofia. A deputation will visit the European courts to pray the powers to nominate a candidate for the throne.

The Trade Court at Aachen has sentenced fifty-three compositors to pay damages to their employers for leaving work and joining in a strike without giving notice. The police of Bavaria have expelled State Architect Ressler from the country for assisting in the socialistic agitation.

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Bran per ton			10 00
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Hay—Timothy	7 75	@	10 00
Mess pork per bbl			8 90
Butter, medium to best	10	@	25
Cheese	06	@	11½
Beans	75	@	1 50
Eggs			19
Seeds—Timothy	1 65	@	1 75
Flax			96
Broom corn	02	@	06
Potatoes	30	@	44
Hides—Green to dry flint	06½	@	14
Lumber—Common	11 00	@	18 00
Wool	11	@	33
Cattle—Choice to extra	4 45	@	5 30
Common to good	1 50	@	4 30
Hogs	1 50	@	3 85
Sheep	2 40	@	4 80

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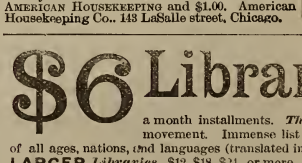

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Thanksgiving day in New Hampshire will have a bitter taste in the seasoning of its feast of joy. The governor of the old Granite State must be an excentric man, or have become so confused with lodge atheism, like the Freemasons of France, that he left out of his proclamation all reference to God, to whom, if to any one, his people must give thanks. Since he has taken the pains to forget God, or to say like the fool, "There is no God;" the pastors of the State will pass over his proclamation in silence, we but hope none of them or their hearers will forget to pray for him who is set over them, that he may be given another heart.

At the meeting of the New York State Woman Suffrage Association, the press report says that Mrs. Matilda Joslyn Gage delivered herself of the opinion that blood would have to flow in torrents before women could secure their rights, but when she pricked her finger with a bonnet pin, two-thirds of her audience turned pale and screamed. Will Mrs. Gage permit the humble suggestion of the *Cynosure* that had she followed up her able speech in the N. C. A. Syracuse convention, she might have now a following of brave women to whom she need not prophecy of sanguinary torrents, but who would not flinch should they really come.

Although numerous Masonic bodies, lodges, commanderies and consistories, in regalia, attended the funeral services of T. T. Gurney in the First Congregational church of this city last Thursday, they were not permitted to perform their lodge ceremonies in the building. Except the singing by the lodge quartette of appropriate hymns the services were conducted by Drs. Goodwin and Williams. This was evidently a disappointment to the lodge, as considerable time was taken at the grave, on a raw, chilly afternoon, for Masonic ceremonies by Grand Master A. T. Darrah and Grand Chaplain Dr. H. W. Thomas; and for speeches by high Masons, D. C. Cregier, Mayor Harrison, Grand Secretary L. L. Munn, Deputy Grand Master John C. Smith and others.

The Minneapolis *Tribune* of Friday last had a striking article on the arrest of H. L. Hastings of the Boston *Christian*, in that city last spring for holding open air services on the Common with Bro. W. F. Davis. While the Boston authorities license Buffalo Bill shows and permit them to perform on the Lord's day, it lays hand on Bro. Hastings and his companion and by a foreigner and liquor dealer it fines him $30 for *simply reading three chapters of the Word of God* to people who are anxious to hear it! Boston worships the shades of Warren, and Otis, and the Adamses, but it is only lip service.

But, if Boston was disgraced by her saloonist officials in that matter of street preaching, her effort to put a stop to Sabbath desecration last Lord's day was most commendable, and deserves the success it must win if followed up firmly and fairly. The barber shops, drug, cigar and fruit stores were closed quite generally, and Jews were allowed to work, but not to sell goods. The law applies to railways, horse-cars, newspapers, and some other kinds of business which were untouched. But they should follow, and we hope the authorities of Boston who are beginning this fight will have nerve enough to push it through to the end.

The real test of prohibition is just beginning in Atlanta, the most enterprising of Southern cities. The law which began its work last July, was in a sense, forced upon the city. It was a county affair; the city voted against it, but the county about carried it. But at the last election prohibition carried the city also, and with a mayor willing to enforce the law, the stories of failure will soon be heard no more. Not a drop of intoxicating liquor for drinking can be legally sold, the last place where it could be had is closed; and Mayor Hillyer vetoed an ordinance allowing the city brewery to deliver beer at residences. The law will be rigidly enforced, prohibition will have a fair trial, and a noble future is promised the Chicago of the South. Would that the Northern sponsor might learn the lesson of virtuous abstinence. Strikes, anarchists and bombs would then terrify no more.

The readiness of Dr. Richard S. Storrs of the Church of the Pilgrims, Brooklyn, to give the influence of his great name for a discussion of the lodge, adds to the interest with which we read of his fortieth anniversary as pastor. Dr. Storrs, says the able organ of the Reformed church, has attracted and held together one of the most intellectual congregations of the United States, and his power with his people and among the citizens of Brooklyn was never greater than it is to-day. His services to the city have been of inestimable value. The Historical Society, the schools and academies, the public and denominational charities, the hospitals, the City Missionary Society, and nearly every institution to promote the public weal, are indebted to him for services in public addresses and private recommendations and advocacy which cannot be repaid. To probably no other citizen does Brooklyn owe so much in the acquisition of such institutions as we have named. As one of her prominent citizens said a few years ago, "When Dr. Storrs says that this or that should be done, we cannot refuse our aid." He has also been a strong fortress in the defence of evangelical belief, and a most intelligent, wise and invincible leader in the conflict with error and in the declaration of the Word of Life among all men.

Charles Francis Adams, who will always be remembered as one of America's greatest diplomatists, is dead at his home on Beacon street, Boston; and the sympathies of many will go out toward the memory of him who was known in Boston circles as the "Grand Old Man," because his eminent services for the country at the court of St. James during the trying times of the Rebellion, and later in the settlement of the Alabama claims, have never been suitably recognized. The Adams family, of which he was the representative of the third generation, is one of the most remarkable of this or any other nation. Old John Adams of Revolutionary fame, and the third occupant of the Presidential chair, and then his greater son, John Quincy, the "Old Man Eloquent," and the most remarkable patriot in our political gallery, held the highest offices in the gift of the nation, and have left the imprint of their character indelibly upon its social and public life. Charles Francis inherited the excellencies as well as the failings of his sires, in a noble spirit, unimpeached integrity, great abilities, fine culture, and a wide and useful experience. His political and Masonic enemies found nothing of which to accuse him but his stately manners, which they exaggerated into frigidity. His four sons have much ability in literature and business, but have given little attention to politics. Mr. Adams maintained the grand testimony of his father against the despotic and murderous lodge to the end. He wrote an introduction to the volume of John Quincy's letters on Freemasonry; and in 1872, when chosen to pronounce the eulogy on William H. Seward at Albany, he was faithful to the memory of his great compatriot, who began and continued his public career as an opposer of the secret lodge. His latest testimony was the letter to the Boston convention in the spring of 1880.

COUNTRY, HOME, AND LIBERTY.

To our father's God we raise
Song of honor, thanks, and praise;
Praise him for our noble land,
Founded, fostered by his hand!
Praise him for our country, bright
With the beams of freedom's light.

For the sunshine, for the rain,
Fields of waving, golden grain;
For the earth-refreshing dew,
Fragrant flowers of beauteous hue;
For our homes, with plenty stored,
Thanks we bring to thee, O Lord.

For the wealth along our shores,
For our bounteous harvest stores;
For the herds of lowing kine,
Pasture, meadow, orchard, vine;
For thy blessings full and free,
Thanks we bring, O God, to thee!

Let the rivers onward flow,
Chant, in rhythmic cadence, low;
Let the valleys voice thy praise,
Let the hills loud anthems raise!
Let the mountain echoes ring
Thanks to thee, O God, our King.

Lord, with thine own gracious hand
Shelter and protect our land!
May thy people learn thy word—
Worship, and obey thee, Lord;
Then secure shall ever be
Country, Home, and Liberty!

—*E. A. Jeffery, in the Christian Advocate.*

IS IT A FALSE RELIGION?

BY REV. B. A. IMES.

Read the following special from Little Rock to the *Memphis Appeal:*

THE KNIGHTS OF PYTHIAS OBSERVE THE DAY OF SORROW AND OF PRAYER.

LITTLE ROCK, ARK., November 10.—At the meeting of the Supreme Grand Lodge of the World, Knights of Pythias, at New Orleans, in 1884, a law was passed making it obligatory on all subordinate jurisdictions throughout the world to hold once a year a lodge of sorrow and time of prayer for the departed spirits of brothers of that *benevolent* order. An elaborate and appropriate ritual was promulgated on the occasion. The order in this State, while one of the strongest, numerically speaking, of any of Arkansas secret societies, has permitted the ceremony of praying for the dead to go by default until to-night, when Damon Lodge No. 3, Bayard Lodge No. 8 and Barbarosa Lodge No. 12, of this city, united and instituted the ceremony for the district. The services were held in the Independent Order of Odd Fellows' Hall, a new and magnificently furnished temple, at the corner of Spring and Markham streets, the commodious building being filled to suffocation with an audience of Little Rock's most prominent citizens. The proceedings, while of the most solemn order, were at the same time resplendent with beauty and pure thought for those who have gone, and for those who have yet to cross the dark river. Col. Thomas H. Gibson made the memorial address. The large room was profusely decorated with natural flowers, while the deep strains of the organ seemed to tell those who heard it that there was a Great Beyond.

It has been my custom to say that the mass of adherents to oath-bound orders, professing to teach

morality and religion, founded on the Bible, etc., etc., were honestly, but ignorantly, following the teachings and leadings of a few influential minds.

After reading the above, however, let no one plead ignorance of the fact, or deny that here is a false religion, a heathenism in direct descent from Pythagoras of old, whose excellent disciple was the noble Pythias, the friend of Damon. The latter stood as hostage for the former, who, under the tyrant Dionysius was condemned to death. Pythias having been away, returned just in time to save Damon from suffering in his stead. The noble example of friendship caused the tyrant to relent. Both were spared, and the tyrant asked admission to their fellowship. So much for the tradition, coming down from four hundred years before Christ.

Pythagoras flourished about 540—510 B. C. He is reputed to have been very learned, especially as a mathematician. He traveled extensively, and especially in Egypt "availed himself of all the mysterious lore which the priest could impart," doubtless finding there the chief tenet of the Pythagorean school, viz; the transmigration of souls. His system of philosophy and religion was guarded by extreme secrecy characterizing the worship of the fraternity. It seems to have been part of his aim to found an aristocracy of learning and wealth. The fraternity gained great political influence, and finally suffered from violent internal dissensions, resulting in a revolution, and as a political power the order was everywhere suppressed.

It would seem, however, that the religion of Pythias the Pythagorean still survives. The spirits of the departed are now having the benefit of the prayers of the faithful brothers, in "an elaborate and appropriate ritual," and the good people of our sister city turn out in great numbers to witness this unique performance—on the "day of sorrow and of prayer." The proceedings were "most solemn," and "yet resplendent with beauty and pure thought." We are anxious to know what kind of pure thought? Was it Egyptian, Grecian, or Christian? We are indebted, it would seem, to that organ whose deep strains revealed the fact that there is a "*Great Beyond.*" "Little Rock's most prominent citizens" must be highly entertained, especially those of them who believe in Jesus Christ rather than Pythagoras, who would not allow the killing or eating of animals, lest the soul of some departed brother might be thus robbed of its habitation. He restrained a man from beating a dog because in its howling he detected the voice of a departed familiar friend.

Of course in this land of perfect toleration this little incident will pass along, and the strong flavor of its *un-Christian*, *anti-Christian*, that is to say *heathen* character, will attract no attention from our religious press and Christian pulpits generally. It will be best to say nothing. This is the religion of a secret order. Were it an "Andover heresy," we should hear about it.

Memphis, Tenn.

MOSHEH.

"And she called his name Mosheh: and she said, Because I have drawn him out of the water."

Many learned men, among whom is Josephus, have thought it not probable that Pharaoh's daughter gave to Moses a name in Hebrew. This may be so, but the Egyptian differed but little in form or meaning. If a German maid should call your little boy *Yohann*, or a French maid should call him *Jean*, you would not so write it in the family Bible, yet it would not differ essentially in English. Thus Moses: he wrote his own name in Hebrew.

In regard to the office of Moses it may not be essential whether we say he *drew* the people out of bondage, or *brought* them out, or *led* them out. He was only an instrument, and a humble one in his own estimation, in the hands of a greater than himself. "Who am I that I should go unto Pharaoh, and that I should bring the people out of bondage?" Who were Lincoln and Grant? Only instruments, and unwilling ones, too, until they perceived that an overruling Providence was at the helm of state.

A long while were our people plagued with the antitype of Egyptian terrors. The bitings of an evil conscience and the torments incident to the system of slavery were like the flies and the gnats from Egypt's divinity—the Nilus. The perversion of the Gospel of Christ to justify slavery was like the sacred waters turned into blood. The innumerable writers, lecturers, preachers, etc., troubled them as the sanctimonious, garrulous frogs. The plagues grew more intense with time. Devouring men in armies vast, like the locusts surrounding the coasts invaded the doomed land, and entered the houses, beds and bread-troughs of the people. The storm of shot and shell, like hail with fire intermingled, ran upon the ground, smiting the herb, the grass, and the tree. Darkness that could be felt prevailed. Among the nations no friendly land appeared for their succor, and the first-born sons of glory and strength fell fast in a sea of blood. But the oppressed people had light in their cabins—the light of approaching liberty, that gleamed through the sable night of terror and gladdened their prayerful hearts.

It would appear from the record given that Mosheh, the great leader, at the end of his career died by the hand of his Master, the Arbiter of life and death; but Lincoln, our hero, fell by the hand of Satan ruling in secret the unholy conspirators. "Blessed are the dead who die in the Lord," and we may not with finite wisdom judge the condition of the departed, but leave that to Him who in righteousness is able to judge. "Judge not that ye be not judged."

In the progress of our late war some negroes in Tennessee said to Andrew Johnson, "You are our Moses." This human adulation was perhaps in some degree like Aaron and the short-sighted people, who would say to the golden calf—not even a living calf—"These be thy gods, O Israel, which brought thee out of the land of bondage." But how many follow only a human leader and obey only human commands. Professor and reformer, who is your Moses? The Psalmist said, "He sent from above; he took me; he *drew* me out of many waters." Christ said, "No man cometh unto me except the Father *draw* him:" and again, "I, if I be lifted up, will *draw* all men unto me."

The curious Hebrew scholar will observe that the word Mosheh is in the active not the passive voice. It is *drawing out* not *drawn out*. The Omnipotent Leader is still drawing out; out from the bondage of sin; out from heathen practices; out from the rum-power; out from tyrannical fashion; out from darkness into light; out from superstition and bigotry; out from the secret lodges of the day; out from bloody war into the pacific way of arbitration. If His magic power is hindered the people plod a tedious, dangerous, wilderness journey, and fall by hecatombs in cruel wars and through Moabite seductions, not less fatal, not less to be deplored.

QUAKER BOY.

MASONRY AND THE BIBLE.

MY FRIEND THE READER:—You believe that the Bible should be reverenced as the revelation of the will of Almighty God, and that any attempt to degrade it or weaken its authority over the minds of men would be an attack on true religion. All who believe in Christianity believe this. You believe, too, that to lessen the influence of the Bible would be very dangerous to our free institutions. You ought, therefore, to oppose, of course, any movement or any institution that tends to degrade the Bible.

But in my last article I showed you that Freemasonry degrades the Bible by putting it on a level with the Mohammedan Koran and other false bibles of heathen religions. Also that Freemasonry allows the Bible to be set aside in heathen lodges and the lying, counterfeit bibles of false religions to be put in its place, in order to please the enemies of Christ!

Every good citizen ought to oppose an institution that thus abuses the Word of God.

You may be a Freemason, my friend. You ought not to be offended because I call your attention to these things, of course. I have not said that *all Freemasons* try to degrade the Bible, but that the *institution of Freemasonry* is thus guilty. Many Masons believe in and reverence the Bible, and many of them do not know how Masonry regards and treats the holy book. But they ought to know; it is important that they should know; these articles are written in the hope of giving needed light.

And now, my friend, let me show you a little further how Freemasonry abuses the Bible and the God of the Bible. We'll go to Masonic authority for information as usual.

There are many books in very common use by Freemasons which contain as much of the instruction given in the lodge as is allowed to be made public, together with hymns, prayers, selections of Scripture, etc. These books are the common "Monitors," "Manuals," etc., of the order. They are all made on the same general plan, and pretty closely resemble one another. The first one that I ever had the privilege of examining closely was lent me by an intelligent Freemason, Chas. Colbath, of Strafford, N. H. It was Webb's Freemason's Monitor, edited by Rob Morris, of Kentucky. I was preaching in Strafford at the time, and Mr. Colbath lent me the book for the purpose of convincing me that Freemasonry was a good institution. In examining the book I found that some of the Scripture selections were badly mangled. I have a copy of this same book now before me. It has been long in use by the Masonic fraternity, and is accepted and used all over the country as a standard Masonic Monitor. I want to show you from it how Freemasonry mutilates the Bible. I will put some verses as the lodge quotes them in one column, and the same verses as God gave them in a second column, as follows:

SCRIPTURE AS MANGLED BY MASONRY.	SCRIPTURE AS GIVEN BY THE HOLY SPIRIT.
Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us.	Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us.
Now them that are such we command and exhort, that with quietness they work and eat their own bread.	Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
2 Thess. 3:6, 12, as quoted in Webb's Freemason's Monitor (Morris's large edition) p. 120.	2 Thess. 3:6, 12.

The quotation from the Monitor begins with the sixth verse of the chapter, and ends with the seventeenth. Within the limits of the quotation the name of Christ occurs twice,—in the sixth and twelfth verses. In both these verses the lodge cuts entirely out the name Lord Jesus Christ. Done by mistake, perhaps? That cannot be, for all standard Masonic Monitors cut Christ's name out in the same way. Besides Mr. Morris says in the preface to this Monitor that Scripture passages incorrectly quoted in old editions "have been set right" in this. So you see, my friend, that Freemasonry holds it to be "right" to mutilate the Bible—cut Christ's name out of his own Word—and this is done for the sake of making friends with those who hate Jesus,—Jews and others.

My friend, let us do what we can, in the love and fear of God, to enlighten people on this matter, and save them from being ensnared.—*J. F. Browne, in Berea Evangelist.*

WASHINGTON'S FIRST THANKSGIVING PROCLAMATION.

A day of thanksgiving and prayer for the nation was appointed by Washington for the first time after the present form of our government went into operation. The annual appointment by the President of the United States of a day of national thanksgiving has not been continuous from 1789, but only from the date when President Lincoln re-established the custom which began with Washington. Why Washington did appoint such a day is explained by the following extract from the proceedings of the first Congress:

"In the House of Representatives, Friday, Sept. 25, 1789:

"Mr. Boudinot said he could not think of letting the session pass over without offering an opportunity to all the citizens of the United States of joining, with one voice, in returning to Almighty God their sincere thanks for the many blessings he had poured down upon them. He therefore offered the following resolution:

"'*Resolved*, That a joint committee of both Houses be directed to wait upon the President of the United States to request that he would recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a constitution of government for their safety and happiness.'

"Mr. Burke did not like this mimicking of European customs, where they made a mere mockery of thanksgivings. Two parties at war frequently sang a te deum for the same event, though to one it was a defeat and to the other a victory.

"Mr. Boudinot was sorry to hear arguments drawn from the abuse of a good thing against the use of it. He hoped no gentleman would make a serious opposition to a measure both prudent and just.

"Mr. Tucker thought the House had no business to interfere in a matter which did not concern them. Why should the President direct people to do what, perhaps, they have no mind to do? He said they might not be inclined to give thanks for a constitution until they have experienced that it promotes their safety and happiness. It is a business with which Congress had nothing to do; it is a religious matter, and as such is proscribed to us. If a day of thanksgiving must take place, let it be done by authority of the several States.

"Mr. Sherman justified the practice of thanksgiving on any signal event, not only as a laudable one in itself, but as warranted by a number of precedents in Holy Writ. He agreed with the gentleman who moved the resolution.

"Mr. Boudinot quoted further precedents from the practice of the late Congress and hoped the motion would meet a ready acquiescence. The resolution passed and a committee on the part of the House to wait upon the President, in connection with a committee of the Senate, was appointed as provided in the resolution."

On the following Monday, Sept. 28, a message was received from the Senate informing the House that they had agreed to the resolution desiring the President of the United States to recommend a day

of general thanksgiving, and had appointed a committee on their part. In conformity with this resolution Washington issued a proclamation covering this subject on Oct. 3, 1789. This is printed in *The Gazette of the United States* for Oct. 7, of that year, as follows:

"By the President of the United States of America, a Proclamation:

"*Whereas*, It is the duty of all nations to acknowledge the providence for Almighty God, to obey his will, to be grateful to his benefits, and humbly to implore his protection and favor; and whereas, both Houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

"Now, therefore, I do recommend Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the beneficent author of all the good that was, that is, or that will be. That we may then all unite in rendering unto him all our sincere and humble thanks for his kind care and protection of the people of this country previous to their becoming a nation, for the signal and manifold mercies, and the favorable interposition of his providence in the course and conclusion of the late war, for the great degree of tranquility, union, and plenty which we have since enjoyed, for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted, for the civil and religious liberty with which we are blessed and the means we have of acquiring and diffusing useful knowledge and in general for all the great and various favors which he hath been pleased to confer upon us.

"And also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually, to render our national government a blessing to all the people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness unto us,) and to bless them with good government, peace and concord, to promote the knowledge and practice of true religion and virtue and the increase of science among them and us, and generally to grant unto all mankind such a degree of temporal prosperity as he alone knows to be best.

"Given under my hand at the city of New York the 3d of October, in the year of our Lord one thousand seven hundred and eighty nine. G. WASHINGTON."

Washington did not issue a proclamation for a national day of thanksgiving annually, but sent out but two of that nature while President, that quoted above, in October, 1789, and one in 1795, when he appointed Thursday, Feb. 19, "as a day of public thanksgiving and prayer," and recommended "all religious denominations and all persons whomsoever within the United States to meet together on that day and render their sincere and hearty thanks to the Great Ruler of Nations for the manifold and signal mercies which distinguish our lot as a nation, particularly for the possession of constitutions of government which unite, and by their union establish liberty with order; for the preservation of our peace, foreign and domestic; for the seasonable control which has been given to a spirit of disorder in the suppression of the late insurrection," etc.

The insurrection was that in "certain of the western counties of Pennsylvania," as it was expressed in a proclamation Washington issued Sept. 25, 1794.

In John Quincy Adams' diary for Nov. 16, 1825, he mentions a meeting of his cabinet, at which Mr. Clay, Secretary of State, Mr. Rush, Secretary of the Treasury, and Mr. Southard, Secretary of the Navy, were present, and that they discussed Mr. Lawrie's proposition for a day of thanksgiving and prayer within the District. All the members of the administration present were against it, objected to it as a novelty, as liable to imputations of political purposes, of introducing New England manners, of using a high authority for an inferior measure. "I acquiesced in these opinions," Adams added. This makes it evident that the practice of appointing a National Thanksgiving day by a President of the United States had not prevailed during the administration of President Monroe, when Adams was Secretary of State, nor probably when John Adams, the father of John Quincy Adams, was President, or he would have quoted the precedents in its favor.

The crowning gift of God's love to man is the Gospel of his Son. His providential gifts are numberless and great and constant, and call for unceasing and heart-felt gratitude on the part of all. But superior to them all, more precious and indispensible to us than all, is the "glorious Gospel of the blessed God." This is indeed "glad tidings of great joy to all people." Its message of love and mercy; its offer of Christ, and pardon, and life; its divine provision for justification and sanctification; its ministry, its Sabbath, its sanctuary worship, its Holy Spirit, its heaven and glory unending—oh! divine, infinite gift. Was ever angel or arch-angel so loved? Was ever angel or arch-angel so placed under obligation? How this Gospel of God's wondrous love and grace should thrill our souls! What songs of thanksgiving should it call forth from every heart! It is this Gospel which makes God's children to differ from the children of vanity and sin. It is this Gospel which makes us as a nation to differ from pagan and heathen nations. It is this Gospel which gives to human nature all its dignity and worth, to life all its sanctity and value, and to the future all that is bright and desirable. To no nation has the proclamation of this Gospel been more universally and more persistently made than to the American. Let the nation give thanks for this unspeakable gift.—*Selected.*

LABOR, LODGE AND POLITICS.

Something over fifteen thousand foreigners—Germans, Poles, and Bohemians—voted solidly for social anarchy—and had enough of others to make up a total of over 16,000. But the social-anarchists cast their votes for three judges who were favored by them, with the result that they are elected, and our judiciary—upon whom the fabric of society in the city [Chicago] depends—though, we trust, not tainted, is at least placed under suspicion by that fact.

But large numbers of men who voted the "Labor Party" ticket, as the new social anarchist political organization is called, said they did so, not willingly, but because they were bound by the secret oaths of the labor lodges to do so. This brings out the possibility of one further disturbing element. There is already a political organization which has for its object the forcible breaking up of conspiracies which bind men by secret oaths and penalties to obey the commands of hidden leaders. The voters of this ticket were, as we have said, nineteen-twentieths foreigners. They are in large part men who have been embruited by oppression. The Russian or Austrian or German Polack shows the effects of his hundred years of political slavery and personal degradation. He is an infidel, a desperado, and is filled with the bitterness of revenge. It is a kind of rabies which incites him to attack any organization of society. Because the laws in Poland were made for his oppression, therefore he is furious at the most beneficent laws. But this demonstration of a foreign horde against the foundations of civil liberty has already started up that which was once the most startling and powerful disturbing element that ever came into American politics—namely, Nativeism. Organizations are in process of formation who will demand, and vote their demand, that this horde of anarchists be disarmed, and that the immigration of their kind be prohibited. They say that they have already had enough of European brutality—of the boycott, of the enslavement of free workingmen, of the imposition by terrorism of un-American and tyrannous oaths. Before another election comes around they will be ready to see to it that no demagogue shall gain any political advantage by herding with the Bohemian and Polish anarchists. It is only necessary for the invaders to show sufficient strength to alarm the public, to produce a nativeistic uprising that will sweep all before it. The Americans are slow to start, but when they do start there is no hesitation, no relenting, till the hostile power is annihilated.

The socialistic campaign in Chicago had for its avowed object the terrorizing of the Supreme Court of the State into a reversal of the judgment against the anarchistic murderers. They demand that the bomb-throwers shall be released. The Knights of Labor in their convention in Richmond, Va., made the same demand in a modified form. If our Supreme Court should weaken, or should reverse the judgment on technicalities, then hell would be let loose in this city. A number of distinguished socialists and anarchists have come from England and Germany to aid in releasing the murderers. Great sums of money have been collected for use in this enterprise and placed at their disposal.

A gentleman who was in the South during the period of the terrorizing of negro voters, and who stood at the polls in the vicinity of the great manufactories, said that the coercion of negroes was nothing to that of the white mechanics by order of the secret socialistic conclaves. Two men were sent from headquarters to each polling place. When a workman was seen approaching he was stopped, a ticket was put into his hand, and two strikers went with him to see that he deposited it. Refusal would have brought upon him expulsion from the lodge, from the workshop, and probably a personal beating. This is the new kind of liberty that foreign anarchists are bringing to us.

The same condition of things prevailed in New York, where the socialistic vote footed up sixty thousand, and in Milwaukee, and other centers of foreign population.

There are numerous immediate antidotes to this evil, before we shall come to the reserved force of the whole people rising in their might to stamp it out—and these chiefly come from the self-destructive madness of social-anarchism itself. The murder and maiming of fifty policemen in Chicago fired the hearts of the whole police force, and of every man who was not himself an anarchistic madman or a murderer at heart. They were promptly driven into cover.

The greed for power, place, leadership, among them is already opening the eyes of those not purblind to the fact that the passions of human nature are not cast off with old associations.

The tyranny of the labor lodges is awakening the most intense hostility among the thousands who suffer from it. The prostration of manufacturing industry, building, etc., resulting from this cause, is bringing hardship to many a door. This will be felt more keenly as time advances. The inrush of applicants for labor, attracted by the abnormal conditions, is increasing the privations and influencing the opinions of thoughtful workingmen.—*Interior.*

OUR AMERICAN FENCES.

Now it is a principle of the American government and of our free institutions, that foreigners who come to this country and become citizens shall enjoy the same rights and privileges under our laws which native Americans enjoy. But when foreigners combine to subvert one of the most important and precious institutions of our country, and demand immunity in trampling upon our laws, and in promoting vice, immorality and crime for the sake of gain and amusement, the question naturally arises whether better safeguards against foreign interference with our institutions and better conditions of naturalization should not be imposed?

It is the conviction of some of the most enlightened and patriotic statesmen of our country that American citizenship is too cheap—too easy of attainment by foreigners, who are ignorant of the genius of our institutions, unfitted to exercise the right of suffrage—and that a longer term of residence and other more stringent qualifications than at present should be required for naturalization, before the full privileges of citizenship are conferred. This conviction is derived from many significant and alarming facts respecting foreigners in America, of which the following may be cited as illustrations:

Nearly all the saloon keepers and liquor sellers in the country who wish to destroy the Sabbath are foreigners; nearly all socialists, communists, anarchists, and other outlaws and enemies of order, morality and religion, are foreigners; nearly all strikes attended with violence and outrage are instigated, directed and carried on largely by foreigners; nearly all riots and election frauds in our cities have been committed by and through foreigners; most of the oath-bound organizations for the commission of murder and other crimes, like the Molly Maguires, Fenians and Mormon Danites, are composed of foreigners; every dynamite plot and other conspiracy to destroy property and life has been gotten up by foreigners; and a large majority of gamblers, thieves and criminals of all grades in our prisons are foreigners.

These significant facts furnish a subject for serious contemplation, and emphasize the lesson which they convey, that our institutions are in danger of subversion through the indiscriminate admission of all kinds of foreigners to our country and to the privileges of citizenship. Among the thousands of useful and industrious foreigners who come to our shores, multitudes of paupers, convicts, scoundrels and criminals of all classes find no difficulty in getting in, and they have become a dangerous element of demoralization and crime in our land.—*Editorial in Lutheran Observer.*

Liberty is one of the most precious gifts which heaven has bestowed upon man. With it we cannot compare the treasurers which the earth contains or the sea conceals. For liberty, as for honor, we can, and ought to, risk our lives; and, on the other hand, captivity is the greatest evil that can befall man.

When a company of Christians remarkable for the simplicity of their faith and practice were asked why they adhered so strictly to certain views of truth and duty, they replied, "Why we are so ignorant that we cannot explain away the Scriptures."

Reform News.

FROM THE GENERAL AGENT.

Schuyler's Lake, N. Y., Nov. 18th, 1886.

Yesterday was very unfavorable for circulating notice for an evening meeting in the M. E. church. I personally visited every house in the village, left a "Weed" pamphlet, and an invitation to the lecture. Snow and mud, and the falling rain and the darkness of the evening deterred many who otherwise would have been present. All gave close and respectful attention while I spoke upon the evils and dangers of the lodge system. It was the first public discussion of the subject in the place, and much curiosity has been awakened, and some genuine conviction produced in the community. Visiting stores and shops with tracts to-day, I am impressed that an opening has been made and some good done. This evening I am to speak at Snowden Hill, four miles distant, if possible to reach the place through rain and mud which still continue.

There are a few known friends of our reform here, the most pronounced and active being Mr. Byron Tunnicliff, who has not put his light under a bushel. What has been done to dispell the darkness and turn the light on the secret orders in this place up to this time, has mainly been through his influence. The Tunnicliff family is one of the oldest and best known in Otsego county. John Tunnicliff, the great-great-grandfather of Byron came from Derbyshire, England, and settled in this then wilderness of the forest, in 1770. There are still remaining several well known land marks of the public spirit which has characterized this line of distinguished citizens. John and his son, and immediate successor, furnished the first Episcopal church with a house of worship, the first Treeville Baptist church with a hall, Exeter and north Otsego county with its first store, first hotel and first saw-mill, and, unfortunately, with the first distillery and Masonic lodge. Only a limited portion of the extended real estate which was included in the original Tunnicliff purchase remains in possession of the family, and judging from those whom it has been my good fortune to meet, the family sentiment has undergone an entire revolution on the lodge and liquor questions. Byron voted for St. John, and on the lodge question is uncompromising. J. P. Stoddard.

SOUTHERN WELCOME AGAIN EXTENDED.

From Mobile, Ala , to Columbus, Miss.—Development of the Country.—The Convict System.—A Renouncing Deputy Grand Master.—Eli. Tapley.—Interested Congregations.—No more Bulldozing.

Caledonia, Miss., Nov. 10, 1886.

Dear Cynosure:—My last Sabbath at Mobile was one of great interest. I preached in the morning in the State Street African M. E. church, the largest in the city; in the afternoon in the Zion African M. E. church, the second in size; and in the evening in the Congregational church. The pastors of the first two churches are Freemasons, but strongly impressed that Masonry and the other secret orders are working great mischief in the churches. My most pointed denunciations met with a hearty response from at least a portion of the congregations. The Congregational pastor is heartily in sympathy with us, and so are most of his people.

Leaving Mobile on the afternoon of the 8th I left behind the waving bananas which had not yet been nipped by the frost, and was soon in the great turpentine region which extends for thirty or more miles back from the Gulf, and is succeeded by the great cotton belt of Mississippi which extends to the northern border of the State. The very favorable autumn has secured an unusually early picking, and the fields seemed mostly gleaned.

At 10 P. M. we reached Artezia, where I stayed till morning to take the train for Columbus. We left Astezia at 8 A. M. in the midst of a pouring rain, the first that has fallen for more than a month. Columbus is the first city I have seen in the State that bears marks of prosperity. Several new business blocks have been constructed and some fine residences are being built. People have not done groaning over the "hard times," but are certainly beginning to bear them with better grace. The Georgia and Pacific railroad will now soon be completed to Birmingham, Ala., forming an important connection, and other roads are in progress or projection.

The failure to carry local prohibition in this county was a serious disappointment. The colored people were made to believe that it was a plot to deprive them of their liberties, and it was the colored vote that defeated it. Nevertheless, much was gained by the discussion. The number of saloons in Columbus has been reduced from eighteen to five, and every pastor, colored and white, has been enlisted against the evil. It is only a question of time when Mississippi will be a prohibition State. There is much, too, that is pleasing in the progress of education. They have now a most excellent graded public school for the colored youth of Columbus, which is free to all, and is attended by over 400 pupils. The policy of universal education is unchallenged.

It would be well if the State were as wise in other respects. The practice that has so long prevailed, of leasing out the convicts of the State to work on railroads and levees cannot be too strongly reprobated. Not only does it interfere with the rights of laborers who work for exceedingly low wages, but is attended with gross inhumanities. Every contractor is vested with irresponsible power, and if such authority was sure to be abused in the case of the slave, much more will it be when exercised over the criminal. Surely this State can devise a plan more decent and humane.

I stayed over night at Columbus with the Deputy Grand Master of the A. F. and A. M. of the State. He is a K. T. and has filled almost every Masonic office. But now he has renounced the hidden things of dishonesty, and tells me he has taken his final leave of all secret orders. He is instructing his church as fast as they can bear it, and has privately persuaded six or seven Masons to give up their order. He reads the *Cynosure* with great interest, and I was greatly interested in his intelligent Christian household.

Leaving at 7 A. M. to-day, I came in the mail wagon thirteen miles, reaching Bro. Eli Tapley's at 10 A. M. I found Bro. Tapley in bad health, but busy in grinding sugar cane and making molasses. The rest of the family are in usual health, and the general outlook is hopeful. I expect to remain a week.

Columbus, Miss., Nov. 15, 1886.—My visit to the old "Feemster neighborhood" was one of much interest. I found Bro. Eli Tapley and family "faint, yet pursuing," and they seemed especially glad of a little moral support. It was soon arranged that I should hold some meetings. Accordingly word was sent out and I preached on Thursday, Friday and Saturday nights to full and increasing congregations. On Saturday night the white congregation that worships in the old Salem church gave up their usual prayer meeting and came over to the Academy to hear me preach, which was an unexpected favor to the colored people, for they have been, heretofore, much like Jews and Samaritans, who had no dealings with each other. Happily this feeling is perceptibly abating.

On Sunday, the 14th, I went with Bro. Tapley to the New Ruhamah Congregational church, eight miles north in Monroe county. I found a small but comfortable frame house of worship, but without any arrangements for warmth. As the day was chilly they built a fire out of doors for the people to warm their hands. We had a Sunday-school, after which I preached to a most attentive congregation. A young man was then examined as to his Christian experience; was baptized, and received into the church, the whole exercises occupying some two and one-half hours. Though many were thinly clad and all were chilled, yet none seemed weary. It was indeed a most precious meeting, and I was greatly interested in the little flock, who are seeking to sustain Gospel principles in their purity, amidst abounding difficulties.

A brisk walk of two or three miles restored a comfortable warmth, and at 7 P. M., though the night was dark and rainy, I met a good congregation at the Piney Grove Congregational church, about one and a half miles from Bro. Tapley's. This little frame church is occupied by a colored school, and rejoices in a stove. According to custom the door was kept open and it gave us little heat, but I have rarely preached to a more attentive congregation. Indeed, the people here seem *hungry for the Word*, and entreated me to stay and preach to them longer. It did not seem expedient, and to-day Miss I. D. Feemster brought me to this city. These little churches are most earnest in their opposition to both the lodge and the liquor traffic, and are striving to maintain correct Christian principles. Had all the colored people been as well trained this county would not have voted against prohibition. It was the ignorant colored vote that did it. They were made to believe that prohibition meant re-enslavement. They will learn better.

It will be remembered by some of your readers, that when I was here five years ago, I was waited on by a committee of the "first citizens of Caledonia and vicinity," and requested to leave the State *forthwith*. I declined to do so, and not long after the leader of the party, a Caledonia merchant, was compelled to leave in *great haste*. He was believed to have burned his neighbor's store, and his native village was too hot for him. One other (a magistrate) has since fled to escape prosecution, and a third fell from the cars while intoxicated and barely escaped with his life. Such is the usual material that mobs are made of, and such their usual endings. This time I have received nothing but most unmistakable kindness from both white and colored. I have to-day called on the leading white Baptist minister of this city, and found him in hearty sympathy with us. He has a number of Masons in his church, but is testifying against the evil. May the Lord give him the grace of courage.

H. H. Hinman.

PREPARATIONS FOR THE OHIO STATE MEETING.

Greenfield, O., Nov. 19, 1886.

Dear Cynosure:—"The world moves" and so does our cause in Ohio. When I wrote last I was in Xenia. I have since visited Dayton, Harrisburg, Hamilton, Millville, College Corner, and Cincinnati.

I have been looking after the interests of our State Convention, paper, and finances, and am glad to report progress in all these lines. I have spoken only once to a public audience, but constantly to individuals.

Sabbath evening I had the pleasure of addressing a fair audience in the New Mennonite church at Harrisburg. Friends here have lost none of their zeal since my lectures and discussion on Odd-fellowship last winter. I found here new friends who subscribed for the *Cynosure*, and others who were investigating.

The I. O. O. F. at Union, the town nearest Harrisburg, meets over a saloon, and I am told on good authority that the saloon-keeper belongs. I was also told that a Mr. Shaw in Union said that the order would hire a hall for me to lecture in if I would come there and speak. I sent word to him that I should be happy to accept his kind offer, and if the order will hire the hall I will tell the people how they make Odd-fellows in Union.

I arrived here last evening at 8 o'clock. This morning I called on friends and find that the trustees of the United Presbyterian church have been consulted and have kindly consented to the use of of that church for the convention. The time of convening I think will have to be the same as last year, the 15th and 16th of December. We had hoped to have held it a little earlier this year, but owing to the pressure of other work I have not been able to give it my attention until now. As the election is over friends can more readily turn their thoughts in this direction. We trust and verily believe that there will be a general coming up to the help of the Lord against the mighty. Our convention last year was good. The Lord was with us and unity of spirit prevailed. This year's meeting *may*, and if I do not entirely misjudge the feeling of the people, *will* be far better.

Among those who expect to be with us and address the Convention, the following may be mentioned: Dr. D. McDill now of Xenia Theological Seminary, formerly of Monmouth College, Ill. To those who know him I need say nothing, but to those who do not, I will say, you will never regret the expense of coming if you have to come two hundred miles.

Daniel Hill, of New Vienna, will surely make you laugh. He always hits the nail on the head. To the Friend Quakers he needs no introduction. He has for many years published a paper opposing war with the sword, but he makes war on Masonry and whisky.

Rev. Wm. Dillon of Dayton sends out light on the secrecy question through his paper, the *Conservator*, every week to many of those who are loyal to the rule of the U. B. church on this question.

Dr. L. Davis, D. D., a man whom the Brethren in years past have delighted to honor. But now, as his hair has grown white with age, he has been requested by young men to go back on principles which he has taught for years. The Dr. has promised to be with us if his health will permit (and it is quite good now), and tell us something of the workings of secret orders in the United Brethren church.

Bishop Wright will return to his home in Dayton soon. I have sent him an invitation by his wife to be with us and tell us how the work goes in California. Knowing something of the Bishop I feel sure he will be with us if possible.

The N. C. A. Secretary will, of course, be with us. He always has a good supply of charts, and will come prepared to confer the degrees on those who may desire.

Did space permit I should like to speak of those with whom I have visited this week. Of their words of encouragement, intentions to attend the convention, assistance in the work, etc. God will not suffer any of them to go without their reward. So I

can simply say, God bless you, and press onward. We shall expect to see the call for the convention duly signed by the State officers next week. Let all be getting ready for a glorious meeting.

W. B. Stoddard.

GREAT ENCOURAGEMENT FROM IOWA.

Oskaloosa, Iowa, Nov. 12, 1886.

Dear Cynosure:—After my lecture at Clearfield, Taylor Co., reported in my last letter, I remained and attended two meetings held by Rev. M. A. Gault, assisted by Elder Smith, of Maryville, Mo., and by request made some remarks. These meetings were also held in the U. P. church. Rev. Gault, and Elder Smith are so well known as able and fearless champions of reform, that no words of commendation are needed from me to bring them to the notice of the Christian public. God in his providence has opened a great and an effectual door to Bro. Gault, that no one favoring Gospel morality will be disposed to shut. Elder Smith is original and amusing, as well as instructive, and would, no doubt, draw a crowd to hear him wherever the character of his work is known. He is on fire with zeal for prohibition.

From Clearfield I came to Beaconsfield, and went in company with Bro. O.Gier and Rev. Cyrus Smith to a United Brethren church, some nine miles distant, where I lectured on the religious character of Freemasonry. The new pastor and the leading brethren of the church were present. I will only say of this effort, that I never was more signally helped of the Holy Spirit, in unvailing the unchristian and infidel character of the secret lodge system, than on this occasion. The following evening I spoke at a point two miles from Beaconsfield, to an appreciative audience.

From Beaconsfield I went to Humiston, where I was met and conveyed ten miles into the country. The next day being the Sabbath, I preached in the morning in the United Presbyterian church, and in the evening to the United Brethren congregation whose place of worship is three miles distant. The congregation was full in the morning, and in the evening there were more than could be seated.

On Monday night following I lectured in the Seceder church, Rev. J. D. Masson, pastor. The Seceder church is only one mile from the U. P. church. So I had a congregation of Seceders, United Presbyterians, United Brethren, and some Methodists. The people were aroused to so deep a sense of the Satanic character of the religion of Masonry, that I booked twenty-two new yearly subscribers to the *Cynosure* in two days, besides receiving a liberal subscription in aid of the Iowa reform work. Seceders, United Presbyterians, United Brethren, and Methodists were united in helping to withstand the spread of infidelity through the secret lodge system. I am persuaded that there is not a Christian in Iowa who would not, with God's blessing, be persuaded to take a stand with Christ against Freemasonry, and its kindred orders, if he could hear such reasons as I gave last Monday night in the Seceder church. I was indebted to Thomas Elder, one of the U. P. brethren, for his team for two days.

On Tuesday night I lectured at Woodland, in the Adventist church, which is occupied, in part, by the Christian Union church, an off-shoot of the Methodists. There, as at the Seceder church, the congregation was large and the order perfect. I regret that I did not have time to visit the brethren of Woodland, after the lecture, to invite their practical co-operation with the Iowa Association.

Christian reformers, what we need is, through Jesus Christ to draw nearer to God, and get filled with the Spirit and power of Christ, by which alone the demon of the lodge can be overcome; and then, with the simple weapon of truth made mighty by the Holy Ghost, this stronghold of Satan can be pulled down. The church must be rescued from the corrupting power of the secret lodge system. The State and the nation must be rescued from the domination of the secret empire. A penny laid out now in faithful Christian reform work will go further towards preserving peace than a dollar will go towards restoring order, when the land if full of anarchy and bloodshed.

Write me at Wayne, Henry Co., Iowa, if you will arrange for lectures in your vicinity, and I will visit you as soon as I can. Every minister and layman, whom Satan has deceived and led into the lodge, will turn away from it in horror when he comes to the knowledge of the truth that I can bring to his mind in a single lecture, if he has not already become an apostate from the faith of Christ.

Let prevailing prayer be offered, and the Holy Ghost will be upon us, and the truth, attended by the power of Christ, will be mighty to turn all who have honest hearts away from the secret lodge system, which is Satan's most artfully contrived plan for supplanting Christianity and spreading infidelity in our land.

C. F. Hawley.

NOTES OF WISCONSIN WORK.

Since my last report I have spoken as follows: On Lord's day afternoon, Nov. 7, preached and Monday evening lectured at Welsh "Jerusalem" church, near Wales; Sabbath evening and Tuesday spoke at "Bethesda" Welsh church; on the 11th and 12th lectured in the Free Baptist church, Rochester; on the 14th spoke in the Free Baptist church at Prospect Hill and at Big Bend, lecturing in the evenings of that day and Monday at Prospect Hill, and of Tuesday at Big Bend.

In the Welsh settlement west of Waukesha, where I worked Nov. 6–9, I found the Welsh Calvinistic Methodists but very little acquainted with the reform against lodge worships, though the lodges are beginning to make inroads upon them, and unless there shall be an awakening of their churches to the danger that awaits them, they will be undoubtedly swallowed up, largely, by the lodge flood that the dragon is casting out of his mouth, as has happened to so many other denominations that were not watchful. I feel deeply for such people; and for all our foreign population. Hardly any of these Welsh born in the old country will be led into the lodge; their early surroundings and convictions and religious training all tend away from lodgism; and the same is largely true of other foreigners; but their children brought up in this country are deceived with lamentable ease by the fair but false pretensions of secret societies, unless they are carefully and faithfully taught and warned as to the real character of the lodge. Let us strive in prayer and in work to save them.

To these good Welsh people I distributed as many tracts as I could, and gave several pamphlets and a three-months' subscription to the *Cynosure*, but I sold but one book and took no paid subscriptions to the paper. My audiences and collections were small, but the people treated me very kindly in their homes.

The lectures in Rochester, Racine county, were fairly attended and considerable interest was shown. Bro. M. R. Britten very kindly came over and called on me on the 12th, and with him I went to see our old friend, H. Frost and family. I was very kindly entertained by Prof. A. J. Marshall and his wife, who are both interested in our work. The seminary there flourishes under their care. A donation of some of our anti-secrecy books to the library of the institution would be welcomed. Who will supply them? I took two *Cynosure* subscriptions in Rochester, and sold several books.

Nov. 13 I rode sixteen miles with Bro. Wm. Bancroft to Prospect Hill, Waukesha county. Bro. A. H. Whitaker, pastor of the Free Baptist church there, received me very kindly, and opened the way for me to speak in his church and also at Big Bend. I have had fair audiences, a good hearing, and very kind treatment at both places. At Prospect Hill I took three yearly subscriptions to *Cynosure* and one for four months, and sold several books. I am to lecture there again on the 24th.

Taking the approaching storm into account, I had a fair audience at Big Bend. Here is the largest lodge of Sons of Temperance in Wisconsin. They have treated me very courteously, and I have arranged to return and address them on temperance on Saturday evening, the 20th, after they shall have closed their secret session, that being their lodge night.

In the meantime, as I have been laboring incessantly for months, I take the opportunity of securing, as I hope, nerve-rest and spiritual strength, in attending the prophetical conference in Chicago, whither I go to-day, the 17th.

J. F. Browne.

Correspondence.

"MISREPRESENTATIONS" IN THE "BEACON."

Weyauwega, Wis., Nov. 15, 1886.

Editor Cynosure:—A friend recently sent me the inclosed clipping from the *Beacon*. As I have no knowledge who is the editor, nor who is the publisher of the *Beacon*, nor even where it is published, nor in what date of its issue this inclosure appeared, I am at a loss to know through what medium to reply, as requested, unless you will grant me the favor of your columns for that purpose.

Here is the clipping:

MISREPRESENTATIONS OF MISSIONARY WORK IN CHASE, LAKE CO., MICH.

Mr. Editor:—I have before me while I write, a copy of "Record of the Christian Mission for Evangelizing the Lost in City and Wilderness," by Rev. William F. Davis, locally known as the Michigan lumberman evangelist. Two paragraphs on pages 15 and 16 contain statements which are at variance with facts in a marvelous degree. I am deeply grieved to be under the necessity of thus attacking Bro. Davis, all the more so as I enjoyed to the full his labors in our midst last February, and none, more than I, rejoiced to see the good work which followed his five days' labor among us. I know just how such a letter as this appears in the eyes of many under whose eyes it will fall; but the sternest necessity of duty to myself, my people, and the Episcopal Methodist friends in Chase, compels me to make the following defence. I am willing to allow Bro. Davis, all the credit he deserves, no more and no less. I copy these two paragraphs as they stand in his own words:

"On the last day of the first month, by invitation of the W. C. T. U., I visited Chase, in Lake county, a village of about one thousand souls. The previous sectarian rivalry which had existed between the Congregational and Methodist churches yielded to the union meetings which were held during five days, and in which God's grace was variously manifested.

"Two teachers in the public schools, 150 children, and persons of various ages and both sexes professed to accept Christ. Three gave up the tobacco habit. In Chase it was claimed that Satan had drawn every man into one or several of the oath-bound secret lodges. Even the pastors of the churches have fallen into these snares, and one consequence is that while the lodges have money out at interest, the beggarly pittance paid the ministers for their preaching are raised almost entirely by the women of the rival parishes, who get up suppers and sales and festivals, giving fifty-cent meals for twenty-five cents, and in every way they can strive to persuade the ungodly to give them a little money to help support the churches. Compare Israel's condition in the days of Saul as described in 1 Sam. 13:19–21."

If all this were true, we Christian people in Chase would certainly be "of all men most miserable." Let us look as briefly as we can how the facts stand, and then with the highest amount of charity we can command, we will conclude that Bro. Davis has got things mixed up. First of all there was no "sectarian rivalry" existing between the two churches. Witness thereof, for five years before Bro. Davis visited Chase, each year there was a term of union meetings held with various results, and at the time no such feeling existed chargeable upon the several churches. Such rivalry existed, if at all, in the mind of some solitary individual, or in the mind of the writer.

The somewhat discourteous way in which Bro. D. refers to the people of Chase does him small credit so far as the rules of good breeding are concerned, especially after the way he was received and entertained by the friends here.

Nowhere that I know of does a more friendly feeling exist than prevails between the Congregational and M E. people in Chase.

J. Nicol,
Pastor of the Congregational church.

After carefully looking over the above statement I fully subscribe to the truth regarding the statement made by the Congregational pastor.

C. H. Theobald,
Pastor of the M. E. church.

Respecting this "attack" I am more pleased to note its endorsement of Christian union than concerned to debate with Pastor Nicol whether there has been any advance made in Christian fellowship in Chase within the past year.

Now if Pastor Nicol will write one more letter to the *Beacon*, and prove in it that he is teetotally free from the tobacco-chewing abomination, and that he and Pastor Theobald are not in any way helpers of the false religion popularly known as Odd-fellowship, the reception of that communication will rejoice me still more; even though he should satisfactorily prove to himself in it that my "statements" on these subjects are "at variance with facts in a marvelous degree."

As to my reception and entertainment in Chase, all the kindness which I received there laid me under special obligation to deal faithfully with the people while present with them, and record truly God's favor upon that dealing, as I apprehend it. This has been done, and in love. May God continue to add his blessing.

Will the *Beacon* kindly copy? Sincerely your brother in Christ,

Wm. F. Davis.

BRO. COUNTEE BEHOLDING THE SALVATION OF GOD.

Memphis, Tenn.

Dear Cynosure:—Surely "The blessings of the Lord maketh rich." We are having at the Tabernacle Baptist church a season of "fat things." God is manifesting his power among us, and many are inquiring, "What shall I do to be saved?" During the last two weeks sixteen have made a profession of faith in the Lord Jesus Christ. Among them were four men, each of whom were Masons, Odd-fellows, Immaculates and Tabors. Immediately after it became known that they had hope in Christ, a self-constituted committee of the craft visited them, and urged them to connect themselves with some other church that was not opposed to the secret empire; but they failed in every instance. The brother who was an Immaculate, in talking before the church, said: "I am now a child of God, and as such I can no longer be allied with the lodge, for I am not my

own, I have been bought with a price, and therefore God must use me to his name's glory." The others left without any questioning on our part; they are radically for Christ. Numbers hear them, and are pricked to their hearts; while Masons and all the secret society host here abuse and frown upon me, and from them come letters threatening me with death. They come to hear me preach, and I do not fail to give them the unadulterated truth of Christ on the lodge subject. No matter from what part of God's word I take a text, some point derogatory to the lodge comes into my argument. Slowly but surely God is moving against this vulturous confederation, and we give him the glory.

My brother, who was shot with me in October last, has also professed hope in Christ, and is very happy in Jesus. The good work is going on, and we are having meeting every night. Last night an adhering Knight Templar arose for prayer. His wife is a member of the church, and two of his girls are to be baptized next Sunday. The poor man seemed to be all broken up since the conversion of his children, and I praise God that each conversion strikes a terrific blow to the secret empire.

On Sunday last in my remarks I said to the church that God had blessed us abundantly with a revival each year. One year ago we had five hundred communicants, and the revival of last year rid us of nearly three hundred of that number. They could not stand the pure word of God in opposition to their (idol) lodges. My text was, "Now are ye clean through the word which I have spoken unto you." Our meeting will continue next week, and perhaps longer if the interest increases through God's will. The good work of reformation is on the increase, while the lodge threatens on the one hand, appeals for help and information came on the other. One day last week I received the following card:

"Mr. Countee: You have all your members out of the lodge, and you still continue to induce men and women from your pulpit to leave the lodge. Now, sir, if you do not desist we intend to make you. Look out for yourself."

I have made no reply but, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

We are almost alone in this reform war. My church is right in the midst of the enemy's stronghold, and they come to nearly every service, and every allusion I make to them has effect in some way. May God bless those connected with the brave old *Cynosure*, especially Bro. Blanchard, the the aged pioneer hero of this grand work of reform. Earnestly desiring the prayers of all the sanctified (separated) ones, I am, dear readers, yours in the midst of the fray. R. N. COUNTEE.

PITH AND POINT.

READY FOR A CANADIAN CONVENTION.

I assure you I am sorry to send so little encouragement to you at this time. I may send other names before January. I am pleased to learn that Rev. Wilkinson of Toronto has been among you; and hope he has returned determined to turn on the light, as it is much needed in Canada. Hope to hear of the convention and enjoy it, if within reach.—T. FRASER, *Galt, Ont.*

CHEER FOR BRO. WILKINSON.

I was glad to see that Rev. Wilkinson, whom I know very well, was at the State convention in Michigan, and that there is a likelihood of an association being formed in Canada. I assure you there is much need of something being done to check the great evil that secret societies are working. The church and Sunday-school, besides suffering much in the loss of spirituality are in many cases conducted in the interest of some secret organization.—D. W. NELSON, *Dundas, Ont., Canada.*

A VOLUNTEER REFORM EVANGELIST.

I have traveled many miles the last four weeks distributing tracts and trying to awaken an interest in this reform work. My heart and soul are in the work. I can and do feel that my ways please Him who sets me at this missionary work. If the Lord opens the way more clearly I am ready to step in. He blesses me for every effort I put forth on this line. Unless something can be done right early to check this lodge evil, commotions will take place in our beloved land such as we have not heard of, because God is our sovereign ruler. The quicker our nation wakes up to these facts, the better. I feel that like Nineveh of old we are doomed, and nothing but repentance and faith in the Lord Jesus will save us.—M. L. WORCESTER, *Kingston, Ill.*

EYES OPENED BY THE SPIRIT.

I am a carpenter by trade, a poor man, have poor health and a large family to support; but nearly three years ago, after being a member of the church for nearly thirteen years, God graciously filled me with his Holy Spirit. Shortly after he gave me to understand in various ways that he needed me for his work in the vineyard. Before, I was troubled with a man-fearing spirit, but since then I can see nothing but Christ Jesus and his honor and glory. The sins of the people seem to rise like mountains, such as the conformity of the church to the world, and the hypocrisy of the ministry, who with one hand take hold of the sacred oracles of God while with the other (and that confirmed by an oath) they bind themselves to the powers of darkness, are co-partners with a very anti-Christ, secret societies. I realize that this world is no friend to our Lord or his servants. My foes have been those of my own house, and among my own kin, and in the church, but I know that the Lord of life and glory reigns within my whole being.—E. L. MEADER, *Delaware, Iowa.*

A SECEDER IN EARNEST.

I am having much success here in the reform work, distributing *Cynosures* and tracts as well as lecturing. I do thank the good Lord for the *Cynosure*; it is the great paper for truth and light.—J. K. GLASSFORD.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON X.—December 5, 1886.—Worshiping God and the Lamb—REV. 5 : 1-14.

GOLDEN TEXT.—Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb, forever and ever.—REV. 5:13.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Sealed Book.* vs. 1-4. The book sealed with seven seals can be nothing else than a record of the world's history from the beginning to the end of time. Contrary to general usage the scroll is written on both sides showing the fullness of the contents. Everything which pertains to the history of this planet is there written and it is a dark and sad record. It contains the annals of past ages when the brutalizing doctrine that might makes right everywhere prevailed; the sufferings of the weak trodden down by the strong; the records of bloody wars; the pestilence and the famine that strike down the innocent and the guilty alike; the horrors of the slave trade; the terrible wrongs perpetrated on the helpless through the modern traffic in strong drink; the deeds of darkness done under cover of secrecy; and in short all that untold sum of anguish and suffering for which there seems to be neither redress nor remedy. This enigma of unrecompensed suffering; of a seemingly moral injustice at the very heart of natural law has weighed on thoughtful minds in all ages. No wonder John wept because no man was found worthy to open and read that book and solve this great and terrible mystery of sin and sorrow under which the whole creation groans and travails.

2. *The New Song.* vs, 5-10. Only one is found worthy to judge the human race out of this mysterious scroll and "vindicate the ways of God to men,"—the Lamb slain from the foundation of the world. "And they sang a new song,"—the song of a redeemed universe. It is a new song because it marks a new order of things; a reign of righteousness and mercy in which even the brute creation that have so suffered through the cruelty of fallen man shall have a part. The light has been for ages slowly struggling against the darkness. One by one giant iniquities have tottered to their fall. Every Christian who stands firmly combatting the evil that is in the world is singing the notes of this new song. And none can sing it out clear and full as this grand chorus is intended to be sung till they can trust God for perfect and full salvation;—and feel in their inmost souls the blessed truth:—"Thou wast slain and hast redeemed us to God by thy blood."

3. *The Universal Ascription.* vs. 11-14. The Lamb is to receive universal homage. All the myriads of angels and all the animate and inanimate creation will take up the notes of praise. Earth joins with heaven to swell the chorus. They who would sing this song in the upper temple must begin to sing it in these lower earthly courts. Praise and worship is the atmosphere of heaven. The more we live in this atmosphere here the more homelike will seem the Father's house when we enter it to go no more out forever.

LIGHT FROM THE WORD.

Did the saints of old time sing this new song? Ps.40:3. How are we redeemed by the blood of Christ? 1 Cor. 6: 20; Eph. 1:7; Col. 1:14; 1 Pet. 1;18, 19; 1 John 1:7. How does David express the numbers of the angelic multitude? Ps. 68:17. Was the universal dominion of Christ a new doctrine, or was it the faith of the early church? Phil. 2:10, 11. *Is this a promise of the final destruction of the Secret Empire?*

FROM PELOUBET'S NOTES.

"A book written within and on the back side." This fullness of the roll is an emblem of the completeness of the contents, an idea which is implied by the number seven of the seals. It indicates that the whole had been determined by God. No other might add to its contents.—*Prof. Milligan.*

"Was able to open the book, neither to look thereon." Or therein, in which case the thought is, none could open still less read, the roll. It may, however, be that all who attempted to take the book were unable to face the glory in which it lay. When Christ revealed himself to Saul, he could not see for the glory of that light.—*Prof. Carpenter.*

"One of the elders saith unto me" (see chap. 4:4). The twenty-four elders spoken of there are understood to be, not angels, but *representatives of the church.* If the elders were the representatives of the church, there was a propriety that they should address John in his trouble; and they by experience knew the power and worth of the Saviour.—*Barnes.*

"The Root of David." In him the conquering might of David, the "man of war" as well as of Judah "chosen to be the ruler" (1 Chron. 28:4), comes forth with all the freshness of a new youth. Compare for the witness thus given to our Lord, Matt. 17:3 with the parallel texts.—*Prof. Milligan.*

"Hath prevailed to open the book." Conquered, gained the victory. Not merely was he able to open the book, but he had acquired this power by a victorious struggle. By such a struggle with trials and sorrows he had opened or prepared the way for the highest honor to be bestowed upon him, the honor and the right to open the sealed book. The general idea is, that none but the Messiah is capable of revealing the secret counsels of God. He knows them all, and therefore is able to disclose them.—*Stuart.*

"And of the four beasts," rather, *living beings,* described in chap. 4:6-9. These four living beings are in part identical with the cherubim of the Old Testament (compare Ezek. 1:5-10; 10:20), and in part with the seraphim of Isa. 6:2. As to what is represented by them, there is the greatest diversity of opinion among commentators.

"Of the elders." Of whom there are 24 (chap. 4:10). They are the representatives of Christ's church and people, of those whom Christ calls his friends, and who are admitted to know what their Lord doeth (John 15:15). Various reasons have been suggested why they should be described as 24 in number; they are the twelve tribes doubled, to signify the union of the Gentile with the Jewish church; they are the two sets of twelve, to represent the two Testaments; they are the twelve patriarchs conjoined with the twelve apostles. It will be seen that these were all different forms of the same thought, that the 24 elders represent the complete church of God in the past and in the future, in the Jewish and Gentile worlds. It is the great united church.—*Carpenter.*

"Stood a Lamb as it had been slain." Greek, a little lamb, giving emphasis to the idea of meekness, purity, innocence. The Lion of the tribe of Judah now appears as a lamb. Both symbols are appropriate to Christ. It is not probable that he appeared in the form of a lamb, but symbolized by a lamb the symbol of his sacrifice for sin. The passage is most striking. The evangelist is told of the *Lion* which will open the seals; he looks, and lo, it is a lamb! yes, a little lamb, for the word is diminutive. There is deep significance in this. When we read of the lion, we think of power and majesty, and we are right; all power in heaven and earth is Christ's, but it is power manifested in seeming weakness. Righteousness and purity, meekness and gentleness are greater than carnal weapons.—*Carpenter.* Lo! a Lamb appears in the stead of the Lion. This is the battle whereby the Lion has overcome; viz., that he has suffered himself to be slain as a Lamb. It is only in the omnipotence of all-suffering love that the greatness of omnipotence could be proved. *Ebrard.*

"As it had been slain." In the midst of heavenly glory, Christ crucified is still the prominent object.

"And they sung a new song." They sing, not sang. The *continuous* worship of heaven is brought before us *The song was new.* In its substance, because it celebrates what no imagination of man could before have conceived and no tongue have uttered,—the glory of a complete redemption. The song is not sung only because the roll is opened: its main burden is the ground upon which the Lamb had been found worthy to open it.—*Milligan.*

"And we shall reign on the earth," rather, *they reign,* as in Rev. Ver. They reign with and in Christ, but they also reign on the earth. Christ gives them a kingship, even sovereignty, over themselves—the first, best, and most philanthropic of all kingships. He gives them, too, a kingship on the earth among men, for they are exerting those influences, promoting those principles, and dispensing those laws of righteousness, holiness, and peace, which in reality rule all the best developments of life and history. All who traverse these laws are merely intruders, or transitory tyrants, who exert only a phantom power. They are not kings; they may govern, but they do not reign (compare 1 Cor. 3:21-23; Eph. 2:6.)—*Carpenter.*

"And I heard the voice of many angels round about the throne, and the beasts and elders." If there is joy in heaven over one sinner that repenteth, what must be the ineffable joy as they behold the multitudes of the redeemed!

"To receive power," etc. Here, as in chap. 7 12, we have seven particulars of ascription. But here there is a difference both from chap. 7 12 and 4 11. In each of those places the article "the" is repeated before each particular; here one article includes them all. Bengel well remarks that we must regard them all as if they formed but one word. And, when they are thus regarded, the article seems to point out the fact of all these as one, belonging to God, whose power and glory the Lamb is worthy to share.—*Alford.*

"And the Lamb." Jesus Christ. All Creation is better, happier, richer, on account of what Christ's redeeming work has done. How much more cultured and beautiful the world is under Christian influences and culture! New beauties and powers are being continually developed.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any disadvantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York:—"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath-bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*—"I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Judge Pliny Merrick (a seceded Mason):—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

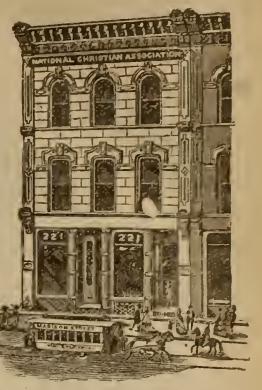
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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NEBRASKA.—Pres., S. Austin, Fairmount, Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

NEW HAMPSHIRE.—Pres., Isaac Hyatt, Gilford Village; Sec., S. C. Kimball, New Market. Treas., George Crosby, Gilford Village.

NEW YORK.—Pres., F. W. Capwell, Dale: Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

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PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird, St. Johnsbury; Sec., C. W Potter.

WISCONSIN.—Pres., J. W. Wood, Baraboo. Sec., W. W. Ames, Menomonie; Treas., M. R. Britten, Vienna

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 25, 1886

THE LEVER replies to one of its correspondents who insists on changing the name of the Prohibition party, and argues that parties should die when their work is done. There is good sense in this. The party which survives the object which called it into existence "is dead while it liveth." *American* is a far better name than *Prohibition* for a national party. The attempt on the Pacific Coast to resurrect the old "Native American" (Know Nothing) party proves the name popular. Satan wants it.

THE CHRISTIAN CONGRESS.

We request our readers to turn to last week's *Cynosure* and re-read the article on page 9, sketching the action had on the above Congress from July 14 to November 9. We re-insert the committee now having the matter in hand: editor Calvin W. Pritchard, Friend; Joseph E. Roy, D. D., long Southern Field Secretary American Missionary Association; Rev. B. T. Roberts, editor *Free Methodist;* Rev. M. C. Ranseen, Lutheran; L. N. Stratton, D. D., Wesleyan; and J. M. Hitchcock, long superintendent of the Moody church Sabbath-school, Chicago.

This committee have already met and opened correspondence to obtain speakers. The names of the distinguished men given as fully endorsing the congress last week were sought, not because we rely on great men; our reliance is on God. But, knowing that those men were opposed to the lodge their endorsement was asked to silence the slanders of the press, which is largely controlled by Masons who keep the people in ignorance by silence or by slandering the opponents of the lodge, as if they were few and unimportant persons; whereas, they represent the brains, character, and religion of the United States.

It is said the Pre-millennial convention in session last week in Chicago, cost $4,000. The expenses of our conference should be provided for at once, so as to pay the expenses of speakers. It would be well to invite ministers to preach to their people on the secret lodge system, and give notice of the February 22nd meeting long enough before, to allow people time to prepare to attend.

FALSE CHRISTS.

Many shall come in my name, saying, I am Christ, and shall deceive many.—Matt. 24: 5.

Twenty-four false Messiahs appeared in the world about the time of the Saviour's first coming as the Son of Man, in Palestine. We are to expect like imposters as his second coming draws near.

Above fifty years ago, John Wilkes came into a weaving-room attached to a farm-house in northern Pennsylvania, where a woman sat weaving in her loom. It was a retired back country neighborhood, inhabited by a devout and simple-minded people. In sepulchral solemnity the man asked her if she believed Christ was coming to the world? She answered, "Yes." "I that speak unto thee am he," was his solemn reply. She and her neighbors believed, and worshiped him in a school-house; and left their apples in heaps till covered with snow in the orchards; because Christ had come and the world was to end. After a while the authorities got out a warrant to imprison him, and he left, telling his leading disciple to meet him at a certain street corner, at such a day and hour, in Philadelphia. The poor deluded farmer was on the spot at the time, but no John Wilkes appeared. He came back from his weary journey a firm believer in John Wilkes.

About ten years ago a Mrs. Dora Beekman, wife of a pastor in Byron, Ill., began to be worshiped as Christ. Her daughter, a bright girl at Rockford Seminary, left, bankrupt in morals, and is, no one knows where. Decent people, fair-minded men among them, worshiped Mrs. Beekman, and built her a house. A Methodist preacher from Michigan is among her converts; and there are several squads of her disciples who are singing:—

"All hail the power of Dora's name,
Let angels prostrate fall.

She traveled and died out West, and her followers would not believe her dead, and waited for her to wake up till she rotted. They still believe "death had no power over her," though compelled to bury her.

A late Cincinnati *Gazette* tells us of a Mrs. Martin on Walnut Hills, who receives worship as Christ; and with a Mrs. Brooks, holds meetings or seances, and is making converts. A young preacher from Spurgeon's College, London, who went there from Cincinnati, had agreed to preach for Dr. Strong in the Central Congregational church, but fell into the seance held by these women and broke his appointment because he believed in Mrs. Martin, and that the churches "have been tried and found wanting."

The earth muttering beneath our feet, the belching out of its internal fires, "distress of nations with perplexity;" "the sea and the waves roaring" as in our Mexican Gulf, with cyclones beyond precedent and a lawless populace outgrowing the bonds of law as in Jerusalem when it fell,—if these are not auguries of Christ's coming, they surely pressage catastrophe, and prove the existence of forces in our crazy planet, sufficient to blow it to fragments and melt its elements with fervent heat.

The Jews failed to "discern the signs of the times," and their posterity for eighteen hundred years have been fulfilling what those signs pressaged. As we are doing, they rejected Christ and worshiped devils, and are "JEWS."

PREMILLENNIALISM.

Our readers know, perhaps, that a strong convention was in session in Chicago last week, to discuss the above subject. Dr. E. P. Goodwin led in one of the ablest of the many strong discourses given. His theme was that Christ's return will be *more humano*, "Literal, personal, and visible;" and this is doubtless true. But his personal appearing may vary from all our conceptions. He will not surely appear in "flesh and blood," which "cannot inherit the Kingdom of God." (1 Cor. 15: 50). Christ appeared to Joshua as a captain with sword drawn; to the three on the mount, and to John in Revelation in dazzling glory; and to Mary and Thomas as their crucified friend. But he was always "Literal, personal and visible." His coming in clouds flanked by angel hosts; and his appearing when "before his face the earth and heavens shall flee away (Rev. 20: 11) are to be very different personal appearing from any seen or known as yet.

The Cynosure favors this Prophetic Convention, and loves the good men engaged in it; though their attempts to join hands with the Masonic lodge in Knight Templar Lorimer, which is joining Jeroboam's priests with Judah's; their total abstention from "preparing the way of the Lord" by removing the obstructions which prevent his coming, must make the compassionate angels who watch their convention weep.

Yet it is right to strive to "discern the signs of the times" and to look for, haste unto, and draw motives from the coming of Christ, which is nearing every hour, and now almost here. The acceptable year of the Lord is, all down the ages, joined with the "day of vengeance of our God." The Haymarket bomb, crushing some sixty-seven men and killing seven of them, was a morning gun of God's "day of vengeance," and a pressage of his "wrath unto the uttermost."

Still, as we now stand on soil in the South, soaked with blood and ridged with graves, and shout hallelujahs over the fall of slavery, which threw back in God's face all the laws he had given to shape society and save men—

"So, when armed with vengeance in terror Christ comes,
The nation's rebellious to tame,
The reins of omnipotent power he assumes,
And rides in a chariot of flame.

When the portals of heaven at his bidding obey,
And expand ere this banner appear,
Earth trembles beneath till her mountains give way
And hell shakes her fetters with fear."

Even in that awful coming with clouds, when every eye shall see him, God's saints will lift up their heads with joy for their redemption is at hand; as the godly old Feemster in the heart of the Mississippi, burst out in triumphant poetry and song while the ground was shaken all around him by the first roar of rebel and Union cannon. He knew that his lifelong prayers were to be answered, and his country be free. But he knew, even then, as little of Appomatax, the murder of Lincoln, and the wail for the nation's dead, as Premillennialists now know of the second coming of Christ,—the time or the mode. "If any man will do his will, he shall know of the doctrine." But a convention to fulfill prophecy, or prohibit liquors, which joins in with men who contemn Christ's example by Christ—excluding worship in secret lodges, cannot pray sincerely "Come, Lord Jesus, come quickly!" When Christ comes he is to destroy all who worship the beast, or his image, or receive his mark. Had he come to this millennial convention, some of its members would have fallen dead, as did Nadab and Abihu, who offered strange fire before the Lord. They could not know of his doctrine because they did not do his will! Yet though faulty, dim and uncertain, the convention does good by turning men's minds to God, and the things which are coming on the earth, and by exposing the weak and worldly post-millennialist errorists who think to aid forward Christ's coming, while their congregations are paying hundreds to support the worship of devils in lodges, where they pay tens for the worship of Christ in his church.

If this writing falls under the eye of any member of this convention, we beg such a one in the name of the Master he serves to prayerfully consider whether it would be right in the sight of God to unite to pray for the coming of Christ with a brother who should form a society, and cut out the name of Christ from such parts of the Bible as were used in his lectures? Yet the Blue Lodge cuts out the Saviour's name whenever it occurs in the Scriptures used in its lectures; and Dr. Lorimer belongs to that lodge. Is it not all one as if he did the act himself?

COERCION OF CONSCIENCE.

The *American Sentinel* of Oakland, California, comes to us with a long reply to an editorial of this paper, in which the writer gives a long list of fines and imprisonments of Seventh-day Adventists for work on Sunday. One man is said to have been sent to jail from Springdale, Ark., for "digging potatoes for his table on Sunday."

This and other parts of the article wear an aspect of extravagance, so that we must wait for confirmation of the facts before commenting on them. If the laws of Kansas or any other State jail a conscientious Adventist who believes the Fourth Command of the Decalogue requires him to work on Sunday and lay by on Saturday, we understand those laws to be unconstitutional and void. Congress "can make no law prohibiting the free exercise" of a man's religion; and States cannot make laws repealing or conflicting with provisions of the Constitution.

The same paper says, "The moment the name of God should be inserted in the Constitution a man becomes punishable for his religious opinions." No; no more than when republicanism is put into the Constitution a man can be punished for saying monarchy is better. Opinion is free, and utterance free all this side of crime, as child murder or polygamy.

But a government without God or morals has no power but lynch power. If majorities can make consciences, then when the rogues are a majority they can hang up all the honest men and be right and just in doing so.

"But right is right since God is God,
And right the day will win;
To doubt would be disloyalty,
To falter would be sin."

To say that ordinary murder, robbery and adultery are right, is to say there is no right or wrong, but one thing is right as another.

THE N. C. A. CONVENTION IN THE SOUTH.

The last "National Anniversary" worthy of the name was at Batavia, New York, four years ago last September. It is time we revised the by-law on this point to conform to our practice, or else return to the annual national convention as provided in the N. C. A. constitution, and as maintained up to 1878. It is a question whether anniversaries are so profitable an expenditure of our reform energy, as occasional conventions called together by some exigency or purpose of unusual interest with greater investments in the ordinary publication and lecture work.

But, letting the past go, the Southern convention, voted by the annual meeting last June, *does* present an opportunity worthy of our best efforts. The wonderful progress of popular opinion in respect to the lodge system in many quarters, and the uniform willingness to discuss its character and accept the truth, are providential beckonings to the National Association. The wisdom of the proposal is being daily approved by the experience of the N. C. A. agent now travelling South; and the prospect of a noble meeting, every way worthy of our reform, is daily brightening. Although the Board has taken no action fixing time and place, yet the fact that Knoxville is the place, and the last of December the time generally recommended by those on whose judgment the Board must rely, is reason enough for opening the question in these columns. It should have been done weeks ago. The N. C. A. Board, which has held no meeting for four months, will probably soon give the matter their attention, and a formal call will be issued by the president, Dr. Collins.

An interesting article by Edmund Kirke in the last *North American Review*, on industrial education for colored youth, says: "There is no better position

from which to observe the present condition of the Southern negroes than Knoxville, Tennessee, and there, I think, the problem has been solved of how they should be educated." "In no Northern town have they larger liberty, or more perfect freedom to develop whatever of manhood or womanhood is in them." This being the case, the local opportunities for a successful meeting against the lodge will in that city be most fully enjoyed.

There should be no longer delay on the part of friends in the South who can attend, because of a formal call. Let churches appoint delegates, arrange for their expenses, and prepare memorials upon any phase of the lodge question upon which they wish advice or information. There are able speakers in the South who can bring to the discussion new ideas and invigorate it with new blood. Let every possible arrangement be made during the few weeks that remain before the convention will be held.

—The *Voice* of New York, which is the highest authority on prohibition matters, makes the total vote of the party this fall 323,061. Two years ago the St. John vote was 151,223. The gain is more than 100 per cent.

—We are constrained, by the way, to say a word for the *Daily Voice*, which was published during October. It was with genuine regret that we took up the last issue and knew it was the last. A cleaner, livelier, abler daily paper it would be hard to find. The country may hail the day when it shall again issue daily the year round.

—Elder J. F. Browne has been a few days with us in Chicago attending the conference on the second coming of the Lord. He shows the wear of hard work, and is doing well his part in changing the public sentiment of Wisconsin to the right side on the lodge question. Let the brethren stand by him as faithfully.

—We are happy to announce to the *Cynosure* readers that Hon. S. C. Pomeroy has kindly consented to give them something of his leisure time this winter by preparing for our columns a series of papers containing reminiscences of his Senatorial life during the trying times of the war and reconstruction, from 1861 to 1873. Senator Pomeroy will have universal thanks for this contribution to our country's history, and welcome aid in increasing the value of the *Cynosure*.

—Bro. Ebey, Missionary Secretary of the Free Methodist church, calls attention to a slight error in the notice of the transfer of the *Free Methodist* paper. Rev. S. K. J. Cheesbro was elected business manager to assist Bro. T. B. Arnold, the publisher, not as assistant editor. Rev. B . T. Roberts has come on from New York and has taken up his duties as editor. The price paid for the paper, $8,000, which at first seemed large, includes the material for printing,worth $800,and back subscriptions and other accounts amounting to $4,400 more.

—The lumberman's evangelist, Bro. William F. Davis of Chelsea, Mass., visited this city and Wheaton last week. He spoke two evenings in the special meetings being held among the students, and gained the love and esteem of all for his earnest, clear and eloquent speaking, not only, but also for his excellences of character. He begins meetings this week in Manistee, Mich., with a Bro. Penny, from Pennsylvania, who joins him in his faith mission for the unevangelized and neglected settlements of the Northwest. The *Cynosure* readers will find this mission work well worthy of their support and prayer. Contributions sent to Wm. F. Davis, Mt. Washington, Chelsea, Mass., will be duly acknowledged.

—In the year 1851 while Dr. Flavel Baseom, now the patriarch of the Congregational churches of Illinois, was pastor of the First Presbyterian church in Galesburg, the editor of the *Cynosure*, then president of Knox College, repeated in two discourses in that church an address which he had given before the State Congregational Association which met that year in Rockford. The address was on "Secret Societies," from the texts Ephesians 5:11 and Galatians 4:9. Friends who heard it published it in pamphlat form the printing being done in Zebina Eastman's *Western Citizen* office in this city. These particulars are given because of their historical interest. In an introductory note by Dr. Bascom he says: "I would invite particular attention to the anti-republican and anti-Christian features of all the three secret orders in common, as developed in the progress of the discourses. After the reader has pondered all the arguments, I would like to ask him if the sacred cause of temperance has not been dragged into an unholy alliance. Is it not true that all which makes a division of 'the Sons' to differ from a plain temperance society was borrowed from Freemasonry and Odd-fellowship, viz., secrecy, ceremony, ornament and the benefit clause? Is there not, then, a more excellent way in which enlightened republicans and American Christians can aid the cause of temperance than by mystery and secrecy—childish ornament and pompous ceremony?"

OUR WASHINGTON LETTER.

The Congressional population of Washington is increasing daily, and up at the Capitol there are many indications that the opening of the session is an event in the near future. A few of the Committee rooms have been opened for business already, and here certain Senatorial chairmen, among them Senators Edmunds and Morrill of Vermont, spend some hours daily. Chairman Randall, that staunch protectionist who presides over the House Appropriations Committee, is also busy at his committee room desk. He is determined to have a bill ready by the time Congress meets, provided he can get a quorum of his men together long enough for that purpose. Because of the precedenee that is allowed all money bills, he may drop his bill upon any measure of revenue reform that may venture to lift its head.

It is a wonder that Mr. Randall, with his Appropriation extinguisher watching for somebody trying to reduce the tariff, has not served for a cartoon. In a nation of politicians who divide themselves under the banners of Democracy and Republicanism, Mr. Randall enjoys the unique distinction of being classed as a Republican by many Democrats, and as a Democrat by most Republicans. He has claimed to exercise in his committee room more power than the Chief Magistrate in the Executive Mansion, and to have made Presidents, even if he has never himself occupied the White House.

The President is in close retirement now. He sees no unimportant callers, and is busy at work on his message to Congress. Each of the Cabinet officers has laid before him the advance sheets of their annual reports, and Col. Lamont has been assisting him in arranging the matter.

The President's country home is expected to be ready for occupancy in about two weeks. The President and Mrs. Cleveland do not intend to reside there now, nor do they contemplate living there permanently at all. For the present "Oak View" is to be the residence of Mrs. Cleveland's mother, and it will always be available for the President and his wife to go and come as they like. It would be an admirable resort for the President now, while he wants privacy for the preparation of his message. He could shut himself up there without being intruded upon, as the place is four miles from the White House.

The question of absorbing interest just now to the Republican Senators who are here, is whether Mr. Van Wyck is to be re-elected. If he is to hold the balance of power jointly with Mr. Riddleberger, the erratic Senator from Virginia, they admit that it will be extremely uncomfortable. The Senate is now composed of thirty-seven straight out Republicans, and these two above mentioned Senators, who vote with either party as it suits them. Consequently the issue in Nebraska will be watched with very great interest. There are now as many Senators as Representatives in the city, although there are but seventy-six members in a full upper House, while the lower consists of three hundred and twenty-five.

Secretary Whitney has been applying the heroic treatment to several bureaus in his department, making one to do the work over which eight have been quarrelling among themselves. Through the petty jealousies and wastefulness of these bureaus some $20,000,000 worth of naval stores have accumulated, most of which is useless except to be sold as old material.

Delegations from seventeen secret lodges, organized ostensibly for insurance, met in the Riggs House here Tuesday, and organized a "National *Congress*." The secretary of the meeting was R. C. Hill, editor of a Sunday sheet in Buffalo, falsely called the *Truth*. This new "national congress" sit, with Albert Pike's Freemasons, over against the Congress of the people, calls itself beneficiary and fraternal, which is another falsehood, as much as if a life insurance company should proclaim itself "fraternal and beneficial." None but secret societies with a ritual and lodge system are to be admitted. The object of this combination of lodgery is to operate against numerous speculative companies which have titles which some might understand to belong to lodges. The Odd-fellows, United Workmen, Knights of Honor, Royal Arcanum, and United American Mechanics are the prominent societies engaged in this business, which seems to have more behind it than appears on its face.

The *Craftsman*, a paper sustained by the lodges here, has two advertisements of boycotts: one by a printers' union, the other by a Knights of Labor lodge. Evidently Washington is not ready for such sensible measures as have stopped such business in several Northern cities.

As another pointer showing the influence of the secret orders, the "Master Workman of District Assembly Knights of Labor, a man named Hobbs, has been given a position on the National Labor Bureau and has been sent to New York to collect statistics, of course to help on his order. *

PRESS COMMENT.

Dr. Cooper, of Philadelphia, was visiting his flock. He called on a parishoner and asked him if he prayed in public. He answered, "No." "Do you pray with your family?" "No." "Do you pray at your table?" "No." "Do you pray in secret?" "No." "Do you pray at all?" "No." Then he addressed Dr. Cooper and said, "Dr. Cooper, I have been thinking of joining the Odd-fellows." The answer of Dr. Cooper was, "You are now at the right stage to join them. Having discontinued prayer you are in the right state to enter the Odd-fellow's fraternity."—*Conservator.*

In California the old condition of small majorities has returned. It is probable that the Democratic candidates on the State ticket have all been elected by majorities from 2,000 down to 200, with a single exception. The Lieutenant-Governor and one of the Supreme Court Judges may yet come in, with the official returns, from the Republican ticket. Two of the three Railroad Commissioners are Republicans, and two of the four members of the Board of Equalization. Four of the six Congressmen are Republicans, a gain of one for the Democrats. O'Donnell, of the party of eccentricity, has about 11,000 votes for Governor. Wiggington, of the "American party," or party of sentiment, [Anti-Chinese or Know Nothing.—ED. CYNOSURE.] has about 8,000 votes for Governor. Russell, of the Prohibition party, or party of "principle," has about 6,000 votes for Governor.—*Pacific.*

We sat down recently with a young man who belonged to two of these beneficiary societies which are, as the above writer declares, "almost costless." He had been a member of these societies for five years and had paid dues regularly. He was charmed with them beeause they would help him so much when sick. Taking the figures which he furnished of initiation fees, monthly dues, regalia, etc., we found he had paid in about $400. During that time he had drawn out for sick benefits $70. Having allowed his dues to relapse once he had been obliged to forego the delightful charity of the lodge during one period of sickness, and had found that lodge insurance had some unexpected drawbaeks to it. We can only pity the people for the delusion under which they labor in this matter.—*Washington American.*

That the order of "Knights" came into being in the genuine interests of labor we do not doubt, and that it may ultimately work good in some respects for the cause it advocates we dare not yet deny. Thousands of the best citizens of our country, who, while they do not belong to the order, yet have hitherto spoken, and still speak kindly and hopefully of it, and even pray that they may be able to find a proper solution for this vexed problem. The order is just now, as we view it, on trial for its life in this country, and we fear has been losing sympathy even among laboring men for some time past. Men naturally revolt against a power that becomes despotic in its demands, and runs away with the God-given and legitimate rights of the individual.—*Evangelical Messenger.*

Secret societies of all sorts are multiplying so rapidly that their name is legion. They are getting into politics and in the management of industrial concerns, and the newspapers of the day are beginning to see some of the evils and are speaking out against the evil, although as yet quite timidly. These societies are getting to be public nuisances to such a degree that they are attracting the attention of thoughtful men. Possibly the time is near at hand when the objections urged by the church against these children of secrecy and darkness will no longer sound in ears that will not hear. As yet the church's warnings have been but a lone voice crying out in the wilderness. May the voice no longer remain unheeded.—*Lutheran Standard.*

—Not very long ago in Turkey it was considered a shame for a woman to read. To-day two schools for girls, in Constantinople,have been established by the sultan himself.

THE HOME.

A COUNTRY THANKSGIVING.

Ay, good man, close the great barn door:
The mellow harvest time is o'er!

The earth has given her treasures meet,
Of golden corn and hardened wheat.

You and your neighbors well have wrought,
And of the summer's bounty caught;

Won from her smiles and from her tears
Much goods, perhaps, for many years.

You come a tribute now to pay—
The bells proclaim Thanksgiving Day.

Well have you sown, well have you reaped;
And of the riches you have heaped,

You think, perhaps, that you will give
A part, that others, too, may live.

But if such argument you use,
Your niggard bounty I refuse.

No gifts you on the altar lay,
In any sense are given away.

Lo! rings from heaven a voice abroad:
"Who helps God's poor doth lend the Lord."

What is your wealth? He'd have you know,
To have it, you must let it go.

Think you the hand by heaven struck cold,
Will yet have power to clutch its gold?

Shrouds have no pockets, do they say?
Behold, I show you, then, the way:

Wait not till death shall shut the door,
But send your cargoes on before.

Lo! he that giveth of his hoard
To help God's poor, doth lend the Lord.

To-day, my brethren—do not wait;
Yonder stands Dame Kelley's gate:

And would you build a mansion fair
In heaven, send your lumber there.

Each stick that on her wood-pile lies,
May raise a dome beyond the skies;

You stop the rents within her walls,
And yonder rise your marble halls;

For every pane that stops the wind,
There shineth one with jasper lined.

Your wealth is gone, your form lies cold,
But in the city paved with gold,

Your hoard is held in hands Divine;
It bears a name that marks it thine.

Behold the bargain ye have made;
With usury the debt is paid.

No moth doth eat, no thieves do steal,
No suffering heart doth envy feel.

Ring out the words: Who of his hoard
Doth help God's poor, doth lend the Lord!

Go get your cargoes under way;
The bells ring out Thanksgiving Day!

—*Selected.*

AT LAST—A THANKSGIVING.

"Oh friends! We get whate'er we give."

It was the last month of the long, bright, beautiful autumn, that seemed loth to yield to the claims of its successor, and gave vague hints that it meant to hold its own as long as possible. The village parsonage yard was aflame with color, and the dahlias and coxcombs were splendid with the crimson of the blood of the dying year. But the dahlias and the coxcombs, of all the flower-life alone told of victory in this struggle between life and death; here and there stricken hearts showed that the frost king's touch had been a vanquishing power.

And this apparent victory of defeat and death seemed to reign not only without but within the parsonage walls, for two little lives which had budded and given promise of bloom had, in the first of the summer, been laid low by the frost of death. The little ones were gone, and joy had been a stranger to the mother since then. When the father had recovered from a shock which comes in kind and strength to a man but once, and forms a separate experience in all his life, he roused himself to look into the face of duty, and saw in doing so the face of a loving father.

But as he looked into the eyes of his wife, he saw nothing but despair. Watching her as she lingered among the flowers, he thought she might find there her lesson of hope; for he was one who believed that God's kingdom of nature was meant to be an interpreter of his kingdom of grace. "She'll find, dear heart," he whispered to himself, "that the Father's changes mean victory for his own in the end."

But the summer passed, and the autumn days came and sped on, and the departed light did not revisit his home; for his wife was still shrouded in gloom, and wandered like a crushed soul among the flowers whose beauty the frost-king had taken. The minister began to feel that the hand of death might beckon also to his wife, and that she would gladly welcome the sign.

The village people cast awed glances at the pale face, once so bright, while they thought of the hours when it had brightened or saddened for their own joys or sorrows. The widow Strait and her children missed, perhaps, the gentle ministrations of the pastor's wife more than others; for her hopeful words and sweet ways had beguiled them often into realizing joys which could not have been found without her help. The widow Strait could not forget her own deep sorrow when she groped in the darkness, blind to the faintest ray of hope, until the hand of the minister's wife had clasped hers, and led her on until she could read clearly, "Thy husband shall rise again." When the blow fell at the parsonage, the widow hastened to offer her deepest sympathy to the afflicted one, but found, to her sorrow, that the hand that had led her on to the light would not accept hers as a help.

The widow mused sorrowfully, and said to herself, "How strange that one who can see so well for others cannot see the light for herself!" And she mourned that her spiritual resources were not adequate to give comfort....Thanksgiving time drew near, and the widow dreaded its approach, for the year before her adored husband had made it a time of cheer. "How can I meet the day? How give thanks?" were questions which rose again and again in her mind, and clamored for an answer.

"Are we to have a Thanksgiving?" asked the elder of her boys; and the question was echoed by Johnny, while both waited for their mother's answer. They saw her face pale slightly, they saw the tears fill her eyes and her lips tremble, before the answer came with forced decision. "Yes," my children, we are to have a Thanksgiving; and I want your help, for I am going so invite the minister's family to keep it with us."

"The minister's family!" exclaimed Ned.

"The minister's wife?" asked Johnny in a tone of despair; "there won't be a bit of fun then."

"And why not?" asked the mother. Neither of the boys seemed prepared to explain why; but they persisted in declaring that with the minister's wife present there could not be a real Thanksgiving. But still with the characteristic elasticity of boy-nature, they began to plan for a good time, taking counsel with their memories of the old blessed days when their father made Thanksgiving a day of rejoicing.

The minister, as he entered his supper-room one evening, said to his wife: "Maggie, I have been to see Mrs. Strait; 'I thought the coming Thanksgiving would bring back the old sad memories, and I expected to see her cast down; but, dearest, she has her eye upon the promise that you helped her to see; and she has invited us to come and help her keep Thanksgiving." The minister crossed the room, and as he laid his hand upon the bowed head of his wife, he added: "I found the widow Strait gathering morning-glory seeds; and when I surprised her at the task, she said, 'I have been thinking, while gathering these, of the new glory that comes after the dying. I was first helped to look forward to it by your wife. She was an angel of mercy to me; and all day I have been wondering how I could turn the help she gave me towards helping her. I have had it in my soul as a prayer all day, and I feel sure that it will come about in the Lord's way; for I feel sure that help such as she gave me returns to bless the one that gave it.'"

The glorious sun was touching and transfiguring all the autumn ruin, when the minister's wife took her way to the widow Strait's cottage. As she went up the front walk, Ned and Johnny, who were raking leaves in the yard, needed nothing more than a glimpse of the light in her face to tell them that there had been a change. "My!" whispered Johnny, as he let fall his armful of leaves, "she looks as she used to!" Ned only nodded in a superior way, as older brothers will sometimes; but he made up his mind that they would have a real Thanksgiving.

And they had it; and before the minister's wife laid her head upon her pillow that night, she realized more fully than ever before the truth through which one of our poets helped to glorify his ideal Thanksgiving:

"Evil is only the slave of good;
Sorrow the servant of joy;
And the soul is mad that refuses food
Of the meanest in God's employ."

—*Christian Intelligencer.*

THANKSGIVING-SERVICES.

Special services of thanksgiving are among the earliest forms of public worship. They began in the family, touched with a sense of its loneliness and dependence upon a higher power, and grew with the growth of the tribe into a national recognition of God's government among men. Only an inconsiderable class of atheists, for the most part those who have forfeited the confidence of their fellows, have ever protested against such an expression of gratitude. What a shadow and conviction of unworthiness would fall upon the land were the people denied the generous outflow of better feeling and loyalty to the highest impulse of the soul. It does not presume a high degree of piety or entire faithfulness in our lives; we say rather he must be heartless indeed who does not respond to this invitation. God has been on our right hand and on our left although we did not perceive him. But it is not necessary to have been conscious of his presence to look backward now over the weeks and months and trace by no uncertain signs his influence and power. And the more we look into our hearts, the deeper we penetrate into the secrets of nature and discover the law of its movement, the more surely shall we find evidences of our dependence on God and be forced to join in with the common testimony to his loving kindness, and say, "Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever."—*Central Christian Advocate.*

DOROTHY'S THANKSGIVING.

(*Founded on fact.*)

Dorothy was one of the girls of long ago. She lived in Massachusetts in a little town on the seacoast. Her home fronted toward the harbor, but from its narrow back door she could get a glimpse of a distant forest in which wild animals held high carnival. Her father was a captain, her elder brother a sailor, but she was a fisherman, or rather a fisher girl. You may wonder at this, so I will explain. There were a great many fishermen along the coast, and once in a while on a bright day when business was not too pressing, they would allow their wives or daughters or sweethearts to accompany them.

Well, Dorothy was neither wife, daughter nor sweetheart of any fisherman, but she was David Northrup's well-beloved niece, and it was he who sometimes favored her by taking her in his boat while fishing. From him she had learned the art of fishing. It was well for the comfort of the family that Dorothy had learned to fish, for she could thus furnish one article of daily food, and their finances sometimes were low. Her father and brother being necessarily away from home most of the time, she was looked upon as the "man of the family." They all leaned upon her, from her sickly mother down to Ben, the three-year-old baby.

Within a stone's throw of the log house in which Dorothy lived was a cluster of fishermen's huts. Over to the right of her home were two mills, a sawmill and a grist-mill. It was one of her great delights to sit upon the great logs in the former and ride nearly up to the buzzing, awful saw that struck terror to the heart of her timid sister, Elizabeth.

But even more than a ride on that wonderful chariot, the great log, moving slowly along, Dorothy enjoyed her visits to the blacksmith's shop, three doors distant from her own home. When her "stint" was done of an evening, she was frequently allowed a run down to the shop. The flaming forge, working glowingly over wagon-wheel tires and horseshoes, had a weird fascination to her, second only to the blacksmith's striking face. She liked his face, it was strong and good, and she liked him, showing her affection in a way that touched his heart. She helped his little Nina, a delicate child, get the supper sometimes, and often wiped the dishes for her and rocked baby Daniel patiently like the "little mother that she was" until his rebellious eyes closed in sleep. Old Daniel's face had written upon it the peace that comes after the battle. He had lost the wife of his youth while removing his family from Europe, and her dying cry still rang in his ears, "Bury me not in the sea." Their one son had been killed by a pack of wolves, and another had fallen under the tomahawk of an Indian. The five little ones living in the rear of his shop were his grandchildren—children of his daughter Nina, who had been drowned.

It took all the aged blacksmith could earn to fill the five little young robin's mouths, always clamoring for more. Child as Dorothy was, somehow he leaned upon her. Her sunny face, her cheery disposition seemed always to inspire him, and so, no matter how busy he might be at his forge, her step always caused him to look up with a smile and a welcome word of greeting.

There came a time, however, when Dorothy's face became overcast, her happy heart saddened with grief. Word came to the hamlet by a ship that touched shore, that the ship in which Dorothy's father and brother sailed had been wrecked, and all lives lost. It seemed at first as if Dorothy and Elizabeth and little Ben would be left motherless as well as fatherless, for the frail mother was prostrated by the blow. It was this grievous fact that enabled the brave Dorothy to hide her grief as best she could—she longed to cheer her mother.

"Mother, dear," she said, striving to speak calmly, "if father and Nat are dead, *they've gone straight to God*—that ought to cheer us."

"But I cannot live without them," moaned the striken woman.

"Poor, poor mother!" soothed the pitying Dorothy, whose own heart was bleeding sorely, "It *is* hard, oh, so hard, *so hard*, but mother, dear, you *can* live without father and Nat, because you know God is leading us. If he has really taken them away, he'll let us lean on him heavier than ever, but perhaps they're still living somewhere—folks don't know for sure that they're not, and they may come back; who knows but they will? Let's live as if we were expectin' them, mother, or, if we can't do that, let's live as if they were expectin' us up there, you know. If they're expectin' us, we've got to do our work here, because if we don't, they'll be disappointed; they won't see us."

Thus quaintly Dorothy comforted her mother, but her own sore heart had its times of wailing. Many a night she cried herself to sleep without any one knowing it—not even Elizabeth who shared her bed. It was spring when the sad news was brought to Dorothy's family; it was fall now, and Mrs. Dart, Dorothy's mother, had made up her mind that not until the sea gives up its dead would she see her husband and elder son again.

They were all busy preparing for winter. Dorothy had exchanged a pair of knitted socks, her own work, for a barrel in which to pack fish, with the cooper's wife, and a pair of mittens for some dressed leather, with the tanner's elderly daughter, the leather to be converted into soft house shoes for mother, Elizabeth and herself. There were two large rooms in the house besides the lofts above, one the kitchen, the other the "best room."

You have often heard of the great chimneys with the large fireplaces in which were seats. In just such a huge fireplace the Dart family were seated one cold November evening. The wind blew fiercely against the cabin, but the little group heeded not the war of the elements, as the great blazing logs in the fireplace gave them warmth and physical comfort. I say physical for their hearts were still sore. The thought of Thanksgiving drawing near oppressed them with a weight of woe, reminding them of happy days when their family had been unbroken.

"Mother," said Elizabeth, "we're goin' to have the great big Thanksgivin' cookies, ain't we?"

"I don't know—I guess not; they're an awful bother to make, and I don't seem to have the strength. How Nat did like those cookies!" Mrs. Dart sighed heavily.

"*I'll* make 'em, mother," Dorothy said. "I'll make a great panful, because you know, mother dear, there are folks right around us that'll like 'em just as well as dear Nat did."

Notwithstanding Dorothy's unselfish words her heart ached so intensely that she longed to sob aloud. She dropped her half-knitted sock in her lap and for a moment her brown hands were tightly clenched in her lap, while her thoughts ran somewhat after this fashion: "Dear, dear father! how he did love boiled deer with vegetables. Uncle David told me to-day that he'd give us a nice piece to cook for Thanksgiving, but I was afraid to tell mother for fear she'd get to cryin' again. She hasn't cooked a mouthful of deer's meat since we heard of father's death. Then those great seed cookies—big as a tea-plate, with the fat girl and boy stamped on 'em, he with his arm around her. Nat used to say that was 'Dorothy an' her future sweetheart.' I'm not old enough, I guess, for a sweetheart, but if I was I'd rather have Nat, dear old Nat, than all the sweethearts in this world. How Nat would make way with those cookies, but sayin' he did love 'em—that's no reason no one else should have any. I'll make some if it kills me, an' I'll divide 'em around amongst Daniel Reese's little flock an' Conrad Leip's poor little ones, an' lame Job Hicks an' the sick little Dunkirks."

Dorothy forced back the hot tears that longed to roll down her cheeks and said cheerily: "Mother, what are we goin' to have for our Thanksgivin' dinner?"

"Salt pork and one of your fish and bannocks will do as well as anything," was the answer, given drearily.

"Not on Thanksgivin', mother, since we're able to have something better. Let's try to forget ourselves and please others. I was over to see old Daniel Reese to-night."

"That's nothing new; you're there most every night," interrupted Elizabeth.

"Because they need me," pursued Dorothy unruffled, "and old Daniel looks so weary, he can't work at the forge at all now, and there's no money comin' in. I pity him so, just able to drag around the room leaning on his crutch. We can be thankful we haven't got the rheumatism; and, mother, dear little Nina looks so pale and tired, and they all look hungry; it's my belief that they're almost starved."

"You don't really mean that they are almost starved, do you, child?" asked Mrs. Dart, startled and interested.

"Yes, mother, I do; I'm in no mood for joking. Can't we get up a nice Thanksgivin' dinner just the same as if dear father and Nat were here, and invite all of the poor Reese family; it'll do 'em a world of good. We might invite Uncle David, too, and poor Matilda Denning—I'm most sure Nat loved her, mother, but hadn't told her so, maybe, and I know she's pining for him; she's got so white and thin that I feel as if I'd like to take her in my arms an' comfort her if I could, but I don't suppose, seein' I'm only a little girl, and not dear, strong, brave Nat, that I could comfort her in that way. What do you think, mother? Wouldn't it be a good way to spend Thanksgiving?"

"Yes, yes, Dorothy child, you're right. It would be much better to show our thanks to God for his goodness to us by making others happy than to eat salt pork and flat rye cakes all by ourselves with tears in our eyes and rebellion in our hearts."

The next two or three days were busy ones. The iron crane and pot-hooks in the fireplace held pots of simmering goodness. The big brick oven in the chimney sent forth wholesome loaves of wheat, rye and Indian bread, and basins of pork and beans. The wooden platters were scoured to immaculate whiteness, and the pewter dishes shone brightly on the broad old dresser. Thanksgiving morning the "best room" was thrown open, and a glowing fire was built in the fireplace. The brass andirons glistened under Dorothy's polishing, and even the floor shone with its clean sprinkling of white sand, on which was traced a pattern like a veritable carpet. You would not have thought that there was any sorrow in that log-house that morning, for every face looked bright as faces usually do when God is put in front of self. An appetizing odor of venison and roast fowls reached every corner of the house.

"There comes Tilly Dunning," cried little Ben, joyfully. "I guess she'll think we've got a good dinner."

"Of course she will," assented Elizabeth. "Why, the Dunnings are awful poor; I don't suppose Tilly has half enough to eat."

"She'll have enough to-day, though," Dorothy said, joyfully; "she can eat, and eat, and eat until she don't want a bit more, and if Nat knew it, I know he'd—"

Dorothy did not finish her sentence, for Tilly was at the door. Tilly and her widowed mother, who had been invited, too. There were tears of joy in her eyes. As she pressed Dorothy's hands, she said, gratefully: "It was so good of you to let us come. I had so dreaded this day because—because you know—"

"Yes, I know, I know, but we'll have a good time all together. Take your things off, Tilly, I'm goin' down after old Daniel Reese. I'll have to help him up here, he's so lame, but I'll soon be back, very soon."

It took longer to get back than Dorothy had thought, for she had to help the frail little Nina dress the younger children, and then when, after much difficulty, they were all at last started, they had to move "at a snail's pace" (Dorothy thought) on account of the old man's feebleness.

"Here we are; now for a good Thanksgiving," Dorothy said, as they all stepped upon the log porch.

"You'll have a good one, child. God bless you forever," Daniel Reese said fervently. "Folks can't help having good times who are always giving others good times."

The door opened then and Dorothy was caught and held fast.

"My little sister!" a voice said, rapturously.

"Oh, Nat! my Nat!" She returned his embrace passionately, but broke loose to ask, huskily:

"Nat, dear, where's father?"

Nat pointed to the "best room," and a moment later father and daughter were exchanging tearful but fervent greetings. The corner table was loaded with gifts brought from different ports of Europe to the beloved ones at home. It would make a story of itself if I should tell you where the wanderers had been all this time. Their floating together on a piece of the wrecked vessel and afterward swimming to a distant island; their summer spent without being able to attract a vessel, and at last their being picked up by a vessel bound for Europe, might be indefinitely enlarged upon. But I will only say that there never was a more joyous Thanksgiving than the one Dorothy spent in the old log house. Such joyous faces as gathered about the bountifully-spread table are rarely seen. Then came the long, delightful evening; father and Nat telling their weird tale, more fascinating than anything born of the imagination. They wound up their evening by singing "Praise God, from whom all blessings flow," and Dorothy folded her hands reverently, murmuring, "*Oh, such blessings!*"—*Ernest Gilmore.*

THE FIRST THANKSGIVING DAY—A. D., 1622.

And now, said the Governor, gazing abroad on the piled-up store
Of the sheaves that dotted the clearings, and covered the meadows o'er,
"'Tis meet that we render praises because of this yield of grain;
'Tis meet that the Lord of the harvest be thanked for his sun and rain.

"And therefore, I, William Bradford (by the grace of God to-day,
And the franchise of this good people), Governor of Plymouth, say
Thro' virtue of vested power—ye shall gather with one accord,
And hold, in the month of November, thanksgiving with the Lord.

"He hath granted us peace and plenty, and the quiet we've sought so long;
He hath thwarted the wily savage, and kept him from doing us wrong;
And unto our Feast the Sachem shall be bidden that he may know
We worship his own Great Spirit who maketh the harvests grow.

"So shoulder your matchlocks, masters: there is hunting of all degrees;
And fishermen, take your tackle, and scour for spoil the seas;
And maidens and dames of Plymouth, your delicate crafts employ,
To honor our First Thanksgiving, and make it a Feast of joy!

"We fall of the fruits and dainties so close to our hand in Devon;
—Ah, they are the lightest losses we suffer for sake of heaven!
But see, in our open clearings, how golden the melons lie;
Enrich them with sweets and spices, and give us the Pumpkin-Pie!"

So, bravely the preparations went on for the autumn Feast;
The deer and the bear were slaughtered; wild game from the greatest to least
Was heaped in the Colony cabins; brown home-brew served for wine,
And the plum and the grape of the forest, for orange and peach and pine.

At length came the day appointed: the snow had begun to fall,
But the clang from the meeting-house belfry rang merrily out for all,
And summoned the folk of Plymouth, who hastened with glad accord
To listen to Elder Brewster as he fervently thanked the Lord.

In his seat sate Governor Bradford; men, matrons and maidens fair;
Miles Standish and all his soldiers, with corselet and sword, were there;
And sobbing and tears and gladness had each in its turn the sway,
For the grave of the sweet Rose Standish o'ershadowed Thanksgiving Day.

And when Massasoit, the Sachem, sate down with his hundred braves,
And ate of the varied riches of gardens and woods and waves,
And looked on the granaried harvest—with a blow on his brawny chest,
He muttered, "The good Great Spirit loves his white children best!"

—*Wide Awake.*

Land of liberty! Thy children have no cause to blush for thee. What though the arts have reared few monuments among us, and scarce a trace of the Muse's footstep is found in the paths of our forests or along the banks of our rivers; yet our soil has been consecrated by the blood of heroes, and by great and holy deeds of peace. Its wide extent has become one vast temple and hallowed asylum, sanctified by the prayers and blessings of the persecuted of every sect, and the wretched of all nations.

SCHOOLS AND COLLEGES.

—A memorial sermon in honor of the semi-centennial of the laying of the corner-stone of the Mount Holyoke Seminary was preached by the Rev. W. F. Hawkes, South Hadley, Mass., on October 3, reviewing at some length the life of Mary Lyons, and the lessons to be drawn from her work.

—Marietta College is now under the lead of President Eaton (late Commissioner of Education at Washington). The present Freshman class numbers twenty-eight. The whole number of students is nearly 40 per cent more than last year. President Eaton's inspiriting influence is felt upon all the educational institutions of the surrounding country.

—The business colleges of the United States have within twenty years multiplied from a few institutions to several hundred, some of which have an annual registration of over 1,000 students each. United States Commissioner Eaton reports a greater number of graduates from the business colleges than from the colleges of law, medicine, and theology combined. Official reports show about 50,000 students during the past year.

—Hon. E. E. White, principal of the Cincinnati schools, made the following list of motives for study in his address before the National Teachers' Association in Topeka, Kan. The seven natural motives used most in school are: 1. A desire for standing or rank, including the desire to excel. 2. A desire for the approbation of equals and superiors. 3. A desire for activity and power. 4. A desire for knowledge. 5. A desire for future good. 6. A sense of honor. 7. A sense of duty. A glance of these seven incentives will suffice to show that in their influence on character they rise from the first to the seventh.

—The fall catalogue of the Union Theological Seminary shows a total number of 136 students. This includes two fellows studying in Berlin and three resident graduates. Fifty-seven colleges and universities are represented. The senior class is large, numbering 53, while the junior class is small with only 37. Through the liberality of Mr. Elliott F. Shepard, provision has been made for a course of sociological lectures, to be delivered in the Adams Chapel of the Union Theological Seminary, by Professors Richmond S. Smith, Arthur T. Hadley, H. M. McCracken, George B. Newcomb and J. Lawrence Laughlin.

—The Northwestern University, at Evanston, Ill., the Rev. Joseph Cummings, D. D., LL. D., president, has a total of 1,183 students (20 per cent increase) in attendance, as follows: Preparatory, 260; college of liberal arts, 227; theology, 126; law, 180; medicine 155; music (exclusively), 170; pharmacy, 65. Of the total about 200 are ladies, 100 of them in the conservatory of music; the others in academic studies and the college of liberal arts. The hall of science—physics and chemistry—and the memorial hall of theology are nearly completed at a cost of $40,000 each. Dr. J. Frederick Parsons, of Liepzig, and Dr. Robert Sheppard, late of London, are new in the list of seventy professors.

LITERATURE.

TALKS ON THE LABOR TROUBLES, By Rev. C. O. Brown. Pp. 131. Price 60c. F. H. Revell, Chicago.

This is one honest and timely book we would be glad to put in the hand of every American voter. It is written by a good man, and the son of a good man, for the father of the writer is Deacon O. M. Brown, the Oberlin blacksmith and faith missionary society, a whole corporation of faith and love and good works all in one man. Mr Brown fairly meets the communism in which the theories of Henry George and his followers ends, shows their danger and exposes their fallacy. He writes not in a captious or severe spirit, but with a deeper love and a truer sympathy for the working classes than their blind leaders, and the advice he gives they may more safely follow. Nor is the author less faithful with those who have accumulated wealth, reminding them of their duty, and warning them to repent of dishonest gains. The scope of the book is too great, perhaps, for its size. We should be glad if the author, who has studied the labor problem in many places and in many phases, had more definitely answered the brilliant and captivating proposals of Henry George, who would discourage the primal, the greatest, and most useful occupation of agriculture, by making it bear nearly the whole burden of taxation. And we should be glad also, to see more clearly shown that the only panacea for these social ills is prescribed by the Great Physician, Jesus Christ, whom anarchy mocks and socialism elbows aside.

Shoppel's Modern Houses quarterly is one of those contributions to the home life of American society which it is a pleasure to note and encourage. The house must have the brightness of love within, but love must have a shelter; and a tasteful, agreeable exterior with convenient internal arrangement is no small aid to the comfort of living. Abraham Lincoln's mother kept house in the Indiana woods the whole round year in a shelter of poles, enclosing but three sides, leaving the other open to the winter blasts, but the poor woman was not more happy nor was her illustrious son a better President because of such severe living. This work has a colored frontispiece, fifty-one designs for houses, and chapters on landscape gardening, etc. Price, $1.00.

The December *Century* will contain a life-size portrait of the right hand of Abraham Lincoln. Both of Lincoln's hands, as well as his face, were cast from life by Leonard W. Volk in the year 1860, a full account of which casting was given in the *Century* for December, 1881, accompanied by an engraving of the mask. The right hand has now been drawn by Mr. Alden Weir and engraved by Mr. R. C. Collins. Opposite the hand appear in fac simile four stanzas from Mr. Stedman's poem entitled, "The hand of Lincoln," originally published in the *Independent*.

A father can find few better presents for his young son than a year's reading of the *Scientific American*. Its contents will lead the young mind in the path of earnest thought, and if he treads there awhile, he will forget frivolities and be of some account, and if he has an inventive or mechanical turn of mind, this paper will afford him more entertainment, as well as useful information, than he can obtain elsewhere. See rates in our clubbing list.

The third in the series of orignal engravings, which the *American Agriculturist* is presenting to subscribers, appears with the December number. It is 18 by 25 inches in size, illustrating Mount Vernon, Washington's birthplace, farm, tomb, etc, Donald G. Mitchell (Ik Marvel) writes the six column description, which contains unpublished letters of Washington. The next engraving in the series illustrates the early home, farm at Mentor, stock, etc., etc., of President Garfield, together with description by a prominent writer. We club with the *American Agriculturist*. Every person who immediately subscribes will receive the engravings free for next year and this year also.

Demorest's Monthly Magazine for December contains a fine oil picture, "Sledding," represents a snow scene in the time of the French Directory. "Across the Continent," by Jennie June, is an entertaining illustrated article. The stories and fashion notes are popular with some readers, but they do not tend to wholesome life here, and only to death hereafter. The prohibition department is earnest and good.

RELIGIOUS NEWS.

—Mr. Moody commenced a series of meetings at Cambridge, Mass., on the 15th inst. He faced 1,200 men, largely Harvard students, who received him with respect, but without enthusiasm. The result will be watched with interest.

—A dispatch says of this meeting: "Dwight L. Moody, the evangelist, faced an audience this evening in Saunders Theatre, that even he found it difficult to move. Twelve hundred men sat before Mr. Moody when he began the meeting, and he had to fight for every particle of enthusiasm with which the audience favored him. In his manly, hearty way he found the path to the respect of the students. This first meeting while it was by no means a failure, was not a grand success. Mr. Moody will, however, be backed in his effort to convert Harvard students by a band of 150 men of the Harvard Branch of the Young Men's Christian Association, who will give him devoted support. About 300 students and outsiders besides the members of the society stayed tonight after Mr. Moody's lecture.

—It is proposed to establish in Brooklyn a church for Chinese. Over 3,000 Chinese attend the Sunday-schools of the city.

—The High Street church, Columbus, Ohio, has a bonded debt of some thousands. Without resort to any dinners, or fairs, or lotteries, or other worldly performances, but on a direct appeal from the pastor, Bro. C. W. Hiatt, $6,000 was raised at once lately, and by a little effort among absent members the whole debt can be lifted off.

—Mr. Gulick, of Japan Mission of the American Board, says that it would seem as if the whole nation is yet to learn the English language. Half of the books sold in fifty-five book-stores in Japan are English. Webster's Spelling-book and Wilson's First Reader have been reprinted in Tokio, and the latter is sold by the million at the retail price of seven cents.

—The Presbyterian church at Clyde, Kansas, has for some time during a vacancy in the pastorate been supplied by Prof. T. C. Moffatt, late of Wheaton College, one of its members. On the last Sunday evening before the arrival of the pastor, Prof. M. was presented with a purse of nearly $40 as an acknowledgement of his services and a token of esteem.

—The editor of the Japanese paper, the *Kirioto Kyo Shimbun*, has received directly from all the Protestant churches of Japan their statistics for the past year, which he gives in comparison with the three preceding years, by which the marvelous growth appears in that time of 151 churches from 88; of 11,604 members from 3,769; and of contributions of yen 23,407 from 12, 477; the yen being worth about eighty cents gold.

—Bibles are distributed at Castle Garden, New York, printed in the following languages: English, Welsh, French, Danish, Swedish, Finnish, Italian, Spanish, German, Dutch, Russian, Bulgarian, Hungarian, Bohemian, Polish, Slavic, Arabic, Greek, Armenian, Hebrew, and Portuguese.

—Henry Varley, the evangelist, and Joseph Hannington, brother of the late Bishop Hannington, who was killed in October last while prosecuting missionary work in Central Africa, have sailed from England for Cape Town, with the view of conducting a special mission there for a few months.

—During a recent illness of the Queen of Corea Dr. Allen, of the Presbyterian Board mission, refused to prescribe for her unless his associate, Miss Ellers, should examine her symptoms and report to him. The king became alarmed and discharged all the native doctors about the place. After the Queen's recovery she gave a handsome sedan-chair to Miss Ellers.

—Mr. H. E. Perkins, a high government official in the Punjab, India, intends to resign his lucrative position, in which he has been for more than twenty-five years, to become a lay missionary of the Church Missionary Society, whose work and results he has had such opportunity to witness.

—Rev. George Brown, of the Methodist mission to New Britain, a large island off the coast of New Guinea, is now visiting England. When he started that mission five years ago the native savages attacked and killed some of his Fijian teachers which he took with him. When he recently left the island 500 of the natives gathered to show their esteem for him, and loaded him with presents.

—The Board of Foreign Missions for the Methodist Episcopal church, which has been in session the last week in New York City, appropriated $41,000 for work in South America, a large increase over the allowance for last year, as the opening for work there seems more favorable; for China $106,272 was appropriated; for Germany, $446,600; for North India, $73,202; for South India, $35,000; for Bulgaria, $16,729; for Italy, $46,345. A proposal was made to pay Dr. Taylor, the missionary bishop of Africa, $3,000, though he has often said that he did not want it, and the motion was carried.

—Rev. Dr. Gibson, pastor of the First United Presbyterian church of San Francisco, lately celebrated with his people the twentieth anniversary of his pastorate. The occasion was one of great interest and was participated in by many friends of Dr. G. in the city outside his church. His has been by six years the longest pastorage in the city, and his labors for religion and morality have been highly appreciated in the city. He has for some years conducted a Saturday meeting with the Sabbath-school teachers, and is recognized as a leader in the temperance work. When the Congregational pastors in May discussed the lodge question, he was present and gave an earnest testimony for Christ against the secret orders.

—Rev. Dr. R. S. Storrs, who is one of the signers of the paper approving a conference on secret societies, celebrated his fortieth anniversary as pastor of the Church of the Pilgrims, Brooklyn, N. Y., November 19, and preached two sermons in honor of the event on the Sabbath preceding. He was born August 23, 1821. His father was pastor of the church of Braintree, Mass., sixty years. Dr. Storrs studied at Monson Academy; graduated at Amherst College, in 1839; in the law office of Rufus Choate two years; graduated at Andover Theological Seminary in 1845; pastor of the Harvard Congregational church, Brookline, Mass., one year; called to the Church of the Pilgrims, Brooklyn, N. Y., 1846. At that time Brooklyn had 60,000 inhabitants; now it has 750,000. In addition to his labors as pastor, Dr. Storrs has performed an immense amount of work in the preparation and delivery of sermons and lectures on special occasions. In elegance of diction and attractiveness of manner he has no superior among living clergymen.

LODGE NOTES.

A rather significant visit was paid to the condemned anarchists last week by Carlton, Barry, State Senator Burke, and other leaders of the Knights of Labor and the labor movement generally.

An excited Mongolian who gave his name as Lee Cang, called upon Mayor Fulton, Pittsburg lately and pleaded with that official to either kill him without delay or else commit him to the workhouse. It was learned that Lee was being hounded through the whole country by his Masonic countrymen, and is beginning to lose his reason. No Chinaman will assist him or even speak to him, so perfect is the system of black-listing prevalent among the celestials.

The Grand Lodge of Missouri reports 528 lodges and 26,571 members an increase of 889. The receipts for the year were $13,640 and the lodge has cash assets amounting to $22,527. What are they going to do for charity?

BUSINESS.

SOLITARY SUBSCRIBERS.

We send thirteen hundred papers to different post-offices where we have only one subscriber. Can it be possible that there sre no other persons in those places who would be interested in reading such a paper as this? We can hardly believe this, and we can but think that if our solitary subscribers would put forth earnest and judicious efforts they might persuade some of their friends or neighbors to subscribe for the *Cynosure.*

Doubtless many of these solitary subscribers lend their papers, which is a kind act an their part; but Christians should not live by borrowing if they can possibly avoid it; and those who have for a time read papers that others have paid for, should at length consider whether they ought not to allow those subscribers to lend their papers in other directions, and whether it would not be well for them to subscribe for the *Cynosure* themselves, and in their turn become helpers in the work of spreading good literature to others who otherwise might not obtain it.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 15 to Nov. 20 inclusive:

Mrs J Haire, E Dresser, J C Ougheltree, J Dayton, P Derksen, J W Swan, J Tiernan, R Honsel, E Sutton, G White, J B Galloway, C M Johnson, J T Stevenson, Mrs W C Walston, J W Pierson, L Wood, J P Thomas, W Arms, E S Gould, J Hogue, B A Bailey, H S Limbocker, Judge Zearing, N Daniels, S Russel, J Teeple, J Shuh, Mrs L Green.

Advertisers who wish to secure the attention of the best class of purchasers, will find it to their advantage to secure space in the *CHRISTIAN CYNOSURE.*

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			74½
No. 3	67	@	69
Winter No 2			75
Corn—No. 2			36¼
Oats—No. 2	26¼	@	29¼
Rye—No. 2			52
Bran per ton			10 00
Flour	2 00	@	5 00
Hay—Timothy	7 75	@	10 00
Mess pork per bbl			8 90
Butter, medium to best	10	@	25
Cheese	06	@	11¼
Beans	80	@	1 50
Eggs	17	@	20
Seeds—Timothy	1 65	@	1 69
Flax			93
Broom corn	02	@	06
Potatoes	30	@	42
Hides—Green to dry flint	06½	@	14
Lumber—Common	11 00	@	18 00
Wool	11	@	33
Cattle—Choice to extra	4 35	@	5 40
Common to good	1 50	@	4 25
Hogs	3 50	@	4 05
Sheep	2 25	@	4 10

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	81	@	89
Spring			86½
Corn	44	@	46½
Oats	33	@	40
Mess Pork	10 00	@	11 00
Eggs			20
Butter	12		29
Wool	13		37

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Cattle	1 50	@	4 60
Hogs	3 50	@	4 00
Sheep	1 50	@	3 20

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W. M. Love, Osceola, Mo.
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There is much excellent fiction, including a serial by Harold Frederic; stories extending through several numbers by H. C. Bunner, J. S. of Dale, and others; and short stories by R. L. Stevenson, Joel Chandler Harris, T. A. Janvier, Miss Jewett, Octave Thanet, H. H. Boyesen, Miss Crosby, and a host of others.

Notable special papers to be published very early are "General F. A. Walker's on Socialism;" "Dr. William Hayes Ward's on Babylonian Cylinders;" "Mr. John C. Ropes' on the Portraits of Cæsar;" "Capt. Greene's on Coast Defence," etc., etc.

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THE CENTURY

For 1886-87.

The Century is an illustrated monthly magazine, having a regular circulation of about two hundred thousand copies, often reaching and sometimes exceeding two hundred and twenty-five thousand. Chief among its many attractions for the coming year is a serial which has been in active preparation for sixteen years. It is a history of our own country in its most critical time, as set forth in

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THE WAR SERIES

which has been followed with unflagging interest by a great audience, will occupy less space during the coming year. Gettysburg will be described by Gen. Hunt (Chief of the Union Artillery), Gen. Longstreet, Gen. E M. Law, and others; Chickamauga, by Gen. D. H. Hill; Sherman's March to the Sea, by Generals Howard and Slocum.

NOVELS AND STORIES.

"The Hundredth Man," a novel by Frank R. Stockton, author of "The Lady, or the Tiger?" etc., begins in November. Two novelettes by George W. Cable, stories by Mary Hallock Foote, "Uncle Remus," Julian Hawthorne, Edward Eggleston, and other prominent American authors will be printed during the year.

SPECIAL FEATURES

(with illustrations) include a series of articles on affairs in Russia and Siberia, by George Kennan, author of "Tent Life in Siberia," who has just returned from a most eventful visit to Siberian prisons; papers on the Food Question, with reference to its bearing on the Labar Problem; English Cathedrals; Dr. Eggleston's Religious Life in the American Colonies; Men and Women of Queen Anne's Reign, by Mrs. Oliphant; Clairvoyance, Spiritualism, Astrology, etc., by the Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*; astronomical papers: articles throwing light on Bible history, etc.

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HISTORY OF PRACTICAL CHRISTIANITY,

of faith tried, and of precious deliverances that read like a chapter from the book of Daniel.

HOME HINTS.

MAKING A HOME.

At a reception in Washington, according to the *Youth's Companion*, a circle of friends were discussing the characteristics of a woman, famous in the last generation, when a gentleman remarked;

"To me, she was most remarkable for her ability to make a home. Put her (as I have seen done in the West) in a log cabin with nothing but some wooden chairs, a piece of muslin, an open fire, and the odds and ends which she had stored in her trunk, and she would turn it in a few hours into a charming dwelling place. Of all her gifts, that was to me the most attractive and womanly."

An American who saw in his youth an Englishwoman pre-eminent at that time for her learning and genius, was questioned as to his impression of her. "She overwhelmed me with her knowledge; her broad, liberal views and her philanthropy opened a new world to me. Yet the most distinct recollection I have of the visit is the torn and dirty table cloth, the greasy carpet, and the ashes strewn half way across the floor."

Carlyle, who had been used to coarse surroundings in his early home, was deeply impressed by the refinement, the pretty "bit of plenishing," the gentlehood, in the home of the woman he afterwards married; and the most pathetic part of his wife's history is her heroic effort to give this dainty charm to the rough dwellings in which he placed her.

There is no trait in the Englishman stronger than his love of home, and hence he is apt to value in woman the quality of "making a home" above all others. The sailor's wife "makes the hearth clean" to show her joy at his return. It is the "Household motions" of Wordsworth's ideal women that are "light and free" and all Shakespear's loveable heroines are domestic women.

"Let me see your home and I will tell you what you are," the Russian Paulovitch says to his countrywoman. Our American girls, in their zeal for music, art, or it may be authorship, are sometimes apt to forget this. They leave the oversight and the details of house-keeping to servants, forgetting that the soiled tablecloth and greasy carpet tell tales of character as loudly and emphatically as do neatness and taste.

They forget, too, that while their pictures or song or story may prove a failure, a dainty, cheerful home is a poem which any woman may give to the world, and one which all men can understand and will certainly take to heart.

THE EXCESSIVE USE OF TEA.

America and England are the two countries that are afflicted most with the maladies arising from the excessive consumption of tea. Individuals may suffer in a variety of ways. It is customary to speak of acute, sub-acute and chronic "theism," a form that has no connection with theological matters. The predominance of the nervous system may be observed, or the weakness may be noted more especially in the brain as distinguished from the spinal cord. Perversion of the sense of hearing is not at all an uncommon symptom, patients hearing voices that have no real or objective existence. The irritability that overtakes women so frequently may sometimes be clearly traced to an excessive indulgence in afternoon tea. No doubt the tannin which tea that has been standing contains does a great amount of mischief, but theism belongs rather to that class of disease in which morphinism, caffeism and vanilism are found. The habit of tea-drinking is one that grows on its victims like the similar ones of opium or alcohol. Taken in strict moderation and with due precautions in the mode of preparation, tea is, like alcohol, a valuable stimulant; in its abuse there is a certain analogy.—*Science.*

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Every temperance man and woman should read this book. No temperance story like it was ever planned, much less ably executed. A wonderful light is thrown upon the difficulties in the way of prohibition. Learn how they may be avoided.

Every one who loves to read a good story, chaste and elegant in expression, in thought, true in incident, deeply interesting in its narrative, should read this

READ THESE NOTICES FROM THE PRESS:

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"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, every-day walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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NEWS OF THE WEEK.

WASHINGTON.

The report of the Department of Agriculture shows the yield of corn to be 22 bushels per acre, making a product of 1,668,000,000 bushels. The potato product is nearly the same as last year, with higher yields in the East and lower in the West. The average is 73 bushels per acre, giving a product of 163,000,000 bushels.

COUNTRY.

Severe storms swept over the country last week. Heavy snows fell in the West. Thursday Chicago was swept with a gale with light snow. In the Eastern States on the same day the storm was unusually severe. A fierce storm of wind and rain swept over New Haven, Conn. A tug and twelve barges, manned by about thirty persons, which left at an early hour, are reported to have sunk off Milford. In Connecticut the storm destroyed a number of large tobacco sheds which contained this year's crop, and the losses will be heavy. Many buildings were unroofed at Hartford.

A cyclone at Wilkesbarre, Pa., Thursday morning created great excitement. Roofs were blown off and trees snapped in halves. The Catholic church at Kingston, Pa., was wrecked, and the steeple of the Methodist church at Parsons, Pa., was demolished. A carpenter at the latter place was killed by a flying board. In the Chambersburg and Lock Haven (Pa.) sections the storm leveled houses and barns, tore up trees by the roots, and imperiled the lives of many persons. The iron smoke-stacks of a paper mill at Lock Haven were blown down, demolishing another building and burying four men in the ruins. The losses to farmers are very heavy.

Ten men, including Arensdorf, Leavitt, Sherman, and "Bismarck," were indicted at Sioux City, Iowa, Thursday, for murder and conspiracy in taking the life of the Rev. Mr. Haddock. Four of the persons indicted have not been arrested.

A fire in Cincinnatti, early Saturday morning, burned nearly $600,000 worth of clothing in the stores of Mack, Stadler & Co. and Marcus Fechleimer & Co. The Hotel Bellevue and ten cottages at Cape May, N. J., and the Capital Woolen Mills at Sacramento were also consumed.

Dr. Schmidt, cashier of the fund raised for the defense of the Chicago anarchists reports receipts of $15,472 and disbursements of $11,400. Justus Schwab, of New York, raised $1,185. Leonard Swett has been paid $500 as a retainer.

The dwelling of James Johnson, a farmer living near Landsville, Ind., was burned early Thursday morning, Johnson's two daughters, aged 18 and 20, perishing in the flames. A hired man was fatally burned, but the rest of the family escaped in their night clothes.

Charles Francis Adams, Sr., died at his home in Boston on Sunday morning after a few day's illness. His condition was not considered serious until Saturday. He was 79 years old and has been enjoying good bodily health though for four years his mind had been much affected.

Ex-President Chester A. Arthur died in his residence at New York Thursday morning at 5 o'clock. Tuesday night he had been stricken with cerebral apoplexy had never regained consciousness, and passed away without a struggle, surrounded by his family and friends. The funeral took place Monday morning.

A bill was filed Tuesday in the Circuit Court at Springfield, Ill., praying for an injunction to restrain the canvassing of the vote of Illinois on the convict labor question, and to prohibit the governor from issuing a proclamation declaring the same to have become part of the constitution. The plea is made that there is nothing in the constitution referring to penal or reformatory institutions, and that even if there is, the ballots were defective and therefore void.

The theory is advanced that the diseased cattle in Indiana were first fed on whey from a cheese factory; that flies had deposited their eggs in this whey, and these eggs being inhaled by the calves, developed into worms in the lungs. The cattle in seven counties of the State are now infected, and heavy losses to farmers must follow.

At Muncie, Ind., Tuesday morning, Mrs. Lizzie Bartsford playfully dared George Kennedy, aged 17, who was "fooling" with a revolver to shoot her. The youth aimed and fired at the woman, the bullet entering her temple, killing her instantly.

A stage containing nine persons was carried over a precipice fifteen miles east of Aspen, Col., by an avalanche, Tuesday evening. A relief party dug out the unfortunate passengers, four of whom are not expected to survive.

FOREIGN.

A committee of the British Cabinet composed of Lord Randolph Churchill, Sir Michael Hicks-Beach, and others is preparing a land bill for Ireland. The first draft is based upon an extension of the Ashbourne act. It limits tenants' purchase of lands to holdings under sixty acres.

Thursday the Czar instructed General Kaulbars to leave Bulgaria at once, with all the Russian Consuls, if his note to the regency demanding the dismissal from office of General Mutkuroff, the commandant at Philipopolis, for his conduct in arresting a Russian cavass, is not complied with. Kaulbars left Saturday and the European powers are at a loss to say whether it means peace or war. Queen Victoria is said to much desire the reinstatement of Prince Alexander, while Russia will probably demand the dismissal of the Bulgarian regency and the dissolution of the Sobranje before treating with the other powers.

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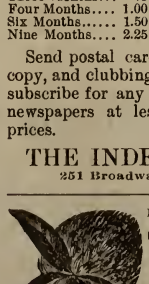

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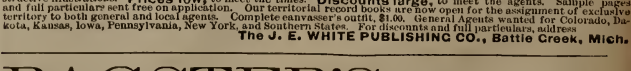
WITH  PICTURES.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The great sale of the Brinley Library in New York a few days since revealed some peculiarities in public taste which are interesting to opposers of secretism. A copy of William Morgan's "Illustrations of Masonry" sold for $24, and three volumes of Anti-masonic sermons and orations for $30. The liberal purchasers of these works are hereby informed that many other documents of equal value are for sale at this office for one-tenth the auction price.

An intelligent and pious lady teacher in our Chicago public schools remarked the other day that she believed the people will have ere long to rise and demand the reinstatement of the Bible and a careful instruction in the principles of the Christian religion in our common schools to restore to the minds of the children the idea of authority which is being destroyed by the present infidel, Masonic management. Infidelity and anarchy must be expected to grow in the active young minds which have no anchorage in the Word and authority of God. The Presbyterian Synod of New York has just been discussing the same important topic, and resolutions were reported advocating the teaching of the existence of a personal God, our responsibility to God, the immortality of the soul, the reality of the future spiritual state, and the Decalogue interpreted by the Sermon on the Mount, and the life of Christ as a standard of morality.

Davis, the rebellion leader, is evidently displeased with the Northern press. "You may set it down as a general proposition," he said the other day, that everything you see published in a Northern paper about me is totally false." For instance, the evidence that he was a Freemason before and during the war, a fact which he has taken pains to deny widely and absolutely, yet without at all shaking the testimony of his own friends to the truth of the charge. So too he denied as emphatically that he ever proposed to use the Confederate army to coerce the Southern States if any portion of them failed to support the Davis government at Richmond. This charge was first published by Gen. W. T. Sherman. But the denial suddenly loses all its point by the publication of a letter from Davis to Governor Vance of South Carolina in 1863, and published at the time in a Raleigh paper. This letter fully sustains the charge of Sherman, which Davis says is altogether untrue. By and by we shall know how much the ex-rebel regards the truth. No wonder he has written of his unwillingness that the history of the conspiracy to release the Camp Douglas prisoners and scatter the yellow fever plague in Northern cities by means of infected garments be published.

CHARLES FRANCIS ADAMS.
[See page 8.]

The granting of a writ of supersedeas in the anarchist cases by Judge Scott of the Illinois Supreme Court, would not be so much regretted, were it not hailed by the enemies of social order as a great victory for their principles. The decision postpones the execution, which would have taken place Friday, but it does not change the state of the case. The sentence of death still hangs over the heads of Spies and his company. The Supreme Court will give the case a rehearing in March, and the people, whose lives were assailed in the persons of the police in the massacre of May 4, will wait patiently for an approval of a sentence they believe to be just. It is unfortunate that the decision is made to appear to be an admission by high authority that the first trial was unfair, and that to conspire against society and murder its protectors is not a punishable offense. This is a conclusion for which the anarchists have no warrant, but they will make the most of it to influence their unreasoning followers and change public opinion. They have raised money by thousands for this case; but in selecting the blasphemer Ingersoll to defend them they have cast off all reference to Divine justice or providence, and may bitterly find at last that no man may with impunity "put off the law of God."

The most alarming feature of this case is the vote of the general meeting of the Knights of Labor at Richmond in October asking mercy for the condemned anarchists, though pretending at the same time not to be in sympathy with them! District Assembly No. 24 of the same lodge, in this city, was more honest in voting a condemnation of Judge Gary's court, and that the decision is a "foul and diabolical blot" upon civilization. In July the same body pretended to expel the anarchists, Parsons among them But this seems to have been a mere effect of the pressure of public opinion. It is an undoubted fact that Parsons is now a member of the order in good standing; and Carlton and Barry, sent here by Powderly to settle the Stock Yards strike, had a long conference with the condemned men in the jail. Now comes too a demand from the municipal council of Paris, the breeding place of communism, that the government at Washington interfere; and the anarchists in London yell for the murder of Governor Oglesby if their confederates are hung. The supporters of anarchy are rallying throughout the world. The secret lodges of the Lehr and Wehr Verin and the International are resuming their meetings in Chicago, and the papers report them discussing the details of another dynamite plot. These facts are omnious, and if the sword of justice is long held back by "the law's delays" the citizens of Chicago may all have to become policemen for the protection of their business and their homes.

Much responsibility rests on persons who are representatives of a public cause, and especially of a cause that is seeking strength with which to support its claims. If they, while loyal to it, and even passionately so, in expression and labor, make themselves ridiculous by eccentricities, to say nothing of things worse than that, they do an almost irreparable injury.—*Southwestern Presbyterian.*

THE TIMES OF WAR AND RECONSTRUCTION.

REMINISCENCES BY HON. S. C. POMEROY.

ABRAHAM LINCOLN IN KANSAS.

With the leave of the editor I propose to occupy a leisure hour occasionally in writing for the *Cynosure* upon questions of importance in National politics, and in giving personal reminiscences of men and things which have occurred during the last forty years; some of which I have seen, "a part which I was."

My circumstances and surroundings have allied me to movements which have now become historic, and it will be a marvel if the next generation grapple with more delicate or important events than have been put upon the hands of this; and hence it is, that all the actors in the public events of this period have had a part more or less responsible, which can now be examined and re-examined, as it becomes stereotyped in impartial history.

For ten years preceding the War of the Rebellion I took a deep interest in the events which led to it. Upon its breaking out in 1861 I had a seat in the Senate, and during all the period of the War, and the trying period of Reconstruction, I was still there to take some little part of the work in hand; and at no subsequent period have I been indifferent to passing public events.

I had the honor of an acquaintance with Abraham Lincoln before and after he became the President of the United States; not to say an *association* with him, and his Cabinet. This association, of course, also included such men as Seward, Bates, Cameron, and Chase, of his Cabinet; and Sumner, Wilson, Fessenden, and Collamer of the Senate; with Stevens and Covode, Garfield and Lovejoy of the House of Representatives. I name these men only as they represent the class of men upon whom devolved the conduct of public affairs during the trying times of which I have spoken.

The men of those times are fast disappearing from public life, and most of them are already among the departed.

If you indulge me, then, I shall give some historical, personal reminiscences which go to make up the lives and events of the period.

The events in Kansas, and the struggle there preceding the War will form chapters by themselves; and I shall follow no chronological order. Some chapters may be last which should have been first, and some first which should have been last.

Of Mr. Lincoln, no one tires, or is surfeited in reading of him; and incidents of little value in

themselves, are important as connected with him. I remember entertaining him, at my house in Atchison, Kansas, in 1857, while in our territorial struggle, and at the time of the great discussion upon the issue of slavery or freedom for Kansas. Mr. Lincoln was to make an address at the Methodist church that evening. While at the dinner table he asked Mrs. Pomeroy if she was to attend the meeting. She replied that she intended to do so, whereupon Mr. Lincoln said, he "feared she would not be interested;" and added, "I don't take well with the ladies in my speeches. I suppose its because I can't flatter them."

Mrs. Pomeroy rallied at the moment and said, "Do you think flattery an essential thing to interest a lady? I have not so learned them."

Mr. Lincoln saw he had struck a wrong lead, and at once made apologies, and spoke of exceptions to the rule.

In walking to church that evening he was in front of me, having the arm of Judge Dellahay. But I remember to have overheard when he said to Dellahay, "Didn't I get into a bad fix with that lady at the table? She was too much for me."

But when we entered a crowded church, and for the first time listened to his earnest appeals for the cause we loved, his unpremeditated remark at the table was forgotten; men and women alike were drawn to him. And even General B. F. Stringfellow, who was present, applauded his speech! From that hour, Mr. Lincoln had a warm place in all our hearts.

Mr. Lincoln spent that night at the Massasoit House in Atchison, kept by one Thomas Murphy, and they had a game of billiards after the morning breakfast, and to the day of his death Murphy never ceased to speak of his "game with President Lincoln, and of his beating him! That may account for the fact that Murphy, ignoring his nationality, always voted the Republican ticket.

Mr. Lincoln followed up his speech in Atchison, by addresses in other towns, and so strongly identified himself with the Free State cause and people, that Kansas, though a Territory, was enthusiastic for him in the National Convention at Chicago in 1860.

Three years later, when I presented Thomas Murphy to Mr. *President* Lincoln, for an appointment as superintendent of Indian affairs for our department, Mr. Lincoln said, "Yes, you shall have it. You beat me once; but I hope you won't *beat* the poor Indian. Be good to him!" And so Thomas Murphy became the superintendent of Indians for the "Central Superintendency." And General Stringfellow has been connected with the Republican party these many years.

The words of Abraham Lincoln, and his short visit to Kansas at that early period, did much to secure and concentrate a sentiment in Atchison for the Free State cause. For Atchison was one of the last places to become entirely harmonious in the future destiny of Kansas.

But I lived to see the men who were strongly and conscientiously opposed to the Free State party and their measures, become their active and earnest supporters. And their most earnest congratulations were ejaculations of thankfulness that they were saved from themselves. Men are led in a way they know not, often to find it the right way.

Washington, D. C.

THE NATIONAL CONFERENCE.

BY REV. HALLECK FLOYD.

In the *Cynosure* of Nov. 18th, I see that the efforts to secure this meeting are resulting in the hearty endorsement of the movement by representative men of large influence in their respective churches. This is a matter of great rejoicing with many of our people (United Brethren). As a denomination we have maintained our testimony for more than a century against this system of anti-Christ; and we hail this movement to arouse the latent sentiment of the Christian churches of America with delight. It is with our people the more to be desired because of an organized movement in the denomination to break the force of our testimony against the lodge power. This system of anti-Christ only needs to be known to be driven from the church of Jesus Christ.

The abnormal condition of society which threatens municipal and state governments is fostered and protected by this system of Baal worship. This *Congress of Christians* is both opportune and significant, as to the acknowledgment of the great battle that is upon us, and as to joining the issue between righteousness and unrighteousness in high places. May great wisdom and grace attend the movement. I hope to be in attendance.

Dublin, Ind.

MASONRY AND THE CROUCH MURDERS.

BY REV. H. A. DAY.

The "Masonic Outrages" pamphlet should be in the hands of every Anti-mason in the United States. Be it known, however, that not all the Masonic outrages are specified in the little volume. The outrages of Freemasonry are being perpetrated continually under our very eyes, and with the knowledge of some of our so-called "best men," in church and state. I am more than ever convinced that we shall not see in this country what loyal men and women long for, until the curse of secret societyism is banished.

In the light of present circumstances, I have a few questions to ask Michigan readers. You who have watched closely the movements connected with that appalling tragedy, the "Crouch Murder," I ask, what possible conclusion can we arrive at, than that Freemasonry is at the bottom of all this disgusting farce? Outrage after outrage has been, and is being committed all along the one line of that awful murder, and since that eventful night, until not less than eight human beings have been sacrificed, whose deaths can be traced directly or indirectly to the murders of the Crouch family or their allies. In every instance after each scene, public gaze has been turned in *one direction*, for the principal actors. In every instance, by some inexplainable, subtle influence, unknown to any save those who have studied the methods of Freemasonry, has that gaze been diverted and attention taken up in the pursuit of shadows. The Detroit *Evening News* at one time stated that "the officers of Jackson county could not track Jumbo in a snow-bank," so easily did they allow the proper persons to escape their vigilance. A man can no more easily track Jumbo than he could a mouse when both eyes are closely bandaged. Tear off the accursed hoodwink of fraternized bar-room loafers, murderers, attorneys, judges, ministers, detectives, burglars, etc., etc., and the finding of the perpetrators of this ceaseless list of atrocious crimes will be an easy matter, and their proper punishment a short task.

Have we got to the last on the list, whose death is traceable to the same quarter in Jackson county? Notice how naturally all eyes turn in the one direction on the announcement of a death like those which we here name. Jacob Crouch, Henry White, Eunice White, Moses Polley, James Foy, Mrs. D. Holcomb, Jennie Farley; besides the attempted murder of the man named Brown, and the editor in Union City.

Let us notice the last case of death. Jennie Farley died at the Stowell House in Jackson a few weeks since. Before her death she showed a letter to a woman of the house, threatening her with death if she ever disclosed the father of her unborn child. She did not show the signature; the writer of that threat is not positively known. But here is a query: Why was it that when it was known that Jennie Farley was dead, a messenger went at once to Jud. Crouch, from whom he received ten dollars with which to bury the poor unfortunate? Why did Jud. Crouch pay those expenses? What had he to do with it? That he was connected with the whole affair he never denied. When asked a pointed question at the inquest, he laughingly states that it would be rather embarrassing to reply, and the matter was not pressed. Why was it not pressed? The poor girl was buried without a mourner or a funeral. There the matter drops. The jury agree on a verdict of suicide. We do not presume to say who are the awfully guilty parties in this awful affair from Jacob Crouch to Jennie Farley. It is certainly remarkable, however, that all eyes have instinctively turned in the *one direction*, and from that one direction clear evidence of innocence has never been given, and never will be. Some two months ago Jud. Crouch was formally arrested for the murder of Eunice White, his own sister. Yesterday's paper states that his trial is adjourned until the next term of court. Why? To let public sentiment die away and give the lodge an opportunity. That's why.

When will our eyes open to stubborn facts. In the most bloody tragedy which ever aroused Michigan, the officers of the State and court fail to do their duty, and public sentiment is worn away by the continual farce of attorneys, witnesses, judge and jury. Of late, disaffected detectives have intimated that they could unfold a tale, if they would. We do not doubt it in the least. Doubtless the sheriff might do the same. Quite likely the judge could edify and enlighten us *cowans* were he so disposed.

It will probably never do to say aught against Masonry in the presence of the murderers of the long list above named. They know too well the meaning of those terrible oaths. Who that has kept an eye on the maneuverings of this whole affair can fail to see that just out of sight, behind a mysterious something, are crouched all the facts together with the murderers and so-called officers of justice, watching the public mind in order to "take due note and govern themselves accordingly." The mark of the beast of organized secrecy is on all the movements connected with the Crouch murder mystery, from the beginning until now.

WEEK-DAY SERMON.

BY E. E. FLAGG.

In that wonderful one hundred and nineteenth Psalm, one verse has always struck me with special force: "I will walk at liberty; for I seek thy precepts." The more a human soul is awake to its high destiny, the more it reaches out after the illimitable, the boundless, the infinite; in other words, every movement either of the church as a body or as individuals after a higher standard of holiness is a movement for more soul liberty. We are born in the swaddling bands of sect and creed, and there is no more hopeful sign that a new day is breaking over the church than this: that here and there earnest souls are bursting those swaddling bands, and seeing a vision of wider horizons beckoning into an infinity of light and knowledge they never knew before.

Certain grave ecclesiastical councils seem not to have found this out, or else they would hardly spend days tinkering over forms and words as if there was not a whole world around them lying in wickedness—a world that cares very little for the mere technicalities of doctrine, but has a great deal of respect for that honest, sturdy faith that takes its stand on the Word of God and never separates its life from its belief.

The original Hebrew reads, "I will walk at large," unrestrained, unconfined; free as God intended us to be when he made man in his own image. What is the spell which enchains us when we gaze on the broad ocean, rolling between the Northland's eternal glaciers and the shores of everlasting summer? or in a vision of some far-stretching prairie whose only boundary lines are the golden and jasper gates of the sunset? What is it but the spell of infinity, deep calling unto deep; a recognition by the human spirit in the freedom and the expanse of these natural objects of that largeness and liberty which is its own heritage.

Take the simplest and most common instance in our daily lives as an illustration of what the Psalmist means. Are we in bondage to fear? To be delivered from fear of the future, or anything the future may bring us is to walk at liberty. It may be fear of poverty which oppresses us, it may be a haunting dread of death; it may be a thousand things that are only phantoms of our own conjuring up. Whatever it is, so long as that fear is in our souls we are in bondage; we are in a strange land where we cannot sing the songs of Zion. But is it not written for the sake of all who are anxious for the morrow that if we "seek first the kingdom of God all these things will be added unto us." Is it not written for those "who through fear of death are all their lifetime subject to bondage" that Christ's triumph over the grave is the sure pledge of our own. Is it not written for those oppressed by any human dread, that "all things are ours, and we are Christ's, and Christ is God's." Let the weakest Christian realize that no seraphim ages old at Creation's birth-hour, no "anointed cherub walking up and down in the midst of the stones of fire," is bound to divine Love by a link half so strong as that which binds his own doubting, fearing, timorous soul, and he steps at once into a large place. The Word, or as our Saviour puts it, the Truth has made him free. He realizes what the psalmist meant when he said, "I will walk at liberty; for I seek thy precepts."

Take the fear of man to which so many Christian ministers and editors of religious papers are now in bondage. Mariners sometimes witness a sight that once seen is never forgotten: some gigantic iceberg, its base lapped by the soft warm waves of the Gulf Stream that would fain bear it to its death on the palmy shores of the equator:

"But its green roots sleep in the awful deep
Two hundred fathoms low:"

and it heeds not their treacherous lullaby. Grandly, with all its icy battlements glistening in the sun, and sending out diamond-pointed arrows from every pinnacle, it sweeps on, ever against the current, ever with face set towards its birthplace in the blue waters of the polar basin. The whole explanation of the mystery is in a counter current flowing at a great depth under the surface stream. So when the heart is rooted in the eternal precepts of God, it finds

no difficulty in going against the social current. It walks at liberty; custom and fashion cannot bind it; circumstances have no power over it. It has the freedom of the universe.

CHRISTMAS.

Luke 2: 8–17.

BY REV. J. W. SPROULL.

Christmas is Christ-mass. Christ, the Greek equivalent of the Hebrew Messiah, means anointed, and is the official title of our Saviour. Mass is the communion service in the Roman Catholic church. In it is offered up the consecrated wafer, claimed to be the very body of Christ. Christmas then is the mass of Christ, an especial mass celebrated in his honor. The term is applied to both a season and a day. The former begins on the 30th of November and continues until the 6th of January.

It is not, however, as a holy-day Christmas is best known and most observed. Long ago the complaint was made, and often since has been repeated, that too much attention is paid to its "festive character" and too little to "its more solemn aspects." In other words the holiday crowds out the holy-day; recreation interferes with worship.

That this is true now no one conversant with the facts will deny. As a holy-day but little attention is paid to Christmas by the community at large. In many churches there is no religious service. Even of those open for worship but few of the members attend. The nativity is not the chief subject of conversation on the street or in our homes. Indeed it is but seldom referred to. In no proper sense can it be said to be the center around which cluster the memories of the day.

But as a holiday, a day of mirth, of fun, of sport, how well, how universally, it is kept! Business is largely suspended, and old and young, rich and poor, saint and sinner, give themselves up to pleasure. It is also the day when our streets are most crowded, the places of amusement, the theaters, the drinking saloons, the gambling dens, the vile haunts of sin and crime. * * *

Nowhere in the Bible, neither in prophecy nor history, in gospel nor epistle, are the day and month of Christ's birth stated. The passage read from my text contains the nearest reference to the time. The presumption from it is against the date generally accepted. December is the rainy season in Judea. It is not likely shepherds would then be watching their flocks on the plains. Not only is Scripture silent, but there is no well-authenticated tradition respecting it. The fathers were as ignorant of, and as much divided in opinion in regard to the day, as are scholars and biographers of Christ in more modern times. According to the *Edinburgh Review*, "by the fifth century," "the 25th of December had been agreed upon." "It was not," says Abbott, "until the sixth century that anything like unanimity prevailed as to the day to be observed." Dr. Schaff gives the following brief summary of views:

"In the Primitive church there was no agreement as to the time of Christ's birth. In the east the 6th of January was observed as the day of his baptism and birth. In the third century, as Clement of Alexandria relates, some regarded the 20th of May, others the 20th of April as the birthday of our Saviour. Among modern chronologists and biographers of Jesus, there is still greater difference of opinion, and every month, even June and July (when the fields are parched for want of rain), have been named as the time when the great event took place. Lightfoot assigns the nativity to September, Lardner and Newcome to October, Wiesler to February, Paulus to March, Greswell and Alford to the 5th of April, just after the spring rains when there is an abundance of pasture; Lichtenstein places it in July or December, Strong in August, Robinson in autumn, Clinton in spring, Andrews between the middle of December, 749, U. C., to the middle of January, 750, U. C On the other hand Roman Catholic historians and biographers of Jesus, as Sepp, Friedlieb, Bucher, Patritius, also some Protestent writers, defend the popular tradition, or the 25th of December. Wordsworth gives up the problem and thinks that the Holy Spirit has concealed the year and day of Christ's birth and the duration of his ministry from the wise and prudent to keep them humble."

It is not necessary to make additional quotations. The evidence fully justifies Dr. Schaff's assertion, "The day and month cannot be certainly determined." It justifies also the assertion, that the evidence is against the 25th of December. For regarding that as the anniversary of Christ's birth, "there is no authority whatever, except the church." That date was selected not on historic grounds, not "instinctively because of its poetic and symbolic fitness," but, as we shall see in a little, for reasons of a very different kind.

Surely in view of these facts we are safe in affirming that God intentionally concealed from us the date of the nativity, seeing it better for us not now to know it. The abuses accompanying the observance of the day, kept as the anniversary of that event, signally vindicate the wisdom of God in so doing and also afford one more illustration of man's folly in trying to be wise above that which is written.

But why, it may be asked, if there is no way by which the date of the nativity can be ascertained, and the presumptive evidence is against the month of December, why was the 25th of that month selected? The answer is easily given. It affords another illustration of Rome's cunning. That date was selected exclusively from motives of policy. The manner in which the day has been long observed, and is now observed, had originally not the most remote reference to the birth of our Lord.

"The manner," remarks Abbott, "in which this Christmas festival came to be observed in the Romish church and through it in the other churches is as follows: Precisely in this season of the year a series of heathen festivals occurred, the celebration of which was in many ways closely interwoven with the whole civil and social life of the Romans. Hence the Christians were often exposed to be led astray into many of the customs and solemnities peculiar to these festivals. . . To this series of pagan festivals belonging to this season was to be opposed that Christian festival which could be so easily connected with the feelings and sentiments that lay at their foundation. Hence the celebration of the nativity of Christ was transferred to the 25th of December for the purpose of drawing away the Christian people from all participation in the heathen festivals, and of gradually drawing the pagans themselves from their heathen customs to the Christian celebration."

"Most heathen nations," says Johnston, "regarded the winter solstice as the beginning of the renewed life and activity of the powers of nature. The Romans, Celts, and Germans, from the oldest times, celebrated the season with great feasts. . . . . Some of their usages passed over from heathenism to Christianity, and have partly survived to the present day. But the church sought to banish the deep-rooted heathen element by introducing its grand liturgy, besides dramatic representations of the birth of Christ and the first events of his life."

Dr. Schaff confirms the above statement as follows:

"The Christmas festival was probably the Christian transformation or regeneration of a series of kindred heathen festivals which were kept in Rome in the month of December, in commemoration of the golden age of universal freedom and equality, and in honor of the unconquered sun, and which were great holidays, especially for slaves and children. This circumstance accounts for many customs of the Christmas season, like the giving of presents to the children and the poor, the lighting of wax tapers, likewise also the erection of Christmas trees, and gives them a Christian import. . . . It also betrays the origin of the many excesses in which the unbelieving world indulges at this season."

It would be both interesting and instructive, were there time, to show how largely we imitate to-day the ancient pagans in our observance of this season in in both its religious and social aspects.

This, then, is the history of Christmas day. It is utterly impossible to conceal its pagan origin and its pagan character. The words of a recent traveller with respect to something that came under his observation, are exceedingly applicable to the result of this attempt on the part of Rome, winked at by Protestants, to give a heathen holiday a Christian origin and make out of it a Christian holy-day. "It reminds me," in his remark, "of a tombstone which is shown to the traveller in the Catacombs at Rome, with an inscription on both sides of it. The one side sets forth the virtues of a pagan Roman long before the Christian era; the other side celebrates the virtues of the Christian who stole, or, at least, appropriated this tombstone from the pagan."

How full of significance to us, in the light of these facts, is Paul's expression of surprise in his epistle to the Galatians, that they should "turn back to the weak and beggarly elements," and "observe days and months and times and years!" How surpassing strange is it that the Protestant world should so soon close its eyes to the plain truth and encourage Rome in her superstitions and deceptions, and the dissolute in their sin, by recognizing Christmas! It was to what at one time had been of great advantage, the Galatians turned back. It is to what had always been idolatrous and licentious, professors of Christianity have turned back. If the former were thought deserving of reproof, what, think ye, should be done with the latter? Whether or not we approve of their course, we can easily understand, in the light of these facts, why the Puritans and Presbyterians in Scotland, took such decided action in regard to Christmas, rejecting it entirely and forbidding, at one time, its celebration.

As it may be interesting to you to know exactly what was the action taken by our ancestors on this subject, I make one extract, reminding you that when it was taken the Second Reformation in Scotland was at its zenith. That was the day of the church's purity and power.

By the Act of Assembly, 13th of February, 1845, it is unanimously ordained that the observer of Yule* day, or other superstitious days, shall be proceeded against by kirk censures, and shall make their public repentance therefor in the face of the offended congregation. And if masters of schools or colleges grant vacancy on that day, they are to be cited to answer to the next Assembly by the ministers of the place, and no vacancy is to be granted at that or any time thereafter in compensation thereof. And scholars guilty herein are to be corrected by their masters; but if they should refuse to subject themselves to correction, or be fugitives from discipline, they are not to be received into any other school or college within the kingdom.

There is no need to consider further this subject. Enough has been said. To try to convince those who, while admitting in general the correctness of what has been presented (and there are such), still defend the observance of the 25th of December on the ground that the actual and precise date of the event is a matter of small moment in comparison with the keeping of some day in commemoration of the nativity, on the ground that the heathen festival is a prophecy of the Christian, and should be so regarded, or for other reasons of a like nature, would be a useless task. The statement of their position is its best refutation. Our duty is plain. When we remember that God has purposely concealed from us the date of Christ's birth, that the day selected as the anniversary of that event was selected exclusively from worldly considerations, that the "festival of Christmas" is the Christian transformation of "the heathen festivals," held at the same period of the year, that the religious aspect of the day is almost entirely lost sight of, that it is now throughout the civilized world spent almost exclusively in pleasure and dissipation, and is made an occasion for the commission of more sin than is committed on any other in the year, this the day observed as the anniversary of the nativity, surely our duty, the duty of all who are sincerely desirous of the honor of Christ, is to refuse to recognize or countenance it in any way as a holy day.

We can learn from this subject these among other lessons: the great danger of taking from or adding to any of the regulations and ordinances God has appointed; the natural tendency of the human heart to imitate the example of those around us in conforming to the ways of the world and to make plausible pretexts for so doing; and the necessity for spending wholly in God's worship time devoted to his service.—*Reformed Presbyterian.*

*From a Saxon word meaning feast, in olden times given to Christmas.

THE MASONS' PASS.

When the islands were first becoming so famous as to attract attention in all parts of the country, I, a young minister in very poor health, scraped together money enough to make the journey from Lewiston to Montreal. On arriving at the steamer an adventure of much personal and some national and international interest occurred. Many young men, desiring to escape the draft then ordered—it was in the summer of 1862—were fleeing to Canada. Secretary Stanton issued an order, which was in force for a short time only, that no person liable to a draft should be allowed to cross the frontier without a passport, and that the United States Marshals should stop all such. I had the misfortune to attempt to go the very day the order arrived and went into effect. As I attempted to go on board I was seized by an officer, and pushed roughly back.

"What is this for?"

"Well, have you a pass?'

"No. What do I want a pass for?"

"You can't go into Canada without a pass. You are liable to a draft, and you are trying to get away, and I have orders to stop you."

This was the first I had heard of it. I stood there, and saw him pass certain men with a wink, and some who made the signs of some secret order. Perceiving the favoritism, I told him that I was a minister in poor health taking a vacation trip, and was not liable to a draft, as he could see that I was sick.

"Young man," said he, "that won't go down. There are a good many sick nowadays. This ministerial dodge won't work."

This stirred me to self-defense. By producing letters, threatening to report him at Washington for letting persons go on board who had no passes but made Masonic or other signs, and promising that I would leave that boat at Ogdensburg, at last I got on. Such was his general course that I concluded that the best pass I could have offered him would have been a $5 note.—*Dr. James M. Buckley in the Christian Advocate.*

After his return from Europe, late last summer, Mr. Chauncey Depew said to the representative of a daily newspaper, who wished to obtain the impressions he had brought back with him, that one of the facts which had chiefly arrested his attention was that the anarchists and communists of the Continent, being stoutly resisted at every step, thwarted by the governments and the people, being repressed with severity and having little political power, were turning their faces toward the United States and were coming to this country in increasing numbers, for they believed it to be a free field where they could work out their schemes without hindrance and effect their desire to destroy all private property. It is plain to all that Mr. Depew is right. He is competent to form an opinion on such a matter and his words should have weight with us. Evidence enough has been furnished during the past two or three years that communism is increasing its strength among us.—*Intelligencer.*

OUR WASHINGTON LETTER.

But little more than a year ago the White House, Capitol, Executive Departments and other public buildings here were draped in mourning for a dead Vice President. Now again they are draped for the deceased ex-President, and flags all over the city droop at half mast. The emblems of mourning will remain up for a month, and will postpone for a time the projected entertainments at the White House. It was the intention of the President and Mrs. Cleveland to open the Mansion immediately after the opening of Congress, but nothing akin to gayety has ever taken place there when the house is in mourning. Nor will the President accept invitations for the time, even to the houses of the Members of his Cabinet.

Hon. George Bancroft, the historian, gave an elegant banquet on Friday evening in honor of the President and Mrs. Cleveland, but they withdrew their acceptance out of respect to the late ex-President. It is not customary, and would not be good form for the President to attend entertainments while his official home is draped in black. Unlike his predecessor, who entered with zest into the social life of the Capital, and mingled freely with unofficial society whenever occasion offered, Mr. Cleveland has so far only once departed from his determination not to accept invitations outside of his Cabinet. This was when he dined with Commissioner Webb a fortnight ago. He has claimed as his excuse for this seeming exclusiveness, lack of time and pressure of business.

Mr. Arthur was by far the most social President of the twenty-three who have occupied the White House. The cares of State weighed heavily upon him, and he plunged into the social world of the Capital in order to find relief. He turned night into day, scarcely ever retiring before 2 o'clock A. M., and it was a matter of surprise to those who observed his habits that he was able to serve out his official term. His health was deplorably broken long before he left Washington, and he fully realized the fact. He was very popular here, and his fine manners, dignified bearing, and kindly, genial disposition made him a central figure at every social gathering.

President Cleveland, with several members of the Cabinet, a Senatorial Committee appointed by Senator Sherman, and a Congressional Committee designated by Speaker Carlisle, went to the ex-President's funeral.

Speaking of symbols of mourning suggests a question of etiquette concerning the White House flag. A naval officer of wide experience in such matters noticed it at half mast and asked if President Cleveland was dead. He said the display of the flag at half mast would convey this impression to any person familiar with the recognized use of such symbols. According to this authority the national flag should be displayed over the Executive Mansion at half mast only when the President himself is dead. The national character of the building should be indicated by the display of the flag at all times, from sunrise to sunset. In times of public sorrow the flag should not be raised at all, but on the death of the President it should droop at half mast.

The city is fast filling up for the winter. Every train brings some politician or lobbyist or General or Judge or Senator or Representative, and Congress is only two weeks off.

Brigadier General Miles, the veteran Indian fighter, is in Washington on a furlough. He thinks Geronimo and his friends were properly dealt with, and says Gov. Zulick of Arizona is also satisfied with the disposition made of them. Their surrender was absolute, but they threw themselves upon the mercy of their captors, in the hope that by so doing their lives might be spared.

General Sherman's report to Congress on the question of the National Indian policy, strongly recommends that the Indian lands hereafter should be held in severalty, that is—that instead of being held in large tracts by the tribes as such, that it be divided according to the numbers of families and persons, and that the ownership be held by them as individuals or as families. We believe that this idea was first brought before Congress by the eloquent and self-sacrificing lady who spent some time with us three years ago, Miss Alice Fletcher. Her view was that such a division of property is necessary, in order to release the Indian from tribal servitude, and in order to bring them to civilization. The War Department has evidently become a convert to that theory. The theory is none the worse because a woman suggested it.—*Southwestern Presbyterian.*

—Rev. G. W. Bowne, an Episcopalian minister of Baltimore, whose extreme ritualistic practices produced dissensions in his church, has gone where he belonged—to the Roman Catholics.

REFORM NEWS.

FROM THE GENERAL AGENT.

RICHFIELD SPRINGS, N. Y., Nov. 20.

Accompanied by B. Tunnicliff I reached the summit of "Snowden Hill" in the late afternoon of the 18th. The journey was "up hill business" all the way, but we were rewarded by a hearty welcome at the home of Abraham Babcock. He had been often urged to join the Masons, but felt suspicious that there was something crooked about the business or secrecy would not be necessary. My lecture giving him a peep behind the curtain interested him, and he wished to know more of what is done of them in secret. The night could scarcely have been more unfavorable, yet despite darkness, snow and mud there was a fair audience, and deep interest, especially on the part of the ladies. Two things prevented further meetings: the condition of the roads, which old settlers said they had never seen so bad before; and the failure of crops in this region, which made everybody feel too poor to subscribe for the *Cynosure* or contribute in aid of the lecture work. The M. E. church, at the Lake, after one evening's use for the reasonable sum of one dollar, was tendered free of charge, with entertainment thrown in, by a lady who has $500 invested in the house, and from whom the lodge has stolen two or more choice sons. B. Tunnicliff and other friends were agreed that an opening had been effected with very favorable impressions, and that it would be advisable to defer further efforts.

Mr. Tunnicliff provided me with very pleasant quarters in the family of Rev. Mr. Darrow, an aged and retired Free Baptist minister, who yielding to solicitations once entered a lodge of Odd Fellows, much to his disgust and sorrow. He abandoned the craft at once, and gave it as his experience and the careful observation of more than half a century, that it is impossible for a Christian to maintain his spirituality and retain active connection with a secret lodge. He had never known a single exception, and the lives of many promising young men and ministers had been marred or totally wrecked at the secret altar of Baal worship. The whole town of Schuyler's Lake, with its lodge of fifty or more night worshipers, its half dozen or more bars, pool tables, etc., and two starving churches, where a score of hearers is considered a good audience, shows what Good Templarism and Freemasonry can and will do for the morals and religion of a community where they are allowed to work without let or hindrance. The Lake is "a thing of beauty," and the surrounding landscape the most picturesque, yet with all its natural grandeur, fertility of soil and wealth of attraction, this region is so blighted by the lodge and the liquor curse, that, were it not for accessions from other regions, it would very soon settle down into the darkness and shadow of spiritual death.

SYRACUSE, N. Y., Nov. 22.—My stop at this point has been rendered exceedingly pleasant by the kindness of brethren and friends. I attended and took part in six different meetings during the Sabbath, in all of which I met earnest praying workers. The Wesleyan brethren are engaged in special effort for revival and enlargement. The pastor, E. W. Bruce, assisted by Rev. D. P. Rathbun, is pushing the battle to the gates and they are not afraid of "spoiling the work" by admitting a recognized anti-lodge minister into the pulpit. At 3 P. M. I attended a meeting in City Hall, which interested me much. The lady who is leading a movement in behalf of children of intemperate friends, gave an account of her work and needs for the little ones. Some of the incidents related in connection with her work and the fourteen little unfortunates now in her care were very touching. Later in the day I met this lady again at the room of the W. C. T. U., among the active workers who have kept their room open for thirteen years. They were glad to hear of incidents I could relate and especially of the organization and work at Wheaton. They proposed to try the "Coffee Lunch" at their next election. The theme of the evening was "Third Party in Politics," and it was intelligently and thoroughly handled. The meeting at the R. R. Y. M. C. A. was well attended at 4 P. M. Revs. Rathbun and Bruce spoke, and several gave testimony to what the Lord had done for them. After the evening services I passed the night with our true fellow worker, Charles Merrit, who was glad to obtain a fresh supply of tracts which he distributes wisely. I had the pleasure of meeting and greeting Bro. Kinney and his bride at the church, and of renewing the acquaintance of many whose faces and blessing are always a benison. An hour with Bro. Wardner in the *Wesleyan* sanctum this morning deepened conviction that rum and the secret lodge system have little to hope either from his timidity or indiscretion, and much to fear from his uncompromising hostility. That his "sharp sword has entered their bones" is abundantly manifest by the numerous threatening missives which have recently been sent him. Bro. Merrick kindly took me in his carriage to the home of Donald Kirkpatrick to whom the readers of the *Cynosure* need no introduction. I regretted exceedingly to find him suffering with an inflamed eye and a slight paralysis of the right side of his face. Physicians encourage him to hope for a speedy recovery. He reads reports of our anti-secrecy work as he is able, and with unabated interest. His sympathy and judgment does not cover all declarations embodied in the "American Platform," but holds firmly to the creed: no unrepentant lodge preachers in the pulpit, and no devotee of the secret empire in civil office. He believes profoundly in the Southern educational work and will aid in making it a success.

One thing noticeable in all the reform meetings was the presence of Wesleyans and their prominence in aggressive measures. May the Lord reward them and give to the Master's cause more uncompromising *Christians* of whatever name. "The Lord hath need of them." J. P. STODDARD.

THE SOUTHERN WORK.

SELMA REVISITED.

DEAR CYNOSURE:—Of all the inland cities of the South, I have seen none that is prettier than Selma, Ala. Its broad streets are beautifully shaded with great evergreen oaks that reach their huge arms so as to form a great green arch. Numerous artesian wells furnish the city an abundant supply of pure water, and a large fine water tower is one of the recent additions. Since I was here, five years ago, there have been numerous additions and improvements, among them a great iron bridge across the Alabama River, and a large and beautiful building, now nearly completed, for the Y. M. C. A.

The educational and moral work has not been neglected. For the colored people there are the most excellent schools: Knox Academy under the care of Rev. G. M. Elliott; Burrell Institute of the A. M. A., and the Baptist Normal and Theological school, first started by Rev. H. Woodsmall. All are in a prosperous condition.

I met a most kind and hospitable reception from pastors Elliott and C. W. Curtis, and have been aided in all practicable ways in my work. Yesterday with pastor Curtis, I visited the ministers and it was arranged that on next Sabbath I shall preach in the Congregational church in the morning, the St. Phillips St. Baptist church in the afternoon and in the Tabernacle Baptist church in the evening. The pastor of the A. M. E. church was a student at Howard University, and heard me lecture there in 1882. He has kept out of all secret societies. The pastor of the Tabernacle Baptist church is a R. A. Mason, but says he has abandoned all secret societies, and bids me a God-speed in my work. He is astonished that the Masons suffer me to live. The editor of the *Independent* (an able paper published by the colored people) is a presiding elder in the A. M. E. church. He says he has joined about all the secret societies he has ever heard of, and has been a high Mason, but has given them all up, and heartily sympathizes with me in my work.

The Annual Conference of the Zion A. M. Episcopal church is in session in this city and I hope to attend some of its meetings. There are two efficient W. C. T. Unions in this city, No. 1 for white ladies; No. 2 has no respect to race. This latter has expanded into a State W. C. T. U., and has friendly relations with the older Union. The Congregational and the Covenanter churches are steadily growing, and the former is enlarging its borders, having recently added a sister church in the vicinity. I have to-day visited the Burrell and Knox schools and was greatly pleased with the recitations. There is certainly a most hopeful progress in this part of this State. H. H. HINMAN.

A GLIMPSE OF THE WISCONSIN AGENT.

WAUKESHA, Wis., Nov. 26, 1886.

EDITOR CYNOSURE:—Since being at your office a week ago, I have been gratified in seeing additional tokens for good in Waukesha. I found Bro. J. Y. Wolf, of Milwaukee, and others, have begun good salvation meetings. Three stirring meetings were held on the Sabbath, in Barstow Hall. The meetings have so far been increasing in interest and have been well attended, and souls are being stirred, some seeking the Lord. So we thank God and take courage.

Last evening Elder J. F. Browne came this way, and was gladly welcomed and gave us a good, sensible Gospel talk, and was listened to with interest and

profit. Several manifested their conviction of the necessity of real salvation as clearly recommended. This morning found him in Fond du Lac as arranged for his work.

I wish to say in this connection that Bro. Browne's coming to this county since our State meeting at Waupun, has been of real, and doubtless great permanent value to this part of the State, and though but pioneer work comparatively, yet it is a wonderfully good seconding and settling series of sledge hammer dealings with strongly entrenched giant evils, and no better agent need be asked for in these parts of the field. Many will yet desire and seek more light on these great evils, which he so ably and in excellent Christian spirit clearly expounds and discusses. S. E. Orvis.

A GLORIOUS CONVENTION PREPARING IN OHIO.

Greenfield, O., Nov. 27, 1886.

Dear Cynosure:—Since my last I have spent my time in the region round about, interesting friends to attend the convention. I have visited New Martinsburg, New Vienna, Martinsville, Wilmington, Port William and Gurneyville. Friends in all of these places have assured me of their intention to attend. Thanksgiving day evening I addressed a good audience in the Dover (Friends) meeting house. The best of attention was given. One young man said he would not have missed the lecture for five dollars, but he didn't give the five dollars.

I returned to this place last evening. After reading the many letters which I find here and looking over the ground generally, I am sure we are to have a glorious convention this year. Some told me after the convention last year that they regretted very much they did not attend. Some were prevented because they did not arrange soon enough. Friends, make your plans beforehand, and when the time comes *start*. Thousands of people don't get to heaven simply because they don't make right plans and carry them out. If you are a pastor, and holding a revival, get the people so revived that they can run the meeting a day or so without your being present. If you are a farmer, arrange with the hired man or neighbor to milk the cows and feed the stock. More than half the excuses people make are not real. If you really believe that these secret societies are degrading and debasing the church of Christ, swearing young husbands to life-long concealment from their wives, and dethroning justice in our courts, will you not make an effort to say so by meeting with those who are laboring for their overthrow?

We need your words of encouragement and counsel in this great work. Will not every one that expects to be here from a distance sit right down and write me so arrangements can be made for your entertainment. Bring all you can with you. The people of Greenfield are very good-natured, and I have no doubt will open their homes to entertain us. Many have already assured me they would do all they could. If you see anyone angry when you come, you may be sure it is one of the fraternity.

We expect the usual reduction in rairoad fare. Those who secure a certificate from the station agent where they buy their tickets stating that they have purchased a full-fare ticket to the place of meeting, will be permitted to return for 1 cent per mile, if the certificate be signed by the secretary of the convention. The secretary is not allowed to sign these certificates unless fifty or more are presented, so every one should get a certificate no matter how short a distance they come.

Where is Greenfield? This question has been asked by several. It is in Highland county, near the corner of Fayette and Ross, fifty miles south of Columbus and fifteen miles south-east of Washington C. H. It has a population of nearly three thousand. Two railroads, the Ohio Southern, which is a continuation of the I. B. and W., and the C. W. and B. pass through it. These roads make good connection with others leading to Greenfield. Friends coming from Columbus and the north should take the Midland to Washington. C. H.; coming from Dayton and the north-west, the Pan-handle to South Charleston and then the O. S. Those coming from Logan and Hardin counties can come straight through by the I. B. and W. From Morgan, Hocking and Athens counties come via. Hamden and Chillicothe; from Muskingum and Gurnsey counties, via. Zanesville, Lancaster and Circleville. Any farther information about roads will be gladly given. See the list of speakers given in the call elsewhere. Remember the time, Dec. 15th and 16th.

If you have a neighbor who is a Mason bring him along. The Masons should come to see what the Anti-masons are doing. We hold no secret sessions. shall soon have several thousand bills printed advertising the convention. Those who will assist in distributing them should send their names at once. Adress me till the convention at Greenfield, Highland Co. W. B. Stoddard, *State Agent.*

BRO. HAWLEY TURNS NORTHWARD.

Dear Cynosure:—From Wayne county I went to Mahaska county, where I preached and lectured in the city of Oskaloosa. Some interest was developed, and future work was called for, both in the city and the adjoining country.

I then went northward, visiting my new home at Wasioja, Dodge Co., Minn., which is about thirty miles from the north line of Iowa. A severe snow storm was raging when I reached there. Prof. E. G. Payne, the principal of Wasioja Seminary, who is also president of the Minnesota State Christian Association opposed to secret societies, had, in concurrence with the president of the Dodge County Christian Association, arranged for me to rest at home, by delivering a course of four lectures against the secret lodge system, including a sermon on the Masonic plan of salvation in contrast with that of the Gospel, on Lord's day evening. Owing to the storm that raged, the first two lectures of the course were withdrawn. But I gave two lectures. In the first, I analyzed the Masonic oaths, or covenants, and showed that they bound to sin and crime; and instead of being irrevocable, and hence perpetual, as Masonic authorities claim, are, in reality, destitute of any force whatever; and that they have not even the force of a bond of honor. Hence every honest Mason is at liberty to renounce Masonry, and expose it as a fraud and a wicked conspiracy against righteous, God-ordained civil government; and, also, as a Satanic conspiracy against the law of God, and the Gospel of our Lord Jesus Christ.

In the second lecture I showed that, as there is but one God, there can be but one true religion; and, as there is one mediator between God and man, the man Christ Jesus, the religion of Christ must be the one true religion of God. Hence, said Jesus, "no man can come unto the Father but by me." And Peter, indorsing Jesus as the Saviour, affirmed that by no other name could we be saved. I then proved that Freemasonry was a religion, as really as Mohamedanism, or any form of paganism; and, if a religion, it must either be the religion of Christ; or, it must be a rival religion through which Satan is working to supplant Christ and subvert Christianity. Freemasonry was shown to be: (1) a rival of Christianity, in that it claims to regenerate men, and free them from sin; (2) it is not Christianity, as it supplies no scheme of redemption from sin; (3) its plan of salvation squarely antagonizes the Gospel plan, as Christ is ignored and purposely excluded.

Rev. M. A. Gault said after hearing my second lecture, "Bro. Hawley, I do not see how Freema-

[*Continued on 12th page.*]

CORRESPONDENCE.

THE CONGRESS OF CHRISTIANS.

Brush Creek, Iowa, Nov. 26, 1886.

Editors Cynosure:—Since it was first proposed over a year ago, I have felt a deep interest in the approaching Congress of Christians opposed to secret societies, to be held in Chicago on Feb. 22. I believe it is the most important step ever proposed in the history of the movement. If it is properly worked up, it will mark a new and important epoch in the history of the anti-secret cause. A call for such a congress stating the underlying Bible principles of the movement and signed by the prominent men in the various churches, and widely published through the various church papers, cannot fail to bring the subject before the masses as it has never been brought before. I have found in the most popular churches, ministers and members, who at heart are opposed to secret societies, but Nicodemus-like, are afraid to say so openly "for fear of the Jews." All such would be emboldened by an array of names and talent which such a convention would bring together. There is strength in numbers. Coals of fire when brought together create light and heat, and a large convention of the kind proposed in Chicago would kindle a flame that would blaze from ocean to ocean. Now as the weight and momentum of the movement will be estimated by the delegation at this convention, let every effort be made to secure the largest possible attendance.

Allow me to make a few suggestions as to the steps necessary to make this congress a success. Let it be published not only in the organs of the movement but in all the denominational papers, and as many of the secular papers as possible. In addition to this, let a circular programme be published containing a call and signers for the convention, and a list of speakers and their topics. Let these be mailed to as many as possible at least one month before the convention. Let the programme consist of the best talent that can be secured in the various churches. Let the programme be so arranged as to bring out the strongest indictment against the secret orders, putting the strongest and most experienced speakers to lead in the discussions. Let everything possible be done to secure entertainment in Chicago for those unable to entertain themselves. Finally, let every friend of the cause be earnest in prayer that this meeting may be one powerful for good. Providence permitting, I expect to be in attendance.

M. A. Gault.

A CRY FROM INDIA.

WHO WILL HEAR AND HELP.

Secunderabad, Oct. 13, 1886.

Dear Brother:—I date my letter "Secunderabad," but I am 150 miles in the interior and 60 from the railroad or postoffice. Yet the *Cynosure* reaches me regularly. I read with deep interest each number. Philo Carpenter is gone. Who will take his place? Your battle is not half begun yet. Secrecy holds the reins yet firmly. When there will be a let up no one can now see. But the war must be kept up. The large supply of tracts sent me in India have all gone. Some of them have stirred up much fire; others have opened eyes, and I believe much good has been done. There is still great need.

I want another supply. I will get them off over this empire. Many natives are being led into Masonry, largely because they see the worldly gain in it, and do not see the curse in it. I feel the need of something for them. If some one interested in this great land will pay for about $25 worth of tracts it will be a great boon to India.

There are a few of us in India who are not afraid of the odium of opposing secrecy. Many missionaries are Masons. But not many associate in India.

C. B. Ward, *Telugu Missionary.*

THE CHICAGO ANARCHISTS.

The Anarchists in our jail for murder have some friends who desire their pardon. Ladies are soliciting signatures, and make tender appeals on behalf of the families which are in great need of the earnings of the fathers and husbands now confined. But we can see no reason for sending such men again into society, for they would train up their children to lawlessness and be ready to repeat their abominable conduct. It is possible that they may not be hanged; as time passes on public indignation cools, but the public judgment of the character of their action remains unaltered. Therefore, if the law should be upheld there must be penalty executed upon such violaters of it.

The lesson, however, is only partially learned by our community when it can allow dynamite to be prepared for other lands; and when our blatant advocates of anarchy in other countries are praised as patriots, and smiled upon by the politicians for merely party purposes. Such men desire the control of the public affairs by hook or by crook, and flatter even the red-flag supporters and their fiery orators in order to gain their votes! What but something of this spirit can account for the do-nothing executive of our city and State and nation when thousands in Chicago and other cities marched on the Lord's day to the music of the anarchists under the red flag, and listened with rapture to their incendiary orators?

Is there not a secret in all this to which our newspapers scarcely dare allude? What is it? Aha! the violators of the law are members of—a mob—ah, no! Members of the respectable secret order of dynamiters!

Therefore, O ye governors, beware how you treat them. They number tens of thousands, and may hold the balance of power in the next election! Don't check them. Let them alone. But how unfortunate when they murder our police! We could get along if they had hurt or killed a few scabs, but —well, we must make the best of it now.

Some Irish patriots among us are getting impatient with such men as Parnell and Davitt, and would prefer some more explosions and dirks to the peaceable proceedings which have prevailed for a few months over there. Shall the United States continue to allow her free soil to be anarchized for foreign countries? If Irishmen become naturalized Americans, let them act worthy of the change and of their new privileges; but if they continue to be more Irish than American, and violate our laws by preparing dynamite, etc., let them know that law must reign *over them* as well as over the Red Flag. H.

NATIONAL REFORM IN THE SOUTH.

ATLANTA, Ga., Nov. 16, 1886.

Tennyson remarked at the anniversary of a metaphysical society that "modern science ought at least to have taught us one thing: how to distinguish between *light* and *heat*." A trip South has convinced me that what the colored people need is not the *heat* of angry contention, but the *light* of candid, dispassionate discussion. They have long been in the night; the schoolhouse and the church must bring them into the day. We first visited Knox Academy, of Selma, Alabama, under the care of the Reformed Presbyterian church. Rev. G. M. Elliott is principal. He is recognized as one of the first educators South, and his skill and energy are apparent in this well-ordered school. He has 500 pupils, all he can possibly accommodate. As I stood before this school, I could not help exclaiming, "Ring out the silver bells. The blacks are free." The hopes of Charles Sumner, William Lloyd Garrison and Wendell Phillips are realized. The labors of J. R. W. Sloane, A. M. Milligan and J. M. Willson are bearing fruit."

I spoke next at Talladega College, Rev. Henry S. De Forest, D. D., president. This is the only thoroughly equipped college for that race in Alabama. And when we remember that there are 600,000 blacks in the State and 80 per cent illiterate, we cannot help exclaiming, "What are these among so many?" The main building, Swayne Hall, was put up in 1853 for collegiate purposes. It was the product of slave labor. The slaves were often made to smart under the lash. One negro lives near by today who carried mortar. His master whipped him until the blood ran down his back. He often cried while at work because his children could not be educated in that house. But strange to say, three of his sons have recently graduated with honors. During the war this building was used as a rebel prison. A Yankee soldier scratched on a window pane, "prisoners of war." They keep that pane hung up in the library. Dr. Demorest stated these facts in the *Christian at Work* last May.

The community was so enraged that he was compelled to come North for a season to escape personal violence. They have two additional buildings, Foster and Stone Halls, besides dwellings for the professors, Cassedy school house, Slater workshop, etc., and 220 acres of land. They have a faculty of eighteen and nearly 300 students in the theological, collegiate and industrial departments. This is an American Missionary institution, and there are eight others under the same society in the South.

We found good soil for National Reform principles. Such institutions as Selma, Knox Academy and Talladega College are the hope of the colored people. What they want is *more light*. They are perishing for lack of knowledge. Ignorant preachers are their curse. If the blind lead the blind, both fall into the ditch. One man like Bro. Elliott is worth ten thousand ignorant and unlearned men who do not know their right hand from their left.

I next lectured at the Tuskegee State Normal, B. T. Washington, principal. The institution has 380 acres, most of which was purchased for 75 cts. per acre, and two main buildings, Alabama and Porter Halls, with thirteen officers and teachers and 279 pupils. They aim to fit the latter for usefulness in any sphere of life. An afternoon was devoted to our work.

On last Sabbath morning I preached in Clark University, Atlanta, Ga. This is a plant of the Freedmen's Aid Society, just outside the city limits in a grove, beautiful for situation. They have 400 acres, three main buildings, Gammon Theological Hall, Chrisman and Warren Halls, and a number of dwellings for professors and married students. They expect to put up a fourth hall the coming year. Rev. E. O. Thayer is president. This faculty numbers twenty-one, with about 300 students. More are coming than they can accommodate. They were friendly to our work. One of the professors said: "That sermon was second to none ever delivered in this university." A student observed, "Hearing such a sermon as that is an event in one's life. It is only two or three times that a man will have the opportunity of listening to such a discourse." Straws show the direction of the current. Rev. Horace Bumstead, president of Atlanta University, an institution almost the duplicate of Clark, very kindly offered me the privilege of preaching to his students on Sabbath evening, but a previous engagement prevented my accepting.

On Monday morning I spoke before the Spellman Seminary, Miss S. B. Packard, principal. She has 500 girls. They occupy the old barracks. Last summer Rockefeller Hall was completed. I found that the future wives of our coming statesmen were as much interested in this work as their brothers. This was the climax of my visit South. I never saw the like before. Miss Packard is certainly a grand woman.

Atlanta is a beautiful city of 60,000, a moral, church-going, prohibition city. But like other cities South it is afflicted with caste. The blacks are not allowed in white congregations. They may not ride in first-class cars. But it is evident that the blacks are gradually gaining and the whites are losing. By and by the blacks may take the kingdom. "God reigns and the government at Washington still stands." J. M. FOSTER.

PITH AND POINT.

GOOD CHEER FROM THE LUMBERMEN'S EVANGELIST.

I was sorry to learn, too late, from Bro. Fenton of St. Paul, the time of the State Convention recently held in Wisconsin. It would have given me great pleasure to have been present. I find proof everywhere of the good results of your faithful testimony against the unfruitful works of darkness, and abundant reason for still adding line unto line and precept unto precept.—WILLIAM F. DAVIS.

A SAD AMALGAMATION.

It is announced by press and pulpits that the Freemasons are to lay the corner stone of the M. E. church. There will be mutual sympathy and good will and a general hand-shaking with the world, the flesh and the devil all round. But in the words of Christ, "how great is the darkness" that makes such desecration and profanation possible! It is true as the Wise Man says, "The fear of man bringeth a snare" and our M. E. friends are sadly entangled. It may be interesting to note the final outcome of this combination; whatever the end may be the evil results and damage will be immense. However, let us rejoice that some will be saved, having come out—not along the broad way of popularity and through the wide gate of compromise, but out of great tribulation and having washed their robes and made them white in the blood of the Lamb.—R. P. BRORUP, *Webster, Dak.*

THE STRUGGLE IN THE U. B. CHURCH.

I am reading your paper and am much interested in this general reform movement. My time and energies are devoted as you know to the battle in our own church. I am glad to say that our cause is gaining ground. As fast as our brethren get access to the light they are taking a stand for the right. If our paper, the *Christian Conservator*, had a circulation of ten or fifteen thousand, we should win the day. Pray for us.—H. FLOYD.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON XI.—December 12, 1886.—The Saints in Heaven.—REV. 7:9-17.

GOLDEN TEXT.—Therefore are they before the throne of God, and serve him day and night in his temple.—REV. 7:15.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Great Multitude.* vs. 7-12. John's vision of the redeemed is a most comforting as well as glorious vision. It should be an encouragement to ourselves to press forward and become one of that great multitude. If so many of our race have found salvation we have certainly every reason to hope and none to despair. It should also be an encouragement to mission work and all efforts to save souls. The throng which no man can number is composed of all nations and tongues. But they are one in Christ, Greek and barbarian, Roman and Jew. All differences of race or creed are forgotten; they were purchased at the same priceless cost, and one soul is as precious as another in the eyes of their divine Redeemer. There is here a lesson against the sectarian differences and petty religious feuds which divide so large a part of the Christian world. We are not told that there are no varieties of personal opinion in heaven. It is probable that there are differences of individual minds the same as here but it causes no controversy, no bickerings or disputings, because every thought and feeling is held subordinate to one passion—that of love and adoring gratitude to their Saviour. And just so far as Christians here below come into this happy state, so far will sectarianism and strife be banished.

2. *The Blessed State of the Redeemed.* vs. 13-17. The elder's question to John, and the answer, "These are they which came out of great tribulation," proves that the Christian life must be one of constant struggle. It was a period of persecution. Pagan Rome was making one of her last great efforts to withstand the conquering power of the cross. Can we conceive anything better calculated to strengthen the faith of these hunted and harassed Christians than this vision of their martyred brethren admitted to stand continually in the immediate presence of God; all pain and sorrow gone, led by the Lamb himself to the living fountains, their whole existence continual joy and praise. But the lesson is as needed by our age as any former one. The tendency is to make of the Christian life too easy a thing, but the words of Paul are not obsolete, "They who would live godly in this world must suffer persecution." We have the same religious principles to stand up for as did the early martyrs, and those principles are as unpalatable to the natural heart now as they were centuries ago. The gist of all these moral questions that are now demanding an answer is this, Shall Christ rule or Satan? Shall we pay homage to the Prince of this world by keeping silent on popular evils, or shall we come out boldly on the Lord's side, and take what may follow, the derision, perhaps the personal abuse of enemies, or what is far worse, to bear the coldness and misunderstanding of professed friends. There would be many more reform workers in the field, many more ministers and Christian laymen to protest against wrong and iniquity if they did not shrink from drinking this bitter cup. But the way to heaven was never intended to be an easy way. Blessed is he, and he only, who *overcometh.*

LIGHT FROM THE WORD.

Why do the saints ascribe the glory of their salvation to God alone? Ps. 3:8; Isa 43:11; Jer. 3:23; Hos. 13:4. Under what striking vision did Zechariah show Christ's power to cleanse? Zech 3:3, 4, 5.

From Peloubet's Notes.

"A great multitude which no man could number." This representation is in strong contrast with a very common opinion that only a few will be saved. The representation in the Bible is, that immense hosts of the human race will be saved. We have every reason to believe that taking the race at large, and estimating it as a whole, a vast majority of the whole will be brought to heaven. For the true religion is yet to spread all over the world, and perhaps for many, many thousands of years picty is to be as prevalent as sin has been; and in that long and happy time of the world's history we may hope that the numbers of the saved may surpass all who have been lost in past periods, beyond any power of computation.—*A. Barnes.* We have sometimes heard it said that Christians cannot be happy in heaven, if so many are lost. But this vision of the future helps us. People are happy in this country though they know that some by their own fault are in prison, or in the poor house, or on beds of pain.

"Of all nations." This implies two things: (1) That the Gospel would be preached among all nations; and (2) that even when it was thus preached to them, they would keep up their national characteristics. There can be no hope of blending all the nations of the earth under one visible sovereignty. They may all be subjected to the spiritual reign of the Redeemer, but still there is no reason to suppose that they will not have their distinct organizations and laws.—*Barnes.*

"Kindreds, and people and tongues." *Note* (1) that no one nation can attain its highest state till all nations are Christianized, as the waters of the sea can not keep the high level of their waves unless all the sea is lifted up. *Note* (2) that every Christian people is better and happier on account of the great variety of Christians. Each nation and race has something special to contribute to the general good; and there will always be something lacking from the harmony of the new song till every nation joins in it. *Note* (3) missions have more than repaid their expense in men and money many times over, if they have done no more than prove that the religion of Jesus is adapted to all of every race and name and therefore is divine. *Note* (4) God has already redeemed some of every race, to a high degree of Christian living and character, to show the church what God would do with all.—*P.*

"Fell before the throne on their faces." In token of reverence and humility. Let these angels reprove those persons (some of them Christians, whose representatives fell on their faces) who are irreverent in the house of God, and do not take reverential positions during worship in the prayer-meetings and Sunday-school. It is not goodness nor greatness that refuses to join with the angels in reverential forms and expressions of worship.

"And have washed their robes." In the blood of the Lamb, and thus made them clean and pure. This expression leads us to the thought of the whole cleansing efficacy of the work of Christ, to its removal of the power of sin as well as to pardon, to new life imparted as well as to old transgressions forgiven (compare Zech. 3:4). In the view of St. John, water alone does not exhibit the special blessing of the New Covenant (compare 1 John 5:6). The Old Covenant has water; the New has "blood," and blood is life. What is here signified, therefore, is that these believers are made new creatures in Christ Jesus; they are alike justified and sanctified, when they are "washed" in the blood of Christ.—*Milligan.*

"And they serve him night and day in his temple." Their whole life is worship. All they do expresses their love and reverence. It is a great privilege to serve God to ennoble all our lives by doing God's will, and carrying on his work. It gives zest and value to living.

"And he that sitteth on the throne shall dwell among them." Or, as in Rev. Ver., shall spread his tabernacle over them, as the divine glory, or Shekinah, overshadowed the mercy-seat. The glory appeared as a light within, and as a cloud on the outside; a light, truth, comfort, joy, love within, and a defence against all foes without. It is exceedingly difficult to express the sense of these glorious words in which the fulfillment of the Old Testament promises, such as Levit. 26:11; Isa. 4:5, 6; Ezek. 37:27, is announced. They give the fact of the dwelling of God *among* them, united with the fact of his protection being over them, and assuring to them the exemptions next to be mentioned. In the term "shall tabernacle" (so literally) are contained a multitude of recollections,—of the pillar in the wilderness, of the Shekinah in the holy place, of the tabernacle of witness with all its symbolism. These will all now be realized and superseded by the overshadowing presence of God himself.—*Alford.*

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield: In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle and of fatal tendency."

Daniel Webster: "All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any disadvantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York:—"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1844:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:* "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason):—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath-bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil. I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 2, 1886.

CHARLES FRANCIS ADAMS.

This son of the sixth, and grandson of the second President of the United States, died in Boston, Nov. 21, 1886.

As the entire American daily press gives a historic chart of his person and life which will be read from ocean to ocean, the *Cynosure* will add a supplement by giving what that chart omits, viz., the relation of his father and himself to that system which now darkens the American heavens, which his father, in his letters to Livingston, April 10, 1833, pronounced "if not the greatest, one of the greatest moral and political evils under which this Union is now laboring;" and added, "Your lodges and chapters must and will be political caucuses."

Seventeen years later his son, Charles Francis, in a preface to a reprint of his father's volume, wrote of Masonry, "A more perfect system for devising and executing conspiracies against the church or state could scarcely have been conceived." Yet editors all over the United States will suppress his sentiments, while they laud the man.

He was graduated from Cambridge at eighteen; married at 22; read Russian, German, and French; retained the talent and wealth of his family in the third generation; a lawyer, statesman, diplomat; in the Legislature, in Congress, a founder of the Republican party; our minister to England in the seven stormiest years of our history, 1861–8; an overmatch for the British aristocracy led by Lord John Russell and backed by the Cotton loan; the friend and peer and eulogist of Seward, appointed by the New York Legislature to give his memorial address; and the popular writer for leading reviews; yet, while the press is on its knees before the majesty and might of his intelligence, if one takes an article from his preface to his father's book, on which both believed the future of this Republic hangs, to one hundred editors, ninety-five of them would not dare to print it. This of itself is a horrible confession that those editors live like cringing natives over volcanoes, hoping to get bread by not awaking their fires.

The lodge plays at kings and priests. It came here in 1733 and was weak for forty years, till the Revolution of '76; war, which strengthens every thing which is evil, strengthened it. In 1826–36 it sunk in all the free States before popular discussion. Slavery sheltered it then, and it in turn sheltered its shelter, till, by God's mercy, Lincoln, Seward, Chase, Stanton, and Stevens, with Adams in London, and Grant in the field, none of them Masons, we escaped the curse of God on false worships, and survived the war.

This national salvation is the more wonderful because the lodge defeated John Quincy Adams for a second term, and ruled us from Jackson to Lincoln, by the suspected murder of two good Presidents, Harrison and Taylor. Jackson and his Cabinet belonged to Federal Lodge, No. 1, D. C. The Southern politicians were Masons; the Northern statesmen, Webster, Adams, Everett, Quincy, Seward, Stevens, etc., were Anti-masons. The rebellion was thirty years hatching, from Jackson to Lincoln, and the lodge brooded it. It paid for the raids on Kansas. It furnished secret drill rooms for the war; and initiated the Indians who fought us at Pea Ridge. The ten lodges in the District of Columbia, all went for secession; and the Southern country lodges followed suit. The blood which we spilt, and the taxes we are paying attest the correctness of the judgment of Charles Francis Adams and his father, that there are no nests of rebellion like secret, sworn lodges.

This brief sketch of facts sets the three Adamses in a clear, strong light, as the apostles of humanity, and friends of God and man.

Charles Francis Adams was the first nominee of the infant American party in Oberlin, 1872. He was three times visited by the writer in his stately stone fire-proof library, at Quincy, Mass. The large building was lined with books, up to the eaves of the roof. Mr. Adams replied to the request that he would head our American movement against the lodge: "I am too far along. You must have younger men. There seems to be a craze of secret societies coming over men. I was in Boston yesterday, and a procession of 'Knights' of some sort were parading the streets; and the people seemed to relish them." He took a deep interest in what we were doing against them; and at the end of an hour's conversation arose and took down a handsome volume of his father's letters, and pointing to the preface, said, "I wrote that preface, and was thus an earlier Anti-mason than yourself." If the newspapers which laud Mr. Adams would put his argument in that preface before the American people at this time, it would overturn the politics of States.

The New York *Independent* wonders how Mr. Seward would have weathered and outrode the tempest, "had it not been for the solid, systematic method reflected back into his administration from Mr. Adams in London"; and adds this estimate of his great work: "So far as the issue of the war depended on the prevention of foreign intervention, Mr. Adams saved the country." If the testimony of the press from Florida to Alaska could be collated, their united voice would confirm the sentiment with which the *Independent* opens, which is this: "On the whole the most remarkable family that has appeared in this country is the Adams family of Massachusetts, whose distinguished head, the Hon. Charles Francis Adams, died at his residence in Mt. Vernon street, Boston, early Sunday morning."

The clearest, calmest, most statesmanlike writing Mr. Adams ever did, is in the forty octavo pages, his preface to his father's letters; and the climax of this great argument is in these words: "The arguments of Mr. Adams [John Quincy], although directed against the particular order of Freemasonry, are susceptible of broader application extending over all societies of which the radical error is that they shun the light of day." "The pride of freemen living under a system of equal laws, * * * the union of an open heart and honest, liberal hand, such a state cannot co-exist with secret obligations."

Now why should the *Independent*, why should the American press, while exalting the mind of the Adams family above all others "which this country has produced," shrink from publishing the sentiments and reasonings of those minds?

The reason is obvious: the lodge would withdraw its patronage and give it to papers which shield it by their silence; and thus become silent partners in the suppression of free speech, minions of the rulers of the darkness of this world. This Satanic policy defeated the father wherever lodge treachery could reach him, drove him from the Presidency at the end of a single term, defeated him for the Senate, defeated him for Governor of Massachusetts, drove him back to the little town of Quincy, to a district where the voters were not Masons; and these sent him back to Washington and kept him there till his sublime death at 80 years of age in defiance of slavery and the lodge. Webster's end was pitiful. Douglas died of disappointed ambition. J. Q. Adams died in the Capitol of the nation as Wolfe died on the heights of Abraham, a conqueror after triumphs mightier than the taking of Quebec. His son has now followed him, with a nation's gratitude and homage laid upon his bier.

That son has died too soon. His enemies, the children of darkness, as they did his great father, defeated him for governor, and for the U. S. Senate; but guided by God, the red hand of war gave us an Anti-masonic administration, which gave him his diplomatic victories in London and Geneva; and newspapers are now rising and pushing aside the poltroon presses; which, had Adams's years been less, would have crowned his brow with the laurels of the highest political office in the world. The slave power could not quell the father. The lodge power did not conquer the son.

When slavery fell, the lodge serpents lost their burrow and fled North. They come here to meet their doom pronounced by Christ that they "*shall be rooted up.*" And the true-hearted, fearless South will soon identify and take vengeance on their betrayers. Eight hundred thousand Baptists in the South, are learning from Woodsmall, Countee, and others, that the old slave-masters were Masons, and that Masonry was the silent mother of secession. The meek and much-enduring blacks are learning from their children in the mission schools that Christ said nothing in secret; that Masons cut his name from their Bibles; and that those who swear obedience to the lodges are the slaves of tyrants, and the masses who follow them are the slaves of slaves! And the time is coming in the South when the lodge and the saloon will be avoided as "the breathing holes of hell." Then will be the time to write the epitaph of the Adams family.

Let us not despair. The fact that such minds have uttered the strongest, clearest condemnations of the lodge, like the upper currents in the atmosphere, will yet prevail. And the fact that the secret system has once fallen before popular discussion proves it to be vulnerable to truth; which, a heathen writer could see and say, "is great and must prevail."

CHRIST'S SECOND COMING.

The Pre-Millennial Conference over, let us gather the results.

1. The speeches and papers contained immense learning and research.

2. Since Wm. Miller preached Second Adventism fifty-three years ago, much excitement but no permanent revivals followed; though several sects resulted. We hear of no conversion to Christ at the late convention.

3. The arguments against the post-millennial theory were Scriptural and conclusive; and were urged with success. The Scriptures abundantly testify that the "last days" prior to Christ's coming are to be "perilous" days; "the acceptable year of the Lord" being joined with the "day of vengeance of our God."

4. But the pre-millennial theory, so far as they venture one, is no better. One of the ablest papers, that of W. E. Blackstone of Oak Park, shows by figures that the human race, from Adam down, can be gathered and reviewed from "one of the foot hills of the Rocky Mountains on the plains of Colorado;" and that those now living on the earth "could all stand in the city of Philadelphia." Mr. Blackstone's paper is an exceedingly able and earnest plea for missions.

But the pre-millennial theory proper, as stated by Prof. Stroeter, is in these words: "The Gospel of the kingdom is to be preached, not to improve the present condition of the world, but to save men out of it." And Dr. Pierson utters the same thus: "Nowhere is the purpose of this dispensation represented as the conversion of the world, but always the out-gathering from the worth of a people for God." Again: "Not to convert all, but to preach to all the Gospel of witness, and from the four winds of heaven to gather out God's elect."

This theory seems to us unscriptural and unsound, and "good news" only to "the elect." We think there is a third and better theory than post or pre-millennial, as expounded above, viz.: That the Gospel is to be preached "to every creature" for his conversion; that Christ "tasted death for every man," Heb. 2: 9, and thus opened a door on the heaven side of every man, to enter if he will; that God's purposes are a system over, above, and including this absolute free will; and that "the wrath to come" comes by men forsaking God and serving Baal.

True, we are told that Christ will come to earth, as he did to Sodom and Jerusalem, and find men at each others throats, "scoffers, lovers of pleasures," etc., and that wrath will come to the uttermost, as in our late slavery war, in which, there were conversions all the time and a great salvation wrought out by it; and that when Satan is beaten, driven out, "by the blood of the Lamb and the word of their testimony," there will be millennium, the Lord's prayer being answered, his "*will done on earth.*" We are evidently in the "last days" rapidly nearing the end; the time of which is hid, but not the *fact* or its tokens which are thickening.

But prophecy is generic and symbolic, and, like everything else, "runs into infinity;" and to literalize it is to stultify it and ourselves. Zechariah (14:4) says of Christ when "the day of the Lord cometh," "His feet shall stand on Mount Olives," which shall "cleave in the midst" and make "a great valley." This is literalized by many who will have Christ stand there, and restore Jesus and gather the nations as Mr. Blackstone's paper shows he might do in the "plain of Esdraelon," and "on the adjacent hill sides," and view them from Mt. Tabor. But that same chapter of Zechariah says that the pots, in rebuilt Jerusalem, shall be holy, and "all they that sacrifice shall come and seethe in those pots," and "there shall be no Canaanite in the House of the Lord of Hosts." Zech. 14: 21. Is this, too, all literal?

To a Jew these symbols were pregnant with meaning. If we take Jerusalem to mean "the mother of us all," the "city from heaven," and the temple, Christ's habitation, the church, an available meaning is possibly better than rallying the human race at the literal Jerusalem, and boiling victuals for them in the pots and kitchen vessels now become holy. But if we literalize one verse of that chapter we must literalize all the verses. If you spiritualize or make symbols of one, we may of the rest. The desolate land of Palestine, nay, our little globe itself, will, we apprehend, cut a less prominent figure in the day of Christ's appearing than our fancies are wont to make them. At the crucifixion not only did the earth quake but the sun was darkened at mid-day, and the worlds of our solar system must have shared the shock. Satan was cast from other worlds into ours; and John in the Revelation saw the occupants of those other orbs mingling and co-operating with ours. The dwellers in the heavenly worlds are called on to rejoice when Satan is cast

out to our earth, and when Babylon is fallen. And though the myriads of other globes praise Christ in unison, none could learn the new song of redemption but those redeemed from this earth. This mingling of worlds and their inhabitants may have somewhat literal in them: and if so, when the first heaven and earth are passed away, and there is "no more sea," Palestine will be deprived of her sea ports and so changed in other respects that Jews may lose their local attachments to it. In short, the stupendous possibilities which prophecy adumbrates make us shrink from dogmatizing and literalizing about the physical changes which may come. Prophets themselves were often ignorant of the import of their own visions; much more may we be. One thing is certain; at the end all will be clear, and all prophecy fulfilled.

In one respect the pre and post-millennialists are alike. They are so engrossed with the import of prophecy that they neglect to work for the removal of obstructions to its fulfillment. We have seen three large churches thronged with sun-rise prayer meetings of the American Board in Boston, while slavery had its hand on the nation's throat, and some missionaries of that Board were holding slaves while they sang,—

"The morning light is breaking,
The shadows disappear."

and, but to name the word "slavery" would have disturbed their devotions. So with the Pre-millennialists. If there is one moral force on earth which hinders and obstructs Christ's coming to reign, it is that dark system of organized deism which excludes him from its prayers and cuts his name from the Scriptures which they use. Yet the Pre-millennialists were welcomed by a high representative of the lodge, and in their long and learned discussions no allusion was made to the stronghold of Satan where dynamite is preparing to blow up the state which God has ordained, and disintegrating the churches for which Christ has shed his blood, that he might purify and present it to himself "without spot or wrinkle or any such thing."

SHALL THE LODGE CONTROL PROHIBITION?

The chairman of the National Committee of the Prohibition party, John B. Finch, in a long, *official* letter to the New York *Witness*, has issued the following order to the Prohibition hosts:

"Every division of the temperance armies must be supported. Prohibitionists must sustain and support all the primary schools in their party. The Good Templars, the National Temperance Society, the W. C. T. U., the Sons of Temperance, and all other organizations which teach total abstinence for the individual and prohibition for the State, should receive the earnest support of every loyal Prohibitionist. These organizations have been the nurseries of temperance sentiment in the country. But for their work in years past, the Prohibition party would have been an impossibility. These organizations are needed now as never before, and the Prohibitionist who says the day for them has passed shows how utterly he fails to comprehend the needs of the reform. The vast amount of liquor drank in this country shows the need of total abstinence teaching, and it must not be neglected. There should be one or more of these organizations in every town and hamlet in the United States."

This is an order to disband the army while the battle is on, and scatter it into guerrilla bands. It is amazing: first, because of its untruth. To put the W. C. T. U. down to the level of the lodges, which, in the judgment of the ablest temperance workers, like old Dr. Jewett, have put that great cause back for years, is as unjust as it is untrue. The Prohibition party has never been so dependent upon these lodges, is not now, nor will it ever be.

It is more amazing because of its affront to at least nineteen-twentieths of the Prohibition voters, and bold defiance of their convictions. Take from that party the actual and moral support of the United and Reformed Presbyterians, Free and Wesleyan Methodists, United Brethren, Friends, and thousands on thousands in other churches who hate the lodge, and it is dead. On the other hand we everywhere hear that the lodges repudiate the third party, and the quarrel even gets into the Grand Lodges.

This letter is, in short, a challenge from the lodge, which, having put its champion nominally at the head of the party, begins now to play boldly for its own advantage. This is well. Let the disease come to the surface, and the conscience of the party will slough off the corruption.

Now that the enemy begins to show his head it is time to hit it. Let the National American Committee take wise and prompt action. An appeal should be carefully drawn, and so widely circulated that every prohibition voter may see it. If we be true men, and stand by our professions of allegiance to truth, we should make this lodge challenge the occasion for the triumph of that truth, in the repudiation by the Prohibition party of foresworn leaders foisted upon it by the lodge. Among its 325,000 voters there are able men enough clean of this evil to furnish its candidates and fill up its committees. They need not be pronounced Anti-masons, they must not be sworn lodgemen. The National American committee can easily act through its sub-committee, and the time has come to act. We have been sufficiently modest since Finch started the hissing in the Pittsburg convention. Let our advice be so wisely given that it will be heeded, and the Prohibition party saved from the enemies within. The advice of the *Wesleyan* and the College Springs *Crank*, which we print in "Press Comments," is opportune and good. Not long ago Finch said he would be willing to declare for open work and methods if American Prohibitionists demanded it, now he is stumping Canada for his lodge and ordering his party to turn to and help.

It is grievous to see his letter in the *Witness* prominently displayed and approved in an editorial note. Not such we believe would have been the course of the lamented John Dougall, who would not have feared to rebuke such a demand upon Prohibitionists. Let us hope the *Witness* editors will correct themselves in this matter.

AT THE LATE GURNEY FUNERAL, Drs. Goodwin and Williams, while eulogizing highly the Christian character of the dead, were able to speak favorably only of his Christian life of many years ago. Their silence respecting later years was noticed, and was not uncalled for. It is known that for years, while nominally a member of the Leavitt Street Congregational church, he has neglected attendance on divine worship almost altogether, and was not unfrequently to be seen on his doorstep reading the Sunday morning paper and smoking cigars during the time of service. He has occasionally attended since Rev. T. P. Prudden became pastor of the church, who being an enthusiastic advocate of the Andover "new-departure", future-probation theory, has attractions for men whose supreme devotion seemed, like Gurney's, to be given to the lodge. Mr. Gurney was an inveterate smoker, and it is more than probable that this vile habit assisted the progress of his disease. In the Christian services at the church his character was eulogized as a model, and his devotion to Christ contrasted with his lodge relation, which he held to be secondary. It was sad to mark the effect upon the Freemasons present, who well enough knew Gurney's devotion to their order, though the speakers may have been ignorant of it. The above we believe to be a true statement of Mr. Gurney's religious life. Mrs. Gurney, we are told, is, on the other hand, a pious woman, faithful to her Christian duties in the church.

THE TEN LOST TRIBES.—A good friend and reformer, Rev. E. P. Ingersol of Springfield, Kansas, sends us a small, neatly executed volume of 80 pages, entitled, "*Lost Israel Found*," which contains much ingenious research. It is a repetition of many like endeavors to find the lost tribes, leading to even differing results. These tribes left the true God under Rehoboam. Years after the Assyrian King took them all away to his country. There they formed secret lodges and "served Baal." 2 Kings 17: 9-16. Then we read; "The Lord was very angry with Israel, and removed them out of his sight; there was none left." That is, they became heathen and lost their identity, and, as God put them "*out of his sight*," he must have sharp eyes who finds them.

—Secretary Stoddard returned from the East last Thursday just in time for a bountiful Thanksgiving feast with invited friends at his home in Wheaton.

—Presidents H. H. George and C. A. Blanchard of Geneva and Wheaton Colleges are announced as among the speakers from the North who will attend the National Convention in Tennessee.

—Rev. S. Collins, D. D., writes from Pittsburg concerning the National Convention in the South. He is just recovering from a three-weeks' attack of fever and may not be able to go so far as Knoxville, but if health permits he will endeavor to be present.

—Bro. I. R. B. Arnold has just finished a very interesting course of lectures in St. Charles, Ill., writes Bro. N. E. Parks, pastor of the Free Methodist church. The brethren there feel under deep obligation to him for his able and attractive addresses which have been very instructive to all who attended.

—Bro. Hinman's Southern work agrees with him, and he writes that he has gained in health ever since he left this city. He found in Rev. Dr. Dobbs of Columbus, Miss., a personal friend of Dr. Pentecost of Brooklyn and an Anti-mason. From Selma he has gone to Talladega, Alabama.

—A letter received late from Bro. Hinman gives a brief account of a business meeting of the Alabama State association at Selma, at which Rev. G. M. Elliott of that city consented to act as agent and lecturer for the State so far as his other duties will allow. Prof. Elliott is a Covenanter, and a man of fine intellectual and moral qualifications. He has just resigned his office as principal of Knox Academy in order to devote his whole time to pastoral and reform work.

—Bro. Jasper J. Tucker is traveling in Michigan as a reform colporteur. He writes from Hillsdale of his trials and successes, rejoicing to bear reproach for the cause of Christ. Having once been a Mason he is able to very aptly apply the Scripture to the consciences of lodge men. He realizes the greatness of the work and when Masons threaten to Morganize him he only feels like crying the louder against their wicked system if so be their souls may be saved.

—Rev. J. W. Sproull, pastor of the Central Reformed Presbyterian church, Allegheny City, Pa., whose argument on Christmas is reproduced on another page, clearly and forcibly presents such reasons against the observance of the day as should appeal strongly to candid Christian minds. Soon the full tide of the Christmas season will be on us, and an early review of the whole question should be made by all who would avoid the patronage of Romanizing customs, which old Dr. Jonas King, long a missionary of the American Board in the East, showed tended also to heathenism, the religion of the lodge, and not toward Christ.

—J. W. Beer, a prominent member of the Brethren church (liberal Dunker) writes to the *Evangelist* of his traveling experiences on the boat from San Francisco to Oregon. His logic is sound in the following case: "I was fortunate to have for a room mate Mr. J. R. Heath, of Auburn, Cal., a man of considerable experience in ocean travel. He is a Freemason and a gentleman. I preached to him the Gospel of Christ; but although he acknowledged the truth, he was not like the eunuch, ready to say, 'Here is water, what doth hinder me?' He knew what was in the way. He confessed that a man cannot obey the Gospel command, 'Swear not at all,' and become a Freemason. This admitted, it is evident that a Freemason cannot become a Christian, and obey the Gospel, without renouncing Freemasonry."

Remember that while Satan, the god of the lodge, has *much* power, Christ has ALL power. In the name of our omnipotent Christ let us go up to this battle and he will give us the victory. The devil is cunning as a serpent; but he is subject to violent fits of anger, and when mad he acts the fool. As the leader of the lodge against the church of Christ, Satan is becoming so excited that his head is no longer level. The cloven foot of infidelity is so apparent in the religious philosophy of Freemasonry; and the secret empire with the iron heel of its despotism is so openly trampling upon American liberty that we have every reason to hope that the American churches and the American people will ere long arise and free themselves from the corrupting and tyrannous domination of the lodge.—*C. F. Hawley.*

NOTICES.

OHIO CONVENTION NOTICE.

The annual convention of the Ohio Christian Association will be held at Greenfield beginning at 10 A. M. Wednesday, the 15th of December, and continuing through Thursday, the 16th. Able representatives of the cause will be present to give instruction concerning the mysteries of the Secret Empire. We hope very many friends of the csuse will be present. Let such as contemplate going watch carefully the reports of the State agent, W. B. Stoddard, and you will learn all that is needed concerning the speakers who are expected, how to reach the place of meeting, arrangments for entertainment, etc., etc.

H. R. SMITH, *Pres.*
S. A. GEORGE, *Sec'y.*

A REQUEST.

The undersigned requests all who subscribed money for C. F. Hawley, our State Lecturer, to pay all now due to the receiver in each locality, and he to forward to me as soon as practicable, as Bro. Hawley must have money to go on with the work Also let readers of the *Cynosure* and others in favor of the reform in localities where subscriptions have not been taken, get up a subscription, give notice of the amount subscribed to me, send for Hawley to come and lecture, and pay him the money when he comes, so he will not have to beg his way, or say anything about money to his congregations.

JAMES HARVEY, *Treasurer of State Association.*
Pleasant Plain, Iowa.

The Home.

IT IS WELL.

Yes, it is well! the evening shadows lengthen;
Home's golden gates shine on our ravished sight;
And though the tender ties we try to strengthen
Break one by one—at evening-time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load.
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows once so hard to bear;
That not again beside death's darksome river
Shall we deplore the good, the loved, the fair.

No more, with tears wrought from deep inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish,
So far the day is past, the journey done.

As voyagers, by fierce winds beat and broken,
Come into port beneath the calmer sky,
So we, still bearing on our brows the token
Of tempest past, draw to our haven nigh.

A sweeter air comes from the shores immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beckoning with their smiles Divine.

'Tis well. The earth with all her myriad voices
Has lost the power our senses to enthrall.
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We should not turn—retracing
The long, vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot-worn track.

—*Chamber's Journal.*

UNCHAINING THE TIGER.

The skeptical writers of the eighteenth century believed in the existence of a Divine Being, and a future existence; the skeptics of the nineteenth century deny the existence of God, and plunge into bald, blank atheism. There is, in fact, no firm standing-ground between the tablelands of Christian faith, and the unfathomable depths of atheistic unbelief. If there be any God, it must be the God of the Bible; and if we reject the revelation of the Scriptures there is no other revelation that is for a moment worthy of our attention or regard.

The skeptics of the eighteenth century believed that men could discard Divine Revelation, and still hold faith in Divine existence; and while denying the truth of the Scriptures, they denounced atheistic ideas as dangerous and untrue. Thus Voltaire, who, disgusted with an unscriptural religion, and at war with hereditary tyranny, sowed the seeds of infidelity and revolution through the length and breadth of France, was clear and pointed in his condemnation of atheistic principles, as appears from the following extract:

"If the world were governed by atheists, it would be as well to be under the immediate rule of those infernal beings who are depicted to us full of fury against their victims. In a word, atheists who have power in their hands would be as mischievous to the human race as superstitious persons; certainly their principles will not be opposed to the assassinations and poisonings which will seem necessary. They must tend to all crimes in the storms of life. The atheist, crafty, ungrateful, calumnious, plundering, bloody, reasons and acts as if he is sure of impunity on the part of men. For if there is no God the monster is his own god; he immolates to himself whatever he desires or whatever is an obstacle in his way. The most tender prayers, the best reason, make no impression upon him." *Voltaire*, Works, Vol. 1, pp. 136–139, Paris, 1837.

These were Voltaire's sentiments; but when he had scattered infidelity through the land, the seed which he had sown bore its natural fruit. When a boat is cut loose from its moorings, no one can tell where the currents and tides will bear it. When a tiger is unchained, he cares very little for the sentiments of the man who let him loose. French infidelity culminated in French atheism, the reign of terror, and all the horrors connected therewith.

The same principles still have in them the power and potency to produce the same results. If the atheist be cultured, and under the influence of Christian training, he may remain a decent citizen of civilized society, notwithstanding his atheism; but if he be destitute of such training, and if he be left to the guidance of the principles he has imbibed, he will hesitate at no violence, he will shrink from no crimes. The principles of infidelity and atheism are unchanged in their character and their fruits, as may be seen in the atheists, the anarchists, the nihilists, the dynamiters, and bomb-throwers of the present day. A menagarie of wild beasts would be a quiet residence compared with a community ruled by such brutal and atheistic agitators.

If men like Voltaire will sow the dragon's teeth of infidelity, they must expect the armed hosts of atheism to spring up along their path. They are doing it to-day; and the number of homicides in the United States have more than doubled in a single year. And what are Christians doing about it? Too many of them are building sectarian fences, and quarreling over sectarian issues, and leaving the tide of evil to roll on unhindered. Infidel tracts and pamphlets are scattered by the ton; what are *you* doing to scatter the antidote to this poison?—*Armory.*

VAIN INVESTMENTS.

If you are not content with an income to support comfortably your household, you would not be content though your income rolled in on you fifty or a hundred thousand dollars a year. It is not what we get, it is what we are that makes us happy or miserable. If that is so, how do you account for the fact that many of those who fare sumptuously every day are waspish and dissatisfied, and overbearing, and foreboding, and cranky, and uncompromising; with a countenance on which wrath always lowers, and a lip which scorn curls; while many a time, in the summer evening, you see a laboring man going home in his shirt-sleeves, with a pail on his arm and a pickax over his shoulder, his face bright with smiles and his heart with hope, and the night of his toil bright with flaming auroras? It is an illustration of the fact that it is not outward condition that makes a man happy.

A man came to Rothschild, the great banker, and said: "You must be a thoroughly happy man." He said: "Me happy? Happy, when just as I sit down to dine a man sends me a note, saying, 'If you don't send me £500 before to-morrow night, I will blow your brains out.' Me happy?" Oh, I wish I could, by the power of the Lord Almighty, break the infatuation of those men who are neglecting the present sources of satisfaction, hoping that there is to be something in the future for them of a worldly nature that will satisfy their souls. The heart right, all is right. The heart wrong, all is wrong. But I ask you to higher riches, to crowns that never fade, to investments that always declare dividends.—*Talmage.*

MEN AND MONEY.

The call for more men and money was not made prominent in Paul's ministry; doubtless the field was wide and hard to till, the laborers few and their subsistence meagre,—but his method was more Scriptural and spiritual. His call was for *more of God's power*, larger and fuller measure of the Holy Ghost; and *men and money came* as the inevitable result of God's presence and power in the church.

It seems to us that we have reversed the matter, put the effect first, and substituted it for the cause. A man who is filled with the Holy Ghost cannot fail to put himself and all his means at God's disposal; this is the condition by which this fullness is secured and maintained. A church filled with the Holy Ghost never fails for lack of *men*, nor lack of *money*, but has a supply of both for God's uses.

Under the inspirations of church rivalry, pride, or enthusiasm, with an activity which does not spring from faith, we may plan and purpose and do, and as the result of this, may go far beyond the measure of our faith, and overreach our spiritual resources. There are mere human and worldly forces which may cause us to enlarge our spiritual capital, and, instead of happy and prosperous returns, we may only reap the shame and humiliation of defeat and bankruptcy. In large spiritual ventures a good capital of faith should be on deposit to begin with, and large and steady additions as the only securities for spiritual solvency and gain.—*St. Louis Christian Advocate.*

THE LORD HELPS.

A weaver living in the little German town of Wupperthal, a poor man in his outward circumstances, but rich toward God, was well known in his neighborhood as one who trusted in the Lord at all times. His constant faith expressed itself in what became his habitual utterances under all circumstances of trouble and perplexity. "*The Lord helps*," he was wont to say; and he said it undauntedly, even when it looked as if the Lord had forsaken him. Such a time it was, when in a season of scarcity, work ran short, many hands were discharged, and the master by whom our weaver was employed gave him dismissal. After much fruitless entreaty that he might be kept on, he said at last, "Well, the Lord helps," and so returned home. His wife when she heard the sad news, bewailed it terribly; but her husband strove to cheer her with his accustomed assurance. "The Lord helps," he said; and even although as the days went on, poverty pinched them sorely, nothing could shake his firm reliance on Him in whom he trusted. At last came the day when not a penny was left, no bread, no fuel in the house, only starvation stared them in the face. Sadly his wife tidied and swept the little room on the ground floor in which they lived. The window was open, and possibly the words were heard outside, with which the weaver strove to keep up their courage: "The Lord helps." Presently a street boy looked saucily in, and threw a dead raven at the feet of the pious man; "There, saint! there is something for you to eat!" he cried.

The weaver picked up the dead raven, and stroking its feathers down, said compassionately, "Poor creature! thou must have died of hunger." When, however, he felt its crop to see whether it was empty, he noticed something hard, and wishing to know what had caused the bird's death he began to examine it. What was his surprise when, on opening the gullet, a gold necklace fell into his hand. The wife looked at it confounded; the weaver exclaimed, "The Lord helps;" and in haste took the chain to the nearest goldsmith, told him how he had found it, and received with gladness two dollars which the goldsmith offered to lend him for his present need.

The goldsmith soon cleaned the trinket and recognized it as one he had seen before. "Shall I tell you the owner? he asked, when the weaver called again. "Yes," was the joyful answer, "for I would gladly give it back into the right hands."

But what cause had he to admire the wonderful ways of God when the goldsmith pronounced the name of his master at the factory.

Quickly he took the necklace and went with it to his former employer. In his family, too, there was much joy at the discovery, for suspicion was removed from a servant. But the merchant was ashamed and touched; he had not forgotten the words uttered by the poor man when he was dismissed. "Yes," he said, thoughtfully and kindly; "the Lord helps; and now you not only go home richly rewarded, but I will no longer leave without work so pious a workman, whom the Lord so evidently stands by and helps; you shall henceforth be no more in need." Thus He who fed Elijah by living ravens, proves Himself equally able to supply the needs of his tired servant by the same bird when dead.—*Sword and Trowel.*

GOOD COUNSEL.

A RHYME SIX HUNDRED YEARS OLD.

Guard, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it,
Set the watch of truth before it,
That it do no wrong,
Guard, my child, thy tongue!

Guard, my child, thine eyes:
Prying is not wise,
Let them look on what is right;
From all evil turn their sight;
Prying is not wise,
Guard, my child, thine eyes!

Guard, my child, thine ear!
Wicked words will sear:
Let no evil words come in
That may cause the soul to sin,
Wicked words will sear,
Guard, my child, thine ear!

Ear, and eye, and tongue,
Guard while thou art young;
For, alas! these busy three
Can unruly members be.
Guard while thou art young,
Ears, and eyes, and tongue!

—*Selected.*

BREATHING THROUGH THE MOUTH.

Tight dressing, though the most serious hindrance to the habit of good breathing, is not the only obstacle. There are careless ways of sitting and standing that draw the shoulders forward and cramp the chest; and it is as hard for the lungs to do good work when the chest is narrow and constricted as it is for a closely bandaged-hand to set a copy of clear, graceful penmanship. Then there are lazy ways of breathing, and one-sided ways of breathing, and the particularly bad habit of breathing through the mouth. Now the nose was meant to breathe through, and it is marvelously arranged for filtering the impurities out of the air, and for changing it to a suitable temperature for entering

the lungs. The mouth has no such apparatus, and when air is swallowed through the mouth instead of breathed through the nose, it has an injurious effect upon the lungs. A story is told of an Indian who had a personal encounter with a white man much his superior in size and strength, and who was asked afterward if he was not afraid. "Me never afraid of man who keeps mouth open," was the immediate reply. Indeed, breathing through the mouth gives a foolish and weak expression to the face, as you may see by watching any one asleep with the mouth open.

It may be noted that an anæmic, or low, condition of the blood is seldom found where there is an established habit of full, deep breathing with the mouth closed.—*Hellen Clark Swazey.*

TEMPERANCE.

SCIENTIFIC TEMPERANCE INSTRUCTION.

HOW IT PASSED CONGRESS.

[Extract from the report of Mrs. Mary H. Hunt, the Superintendent of this department to the national W. C. T. U.]

"Come to Washington and help get a Temperance Education Law through Congress for the schools under the control of the Federal Government," said Senator H. W. Blair, three years before.

A public event last autumn, led to the swift intuitional decision that the time had come to carry out this suggestion.

I went to Washington, December 1st, and presented the question before the local W. C. T. U. and a company of gentlemen who subsequently organized into the Citizens' Committee. These, with the Washington W. C. T. U., formed an advisory body-guard for the measure, while the entire charge of the bill was put into my hands. The first step was to send petitions for this legislation addressed to Congress for circulation to every local W. C. T. U. in all the States and Territories. The fear that the women in our Unions in distant States would take little interest in this Bill to benefit remote portions of the country, proved entirely groundless. With equal zeal the womanhood of the North, South, East and West, in carrying the petitions for signatures from house to house, showed their sympathies as broad as the great country of which they are a part.

The public sentiment of their own locality was then gathered up and focalized on each member of the Committee to whom the bill would be referred, in both branches of Congress.

With great care and study to strengthen it at points where the laws of the State had proved weak the bill was drafted.

It was presented to the Senate by Hon. H. W. Blair, of New Hampshire, and to the House by Hon. Byron Cutcheon, of Michigan. January 28, a hearing was had before the Senate Committee on Education. The plea of your National Superintendent for the report of the identical bill presented was supplemented by the Rev. Drs. Baldwin, Bartlett and others. Seven days later a similar hearing was had before a like Committee of the House. The spirit with which the arguments presented on both these occasions was received, aroused our hopes. The sharp debate in the Senate over the order to print these addresses was the first indication of antagonism.

A certain Senator declared that "any rum-seller or his patrons had as good a right to have their views on temperance education printed by the National Government, as any woman or minister."

Nevertheless, the speeches were printed, and this had located the first in the long line of opposition that had to be overcome step by step.

The following extract, from a copy sent me of a letter a lady from his State wrote that Senator, is a fair illustration of the reception his ideas met in that locality:

"When I knew you, sir, in our State, you were a chivalric Southern gentleman. Imagine my indignation at the audacity of the reporter who dares to represent you as saying that 'liquor men have as good a right to be heard in the Congress of the United States on the education of the children as any lady.' * * * I am sure you must be misrepresented, for no man who would say such a thing in the National Senate, could represent a white man's government from this State."

Many such letters reached the Senator. Thus his opposition died. The bill, unchanged, was favorably reported from the Senate Committee. Letters and petitions from all the States and Territories had poured in upon the National Senate for weeks. The mood of that body at this point was most unfortunate. Debate on the admission of Dakota had aroused violent sectional feeling and party strife. "They will oppose your bill, and it will be lost, unless you have some of those strong constitutional lawyers to sustain Senator Blair in defending it," was the advice of a gentleman connected with the Senate. To Vermont, the first State, I went and presented the situation to sympathetic audiences among Senator Edmunds' constituency. As quickly as the mails could carry them, messages followed from the Green Mountain State, assuring that Senator that his people wished him to befriend this Bill. And he did in a wise way, for whenever he presented a petition from his State after that, he took pains in open Senate to either inquire after the Bill, or to drop the remark that he "hoped it would soon be brought up," or to say that he believed it "had merit, and his people wanted it passed." A petition representing the entire legal bar in his Congressional District, sent by the Ohio women, was presented by the Hon. John Sherman, President of the Senate. The stream of petitions and letters meanwhile kept pouring in upon every Senator from every State. March 18, 1886, the Senate voted to take up the calendar out of its regular order. Senator Blair, recognizing the opportune moment, aided by Senator Sherman in the chair, brought forward the Bill, and unamended and without debate, it passed the Senate unanimously. "This is victory enough for one year," our friends in and out of Congress said: "Of course you don't expect to get the Bill any farther this session?" But every discouragement only strengthened the assurance that God intended it to pass, and at that session.

For three months the Bill had been buried in a sub-committee of the House Committee on Education, which thus far had only proved a sepulchre for all business referred to them. The meetings of that body were on each Friday morning. With the recurring Fridays the hope dawned and died that then the report would come. It became evident that nothing but the will of the people, concentrated upon its objecting members, would ever move that committee to report. Starting upon the premise that the people are the sovereigns and Congress their servants, and that the servant obeys the master (if he wishes to keep his place), it seemed best to carry this case directly to the master (the people) for their verdict. Thousands and thousands of letters describing the situation, containing a copy of the Bill, were written to our W. C. T. U.'s who were our channel of communication with the people. And now in addition to the streams of petitions that were received by the various members of Congress, and each day referred by them to this Committee, letters from constituents came "like snow flakes" to every member of Congress, asking "why the Bill was not reported." The dead silence in which they had hoped to strangle it was now broken. Hon. Mr. O' Donnell, of Michigan, prominently known as a strong friend to the measure on the sub-committee, said of that period of the struggle: "When in my seat in the House, one member after another, about every ten minutes, with an open letter in hand, came to me with, 'O'Donnell, why don't your committee report that Temperance Education Bill, my people are after me about it,' and I always," said he, "referred these inquiries to the chairman of the sub-committee." The first objection thus offered by this Chairman was, "Such legislation will offend our German voters." Immediately we sent out petitions for the Bill to be signed only by German voters and German women, and the faithful W. C. T. U.'s in the States with German population, speedily gathered their signatures, and these sent into Congress by the hundreds, proved that fear groundless; but the fertile brain of this chairman of the sub-committee seemed never at a loss for objections. The book job charge, now in this phase, and now in that, was the reason for not reporting, week after week, as the session wore away. One case will illustrate the methods of attack and defense. At one session of this Committee, this chairman, in his profoundly oracular style, asserted that "there's but one book on this subject in the world; it had gone into all these schools in fourteen States —a monster monopoly! and Congress is asked to be a party to it." Our friends upon the committee were not familiar with the facts, but we were, and when they came together the next Friday, we had piled Mr. O'Donnell's committee desk high with the many books on this subject, good and bad, with statements from the various publishers of the number each had sold in the different States. Thus by ocular demonstration, and otherwise, week after week, as the session wore away the objections were answered, until at last the announcement came that such an act by Congress would be "unconstitutional," and the objectors declared themselves "Strict Constructionists."

Our friends on the committee—bright journalists, bank presidents, business men—but not lawyers—were nonplussed at this. When I learned about it, for the first time in my life I wished I was a lawyer; but I could now study the law in this case, and rushed to the Congressional Library to begin. An indexed copy of the Constitution revealed this clause: "The Congress of the United States shall have power to make all needful rules for the Territories and all other property of the United States." Certainly nothing could be more constitutional than this Bill. Through the huge volumes of the Acts of Congress, with Mrs. Nesbit, of Missouri, my constant companion in those labors, we searched for precedents in the legislation of Congress for the Territories. The last Friday morning dawned, April 16th, when we knew if no report was reached that day, there was little hope for our Bill at that session of Congress. We had personally seen every member of the committee whose support we could expect, to ensure their presence, and had carried to Mr. O'Donnell, our bright journalist and friend, the marked passages in the Constitution, the many acts of Congress concerning the Territories, as precedents to be used in answer to the "unconstitutional" argument; had, in short, with a feeling of absolute dependence, ask for "wisdom of Him who has promised it," and did believe He was giving it, and to the utmost followed out every suggestion. Then back to the little chamber on Capitol Hill, from which the letters and petitions had gone to all the land, I went to pray—to pace the room in suspense, and to read again and again God's promises that had been my stay in all the dark days of this long struggle. At 12 o'clock, noon, in the Ladies' Reception room of the Representatives' Hall, in our National Capitol, a group of gentlemen, our friends on the committee, met us with smiling faces, saying: "Victory! Complete victory!" The enemy was divided; could not agree, only the vote to report unamended could be carried.

Hon. Mr. Morrison, a few minutes after meeting the vanquished chairman of the sub-committee, said: "I hear you have acted on those Temperance Education petitions; what Bill did you report?" "Mrs. Hunt's Bill; every 'i' dotted, and every 't' crossed," was the reply. "Why, Burns, what are your politics?" asked Mr. Morrison. "I went to bed last night a Democrat, but what I am this morning I don't know," was the reply.

The following was a month of almost superhuman labor and anxiety. If one of the great political parties in this body could be made solid for the measure, the other would not wish to take the responsibility of defeating it, seemed clear. Soon that condition seemed possible, "But you can't get it up this session; it is so low down on the calendar," said even our friends. I began a study of the rules of the House, and aided through the suggestion of the Hon. Mr. Conger, of Iowa, found our only chance was Suspension Bill day, when to pass, it must have a two-thirds vote. That day, May 19th, came. In Mrs. Tilton's parlors with the Washington W. C. T. U. we held a prayer-meeting that morning, sang "Give to the Winds Your Fears," and went to the Capito. We were kindly given the members' gallery; from it we watched the business of the morning hour pass. The time to take up the preliminaries that led to our bill, came, when a member of Mr. Randall's Committee moved to take up an appropriation bill instead; immediately on the left side of the House from the Speaker the wildest excitement prevailed. Men shouted, screamed, yelled "Suspension Bill day, Mr. Speaker!" "Suspension Bill day!" "Temperance Education, Mr. Speaker!" Mr. T. B. Reed, of Maine, with uplifted arm and closed fist rushed toward the desk and shouted over the din and uproar: "Mr. Speaker, this is interpreted as opposition to the Temperance Education Bill." The other side understood that. It was the gauntlet thrown down, and meant war, in other words, filibustering which would give the friends of the measure a chance to make the speeches showing the country who had killed the bill. The leaders on the left drew off in a knot in front of the Speaker's desk and those on the right "went down in cellar," as one of the members called their conference in a basement committee room while the yeas and nays were being called on the bringing up of the appropriation bill. A page had been kindly given us to communicate with the floor; our friends among the members came and went to and from our gallery as the exciting moments flew. The leaders on the right came from the basement and privately said to the determined men on the left, "We'll let your bill through if you won't discuss it." To this we all agreed. The appropriation bill disposed of, ours came, and 209 voted for it and only 8 voted against it. Then came days of intense suspense. "Will the President who is vetoing more bills than have all the Presidents before him, veto this?" Friends of the measure in both branches of Congress made various suggestions, but at last decided that Mrs. Hunt, with a lady companion, should go alone and talk with the Chief

Magistrate. Coming into his presence, I said, "Mr. President, I have not come to urge you to sign the Temperance Education Bill just passed by both branches of Congress; as Governor of New York you put your signature to such a bill and are thus committee to this measure; but I have come, sir, to ask if you will kindly give me the pen with which you sign this National Bill." He laughed,and three days later sent me the pen.

Thus the strongest Temperance Education law ever passed by any legislative body became the law of this great Republic.

[*Continued from 5th page.*]

sonry can stand before such truth as you have given us in this lecture." In the name of the Christ whom Masonry rejects from its system of religion, I would ask, how can Masonry maintain its position in the churches when it is clearly shown to be a system of *organized infidelity?* "Come out," says God, "and be separate; touch not the unclean thing, and I will receive you."

On Sabbath morning, Nov. 21st, Rev. M. A. Gault, Western Secretary of the National Reform Association, arrived at Wasioja from Eden Station, three miles distant, in time for the morning service. He was advertised to speak in the Seminary building in the morning, and in the Baptist church in the afternoon. He gave us two grand sermons on National Reform. On Monday night he gave a lecture which was both amusing and instructive, and which served as a desert after the four solid reformatory discourses we had given them.

On Monday night the president of the Dodge County Christian Association called a business meeting, and it was arranged to belt Wasioja with a circle of appointments for lectures when I return to visit my family, so as to *rest* me from my Iowa work.

Wasioja Seminary is a moral light-house. Prof. E. G. Paine, the principal, has always stood in the front rank of the prohibition and anti-secrecy reforms; and he could not have more worthy assistants than Miss Paine and Miss Dow. Let such schools as Wasioja be filled with students, and liberally supplied with means to carry forward the work of God committed to them.

Miss Paine may be doing her last year's work in this Seminary; but Miss Dow, who will doubtless take her place as preceptress, is as perfect a type of Christian womanhood as Prof. Paine, the principal of the Seminary, is of Christian manhood. With Christian instructors of so high a type, and a moral atmosphere free from the taint of the lodge, the saloon, or the billiard hall, Wasioja appeals for patronage to those parents who are interested in the moral and religious, as well as the intellectual and physical training of their children. What Wheaton is as a College, Wasioja is as a literary Seminary—a center of Christian reform.

Then, be liberal toward Wasioja. Send her students and donations until, with God's blessing, the little one becomes a thousand.

Leaving Wasioja we came to Brush Creek, to attend the Fayette County meeting, auxiliary to the Iowa Christian Association, of which more anon.

C. F. Hawley.

PRESS COMMENT.

The members of the American party need to be warned not to be too hasty in laying aside their opposition to secret societies. When prohibition becomes popular then the members of the order will be ready to endorse it, and they may even claim that the reform has been aided and advanced by the fraternities; but let no sensible man be deluded by such claims, for an evil tree will not bring forth good fruit. The lodges are under the guidance of the Prince of the power of the air, and the behests of their ruler they will obey. Let us never cease from the demand, "Abolish the lodge." But while we thus detest the institution, let us manifest a Christian spirit toward them that are caught in the meshes of Satan, and strive to rescue them from their sin and slavery. If we can induce one to renounce the hidden things of dishonesty, our work will not be in vain.—*Birmingham, Iowa, Free Press.*

At the corner-stone laying of a Jewish synagogue at Cleveland, O., the corner-stone was laid by the Ohio Masonic Grand Lodge. Besides the addresses of two Rabbis and a layman, a short address was made by the mayor of Cleveland, and a prayer was offered by a Unitarian minister. In explanation of this act of the Masons, it was stated, that it is the *duty* of Freemasons to lay corner-stones whenever called upon. If that is so, then it is equally the duty of all fair-minded Christians to repudiate an order that endeavors to wipe out all differences between Jews and Christians, Turks and heathens. Acts of this kind should convince the most charitable that the secret orders are religious in their nature and that their religion is of a kind with which true Christianity can have no fellowship.—*Lutheran Standard.*

That Finch and some of his secret ilk have no other especial use for prohibition but to favor secretism, we have seriously suspicioned since the hissing of the serpent of secretism in the National convention. We believe in prohibition. We believe in a prohibition political party. We believe in prohibition ballots. We believe also that it is the duty of those who believe that secret societies and intemperance are the twin perils of every interest, social, civil and religious, to insist that prohibition shall not be used as a pliant tool of secretism to work up its dark-lantern diabolism. We can join hands with any and all in a war of words and a war of ballots against the rum fiend, but we prefer to be excused from joining hands with secretists in prostituting prohibition, or prohibition party organization, to the promotion of organized secretism. We are decidedly and forever opposed to the monopoly of temperance sentiment or temperance party organization in the interests of secretism, which in its organized capacity is the arch foe of all law that comes in conflict with its own anarchism. The sooner the temperance cause is divorced from an attempted enforced union with secret mummeries, the sooner will its triumphs be assured.—*Wesleyan Methodist.*

John B. Finch, secretary of the Prohibition National Central Committee, is out in a letter in which he makes an appeal in behalf of the Good Templar's lodge in the name of the Prohibition party. Now we tell you just what it is, fellow Prohibitionists, we have no use for John B. Finch and the lodge, of which he stands at the head. The sooner we drop J. B. Finch the better. We do not want our forces divided. We ought to stand united, but it will be hard to unite the American voters in the Prohibition ranks with such a man in the lead. It would be bad enough to have the head of the Good Templar's lodge at the head of the party in itself, but when he seeks to use his official standing in the party to bolster up an impudent kid of the secret empire we emphatically object. This secret empire has grown and spread to such an extent and become so perilous to our republican institutions and such a devilish underhanded foe of the Christian church that the time has come for free men everywhere not only to put their foot on the old beast, but also on every one of the cubs. There is no earthly use for Good Templarism. We defy any man to show one single reason why this lodge should exist. The Lord has no use for it; but the devil has. It gives respectability to secrecy, it is a training school for Masonry and Oddfellowship and helps to implant a thirst for the spiritual intoxication of mystical, ritualistic, Christless, lodge religion. Now in view of these things, the sooner John B. Finch is retired from his position the better. Let the American Prohibitionists make their influence felt in the organizing for the future. At the rate the world is moving lodgery is going to collapse in a very few years as sure as this Republic survives the upheavals of the next twenty years. Let us stand firm as Christians and lovers of liberty. —*College Springs Crank.*

Religious News.

—Rev. Edward Mathews preached his farewell sermon in the Free Methodist church, Jackson,Mich., last Sabbath, and started next day for New York, where he will assist his brother James in his mission for poor boys for a time before making his proposed trip to England. His address will be 25 State street, New York.

—Bro. O. S. Palmer, whose prospective work in India as an industrial missionary under the Faith Missionary society of Oberlin, the *Cynosure* has before noticed, embarked at New York Saturday, Nov. 20th, for Bombay. With him were five others: his wife lately married; Rev. R. W. Munson and wife; Miss Miner of Lima, N. Y.; and Miss Lydia Wyckoff, M. D. They left New York on the Anchor Line steamer *Furnessia.* There were seven other missionaries booked for the same vessel. May God grant to all a prosperous and happy voyage, and an abundant outpouring of his Holy Spirit upon their own souls and blessing upon their work. All who wish to sustain foreign missionary work which is free from the lodge will find the Oberlin society true to their principles.

—The three Visitors of Andover Theological Seminary, who have, under the charter of the institution, the power of removal of the professors, met in Boston to hear charges of heresy made by four alumni: Henry M. Dexter, D. D., editor of the *Congregationalist*; J. W. Wellman, D. D., of Malden, a retired minister; Prof. J. J. Blaisdell, of Beloit College; and Rev. O. T. Lamphear, of Beverly, a retired minister. They are all graduates of Andover Seminary, and Dr. Wellman is a trustee. The charges are made jointly against Professors Smyth, Tucker, Churchill, Harris and Hincks, as joint authors of the volume "Progressive Orthodoxy." Against Professors Smyth and Tucker the additional charge has been made that they are not orthodox and consistent Calvinists. The charges against the five professors jointly involve several counts, "for any or all of which particulars of hetorodoxy and opposition, if proved, the Board of Visitors is required to admonish or remove them."

—A very marked improvement has taken place in the British navy in respect to religious matters. Daily prayers are now made part of routine on board every vessel in the navy, and Sabbath afternoon and evening services are becoming the rule. Fifty years ago one service a week was the utmost provided for.

—Rev. Dr. C. S. Vedder, of the Huguenot Memorial church, Charleston, S. C., has secured in New York the sum of $6,000 deemed necessary for the repairs of the church, which was injured in tha recent earthquake. It was contributed largely, says the *Evangelist*, by Huguenot descendants, one gentleman giving five-sixths of the whole.

—At a meeting in the old Fishing Creek church in Chester county, South Carolina, by the blessing of God, the services of Rev. George Summey for a week and a half's work resulted in the addition of forty-four, nearly all of them people of mature years.

—The following statistical summary of the Reformed Church in the United States for 1886 is gathered from the statistics of the district synods for the present year, to-wit: District synods, 7; classes, 52; ministers, 802; congregations, 1,481; members, 183,980; unconfirmed members, 108,724; infant baptisms, 14,089; adult baptisms, 1,741; confirmations, 10,733; by certificate, 5,582; communicants, 146,636; dismissions, 2,551; excommunications, 38; names erased, 2,381; deaths, 4,638; Sunday-schools, 1,422; Sunday-school scholars, 122,695; students for the ministry, 186; benevolent contributions, $140,121.85, and contributed for congregational purposes, $804,321.61.

—There are now ninety-five Congregational churches in Pennsylvania, and a meeting of delegates from local conferences, held at Ridgway, October 14, organized a State Association, and the first regular meeting is to be held at Ebensburg, June 21, 1887.

—The Rev. Sam Jones is to begin a series of evangelistic services in Boston in a short time by invitation of the Methodist ministers there. The Baptist and Congregationalist clergy were asked to join in the arrangement, but after some deliberation have declined to do so.

—Stall's Lutheran Year Book for 1887 gives the present condition of the church as follows: In the United States and Canada there are 58 synods, 3,990 ministers, 7,573 congregations, and 930,830 communicants. The Lutheran Church in the world comprises 25,452 ministers, 33,693 congregations, 47,451,136 members and adherents. In this country there are 19 Theological Seminaries, having 562 students, 55 professors, and 50,395 volumes in library; 26 colleges, with 2,627 students, 177 professors, 104,800 volumes in their libraries; $569,300 endowment, and property worth $1,070,500; 27 classical seminaries, with 2,108 students, 117 professors, $90,300 endowments, $480,000 worth of property; and 12 young ladies' seminaries, with 889 students, 100 instructors, and $197,500 worth of property. The church in this country has 134 religious papers, of which 42 are English, with a circulation of 320,000; 53 German, with a circulation of 250,000; 22 Norwegian, with a circulation of 50,000; 9 Swedish, with a circulation of 45,000; 4 Danish, with 5,000 circulation; 2 Finnish, and 2 Icelandic.

—The revival in the Congo mission continues. More than a thousand have publicly professed faith in Christ at Banza Manteke station. At Mukimbungu there are about thirty recent converts, and at Palabalala there are encouraging tokens of a work of a Spirit. Two of the King's sons have openly professed to be Christians. Four-fifths of the converts at Banza Manteke are adults, and they show great zeal and devotion in extending a knowledge of the truth to their people, many of them going a long distance to make known the Gospel, returning to the missionary with men and women whom they have persuaded to believe the truth. As is usual where the Spirit is working with power, great opposition and persecution has been aroused against the Christians.

LODGE NOTES.

The Grand Lodge of the Independent Order of Odd-fellows of Illinois, in session at Springfield, sent a telegram of condolence to the family of the late ex-President Arthur. This was merely a "bit of check" to advertise the order. Arthur was not an Odd-fellow.

Recently organizers of the Knights of Labor have been busy among the sugar-cane laborers in Louisiana, and numbers of the field hands have been initiated.

An appeal on behalf of the condemned anarchist Parsons is being spread broadcast by local assembly, No. 1307, of the Knights of Labor, of which assembly Parsons is "a member in good standing." The appeal, which is a lengthy one, states that Parsons had always been a good and faithful member of the order, and in the opinion of the assembly he did not receive a fair trial.

John B. Finch, termed "the Honorable" by lodge organs, is lecturing through Canada for the Good Templars.

Of the 900 brass-workers employed in Chicago but 400 are members of Wire-workers' Assembly, Knights of Labor. An effort is being made to induce the non-union men to join the union. If they do not succeed, the 400 will attempt to dominate the majority if any question arises to lead to a strike.

A mass convention of Knights of Labor and trades union men, in Boston, nominated George E. McNeill for mayor last Friday.

In an address Friday at Montreal Michael Davitt highly complimented Mr. Powderly, saying that while he was at the head of the Knights of Labor he would keep that organization "clear from doctrines antagonistic to just government or the rights of the people."

The railway section foremen of North America met in convention at the Pacific House, Council Bluff, November 25 and 26, and organized the Brotherhood of Railway Section Foremen of North America.

At a general convention of the Fenian Brotherhood in New York, on Tuesday and Wednesday, all official connection of O'Donovan Rossa with the Brotherhood was dissolved. The government of the order was thoroughly re-organized. There are various rumors as to the cause of Rossa's relegation to individuality in Irish matters, but the facts are closely guarded by those who know them.

Finch seems anxious to ruin the Prohibition party with lodgery, as Katzenstein has maneuvered for the destruction of Good Templarism in California. An Orphans' Home, started by the order, is discovered to be $11,000 in debt under his management for three years.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 22 to Nov. 27 inclusive:

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTIAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

District of Columbia, E. D. Bailey; Alabama, Jesse Ward; Arkansas, Charles Paget; Connecticut, Philip Bacon; Dakota, A. F. Dempsey; Florida, J. F. Galloway; Illinois, N. Stratton; Indiana, Israel Hess; Iowa, J. N. Norris; Kansas, H. Curtis; Maine, J. S. Rice; Massachusetts, S A. Pratt; Michigan, H. A. Day; Minnesota, E. J. Payne; Mississippi, E. Tapley; Nebraska, E. B. Graham; New York, F. W. Capwell; New Jersey, Robert Armstrong; New Hampshire, S. C. Kimball; Ohio, J. M. Scott; Pennsylvania, N. Callender; Rhode Island, A. M. Paull; Tennessee, R. N. Countee; Vermont, F. F. French; Wisconsin, M. R. Britten.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

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FARM NOTES.

WASHINGTON'S PROGRESSIVE FARMING.

Next we find him—a few years only intervening—master and owner of Mt. Vernon, where he gets a reputation in all the region as a shrewd, sagacious farmer—is among the first to observe the heavy drain which tobacco growing is making on the land; he enlarges his wheat-sowings—is anxious to bring about its sale by weight, that he may be encouraged to put better land to its growth. He tests "plaster of Paris," though is very doubtful most times of its efficacy; he plows in buckwheat twice in a season, allowing the first sowing to mature its seed, and turning in the second at the stage of its greatest succulence; he talks of importing a "hippopotamus"(not the animal, but a marine machine of that name), for dredging mud from the river bottom, which mud, he believed, would have great manurial value. He made surveys and maps of the various farms comprising his estate, and knew the tillage history of every field. These maps are still in existence, and so are others, showing his layout of drive-ways about his enlarging homestead. Special localities are indicated for the planting of new trees which are severally named, and if there is not much of garden-like grace in the drawings, there is a good engineering rigor of curve, which was more natural to him; indeed, in matters of taste, whether as respects blue velvets, or waistcoats, or wood paths, or the planting of his coppices, Washington was not inventive or swaying toward easy graces, but lived, rather, after cool, orderly conventionalities.—*Donald G. Mitchell in American Agriculturist.*

BARK SCRAPING.—Many good authorities now concur in the opinion that scraping the bark of fruit trees is not only unnecessary but often injurious, that no tree when properly thriving needs it, and if not thriving scraping the bark will not do much good. One of our contemporaries says:—

When in the garden among fruit trees, we sometimes scrape off some of the loose, rough, mossy bark, but we do it more for a change of posture or rest for the body, or to make the trunks look a little better, than with any expectation of helping the growth of the tree. We lately came into possession of a neglected orchard, and these remarks apply to this only. In our life-long experience in the care of orchard trees, we have found no occasion for spending any time scraping or washing the trunks of trees, or slitting the bark to give the tree room to grow. The *Rural New Yorker*, alluding to this subject, says: Pray don't waste your time and strength in this way. If you give your trees good food to eat and plenty of it, and cut out while young all branches that interfere with each other, you have done all *you* can to promote their welfare. Leave the rest to nature. Mr. J. J. Thomas, horticultural editor of the *Country Gentleman*, also condemns the practice of scraping, believing it renders the trees more susceptible to injury from cold in winter.

PROPAGATING GRAPEVINES.—The most simple method of propagating grapevines is by cutting. In the fall, when pruning, choose some of the well ripened wood of medium size and cut into lengths from six to nine inches long, each containing from three to four buds, cutting close below the lower bud and about an inch above the upper. Tie them into convenient-sized bundles, with the lower ends even, and place them in a cool, moist cellar, or bury them out of doors in well-drained ground, with the upper ends downward, and cover with fine soil. In spring prepare a bed of rich, light, well-pulverized soil composed partly of woods earth. In this bed sink a spade deep enough to receive the whole length of a cutting except the upper bud, which should be left even with the surrounding ground. In withdrawing the spade insert the cutting, lower end downward, in the opening left by the spade, pressing the earth close around it with the foot. The cuttings may be placed a few inches apart in the row, and by the following spring will have rooted sufficiently to set out in the vineyard.

The currant and gooseberry may also be propagated in the same way, setting the cuttings a little farther apart in the row. As cold weather comes on, it is better to cover them over with a little coarse litter from the stable, removing the same the following spring, and keeping them well hoed and clear of weeds during the summer. In this way they will have acquired sufficient root by the fall to set out.—*Baltimore Sun.*

FEEDING OF HORSES.—The fattening qualities of corn as compared with oats, is shown by the greater amount of oil it contains, being nearly double that of oats. Therefore, if used as food for working horses, it should be given in these proportions. Equal quantities of corn and oats should not be ground together. Such a mixture is dangerous. Oats should be given whole, unless necessary to bruise them for a special reason. Corn ground with the cob adds to its bulk, and does away with some objections to its use. Hay fed with the grain, helps the digestion of the latter. We should prefer not to moisten the grain—particularly if the animal is a greedy feeder. Bran mashes should be given at least once a week in place of grain, or better still, carrots twice a week.

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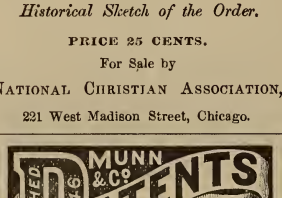

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Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

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The Standard, Chicago.

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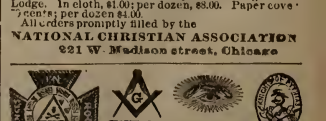

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IN BRIEF.

"My boy," said the father to his son, "treat every one with politeness, even those who are rude to you. For remember that you show courtesies to others not because they are gentleman, but because you are."

The other day an up-town gentleman, whose wife wished him to send up a corn doctor to the house, made the engagement and telegraphed her to this effect: "Chiropodist will be up at two o'clock." The lady was greatly surprised, but somewhat consoled, when she received the message: "Cheer up, dearest. Will be up at two o'clock."

A San Francisco Chinaman, who had been smuggling cigars in his coat sleeve, was asked how he came by the cigars. "A fiend askee me hold till he come back; he one bad man, he no come back, he habee ebil eye," replied the innocent Ah Sin.

A New York judge who was trying a man for robbing a woman of her gold watch as she was stepping on a horse car, did a neat piece of cross examination. The man claimed that the watch was his and the woman was mistaken in identifying it as hers. Suddenly the judge asked, "Where's the key?" The prisoner fumbled in his pockets, and said he must have left it at home. The judge asked him if he had wound the watch frequently with the key, and he said, "yes." Then a key was procured, watch and key were handed the prisoner, and he was told to wind the watch. He opened the case, but could not find any place to use the key, because the watch was a stemwinder. The sentence was five years and a half.

The *Tribune* reporter, who, a few days ago, interviewed Charles Francis Adams, president of the Union Pacific, says the dining room of his special car has a motto suspended at each end of it, "God hateth a liar," and "Truth is mighty, why then lie?" No place could be more appropriate for such mottoes than the resorts of railroad magnates, but it is respectfully suggested to Mr. Adams, that when he travels in the domain and on the track of the C. P. R. R. and S. P. R. R. common politeness should induce him to remove those offensive radical sentiments and inuendos, or at least, turn their faces to the wall while here. They are altogether too personal by suggestive when openly exposed on railroad property in this State.—*Los Angeles Censor.*

A patent was issued recently to George Westinghouse, Jr., of Pittsburgh, Pa., inventor of the Westinghouse air brake, for a new system of distributing electricity to be used in lighting and for other purposes—a system which, it is said, will greatly cheapen the electric light and render it a more dangerous rival of illuminating gas by effecting a saving of about 95 per cent in the distribution as compared with the Edison three-wire system. In tests of the invention a single main circuit of wire less than one-quarter of an inch in diameter carried the current for 860 sixteen-candle power incandescent lights, all situated at a distance of three miles from the dynamo. The inventor claims that to light this number of lamps at an equal distance the Edison system would require from ninety to one hundred wires of the same system.

The vitality which China has evinced during the past decade naturally awakens speculation as to the part she is to play in the future history of the world. Within a short time, China has accomplished the extirpation of the Panthays, has obliterated from the map the Mussulman Kingdom of Kashgar, and obtained from Russia the retrocession of Kuldja, in all of which she displayed a force and determination, which, if developed in proportion to the strength of the empire, would make her a powerful antagonist for any two of the great European powers. Russia and France have already been seriously checked in their territorial expansion by Chinese interference, and Britain now recognizes that the friendship of the Chinese court is essential to the peaceful occupation and government of Burmah. China's influence at St. Petersburg, Paris and London is therefore recognized by diplomatists, and every precaution is taken to prevent any insult being offered to the members of the respective Chinese embassies. To the speculative thinker, the possible position that China may occupy before another century rolls around, offers abundant food for thought. A great Pagan nation, the government of which controls nearly one-third of the population of the globe, would, if it availed itself of all the arts of civilization be a power for evil rather than for good; and it is therefore in the interests of humanity, from a purely material and worldly standpoint, that the efforts to Christianize these people be carried on with redoubled zeal.

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NEWS OF THE WEEK.

COUNTRY.

Judge Scott, of the Illinois Supreme Court, Thursday granted a supersedeas in the case of the Chicago anarchists, thus staying the executions set for December 3. As the Supreme Court for the Northern Grand Division will not meet until the first Tuesday in March, consideration of the case is necessarily deferred until that date.

Monday night the cloth curtain which covers the electric-light lenses on the Statue of Liberty caught fire and fell on the wooden stairway in the interior of the statue, causing a fire which was only subdued after the hardest work, and threatened Bartholdi's great work with total ruin.

Forty barrels of beer were sent as a Thanksgiving treat to the soldiers in the Home at Dayton, Ohio. About 400 veterans took possession of the hall where the liquid had been placed for distribution, and refused to vacate and give their comrades on the outside a chance to get a drink. A riot being imminent, the officers ordered the hall cleared, and the doors were then closed on the thirsty crowd.

An explosion took place on Friday morning in the Conyngham mine, near Wilkesbarre, Pa. It is known that forty-two men were severely burned and many others were only slightly injured. Twelve of the victims cannot recover. The scene at the mouth of the shaft, where the wives and relatives of the victims speedily gathered, was heartrending in the extreme.

A Cleveland and Pittsburg express train dashed into the rear of a freight about midnight Wednesday, at Conway's Station, Pa. The fireman was killed and two other employes dangerously injured, but none of the passengeas were injured.

Three negroes, who had burned a cotton gin-house, were lynched in Franklin county, Mississippi.

Secretary Stone, of the Chicago Board of Trade, has announced that hereafter trading in puts and calls is prohibited, and that all offenders will be punished.

The Boston City Missionary Society Wednesday distributed to representatives of poor families four tons of turkeys, six tons of groceries, and fifty barrels of vegetables.

The remains or Adrian B. Ormsbee, an employe of the Adams Express Company at Chicago, were interred Thursday at Beaver Dam, Wis. He was a witness of the shooting by Burrus of Mrs. Ray Goode and her sister a year ago, the shock giving him a hemorrhage of the lungs, which was followed by consumption that proved fatal in a short time.

The engineers and brakemen on the Southern Pacific Road have grievances, which, unless settled, may result in a strike. The brakemen assert that the agreement of last winter is being violated, while the engineers complain of the unjust discharge of two of their number.

Two brothers named Sims and two children of Mr. Meisal were frozen to death near Mandan, D. T., during the recent blizzard. Mrs. Joseph Hazeltine, living near Sanborn, D. T., and her two children narrowly escaped death.

A cyclone or electrical storm struck Girard, Kansas, last Monday morning. The path of the storm was only from fifty to seventy-five feet wide. All of the lighter buildings struck were demolished, but the larger and more substantial buildings stood the shock. The Presbyterian church is wrecked.

The wreck of the schooner, L. J. Conway, was discovered Sunday seven miles north of Montague, Mich. It is believed that the entire crew perished.

FOREIGN.

As a sequel to a recent meeting to protest against manual labor on Sunday, warrants were issued Monday at St. Catharines, Ont., for the arrest of twenty lock-tenders of the Welland Canal for working and passing vessels through on Sunday. The Government will be also petitioned to not open the Welland Canal on Sunday.

John Bright, in a letter approving of the erection of a statue of Cobden at Stockport, England, denies that free trade is imperiled. He continues: "An American recently asked me if it would be possible to return to protection in England. I replied, it is not impossible, but it will not come until the United States restore slavery."

A dispatch from Bulgaria says that another conspiracy against the government has been discovered. Two officers, one of them a Russian, organized a plot to kill Colonel Nicolioff, Major Popoff, and the regents. The crime was to have been committed at 5 o'clock this morning. Major Popoff discovered the plot, and caused the arrest of the two officers and of the two others who are implicated. They will be tried in a few days.

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The barbaric manner of the Knights Templar Freemasons at the White House last week, as related on another page, is a very apt illustration of their arrogance in seizing the political offices of the country. Freemasons do not number one-twentieth of the voters, but they hold about three-fourths of the offices, which is seven-tenths more than should fall to them, even if they had not made themselves aliens by their lodge oath. The American people must learn from President Cleveland how to shake them off.

This Washington incident also uncovers the barbarism inherent in the lodge. While its religion is heathenism, its titles, its regalia, its oaths, its ceremonies public and secret are all barbarian in origin and in nature, and must educate decent men back toward the savage state. Such is also the effect upon women who put themselves under its patronage. Such is the effect upon the homes invaded and sometimes broken up by the lodge. If men will cultivate barbarism they may expect to show in their manners and characters the effect of such association.

Egypt has given us some more relics, but Dr. Weisse, Col. Pictou and the rest of the Masons are very quiet. A tomb has been discovered in Egypt by Prof. Maspero, in which a square, a mason's leveler, compasses, and other tools have been found beside a mummy. Probably if Prof. Maspero was a blinded Hiramite, like Lieutenant Gorringe, he would have hailed the lodges around the world as did the latter when he tipped Cleopatra's Needle over. But the Professor is less enthusiastic for the lodge than truthful as an explorer, and the Masons are dumb at his announcement that the dead man was an architect who had control of one quarter of the cemetery at Thebes, and so the tools and the masonry is of the genuine kind.

Ben Hogan, is a converted pugilist, whose work has been well proved in Chicago and up and down the Pacific coast. The story of his conversion in a thrilling one, a wonderful testimony to the power of God upon the heart. And if any one doubts whether it be genuine, let it be taken in evidence that the other night when two celebrated bruisers were holding a brutal performance before a great crowd, Ben suddenly interrupted the game by leaping on the platform and beginning an exhortation. The fighting stopped and all listened respectfully to a speech all on fire for Christ. But the devil's grip was too strong to be at once shaken off and the sparring began again, yet no doubt with some loss of its spirit.

The suggestion of Dr. A. B. Leonard of Ohio, who made a strong canvas for Prohibition in Ohio two years ago, that General Clinton B. Fisk, the recent Prohibition candidate for Governor of New Jersey, be that party's next candidate for President, is meeting with much favor. General Fisk is a prominent Methodist, and his generous gift to the cause of education among the colored people, Fisk University, is expected to win him many votes from that race in the South. He is, moreover, as well known in religious and philanthropic movements as St. John was in politics, and is opposed to the lodge.

Father Rheuman, priest of St. Bridget's church, Montreal, opened on the Knights of Labor lodge last Sabbath morning, warning good Catholics to avoid it, since the order was controlled by Freemasons, and Freemasonry was condemned by the Pope; but the greatest objection was, that the order recruited its members just like other secret societies, and kept them bound to secrecy by oaths. It is true that Powderly and Barry and probably other Knights of Labor leaders are not only Catholics, but are not sworn members of the Masonic lodge; yet they show the law of that lodge written on their hearts, and may be justly condemned by the Romish church. The result of the Baltimore conference of American prelates is awaited with some anxiety. It is improbable that contradictory orders will be sent from Rome, but if the order is denounced in America as in Canada, it will go hard with the multitude who have followed Powderly into this business.

A Federal grand jury at Indianapolis discharged last week was very evidently afflicted with lodge leprosy. That city having found it necessary to supplement the force of officers appointed to execute the laws with a committee of one hundred citizens, charges of fraud at the last election were made and the examination proceeded. The grand jury, after a three weeks' investigation of evidence which the committee regarded as beyond question, made no indictment. Judge Woods sent them away with stinging rebuke for their conduct in the inquiry, which had been notorious. The district attorney is also blamed for the result. He is the Judge Turpie who was a chief support of the great election swindler Mackin of this city.

A worse case is the disagreement of the jury in the trial of Alderman McQuade of New York, for taking a bribe from the Broadway Horse Railway company. This jury sat and heard two ex-aldermen testify that thirteen members of the Board held secret meetings and "agreed to always vote together if anything came up, except politically." That is, they formed an impromptu secret lodge, and worked it just as Masonry and other secret societies. They had an offer of $500,000 cash from the Broadway company, and of $750,000, part bonds, from another. They accepted the first, and each pocketed $20,000. The police had worked up the evidence proving this, and the repenting aldermen corroborated it; yet the jury could not agree! In the San Francisco jail there are twenty-two untried murderers. No wonder a mob of 10,000 men marched to the jail the other day to take the law into their own hands. Every few years an earthquake shock, like the terrible riots at Cincinnati two years ago, is needed to shake off for a time the grip of the lodge upon our courts. Will this people never learn wisdom from their bitter experiences?

The election of Rev. Myron Reed of the First Congregational church, Denver, to Congress, explains the vagaries of his course in religious matters, which have for some time been the scandal of pious people in that city. When a student in the seminary here he betrayed his ambition by keeping a sharp watch for the $1,000 pulpits. He apparently ends his course as a teacher of religion by entering politics. He has been working to this end for some time, by every artifice that would secure a low popularity, playing base ball in match games, orator for any body and every body who would invite him, and finally joining the Masonic lodge. An influential daily noticing his election says: "Mr. Reed has in the last three years been a stalwart Republican, an independent Republican, a Mugwump, a Cleveland-Civil-Service Democrat, and now he is claimed as an out and out Bourbon, whose election is a rebuke to the civil service pretentions of President Cleveland. If Dr. Reed's theology is as dependent upon circumstances as is his politics, he ought to be very popular with Democrats." It is pitiful that such blind leaders should yet have a following, and even have grave public trusts put in their hands. But it is not surprising that men who profess to be ministers of the glorious Gospel of Christ degrade that work and deny their Master for an election to Congress, when such a scramble for self can be allowed as is reported from Springfield in this State. Chaplains are to be chosen for the two houses of the legislature and are to receive $90 per month for the sinecure. The candidates are so numerous and persistent that the churches are being scandalized, and the lodges, like the G. A. R., are emboldened to put forward candidates of their own.

HUMAN VAMPIRES.

BY H. H. HINMAN.

I recently heard a vociferous plea addressed to a bevy of colored women on a street corner, which had for its object to convince them, that a new secret society with an insurance attachment would, for a very small outlay, provide for them in sickness, and give them a grand funeral in case of their decease. Besides this there was an indefinite promise of care for widows and orphans, together with the assurance of much social enjoyment, numerous picnics, excursions, processions and displays, to say nothing of certain exalted offices and dignified titles to which they might hope to attain.

As these poor women were not versed in interest tables, and not even familiar with the rules of arithmetic, being simple minded women, who earn a scanty support by service in families or in laundry work, it was not strange that to their imaginations the offer should have been regarded as most tempting and the opportunity a grand one for attaining to a position of comfort, of pleasure and competence. It is not strange that from their meager earnings should be drawn a sum sufficient to give them a financial connection with the "Sons and Daughters of the Immaculate Household of Fidelity" —and that the said vampire should, after completing the capture by an initiation, go on, reasonably satisfied with his success in that field, unless he should find a return to the same more promising than the search for a new one.

Innumerable as the frogs of Egypt, are these human vampires. Societies are gotten up in all the Southern cities, and circulars are sent out promising to enterprising men (who will make an affidavit of fidelity and concealment) a large share of the ill-gotten gains. A recent circular sent from Vicksburg, Miss., to a minister of the Gospel promised him $100 per month for organizing such societies and to make him a perpetual agent for the collection of dues. It is not in human nature to refuse so tempting an offer, nor is it strange that the whole South should swarm with these creatures, when honied words, like the wings of vampires, should soothe the victims while they suck their heart's blood.

A large share of these societies are unknown to law, and legally irresponsible. And when more money can be made by disruption than by continu-

ance the officers simply discontinue business and disappear. Nearly all of them make promises which every business man knows could not be fulfilled by *honest business methods*. The lapsing of a large proportion of policies and the defrauding of multitudes of their hard-earned "dues" is the cunning device for cheating the innocent to enrich the crafty. That these schemes are *perpetual robberies*, all who have given the subject attention well know, and so long as the colored people of the South are ignorant and unsuspicious, so long will they be robbed. Recently the railroad officials of Mobile reported that each adult colored person in that city spent on an average eight dollars in railroad excursions gotten up by the societies. This was for tickets alone. The report of one of the largest churches of that city showed less than fifty cents per member for church purposes. The societies eat up the churches.

Nor is it these comparatively unknown societies that work this perpetual mischief. There lies before me a letter addressed to a clergyman of Selma, Alabama, in behalf of Good Templary. The writer says, "I am a 32 degree Mason, and fail to see the slightest wrong in it, or that it ever interferes with the duties of religion." After an argument to show that the Good Templary order is purely Christian, he goes on to say, "The world could not get along without secret societies. Every business house is a secret society, every church, every home. It is all nonsense to talk about secrecies. It is a great pity that our colored people are not more fond of secrets. If we could learn to keep our secrets we would advance twice as fast as we do now."

But secrecy pertains to barbarism much more than to civilized life. Just in proportion as people advance in Christian civilization do the occasions of concealment steadily diminish. Organized secrecy is wholly needless and entirely out of place in a Christian republic. The foregoing plea is *a plea for barbarism*. Doubtless the man who made it gets a liberal pay for the lodges he organizes and the people he initiates, and hence can see no evil in this or in kindred systems. But such men's perceptions must be very obtuse. They are simply blind leaders of the blind. May we be delivered from them.

THE PLAN FOR EPISCOPAL METHODISTS.

BY REV. J. T. MICHAEL.

Since the publication of my article addressed to "lovers of righteousness in the Methodist Episcopal church," I have received some evidence that the plan which I then proposed has begun to accomplish a small part of its purpose. If carried out fully and properly, it must bring about glorious and everlasting results. Not that the Methodist Episcopal church will be reformed; I do not believe that it will, but I do believe that some of the greatest hindrances which stand in the way of a deep and radical, and holy reformation and revival will be effectually destroyed.

The *Christian Advocate* is the leading official organ of the Methodist Episcopal church. In the issue of November 4, 1886, in an editorial on "Our Country's Need of a New Pentecost," Dr. Buckley says, "The need of the times is a modern Pentecost, a new reformation, another time of refreshing kindred to that which gave birth to Methodism, a vast outpouring of the Holy Ghost upon whole communities, spreading like rivers of water over every part of our country." Yes; and we will surely have it, if we will do our part. Some effects are preceded by gradual processes; other effects require blasting. In both the Lutheran reformation and the Wesleyan revival, to which Dr. Buckley refers, there was a great deal of blasting; and if we are to have the reformation, the need of which he so clearly sees, we must accept a vast amount of this kind of work—a work which will produce not a little shattering and upheaving near the place where the able editor of the *Advocate* is now standing. My plan is a plan for successful blasting, and is to be used when other means prove to be failures. I want to get copies of this plan in every Methodist Episcopal society in the land. I am satisfied that this can be done if every lover of righteousness who reads these lines will help according to his ability. I will sell the plan, printed in a four-page tract, at the rate of fifteen hundred pages for one dollar, or one hundred and fifty pages for ten cents, postage paid. I do not seek to make a penny out of the undertaking. Gladly would I give them away, were I able to do so. Will you not take hold of this matter at once? If you are not a member of the Methodist Episcopal church, you may carry the tracts to those who are. Or, you may find that they will apply to other denominations. If you are a member, and if you have received the light, does not consistency require that you do something?

Suppose an obscure member of your own class should join an infidel club which rejected Jesus Christ, and which offered a scheme of salvation without Christ, what do you think should be done with such a brother? Is it not perfectly clear that the church should explain to him the evil nature of this association, and try to get him to leave it? Should he persist in refusing to leave, would you not admit that it was the duty of the church, for its own good and for the good of the offender, to place him outside of its pale? What is the difference between the club which this member joins and the organization with which your bishops, your editors, your presiding elders, your pastors are allowed to connect themselves? One is open, the other is secret, but both reject our divine Saviour, both offer salvation for time and for eternity without him. Masonry does this in thousands of instances right here before our eyes.

It is true, as your excellent editor shows in the article to which I have referred, that the church in its present condition is not conquering, as it should conquer, the awful wickedness of the present day; but may we not partly account for this sad state by the fact that the church has taken to its bosom a gigantic system of blasphemy which mangles the Bible, tries to dethrone the Son of God, and claims to open a path to heaven without the cross of Calvary?

Do you deny that this is a fact as far as your church is concerned? You must admit that Ancient Craft Masonry excludes Christ. You must admit that many of your ministers and members are Freemasons, while many others do not utter a syllable against the institution. Now, does this same Masonry teach salvation?

"Lectures and Addresses" is the title of a book published by your own Methodist Book Concern. The author, the late Rev. Thomas Guard, D. D., was one of your most prominent ministers. In this book there is a "Masonic Oration," from which I will give you a few extracts. On page 361, the oration declares that the "Masonic life springs from religion, is nourished by religion, and must ever repose and flourish engirdled by religion." Perhaps you have been saying that Masonry has nothing to do with religion.

Page 352: "We, despite the perils and trials and slanders of foes, secular and spiritual, ask our enemies to trace a wrinkle upon our brow, or pluck a gray hair from our exuberant locks. We, like Israel's great leader, after the lapse of nearly three thousand years, move forth, bathed in the dew of the morning, with eye undimmed, with form erect, with natural strength unabated, destined to run a race with time, and prove in our principles, heirs of a radiant and rapturous immortality." This quotation refers to the "antiquity" of "the ancient and honorable order." Dr. Guard points us to Solomon's temple as the place where the "fraternity," for which he has such a "fulness of youthful fervor and ardent admiration," had its commencement; but instead of doing this, had he mentioned the Goose and Gridiron and the Apple-tree taverns, I think he would have come nearer the truth.

Page 354: "Who can object to or oppose such a system as ours? Is he a moralist? Then here may he learn the purest ethics and practice the most manly virtues.....Is he a presbyter or priest? Then we tell him that religion shall find in us one of her most useful auxiliaries, one of her most fair and generous hand-maidens, and that the theology which he inculcates we live to embody. We, as he, believe in one God; as he, in one great light of conduct, the Holy Bible; as he, in one great comfort and help in all seasons of trial, peril, woe—even prayer; and, as he, anticipate another and a better world." Notice that it is not said that "we, as he, believe in one Mediator, the Lord Jesus Christ." That would have been unmasonic. The statement about the Bible is misleading. Masonry does not require its worshipers to believe in the Bible in the sense required by evangelical Christianity. A man may be a Mason without believing that one line of the Scriptures is divinely inspired. Parts of the Bible may be omitted, and the whole may be set aside altogether, while the Koran, or some other volume containing a pretended revelation, may be put in its place.

Page 362: "Immortality is ours. Yonder our system warrants us in looking. The acacia sprig speaks of a life that survives the grave.....Our ranks are suffering loss by the removal thence of honored and trusted brothers. They are not lost. They still practice their sublime art in building up edifices of knowledge, wisdom and joy, in some distant region of the Supreme Architect's domain. We shall meet them, if we be true and humble and faithful men. Aye, we shall meet them in possession of highest Masonic honors, and within the enclasping shelter of the most perfect of Masonic workmanship; *most perfect;* for is it not 'a city which hath foundation?' Is it not a city 'foursquare,' having gates north, south, east and westward? Is not that Masonic?.....Within that foursquare city our brotherhood is gathering as the stream of time flows onward."

We may not demand that everything issued by the denominational publishing house of the Methodist Episcopal church should necessarily be in complete harmony with Methodist doctrine, but when the official publishing agents copyright and place their imprint upon a book containing this "Masonic Oration" without even a hint of disapprobation, certainly every loyal Methodist heart ought to beat with a holy indignation. And when we remember that this same oration affirms that the mysteries of Masonry "are not mysteries of iniquity," that "slanderous libels have been uttered respecting them," and that these "libels are but the spiteful, the malignant fabrications of sanguinary fanatics, or of a depraved priesthood" (p. 354), then we may get a faint idea of the horrible deception which the oration is able to accomplish.

Dr. Guard has gone to his Judge, but his address, "delivered before the Grand Lodge of Free and Accepted Masons of California," and published by the Methodist Book Concern, still lives to poison the minds and ruin the souls of the young men of our nation.

Dr. Guard was an admirer of John Wesley. On page 111, referring to this eminent man of God, he says, "He was quick to detect a fallacy, and swift to expose a false premise or conclusion. . . . . He demanded a reason for everything believed in and advocated by him."

Let us read what Wesley wrote concerning Masonry. *Journal*, volume II., page 398: "I went to Ballymena, and read a strange tract that professed to disclose 'the inmost recesses of Freemasonry,' said to be 'translated from the French original, lately published at Berlin.' I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry! And what a secret is it which so many concern to keep! From what motive? Through fear, or shame to own it?"

In a reference to this passage, Dr. Buckley tells us in the *Advocate* that "John Wesley knew nothing whatever of Masonry." Well, whether he did or did not, it is certain that he gave a more reliable description than do many who claim to be his followers, and who are walking in the "light" of "the sublime mysteries." Whether the tract which he read was true, I do not know, but I do know that his opinion is just what might have been expected had he seen what many good and wise men can prove to be a faithful and exact revelation.

Look at this great Methodist Episcopal church. Look at it in the light of its own teaching, that God's design in raising it up "was to reform the continent, and spread Scriptural holiness over these lands." Look at it in the light of the facts and unanswered and unanswerable arguments which have been given to the world during the last twenty years, and then will you not see that it is wrong to stand still any longer? Will you not see that every lover of the Bible and pure Methodism ought to go to work to bring about a movement which will expose and tear to shreds one of the vilest and most subtle alliances which has ever stained and disgraced the pages of history?

In operating the plan which I have offered, there is one danger against which I must give a warning. Do not allow yourself in any case to be pushed on by a haughty, bitter spirit. While you must be uncompromising, be sure that you keep very humble. Go forward impelled by the elasticity of love—love for God, love for the right, love for the souls of those who are in error. The love which is like Christ's love is far more thorough and persevering than hatred or bitterness. Wesley says, "Although . . . God did use, at the time of the Reformation, some sour, overbearing, passionate men, yet he did not use them *because* they were such, but *notwithstanding* they were so. And there is no doubt he would have used them much more, had they been of an humbler and milder spirit."—(*Journal*, volume II., page 232).

May the ever-living, ever-loving, ever-conquering God be with you, to guide you, to strengthen you, and to give you the victory.

This article also is to be printed in tract form. Send for a supply, and scatter them along with the "Plan" in every society of the Methodist Episcopal church within your reach. Address me at South Oil City, Venango Co., Pa. Please do not send stamps when you can possibly avoid it. Postal notes and money orders should be made payable at Oil City—not South Oil City. I am glad to be able to state that the price of the "Appeal to the Holy People in the Methodist Episcopal Church" has been reduced to one dollar per hundred. They may be obtained from me or from the publisher, Rev. B. T. Roberts, North Chili, Monroe Co., N. Y. This "Appeal" will help you to understand the "Plan." J. T. Michael.

THREE WORDS OF STRENGTH.

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have *hope*. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have *faith*. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
Th' inhabitants of earth.

Have *love*. Not love alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Sight, when thou else wert blind.

—*Schiller.*

THE GOVERNMENT VERSUS OTHER CORPORATIONS.

BY REV. M. A. GAULT.

We often hear it said that there is little difference between our government as a corporation and any business corporation. It is true there are several points in which they are alike. Both are collective bodies. Both are organized bodies. Both are bodies having a continuous existence. Both have to some extent moral character and aims.

But there are several important points of difference. A corporation is entirely voluntary; that is, it is optional whether we enter it or not. But the government is relatively voluntary, that is, we are not at liberty to remain out of it if it recognizes the civil law of Christ as its supreme rule. If it recognizes any other standard as supreme, it is our duty to refuse to enter it. A corporation is only incidental to advancing civilization, while government is a necessity of human nature. A corporation is local and temporary, the government universal and permanent. A corporation cannot fine or imprison, or command men. It cannot put men to death, or call them to the battle field, but government can do all this when necessary, for it is clothed with authority. A corporation is a creature of the State, but a properly constituted government is a creature of God. A corporation is bound to recognize the authority of the State, but the government must own the authority of God.

A FEW THOUGHTS ON THE DRINK TRAFFIC.

BY J. F. AVERY.

The battle is the Lord's. Let us be strong in the consciousness of our strength, if God be for us; and surely he is. The Word declares no drunkard shall inherit the kingdom of heaven. How needful that we should remove the stumbling stones out of the way. For Time's records, with all their awful fulness, fail to tell how many perish eternally through the vice of intemperance, led into death and bondage by the power of strong drink. Who but God can count the tears of the bruised and helpless, for earth is full of woe and bitterness, the creation of strong drink's doing. "Vengeance is mine, saith the Lord; I will repay"; and presently makers, vendors, and in fact all who help on the business of leading others into temptation, must give an account, and verily a just God must give them their reward, even if with a part of their unhallowed gains they build churches and support missions. Let us work and pray for the suppression and removal of strong drink and its destructive influence.

Should it be tolerated? What? Why, one of the most accursed and accursing businesses under the heavens. The process of wine-making and the drunkenness in connection therewith brought upon and into a good man's family an awful curse. Noah's is not the only name coupled with the curse and shame of intoxicating drinks. The pages of history, sacred and profane, are stained with records of bloodshed, filthiness, wretchedness, misery, and poverty, and all to be traced to the pleasureable madness, or rather, the idiotic debauchery and imbecility produced by tarrying long at the wine cup. More have been destroyed by mixed wines and the cunning concoctions of strong drink than human calculation can ever tell. Why is it that men make such fortunes in the manufacture and vending of intoxicating drink? Why are men so anxious to get and pay for a license to sell ails, whines and biers? Pardon me if I have given too liberal an interpretation of the signs of the trade. Why is it governments and corporations seem so eager and willing to grant "License to sell, and to be *drunk* on the premises," and off the premises, so long as the drink is paid for and the public peace is not outrageously interfered with?

Then the law comes down upon the poor drunken fool, who, after pouring down ales, wines, beers or spirituous liquors, as his purse, taste or inclination allows, until he is a maddened, senseless similitude of a man. Then after a night's lodging the law generally demands a fine of five dollars and costs. What for? Why? Is it to prove that the love of money is the root of all evil? We fear if the truth is told, it must be confessed. Men sacrifice their honor and better feelings as Judas did his Master, because they are greedy and have the bag. But alas, long ere this, experience should have taught all concerned in this business, and we would not exclude any who have aught to do in aiding or abetting the traffic, that when we give our vote for Barabas, it is useless for us to wash our hands as Pilate did, and declare we will have nothing to do with the result and responsibility. Who will try to answer the above suggested thoughts and questions? Herod did not desire the beheading of John the Baptist, but he set the machinery in operation, and today both Pilate and Herod stand in the list of men guilty of shedding innocent blood. "Tell me," said a gentleman to a poor drunkard, when urging him to give up the intoxicating cup, "where it was you took your first steps in this intemperate course." "At my father's table," replied the unhappy young man. "Before I left home to become a clerk, I had learned to love the drink that has ruined me. The first drop I ever tasted was handed me by my now broken-hearted mother."

The infidelity of working-men, says Rev. Charles Garrett, in nine cases out of ten comes out of the public-house.

Why not vote and work for Prohibition? Is not the blood-money poured into our municipal and national treasuries more than counterbalanced? First, by the crime, wretchedness and waste bred and created thereby, not only in the slums and brothels of our larger cities, but by the gross sin, gauntness and miserableness in almost every conceivable form which is known to exist almost everywhere where a license to sell is in force. The unhappiness is often veiled and hidden. The day must come when those who are responsible will reap, with groans and tears, some of the torments of hell, which they poured out on earth. The fire of intemperance which burned up so much of domestic happiness, and destroyed in so many homes and places the fair bloom of love, will, with the evil of the spirit horribly intensified, prove that their unhallowed gain was lost! Eternal soul loss! Secondly, it could easily be shown, and it has been shown in figures, that this creation of the nation's revenue and wealth is a veritable bubble. Yes, worse, a positive source of loss and waste, both of life and gold. Yet in spite of living evidences in our crowded tenements, hospitals, poor-houses, asylums, prisons and penitentiaries, the makers and sellers of intoxicating drink will push the sale and temptation of that which intoxicates.

He'll tell you you want it, the climate is damp,
If you would be healthy, to keep out of the cold;
To make you feel merry, to keep out the cramp;
Because you are young, or because you are old.

But the truth is, he wants all to take it, for he is greedy of gold.

Halifax, N. S.

SMOKING IN LODGE ROOMS.

It is neither right nor in good taste to smoke in the lodge or ante-room—especially during the session of the lodge. The brother who cannot refrain from indulging his taste for tobacco during a brief session of two or three hours must be indeed a sad slave of the "weed," and for his own good, even if he has no regard for the preferences of his brethren, he should inaugurate a personal reform. In a lodge of twenty or more members there will almost certainly be found at least a few who do not smoke themselves and who are more or less unpleasantly affected by having to sit in a room where others are smoking. Sometimes a man who does not himself smoke enjoys the perfume of tobacco, but generally the anti-smoker dislikes to be compelled to breathe a tobacco-laden atmosphere. These brothers have rights which those who do enjoy the practice ought by all means to respect.

The pipe and cigar should be laid aside during lodge hours, unless there is connected with the hall a side room especially dedicated to the smokers' use. Those who, in that case, desire to indulge in their favorite habit, can do so without compelling others to suffer therefrom.

G. E. D.

The above is clipped from the *Eastern Good Templar*, published in Boston, and is, of course, addressed to Good Templars. It is very charitable and "fraternal," but it is suggested that G. E. D. might have gone a little farther, and been equally consistent in adding the following:

There are also some weak-minded people who object to the flavor of gin and beer in the lodge room. Therefore, the gin bottle and beer pitcher should be laid aside during lodge hours, unless there is a side-room especially dedicated to the worship of alcohol and tobacco.

A. D. W.

A DIFFERENCE OF OPINION.

John B. Finch, the head of the Good Templars, has issued a proclamation, by virtue of his position at the head of the National committee of the Prohibition party, in which he says: "Prohibitionists should help the Good Templars, W. C. T. U., Sons of Temperance, National Temperance Society and other organizations which are the primary schools of our party. Our work must be as broad as the reform." Mr. Finch may not intend it, but his statement will not endure examination before the mirror of truth. The W. C. T. U. is sandwiched between the two lodges, which is a false position. Those who believe in prohibition do co-operate with the W. C. T. U. and honor it; but they do not care to see the lodge standing by to steal such favors—of the National Temperance Society it is a pity that little can be said while it is under the control of the lodge. It is not true that these lodges are the primary schools of the party. If it was understood that the tactics or principles of the Prohibition party were borrowed from the lodge, Mr. Finch would directly find himself without any followers. It is true that "our work" should be as broad as the reform, and for that reason the *Cynosure* calls on the Good Templars and other temperance lodges to give up their secret worships and come out like men on Christ's side of this great reform. —*Christian Cynosure.*

The principle of prohibition was taught before the Good Templars or Sons came into existence, and open temperance organizations have existed all along beside the secret orders, which have been "primary schools of our party." Notably the United Kingdom Alliance and the League of Great Britain, the Band of Hope and the Catholic Total Abstinence societies. Anything that taught and practiced total abstinence has been a nursery and primary school of our party.

Doubtless the Good Templars and the Sons in most of our States and in England, were for some years the most active and general workers and disseminators of total abstinence and prohibition. And leading, thinking men of these orders and of the open societies graduated up to political party action, as the only real effective agency to make prohibition a success. They did so as individuals, not as societies.

But the W. C. T. U. is the only one of the societies named by Mr. Finch which has ever endorsed our party. The other societies have been teaching the alphabet and trying to save a few shipwrecked and wounded victims of rum all these years, and steadily and stupidly refused to help build lighthouses and beacons and to use or countenance measures of prevention to save the world from the beginning of ruin.

When progressive men and women of these a b c primary schools have said. We have been ten, twenty, thirty years learning this alphabet and have known it perfectly so many years, can we not take a reading lesson? the smokers and half-reformed drinkers and the titled and salaried officials have given an emphatic "No. What used to be, is good enough; if we espouse anything new, it will endanger our order. Don't you know this is the grandest order the world has ever known?"

Thus putting the instrument above the cause, they have led people to ask whether such an instrument is worth maintaining after its usefulness is doubtful, and when its guns are so frequently pointed the same way as those of the dramshop. James Russell Lowell aptly says:

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood
For the good or evil side.
Some great cause, God's New Messiah,
Offering each the bloom or blight,
Puts the goats upon the left hand
And the sheep upon the right;
And *the choice goes by for ever*
'Twixt that darkness and that light."

When the choice was presented to the W. C. T. U. they chose the light and they live. The secret orders have chosen the darkness. And if the choice has not gone by for ever, it will soon, unless they obey forthwith the law of progress.—*Censor, Los Angeles.*

An association has been organized at Racine, Wis., with the object of erecting a monument to the memory of the Rev. Mr. Haddock, the prohibition martyr, of Sioux City, Iowa.

Reform News.

THE KNOXVILLE N. C. A. ANNIVERSARY,

December 28 and 29, 1886.

Who will pray? Who will attend, and who will send money to make this meeting a grand success?

Friends throughout the country will note that this is the first convention of the kind attempted in the South, and it ought to be the first in a series of meetings that will effect a radical change in the sentiment of the South on the lodge question.

You have read Bro. Hinman's reports with the deepest interest, and have noted with gratitude his cordial reception by religious leaders, and hearty welcome at many of the institutions of learning, with other tokens of favor indicating that this field is "ripe for the harvest."

Dr. Roy and Bro. Woodsmall, each furnished a list of personal acquaintances in the ministry, to whom I addressed letters, and received in most instances encouraging replies. With scarcely an exception the movement is hailed as a ray of light and harbinger of a better day, that will be heartily supported by the pulpits and personal efforts of these brethren.

Some have the means and will attend, but the larger part say, I will cheerfully give my time and best efforts to make the convention a success, but I have not money to pay my expenses. These brethren need help, and in helping them the cause will be strengthened at every point where they labor. It would be impracticable to give a list of these brethren, but any donations sent me at Knoxville, Tenn., or to W. I. Phillips at the *Cynosure* office, will be used as directed. Brethren and sisters, to whom the Lord has intrusted money, will you not remember this important convention with a donation such as you are able to give and the Lord will accept?

If possible, we want to have Pres. H. H. George, Pres. C. A. Blanchard, and others who will address the convention, speak at other pivotal points, where the thoughts-men and women of the present and immediate future are being educated. Bro. Hinman has "prepared the way" and done a grand work, and the people are ready and anxious to hear the truth. You can help this work, if you will, by your prayers and your contributions. If the convention succeeds it will give a forward impulse to the entire work South and North. Let us accept the duty, improve the opportunity, and look to God in faith for a victory that will give a new and grand inspiration along the whole line of conflict. J. P. Stoddard,

Secretary N. C. A.

THE LAST CALL FOR THE OHIO STATE CONVENTION.

Chillicothe, O., Dec. 3rd, 1886.

Dear Cynosure:—I have been especially impressed of late with the terrible way that justice is subverted in our court-houses. I heard the senior editor of the *Cynosure* once say, "*It is getting so now that our criminal cases are not decided in our court-houses but in the brick halls that stand back of them.*" The more I see these cases tried the more I believe this to be correct.

In the village of Greenfield, Ohio, alone not less than three murderers may be seen walking the streets unguarded. A former mayor of this town laid wait for and in cold blood shot a citizen on his way home from work. After making the county a great expense by way of a trial he was turned loose, and afterward knocked a man into a cellar-way, nearly killing him, because he had objected to his being cleared.

To-day in this city a man by the name of Keys is having his second trial for the murder of two young men by the name of Taylor. Keys called the two young men out of their home, accused them of stealing from him, and shot them before they could return. He has been running at large all summer. His first trial cost the county $5,000,and there is no telling about the second. In addition to other costs one hundred men are subpoenaed as witnesses. I am told on good authority (and I should be thankful to anyone who can prove otherwise to do so)that all of these murderers are Masons.

With all this staring him in the face, a citizen of Greenfield, who had just been complaining about heavy taxes,said to me no longer ago than yesterday, that he *did not know anything against Masonry. It did not hurt him any.* Citizens of Greenfield, when will you unmask this hidden foe? Will it be after your lands are sold to pay taxes for mock trials, your friends murdered,and their murderers, like the gladiators of old,marching erect through the streets? Or are you disgusted with this kind of work? Then join those who will meet in the United Presbyterian church next Wednesday,Dec. 15th, at 10 o'clock,and assist them in forming plans to eradicate this terrible evil from our land.

Friends of the anti-secrecy cause in Ohio, what do you say about this convention? Will it be the best one ever held in our State? Is it worth your time and the little money it will cost to attend? Do you really mean what you say, when you say that both the church and state are being degraded and disgraced by the lodge? I believe you will answer these questions by your presence at this convention.

A grand list of men have volunteered to present the different phases of this question to us. Ample provision will be made for reduced R. R. fare and entertainment on your arrival. What is there to hinder your coming and making this meeting a power that will take the scales from thousands of eyes, and give our cause such an impetus that time only will reveal its results?

Don't forget to ask your station agent for a certificate stating that you pay full fare to the convention. If fifty or more certificates are presented, and there doubtless will be, you can return to your homes for one-third the regular fare. I had three thousand bills printed to-day to advertise. And those who would like them to send to friends or give notice in their county papers, will be furnished on application. Write at once. W. B. Stoddard,

Greenfield, Ohio.

ALABAMA CHRISTIAN ASSOCIATION.

The members of the Alabama Christian Association met at the Reformed Presbyterian church, Nov. 25, at 6 o'clock p. m. Rev. C. B. Curtis offered prayer, and Prof. James Pickens was chosen president pro tem. After remarks by H. H. Hinman, agent of the N. C. A. for the South, the following officers were chosen for the ensuing year:

President: Prof. J. Pickens of Selma.

Vice Presidents: Prof. G. W. Andrews, Talladega; Dr. Jesse Ward, Partridge; Rev. F. G. Ragland, Mobile; Rev. Asher Curtis, Marion.

Secretary: Rev. G. M. Elliott, Selma.

Treasurer: Rev. C. B. Curtis, Selma.

The following were chosen delegates to the Knoxville convention: Prof. G. W. Andrews, Dr. Jesse Ward, Rev. F. G. Ragland, Rev. G. M. Elliott.

The following resolution was then presented and, and after full discussion, adopted without dissent:

Resolved, That as members of the Alabama Christian Association we view with profound satisfaction the progress of the anti-secrecy reform in the South, and we pledge our best endeavors to awaken an earnest Christian sentiment against all forms of organized secretism.

A number of names were offered for membership and enrolled. Rev. G. M. Elliott consented to act as agent for the N. C. A. in Alabama, so far as consistent with his pastoral duties; and the Association adjourned to meet at the call of its officers.

H. H. Hinman,

N. C. A. Agent for the South.

JOURNEYINGS IN ALABAMA.

The N. C. A. Agent highly appreciated at Selma.—Union Thanksgiving service.—Prosperity of Northern Alabama.—Rapid Growth of Birmingham.—Partridge the Banner town for St. John, and the lodges about dead.

Selma, Ala., Nov. 25, 1886.

Dear Cynosure:—My stay here has been most pleasant and I hope profitable, though most of the nights have been dark and rainy. I addressed by invitation the students of the Baptist Normal and Theological Institute, and on Sabbath preached three times, in the Congregational, the Tabernacle Baptist, and the St. Phillips St. Baptist churches, besides addressing the Sabbath-school in the Congregational church. In each of these discourses my theme was largely the evils and dangers of secretism. In all, the attendance and attention was good, and in the St. Phillips St. church, one of the largest of the city, the congregation was unusual. I had the sympathy and endorsement of the pastors, though one of them has been and is connected with the Masonic fraternity. On Monday night I lectured in the Congregational church and had a good meeting. By urgent request I remained over Thanksgiving day. Five congregations met in the Reformed Presbyterian church, and by request of the pastor, Rev. G. M. Elliott, I preached the sermon and had the five pastors in my congregation. The house was filled, and my remarks (which I hope to send you) were listened to with respectful attention. To-night we have a called meeting of the Alabama Christian Association, and to-morrow I go, D. V., to Warrior in Jefferson county, to spend a week, and then to Talladega. My health remains good, and I feel greatly blessed in the opportunities of the day.

Warrior, Ala., Nov. 29.—After my pleasant Thanksgiving at Selma, on the 26th I took leave of Pastor C. B. Curtis and his excellent wife who had so kindly entertained me during my stay in that city, and was soon gliding over the plains towards the hilly mining region of Northern Alabama. Here, more than anywhere else, have I found business activity, and villages of rapid growth. The great coal and iron region of Alabama is a vast and comparatively undeveloped source of wealth. Birmingham has sprung from a small village to a city of more than 30,000 inhabitants, and judging from the streets that are chopped out through the adjoining forest, it is certainly a city of great expectations. Numerous railroads are projected, and some being constructed, all having Birmingham as the point from which they radiate.

Warrior is a coal town, and like all these villages is made up largely of a foreign element. It is needless to say that all these mining towns are in the grip of the lodge. Not so with the surrounding country. There is much free thought and earnest protest against all political or lodge usurpation.

On the 26th I went out to Partridge, nine miles west of here, and stayed with our hospitable and indefatigable friend, Dr. Jesse Ward. Partridge precinct gave a majority for St. John in 1884, and they recognize him as their President. It has no saloon. Since I was here five years ago the Baptists have built a comfortable house of worship, almost within a stone's throw of Dr. Ward's. By invitation of the pastor, Elder J. W. McCreary, I preached there on Saturday and Sabbath, (27th and 28th.) In both, I gave reasons why we should "have no fellowship with the unfruitful works of darkness," but my last discourse was entirely on that theme. I had one Masonic minister to hear me, but nearly all others were sympathetic. Dr. Ward is in feeble health, but better than he has been. The people are raising larger crops of cotton and corn than formerly, and lodgism of all sorts is at a discount. I came in to-day and leave in a few minutes for Talladega.

Talladega, Ala., Dec. 1.—Here again are the mountains looking grand and blue in the distance. Not quite so grand as where I last saw them in East Tennessee, yet a part of the same mountain system. Northern Alabama, which has until within a recent period had but little to recommend it, is to become, by reason of its iron and coal deposits, the wealthiest part of the State, and at present shows most signs of prosperity. The quantity of cotton and corn is steadily increasing, while stock raising is beginning to receive greater attention.

Talladega College, which is really a university, since it has normal, collegiate and theological departments, is doing a much needed and most excellent work. It has four fine buildings and at present over 300 students. Its able corps of teachers, under the presidency of Rev. H. S. De Forest, are doing a work that is most important to the future of the South. I have met a number of the graduates of Talladega, and have found none of them who is not opposed to secret societies.

To-day I visited the well conducted farm under the direction of Mr. Bishop, by whose excellent business management there is a gradual recuperation of the land, together with moderate profits. He has found stock raising profitable, and expects to enlarge that department of his business.

At 7 p. m., by request of the President, I addressed the students on the relations of secret societies to Christianity. I had a full attendance both of the faculty and students, and fixed attention. Dr. De Forest added most excellent arguments and exhortations, enforcing what had been said. Nowhere, unless it were at Wheaton, have I ever heard sounder or more earnest advice on this subject. To-morrow I go to Atlanta. H. H. Hinman.

THE WORK IN WISCONSIN.

Lodge family affection.—Preaching and lecturing in Waukesha and Racine counties.—Thanksgiving at Waukesha—Among Seventh-Day Baptists near Berlin.—The campaign drawing to a close.

Editor Cynosure.—Secret societies have a fellow-feeling for one another, as was exemplified in the effort made by some of the members of the Sons of Temperance lodge at Big Bend to prolong the secret session of the lodge on the evening of the 20th, so as to prevent me from delivering the lecture which I was announced to give on that occasion after the lodge should adjourn. And this effort to prevent me from speaking was made in spite of the fact that the address which I was announced to deliver was to be simply in favor of temperance, a reform which these objecting lodge members claim to have joined the lodge for the sake of promoting! How jealous many nursery-lodge children seem to be of the honor of the Masonic temple! But this temperance lodge at Big Bend has in it many good people who

don't put lodgery first and temperance next, but who are real and earnest temperance people, and so I gave my lecture. On the 21st, I preached in the morning at Prospect Hill, in the afternoon at Big Bend, and in the evening in the Free Baptist church at Caldwell's Prairie, Racine Co. I trust that God is accomplishing some good through my preaching as well as through my lecturing.

Monday evening, 22nd, I lectured again at Big Bend, and Tuesday evening at Caldwell's Prairie. The weather was quite unfavorable on both these evenings, but the attendance, though small, was fully up to expectations. Tuesday evening the weather became quite cold, and so it has held to the present (29th). To the Griffins, Roses, father and mother Clark, and others of Big Bend, I am indebted for much kindness, as also to L. C. Ward and family of Caldwell's Prairie.

Wednesday evening, 24th, I attended a parlor meeting at the house of Dea. Hale at Prospect, at which I talked over the lodge question with the few friends present and answered many inquiries.

Thursday I walked to Waukesha, intending to take the noon train for Fond du Lac on my way to Berlin, but was compelled (providentially, perhaps) to wait. So I ate Thanksgiving dinner with Bro. S. E. Orvis, his daughter, Mrs. Walker, and her husband, workers from Racine, and Bro. J. Y. Wolf of Milwaukee, and at Bro. Wolf's request preached at the Free Methodist meeting at night, when some indicated their purpose to become Christians.

Friday, 26th, at 2 A. M., I started for Berlin, stopping briefly on the way at a Free Baptist quarterly meeting near Rosendale. Got to Berlin early in the evening and was met by Bro. H. F. Clark, who drove me four and a half miles south to the Seventh-day Baptist chapel, where we found an audience waiting, to whom I preached, taking occasion in the course of my sermon, as was expected, to expose the falsity of Masonry. Saturday morning I preached again at the same place, and lectured in the evening. Sabbath morning I preached in the Baptist church-house in Berlin, to good acceptance, and lectured again in the evening at the S. D. Baptist chapel. The weather has been unfavorable (snow-storm yesterday) and audiences somewhat small, but I have had good attention. To-night I am to lecture again at the S. D. Baptist chapel (there seems to be no opening in Berlin). From here I expect to go either to Rio or Coloma. As my time in Wisconsin is short (I expect to leave about Dec. 23), and there are several places at which I am expected to lecture, I must ask brethren to have work ready so that I may, as far as possible, preach twice in the day-time on Lord's day, and lecture every evening in the week. J. F. BROWNE.

BRINGING IN THE KINGDOM IN IOWA.

Generous Helpers.—Lecturers Hawley and Gault Directing a Grand Campaign.

DEAR CYNOSURE:—The meeting at Brush Creek, Fayette county, was a very encouraging success. The evening congregations were good. We discussed National Reform topics, the first two evenings. The last evening was specially devoted to showing the anti-Christian and infidel charcter of the secret lodge system.

We left some good friends when we departed from Brush Creek. Mr. Wm. Morley pays $42 to support our reform work, $25 to aid the circulation of the *Christian Cynosure*, and $25 to relieve the *Western Crank* from financial embarrassment. Mr. Morley certainly means business.

In a day session of this county meeting, Wm. Morley and Mrs. Morley, his wife, and pastor C. R. Hunt of West Union, were appointed to represent the Fayette County Christian Association in the coming Congress of Christians at Chicago, to convene February 22nd. They were authorized to add to their number by appointing any other suitable persons who would be willing to go at their own expense.

We have one man who seems determined to rival Mr. Morley in his contribution to the Iowa Christian Association reform work. I refer to the former agent of the Wisconsin Christian Association. He was at the Iowa State meeting at Birmingham. He has already paid $40 in cash, and we are on the first half of the year yet.

From Brush Creek I went to Masonville and spent the Sabbath with pastor Harrington, preaching at two of his three appointments to full congregations.

On Monday, Nov. 29, I went to Hopkinton, where Bro. M. A. Gault and myself had arranged to hold a reform convention. I arrived too late for the Monday night meeting, and was met at the station by Bro. Gault and pastor T. H. Acheson, who is the bishop of the Covenanter church of Hopkinton. It is not long since Bro. Acheson was installed pastor. He is a young man of promise. If the Covenanters have plenty of such boys, they will long retain their position in the front rank of reform.

Bro. Gault had preached two reform sermons on the Sabbath, and lectured on Monday night before I arrived, to large and deeply interested audiences. He is a master workman in the field of National Reform. I only wish that his labors could be multiplied a thousand fold.

I was pleasantly entertained at the house of Bro. H. M. Johnston. I began labor by lecturing at 3 P. M. on Tuesday; subject, "Masonry a Conspiracy against Civil Government." Bro. Gault followed with a stirring lecture on the demands of liberalism. In the evening I lectured to a large congregation, on the "Antagonism of Masonry and its kindred orders to the Gospel." At the conclusion of my lecture we gave an opportunity to the people to aid the Iowa Association in exposing the despotic and anti-Christian character of the secret lodge system, and in turning men from it to Christ. The response was prompt and liberal. Twelve new readers were secured for the *Cynosure*.

Friday, Dec. 1st, we left Hopkinton, for Quasqueton, in Buchanan county, to commence a three days' meeting there. Failing in our connections, we remain in Delaware to-night. Bro. Harrington will man the guns at Quasqueton this evening. To-morrow, if the Lord will, we will be with him, and may the Master bless and give the victory.

C. F. HAWLEY.

MASONRY SEEN IN A NEW LIGHT.

BATAVIA, Ill.

I have much enjoyed my work for the past few weeks, "showing up" Masonry with my pictures; have always had large houses, often more than could be seated. At Crystal Lake I met several of the old veterans, where the subject of secret societies has not been much agitated of late years, and many of the young people are being drawn into the lodge. The meetings at Cortland were well attended, and I hope some good done. I had a very pleasant visit for an hour after my lecture last evening with a young Mason, who said he had been prejudiced in favor of Masonry by unkind attacks made upon Masons. He said, "There were many Masons here to-night who were here last evening; they liked your talk and would come again;" and, "this is the first time I have ever listened to an Anti-masonic lecture without getting 'boiling hot.' Am convinced that your way of showing up Masonry, not from a personal or one-sided standpoint, but by showing its origin and fundamental principles, will do more to keep people from going into it than ordinary lectures will." I think this a very candid admission for an adhering Mason to make, especially while he is in active sympathy with the lodge. He says he is going to study into the matter, and I hope he may be led to accept Christ instead of Masonry; and there is hope for him, as he subscribed for the *Cynosure*, and said he would read. Every Mason in the room except one took a sample copy of the *Cynosure* home to read. I. R. B. ARNOLD.

CORRESPONDENCE.

NATIONAL REFORM IN OHIO.

YOUNGSTOWN, O.

EDITOR CHRISTIAN CYNOSURE:—I have read of a fabled carpet upon which if a man sat he would be transported to any part of the world. The railroad system realizes that dream. Two weeks ago I was in the heart of Alabama. Two weeks before on the green mountains of Vermont; now in Northern Ohio, and all from sitting on the velvet cushions of the easy-going passenger coach. The ship of state has recently been tossed on the waves of political excitement. By earthquakes, cyclones, railroad and marine disasters the hand of God has been touching her, and every timber groans. But still we would say to our Great Captain in the language of Seneca's pilot: "Oh! Neptune! you may save me if you will; you may sink me if you will; but whatever happen, I will keep my rudder true." The National Reform Association aims to teach this nation to "keep her rudder true." On last Thursday evening we spoke in the Cincinnati Y. M. C. A. hall. A goodly number of young men were present; the interest deepened to the end. This we regard as a rare opportunity. Such open doors should not be passed by. There are in this country and Canada 664 associations, 611 of which report an aggregate membership of 110,387, an average of 184. This is a field prepared for National Reform. The secretary, Geo. T. Howser, is doing a good work there. They have their plans and specifications for a new building. On Sabbath morning we preached in the Plymouth Congregational church, Youngstown, Rev. J. L. Davies, pastor. This is a new congregation organized in 1882. They have 130 members. Their new church building is a combination of beauty and usefulness. Bro. Davies' prayer at the close satisfied us that he is all right on National Reform. At noon and again in the evening we preached for the Reformed Presbyterian congregation. Prof. D. McAllister held their first communion two weeks ago. They propose buying a lot and building at once. On Monday morning we met with the Youngstown ministers in the Y. M. C. A. parlors. We were kindly allowed to call the attention of the brethren to our meeting that evening. Bro. Davies seconded us as follows: "I heard Bro. Foster on this subject in my own pulpit yesterday with great satisfaction, and wish to say, it is worthy of our attention and support. You will be repaid for attending the meeting." The lecture Monday evening was in Reading Room hall. If the size of the audience had been up to its quality it would have been immense. But all great reforms have been maintained and carried forward by minorities. The heavy rain kept many away. Rev. Patrick O'Connor, a convert from Rome, minister in the M. E. church and editor of the *Christian Citizen*, led in prayer. The subject was new to him. He heartily endorsed the sentiments expressed. On Tuesday evening we lectured in the Eighth St. Reformed Presbyterian church, Pittsburgh. Rev. J. S. Collins, of the United Presbyterian church, offered prayer. Prof. D. B. Willson spoke an encouraging word. He said: "This movement is sure of ultimate triumph. I do not see how any Christian can believe otherwise. I am reminded to-night that the cause has recently lost some of its ablest defenders. In the death of Prof. A. A. Hodge, of Princeton Theological Seminary, a great man has fallen among us. I can never forget a remark the Doctor made in a convention in this city, that opposition to this movement by professed Christians arises from 'confused minds and scared hearts.' That covers the whole ground." Prof. R. J. George referred to the power behind the movement. He had heard it asserted that if a single denomination should demand the abolition of the liquor traffic and be in earnest, it would be granted. The church is clothed with power from on high.

A few may accomplish great results. Rev. Torrence Boyd, of Ireland, was full of hope. This work is in line with the prophetic word, and God is in it. Dr. S. Collins had heard eight discourses at

(*Continued on 12th page.*)

EASTERN SIGHT-SEEING.

DADEVILLE, Mo.

EDITOR CYNOSURE:—On the 25th of April last I started on a visiting tour to the East. Southeastern Ohio was my first objective point. Here I arose in life, in every sense of the word—literally, educationally and morally as well. I fought through the great anti-slavery struggle here; and from *nineteen* to *forty-five* my humble life was spent in the school-room as an educator of the young. No marvel that I was interested here. Twenty years absence, however, had made its mark of change.

From here I went to central Pennsylvania—the land of my nativity. Now towering evergreen mountains abound on every side. In vain would it be for me to attempt a description of nature here, or my feelings, in being permitted once more, after a lapse of more than half a century, to visit these objects of interest. To take the hand of school-mates of fifty-four years ago, is a matter of rather rare occurrence.

From here I go to the capital of our great Republic—my first visit to the place; and I would say, wondrous place in many respects. Its streets, avenues, parks, statues, fountains, cemeteries and a multitude of other things, to say nothing of museums and places of general attraction and interest, are grand and noble to a degree, that all I shall say in regard to them is, I simply invite others to go and see for themselves. Then the dignitaries of the place: the President and bride, Senators, Representatives, etc. A Douglass, a Pomeroy, and without the least favoritism, whatever, I will say right here, that Samuel C. Pomeroy, from my standpoint, is *peer* to any with whom I came in contact, whether *in* or *out* of office.

Bidding Washington adieu, I return via Harper's Ferry. Truly historic ground! Naturally, historically and morally. Here upon the 2d of December, 1859, a deed was consummated, that sealed the downfall of American slavery.

Niagara Falls! How can my futile pen depict a single characteristic that has not long since been exhausted? Great, grand, stupendous beyond conception, to say nothing of comparison; and yet, I must say, that they did not come up to what I had

always imagined them to be. Up to the time I saw them, I always had before the mind, when contemplating this wonderful exhibition of Almighty Power, a rough, declivitous, or rather precipitous sort of country around about. But just the opposite of this are the facts. The extreme simplicity of the thing is wherein I was deceived. The whole affair considered from a purely natural standpoint is, a mighty river simply obeying the natural law of gravitation in tumbling over into a monster ditch that it meets at that particular point. And there is the whole of it. J. W. THOMPSON.

THE PROSPECTIVE CHRISTIAN CONGRESS.

I am rejoicing in hope of the proposed conference. The anti-secret cause has everything to hope from such a meeting.

Handling light is dangerous work to the cause of darkness, and when men of mark consent to take in hand the discussion of secretism, its empire will soon decline. It matters not on which side of the conflict men array themselves, honest, thorough discussion means death to these worse than heathen despotisms. When a score or two such men as are already committed to this conference join in the honest investigation of the subject in hand, lodge rats will fly to their "holes in the wall," or be mashed between the upper and the nether millstone of truth. I am glad to recognize *one* Baptist minister in the roll of great and earnest men brave and loyal enough to join this holy crusade against Satan's anointed. Hope there will be many more Gideons from the great army of Baptists.

For six consecutive years your humble correspondent, along with the veteran reformer now laid aside from active work by age and infirmity, the venerable and able A. L. Post, and the valiant and self-denying S. E. Miller, endeavored to induce the Abington and the Bridgewater Baptist associations to candidly discuss secretism in relation to the Redeemer's kingdom. The "crooked ways" resorted to by the leaders of these bodies are known. Tricks below the lowest political caucus were resorted to in order to keep honest discussion out. Despite these "fearful and unbelieving souls" secretism is *doomed to discussion* and ventilation, the "rough on rats" of lodgery. They well know that light means death to them. Let on the light of a million-candle power on this "Hell-gate" of ratery. How they will sigh for their holes in the wall! *Masonic* light, cover their consecrated heads. These sons of light are partial to Masonic light, found in darkened rooms at midnight. Give them more and better than they seek.

Allow me to suggest that this much-needed conference is *most needed* in the *East*, in New York, Boston, or in Philadelphia. Let these sons of light, for once, travel east in quest of *real* light. Let a respectful and earnest invitation be sent to the leaders of lodgery who dare to face discussion, to meet in this conference. If any of them accept, the more good will come out of it; if they refuse, it will recoil on their own cause. I am very expectant in view of this meeting. In a meeting of many of our great and good men we have hope; but in the triune God is the main hope. May his presence make the meeting a Christian Congress, indeed. To this end let us be "instant in prayer." Yours for the coming kingdom. NATHAN CALLENDER.

FROM A MOBILE PASTOR.

MOBILE, Ala., Nov. 27, 1886.

EDITOR CYNOSURE:—Somebody has sent me two copies of your paper which I like very well. The personal references to me in the article of Rev. H. H. Hinman (your agent) are misleading (I hope not intentionally) the public. I am a Master, yes, Past Master Mason. Now I don't believe that there is in this world nor the other a soul that can make me even think of forsaking it. If Rev. Hinman, or any other minister in good standing with his or their church, visits and wishes to preach in my pulpit they are at liberty to do so. If in the course of their discourse they can find anything to justify them in denouncing Masonry, let them do so. I believe in free speech. I am opposed to having lodge meetings of any kind on the Sabbath except for funerals. That is the only thing I dislike in societies. I don't fail to preach against that. Ask my congregation. The good brother reminds me of a member of my choir wading in water up to his knees yesterday as though looking for something, and when asked what it was, answered, "Nothing, only I expect to sing bass on Christmas day and I am trying to get a little hoase." The members of my choir have been trying to get rid of him for some time. Come again, brother Hinman, you will meet a warm reception. You have said nothing that would make us do different to former treatment toward you. We simply wish to correct a mistake made by you.

Z. T. PEARSALL,
Pastor State St. A. M. E. Z. Church.

PITH AND POINT.

I. R. B. ARNOLD AT SYCAMORE.

Prof. I. R. B. Arnold exhibited his illustrations of heathen worship and its reproduction in the Masonic and other secret lodges to a crowded house last evening in the Free Methodist church of this place to the great instruction and gratification of the spectators. His accompanying lecture was listened to with marked attention. I heard, at the close of the exercises several influential men speak in the highest approval of both the beauty of the illustrations, their aptness to the subject of the lecture as well as the general information on the subject of ancient heathen mythology. We bid him God-speed in his worthy occupation.—J. L. WARD, *St. Charles, Ill., Nov. 27, 1886.*

A WORKER WITH A WELCOME.

I am yet alive, and by the good providence of God I hope to live until God shall overthrow the last vestige of the Secret Empire and send it back to its native hell. I am trying to find subscribers for the *Cynosure* for the last month or two. I have been taking the paper to the Y. M. C. A. reading room in our city and they seem to to be very much pleased with it. I may yet find some friends of our cause. I wish when our lecturers are passing through to the East that they would call on me at Corry, Erie Co., Pa., and oblige—REV. J. S. AMIDON.

A CHEERING WORD FOR THE CYNOSURE.

Its value cannot be estimated in dollars and dimes. It "serves the present age" more fully than any periodical of which we (self and wife) have any knowledge. We are waiting with much solicitude to see an announcement of the time of the anticipated Christian Congress, and hope to attend if it is not deferred too long—A. C. HAND, *Chain Center, Minn.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON XII.—December 19, 1886.—The Great Invitation.—REV. 22:8-21.

GOLDEN TEXT.—The grace of our Lord Jesus Christ be with you all. Amen.—REV. 7:15.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Permanence of Character.* vs. 8-12. The angels' answer to John brings out in a very striking light the oneness of all true co-workers with God. Saint or seraphim, a little child or the ruler of a nation, all are alike *fellow servants.* "Seal not the sayings," etc. We must understand by this language that Revelations was never intended to be an obscure book, but one of the most important in the canon of Scripture for warning, instruction and encouragement. They are Christ's last words to the church before his coming. They are meant for her comfort and cheer. "He that is unjust," etc. Character always tends to fixity. There is no sanctifying power in death. What we are in this life we shall be in the life to come. "My reward is with me," etc. While this was spoken primarily of the reward every Christian will receive at the judgment we need not confine the meaning entirely to the future. When a sinner opens his heart to Christ, he accepts with him all the blessings Christ can bestow. He never enters a soul empty-handed. His reward is *always* with him.

2. *The Blessedness of Obedience.* vs. 13-16. It is *doing,* not mere feeling that wins the blessing. While deeds are nothing that do not spring from love, mere emotions are less than nothing if they do not crystalize into action. "Without are dogs," etc. One great blessedness of the redeemed is that they are separated from those of opposite character. They are no longer doomed like righteous Lot to be vexed with the filthy conversation of the wicked. "I, Jesus," etc. Revelations contains the parting counsels of Christ to his church, his last words ere he comes in glory and takes her unto himself, which is another reason why all Christians should make a deep, prayerful and loving study of its pages.

3. *The Great Invitation.* vs 17-21. Not only the Spirit and the Bride say, Come, but every hearer of this gracious invitation is to pass it on to some one else. It is a great invitation not only because it invites to an eternity of unimagined bliss but because it invites *every one.* The Whosoevers of the Gospel form a most clearly marked dividing line between the religion of Christ and every form of false worship. The heaven of paganism never writes Free Grace over its doorway. The Nirvana of Buddhism is open only to those who by great austerities and torturing penances have earned the rest of annihilation. The Masonic heaven, or as they phrase it "the Grand Lodge above," only takes in free white males who have faithfully practiced their Masonic duties; at the same time it grants free admittance to the very class the Christian heaven excludes, drunkards, profane swearers, infidels, and dissolute characters of all descriptions. This is taking away from the words of this prophecy. It is denying what God has solemnly affirmed. It is affirming what he has solemnly denied. His curse must rest on an institution which makes him a liar, and plays the part to men of the serpent to Eve by saying to them, "Thou shalt not surely die." "Even so come Lord Jesus." Though it be in the shock of judgment, in great national and social convulsions, every believing heart must respond "Amen." Take to thyself thy great power and reign, "for thine is the kingdom and the power and the glory forever."

LIGHT FROM THE WORD.

How did Solomon express the idea contained in verse 11? Eccles. 11:3, l. c. Do all who work for Jesus receive their reward in the joy of the work? Is. 40:10; 62:11.

From U. P. Bible Teacher.

PRACTICAL.

1. The Triune God is the only proper object of worship.
2. Christ's faithful, humble servants enjoy the honor of being co-laborers with the angels.
3. God's word is not sealed; therefore it is our duty to seek to know its meaning.
4. Both the standing and character of everyone are being irreversibly fixed in this life.
5. God is writing on the fading and falling flowers, on our changing countenances, upon the shifting clouds, fit symbol of our changeful lives: "Be ye also ready; for in such an hour as ye think not the Son of Man cometh."
6. It is the duty of all who hear the Gospel both to come to Jesus and invite others.
7. We should be extremely careful, both in expounding God's word and living it.

EMPHATIC POINTS.

"I John saw these things and heard them" (v. 8). And we are all ready to vote John the most fortunate man that ever lived. Such honor, such blessedness was never bestowed on any other man that lived. Happy John. And yet all this and more awaits the first opening of the eyes of every saint on entering the eternal world. Your dear father died just two months or two years — or it matters not just how long—then for two months or two years he has not only been enjoying the vision of this blessedness but the reality of it. While you stood in an agony of grief at the bedside holding the cold, pulseless hand and closing the sightless eyes, the eye of his soul was feasting on the glories of heaven, while his hand was waving the victor's palm, and with a voice that had in it the ring of eternal youth and from a heart that felt the thrill of eternal bliss, he sang the new song. And yet you continue to weep. Weep not, "they are not dead but gone before."

"And he which is filthy, let him be filthy still" (v. 11). This is what took place at an examination of a class of theological students in a South Carolina Methodist Conference of colored Methodists in 1884: The Bishop — "Young man, do you use intoxicating liquors in any form?" First Student—"No, sir;" and so the question went around the class, every one giving the same answer—"No, sir." Bishop—"Young man, do you use tobacco in any form or shape?" Sensation, confusion, consternation followed this question. One answered, "no, sir;" another, "a little;" others used it "some." Bishop—"Young gentlemen, will you stop de use of tobacco if you are licensed by this Conference?" They hesitate. Bishop—"O, I knows what you thinkin' 'bout, you think: 'Now there is Brother A., and Elder B., and Deacon C.,—they all use tobacco.' Very true: but they have Scriptur for it. The Bible says: "Him that is filthy, let him be filthy still.' Yes, young man, they have Scriptur for it, but you haven't. Will you quit the use ob tobacco?" They all agreed. Was the old Bishop's application of Scripture justifiable? The "filthy" part is correct, any way.

"Blessed are they that do his commandments" that they may have right to the tree of life, and may enter in through the gates into the city (v. 14). Have you that right? Are you doing his commandments? That is the way to test your right. It is not belonging to the church, or being baptized, or going to Sabbath-school, but doing his commandments. Let us not deceive ourselves.

"For without are dogs and sorcerers," etc (v. 15.). And that is the kind of society all who are shut out of heaven will get into. It has often occurred to me that if there were no hell but what such associates would make, it ought to be enough to drive a decent person mad to have the prospect of spending an eternity in it. How many very respectable people there are who would no more think of spending an hour with such characters than they would of running into a small pox or yellow fever infested district, and who are preparing to spend an eternity with just these awful characters! Oh, beware! There will be no choice of society in hell. In perdition the slaves are as good and as respectable as the representatives of the best families.

"Even so, come Lord Jesus" (v. 20). Can you join in that prayer? Come quickly. This is the last lesson of the year 1886. If it shall prove the last lesson you shall ever teach or recite, are you ready for that prayer? Looking back over the year's work, teacher, do you think if Jesus comes you will get the reward of the faithful? If he calls you who have enjoyed the advantages of another year for preparation for eternity, will he find you ready? Let us meditate on this closing petition, Come, Lord Jesus, come quickly. Amen.

OBITUARY.

Died, in Englewood, New Jersey, suddenly. Nov. 19th, of neuralgia of the heart, ELIZABETH WETMORE, beloved wife of Rev. George Barrell Cheever, aged 72 years.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

District of Columbia, E. D. Bailey; Alabama, Jesse Ward; Arkansas, Charles Paget; Connecticut, Phillip Bacon; Dakota, A. F. Dempsey; Florida, J. F. Galloway; Illinois, J. N. Stratton; Indiana, Israel Hess; Iowa, J. N. Norris; Kansas, H. Curtis; Maine, J. S. Rice; Massachusetts, S A. Pratt; Michigan, H. A. Day; Minnesota, E. J. Payne; Mississippi, E. Tapley; Nebraska, E. B. Graham; New York, F. W. Capwell; New Jersey, Robert Armstrong; New Hampshire, S. C. Kimball; Ohio, J. M. Scott; Pennsylvania, N. Callender; Rhode Island, A. M, Paull; Tennessee, R. N. Countee; Vermont, F. F. French; Wisconsin, M. R. Britten.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Eamen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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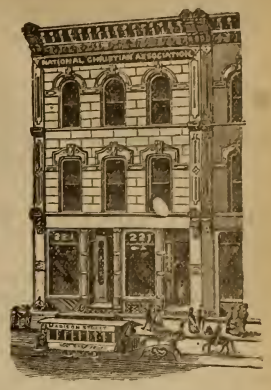

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 9, 1886

OUR POLE STAR NEVER SETS.

THE CYNOSURE FOR 1887.

The readers who have welcomed our weekly visits for 1886 will be pleased to know something of the plans maturing for their benefit during the coming year.

The star beams of the *Cynosure* have shone upon the portraits and the characters of twelve noble men as the months of 1886 have passed: David Bernard, George W. Clark, John G. Fee, Charles C. Foote, John B. Gough, J. R. W. Sloane, George Thompson, Samuel D. Greene, Nathan Brown, Philo Carpenter, John Dougall, George F. Pentecost, and Charles Francis Adams—each a noble life, full of such excellencies as all should imitate.

We have in preparation biographies of other men as worthy, and fine portraits are already of such statesmen as:

SUMNER,
SEWARD,
WEBSTER,
GLADSTONE,

with HOWARD CROSBY, and BISHOP HAMLINE, and

"JOHN BROWN, OSSAWATOMIE BROWN."

The complete list we do not wish to promise, since the changes of the year will make calls that cannot be anticipated. But the biographical department will be as full and rich as ever.

SECRET SOCIETIES CONDEMNED by "Great Men in the State," will be completed; and will be followed by the condemnations of "Great Men in the Church;" of "the Public Press, and "Out of their own Mouth." The compilation of these extracts will involve prolonged and patient labor, but the work will be made as perfect as possible. A list of papers which oppose the lodge is also preparing. This is also requiring much examination.

The center of interest for the year will be in the Christian Congress. This meeting will receive the most careful attention of the *Cynosure*, and the most complete report may be expected in its columns. The development of the work in the South will also be closely followed, and in every possible way encouraged, as well as the lecture work in the several States.

NO GENUINE ANTI MASON

can afford to be without the *Cynosure* next year. The growing list of contributors and correspondents constantly invites companionship with some of the bravest and noblest men living. Look back over the list of hundreds who have written and you may justly dread even a short separation from their estimable company.

The *Christian Cynosure* will be, God willing, the paper for Christian reformers in 1887. Let it have the patronage of thousands to whom it is now a stranger.

The Iowa W. C. T. U. have voted unanimously, never to acknowledge as leader a woman who does not "wear the triple crown of Christianity, wifehood, and motherhood." This sneer at Miss Willard's single estate excels in meanness, malice, and bad taste, all that we ever heard or read from the pen or voice of woman. Surely *corruptio optimi pessima*—the best thing spoiled becomes the worst.

DR. MCCOSH of Princeton College said to the writer in pleasant Scotch brogue: "If ye can chase secret societies out of colleges, ye'll do a good thing. We did it eight years ago." Since that time his students have increased from three or four hundred to six hundred as fine looking young men as we ever saw. We purpose an extended notice of Princeton and its men.

HUME, who, when told he was struck with death, called for cards and a game of whist, and joked about finding "old Charron's boat on this side the Styx," says of Cromwell in his history of England, that; "The long prayers which he said to his family in the morning, and again in the afternoon, consumed his time and that of his plowmen; and he reserved no time for his temporal affairs. (Vol. II., p. 419). This the strongest possible commendation of constancy in family prayers. Of all the men England ever produced, Cromwell excelled in "temporal affairs." No man ever overreached him in a bargain, even while marrying his daughters; and the "temporal affairs of three kingdoms owe, as this same Mr. Hume testifies, all their freedom to Cromwell and his Puritans.

"There is nothing so silly as cunning," said Canning, Premier of Great Britain. Mr. John B. Finch seems trying to be cunning. In the Parker House, Boston, he said to several Prohibitionists: "If the little secrecy there is in our temperance lodges keeps respectable people from voting with us, I am for giving it up." This is No. 1. Lately he said through an interviewer: "The Prohibitionists must help the Good Templars, Sons, etc. They are the primary schools of our party." This is No. 2. And now he comes out officially and calls on the Prohibition party to buttress and support the secret temperance lodges! J. N. Stearns, who, by the secret lodges, supplanted and cast out the noble Dr. Marsh, who was father of the National Temperance movement, is unpopular at Silver Lake Assembly, of which he is half owner. The people did not like to hear him. He was continually sifting in secretism. Is there no means of ridding the national temperance cause of these men until they rid themselves of their lodgery. That cause, which is ours, is suffering from them.

"I never knew a man who was bad fit for any purpose that was good. There is always some fatal flaw, some disqualifying ingredient which spoils the compound and unfits it for any useful purpose."—*Edmund Burke.*

"THE KNIGHTS IN DISTRESS."

Under this caption, the *Inter Ocean* gives another "*Secret Circular*" of Mr. Powderly calling for money to aid those turbulent and worthless strikers who are not permitted to return with their comrades to work with their old employers. Grand Master Powderly has a salary of five thousand dollars, and he calls on the men, from whom the strike took three millions of wages, to support such as are sifted out and not permitted to return to work.

On what ground, Mr. Powderly?

Have you reduced the day to eight hours? No.

Have you compelled the employers to take back the men whom they had dismissed? No.

Has your organization performed one promise to the dupes, who, charmed by secrecy, with their hands raised to heaven, pledged, as you say, by something "more sacred than an oath," to obey your behests? No! not one.

You called for money to support the "victimized," before the Richmond General Assembly; and you received "only about" fourteen thousand dollars. How much of that sum went for expenses of the Knights at Richmond, your secret (published) circular does not tell us; only that it was not enough to support in idleness those who were forbidden to work!

As Abolitionists, we used often to quote the words of Lord Brougham: "While men despise fraud, and loathe rapine, and abhor blood, they should forever reject with indignation the wild and guilty fantasy, that man can hold property in man." But here is a wilder fraud, a more loathsome rapine, and more abhorrent bloodshed began May 4 last, than the property-holding of man originated and set on. For it is religious fraud, religious rapine, and religious blood-shed! For false religious oaths and rites turn men to brutes more stupid than the white bears, which, when called out of their dens, and stabbed by the hunters, hug the spears which are goring their vitals.

WHAT ARE THE PROSPECTS?

If wholesale fraud and swindling imposition could open men's eyes, the lodge and liquor systems would have driven their dupes back to reason and temperance long ago. But they will not, for

"Doubtless the pleasure is as great
Of being cheated as to cheat."

Half of the thousand men, who lately stood shivering in the cold, at the call of Gov. Oglesby, with guns loaded with shotted cartridges at secret lodgemen, ordered by secret despots to quit work, will draw their pay from the State, and pay dues to secret lodges! And Americans look on, with the stupid stare of cattle in a slaughter yard, waiting for their turn to come.

When Ulysses in his wanderings, came to the islands of the Sirens, he saved his men from being bewitched by their strains by stopping their ears with wax, and saved himself by ordering his men to chain him to the mast of his ship. But when they came to the Island of Circe, that goddess turned his men to swine, and drove them, bristled and grunting, into her sty.

The lodge is a Circe; and once penetrated by her witchcraft, men earning one and a half to four dollars a day, will, at her bidding, quit work and starve, or eat the bread that others earn, and curse the country which furnishes means to feed them in their idleness. But the lodge is not invulnerable. The principalities of Europe have, by turn, taken it by the throat, and strangled it for a time. The people of Mexico, as Wilson gives the history, after roasting, first on one side and then on the other by the Yorkinos and Escoses, as their Gautemozin was roasted on fire by the Spaniards, at last cried out in mass, "Down with secret societies,"—and down they went.

Nor should we forget the testimony of Rob. Morris in the digest of the Grand Lodge of Iowa, that 1,500 lodges in our own country were sunk by popular discussion; and 45,000 Masons "left their lodges to return to them no more." Lodges, like sneak-thieves and assassins, are cowards. But though like sneak-thieves they fly, like sneak-thieves they return when honest men are asleep. There is but one power which can cast these legions out, and bid them enter men no more. That is the power of Christ.

There is to be a convention the last of this month in Knoxville, Tenn., and a Congress of Christians in Chicago, Feb. 22d, next. Women properly hold prayer-meetings on election days, but no election ever called for prayer so loudly as these two meetings. The issue is Christ or Satan; all that is good against all that is bad. A barbarian wished Rome had but one neck, that he might sever it at a blow. The human race has but one rope, worship, which holds it to God and heaven and hope. That rope once cut, the devil has this globe of ours and drives its inhabitants to his worse than Circean sty. There is neither the true God or perfect humanity, law or Gospel in a Masonic lodge.

There are at least a dozen or twenty different religious papers which are one against this evil; and a thousand which will favor these attempts to divorce Christianity, South and North, from secretism. Will not these papers unite in prayer to Almighty God, that he will shed light and truth on these Knoxville and Chicago religious conventions?

If Elder Pritchard's committee will prepare a brief Christian Muezzin call to prayer, the Chicago press will publish it for these respectable Christian gentlemen; and as fire fell at the prayer of Moses, and "armies of aliens were put to flight by the prayer of Hezekiah, so if we pray to him, God will hear us and save us.

SOME HOPE OF MR. CLEVELAND.

Either President Cleveland is a wiser man than people have accounted, or he has the happy faculty of selecting wise advisers. One or two cases which have tested his independence of character, and his esteem for the dignity and honor of his high office must be noted. They give confidence that in the affairs of state he will be as prudent as in the social matters with which they were related.

When the President and his associates were lately invited to Richmond it was arranged that Mrs. Cleveland should accompany him, and a grand evening reception had been planned. But when word came that a daughter of Jeff. Davis would divide the honors of the occasion, Mr. Cleveland promptly decided to leave his wife at home, and sent word that he would forego the reception, and let the Southern worshipers of the ex-rebel chief say their worst. Miss Davis was born since the war and has no rebellion record, but she was to be the innocent agent of reviving the old secession spirit and adding an unworthy glow to the darkening sunset of her unrepentant father. The President saw the snare set for his feet and wisely kept out of it.

A most ludicrous scene transpired last week at the White House, which, as an exhibition of the shameless swagger and bullying presumption of Masonry, can hardly be paralleled. The following is from a Washington dispatch of Nov. 9th to the *Daily News* of this city. While we read we admire the respect of the President to his position as an American, and wonder what sort of a figure some of our Presidents, or Presidential candidates would have made before this strutting company of Knight Templar idiots:

"There was a funny scene at the White House today. A company of Knights Templar from Philadelphia arrived here this morning on an excursion, and at high noon, arrayed in the most resplendent uniforms, marched to the executive mansion, under the command of a knight who was very small in size but very large in importance. To the astonishment of the door-keepers they entered the vestibule in marching order, single file, with their hats on and their swords clanging on the tile floor. Into the east-room, without saying as much as 'By your leave,' they proceeded, and when the column was stretched across the southern end the little commander cried: 'Halt—front face—right dress.' Then calling one of the ushers, who were looking amazed at the proceedings, the commander exclaimed: 'Noti-

fy the President that we are here and would like to see him.' The usher explained that the President was busy on his message and would see no one, particularly at that time of day, which was an hour earlier than his public reception. The Lilliputian commander gave the usher a withering look of scorn, as if to say. 'What have I to do with thee, minion?' and, calling his orderly, sent him up stairs to inform the President that a commandery of Knights Templar from Philadelphia were drawn up in the eastroom awaiting his pleasure. The orderly soon returned from his errand with an answer similar to that the usher gave, and the little commander's face flushed. Calling his staff to a consultation, it was decided that he should go up himself and explain things. He saw Charley Loeffler, the President's usher, and tried to see Col. Lamont, but all he got was the information that the President was engaged and could not be disturbed if 1,000,000 Knights Templar from Philadelphia were waiting. The little commander blustered and bullied, but all in vain, and had to return crestfallen to his command, who were given the order to march, and started for the Corcoran Art Gallery, where they went through the same performance. One of the ushers at the White House insists that they expected the President would ask them all to stay to dinner."

N. C. A. BOARD MEETING.

At a meeting regularly called last Saturday forenoon eight members of the National Board were present.

It was voted that the next National Anniversary be held in Knoxville, Tennessee, on the 28th and 29th of the present month. It was also voted to pay H. H. Hinman $25 for extra services in compiling the pamphlet, "Masonic Outrages."

The main business of the meeting was with financial matters, the acceptance and disposal of trust funds, collection and renewal of loans. These matters were not finished, and the Board adjourned to meet again in a week.

—The list of Baptist ministers in the *Living Way*, who are known to be opposed to lodgery, has grown to twenty-one. Let this list grow to the hundreds. Send Bro. Countee all the names possible.

—Secretary Stoddard accompanied by Mrs. Stoddard and her niece, Miss Rollins, start for Tennessee on the 13th to attend the National Convention. Bro. Stoddard turns off into Ohio to attend the State meeting at Greenfield.

—Bishop Milton Wright, who is caring for the United Brethren conferences on the Pacific slope, returned to Dayton, Ohio, the day before Thanksgiving. His home is yet in that city. Mrs. Wright has been for some time in feeble health.

—Bro. Hinman reached Atlanta, Georgia, Friday morning, and met there his first rebuff from the teachers of the American Missionary Association, one of whom is a Freemason. President Graves, however, of the Baptist Theological Seminary promised an opportunity to address the students of that institution.

—The *Voice* of New York, easily at the head of the strictly Prohibition organs, makes a new demand upon the popular favor it so largely and justly enjoys, by doubling its size and enlarging its type, at the same time adding some departments which will recommend it as a family paper, as well as leading press for a great movement.

—The Detroit *Freemason* is possessed of astonishing intelligence and editorial sagacity. "The first Grand Master of Masons was King Solomon," begins a leader in that paper last week. A little further on he tells of the inspection of the temple completed by Deputy Grand Master Hiram Abiff. By what right does the editor tamper with Masonic tradition? The same lodge lie that makes Solomon "Grand Master" has Hiram killed by three ruffians. Does the Detroit editor call up his ghost?

—Rev. N. R. Johnston, the devoted and esteemed Chinese missionary of Oakland, California, and correspondent of the *Cynosure*, reports in *Our Banner* an interesting visit to Jason and Owen Brown, and their sister, Mrs. Thompson, at the foot of the Sierra Madre mountains several miles north of Pasadena, a pleasure which the representative of the *Cynosure* enjoyed in May before in company with Bro. Bufkin and his estimable wife.

—Elder J. F. Browne is undaunted by the Wisconsin weather, which thus early in the season has run down to ten degrees below zero. His appointments for Wednesday and Thursday, the 8th and 9th, are at Rio, Columbia county, and vicinity; on the 10th at Mondovi; 11th and 12th at Menomonie; and from the 13th to the 16th in Richland county. Bro. Browne has pushed forward the work in Wisconsin by one of the best campaigns he ever made, or the State has ever experienced, and it is to be much regretted that we read of his purpose to return to Kentucky soon.

OUR WASHINGTON LETTER.

Congress meets Monday. When it convenes it will begin work on the Appropriation bills which keep the Government running. It will probably do little other work during the short session, for these money bills will keep it busy. They invariably give rise to volumes of debate, and it will be the same old story. The Forty-ninth Congress, like others that have preceded it, has been too lazy during the long, and too busy during the short session to answer any of the great questions before it. Indeed, the business of this great and growing country demands continuous sessions of Congress. With so much pressing legislation there should be no Congressional vacations, and the new Congress should convene the day after the old one expires.

Annual reports are rapidly coming in, and they contain a great deal of interesting information. That of Commodore Wilson, Chief of the Naval Bureau of Construction and Repair, is anything but complimentary to the navy of a great government. In a detailed description of the present condition of the new cruisers and other vessels, he says the number of serviceable naval vessels has been reduced to two first rate, ten second, twenty third rate, and seven fourth rate, including two torpedo rams. Thirteen ironclads and five other vessels are in need of repairs, and certain others that he names are even beyond repair.

Although the Washington Exposition project is not yet an assured fact, the much discussed National drill is. It will take place in this city, and will begin on the 23d of next May. Its objects are to stimulate proficiency in military matters and to bring together citizen soldiers from all over the country. The recent display made by the National Guards, at the dedication of the Bartholdi Statue, awakened new interest with citizen soldiery, and to this National camp around the Washington Monument. It is boasted that millions of people from all parts of the United States will come to view this drill.

Our Quaker friends and their numerous sympathizers shake the head at these preparations, which will, of course, in their ultimate effect tend to increase the popular desire for warlike parade and martial glory, and cultivate that military spirit which it is the wisdom of our government to repress. Our public men are too slowly coming to the high ground taken by Sumner in his earliest great speech, July 4th, 1845, five years before he became Senator, on the True Grandeur of Nations, which was pronounced by Richard Cobden the noblest contribution by any modern writer to the cause of peace.

Early in December, and just about the time Congress gets into working shape, a convention of notables from the States and Territories will be held here to inaugurate the Exposition scheme and to agree upon a plan of procedure to submit to Congress. It has been urged by rival cities that the atmosphere of Washington is not suitable for either a summer or a winter exposition. Statistics prove that its inhabitants experience more pleasant days in the year than falls to the lot of most people anywhere. Autumn here lingers until December and spring begins in April. The winter is not severe, and summer is tempered by the shade of seventy thousand trees along streets from 100 to 150 feet in width. Washington, moreover, is the center of the nation's treasures and antiquities. It contains over fifty million dollars worth of national property, and it has all the conditions necessary to the success of the grand enterprise which is contemplated.

President Cleveland is represented to be in a state of anger and disgust over the outcome of the police investigation, that has stirred up the city during the past two weeks. The dismissed officials will probably appeal to Mr. Cleveland for redress, and in the event that he fails to take the matter up, they say they will go to Congress. It is stated by authority that those who would like to know the whole truth about this matter, the moving causes that have connected the President with the trouble, together with the insinuations against certain distinguished citizens and officers, will do well to insist upon a Congressional investigation of the police scandal. They will find the subject interwoven in a manner that will surprise politicians; but the lodges and saloons will make a strong fight for their favorites, and to conceal their hand in the matter.

*

THE SIXTEENTH NATIONAL CONVENTION.

TO BE HELD AT KNOXVILLE, TENN. DEC. 28TH AND 29TH, 1886.

Nearly three years have passed since the friends of our reform gathered at Washington City in National Convention. We have now another opportunity of meeting to greet each other as we come together from the various sections of our moral battle-field, to look in each other's faces, to clasp the hand, renew the zeal, encourage by experience, and increase the power, the faith and the efficiency of every soldier of Christ. The place is well chosen. For the first time the National Christian Association holds its convention in the South, where for several years the most remarkable victories have been gained for the truth we uphold. Nowhere in the North is the *Cynosure* more welcome; nowhere are our lecturers more eagerly heard; nowhere has there been more self-denial for Christ in this work; nowhere has the lodge lost more adherents than among the colored churches of the South. The churches and schools of the American Missionary Association are on God's side of this great question, the 800,000 Baptists are rapidly and happily joining them, and other churches must follow. The appointment of this meeting must be regarded as a great and providential opportunity for our work, to give it a new impulse in all the Southern States, where already the Prohibition cause is receiving greatest encouragement. We should keep pace with that movement.

Let, therefore, everyone, without regard to sectional lines turn toward Knoxville; and if it is not possible that your steps may go thither, let your prayers and offerings come up for a memorial before God, that a great blessing may come to all the land from this convention.

S. Collins, *President.*
Henry L. Kellogg, *Secretary.*

KNOXVILLE R. R. NOTICE.

Round trip tickets to Knoxville, Tenn., can be secured through W. I. Phillips at the *Cynosure* office for something less than $30. Much depends on the number going. Send your names to W. I. Phillips at once and you shall have first class accommodations and company at the lowest rates obtainable. This is your opportunity and time to go South and do something *personally* for those who have been set free in answer to your prayers.

J. P. Stoddard.

OHIO CONVENTION NOTICE.

The annual convention of the Ohio Christian Association will be held at Greenfield beginning at 10 A. M. Wednesday, the 15th of December, and continuing through Thursday, the 16th. Able representatives of the cause will be present to give instruction concerning the mysteries of the Secret Empire. We hope very many friends of the cause will be present. Let such as contemplate going watch carefully the reports of the State agent, W. B. Stoddard, and you will learn all that is needed concerning the speakers who are expected, how to reach the place of meeting, arrangments for entertainment, etc., etc.

H. R. Smith, *Pres.*
S. A. George, *Sec'y.*

The DuPage County (Ill.) Association will hold its annual meeting at Elmhurst, on Saturday, Dec. 18th, at 2 o'clock, in the chapel of the Pro-Seminary. Good speakers in English and German are engaged.

The government finds it almost impossible to get testimony against the murderers of the Rev. Mr. Haddock. This is generally ascribed to the terrorizing influence of the saloon power; and what that power, backed by its immense capital, is able to do in the way of fighting justice is yet to be seen. But very few people stop to think that there is an invisible hand behind the saloon which can throw dust in the eyes of judge and juries, and an intelligent public besides. Mr. Haddock was not a secret society man, and it has been discovered that many of the business men of Sioux city belonged to the Masonic lodge, and under its shield of secrecy deprecated, as they expressed it, "making such a fuss over the affair."—*Conservator.*

The agitators who have been over-officious in their attempts to commit the Knights of Labor to a socialistic policy and who have attempted to use the order for purposes outside of labor reform have evidently gone too far. When six assemblies in one State withdraw their charters, when other organizations, as much interested in labor reform as the Knights of Labor can be, decline to form alliances looking to the solidification of voters subject to the order of any central committee it may be assumed that the work of disintegration has begun. All class movements attract great attention for a time, and the hopes of the rank and file, the ambition of the leaders, and the scheming talent of the hangers on contribute to make the interest something like enthusiasm. But in a country where independent thinking is encouraged and where independent action is regarded as an adjunct of manliness it is almost impossible to bring even the uneducated under autocratic rule. —*Inter Ocean.*

The Home.

CHRIST WITHIN.

Why wouldst thou teach my soul to rise,
And seek for Jesus in the skies?
Is he so far apart?
Are skies a better dwelling-place
Than man's celestial heart and face,
Made pure and bright with heavenly grace?
Oh, find him in thy heart.

Why wouldst thou teach my thirsty soul
To wait till death shall make it whole?
Is Christ so far away?
Oh, no! I see him now, and near;
In my own beating heart I hear
His throbbing life, his voice of cheer;
He turns my night to day.

Then cease thy looking here and there,
And first of all thy heart prepare,
By purity from sin;
And then, lit up with heaven's bright glow,
Thy soul of truth and love shall know
That heaven above is heaven below,
And Christ is found within.

—*Prof. Thomas C. Upham.*

THE BEST MONEY BAGS.

Jesus says provide for yourselves bags that do not wax old. A bag that does not wax old is one that will never fail to be sending in an income. There are men in heaven, saved by grace (as all are), who were rich while on earth. But all their money was invested in fine mansions and gardens and railroads and bank shares. When they had possession of them they failed to convert any part of them into the exchange of heaven, and now they get no more good from them. Ask him, "Oh, saint, are you getting in anything now from your investments down there?" He will tell you, "Nothing whatever; the interest is all paid in the coin of earth, and that is not transmissible; I ought to have seen to that when I had a chance; I cannot do it now."

Very different is it with the saints who have given money to help save men from death, whether the amounts be large or small. Look for example at the favored ones who founded such schools as Wellesley and Vassar, and put up such buildings as Crosby Hall and a dozen others, or who in some wise way have invested their property with a view to results in another world. Ask them, "Are you getting any income from your investment down there?" "Oh, yes; a wonderful income. There is a continual stream of persons coming in here who were started heavenward, or were helped on their way by those investments. They are beginning to come up out of all lands and tribes and kindreds and tongues." These earthly investments pay dividends in heaven. They are bags that wax not old.

Do all this as a part of your present work. Tell them to remember who it was that gave himself for them; who it was that told them to lay up treasure in heaven. Bid them remember Paul's charge to men of means that they be rich in good works, laying up in store for themselves a good foundation (a good deposit—themelion) against the time to come that they may lay hold on life which is life indeed; that is, that having treasure laid up in heaven it will be more easy to get their hearts there. "Where your treasure is, there will your heart be also." And so, brethren, give yourselves to God, and lifting up your hands to him, say, "O Lord, here am I—take me! Take me and use me to promote thy glory and the glory of my blessed Lord."
—*Selected.*

DEBT AND HEALTH.

A western newspaper very reasonably affirms that one's condition of health or disease depends upon his pecuniary state. To insure health, so far as human effort can control the matter, one should, above all, be cheerful, contented, and calm. You cannot do this if you intentionally or unintentionally incur debt, for debt is embarrassing and painfully annoying. No person of the least pride or self-respect can possibly be comfortable if in debt. Debt is something that cannot always be avoided, although it never fails to produce in persons of principle an amount of mental worry that is absolutely distressing. Mental tension, pecuniary trouble, is one of the chief causes of insanity. Men struggle for a competency because they, especially those not far removed from poverty, fear poverty, not for themselves, but for others. A father will suffer more in the thought that his wife and daughter may be left penniless than he will if the family physician tells him that the wife has an incurable cancer, and may die any moment, or that the daughter will be crippled for life. He prefers even this to the thought that she may be forced to manual labor. It is true that poverty in our artificial state of society involves all the miseries—hunger, overwork, humiliation, and sickness, yet we can hardly understand why men should not choose them all, rather than sickness and physical suffering. The man who commits suicide from pecuniary troubles is, nine times in ten, found to be one who is overworked or who has raged secretly or openly at the apparent injustice involved in work that brings no return, or who, haunted by fear of poverty, has lived beyond his income, incurred annoying debts and takes his life to escape the consequent misery and mental agony. Nothing overturns the mental balance so surely as a long-continued sense of injustice or long-continued debt, and nothing is so frequent a cause for suicide. Hope springs eternal in the human breast, but in the matter of money making years of non-success kill hope and destroy mental vigor and bodily health. No other form of misery produces the same impression as financial wrong. To be a healthy man, learn to bear cheerfully the misfortune as well as the good fortune of life. Therefore, the mental requirements of the laws of health are cheerfulness, contentment and calmness, and that man live within his income, however small.—*Phrenological Journal.*

A GENUINE LOVE STORY.

This story was originally told by Spurgeon.

A young clergyman and his bride were invited guests at a large party given by a wealthy parishoner. In all the freshness and elegance of the bridal wardrobe the young wife shone among the throng, distinguished by her comeliness and vivacity and rich attire; and when, during the evening, her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company, and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world. Ten years later the same husband and wife were guests at the same house, where were gathered a similar gay company. The wife of ten years ago wore the same dress she had worn on the previous occasion; and, of course, it had been altered and re-made, and was old-fashioned and almost shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of her cheeks and the lithe spring out of her form. She sat apart from the crowd, care worn and preoccupied. Her small hands, roughened with coarse toil, were ungloved, for the minister's salary was painfully small. A little apart the ten-year husband stood and looked at his wife, and as he observed her faded dress and weary attitude, a great sense of all her patient, loving faithfulness came over his heart. Looking up, she caught his earnest gaze and noticed that his eyes were filled with tears. She rose and went to him, her questioning eyes mutely asked for an explanation of his emotion; and when he tenderly took her hand, and placing it upon his arm, led her away from the crowd, and told her how he had been thinking of her as she looked ten years before, when she was a bride, and how much more precious she was to him now, and how much more beautiful, for all her shabby dress and roughened hands, and how he appreciated all her sacrifice and patient toil for him and their children, a great wave of happiness filled her heart, and light shone in her face that gave it more than youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorfied all the toil and privations they have endured.

HOW TO ACCOUNT FOR JESUS CHRIST.

He is not to be accounted for by any spiritual Darwinism, by any possible process of development. Do what you will with his character, you cannot bring him into line with his predecessors, whether Jewish or Gentile, or with the culture or standard of his age. These eighteen centuries of progress have not brought the advanced guard of humanity up to him. We can trace the rudiments of other pre-eminent characters, and show whence and how they grew. There is no human or earthly accounting for him. The character of Christ as portrayed in the Gospels is the highest possible evidence of their authenticity. It is a character, which, without an original, could not have been conceived by the evangelists; one for which they had neither the materials within their reach, nor the genius or culture requisite for its invention. As an actual character, it could not by any possibility have been formed by antecedent or surrounding influences. It was not a natural development; for human virtue has not yet developed up to its standard. Its human side cannot possibly be authentic, unless its divine side be equally authentic.—*Dr. A. P. Peabody, Lectures for 1874.*

LIVES OF CELEBRATED MEN.

MARTIN LUTHER.

Martin Luther, the great Reformer, was born at Eisleben, in Germany, November 10, 1483. His parents were Hans and Margaret Luther, hard working and humble peasants. As Luther by his birth was a man of the people, so he continued by his work to remain a man for the people and of the people. His doctrines are eminently suitable for plain, honest and earnest men and women, and the character which he gave to the Lutheran Church is like his own.

Luther's home-life was that of a boy in a religious and strict household. No offences were overlooked; no faults allowed to go unpunished. It may have lacked in sweetness and love, but if it did, we must remember that the Christian religion then lacked that which develops the purest and sweetest home-life—the full appreciation of the Gospel. When we contrast Luther's own household life with that of his father's household, we see exactly the difference between a Gospel life and the legal spirit which prevailed before the Reformation.

Luther's parents were very willing to make sacrifices for him in order that he might receive an education and rise to a better position in life than they themselves occupied. They believed fully in education, and did not think their son could have too much of it. They sent him to the best schools they could afford, aiding him as far as they could, until he reached the college or university itself.

Luther did all he could to aid himself, also. He was obliged to beg for food at times while a student. He found friends, however, and assistance, and showed himself worthy of them, and so retained them. It was during these student days that he came upon a copy of the Scriptures, and that serious and earnest thought about his spiritual life came upon him. People often complain that young men are ruined in character while at college. A fair examination of the matter will show that many more are ruined who go elsewhere to trades, into stores, and the like. It will be found, also, that a great many have been turned to nobler thoughts and a Christian life. It will be seen, also, that of those said to be ruined at college, the larger part were spoiled by a lack of good training at home before they came.

From a want of sufficient knowledge of the Gospel, Luther was impelled to enter a monastery as the only way to save his soul. He gave up all his prospects of worldly advance, and, much to the sorrow and disappointment of his father, became a monk. If any man ever tried to find peace of soul and union with God by fastings and scourgings, and penances, Luther did. But he found none, and, indeed, might have died in anguish of soul had not a pious old monk directed him to the love of God, and the comforting thoughts expressed in the Apostles' Creed.

Subsequently Luther became a teacher in the University of Wittenberg; a preacher, or doctor, of the Scriptures, and was led on from step to step to grasp and apply the great and blessed truth that our faith in Christ, and not our good works, saves us. Just then a shameful trade was carried on in "indulgences," or pardons sold for sins that were to be committed, as well as those that had been done. Luther was aroused by this; preached against it, and at last published a statement in short sentences, called theses, October 31, 1517, which he nailed up at the church door, so that whoever did not accept them might challenge him to a debate upon them, as the custom then was.

This was the beginning of the Reformation. It led to great excitement and discussion far and wide. Luther was summoned to answer for these theses, and appeared at last at a great gathering, or "diet," at Worms, (1521). It was here, in the presence of emperor and princes and dignitaries of the Church, that he declared his faith, and refused to depart from it. "Here I stand," he cried; "I cannot do otherwise; God help me. Amen." From Worms Luther went to the Wartburg, a castle, where he was hidden from his enemies, who would have slain him. Here he translated the Bible into German, and wrote various works.

He returned again to Wittenberg, where he continued his labors, protected by the Elector Frederick from his foes. Meanwhile the Reformation went on, and those who believed the teachings of the Gospel increased. Finally, June 25th, 1530, in another grand diet of the German Empire, held at Augsburg, Luther's teachings were presented by the princes

and cities which confessed them. This is called the Augsburg Confession, and is the statement of what Lutherans believe that God's Word teaches.

Seeing in what ignorance of the Gospel men were, Luther wrote a book of instruction to be used in teaching them, and especially their children; this is called Luther's Catechism, and is still used by the Lutherans for this purpose. Luther's translation of the Bible is still in use among all who read and speak the German language.

Luther died February 18th, 1546, full of honors, beloved of all who knew him, hated by none save his enemies who were such because of the doctrines he taught. Solemnly and sadly he was borne to his grave, and buried at Wittenberg, where his dust awaits the resurrection of the just.—*Church Messenger.*

TELLING FORTUNES.

"Be not among wine-bibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." (Prov. 23: 20, 21.)

I'll tell you two fortunes, my fine little lad,
For you to accept or refuse;
The one of them good, the other one bad;
Now hear them, and say which you choose.

I see by my gifts, within reach of your hand,
A fortune right fair to behold;
A house and a hundred good acres of land,
With harvest fields yellow as gold.

I see a great orchard, with boughs hanging down
With apples, green, russet, and red;
I see droves of cattle, some white and some brown
But all of them sleek and well fed.

I see droves of swallows about the barn-door,
See the fanning-mill whirling so fast;
I see them threshing wheat on the floor—
And now the bright picture has past!

And I see rising dismally up in the place
Of the beautiful house and the land,
A man with a fiery-red nose on his face,
And a little brown jug in his hand!

Oh, if you beheld him, my lad, you would wish
That he was less wretched to see;
For his boot-toes they gap like the mouth of a fish,
And his trousers are out at the knee!

In walking he staggers, now this way, now that,
And his eyes stand out like a bug's;
And he wears an old coat, and a battered-in hat,
And I think that the fault is the jug's.

For the text says the drunkard shall come to be poor,
And that drowsiness clothes men with rags,
And he doesn't look much like a man, I am sure,
Who has honest hard cash in his bags.

Now, which will you have? To be thrifty and snug,
And to be right side up with your dish;
Or go with your eyes like the eyes of a bug,
And your shoes like the mouth of a fish?

—*Alice Cary.*

THE MOLE AND THE ROBIN.

A mole, who had been hunting earth-worms all day, stopped at the door of his long, dark tunnel, and listened to the evening song of the robin. The bird was perched upon a clump of golden-rod, close by the mole's run, whistling notes of praise.

"Who are you?" asked the mole.

"I am robin redbreast," was the answer; "one of the great bird family."

"You sing very sweetly," said the mole.

"Ah! that is nothing," the robin replied. "Have you never heard the morning concert of the birds, Mr. Mole?"

"Concert! I know of no such thing," was the mole's response.

"You surprise me!" exclaimed the redbreast. "How can you have lived so long in these parts, and not have heard the morning praise of the birds? You have much to learn, I assure you. Why, the air and trees are full of birds, who float and sing in the early sunlight, and soar away into the heavens. Our mother earth has many other beautiful things; there are gay flowers of many colors and sweet fragrance; there are green grass, waving boughs and luscious fruits; there are blue skies, golden, white, and rosy clouds, nodding forests, sloping hills, and myriads of painted insects sporting in the sun. But there is nothing fairer to my eyes than the birds, the beautiful birds!"

So saying, robin flew to the very top of the golden-rod, and as he rocked back and forth whistled loudly the notes of his song.

"What are you saying?" cried the mole. "I do not believe it! There are no such things as those you tell of. Flowers and clouds, forsooth! Insects, forests and concerts of birds—it is incredible! I never saw them, I never heard them, and I am an old mole, and am counted a wise one, too; for I have burrowed long and far, with scientific skill, beneath the ground."

"Dear me!" whistled the robin, merrily. "That is no proof at all; for earth has a life more lovely and wonderful above its surface than beneath."

"Nay, nay!" laughed the mole, scornfully. "I have burrowed all my life, and know and affirm that earth produces nothing but fishing-worms!"

"Poor, blind mole!" said the robin, and flew away toward the setting-sun.

"Poor, deluded bird!" squeaked the mole, and ran back into his burrow.—*Henry C. M'Cook.*

TEMPERANCE.

RUM AND WAGE-EARNERS.

Fourteen States have Bureaus of Statistics of Labor, the oldest being that of Massachusetts, which, under the management of a statistician of ability and experience, the Hon. Carroll D. Wright, has contributed immensely to the facilities for the study of various social and industrial problems. The Massachusetts Bureau was established in 1869; but the bureaus in six of the fourteen States date from 1883 and 1884. It is to be hoped that other States will establish bureaus at as early a day as possible. It costs but little comparatively to sustain them; and the facts and statistics which they can gather, arrange and print in annual reports would be of incalculable value to legislators, and to all students of social and economical questions. Much of the legislation which is being put upon the statute-books deals either directly or indirectly with such questions, and is too often based upon unsupported theories rather than well-ascertained facts. No State can really afford to be without a Bureau of Statistics of Labor and Industry.

We have been looking over the seventh annual report of the New Jersey Bureau of Statistics of Labor and Industries, and have been specially impressed with a chapter concerning the condition of wage earners, and how it can be improved. The chapter is made up of passages of letters of individual workmen and others, and is very interesting as well as instructive. Various industries are represented, much information is given, and not a few striking suggestions are offered. Rum appears in a large number of cases as the fruitful cause of material, physical, social and moral deterioration, and prohibition, total abstinence, local option and moderation are named as the most efficient remedies, according to the personal view of the writer. We quote some of the sentences, first as to the cause:

"Whisky and beer are the great obstacles here."

"Intemperance is the cause of very much wretchedness in our families."

"The greatest evil is strong drink."

"Our morals here are low on account of rum."

"Many of the hands drink to excess."

"The liquor traffic has a bad effect on our trade."

"Strong drink injures a great many of us."

"Morality would be good except for drunkenness."

"Too large a portion of our wages go to the sellers of rum and beer."

"Drunkenness is the bane of the working classes."

"Many of our men love beer more than their families."

"Drink is the workingman's curse."

"Tobacco and liquor are a great injury."

"Except for beer and whisky, we are very moral."

"Rum does much to lower us."

"Workingmen drink too much for their own good."

"Rum and beer are our great enemies."

"Our condition is much lower than it should be. This results principally from the use of liquor and from ignorance."

"Much immorality—whisky is at the bottom."

"Ignorance and intemperance are the chief causes which prevent us from improving."

"Intemperance is the great vice of the painters."

As to remedy the following suggestions are made:

"Laws prohibiting the manufacture and sale of liquor would improve the workingmen's condition."

"Local option has improved our condition."

"A prohibitory law would do much for our improvement."

"The liquor traffic has a bad effect on trade; prohibition would do good."

"Prohibition is needed."

"Should drink less."

"Total abstinence."

"Men should not spend so much time in saloons."

"We must have a prohibitory law before our condition is much bettered."

"The shoemakers of Newark must have a better organization if they are ever to improve; also less breweries and saloons."

"What is wanted is that men should drink less and keep better hours."

"Better education and legal prohibition of the sale of liquors."

"Do not believe in prohibition entirely, but think that many workmen would be better off if we had it."

"When rum has been banished there will be some hope."

"We should also support and encourage each other to resist the evils of drink."

"Abolish rum and tobacco."

"Prohibition both of tobacco and liquor would benefit us."

"Prohibition is about the only thing which will elevate workingmen."

These passages are from representatives of various trades, and from various localities. They are selected from numerous replies, every passage representing an individual. The views are those of the average intelligent workingman. They ask to be delivered from the curse. The New Jersey Assembly has now before it the Local Option bill passed by the Senate. The Assembly will be false to the interests of honest labor as well as to all other worthy considerations if it rejects this bill.—*N. Y. Independent.*

LIKE A BURNING OVEN.

When Axel Gustafson, the author of "The Foundation of Death," returned a few days since to England, the Society for the Study and Cure of Inebriety, Dr. Norman Kerr, president, held a reception to give him welcome. In reply to their cordial greeting Mr. Gustafson said:

"I found the United States like a burning oven, for I have never seen so much excitement in my life on the drink question as to-day there is in America. For my part I am quite clear of this, that in a few years it will be impossible for anyone to get a glass of beer or whisky in that country. It is a political agitation as well as a moral and legal one, and there is no antagonism between them; they all work together."

The reason that the United States is "like a burning oven," on this temperance question is twofold. First, because the question has been driven straight into politics, where every man that casts a ballot or takes any interest in elections is *forced* to see it and think about it. Second, we have not tried the impossible feat of awakening a great moral uprising on a half way policy. Men may talk about high license or local option; but we must have a wave of moral enthusiasm, and compromises never occasion such waves.—*Voice.*

"I have fought under the flag of that grand old 'party of moral idea' in all its glorious battles, as my great-grandfather fought under Washington through the Revolution, and as his great-grandfather fought King Philip for the salvation of infant New England. But not the scalping Indian, nor the oppressive Briton, nor the pro-slavery rebellion, nor all of them combined, were so dangerous a foe to America and mankind as is the rum-colossus of today. New England was saved, independence was secured, the Union was saved. The next war is to save America as a whole from the Gorgon rum. And now I am in for that campaign with seven generations of fighting blood boiling-hot in me. This . . . is the logical result of all my antecedents, hereditary and personal. I was born an Abolitionist and Prohibitionist, and mean to make my 'calling and election sure' for both."—*Geo. L. Taylor.*

The laboring classes of the city of Chicago and the town of Lake spend $12,000,000 annually for liquors—$1,000,000 a month.

Peter Carey, aged 9, who lived with his parents at Holyoke, Mass., came home drunk the other day, and was so severely beaten by his father that he died next day. The affair has caused much excitement.

A boycott without precedent has been instituted in Chatanooga, Tenn., against the business men in the congregation of Rev. J. C. Rankin, one of the leading ministers of that city, who has been making war on the saloons. It is the infuriated liquor-sellers who are doing it; he having personally investigated and exposed their evil deeds.

The prohibitionists will be glad to know that Duffy's Pure Malt Whisky Company has failed and dragged down with it a hotel containing a bar, and likewise that Bourbon county, Kentucky, has been carried by the Prohibition party.—*N. Y. Advertiser.*

A proposition from the liquor dealers is a notification to the hop and malt growers in the interior of New York State, that unless they support candidates for the Assembly favorable to the liquor dealers' interests, the latter will buy no more supplies from them. This is carrying business into politics with a vengeance.

If four-fifths of all the crime and wretchedness of our community comes from the saloon, and the saloon can be closed by the ballot, who will say that our responsibility is not measured by our ability? The only question to be settled now, is. How soon will the people be aroused to their personal responsibility for the existence of this monster vice?

LITERATURE.

"ARBITRATION BETWEEN LABOR AND CAPITAL." By Hon. Daniel J. Ryan, of Portsmouth, Ohio. Price $1. For sale by "The Age of Steel," St. Louis, Missouri.

We have examined this book with some care, and regard it as a most valuable treatise on this phase of the Labor Question. While the work is without parade of learning, and makes no pretensions to a high order of literary merit, yet it contains many good thoughts and suggestions.

The author argues with much skill and ability the failure and fallacy of strikes, and the advantages of arbitration as a means of settling disputes between Labor and Capital. His line of argument, in substance, is about as follows:

1. Strikes have failed to accomplish what the workingman demands, although they have given him partial relief.

2. Their enormous cost in wages thrown away has proven that no good that comes from them is worth the price paid.

3. Their demoralizing effect, generally culminating in lawlessness and at times in bloodshed, antagonizes public opinion to the just claims of labor.

4. Their arbitrary management, which creates a general idleness in a trade when the irritation is local, is clearly unjust.

5. They lead to an unjust distribution of wages, by making the uniform rates of wages established apply to the indolent and unskillful as well as to the industrious and efficient workman.

6. That arbitration is the better policy; that it has none of these evils; that it makes equity the essential element in the settlement of labor disputes; that it is submission to the influence of reason instead of a contest between physical endurance and financial strength; and that it is the only rational method consistent with the welfare of society.

The author maintains these positions with much skill and ability. His work is evidently the result of patient investigation and comprehensive study. We heartily commend the book to all who wish a clear and comprehensive treatment of the subject in a small compass. B. W. WILLIAMS.

Weatherford, Texas, Nov. 26, 1886.

The opening articles of the December *Century* are on Lincoln's youthful idol, Henry Clay. His home at Ashland is described by Charles W. Coleman, Jr., and reminiscences are contributed by his friend, political opponent and executor, J. O. Harrison, Esq. Three portraits of Clay are given. The second part of the Lincoln biography deals with "Lincoln as Soldier, Lawyer and Politician." The characteristics of the future President are clearly distinguished in the young man—his humor, his pluck, his simplicity, his homely resources, above all, his devotion to principle. The style of the history is buoyant, spirited and entertaining, and shows a good sense of proportion and a carefulness that inspires confidence. The narrative is brought down to the close of Lincoln's "pioneer period" and into the first years of his legislative experience, including events which first gave him prominence as a legislator and a politician. "The Food Question in America and Europe" by Edward Atkinson is a suggestive study of a most practical subject, the victualing question as related to labor and wages, the comparison being greatly in favor of the United States. A curious article is "A Little Millerite," by Mrs. Jane Marsh Parker, being reminiscences of Millerism in 1843 and 1844. the time set for the end of the world. A portrait of William Miller, the leader of the "Ascensionists," is given, together with a contemporary pictorial chart of "Daniel's Visions," by which the date of "the last day" was demonstrated. The topic in the War Series is "The Second Day at Gettysburg," by Generals Henry J. Hunt and E. M. Law, the latter with special regard to "Round Top and the Confederate Right." Altogether this is one of the greatest numbers the *Century* has ever issued.

The Library Magazine has undertaken weekly visits, remaining at the very low price of $1.00 per year. Among the titles of special interest in some late numbers are: "Egyptian Divine Myths," "The Recent Volcanic Eruption in New Zealand," "Higher Education of Woman," "Historical Sketch of the Jews since the Destruction of Jerusalem," "The Week of Seven Days."

F. H. Revell of this city has published "Prophetic Studies of the International Prophetic Conference" upon the near coming of the Lord: its literal and personal character; the development of the Antichrist; the first resurrection; the Jews and their future; predicted judgments; the millennium; and kindred topics and events; together with their practical application as an incentive to evangelistic and mission work and personal consecration; being the report of the Int. Prophetic Conference held in Chicago, November, 1886, and containing papers, addresses, etc. May be had at this office. Price 50c and $1.00

Pocket Lessons for Sunday Schools is a handy arrangement of the next year's Sabbath school lessons—designed to be a pocket companion all the year round. The type is clear and readable; proper names are divided into syllables and accentuated; and while the King James version is followed in the text the principal changes of the revision are given in the foot-notes. For teachers' memoranda, a special interleaved edition has been prepared at a slight additional cost. For sale by dealers in Sunday-school supplies at 10 cts.

As an exponent of what is freshest and of most importance in matters pertaining to the Old Testament, we commend the *Old Testament Student*. The December number will be especially welcome to students of the Bible who are looking for aids to the study of Genesis. It contains papers by Dr. J. A. Smith on "Religion as an Element of Civilization," by Dr. R. V. Foster on "Hebrew Prophets and Prophecy," and by Dr. G. H. Schodde on "The Literary Problem of Genesis 1 to 3"; Notes on the Sunday-school Lessons by Dr. Willis J. Beecher, and a "Book-Study," by the editor, Dr. Harper, of Genesis 1 to 11, as bearing particularly on that part of the Bible which will be studied in the Sunday-schools next month.

St. Nicholas for the month has a striking and entertaining article on "How a Great Battle Panorama is Made." It is written by Theodore R. Davis who was interested in the production of the great Mission Ridge panorama in Chicago and it is copiously illustrated with sketches by the author, and with reproductions of photographs. The entire process of producing the marvelous effects obtained is described so as to be easily understood. "The Bamberry Boys and their flock of Sheep," by J. T. Trowbridge, is a short story that may be usefully suggestive to the farmer boys.

(*Continued from 5th page.*)

Ocean Grove last summer, by men of different denominations, and they were all full of National Reform principles, although the name was not mentioned. The leaven is working. Many fear it will lead to an establishment of religion. Such persons fail to distinguish between religion as a principle, and religion as an organized worshiping society. The state must not establish the latter. It cannot live without the former.

Wednesday evening we lectured before the Normal school at Canfield, Ohio. A number of the towns people came in. The chapel was full. Better attention could not be given. President Webster called the meeting to order. Prof. Dixon, D.D., pastor of the Presbyterian church of that place, led in prayer. We had spoken on this platform last August, and so some things could be taken for granted. The president leaves the door wide open for us whenever we can return. Dr. Dixon is one of the few grand good men in whose fellowship one's soul is refreshed.

On Thursday morning we preached in the N. Jackson Reformed Presbyterian church. The storm lessened our audience. It would be unjust not to mention the fact that Messrs. John and Alexander Ewing drove us eighteen miles through the mud and snow to meet another appointment. They were successful. Such Covenanters are unacquainted with the word failure. That evening we lectured in the New Bedford United Presbyterian church, Rev. H. S. Boyd, pastor. This is the most modern church building we have spoken in yet. The evening was stormy and cold. We were surprised that so many came out. Drs. Sloane and Milligan once carried on a two days' debate in this place on the subject, and Secretary Coleman lectured here recently; the people knew what it was. Bro. Boyd gave us a hearty endorsement. He believed all we said; and was struck with the remark, that man cannot make a law; he can only discover and interpret God's law, and apply it to the wants of human society.

On Friday evening we lectured in the Mahoning United Presbyterian church, Rev. A. P. Hutchison, pastor. This brother is one of the "first three mighties." He is sound to the core. His name in this neighborhood is as ointment poured forth. The last two meetings were arranged by W. D. Beggs, one of Bro. Hutchison's elders, a man whose zeal in this cause is a pillar of fire in this community. We should be derelict if we failed to mention the efficient work done in the Youngstown Y. M. C. A. by their secretary, W. H. Wagner, although we run the risk of using too many names in this letter; for, as Coleridge says, "Unfamiliar names are non-conductors—they destroy the interest." Yours,

J. M. FOSTER.

Youngstown, O., Nov. 27, 1886.

RELIGIOUS NEWS.

—The thanksgiving sermon of Elder J. L. Barlow in the College Chapel, Wheaton, was voted to be printed by the congregation, and it appears in the Wheaton *Illinoian* of last week.

—Rev. A. J. Chittenden of the College church, Wheaton, has been called suddenly to the side of a sick brother in Boulder, Colorado.

—There has been a quiet but blessed interest in religion among the students of Wheaton College during the whole fall term. Quite a number of conversions have resulted, and a large daily noon prayer meeting has been maintained. Special meetings have been held in the Wesleyan church of the place for two weeks, and a number are seeking Christ, or have found him the life, the truth and the way.

—Bro. William F. Davis, the evangelist from Chelsea, Mass., after a brief visit to the lumber regions in the vicinity of Manistee, Mich., with a Bro. Penney, who has come on from Pennsylvania to aid in the work, returned last Thursday to Chicago on his way to begin a union meeting at Racine, where we pray his labors may be abundantly blessed of God.

—Bro. Marsh of the Chicago South Side Free Methodist church reports a gracious revival in his church. Many are seeking the Lord with all the heart.

—Dr. R. M. Hatfield, of Chicago, has been secured to supply the pulpit of the Summerfield Methodist Episcopal church, Brooklyn, left vacant by the acceptance of a call to a Congregational church by the Rev. I. J. Lanseng. Dr. Hatfield will give up his agency of Northwestern University at Evanston, to take up pulpit duties anew.

—A minister of the Sandusky [United Brethren] conference writes us that they have five Odd-fellows in their ministry now. Two of them were taken into the conference as Odd-fellows, and three have joined the Odd-fellows since entering the ministry. They have also G. A. R. preachers. So the Commission is producing its legitimate fruits there, in insubordination and violation of the constitution. We find that members of secret societies in the church are the most zealous advocates of the Commission. It is their shield and protection.—*Conservator.*

—A better report is that of Bro. Shaw of the *Michigan Holiness Record*, who went to Parmelee, Mich., to hold meetings some time since in the United Brethren church. He says: "We found the church here standing in many respects on radical ground. The following conditions were contained in their conditions of subscriptions and donations for their new church recently built: 'There shall be no instrumental music, no festivals of any kind, no donations or Christmas trees. Lectures on moral reform and singing schools are to be allowed when conducted by a religious person in a religious manner, but no one who is a member of a secret society will be allowed to occupy the pulpit.' " That means thorough work.

—An Anti-Atheistical Soceity has been organized among the young men of the French Universities, founded on the broadest basis, so as to include Roman Catholics and Protestants. This society should be strongly Anti-masonic as Masonry is atheistic in Europe.

—At the eighth Synod of the Old Catholics in Austria, it was resolved to request the British and Foreign Bible Society to supply the body with Bibles.

—Colonel Robert Lincoln has presented to the Lincoln Memorial Protestant Episcopal church of Chicago President Lincoln's Bible, which he frequently read while in the White House.

—The Supreme Court of Massachusetts has just confirmed, in the case of Frank Dextra, of Worcester, the previous decision of the Superior Court that the keeping a barber's shop open on the Lord's day is a criminal offence.

—The International Lesson Committee has issued a plan for 1888. The first six months are given to a continuation of Matthew's Gospel and the last six months to Old Testament lessons, running to the book of Ruth inclusive. Texts for temperance and missionary lessons are suggested for the last Sunday of each quarter, in addition to the ordinary suggestion for review.

—By the provisions of the will of the late Margaretta S. Lewis, a wealthy Philadelphian, some $200,000 are to be donated to religious and charitable enterprises. Thomas Hill, a colored citizen of Austin, Texas, recently deceased, left $30,000 to different churches and colleges for his race.

—The fourteenth anniversary of the foundation of Jerry McAuley's Water Street Mission in New York city was celebrated Nov. 21. There were meetings in the afternoon and evening at which General Clinton B. Fisk presided. Addresses were made by R. Fulton Cutting, the Rev. Dr. C. H. Parkhurst, the Rev. Henry T. Satterlee, J. F. Shorey, former superintendent of the mission, and Trustee James Talcott. Superintendent Hadley spoke of the present work of the mission.

—A series of farewell services to a body of missionaries who sailed last Thursday for Bishop William Taylor's mission in the Congo region were held in the Central Methodist Episcopal church, New York, one on the Sabbath, two more were held on Monday, two on Tuesday, and two on Wednesday. The lack of a steamboat has been much felt in the Upper Congo, and at Bishop Taylor's request the Transit and Building Fund Society here has undertaken to get one.

LODGE NOTES.

The Grand Jury in Plymouth, Mass., indicted Peter McGeoch, of Lynn, and William Bokefer, of Salem, for conspiring against the firm of Charles Harrington & Co. The defendants, representing the Knights of Labor, came to Plymouth and ordered out the men employed by F. M. Emery, boot and shoe dealer, until Emery agreed not to use Harrington's leather. The case is without a precedent in the New England States.

The Superior of the Oblate Fathers of Montreal has announced that no Knight of Labor will be allowed to partake of the sacrament.

The Knights of Labor in Detroit have boycotted the beer of five breweries in that city. The owners are trying to prosecute for conspiracy.

A "general convention" of the Fenian Brotherhood was held in New York lately. Their sole business seems to have been the dismissal of O'Donovan Rossa from the leadership.

At Memphis, Tenn., a thief named Jones, a colored preacher, is under arrest for swindling as Grand Supreme Agent of the Sons and Daughters of Jacob. He has formed a number of lodges and farms them assiduously for dues which fill his pockets.

The vote of the Amalgamated Association of Iron and Steel Workers on joining the Knights of Labor shows a heavy majority against the scheme. This society which is secret, has also refused to take any part in the convention of national and international trade unions to be held in Columbus, O., this week.

The great strike of the tanners and curriers of Peabody and Salem, Mass., which began on July 12 with a demand that fifty-nine hours constitute a week's work, was officially ended by the Knights of Labor Nov. 28. The surrender was most complete, every point at issue being yielded, but it comes too late to be of much service to the strikers, the great body of whom have not only lost their places, but will now lose even the pittance they have been receiving during the strike from the district assembly of the Knights of Labor. They ask to be permitted to return to work at the old terms, but, except in the case of a few skilled men, this is now impossible, as the tanners have long been running with non-union men, and the manufacturers will adhere strictly to the plan mapped out in the first place, and refuse to place themselves in the hands of the Knights.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 29 to Dec. 4 inclusive:

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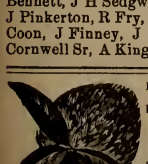

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Flour	2 00	@	5 00
Hay—Timothy	7 75	@	10 00
Mess pork per bbl			8 90
Butter, medium to best	10	@	27
Cheese	06	@	11⅛
Beans	80	@	1 50
Eggs	17	@	20
Seeds—Timothy	1 73	@	1 79
Flax			91¾
Broom corn	02	@	06
Potatoes	30	@	42
Hides—Green to dry flint	06½	@	14
Lumber—Common	11 00	@	18 00
Wool	11	@	33
Cattle—Choice to extra	4 00	@	4 75
Common to good			3 75
Hogs	2 75	@	4 20
Sheep	1 65	@	4 35

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Flour	3 20	@	5 50
Wheat—Winter	85	@	94
Spring	87	@	90⅛
Corn	46	@	50
Oats	35	@	42⅜
Mess Pork	10 00	@	11 00
Eggs			25
Butter	12		29
Wool	13		37

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This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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HOME HINTS.

INTERFERENCE IN PARENTAL MANAGEMENT.

Not the least of the trials that the mother has to contend with is outside interference. It begins before the baby comes, and says, "If I were you I would" and "If I were you I wouldn't," with wearying chatter which has the form but lacks the spirit of advice. Also it says, not infrequently, "Do you *dare* do that?" with a disapproving emphasis quite indescribable. After the nurse has gone, and the mother, distrustful of herself, and often weak and disturbed by fears, takes up the sweet burden of care and goes about what will thenceforth be an unceasing duty then begins, "Don't you feed your baby *anything?*" "Do you *rock* her?" "Does he *sleep* with you?" "Don't you dress it *too warmly?*" and so on indefinitly. A more serious thing is the meddling with the mother's manner of discipline. While the mother, alas! is not infallible here, it is better that she make mistakes than that she be by others moved from that course of action which she believes is for her child's good. The intelligent, conscientious mother will probably find her way through her mistakes to better thinking and wiser ways. There are plenty of unthinking people who do not hesitate to remonstrate, and suggest, and make excuses for the childish delinquent in the presence of the little offender. A child out visiting is perhaps cautioned by parents not to touch certain articles of adornment; instantly the hostess says: "Why, let him have it. You can take it if you want it, dear!" The embarrassed mother will need nerve if she insists he can *not* have it, when insisting may seem ungracious. Again, at meals it is often a fact that she must combat the pleadings of every individual at the table if she decides to deny her child some article which he would like, but which she feels would be hurtful. Illustrations might be multiplied. Ordinarily no one but a parent knows a child from first to last, and what that child's needs as to indulgence and discipline are. Except in rare instances no outsider has any right to attempt to influence a parent's decisions. Unobtrusively as may be, but above all firmly, parents should exercise the privilege which is theirs by divine right, of doing for and by their own what seems to them good.—*Babyhood.*

ROUGH HANDLING OF CHILDREN.

In passing along the streets of cities, and even of our country towns, one often sees distressing cases of rough handling of children. A tiny child, hardly large enough to walk, was lifted on a ferry-boat the other day by one arm, and swung over an obstruction, with the remark, "Here, why don't you get along?" The child's arm hung limp and painful for a moment, and he cried and patted it. I have often seen mothers give their children severe boxes on the ear—enough to deafen them for life. A writer on this subject says:

"The cause of joint diseases in childhood is frequently obscure, but this much is certain, that the rough handling which children receive at the hands of ignorant parents or careless nurses has much to do with the matter. Stand on any street corner and notice how children are handled. Here comes a lady with a three year old girl. She is walking twice as fast as she should, and the child is over-exerting itself to keep pace. Every time the child lags the mother gives it a sudden and unexpected lurch, which is enough to throw its shoulder out, to say nothing of bruising the delicate structures of the joints. A gutter is reached. Instead of giving the little toddler time to get over in its own way, or properly lifting it, the mother raises it from the ground by one hand, its whole weight depending from one upper extremity, and, with a swing which twists the child's body as far around as the joints will permit, it is landed, after a course of four or five feet through the air, on the other side. Probably not one child in a hundred is properly handled."

A PRETTY PAPER-HOLDER.—Procure a common wire broiler from the tin-shop; the largest size is preferable, though the tiny ones make very cunning little letter holders. Gild the wires with gold paint or bronze powder and then weave gay ribbons through them, basket fashion. Black and yellow with red are popular and serviceable colors. Pale blue and pink are especially dainty. Place two or three bows at the bottom of the rack and also at the handles, which are held slightly apart by ribbon loops.

These little articles may be made very elegant by the use of velvet and brocaded ribbons, adding plush and gilt pendants at the bottom, with gold cord to lace up the sides.—*Ladies' Floral Cabinet.*

A very pretty letter-holder may be made by procuring from your hard-ware merchant a wire sponge holder, and gilding it with gold paint. Put on the inside red plush lined with old gold silk. In each of the wire loops around the top of the holder, hang an old gold silk tassel; and on the raised portion at the back, fasten a bow of satin ribbon to match the plush.

ELB.

If a happy home is desired, every one must try and cultivate a large supply of patience, courage, and much perseverence.

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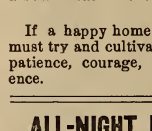

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FARM NOTES.

WATER FOR STOCK IN WINTER.

A large proportion of the food of our animals is used to keep up the temperature of the body to about one hundred degrees. Cold weather, damp barnyards, cracks in the barn or sheds, want of bedding and exposure to storms, greatly increase the consumption of food to no good purpose. Much more regard is now paid to the comfort of our stock in these respects than formerly. We think, however, many fail to realize the loss of food sustained by compelling animals to drink ice-cold water. Water as it comes fresh from the well has a temperature of about fifty-five degrees. When allowed to stand until frozen over and the ice then broken and pieces of ice suffered to remain in the water, the temperature speedily falls to thirty-five degrees. Experiments are reported which seem to show that it pays to artificially warm the drinking water for milch cows. Be this as it may no one can doubt that water at fifty-five degrees is cold enough for health. The water that an animal drinks has to be raised to the temperature of its body, say one hundred degrees. And, of course, it requires much more fuel in food to raise a pailful of water from thirty-five degrees to one hundred degrees than a pailful of fresh water from fifty-five degrees to one hundred degrees. If the heat required to warm the pailful of water twenty degrees was derived from hay, or straw, or grain, the loss would not in many cases be severely felt. But, as a matter of fact, this heat is obtained from the consumption of fat and flesh, or butter and cheese. This is expensive fuel. We are well aware that it is not always easy to furnish animals water free from ice. We fill the trough with water, and the cows and horses do not drink as much as we expected, and the next morning there is a thick layer of ice upon the water. In such a case, break the ice in as large pieces as possible and pull them out with a potato hook or rake. Do not leave them to melt in the water. Pump plenty of fresh water for the animals.—*American Agriculturist.*

HOW TO BECOME A FARMER.

In closing a most excellent article on "Farmers' Boys and Girls," Mr. H. L Leland says: "Farmer boys often say they like farm work, and enjoy some special branches of it, but they cannot see how they are to get the means to purchase a farm, as it would take a long while to earn enough to buy and stock a farm, working at such wages as farmers can afford to pay. By the census our Maine farms number 64,000, and the total number set down in agricultural labor is 82,-130. Is it possible that with an average of less than one and a half laborers to each farm, the full productive capacity of our farms can be reached? Observation and personal experience teach us that but comparatively few farmers employ sufficient working force to carry on their farms in the most profitable manner. For the encouragement of the young, let me say to you that there are many special branches that might be pursued with a certainty of profit upon the home farm, that would not require the purchase of additional land, and but a small outlay of capital at the start. Among these specialties are the breeding of poultry, the keeping of bees, the growing of small fruit, the growing of nursery stock, market gardening—these, or such of them as are adapted to the locality, might be carried on in connection with general farming with but a small additional capital, and if intelligently pursued would give both employment and profit to every member of the family circle. I ask you, intelligent farmers, why is there not oftener found a co-partnership between father and son in carrying on the business of agriculture? Is there any real cause why such business arrangements should not prove advantageous and profitable? Those engaged in trade and in manufacturing enterprises almost invariably carry forward their business in co-partnership with other individuals. If this practice were introduced and made common in farming, would it not be an incentive with our children to stay at home?"—*N. E. Farmer.*

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SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield: In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

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THE INTER OCEAN is earnestly in favor of the Republican party because it believes the principles of that party are correct, and that, honestly carried out, they will best protect the rights and advance the interests of the whole people. It is not, however, a blind follower, but is always ready to denounce Republican wrong-doing, either in high or low places.

THE INTER OCEAN has always maintained that the Nation is under an obligation to the soldiers of the late war, who jeopardized their lives to protect it from armed treason, which it can never repay, and, consequently, has advocated the establishment of Soldiers' Homes and the enactment of such pension laws as would leave no disabled veteran in want.

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NEWS OF THE WEEK.

COUNTRY.

The steamer Westernland, which arrived at New York Thursday morning, reports that during a terrific hurricane on Nov. 27, an immense wave struck the vessel, killing four seaman and two passengers, and severely injuring fifteen other sailors and passengers.

At Hartford, Conn., the proprietors of eight second rate hotels and restaurants have been arrested for putting oleomargarine on their tables without displaying the tag that it was not butter.

Teams are able to cross the Mississippi on the ice at Clinton, Iowa.

A visitor to Robert Hall's store, near Bellaire, Ohio, stepped upon a match Thursday, the sparks communicating with a powder keg, resulting in an explosion which blew the end out of the building, fatally wounding three persons and severely injuring four others.

The saengerfest of the Northwestern Saengerbund, which was to have been held at Dubuque, Iowa, will be held at Freeport, Ill., instead, the change being made on account of the prohibitory law in force in the Hawkeye State.

The November fire losses in the United States and Canada are estimated at $10,000,000—one-third greater than the November average since the great Boston fire.

Two of the crew of the schooner Ariadne, ashore at Mexico Bay, Lake Ontario, were frozen to death in the rigging, the captain was washed overboard and drowned, and the three men who were rescued are believed to be beyond recovery.

The greatest excitement prevailed in mining share operations Thursday at San Francisco. Crowds thronged the brokers' offices, and thousands were purchasing shares. The Frankells at Virginia City failed for $915,000 and later the failure of R. C. Hooker, one of the staunchest brokers of the city, was announced. Greenbaum & Straus suspended for $400,000, and later two other prominent speculators, R. F. Morrow and Maurice Schmid, went down, depressing values to a disastrous extent, and wiping out the small operators.

One of the heaviest defalcations in the history of Chicago came to light last week. Theodore S. Mize, cashier, bookkeeper and confidential manager for Miner T. Ames, President of the Chicago and Minonk Coal and Coke company, is a defaulter in a sum said to exceed $100,000.

In the case of the National Soldiers' Home against General Butler the jury found a verdict for $16,537.50 against General Butler.

A mail train and an east-bound passenger train on the Northern Pacific were in collision Wednesday morning near Muskado, Minn., the locomotives being wrecked and a mail car burned. Four employes were painfully wounded and a part of the mail was destroyed.

The law compelling stores of all kinds to be closed Sunday was strictly enforced in New York yesterday.

At Philadelphia a convention to arrange for a celebration of the centennial anniversary of the promulgation of the Federal Constitution was held last week, and a permanent organization was formed, with Hon. John A. Kasson, of Iowa, President, and Henry Cabot Lodge, of Massachusetts, and Colonel James A. Hoyt, of South Carolina, Vice-presidents.

War is brewing between Mayor Becker and the Citizens' Reform Association of Buffalo, growing out of the action of the association in pushing charges against saloon-keepers, who have sold liquor on Sundays.

A few days ago E. B. Brown, teacher of the district school in Boone Township, Harrison Co., Ind., dismissed his school and locked the doors because three colored children had come to his school, declaring that he was not employed to "teach niggers." A number of the white children pounced upon the colored children and gave them a severe beating, and for this they were all fined.

The month of November was 2½ degrees colder than the average for November for twenty-two years.

A severe shock of earthquake on the night of the 28th ult. disturbed the foundations of the new dam of the Langley Cotton Works, in South Carolina. The dam gave way Monday afternoon, flooding the adjacent country and causing heavy damage to railway tracks and other property.

A collision of trains took place Tuesday morning between Parker and Lennox, D. T., the locomotives being wrecked, and engineers and firemen instantly killed. No passengers are reported injured.

Fifty-seven head of fancy stock were burned to death Tuesday morning in the barns of J. W. Allen, at East Syracuse, N. Y. Farming implements and a large amount of grain and hay were also destroyed. The total loss is $40,000.

FOREIGN.

Police statistics of Berlin on the operation of the anti socialist law, from May to August, show that out of 150 requests to sanction meetings 124 were refused, and that ten professed socialists were expelled from Berlin, making the total 173 expulsions since passing the law in 1878.

German, Italian, French and Swiss delegates will take part in the convention of socialists and anarchists to be held at Chaux de Fonds, Switzerland, early in December. Prince Krapotkine will preside.

Fifty-four members, centre, will support in the German Reichstag the bill for the suppression of dueling, especially what is known as the American method.

General Kaulbars, late Bulgarian agent, arrived at St. Petersburg Dec. 1. He was met at the depot by a great crowd, who received him enthusiastically. The idea is growing that a conference of the powers regarding the Bulgarian question will be resorted to. The London *Standard* says that Russia is negotiating with Parisian bankers for a loan of 75,000,000 rubles.

A member of the geological survey has reported to the Canadian Government that the coal deposits in the Saskatchewan region are inexhaustible.

King Milan of Servia Saturday received the deputation of Bulgarian notables at Belgrade. It is rumored that the regency will propose that he be a candidate for the throne of Bulgaria, in order to arrange a union.

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The disgraceful sequel of the foot-ball game between Princeton and Yale Colleges on Thanksgiving day has roused old Dr. McCosh, who believes the faculties must meet the crisis that is now reached in the matter of athletic games. These contests are coming to have all the evils of the race-course with their betting, gambling and drinking. He invites Harvard, as the oldest college, to take the lead, call a meeting, and propose some arrangement by which the benefit of healthy exercise may be secured without the abuses which have so flourished of late years. All who believe in American colleges hope this suggestion will ripen into a wise and wholesome agreement.

Powderly ordered the Stock Yards butchers back to work because he had not been consulted about their strike. Saturday the papers announced boycotting by the wholesale, ordered by the Knights of Labor lodges without waiting for word from Philadelphia headquarters. The boycott is directed primarily against a firm of box manufacturers, and then against eight other firms who use their boxes. A boycott is also proclaimed against a large clothing firm of New York and their branches in this city. The labor lodges can hardly prevent adopting such illegal measures, as they are legitimate to their character and constitution. A secret labor organization is in the nature of a declaration of war, and strikes and boycotts naturally follow.

The London *Illustrated News* reports one result of the explorations of the African Boundary Commission to be an accurate measurement of the immense rock-hewn statues of Bamian on the road between Cabul and Balkh which have long been known to Indian archæologists, but their exact size has never been known. The largest of these is 173 feet high, more than 20 feet higher than our Liberty statue at New York, upon which Elder Callender has a criticism in this number. He will pardon the suggestion that the Bartholdi statue is not necessarily a goddess nor the image of a goddess, any more than a thousand statues and busts which we admire are in any sense deified, the image of William Morgan, for instance, at Batavia, which is necessarily in large degree an ideal work.

Prof. Whipple's record of the intelligence and tractableness of the Apache youth in his department of the University of New Mexico at Santa Fe, has an interesting corroboration from Mr. Lee, agent for the Cheyennes and Arapahoes in the Indian Territory. Although these tribes were accounted among the most warlike, they have taken readily to agricultural pursuits and have many well-tilled farms. He says he had hard work to induce these Indians to abandon their ancient customs, and especially their yearly medicine dance, to which they are passionately attached. For years these Indians would abandon home, crops, and everything else to attend this dance, which seems to have had for them the singular religious fascination which a Masonic initiation has upon a credulous, weak and morally unbalanced mind. Of late years, however, they have given up the dance and find it more profitable to keep up their farms; and labor is no longer a reproach.

Our Washington letter notices the Knights of Labor Bureau established at the capital to influence legislation in favor of the projects of that order. This idea of Congressional influence will be carried to its logical end when all the other secret lodges have their offices in that city, and the Jesuits and the Protestant sects all scheming for personal advantage, and against each other. There is a lawful work of this kind which the composition of our Houses of Congress,unhappily makes necessary, but if our legislators must be shadowed by gangs of lodge men, the country some day will be aroused to clean out Washington as Christ cleansed the Temple. The Southern members are quite hostile to this domination of Powderly's lodge, since it is having some influence on the negroes, and is likely to give them a more independent spirit. This is not a bad effect. Only it should arise from a more noble source to be in itself truly ennobling to the colored race.

President Cleveland's message has this year probably a wider circulation than such a document ever before attained. The local papers, even, all print it. It is not a remarkable paper, but very conservative, dignified and abounding in vague generalities. It will stand as a fair document, however, if Mr. Cleveland will explain some omissions. The labor organs are raising the outcry that he ignores the labor question. Perhaps he considered that others were saying enough on that topic, and that the whole discussion was yet in too chaotic a state to demand the attention of the executive. We can imagine, however, that a man of force and origiuality would have ventured some opinion to Congress. A more unpardonable omission is the Mormon question. It would have cost little to have recommended the measure now before Congress, approved by the best and truest men of Utah, and this neglect must arouse suspicion of Mormon influence in high places. Already Governor West is coming on from Utah to look after the Territorial interests at Washington. The lodge question is also, we believe, of sufficient national importance to have received attention from Mr. Cleveland. Its impious and arrogant influence is felt throughout the land from the White House to the hovel. President Cleveland would have done well had he made a little history on this subject by recommending such legislation against lodge oaths as Webster long ago approved.

It is prophesied of prohibition and other good causes that they are doomed when they appeal to the ballot. Their ruin is in politics. These chronic forebodings seldom result in anything but dyspepsia; but when an evil takes its place before the ballot box and organizes its supporters into a party there is always hope of good. It is the dangerous disease that hides within the system; it can be managed when it comes out to the skin. If the liquor power would form a party, instead of hiding among the luggage of the others, and working its sharpshooters from the rear, it would be a good day for the nation. The Mormons seem to be working toward such an end. In Idaho they have formed a party with the name "Independent," and have held a Territorial convention, organizing permanently to vote their detested system into power. Their platform is cunningly drawn with abundance of patriotic sentiment, and statement of principles in which people are agreed. They ask support for Mormonism in the name of religious liberty, invite all good men to join them and invoke the blessing of God upon their iniquity. In Utah the Mormons have all the power in politics of a majority party, but the work is all done by the church, and concealed thus by their fanatical oaths, they are hard to fight. If their line of battle could be maneuvered out to the line of a political party, Governor West, ex-Governor Murray, Judge Zane, Dr. McNiece, Editor Goodwin, and their compatriots would find the battle approaching to the end.

THE LIBERTY STATUE AND GOD'S LAW.

BY ELDER N. CALLENDER.

Let the conscientious Bible student read Ex. 20: 3, 4, 5 as critically and as carefully as he would a human law involving his fortune. *God's* law *does* involve all fortunes of all worlds. After the most impartial reading of the First and Second Commandments let the careful student read the accounts of the "Liberty Statue," the American "GODDESS," and discriminate, if it can be done, between the idolatry forbidden in God's law and that involved in this goddess. Can the talent of a Whittier so construe this image as to escape condemnation under God's Word? Surely that Word *"is* sharper than a two-edged sword piercing to the dividing asunder of soul and spirit....and is a discerner of the thoughts and *intents* of the heart."

What is a god but a thing to worship? Is a female deity any better than Dagon? Divine attributes and powers are always associated with a god or a goddess. Suppose many of our people are too well instructed in divinity to pay homage to Bartholdi's dream of liberty going round the world, formulated in the Statue, does this make it wise and safe for American Christians to *"set up"* such an image? Will not future generations interpret *our* images as we interpret those of past generations? And for the reason that there is no *substantial difference* between them. What idea our French neighbor has of *liberty* we know not. What *Christian* liberty is we ought to know. That Bartholdi's dream embodied in his goddess of liberty does not embrace the only true liberty for man, is to us quite certain. "He whom the Son makes free is free indeed." Does the liberty statue represent this freedom? Evidently not. In all the human dreams of liberty is there any other *real* freedom. What is it?

Notions of liberty, vague as the dreams of insanity or of disturbed sleep, are as plenty as subjects of bedlam. What is real liberty? Can words define it? When man's will merges into God's will, perfectly, then "he is free indeed." He is as free as God himself, and God is absolutely—perfectly free. There is after all we may dream, and say of liberty, but one free government. That government is a kingdom of which the Son of God is the King. For this reason the God of heaven shall set up a kingdom that shall *break in pieces* all other kingdoms—and all other governments. This, the only *liberty kingdom*, will grind to powder all antagonisms in the forms of merely human ideals of government. Then "the image of Nebuchadnezzar, the Sphinx of Egypt, the Collossus of Rhodes, the Statue of Athene, of Charles Borromeo," and our Franco-American idol will meet a common and deserved doom. *Away, idols, away!* "Thou shalt not bow down to them nor SERVE them." We are inclined to think that "the Masonic farce is at the foundation of the pedestal" in unholy harmony with the

whole grand scheme. The Masonic part in the goddess is perhaps as good as the rest. American idols are just as good as those of Egypt while deeper guilt attaches to the more enlightened nations.

In my views of true freedom, and the only free government, I do not deny God's supervision over all governments, however imperfect and oppressive. It may be less criminal, perhaps, to symbolize a merely human government in a god or goddess, than that of the reign of Christ. Bartholdi's conception of "liberty going round the world" we presume falls far below the Christian conception of freedom.

While I hold myself open to criticism in these remarks, I humbly suggest that this nation preserves in too large a degree, the idolatry of the ages and of the nations of the past and present. The symbolism of this nation is not clear of this charge. Witness the interior of the dome of our Capitol in Washington. This is in harmony with the dream of "Liberty Statue"

Whether God would be pleased with having his name on the headstone of this Republic I am not prepared to say. That we ought to be a Christian nation I do not doubt. It seems to me that we "must be born again" to make us so, in any sense; could the prophecy, "a nation shall be born in a day," be verified in us we should be most happy in taking on the Christian name. With the debauchery by lodgery, whisky, Mormonism, and infidelity, now disgracing us, would the name of the Triune One look well on our banners? Would it not be too much like the Knights Templars' banners over gin mills and bagnios in Chicago in 1880? These queries are submitted in humble mood to those better posted.

Thompson, Pa.

THE INFIDEL LODGE.

BY REV. C. F. HAWLEY.

Ancient Craft Masonry is a perfected system of organized infidelity, through which Satan works more effectively, perhaps, than through any other agency, to supplant Christianity, and introduce a universal system of deistical philosophy.

So true is this that a Boston pastor, a doctor of divinity, and an adhering Mason of 33 degrees, gave it as his deliberate conviction, after carefully studying Freemasonry, that it, more than anything else in the world, stands in the way of the coming of the kingdom of our Lord Jesus Christ.

The design of God, as foretold by the prophets, is to fill the world with the church of Christ. The design of Satan is to make Freemasonry the universal religion of the world; and thus forestall and supplant Christianity with a system of organized deism, or infidelity. Yet the watchmen on the walls of Zion sleep! Some of them, like the Congregational pastor at Winthrop, Iowa, teach the young men that it will not do to depend upon the religion of Freemasonry for salvation; that they must be Christians, as well as Freemesons, if they would be saved. But few testify to the truth that Masonry is a false, and therefore a Satanic religion, whose votaries come into fellowship with devils; and are, therefore, by the sword of the Spirit, the Word of God, cut off from all access to God through Christ, except they renounce the Satanic worship of the lodge. As well might the embassadors of the Cross teach Mohammedans and pagans, that it will not do to depend on their false religions for salvation: that they must be Christians as well as Musselmen, or pagans.

The Holy Ghost, through Paul, in the 10th chapter of 1 Corinthians, has settled the matter by the authoritative declaration, "ye cannot drink the cup of the Lord and the cup of devils: ye cannot be a partaker of the Lord's table and the table of devils."

Here we have the doctrine of *one religion*, and *one only*, for one man; just as clearly as we have the doctrine that a Christian bishop should be the husband of one wife, and one only.

How can Masonry, I ask, maintain its standing and recognition in the churches, when it is so clearly proved to be a system of organized infidelity. The Lord God calls on those who profess his name to come out and be separate from such an unclean thing. Soon the whole Christian church, with a voice like the sound of a mighty waterfall, will be crying in chorus to the men of the lodge, Come out, if you would come into fellowship with the saints; for why should those who have fellowship with devils be received into the communion of saints.

Men of the lodge, clear the way. Christ's truth is marching on; and in the light of his truth you will not be allowed to partake of the Lord's table, if you persist in partaking of the table of devils. Who in the church but a hypocrite, or an apostate, would refuse to take a stand with Christ against Freemasonry, who knows what Freemasonry is?

SABBATH DESECRATION.

BY REV. A. SIMS.

This great sin is sadly on the increase. We wish to point out what constitutes the breaking of the Sabbath law, and the various forms in which it is done.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates." "Thus saith the Lord, Take heed to yourselves, and bear no burthen on the Sabbath-day, neither carry forth a burthen out of your houses on the Sabbath-day, neither do ye any work." "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." "Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." "Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein—that soul shall be cut off from among his people." "From one Sabbath to another, shall all flesh come to worship before me, saith the Lord." "Thus saith the Lord, Blessed is the man that keepeth the Sabbath from polluting it....even them will I bring to my holy mountain, and make them joyful in my house of prayer." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."

From the above, and other portions of God's Word, it is clear that any deed—not a work of mercy, piety or necessity—is not to be performed upon the Sabbath. Buying or selling is not allowed. Yet thousands, who profess religion, think it a small matter to buy their milk, meat, cigars, Sunday papers (?) and other things on God's own day! Traffic in such things we have found quite common in the United States, and Canada cannot cast the first stone.

"There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem." "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus: and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath."

Sunday visiting and pleasure taking are also condemned. Professors of religion can be frequently seen driving or walking to visit their friends, during the very hours of divine service. We have often been told by such persons, in answer to the inquiry, "Why were you not at church last Sabbath?" "Well, so and so came from a distance to see us; and you know we had not seen them for a long time; and we really did not like to leave them just as they had come to our house. Just as if man were of more consequence than God and his house; and a mere gossip with a friend of more value than the eternal interests of the soul.

Again; there are multitudes who would shudder at the very idea of opening a store for the sale of goods, or driving a team to market on Sunday; yet they can, without apparent compunction, do other things equally as bad. What, are the writing of business letters, shaving, blacking boots, reading novels, secular papers, taking excursion trips—very probably using the cars—and lounging about half the day, doing nothing? I say, what is all this but a gross and wicked violation of the Fourth Commandment? God once commanded the children of Israel to stone a man to death for gathering sticks upon the Sabbath. Numbers 15: 32-36.

But there is yet a more common species of Sabbath breaking, which, I am sorry to say, is not unknown in Christian circles—which is looked upon as being quite innocent—but it is, in the sight of God, tantamount to the most open profanation, I mean *the discussion of worldly matters.* If a man were seen felling a tree on the Sabbath, there are plenty of people who would be very ready to exclaim, "What a wicked fellow!" And yet these very persons can be heard on the Sabbath discussing politics, the state of the markets, the prospects of trade, and their own probable success or failure. What is the difference between them and the man denounced for felling a tree? None; for if their bodies do not follow the plough, or go to market, their hearts do. In regard to a large number of professing Christians, it is very difficult to detect any difference between their week-day and Sabbath conversation. Ridiculous nonsense, empty trifles, and foolish anecdotes, are not with them exceptional themes. With those who delight in Sunday visiting this is almost universally the case. Religious conversation is not very palatable to them. They do not go to talk of good things, but to have gossip. And thus they commit the double sin of pleasure-taking on God's day, and engaging in wordly conversation. But God often beholds the desecration of his day, when it is invisible to the human sight; when it is done not by words or by actions—when, not the letter but the *spirit* of the Fourth Commandment is broken. His penetrating eye sees that soul in the pew, or in the chair at home, diligently studying, pondering over his worldly matters, arranging his affairs for the ensuing week, and planning the best schemes for carrying on his secular business. Though his body is not actively engaged about his calling, his mind is. And before the judgment seat of Christ he will be held responsible for having broken the Sabbath.

O, how many hours of the Lord's day are spent in this profane manner? With what anxiety is the question often mentally discussed on that blessed day, "What shall I eat, and what shall I drink; or wherewithal shall I be clothed?" O, reader, if you once give over caring for the Sabbath, before long you will cease caring for your soul. Judge Hale once said, "Of all the persons who were convicted of capital crimes, while he was upon the bench, he found only a few who did not confess that they began their career of wickedness by a neglect of the Sabbath." He that will not give God his day is not fit for heaven. Therefore, "*Remember the Sabbath day to keep it holy.*"

Uxbridge, Ont., Nov. 26, 1886.

PRESS COMMENT.

The Supreme Court of Iowa has given a decision declaring that the reading of the Bible and the singing of sacred songs in the common schools are not prohibited by the clause in the constitution of that State which says that taxes shall not be levied to support any place of worship. The decision admits that such exercises in schoolhouses are in a certain sense worship, but denies that they add anything to the burden of taxation.—*Telescope.*

Nine out of ten (we speak on the authority of a business man in Boston who is a Mason in good and regular standing) of the owners of New York gambling houses sport the square and compass on their shirt-fronts, and have too many "worthy brothers" on the police force to be in any danger of conviction. Without doubt the proportion of Masonic saloonists is full as great. When we take in consideration the lodge vow to protect each other *right or wrong*, and the tendency of all great evils toward mutual affiliation, we see a reason why the prosecution drags its slow length along, and justice fails to strike the murderers. But it is a reason generally ignored by the prohibition press in its comments on the affair. Will the Prohibition party ever get its eyes open to see the masked foe behind the saloon. —*Conservator.*

It is said that some 8,000 women and children are without fire or sufficient food as one result of the great strike in the Chicago packing-houses. The men are now trying to find out who is responsible for the strike, which many of them did not approve, though they took part in it in obedience to orders. Some say that it was a political move on the part of District-Master Workman Butler. The green-glass-blowers of Baltimore are also indignant that they were ordered out on a strike when they were getting $4 to $7 a day, and had no grievance to complain of. The object of this strike is said to be to limit the number of apprentices, so as to maintain these high rates of wages indefinitely. The time will come when workingmen will no more submit to such dictation from other workingmen than they would now if it was attempted by their employers.—*N. Y. Witness.*

Good Templarism bears the same relation to Masonry that light wines bear to rum. Don't fool with it. Mystical, ritualistic secrecy is the foundation of all, or nearly all, heathen religions. It is a poison to the soul like rum is to the body. It creates a thirst within and throws a spell over a man and places him under the control of a strange power. Total abstinence is the road of safety. If organizations are needed to carry on the temperance work, let them be open societies, conducted on the Christian plan. Let ritualism be thrown overboard. Then can Christians conscientiously bid them God speed?

What if a Good Templar's lodge in your town should be the means of rescuing a drunkard, but while doing it should bait a dozen souls with the spiritual intoxicant of secret ritualist worship, lead them to join the higher orders, deny their Christ, cast out his name and be lost. One soul stopped in a course of ruin and you hope he may be saved, but a dozen lost for all eternity. Such is the possibilities of the baby lodges.—*Western Crank.*

In his first annual message to Congress Mr. Lincoln dwelt at some length upon the question then bruited of the relations of labor and capital. It may be interesting, twenty-six years later and in a time when the thoughts then held have ripened into the fruitage of agitation, to know how the rail-splitter regarded the question. He said: "There is no such relation between capital and labor as assumed, nor is there any such thing as a free man being fixed for life in the condition of a hired laborer. Both these assumptions are false and all inferences from them are groundless. Many independent men everywhere in these States a few years back in their lives were hired laborers. The prudent, penniless beginner in the world labors for wages awhile, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system which opens the way to all, gives hope to all, and consequent energy and progress and improvement of condition to all."—*Chicago Evening Mail.*

The labor unions have killed off all the old race of master workmen, and have produced a race of botchers in all trades. If you hire a carpenter to do a job, unless he is an experienced boss the result in most cases is a most unsightly and unsatisfactory piece of work. If a plumber, nine times out of ten the case is even worse, for the job will not only be poorly done, but in a manner prejudicial to the health of the inmates of the house. So it is all around. The trades are full of poor journeymen, wretched botches, who are too ignorant, too careless and too incompetent to be able to produce a piece of thorough work. The trades unions have effected this state of things by driving ambition out of their members. It is a cardinal principle with the trades unions that one man is just as good as another—whether he is or not—and that all workmen in a trade must receive the same rate of wages. So the miserable scrub is just upon a level with the thoroughly skilled and conscientious mechanic, whose hand and eye and brain have been trained in his calling to perfection. The remedy for this state of things is industrial schools. The old apprentice system, excellent and thorough in its day, has disappeared, and a new race of first-class mechanics can only be reared in the schools of the trade.—*Philadelphia Price Current.*

WINTER.

He comes! the tardy Winter comes!
I hear his footsteps through the nights!
I hear his vanguard from the heights
March through the pines with muffled drums!

His naked feet are on the mead;
The grass blades stiffen in his path;
No tear for child of earth he hath,
No pity for her tender seed!

The bare oaks shudder at his breath;
A moment by the stream he stays—
Its melody is mute! A glaze
Creeps o'er its dimples, as of death.

From fettered stream and blackened moor,
The city walls he silent nears;
The mansions of the rich he fears,
He storms the cabins of the poor!

The curtained couch, the glowing hearth,
The frost-rimed graybeard's power defy;
He curses, as he hurries by,
And strikes the beggar dead to earth!

For every gleaming hall he spares,
A hundred heartless hovels hold
Hearts pulseless, crisp with ice and cold,
Watched by a hundred grim Despairs!

The forests grow by His command,
Who saith: "He lendeth to the Lord,
Who giveth to the poor!" Your hoard
Is His! Ye stewards of the land!

Here is your mission! ye who feed
Your lavish fires! Not afar,
But at your doors your heathen are!
God's poor—your creditors—take heed!

The path is long to Pagan shores;
Their skies are sunny; God's o'er all!
The Winter's deadly harvests fall
Around you. Deal your Master's stores!

—*Selected.*

THE SERMON.

MASONRY VERSUS THE CHURCH.

PREACHED BY REV. A. SNYDER IN THE BAPTIST CHURCH, CORUNNA, MICHIGAN.

"Say ye not a confederacy to all them to whom this people shall say a confederacy."—Isa. 8: 12.

Nothing is more noticeable in the Jewish economy than the strong and clear line of separation drawn between them and other peoples, and the great care taken to impress their minds with the idea that they were ever to be consecrated to the Lord alone as they were to put their trust alone in him.

What was the object of this separation from the rest of the peoples of the earth? Obviously the preservation of the knowledge of the true God, and faith in his name.

Whenever the people began to mingle with the idolatrous nations around them they began to fall into their ways, and to adopt their notions and worship at their shrines.

When they formed alliance with other nations for war they put their trust in horses and chariots, and other superior equipment and tactics, and forgot to trust in the Lord of Hosts alone. And even the wisest of their kings, forming marriage connections with the courts of Egypt, and other nations, fell into idolatry and infidelity to the God that had raised him up to great eminence. There is not one instance on record where the people departed from the policy of complete separation that did not result in corruption of religion, and turning aside of the people from their trust in God.

Let us now inquire, Was there one reason for the distinctions made and preserved by so many safeguards, that does not apply with equal force to the present economy of the church of Christ?

Was it to prove the descent of Abraham's son? How shall we prove that we are the sons of God? "We are the children of Abraham by faith in Christ Jesus." Begotten of God by the Word—born of "Zion which is from above, which is the mother of all God's children." But if the mother prove a harlot, who shall be able to prove his descent from the Father in heaven?

Was it to guard against the tendencies to infidelity, and false trust? There is needed no plainer proof of the influence of the world upon the church than we have seen both in the church of Rome, and all national establishments in the Old World. Did the Jews trust in the appliances of their confederates and forget God? So does the Christian church when it becomes allied to earthly and carnal inventions of men for the rescuing of men from sin and moral pollution. Was there danger of the people turning aside from the doctrine of God? What has been the result to Christian churches that have become liberalized, and have formed affinities with unbelievers? Through this door have crept in the most dangerous heresies and scisms, sapping the vitality and spirituality, polluting the doctrines, corrupting the morals of the churches so liberalized, until the Lord has "spewed them out of his mouth."

A pure life, a pure faith, and pure associations are mutually dependent, as the several positions of an arch, bottom, top, and sides all depend; the key stone cannot support itself, the sides fall without it, and all must rest on the foundation; it is true there may be foundations without side or top, but it is not an arch. So there may be a good creed without personal faith, or holy living, as many nominal Christians and so-called Christian churches prove.

Does the New Testament require separation from worldly affinities?

In Rev. 2: 20, the Lord of the church said: "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach, and to seduce my servants to commit fornication and to eat things sacrificed to idols." Compare this with Ex. 34: 15: "Lest thou make a covenant with the inhabitants of the land and go a whoring after their gods, and do sacrifice unto their gods, and one call thee and thou eat of their sacrifices." This latter passage forbids a covenant with the Caananites; and the former in nearly the same language, condemns the practice in the church of Thyatira. In a similar manner the Spirit rebuked the church of Smyrna: "But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, that taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So also thou hast them that hold the doctrine of the Nicolaitans, which thing I hate." By these examples we see the church should keep herself clear of such corruptors.

We now invite attention to an explicit rule, and reasons therefor, found in 2 Cor. 6: 14: "Be ye not unequally yoked together with unbelievers." All alliances that give unbelievers undue influence over Christians must be avoided. All combinations that bind as a yoke; not the marriage contract alone, as some think, or church covenant, but it must apply to all unions where the worldly mind can hold a controlling influence over the believer. Or where fellowship is implied; "for what communion hath light with darkness? And what agreement hath the temple of God with idols, for ye are the temple of the living God." "For God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. Wherefore, come out from among them, and be separate saith the Lord, and touch not the unclean thing: and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." Rev. 18: 4: "I heard a voice from heaven, saying, Come out of her my people, that ye be not partaker of her sins, and that ye receive not of her plagues." *Take note of this.* While we remain in any connection we are held accountable for their sins, and are liable to their punishment.

The church of believers should be the one and sufficient organized agency, her covenant the only bond of union, Christ's yoke the only yoke believers should wear. "She is the pillar and ground of the truth." Her mission the salvation of the world. The only God-appointed agency to rescue men from sin and destruction. She alone, unaided by any combination, and any confederacy formed by her or her members, will prove what Egypt did to the Jews, a broken reed to pierce the hand. The moral and religious elevation of mankind must come by this God-appointed agency, and can come by no other. The believer working in any moral reform should do it as a Christian. If there is any charity the church is the proper almoner. Is there any personal work to be performed, visiting the sick, clothing the naked, helping the needy, why should Christians perform such work in the name of any other than that of Christ? Why should they give their glory to another? Why should the members of the church of Christ go aside to do through another agency what she is abundantly able to perform? and thus help to establish an influence that will be regarded by many as a rival of the church, a successful rival in good works, charities so-called.

The charity that Jesus taught, and illustrated in his own life, was altogether a different thing from that which is called charity by the secret societies.

"He that was rich became poor, that we through his poverty might be made rich." Mutual obligations are assumed by the members of these secular organizations, to visit and care for the sick. What reward or merit here? They take the chances of health or sickness together; they ask credit for taking care of their own, and would have the world esteem them charitable, though they should never enter the sick room of any one not under their obligation to serve them in return.

Shall we entertain strangers and open our doors to the wayfarer? Yes, if they give us the correct sign of the brotherhood.

Is that hospitality, that says I will oblige you now, and when I come your way shall expect as much in return? Bible hospitality is, "Be ye careful to entertain strangers." And the Saviour teaches in the parable of the good Samaritan the character of good neighborship.

The abuse of sacred names, and the assumption of virtues, is not all that the Christian will find in these confederacies; he will find the use of Bible lessons, intended or calculated to induce men to believe that the institution must be good because their lessons are drawn from the Sacred Scriptures. Satan can quote the Scriptures, but is none the less a devil.

But what sober-minded Christian man ever entered blindfolded into the lodge-room amid noise, confusion, and clattering chains, without feeling a doubt pass over his mind whether all this confusion was consistent with his dignity as a child of God, a disciple of Christ? Having entered he must proceed to take the vows, of what and for what he knows not. Jesus said, "Thou shalt not foreswear thyself;" but now he must swear to what he does not know. More degrees follow, more fees, more oaths, more biting of conscience. He hears the Bible say, "Whatsoever is not of faith is sin." He cannot well retreat; his pride and his conscience hold fierce debate; generally conscience has to yield, but is not convinced.

What next? The lodge must be flattered. But all hope for help to the cause of Christ from such confederacies are failures, first or last. I knew a church that had a Masonic building committee, who thought to secure help from that quarter, by getting Masons to lay the corner-stone of their house of worship. They came; their marshal was a miserable sot who was so drunk that he could scarcely keep his feet or use his tongue. After this insult and humiliation, the aid from that quarter was less than it would have been if they had not conferred this distinguished favor on the church, as it had cost the Masons so much to meet the expenses in securing the attendance of the officiating dignitaries.

It is true beyond question that the union of professors of religion with these confederacies confirms many in the opinion that these societies are doing a work that the church cannot do, for they ask, Why should Christians join them if the church is competent to do this work? "We have," say they, "the good of the Scripture in our lessons, and the practice of charity in our lives, and we excel the church in our good works: for the best of the church come to us; therefore, we have no need to go to the church." So many are cheated out of their soul's eternal welfare; hugging a delusion to their unbelieving hearts they perish, and their Christian brother stands by utterly helpless, quite unable to convince them of the error, because he himself, by his position, has confirmed this error.

We are told, "A man cannot be a good Mason or Odd-fellow without being a Christian, as the lessons are drawn from the Bible, and a man must have the grace of God to help him keep these precepts." If a man must be a Christian to be a good Mason, then the institution that qualifies him so to be, is better than the other, for it has no power to make him a Christian, and he has no power to do any Christian work in the order. In the ante-chamber the candidate is told the order will not interfere with his religious or political opinions, be they what they may. A Turk, a Jew, and a Mormon stand beside the Christian and hear the same assurance, enter and receive the same lessons, get the same instructions, and take the same oaths, and find no fault. Tell me, then, is only one of these four "a good Mason," or a good member of the order into which they have all entered? If so, then three are bad members, and the rule of the majority must place the government in the hands of the bad, and the good minority must submit. Will such a corrupt tree bring forth good fruit?

Christ says, "Make the tree good and the fruit will be good." These say, keep your own religion but obey the rules of the order, and all will be right; but the Christian member will say he cannot obey the rules of the order without the grace of Jesus Christ, but he dare not say it in the lodge, for these orders have no Christ—cannot have, for it would be a stumbling-block to the Jew, and an insult to the Mohammedan, an interference with their religious opinions, a violation of the pledge given at the door of every such confederacy.

Now the disciple has gone where his Master's name must not be mentioned. Shall this compromise of the foundation of our holy religion be made with the hope that the few fragments of truth culled from the Bible will make men good Christians? God pity the blindness of such hood winked Christians.

The pretensions of Masonry exceed all others. She pretends great antiquity, great dignity, great purity, and very great efficiency. Were it possible for the order to keep its secrets, it cannot keep from the light of day its outside character; and as to its pretensions there is no secret, for the boastful proclamations of them are smile-provoking.

One of her most profound and eloquent eulogists, from a Christian pulpit in my hearing, said, "It could be traced back into the remote ages of antiquity, almost to the days of Noah." Then lest we should think to the building of Babel, he said, "at least to the days of Moses." He also claimed for it the patronage of John the Baptist; and asserted that, "in his day, Jesus had constituted more lodges than any man before him." The only answer such blasphemy requires is to state it. John in the wilderness building up Masonry! Christ, whose kingdom was not of this world, constituting Christless lodges! How Christian men can confederate with an order that can so insult the name of Jesus is more than I know. No Christ in its ritual, and boasts of a world-wide membership, Jew, Pagan, or Mohammedan, all alike good Masons!

Allow me to quote still more from the same eloquent expounder of the beauties and boasts of Masonry. The speaker was an accredited officer who came to install the officers of a lodge, and is said to be one of "the highest of them all." He said that Masonry was an oblong square "reaching from the center of earth to the center of heaven; it takes men from the quarry of earth, *educates them up into the moral law, and makes them fit for the kingdom of heaven.*"

"Is that Masonry?" I asked him. He answered me that it was. This question has been answered in the affirmative by every high Mason that I have asked. If it is sound Masonic doctrine, Christ has died in vain. A higher than Masonic authority has said, that "by the deeds of the law no flesh can be justified."

If this is correct Masonry, I cannot see how any man professing to be a Christian minister can fellowship it, and remain in such a confederacy. And how can any man with a Christian conscience preach Christ as the only way of salvation in his pulpit, and in the lodge swear to such anti-Christian doctrine? He may pretend to "mental reservation," but neither God on the one hand nor Masonry on the other have made any provision for such mental reservation. The non-professing Mason laughs to scorn the exhortation of such a preacher, and must hold in contempt the character of professing Christians who thus set aside Christ, and put the keys of heaven's gate into the hand of a confederacy that has no part or lot in Christ.

Let us see how they keep the Fourth Command of the moral law. A high Mason in the city of Fort Wayne died on Monday, and by his order the corpse was kept for interment till the next Sunday, that the fraternity might gather from all the country round, with great pomp and parade, to give to the earth the corrupting carcass of an aged sinner. Special trains are run on all the railways for a hundred miles around, breaking up the Sabbath quiet of the churches along the several lines, and, with bands and banners, parade and confusion, disturbing all the congregations in the city. This imposing pageant is at the funeral of a man who by Masonry had been educated, as supposed, "up into the moral law," but by his own request provided that that law should be set aside that his vanity might be humored; and he that is a violater of one of the least is guilty of all.

So are men "beguiled from the simplicity of Christ" into the pomp and vanities of this wicked world, that they give more to the lodge to be spent in room rent, or building, expenses of officials, fees, equipment, insignia of office, and regalia, music and banqueting, by a hundred fold, than is spent in pure Gospel charity by the same, or than the same church member even thought to give for the Gospel's spread in the world. God will not give his glory to another, nor his praise to graven images. Is he not displeased when his people thus scatter their ways to strangers, and hinder the effect of the Gospel, weakening the force of truth by such deceitful alliances, which must lessen the attachment to the church and throw discredit on her fair name?

Do you stand at the church door on prayer-meeting evening and look up and down the street for comers, but look in vain? You had forgotten this is, "lodge night," and Deacon B. and brother C. hold offices, and must be there at the special call for the meeting of the lodge. The preacher and the sisters may hold prayer-meeting, but the brethren have *business* to attend to. "Come out from among them," says God, "lest ye be partaker of their sins and plagues." "No man can serve two masters." "One is your Master even Christ." To please and obey Master Mason, will certainly displease Him who alone has the right to your services; and if Christ is served and pleased first and all the time, Master Mason cannot be.

The genius and spirit of Christianity and Masonry are wholly unlike and opposed. Christianity is meek and lowly; Masonry haughty and pompous. Christianity loves its enemies and seeks the good of all men; the other loves them that love it, and honors those who bow down to it. This is hospitable to strangers; the other to the brotherhood. Christianity protects the rights of all men; Masonry of the order. Pure religion keeps itself "unspotted from the world;" the other is of the world, and for the world. The religion of Jesus is benevolent, disinterested; were the prospects of selfish, personal advantage taken away from all these secret institutions they would crumble into ruins more rapidly than they have risen. Jesus says, "Except a man deny himself, and take up his cross and follow me, he cannot be my disciple." The church welcomes to its fellowship and help, the poor, the aged, the halt, the blind, throwing its shield around the defenseless and the orphan; but not one of these could enter the circle of secret fellowship; its charities are for those who are not likely ever to need aid.

In the foregoing we see:

1. God, for wise and high purposes, has called his people out of the world, setting them apart and consecrating them wholly to himself, that they should serve him alone, trust in him alone, loving him and serving him in "spirit and in truth."

2. We have seen that all confederacies made with the world by the church have proved, like the shrines and images adopted by the people of Israel to accommodate their neighbors, to be gins and snares.

3. That whatever makes us servants of men, makes us so much less the servants of Christ.

4. We find them proved boastful, pompous, unlike Christ, the meek and lowly.

REFORM NEWS.

OUTLOOK FOR THE KNOXVILLE ANNIVERSARY.

President J. S. McCulloch writes: "I shall assist Bro. Hinman all I can in making arrangements for a successful convention. I hope we may have both judicious and forcible addresses, and at the same time, not lacking in popular attractiveness."

Pres. E. M. Cravath writes from Nashville: "I trust the Knoxville convention will be a great success. I have written inviting Pres. C. A. Blanchard to spend Sabbath, the 26th, with us, and address the students in the evening. Should be glad to have a visit from yourself or any of the friends," etc.

Bro. B. A. Imes, from Memphis, writes that his expenses are all that is in the way of his attendance, and inviting speakers to Memphis.

Pres. E. H. Fairchild, of Berea, writes words of approval and cheer, but pressure of college and home duties, increased by the illness of Bro. J. G. Fee, will prevent his attendance.

Prof. J. G. Carson, D. D., Xenia, O., writes: "It would afford me great pleasure to be present at the place of my birth and many friends.... Without either accepting or declining I will just say that if health and home duties permit I will try and be there, but you must not depend upon me."

Elder J. F. Browne, now in Wisconsin, will take in the convention on his return to Berea. Rev. V. P. Clark, of Athens, Ga., is hindered only by lack of funds. Bro. Hinman has been enlisting recruits for months and will report with his grand army at the opening session. There will be a delegation of six or more purchasing tickets in this city, and with faith in God, prayer for a divine baptism, and works proportioned to the interests at stake, there seems nothing in the way of a grand victory at the opening convention of what we expect to be a grand campaign in the South. The Masonic rallying cry is,

"Onward! and all earth shall aid us.
Ere our peaceful flag be furled,
Masonry at last shall conquer,
And its altar be the world."

Let us take for our motto the 121st Psalm, and be as bold and aggressive for Christ and his church as the craft is for Satan and his secret pagan worships.

J. P. STODDARD.

AMONG THE SOUTHERN MOUNTAINS.

From Talladega to Atlanta.—A faithful Pastor and a Christian church.—The Prohibition City of the South needs more and better prohibition.—Discourteous and un-Christian reception of Bro. Hinman.—Over the ridge into North Carolina.—Miss Prudden's School for Girls.

ALL HEALING, N. C., Dec. 6.

DEAR CYNOSURE:—I left Talladega, Alabama, Dec. 2nd and went to Anniston, twenty miles northeast. This is a flourishing manufacturing town, with three furnaces and rolling mills, and one of the grandest hotels in the South. A large proportion of the laborers here are white, and they have about the usual proportion of secret societies. Not so with the colored. The oldest and most successful colored church is the Congregational, under the care of Rev. Mr. Conley, a graduate of Talladega, and in earnest sympathy with our work. He had done what he could to discourage the organization of such societies, and has kept them out of his church. They have about 80 communicants. The congregation has outgrown their first house of worship, and a new one is nearly completed, which will be a fine building. I was greatly interested in this dear brother and his excellent wife, who is also a Talladega graduate. I met here Prof. Wilson who is teaching the colored public school. He is a graduate of the State Normal School at Marion, and a member of Mr. Conley's church.

It did not seem practicable to have a meeting at that time, and at 3 o'clock next morning I took the train on the Georgia & Pacific railroad for Atlanta, Ga. Though it is quite an inland city, yet there are *sharks* even there and they lurk in restaurants. It was my misfortune to get into one of these places, where all kinds of wine are advertised to be sold in bottles. I had to pay 50 cts. for a lunch that would have cost me 10 cts. in Chicago. I went to the Atlanta University and attended the morning exercises, after which I called on the acting president, Prof. Bumstead. Hear I struck the first iceberg I have found in the South. Instead of the kind reception and generous hospitality I have met with at all the other schools of the A. M. A., and heretofore at this place, I was very politely—*bowed out.* Prof. Francis, however, received me most kindly and expressed a cordial sympathy with our work. A Masonic professor, who I had hoped had forgotten his unholy covenants, seemed rather to have forgotten his accustomed civility.

I next went to the Baptist Theological Seminary, under the care of Rev. Dr. Graves. I found him busy with his recitations, but kind and sympathetic. He said he could arrange for me to address the students next Monday. It did not seem practicable for me to stay till Monday, with nothing meantime to do; so I bought a ticket and at 2:30 P. M. started for King's Mountain, N. C. The Piedmont Route, from Atlanta to Washington and the North, passes through Virginia and the Carolinas. It is much patronized, has good coaches and makes quick time. We reached King's Mountain at 11:30 P. M., and in the morning found it snowing and severely cold. I would have been glad to visit the military school at this place. It has about 150 young men who are being prepared for the business of *homicide.* I hope they learn something else, and better than this. A brisk ride of five miles over the hills brought me to this place, with its romantic, but indescribable scenery; its twelve springs of different kinds of water, which are called "All Healing"; its grand hotel, and, perched on the mountain side, the excellent young ladies' seminary under the care of Miss E. C. Prudden. About sixty-seven young ladies are here receiving the instruction usually given in such institutions. It is a much needed and excellent work, and not less important than the colored education to which the A. M. A. devotes its energies. I had the pleasure of preaching to the assembled school, and am assured that every one is a professed Christian. As they have no place of religious worship nearer than two miles they are a little religious world by themselves, a sort of Protestant nunnery, with the exception of things of popery left out. The storm still continues and the snow is of unusual depth for this region, but shows signs of thawing. I expect to leave here for Charlotte in Mechlinberg county, where I hope to find friends to our reform.

DEC. 8, 1886.—The storm has ceased and the skies are bright, but the snow still lies heavy on the ground. I lectured last night to the assembled school and had excellent attention. There are some excellent minds and hearts here, which well repay the culture bestowed on them. The great need of the people of the mountain region is better facilities for education. North Carolina is much behind Tennessee in this respect. I go to Charlotte, N. C., and thence west to Knoxville, Tenn.

H. H. HINMAN.

NOBLE MEN BACK OF THE IOWA WORK.

A striking incident.—Shameless falsehood proves the parentage of Masonry.—A Noble Church,—Future Work.

DEAR CYNOSURE:—After the meeting held by Bro. Gault and myself at Quasqueton, Buchanan Co., I went to Fayette county. I had sent an appointment to lecture to the Norwegian Lutheran churches. But the friend to whom I sent the appointment failed to see the Lutheran minister, and so notice was not given. I, however, preached twice in the village of Elgin, and then took the train for Hopkinton, Delaware county.

While at Elgin, an old friend related a conversation with a Freemason of Fayette county. Said the Mason, "You remember the time Pres. C. A. Blanchard lectured at Clearmont?"

"Yes," said my friend. "I was there."

"Well," said the craftsman, "you know several of the Masons contradicted Mr. Blanchard; called him

a liar, and affirmed there was no truth in what he said when they knew that every word Mr. Blanchard uttered was true, and they were lying when they denied it. I was in the congregation," said this accuser of his brethren, "but I would not give myself away, by denying what Mr. Blanchard said, when I knew he was telling the truth."

What a dreadful thing it is that Masonry goes right on swearing men to ever conceal what they know has been revealed; and hence, can not now be concealed except by duplicity and falsehood! What a brazen falsehood that Mason tells, who affirms that Masonry has not been revealed; that only those who have been made Masons can know anything about it! Is it worth while for Masons to brave the wrath of Almighty God, who declares that all liars shall have their part in the lake of fire, which is the second death, by denying that Masonry has been correctly revealed, when candid, *adhering* Masons have repeatedly testified under oath that the ceremonies, oaths, and penalties of Freemasonry are as Morgan, Bernard, Ronayne, Doesburg and others have revealed them to be.

Just the other day a friend told me how a tricky young man, who had posted himself in Masonry, by studying Mr. Ronayne's expose, put on Masonic jewelry, and gave Masonic signs, and when Masonically tested demonstrated to the craftsmen that he was a Son of Hiram. Yea, so arrogant did this student of Ronayne become, that he badgered old Masons, who were not as bright as himself, telling them that he doubted whether they were Masons at all. The old fossils were obliged to own that they were rusty, and to accord to this *book worm* the singular pre-eminence of being the brightest Mason in the county.

In the light of such facts, what a *burning shame* it is that some Masonic ministers of the Gospel will still affirm, "If you have not been made a Mason you can't know anything about it." Happily the number of those who will unblushingly lie, to conceal the fact that Masonry has been revealed is growing less and less, and let us hope that soon they will be an extinct species of men, as the mastodon is of animals.

At Hopkinton I spent a day among the Covenanters. I received $3.50 cash donation for the Iowa Association and took six new subscriptions to the *Cynosure*. When you remember that I took twelve new subscriptions when I lectured in the Covenanter church of Hopkinton a week before, and that all but one were members of that church we have seventeen new subscribers to the *Cynosure* from that one Covenanter church of 100 members. (Grand!—Ed.) And, but for the fact that my arrangement required me to go forward, I might have taken several more subscriptions in Mr. Acheson's congregation.

When the Scotch Irish Covenanter's attention is called to the fact that Ancient Craft Masonry ignores and rejects Christ Jesus as the one mediator between God and men; and binds by oath its votaries to sin and Satan, instead of to Christ, his old time loyalty to Christ as king of saints and nations is stirred; and you may expect to find him in the front rank, battling with Christ against this great Masonic anti-Christ. When Dr. A. M. Milligan, with whom in Western Pennsylvania I had fought the battle of Christ against the Masonic dragon of paganism and infidelity, passed to his reward, I mourned, feeling that a mighty man, and a prince in Israel had fallen. That great and good man won my admiration for his heroic devotion to Christ and truth. Since I have become acquainted with the Iowa Covenanters, I can but feel that the mantle of the illustrious dead has fallen upon them; and admire in *them* the same pre-eminent devotion to principle.

I am now at Andrew, the former county seat of Jackson county, where I expect again to meet with Sec. M. A. Gault of the National Reform Association. From here I expect to go to Jefferson county, and thence to Van Buren, Monroe, Wayne, Ringgold, Taylor and Page counties. Will friends on that route, who wish lectures, immediately address me at Wayne, Henry Co.' Iowa. C. F. Hawley.

THE WISCONSIN CAMPAIGN.

The Situation Around Portage.—Lectures far Below Zero.—Brethren Collins and Lowe, and Masonic "Benevolence."—Work in Waushara and Columbia Counties.

Friends of the Cause:—November 29 I lectured for the third time in the Seventh Day Baptist chapel south of Berlin to a small, but evidently interested audience, and the next evening gave a Gospel talk at the same place. The friends there made a kind donation to the cause, and my visit was very pleasant to me and, I trust, not unprofitable to them. The Clarks, Burnsides, Bakers, and Wellses rendered me special favors.

Dec. 1 I went to Springvale north of Rio, going first to Portage, where there was no immediate opportunity for anti-secrecy work. But though there is but little reform sentiment in Portage itself, if we except Mr. and Mrs. Dr. Hurlburt and Father Whitney, yet there is a very considerable anti-lodge sentiment in the country around, some of it active and much more of it mostly latent, and I here record a pointer for my successor in the Wisconsin work; make Portage a base of operations, and spend months in working around it, lecturing, preaching, and *organizing*, and close with a convention in Portage itself.

Dec. 2 I lectured in the Jennings school-house, Springvale. Here is a community in which our reform lecturers always find aid and comfort. The school-house was well filled, though but a few hours' notice was had, and the weather was still very cold. As more time was needed by friends to arrange for further work, I went to Coloma on the 3d, starting two hours or so before sun-rise and riding sixteen miles to Portage in order to get there in time for train. The weather was intensely cold, and my suffering assured me of the wisdom and need of going to Kentucky soon. At Coloma station I was met by our old and tried friend, Thomas Lowe. All will be glad to hear that though his Masonic "brethren" have injured him much financially, though they have succeeded in preventing him from getting the pension he deserves for the crooked and weak spine he got in the service of his country in the war, yet they have not succeeded in their long attempt to defraud him of the title to his little farm, and by the favor of our covenant-keeping God, Bro. Lowe is in a fair way to secure a comfortable home for himself and family in his declining years, though the country there is poor, and settlers can hardly hope to much more than live. But this is the rule for Christians, "Having food and raiment let us therewith be content."

Bro. Lowe had received very short notice of my coming, by telegraph, and the cold weather continued over Sunday, the 5th, as low as 22 deg. below zero being reported, yet a fair audience gathered on Friday, Dec. 3, to a lecture in the Congregational chapel, Coloma Corners. Here I was gladdened again at meeting our long-tried fellow-reformer, Bro. Enos Collins, who in spite of much loss by Masonic intrigue and shameless perversion of justice in courts, still holds his ground and maintains his old-time testimony against the lodge "mystery of iniquity."

Saturday afternoon I gave a Bible-reading at a meeting of Seventh Day Baptists at the house of Bro. Richmond at Coloma Corners, and in the evening lectured in the school-house at Coloma station to a good-sized and attentive audience. Sunday morning I preached at Coloma station, when two persons professed a desire to become Christians. That evening I preached at the Corners. It having been previously asked that I should lecture in Deerfield township, if possible, I went there (12 miles northeast of Coloma) on the 6th, with Bro. Richmond, and lectured in a school-house that evening to a good congregation gathered on short notice. Here I made the acquaintance of brethren Hamel and Green, and took Bro. Hamel's subscription for the *Cynosure*.

Dec. 7 I returned to Portage, expecting to lecture that evening to the congregation of Bro. A. P. Gillett (Free Methodist pastor) out in the country, but the plan for some reason failed, so I preached in the Free Methodist chapel in Portage, where a protracted meeting was in progress. On the 8th I lectured in Rio, and on the 9th in Wyocena, by arrangement of Springvale friends assisted by Dr. A. J. Townsend, of Wyocena, whose hospitality I enjoyed while there. I was assisted financially by Bros. Geo. Cowley and A. C. Jennings.

To-night, Dec. 10, I am stopping at Kilbourn City, on my way to Menomonie, waiting for the early morning train. I find that our old friend, W. H. Peabody, of this place, died last August.

My remaining appointments are, after spending the Sabbath at Menomonie, as follows:

Buck Creek, Richland County	December	14, 15;
Excelsior, " "	"	16, 17;
Bethel, Spring Grove and Martin, Green County	"	18-20;
Oxfordville, Rock County	"	21, 22.

Pray for God's blessing on the work.

J. F. Browne.

THE OUTLOOK IN ALABAMA.

Selma, Ala.

Dear Cynosure:—It gives me pleasure to communicate to you an account of the reviving of the work of the National Christian Association in Alabama. We have recently had a visit from Bro. Hinman. He spoke in four different churches of the city. In one of these he also lectured. He had very good audiences at each time and was listened to with excellent attention. On the evening of the 25th a meeting was held in the basement of the R. P. church, which was a reorganizing of the Alabama Association opposed to secret societies. New members were enrolled, and officers elected for the ensuing year. The officers are as follows: President, J. H. Pickens, Selma; Vice-Presidents, Rev. G. W. Andrews, D.D., Talladega; Dr. Jesse Ward, Partridge; Rev. F. G. Ragland, Mobile; Rev. A. W. Curtis, Mobile. Secretary, G. M. Elliott, Selma. Treasurer, Rev. C. B. Curtis, Selma. While the meeting was not largely attended yet we feel that good was done. The discussion of topics, and the removing of objections by Bro. Hinman encouraged those already in the field and did much to lead others to see their duty with reference to the lodge.

We feel that another nail has been driven in a sure place. We think the lodge power is waning among the more intelligent colored people. They are beginning to feel and see that secret societies are evil in their tendency and are not true to what they profess. Every year members are leaving them and pronouncing them a fraud. We feel that the *Cynosure* is doing a good work among the colored people. Wherever it goes and is carefully read it will blockade the way of lodge success. Sincerely yours.

G. M. Elliott.

CLEARING AWAY THE COBWEBS OF IDOLATRY.

Editor Cynosure:—Closed meetings last evening at Batavia; had a fine congregation of at least six hundred of Batavia's best citizens. It was a pleasure to talk to such an audience. Although a large number of Masons and their families were present, close and respectful attention was given to the lecture and exhibition throughout. Many of them listened with their mouths open and seemed to be fully absorbed in the subject as one after another, pictures of the "Sixteen Crucified Saviours" were thrown on the curtain and the death and resurrection of each was described and explained. The thought had never before occurred to them that all of these, even the death and resurrection of Hiram the builder, as well as that of Baal, Osiris, Adonis, etc., were all allegories, based on the great phenomena of nature, the sun killed by winter, and as the tears of the three ruffians were shed and moanings uttered because they had killed their Grand Master Hiram Abiff, they could see repeated the ancient custom of "Women weeping for Tammuz," people crying aloud to Baal, etc., that these were to imitate the weeping of nature, as in the winter, (the death period of the sun) the earth is covered with rain, snow, ice, or tears. The distinction was clearly shown between *natural* religion, or idolatry, and the *revealed* religion of the Bible.

Although Music Hall was crowded to its utmost capacity, there was not the slightest attempt to create any disturbance. An Odd Fellow came to me after it was over and said, "That was a center shot and no one could dodge it." I would suggest that as soon as practicable a convention be held at Batavia, and think it would be well attended.

From here I go to Elgin, where, although there is much going on preparing for holiday excitement, I hope to drive at least an entering wedge under the great mass of Masonry that seems to hang like a dead weight on the churches.

Yours in Christ, I. R. B. Arnold.

Be Filled with the Spirit.—I would advise you to keep short accounts with God. If you think you have grieved the Spirit, go to God and find it out and get restored. As the Spirit always testifies of Christ, so a man filled with the Spirit will exalt Christ; he will not be talking much about himself. Sometimes it is a very fine line that separates the leading of the Spirit from the promptings of our own feelings and emotions; we must, therefore, keep ourselves well acquainted with God's Word, so as to be guided by its principles in any particular course. Be careful in choosing the time and place when you speak to individuals about spiritual things; great harm is sometimes done by speaking at the wrong time. If you are guided by the Spirit you will know how to act. Remember that you can draw people, but you cannot drive them. It takes much wisdom to win men to the Saviour. We should not have to wait long for this baptism of the Spirit, if we did not have to come to the end of ourselves; sometimes that is a long road.—*D. L. Moody.*

At the recent Convention of State Liquor Dealers, at Troy, N. Y., resolutions were presented asking the Legislature of 1887 to repeal obnoxious restrictive laws, and to pass a law authorizing the sale of liquor after church on Sunday.

A NATIONAL REFORM CONVENTION FOR CHICAGO.

PITTSBURGH, Pa.

EDITOR CHRISTIAN CYNOSURE:—Seven cities competed for the honor of being the birthplace of Homer. The National Reform Association is seeking to have this nation enjoy the honor of being the first to bring back King Jesus whom the Jewish nation rejected, and exalt him to the throne in this land. Our hope is that this nation will soon lift up its soul to him in loyal subjection and say:

"Bring forth the royal diadem,
And crown him Lord of all."

Last Sabbath morning I preached in the Trinity M. E. church, Youngstown, O. This is an old and substantial congregation. They have 505 members and a Sabbath-school of 560, the children of their own familes. They have a new stone church, costing $80,000. It is a little given to what Douglas Jerrold calls "loud embellishments." But it is admirably adapted to their needs. Their pastor, Rev. D. C. Osborn, a whole-souled, earnest worker, is in his third year and must soon part with it. The seats were filled and a finer audience I never saw. At noon and again in the evening I preached in the Welch church, of which Rev. Lot Lake is pastor.

On Monday morning I met with the city pastors in the Y. M. C. A. parlors. Their subject was: "The relation of the minister to politics." Rev. Chas. S. Long, of the First Disciple church, read the paper. From a literary standpoint, it was a good production. His first position, that the minister's work lies in the sphere of morals, was correct. But his second, that politics is a field outside of this which he may not enter, was not well taken. The preacher should not go as a politician; but as a preacher of righteousness he must. The trouble with our politics is, we do not have enough morals in them. What we need is a severe application of the Ten Commandments to them. His third position, that the pulpit must not deal with politics, because there are Republicans, Democrats and Prohibitionists in the pews, and it would create divisions among them, does not savor much of the John Knox sentiment: "I am in a place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugn it whoso list." The brethren generally coincided with the paper. Said one: "Hold up the life and teachings of our Lord before the people and let politics take care of themselves. It is like the Dutch preacher. He said his text yesterday had been, 'Be ye smart as snakes and kind as pigeons,' and he told them they ought to have one ounce of snake to a pound of pigeon." There were a few, however, old-fashioned enough to think that the preacher ought to apply the moral law to political as well as domestic, social and commercial life.

The executive committee of the National Reform Association met in the parlors of the Y. M. C. A., Pittsburgh, Pa., Tuesday, 2 P. M., and continued until noon the next day. Mr. John Alexander, the father of the movement, and Rev. T. P. Stevenson, D. D., Cor. Sec., were in from Philadelphia. Hon. Felix R. Brunot, presided the first session. Feeble health prevented his attending subsequently. Mr. Alexander presided in the evening and morning. Revs. Leiper and Weir and the other secretary gave encouraging reports. The treasurer, Prof. D. McAllister, reported nearly $3,000 collected this year thus far. The *Christian Statesman Co.* has been incorporated and has obtained its charter. Mr. Alexander holds the larger portion of the shares. It was resolved to hold the next National Reform Convention in Chicago, the last of April, 1887. It is expected that Rev. Joseph Cook, the Boston Monday lecturer, will be one of the speakers.

On Thursday evening I lectured in the United Presbyterian church at Stewart, Rev. A. D. McCarrell pastor. Although the night was intensely cold, quite a number of brave hearts came out. As Rev. S. S. Gilson, an editor of the *Herald and Presbyter*, Cincinnati, said: "Western Pennsylvania is full of National Reformers, and they give to the collection every time." A very creditable collection was lifted. They remember the visit of Bro. Coleman five years ago, as also Bro. Weir's last winter. I was entertained at Bro. McCarrell's home in a princely way. His earnest prayers for the cause and the hearty approvals from his people and their wishes that God would bless the good work, cheered and strengthened my heart.

Not long since I visited Cannonsburg, Pa. On Sabbath evening I preached for Rev. Smiley, of the First United Presbyterian church. Rev. Speer, of the Second church, assisted in the service. We had a fine audience and received a good collection. We drove down by the old Jefferson College building. It suggested many thoughts. Here Drs. Hays and Sloane, and Revs. Gregg, R. D., and J. W. Sproull were educated. Here Drs. Sloane and Willson had their celebrated debate on the question: "Was the destruction of the Roman Pagan Empire a blessing?" And here Dr. Sloane delivered his famous oration in 1861 on "The Three Pillars of the Republic, Religion, Law and Liberty." He closed with a reference to the raising of an Eastern obelisk, at which the emperor enjoined absolute silence. It was death to speak while it was going up. When it reached a certain point it ceased to rise. All was breathless suspense. A workman mounted a pillar and shouted "Wet the ropes!" The North has lifted the South as far as she can with slavery. At the peril of my life I say it, "Free the slaves!" The house was about equally divided between friends and foes. The hisses and cheers were about half and half. The Doctor walked the stage like a lion at bay. He triumphed. The following morning the students met to determine whether they would ask for a copy of the speech for publication. The vote was a tie. At this juncture Rev. D. Gregg came in and gave the casting vote. The address was published. We passed the birthplace of Rev. Geo. P. Hays, D. D., an old-time friend of National Reform, whose name in that community is as ointment poured forth.

On Monday evening I attended a prohibition meeting in Hickory, and was called out first. You know the little elephant is sent out first to try the strength of the ice. Rev. Smiley followed. He said, Miss Willard had carried the white flag to the Republican convention in Chicago and they rejected it. Then she took it to the Democratic convention and they would not have it. And last she brought it to the Prohibition convention and they accepted. And there it will remain until they carry it to Washington and place it in the hand of the statue of Liberty on the Capitol, where it will abide until the last trump shall sound. On Tuesday evening I attended another prohibition meeting at McDonald. The town hall was filled. The first hour was given to me. The audience seemed to recognize that National Reform was the under current of prohibition. Mr. W. H. H. Bartram, of Buffalo, N. Y., editor of the *XVIth Amendment*, followed. He told us he had delivered 4,100 lectures in the last ten years, more than one a day. One year ago there were two prohibition voters in McDonald. This fall there were twenty. Thus prohibition is being set back.

THE MINISTERS OF NEW ORLEANS.

NEW ORLEANS, Nov. 30, 1886.

EDITOR CHRISTIAN CYNOSURE:—Peace be unto thee and unto all the true Israel of God. Inasmuch as I know you to be struggling on and on in truth amid enemies on every side, you will wish to know how the truth is marching forward in the land of Dixie. Thank God and the N. C. A. for sending so valiant a warrior as Rev. H. H. Hinman down here to New Orleans to preach and lecture. I had just prayed God the day before Bro. Hinman came that he would send through the N. C. A. some one to lecture on lodgism. Since I have been writing and preaching against secretism, I have been upbraided and pointed at and evil spoken of, and indeed many other wrongs they (the secretists) have attempted to do me. Some said it is old negroism. Others said it is old fogyism, and no intelligent man says they would dare speak against secret societies, notwithstanding the evil here before their eyes that secret societies have done. But what gives the secretists such a stronghold here, many ministers preach Masonry from their pulpits. In the midst of all this I am fighting on, knowing the battle is not given to the strong. "The battle is the Lord's and he will give it to whom he please."

Thank God, the following ministers (colored) are preaching against the lodge: Rev. S. S. Jackson, Common St. Baptist church; Rev. H. C. Green, Shiloh Baptist church; Rev. John Mart, Sixth Baptist church; Rev. Chas. Williams, Amizion Baptist church; and some others. The above named are of the most intelligent colored ministers in the city. Numerous others are becoming disgusted with the lodge; but many of them are either ashamed or afraid of their throat-cutting obligations; and therefore they fail to obey God and have no fellowship with the unfruitful works of darkness but rather reprove them," so they are content to come out themselves and warn no one else.

I am much encouraged to see your efforts for the N. C. A. convention in December and the Christian Congress of Feb'y, '87. God permitting I would be indeed glad to attend either, but being so very scant of financial matter, I cannot. This has been the dullest season for business for many years; acknowledged to be so by the oldest and best citizens. It is largely and almost entirely due to the Labor Unionists, and other combinations. A laboring man, with few exceptions, cannot work here this season of year except he is either a longshoreman, cotton-yard man, screwman, drayman or teamster and loader, or some other Knight of Labor, or something like. Therefore you can see that these unionists will dictate to the employer whom he must employ and they (the unionists) will not permit another man out of the unions to work.

I was in hope to start this winter out on a lecturing tour against the lodge, but, dullness of the season and scarcity of means will prevent. You and all Christian readers of the *Cynosure* pray for me and for the churches generally in this part of the land, that God may soon grant that we may be free from our worst enemies, strong drink, tobacco and the secret societies. FRANCIS J. DAVIDSON.

THREE RIVER CITIES.

MOLINE, Ill., Dec. 4, 1886.

DEAR CYNOSURE:—As an interested reader of your valued paper, I will with your leave send you a few jottings from the Three Cities. As all know, Davenport, Rock Island and Moline are each growing steadily; and combined, number nearly 45,000 souls. The principles for which the N. C. A. contends are beginning to assume prominence here. The friends of temperance are holding monthly union meetings this winter. Their first was held on the evening of Nov. 28 at the large hall of the Y. M. C. Association. The audience numbered fully one thousand and was addressed by Rev. Bollen of the First M. E. church and Prof. Olson of Augustana College. Each spoke effectively and forcibly on the dangers of our saloons and the need of their extermination from our midst. The Illinois side of the river will not long consent to have the traffic increased by the refuse of Davenport thrown over to them, when Iowa's governor cleanses that drink-polluted city.

The Knights of Labor are gathering in force in Moline. They have a well-furnished hall and are busily engaged in adding to their numbers, denouncing the Chicago packers and capitalists generally, and almost every week desecrating the Sabbath in one way or another. On Sabbath, Nov. 28, a lady speaker from abroad delivered a political harangue of two hours' duration to the assembled Knights. The address, though containing some redeeming features, could just as well have been given on some week-day evening.

On Saturday evening following almost a tragedy occurred at the same hall. The Knights and their wives to the number of three hundred were enjoying a basket supper when some evil-minded person without raised a false alarm of fire which was quietly hushed. As the means of exit from the third story are of the poorest kind, we trembled for the possible result of a panic.

At a future time I will notice the strength and influence of the fraternities in the above cities. The sentiment on this question is quiet. OBSERVER.

PITH AND POINT.

OUR PAGE OF TESTIMONY.

The 7th page of the *Cynosure* for a few numbers back should be especially noticed by every American citizen. The notice it contains of those great men ought to be carefully preserved and kept in every family. I have cut it out and put it in a nice frame, for our children and grandchildren to look at. I lived in the days when most of those men did, and knew several of them personally, and well remember when they gave their opinion of Freemasonry and all secret societies. I repeat, that page is worthy a place in every family. When I see the picture of the Morgan Monument, it is a satisfaction to think that I have a little stock in it, and in the Carpenter building, also the publishing house at Washington. If any man ever deserved a monument it is William Morgan, who died for truth's sake.—A. C. MOFFATT, *Albion, Iowa.*

WORK FOR WINTER EVENINGS.

I am visiting all the intelligent men I know, of evenings, and giving each one a few of the very strongest facts and arguments against secretism and Romanism. I first ask them if a half hour's talk on these subjects will be agreeable to them; and so far I have talked to about twenty, and have not met with a refusal. If Anti-masons will adopt this plan, they can do much good. I make a list of the facts and arguments I desire to give, and find it works well. Many anti-secret people might do *more* to push our cause. All cannot lecture; but all can visit and talk with much effect, if they will only adopt this plan. Now let us have a grand rally all along the line.—E. J. CHALFANT, *York, Pa.*

—A committee has been appointed by the National W.C.T.U. to institute an investigation into the present status of the Bible in the schools of the United States. The ladies of the W. C. T. U. purpose using their influence to have the Bible read in all the schools in this country.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. . . I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Hon. Seth M. Gates, ex-Mason:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass.:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review,* that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Henry Dana Ward:—The Masonic fables are told to cover the meanness of Freemasonry's origin; for she, too, sprung from a confederacy of lawless plunderers: and it mortifies the pride of the high priests, it tops the vanity of the Grand Masters, and makes the puissant sovereigns of Freemasonry to tremble for the security of their thrones, to be told that their boasted order sprung from the mire of the Rosicrucians, and spread over the face of the earth upon the licentious cupidity of its speculative fathers,—that it originated in the 18th century among men capable of the most atrocious falsehoods, and base enough to sell their reputation for money, and to barter a good conscience for the delusion of a lodge room.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York: —"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*— "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overture the established order of things."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason):—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath-bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 16, 1886.

THE LEVER says Illinois has one member of the Prohibition party in its Legislature. We understand that there are three, endorsed, if not nominated by that party; and there are some others, as Hon. C. G. Dixon of Chicago, of the Union Labor party who will vote for prohibition steadily.

It is amazing that the *Lever*, which is an able print, and other prohibition leaders do not see their wisdom, as well as duty, in a firm union with the American party, by dropping the divisive and ruinous secrecy of the lodges.

MARTIN LUTHER in his commentary on Genesis and Exodus, says: "1. The Sabbath was founded on nature. 2. Ordained before law in the beginning. 3. Obligatory on man in innocence. 4. Sanctificd by special appointment. 5. Enforced by God's example. 6. Enacted into a universal law. 7. Changed from the seventh to the first day, and that it is a command for all the world."—*United Presbyterian.*

But in his *Table Talk* published after his death, he is made to scout "keeping the day holy *for the mere day's sake.*" So do we. There is no inherent sanctity in mere duration; and it takes two days to keep one Sabbath around the globe.

THE DUPAGE COUNTY meeting at Elmhurst, Ill., December 18th inst., is of special importance since German as well as English addresses are to be given, a feature seldom heretofore introduced. In and near Elmhurst are two important collegiate institutions, Lutheran and German United Evangelical. It is expected the large body of young men in these two colleges will attend this meeting, and learn the tactics and get on the armor of the army of God for the field of Armageddon.

THE UNITED PRESBYTERIAN says: "Mr. Joseph Cook, in his lecture on Property and Poverty, takes a serious view of the outlook. . . . He presents it gloomily enough to startle any but the most Utopian of his listeners." A glance over our exchanges gives us similar views of the future. The mammoth armies of France and Germany consuming the morals and money of those great nations; rural populations swarming in cities; hunger, vice and disease dogging their footsteps; the border ruffians of the Pacific States regurgitating and rolling back East; and decayed aristocrats of Europe who have learned every thing but how to work for an honest living, become anarchists, the brigands of civilization. These auguries of evil are marshaled and presented by the religious press and platform with power. But why do not these able and good men remember that "When Jupiter left his skies, virtue forsook the Senate and people of Rome." Or, if they believe their Bibles, why do they not see and say that nations which forsook the one living and true God, for the mongrel worships invented and got up by men, are as sure of destruction as unsupported bodies are to fall? Will these good men speak?

IMPORTANT MEETINGS.

The N. C. A. National Anniversary at Knoxville, Tennessee, December 28 and 29th inst., is the first invasion in force upon the lodge power of the South, in whose rooms was organized the rebellion, and which drove eleven States into antagonism with the Union which they loved, and now love better than ever. But our warfare is love, and our weapons "not carnal, but spiritual, and mighty through God" to the pulling down of every stronghold of Satan. Secretary Stoddard engineers the meeting, and Presidents H. H. George and C. A. Blanchard are among those who address it.

Next comes the National Congress of Christians at Chicago, Feb. 22, 1887, Washington's birthday.

No meeting has had such endorsement for its call as this congress has had. Cook, Pentecost, McCosh, Storrs, Talmage, Hodge, the Collinses, Stevenson, Kerr, Goebel, Gross, and the Scandinavian leaders of thought, with the first minds in the Congregational, Presbyterian, and United Brethren Theological Seminaries; these, with others too numerous to mention in a brief notice, compose a mass of intelligence and piety which for diversity, breadth, power, and patriotism, has not been, and cannot be excelled. These all have said by their signatures, "We are pleased;" "Give our voices decidedly in favor of;" "Hope the call will have issue and the meeting be held."

Let us not be startled at the answer of our prayers as were the disciples when Peter stood at the door. The argument is all against the lodge and the saloon. Neither does any public good. Every road leads to their condemnation, and there is no bad way of arriving there. But we must remember that men are no match for devils; and, "Cursed be the man that trusteth in man." If we go into these meetings looking only at "things seen," we shall meet humiliation and defeat.

LABOR IN POLITICS.

The December *North American Review* gives twenty solid pages to the above subject. The *Cynosure* has had, thus far, strong reasons for abstaining from a thorough discussion of it. The chief one is that the vast interests and numbers embarked in it ensured its discussion, and that by many who had more time and better means of sifting it than we. Then when the wind of discussion has blown away the chaff, the *Cynosure* can give the pure wheat.

But we have looked far enough into Mr. Henry George's book, *Progress and Poverty*, to know some of his fundamental tenets which we cannot accept; as:

1. We do not believe that "want and suffering" among the working classes is owing to "the fact that the land on which all must live is made the exclusive property of some." (p. 362.) Mr. George's 68,000 voters in New York city own no land to speak of, and do not care to. Besides, the rich farms of Tonawanda Valley, N. Y., have, three times over, gone down the throats of their owners in strong drink. In the face of such facts as these, in Wyoming county, N. Y., it will not do to assume that want of farms makes the misery of the working classes in cities, where the Labor party will get the most of its voters.

2. We do not believe that, "abolishing all private titles at one stroke, declaring all land public property, and letting it out to the highest bidders," (p. 362) would remedy and remove the want and poverty of the working classes, which, we see and know, are not caused by want of land, either among white people or Indians; but to other causes. These two main pillars of Mr. George's scheme are utterly false and fallacious; and all built upon them must be so.

3. Nor do we believe in "abolishing all taxation save that upon land." (p. 360.) To tax is to discourage. Therefore Mr. George would discourage agriculture from which, he says, all men must live. His scheme is therefore suicidal.

Then, as Mr. George's 68,000 voters own little or no land to be taxed, to tax land only would relieve them from taxes; and his scheme would make them a privileged class, exempted from taxation! It thus operates as a bribe; and, like gambling, gives his party the hope of getting something for nothing.

Money tends to centers of population, simply and solely because they are centers, and men follow money. This makes wages higher in cities, and men rush to cities because wages are higher there, which inevitably produces gluts, as spring produces freshets: and gluts produce the misery of "no work" and starvation; and idleness produces vice, and vice misery. Mr. George's scheme therefore changes the place, but keeps the pain. His taxing land alone would lower wages in the country and increase the rush for higher wages in the city; and swell the number who can get no work, and so be driven to starvation or the poor house. Thus it would aggravate the misery he would cure. "But Mr. George would have the government own the land and collect rent for it by taxing it in the hands of the present owners; own the railroads also, and prevent the accumulation of large estates by the Astors, Vanderbilts and Goulds; distribute surplus accumulations, and thus make want impossible; and thus become a governmental mother to all the people."

But when the new poor law went into effect in Ireland, O'Connell showed by accurate figures that for every pound raised by the tax, sixteen shillings of it went to officials and only four shillings went to relieve the pauper. In Chicago, after the great fire, Freemasons raised ninety-one thousand dollars for relief, but paid, by their own published report, only thirty thousand for relief, and kept the other sixty-one thousand for their own Masonic and personal uses. And report after report of the Odd-fellows Grand Lodge of the world, shows three dollars received to one paid for relief. Mr. George's project of putting the land of the whole United States into the hands of the men who compose our Congress and the State Legislatures, would sink the country in a sea of corruption in less than ten years. The amount of surplus revenue, now in the treasury at Washington, is a good enough barometer to determine the amount and pressure of corruption on Congress, and the amount of fraudulent appropriation certain to be made. Those who seek offices will get offices. And Mr. George's scheme of relief for the working classes by putting the income of the soil of the United States at the disposal of office-seekers, Federal and State, is weak and worthless, and ought not to delude men of sense and reason: those whose faculties have been shattered by the false oaths and lying legends of secretism, we might expect to be affected by it.

We shall look into this discussion as we have leisure, and give our readers the means of judging of its merits.

THE MILLENNIUM.

Mr. Moody asked of the senior editor of the *Cynosure*, at Northfield during the day given to the millennial discussion, "Do you hold the pre-millennial or post-millennial theory of Christ's coming?"

"Both, and neither," was the reply.

The deluge, the 430 years bondage, the ten dire plagues, which ended it, the seventy years bitter captivity, the destruction of Jerusalem to break up ritualism,—these are some specimens of God's methods of destroying sin. When "righteousness goes before him to set us in the way of his steps;" "a fire goeth before him and it is very tempestuous round about him." This is pre-millennialism. We shall not be rocked into a thousand years of earthly bliss in cradles of self-indulgence followed by Christ's coming in clouds. The Holy Spirit has less and less to do with our great missionary anniversaries, and the power of piety is in a steady decline. Satan's wrath increases as his time grows short. Dr. Chalmers was not far out of the way when he said, "This dispensation will end in a smash." And the Adventists are right in insisting that we "look for and haste unto the coming of the day of the Lord." They have preached three years more than half a century with great fervor and their labors have produced two sects: Soul-sleeping, and Saturday for Sabbath. But they have done immense good by their truth, as well as harm by their errors, which are many:

As 1st. They divert the minds of Christians from removing obstructions to gazing at proofs and tokens of Christ's coming. Moody, Pentecost and some others are exceptions to this. Major Whittle is not.

2. False literalism. This was the error of the Jews. They literalized prophecy, and looked for a literal king-conqueror, a universal monarch, and Jews his prime ministers. We say *false* literalism. Christ was just as *literal* and *personal* when Joshua saw him, when Peter, James and John saw him in the mount, and John the Divine in Patmos, and Stephen when being stoned, as when he shall come in clouds. So he comes literally and personally to saints in death as he promised (John 14:3). Major Whittle in a late charming article in "Moody at Home" (a book lately published by Revell) tells of a dying negro woman, who, when told the angels would soon come for her, said, "No! The Lord himself will come for me." Yet Major Whittle opens that very article with the proposition that "the coming of Christ is not at death." So *the* coming is not. But there is *a* coming of Christ at death, real, literal, and personal, as his story of the negro woman and the death of Stephen show.

3. So in their zeal to literalize prophecies of "the Jews," "Palestine," and Jerusalem, they forget or omit to say that "he is not a Jew who is one outwardly;" and that there is a real, literal Canaan and Jerusalem of which that small country and city on the map are but outward and material types, mere "figures of the true." The "Jerusalem which is above" and which John saw descend to earth (Rev. 21:2) "is the mother of us all." So Christ's throne is David's, real and eternal. Macbeth said of his witches:

> "Who palter with us in a double sense,
> Keeping the word of promise to the ear
> But break it to the heart."

So doth not God. He may sometime break the promise to the ear, but always keeps it to the heart. Paul's "grace sufficient" was better, far better, than removing his thorn in the flesh.

Prophets looked down the vista of the future; saw a person or scene, and described them as best they could; in words, if they had them, "if not by tableaux or pantomime. They could not say "locomotive" or "switch" if they had predicted railroads for no such terms existed. Nor would they have been understood had they said, "John the Baptist" will come before Christ. They therefore called John Elijah, whose picture answered well for John.

The phrase, "Second Coming of Christ," so frequent in pre-millennial writing, does not occur in the Bible, though he is once spoken of as to come a "second time." And the danger of our being mis-

led by pre-millennial writings is proportioned to the vast importance of the theme. The grand, essential thing is, that he will come in an hour when we think not, taking vengeance on the adversaries; and it becomes us to be watching, working and waiting for his appearing.

T. T. Gurney, lately buried with much Masonic ceremony in this city, is yet more honored by the Egyptian Masons to whom a proclamation is issued that they wear a "mourning button" for a month. (See Lodge Notes.) Among the titles he assumed in getting through to the 95th degree were: Knight of the Luminous Ring, Doctor of the Sacred Vedas, Knight Sublime Magi, Prince Brahmin Sublime Scalde, Prince of the Sacred Name, Prince of Truth, Prince of the Covenant, Sage of the Three Fires, Sage of Eleusis, Priest of the Sphinx, Pontiff of Serapis, Pontiff of Isis, etc. Had the eminent clergymen who pronounced his eulogy as a Christian had repeated over the Masonic titles he had taken during his life it would have nearly filled up their time, to say nothing of the disgust that would have filled their souls.

—A eulogy is to be given to the memory of Charles Francis Adams by order of the city of Boston, which thus honors one of her most distinguished citizens. It is understood that Carl Schurz of the New York *Evening Post* will make the address.

—Dea. M. R. Britten of Vienna, Wisconsin, passed through Chicago last week Monday on his way to Southern California. He expects to spend the winter on the Pacific Coast. Other callers on us lately have been brethren Green and Smith of Rossville, Ill., and A. J. Loudenback of Glidden, Iowa.

—Rev. William Dillon, editor of the *Christian Conservator* has again been visiting Coleta, Ill., of late, and looked in upon the *Cynosure* as he passed through Chicago. Rev. Halleck Floyd, the agent of the movement to preserve the United Brethren church in its integrity to Christ, is quite active in visitations of various conferences and is much encouraged in many localities.

—When one reads such evidence of the immorality of Masonic teachings as are given by Bro. Hawley this week, the involuntary exclamation is Why was Hiram and not Ananias chosen for the lodge deity?

—Rev. John G. Fee, of Berea College, is seriously ill and cannot attend the Knoxville convention. This will be a great disappointment to old friends who would have gladly welcomed him at the national convention.

—Rev. J. M. Foster, lecturer for the National Reform Association, whose interesting letters from the South and Ohio have been given to the *Cynosure* readers, writes again on the sixth page of this number, but by some accident his name was left out in making up the paper.

—The effect of Bro. Arnold's illustrated lectures in St. Charles, Ill., was so good that there is now a call for a convention in the place. Rev. John Hardon of the Free Methodist church writes for Secretary Stoddard to give them his aid soon for such a meeting.

—Bro. R. J. Williams, for a time State lecturer in Minnesota, is now living at Moose Lake in that State, over 200 miles from his address as lately published in our lecturers' list. His name is dropped from that list as he is unable to lecture or to preach. But he wishes some one to speak for him, and sends $2.00 for Bro. Countee and $2.00 for the expenses of the Christian Congress.

—Rev. Myron H. Wilcox, for five years missionary at Foochow, China, spoke in the College chapel, Wheaton, last Sabbath. His address was of great interest. This consecrated missionary is on his return with his wife and little girl to his chosen work under the charge of the Methodist Missionary Board. He leaves San Francisco in January, and will write for the *Cynosure* on his return to Foochow.

—Secretary Stoddard with his wife left Chicago for the South on Monday evening. He will turn aside to Greenfield, Ohio, and the State Convention, but Mrs. Stoddard will go on to the vicinity of Knoxville, Tenn. She is accompanied by a niece, Miss Rollins. This is the first part of the Chicago company for the National Convention. President and Mrs. C. A. Blanchard follow by way of Nashville next week, and others later. We hope to recruit a pleasant company from the Northwest for this important meeting. Please read the call on another page, and secure a delegate from your church, if possible.

—The recent sudden death at Englewood, N. J., by neuralgia of the heart, of the beloved wife of Rev. Dr. George B. Cheever, is the occasion of a wide-felt interest and sympathy with the bereaved husband, so long and favorably conspicuous in the public eye. We were tempted, therefore, to take from our editorial portfolio, where it has sometime lain, a sketch of the life and labors of that distinguished preacher, writer, reformer, patriot, and prophet of the Lord. But the hope of securing a fine portrait to accompany the article makes us delay a fortnight for the New Year's number, Dec. 30th, when our readers may expect a paper they will value. We have in preparation for the first issue of 1887 a Seward number with a portrait, a fine paper by Senator Pomeroy containing personal recollections of the great Secretary, and other articles on his life, his work, and his character.

OUR WASHINGTON LETTER.

At an early hour Monday morning the Capitol was the objective point of hundreds of pedestrians, who thronged the streets and avenues of the city. The opening of Congress always attracts a large crowd. Half of the people cannot get seats, of course, nor can more than a small proportion of them get standing room in the galleries of the Senate Chamber and Hall of the House, but they go to the Capitol all the same, well aware of this fact. They loiter about the rotunda and in the Statuary Hall, gaze at the paintings in the corridors and make a deafening clatter with their feet on the smooth marble floors.

The Senate, sedate, grave and dignified as usual, proceeded to business after a few preliminaries, in as quiet a way as if it had adjourned over from Saturday. The railing of the galleries are enclosed in black in respect to the memory of the late ex-President Arthur, and the doors are also draped in mourning. On the floor there were two new faces, that of Mr. Williams of California, who comes by election of the Legislature to fill the unexpired term of the late Senator Miller, and that of ex-Governor Cheney, of New Hampshire, who occupied the seat of the late Senator Pike.

In the House of Representatives but few changes were noticeable. The doors were also draped in black, and the chairs and desks of the two members who died during the Congressional recess, Messrs. Beach and Arnot, were covered with mourning to denote that their former occupants were dead. But Congress is the same boisterous, restless, turbulent mass that adjourned last summer. It is the same heterogeneous mixture of Democrats and Republicans, of Democratic free traders and Democratic protectionists, of Republican revenue reformers and Republican high tariff men, of Republican and Democratic prohibitionists and anti-prohibitionists, labor men and anti-labor men, lodge men and, if any have the courage of their convictions, anti-lodge men, and men of all other kinds of conflicting aims and schemes and ambitions.

For several weeks the air has been full of predictions that nothing will be done this winter beyond passing the necessary appropriation bills. That sounds pessimistic, and there is too much that ought to be done to indulge in such forebodings. It will give you an idea of what Congress will be asked to do, to tell you what one single Territory alone wants. In answer to some inquiry a delegation from Dakota, which arrived several days ago, said, "We are here to secure from Congress the opening to settlers of 10,000,000 acres of the Sioux reservation. We want Dakota divided this winter, also, and we need two more judges in the Territory, and need them badly." "What else does Dakota want?" was asked. "Well, we will wait until we get something before we ask for any more. There is plenty of time for that."

"The virtuous are not resentful." This is substantially the plea of almost every Congressman, when interviewed about the scheme of the Washington police force to keep an eye on the whole fraternity. None of them take the attack seriously. "Oh, my habits are unimpeachable," said a certain convivial member from Indiana; "no detective could get his telescopic eye on me." "I lead a most exemplary life, as everybody knows," said Representative McCreary of Kentucky, with a smile and a twinkle in his eye, "and, of course, I am not afraid." "I always keep carefully in doors," said a member of the District Appropriations Committee, "and so I am safe." Thus with varying phrase, all the law-makers place themselves above reproach, and declare they are not concerned in the scandal.

Among the Congressmen on the floor of the House to-day I noticed Mr. Price, of Wisconsin, whose pale face indicated the incurable malady from which he is suffering. He has recently abandoned all medicines and placed himself in the hands of the "Faith healers," despite the protests of his friends and physician. If the exercise of the will on the part of the patient has any effect at all, Mr. Price would have a better chance for his life than most sufferers, because of his remarkable force of character. He is the Congressman who, when the bill putting the widow of General Grant upon the pension list was proposed, cast the only negative vote in spite of the appeals of his associates to make the gift unanimous. He then declared that so long as there were claims of private soldiers and their families still unadjusted, Congress had no right to make special recognition of the case of an officer's widow, who already had enough to live upon. He declared he would vote against it if he were the only citizen in the United States who looked at the matter from his point of view.

The Washington Bureau which was agitated at the Richmond meeting of the Knights of Labor, is to be formed, though the press was not informed that the measure was voted. This lodge will be active here this winter, and they will endeavor to influence legislation in many directions. Ralph Beaumont is their manager, and will draw well upon their funds. He says their programme for the present session will be to secure the forfeiture of railroad land grants. There are bills already pending in a conference committee of the House and Senate forfeiting upward of 30,000,000 acres of land granted to railroads, besides an additional 13,000,000 acres on the House calendar which have been reported favorably by the House Committee on Public Lands. The government telegraph system will also be urged by this Bureau. These objects are approved by the people. Why is it necessary for a secret society to maintain a committee to urge them, unless there is some sinister purpose back of the published programme to promote the interests of the order at the public expense? *

NOTICES.

THE SIXTEENTH NATIONAL CONVENTION.

TO BE HELD AT KNOXVILLE, TENN. DEC. 28TH AND 29TH, 1886.

Nearly three years have passed since the friends of our reform gathered at Washington City in National Convention. We have now another opportunity of meeting to greet each other as we come together from the various sections of our moral battle-field, to look in each other's faces, to clasp the hand, renew the zeal, encourage by experience, and increase the power, the faith and the efficiency of every soldier of Christ. The place is well chosen. For the first time the National Christian Association holds its convention in the South, where for several years the most remarkable victories have been gained for the truth we uphold. Nowhere in the North is the *Cynosure* more welcome; nowhere are our lecturers more eagerly heard; nowhere has there been more self-denial for Christ in this work; nowhere has the lodge lost more adherents than among the colored churches of the South. The churches and schools of the American Missionary Association are on God's side of this great question, the 800,000 Baptists are rapidly and happily joining them, and other churches must follow. The appointment of this meeting must be regarded as a great and providential opportunity for our work, to give it a new impulse in all the Southern States, where already the Prohibition cause is receiving greatest encouragement. We should keep pace with that movement.

All Christian churches and local associations are urgently requested to appoint delegates and arrange for their expenses, or at least send a contribution to the N. C. A. Treasurer to defray the expenses of colored pastors from Southern churches.

Let, therefore, everyone, without regard to sectional lines turn toward Knoxville; and if it is not possible that your steps may go thither, let your prayers and offerings come up for a memorial before God, that a great blessing may come to all the land from this convention.

S. Collins, *President.*
Henry L. Kellogg, *Secretary.*

KNOXVILLE R. R. NOTICE.

Round trip tickets to Knoxville, Tenn., can be secured through W. I. Phillips at the *Cynosure* office for something less than $30. Much depends on the number going. Send your names to W. I. Phillips at once and you shall have first class accommodations and company at the lowest rates obtainable. This is your opportunity and time to go South and do something *personally* for those who have been set free in answer to your prayers.

J. P. Stoddard.

A REQUEST.

The undersigned requests all who subscribed money for C. F. Hawley, our State Lecturer, to pay all now due to the receiver in each locality, and he to forward to me as soon as practicable, as Bro. Hawley must have money to go on with the work. Also let readers of the *Cynosure* and others in favor of the reform in localities where subscriptions have not been taken, get up a subscription, give notice of the amount subscribed to me, send for Hawley to come and lecture, and pay him the money when he comes, so he will not have to beg his way, or say anything about money to his congregations.

James Harvey, *Treasurer of State Association.*
Pleasant Plain, Iowa.

THE HOME.

"GREEN PASTURES AND STILL WATERS."

O, Father dear,
Whate'er betide, no more I'll doubt and fear,
Unreconciled;
So sweet to-day the rest I feel in thee,
So sweet the peace thou givest unto me—
Thy wayward child.

Thy way was best,
Though oft I doubted, in my wild unrest,
Thy guiding hand.
Though weary with the desert way, I see
Through paths unknown thou wert but leading me
To this fair land.

With joy complete,
Once more, with trust, I sit at thy dear feet,
To know thy will.
In thy great, loving care, all things I leave;
Thy word is sure, O Lord, I do believe
Thou wilt fulfill.

—*Selected.*

IN THE POWER OF THE SPIRIT.

In the answer to prayer comes the revelation of such a renewal of the Holy Ghost as had never been dreamed of before. It is like the dawning of a day of peace upon the troubled sea after long hours of toilsome and exhausting struggles with the elements. Or, rather let us say it is like the introduction of some new form of force, and superhuman force at that, into the poor little life-boat, which hitherto has been tossed about in sore distress, while weary and exhausted human hands have struggled hard, but struggled all in vain, to bring the helpless bark to its haven through stormy and opposing waves.

Oh, what a glorious coming to land is that when the tired human will surrenders all to the Holy Spirit, and then, simply trusting him, finds that in the place of a weak and hopeless human energy there is a superhuman power at work to dash the waves aside, to cleave a passage for the endangered boat, and to bring it safely, swiftly and without a moment's loss of time to its desired haven.

This is not an uncommon experience in the Christian life. It is embodied in one of our most familiar hymns, when we sing:

"Let the water and the blood
From thy wounded side that flowed,
Be of sin the DOUBLE CURE,
Save me from its guilt AND POWER."

It is the work of the divine Spirit to save us from the power of sin as well as from its guilt. And yet practically how few there are who realize this truth. How few who learn from their experience that the Spirit is to sanctify as well as to justify the heart; that he has not only to introduce us into the life of love and trust towards God, but to break the power of reigning sin. Paul expresses the truth when he says, "Strengthened with all might by his Spirit in the inner man," "I can do all things through Christ which strengtheneth me;" and again, "He is able to do exceedingly abundantly above all that we ask or think according to the power which worketh in us.'

It is the power of omnipotence. It is infinite and irresistible power. And if we learn to trust it, we shall find that what was once hard is easy, and that what was once impossible becomes the common and familiar experience of the soul which, far from being exhausted in its conflicts with sin, is daily and hourly renewed in strength by this inflowing of the divine strength through and in with the human.—*Rev. G. S. Payson.*

REPEATED HOLY GHOST BAPTISM.

Rom. 15: 32: "That I may with you be refreshed."

The apostle here assumes that he would need spiritual refreshing when he reached Rome. He had just made, in the 29th verse, the remarkable affirmation, "I am sure that when I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ," and immediately expresses the thought that he would need, at the same time, a refreshing. This is a very important statement, and involves a great practical truth to be carefully studied by all who would maintain a satisfactory experience and live a useful Christian life. Paul wrote the Epistle to the Romans some twenty-five years after he was filled with the Holy Ghost upon the imposition of the hands of Ananias, and had always been faithful to the grace then given to him. What, then, are some of the lessons?

Believers may be filled with the Spirit, as a seted religious state or habit of the soul, and yet need occasional or frequent gracious refreshings. This is as reasonable as it is Scriptural. Persons may be free from physical disease of every kind, and filled with natural vigor, and yet must have continual refreshings. Two and three times every day healthy persons must supply the waste of their vital forces by food, or they become exhausted and unable for service. The soundness and health of the laborer is indicated by the readiness and avidity with which he receives his regular meals. Should he be indifferent about them, and especially should he loathe them he is unfit for work, and needs medical attention. So believers may have the fulness of the blessing of the Gospel and yet need refreshings; and their spirtual soundness will be indicated by the keenness of their appetite for soul nourishment. But should Christians be indifferent about spiritual food, and especially should they feel a sense of qualmishness at an invitation to come to an altar of prayer, or at doing anything proper to be done for the purpose of spirtual strengthening, they should be alarmed at their condition. They need special and prompt attention before spiritual life shall become entirely extinct. Spiritual sickness has set in, and will end in certain death unless the gracious remedies be taken. What a spectacle of sick and dying and dead people the church of to-day must present to the Eye that can take it all in!

Paul did not reflect upon the religious character of the believers at Rome when he assumed, in his statement, that they as well as he, would need refreshing. Nor should it be taken as an insult by members of the church when the pastor invites them to some exercise for the purpose of stirring up their gifts and graces. Many look upon such invitations as expressions of doubt in their piety, and assumptions of backslidings and spiritual deadness. But such requests of the pastor rather assume the spiritual wholeness of the membership, and their wish for quickening because of existing spiritual relishes. To invite a neighbor to sit down and take a meal at the table with us is to assume that he is well, and may need the refreshments; and to invite to an altar of prayer assumes nothing that ought to offend, but rather to please believers. Our apostle, in the twelfth chapter of this same letter, declares that such an exercise is a "reasonable service" of Christians. That is, it is in accord with the nature of things, with the relishes and spiritual intuitions of true believers.

The statement implies that the joint effort of the apostle and brethren would be favorable to such refreshings. Though closet devotion is essential to Christian life, and though God blesses the private worshiper, the full reward is made "openly." Hence great stress is placed upon open and public worship. We are taught to "not neglect the assembling of ourselves together as the manner of some is," but to imitate the one hundred and twenty, and collect "all together, in one place, and with one accord." Hence, practicing what he preached, we find Paul "striving, together with the churches, in prayer, and constantly forgetting the things which were behind, and reaching forth to the things which were before, he pressed towards the mark for the prize." He felt, as all Christians should feel, that there is no safety except in incessant use of the means by which the soul is continuously refreshed.

It is a great mistake to suppose that in advanced Spiritual life there are no sudden and marked uplifts to be experienced; that the experience is to be a dead level of peace with no elevations of new raptures, and that the neophyte believer only may expect ecstacies in religious life. Paul had many marked epochs in his experience after he received the fulness of the Holy Ghost, and that, too, while retaining that fulness. And no one can retain the freshness and power of holiness without frequent spiritual refreshings, secured by fastings, wrestlings, and waitings under the light and drawings of the Holy Spirit. Here is the secret of so much impotence, even among holy people—*so few refreshings.*—*Rev. Sheridan Baker in Beulah Land.*

ARE WE TO WAIT FOR THE SPIRIT?

The command of the risen Lord to his disciples was, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Is this command appropriate to *us?* It was uttered at a time time when "the Holy Ghost was not yet given for Jesus was not yet glorified." The first disciples were to "*wait* for the promise of the Father." They were to tarry, until they were endued with power from on high. But is the church of Christ *still waiting* for that promise? Has it not long ago been fulfilled? Has not the Comforter come, and made his abode in the church, to depart thence no more? If this be the case, then there is no command for the church to await the coming of the Comforter who is already here; nor to *tarry* for the outpouring of that Spirit, which long ago was poured "*upon all flesh.*"

The presence of the Holy Spirit is to be recognized in the earliest dawnings of conviction for sin; for he convinces "of sin, of righteousness, and of judgment." And those who are truly thus convinced and are converted have felt the power of the Holy Ghost; for "No man can say that Jesus is the Lord, but *by the Holy Ghost.*" Hence those who really confess him as their Lord, do it under the power and direction of the Holy Spirit. "As many as are led by the Spirit of God, they are the sons of God." This guidance of the Holy Spirit is one of the marks of sonship and heirship. "The love of God is shed abroad in our hearts by the Holy Ghost;" and if we are destitute of that indwelling love, we are unsaved; for "If any man have not the Spirit of Christ he is none of his." Hence to deny the presence of the Holy Ghost in our hearts is to confess ourselves "none of his."

Surely, then, no Christian is justified in *waiting* for the coming of the Holy Spirit. Persons who have not been converted, whether in the church or out, should seek the Lord, and wait for the Holy Ghost, but Christians have something else to do. A better understanding of the word of God should teach Christians to "quench not the Spirit" which so often prompts to service which they refuse to perform; and to "grieve not the Holy Spirit of God," by which they are sealed unto the day of redemption, and which doubtless is often grieved by worldliness, frivolity, vanity and sin. There is no need to wait for the coming of some new, strange power. It is for us to confess our sins and shortcomings, and honestly seek as in his own presence, to know and do the will of God.

The Holy Spirit is *here!* It is only because our eyes are blind, and our ears are dull of hearing that we fail to catch the impulse of his ever-present power, and to be humbly led in obedience to Divine control. And if men, instead of crying to God to *send the Holy Ghost*—as if he had forgotten to be gracious, and failed to fulfill his promises—would turn from the forbidden paths which they tread, and from the worldliness in which they are absorbed, they would find that God is not very far from every one of them; and that the Holy Ghost, ever present in that church which is builded together for an habitation of God through the Spirit," still helpeth the infirmities of the people of God, and guides and keeps and sanctifies his saints.—*The Christian.*

"HALLOWED BE THY NAME."

Charlie came rushing home from school in a great state of excitement, his cheeks aglow and his eyes shining with indignation.

"Oh, mamma," he explained, "that Harry Ellis is the worst boy! What do you think!" and down went his books in one place on the floor and his cap and mittens in another.

"I think that isn't just the place for your things," said his mother gently.

Charlie's face flushed again as he put his books away in their right place.

"But he is, mamma," he went on eagerly. "He is indeed the very worst boy I ever knew. He says real swear words. I heard him say them my own self. Now what do you think of that?"

"I think it is very wrong, and I am very sorry to hear it," answered mamma.

"I'm glad I'm not as bad as he is," continued Charlie. "I'd never say such things as he says, never!"

Mamma's face was very sober as she looked at her little boy in silence for a moment. She was sorry to see him exhibiting such a self-righteous spirit.

"I am very sorry that Harry uses bad language," she said, "but we must remember that he has no mother or father, and no one to teach him any better, and perhaps he does not know how wicked it is. I know a little boy who has been very carefully taught, and who prays every morning and evening that God's name may be hallowed, who is not much better than Harry sometimes."

"Who is it, mamma?" inquired Charlie eagerly. "I know it isn't me, for I never say bad words—never!"

"Don't you think there are any other ways of dishonoring God's name besides taking it in vain by using hard words?" asked mamma. When we knelt down in prayer this morning I heard a little boy rattling the marbles in his pocket for awhile, as if he was very anxious for prayers to be over so that he might play with them; then when he stopped doing this, he tied knots in a string that was hanging on the back of the chair; for when we rose from our knees I saw the knotted string and knew that it had been done while we were praying."

Charlie looked very conscious, as if he knew who the little boy was, but he did not say anything, and mamma went on:

"Last Sunday, in Sunday-school, while we were engaged in the opening prayer, the same little boy counted his missionary money, looked over his catechism lesson, and finally whispered so loudly to the little boy who sat next to him that he disturbed every one around him, and had to be reproved. Then this very morning he was in a great hurry to get down to breakfast, and I heard him read over his Bible verse for the day just as fast as he could, and then kneeling down he hurried over his prayers without once remembering to whom he was speaking. I don't think that little boy was hallowing God's name, even though he was not taking it in vain, when he took the time that was set apart to God and used it for his own thoughts and pleasures. Yet this boy has been very carefully taught, and when he stops to think about it he knows how reverently he should act when he is praying to his heavenly Father. If he was a poor, neglected little orphan, without any good influences around him, we could not wonder at it so much. I should not like to hear him boasting of his goodness because he did not dishonor God's name in just the same way that some one else did."

Charlie's cheeks were very red, but this time he was blushing for himself.

"I didn't think about it that way before," he said. "And, mamma, I guess I had better look after my own self another time before I talk so much about any other boy."

"I think so," said mamma, putting her arm around her boy and giving him a loving little hug.

I need not tell you that after this little talk Charlie tried very hard to remember always to be reverent and attentive during prayer, and the next time he heard Harry use bad words he bravely told him that he had been as irreverent in another way, but had resolved to turn over a new leaf, and begged him to do so, too. This confession of his own fault accomplished more than any burst of self-righteous indignation could have done, and Harry tried to break himself of the evil habit which had already, young as he was, obtained a powerful hold upon him.

He went to Sunday-school with Charlie and soon learned to love his heavenly Father, and to speak the name reverently, instead of taking it upon his lips in vain, and he could join with all his heart in the petition, "Hallowed be thy name."—*Early Dew.*

TEMPERANCE.

THE CAPITOL SALOONS.

There are two restaurants in the Capitol, one in the House wing and one in the Senate wing. They have all the appliances for elegance and convenience, and both sell liquors of all kinds. The Speaker of the House and the President of the Senate respectively have charge of these saloons and appoint keepers. They also have authority to suppress the sale of liquor. At times they have made a show, at least, of stopping the sale, but at no time have they earnestly determined to enforce regulations against it. When pressure is brought to bear on the keepers, the liquor is sold under the name ot "cold tea." A year ago there was some talk of suppressing the saloons, and this "cold tea" subterfuge was for a time resorted to. As to who gets the rent of the rooms we are not informed, but suppose the rent is free, it being considered a favor to employes at the Capitol to have a lunch room near at hand. The Speaker and President of the Senate appoint and dismiss the keepers at will, and are responsible for the facts given above. But each House is also responsible, because it is within the power of Congress to adopt new regulations at any time. Members of Congress are the best patrons of these saloons, and are not unfrequently too drunk to behave respectably. These facts are a burning disgrace, but they are notorious and can be substantiated.—*Washington American.*

"TAD DRAHAM."

With this drop of ink at the end of my pen I will undertake to show you a pretty country town, surrounded by great high hills covered by time honored forest trees.

It would be a dull, stupidly quiet place, but for the mad little stream which roars and tosses and tumbles over its rocky bed as it runs and rushes so tumultuously through the center of the town, turning the wheels of the mills scattered along its banks, and waking the sleeping villagers to activity and industry by the merry clatter.

Further on the stream has made a deep gorge or ravine by its wild impetuous force, which furnishes the material for many beautiful pictures, and attracts many artists to its side, with sketch-book and pencil, in the long days of summer. So, owing to the power of the water forces and their sparkling beauty, the town otherwise so dead and listless is not without interest.

Overhanging this stream, so close to the bank that in summer its shadow may be clearly seen in the water, is the poorest, most desolate of board huts. At its one small window several tangled heads and dirty, childish faces appear; shrill cries, fretful voices, and loud, angry tones come from the opening door. From a line suspended from the corner of the hut to a tree are always to be seen wet clothes, freezing and flapping in the rough winter weather, for "Jack Frost" has stopped the hurrying stream, sent away the warm breezes, and picked all the flowers.

A faint, tiny thread of smoke creeps up feebly from the pipe which projects from the roof, serving as a chimney, in pitiful contrast to the wreath which rolls and curls so airly and rapidly from the broad chimney of the pretty brick school-house just in sight and further down the stream. Here you may see brightly blossoming plants in the deep windows, comfortably-dressed, happy-voiced children in the warm, pleasant rooms, with a sense of comfort everywhere.

On the particular morning of which I am telling you, a teacher came into one of these rooms bringing with her an atmosphere of breezy good cheer, and a breath of frosty air from the sharp, stinging cold without, appreciating the warmth, the rapturous greetings all the more for the uncomfortable walk.

As she turns from the cloak room, she sees by the door the most forlorn little object, but whether child or woman she is at a loss to decide. A large shawl is held tightly by fingers encased in a man's leather glove. A scarlet hood is on the head, and from its many openings wisps of yellow hair crept out. The ends of the old, ragged shawl reach the floor, nearly hiding the large pair of old shoes, tied only at the top to keep them from falling off.

The face raised to hers is that of a child, a child not more than six years old. Yet one look shows you she is older in experience, and feels perfectly capable of taking care of herself.

"Where did you come from, little girl, and are you going to be one of my scholars?"

"I tomed from home; where did you tome from?"

"My home is a long ways from here, but I came from Mrs. Marshal's, where I board, and it was a cold walk; are you cold?"

"Yet, I'm told.. I tome betause I was"—

"And your name is what?"

"Tad Draham. I live by the trick. My ma washes for the boarders, and my pa works in the mill and dets drunt. Sometimes he brings us tobs to burn, but they's most gone to-day, and I'm told, awful told."

"Poor child, so you are; you shall stay and get warm. You can come every day, can't you, and learn to do ever so many things, and perhaps some day you can be a teacher. Would you like to be a teacher, dear?"

"Yet, if I tould be warm all the time; but my name ain't dear, it's Tad—Tad Draham."

"Yes, Cad, but I may call you Caddie, may I not? I like it better. Now it's time for the bell. I'll help you off with these wraps." But a scream from the little object stops her.

"If I tate them off they'll teal 'em. I always teal all I tan."

"I am sure no one steals here. Didn't you know it was wicked to steal?"

"No, not if you are told. Ma says we'll freeze if we don't, when pa fordets the tobs to burn."

Do you wonder at the tears in the teacher's eyes, and the pain in her heart? And there flashes through her mind the words she had listened to that morning from an advocate of temperance reform. "The temperance movement must be carried forward more slowly, with less impulse and more careful study and deliberate planning. The people must be educated to the idea." And as she looks down upon this wretched little dot she thinks, while these pretended workers are educating, and while others are wondering what fuss the temperance fanatics will make next; this child may freeze to death —or worse—go on in the sinful path she has begun to tread. The bell away up in the tower warns her to begin her work, the work destined to tell on the life of that school, on the life of the child, and on and on, when she in the dust is forgotten.

For the days went by on their frosty wings bringing the little creature to the school each morning, not to study, but always for the same reason—"to det warm."

She had no desire save this, no ambition, no longing, and would sit close to the fire all day unless aroused and sent to her seat.

Slowly and reluctantly she was persuaded to join in the pretty exercises, and motion songs of the other pupils. With great effort she learned the prayer the school recited each morning, and by degrees she began to be interested in reading the printed words from the blocks in the chart. She still continued a terror to the children, for more than one child went dinnerless, and more than one basket was found empty, while Caddie sat demurely by the stove getting warm.

It was in vain to threaten, to coax or to whip. She had not touched the basket, had not even seen it, had not tasted anything in *days*, and would open her mouth in proof of her statements, with molasses cake still sticking to the small teeth. If caught with her hands in the basket, she always said, "I'm so hungry and told, and it makes me warmer."

One windy, disagreeable March night, she knocked at Mrs. Marshal's and asked for the teacher. In each hand is an egg which she is taking to the little grocery to buy tobacco for her father, she says, "who swears awful if he don't have some; and I am fraid of the dark, and want you to go too and tell about where the place is where you said I tould be warm and dood always." And the teacher goes, waiting on the walk for the child's return from the inside, the snow clinging in wet flakes to her shawl, and settling in sleety slush, and muddy pools at her feet, wondering as she waits, what the folks at home would say if they could see her there with that wretched child buying tobacco for a miserable drunken man.

Reaching her boarding place she unfastens the shawl from her neck and pins it carefully around Caddie, telling her to run quickly home, and praying silently for her protection from the abuse of the drunken father.

Next morning she hears as she reaches the schoolhouse, "Oh, Miss Payne, Caddie Graham's house is all burned up, and Caddie is burned awfully, and wants you."

Surely the hut has disappeared. The two eggs which were to have been cooked for supper were sent to buy tobacco, to help satisfy and lull the thirst, only partially gratified at a saloon in the neighboring city.

The naturally kind and loving father had smoked the tobacco he had sent his little daughter out into the night to procure, and in his half drunken stupor had dropped his ashes down among the cobs on the floor, which slowly ignited and crept farther on into the floor, until the whole place was in flames. All had escaped save poor little Caddie, who, in her great desire to get warm had crept so near the fire, sleeping so heavily that she was forgotten in the first general rush for safety. When she was carried out, a little burned, charred figure with the remains of the shawl still clinging to her, no one dreamed life could remain in the little form, but the blue eyes opened and her weak voice gasped, "Tell Miss Payne I want her."

When the teacher stood beside her she said, "I did not 'teal your shawl, it's burned up, truly 'tis; it tept me warm and made you feel close to me; are you tross tause it's burned?"

"No dear, I am glad you kept it on. They tell me you would have been burned to death but for it. Do you know, Caddie, I am afraid you are not coming to school any more. I am afraid you are going to die. Are you afraid to die, dear?"

"I don't know, I never died, did you?"

"No, but I know of One who did, who died for us, and He told us if we would follow Him, doing as He did as nearly as we could, trusting in Him to save us, we could go to live with Him when He sent for us. I think He is going to send for you. Do you know who He is now, Caddie?"

"Yet; the One we pray to at school; but you said he did not lite dirls who toot dinners and said they didn't, and if I died I tould not do to heaven, and O I'm doing to die now." And a moaning, wailing cry come from the childish, suffering lips.

"If you are sorry, and tell Jesus so, he will forgive you and take you to his home."

"You tell Him for me, Miss Payne."

And as the quiet figure of the girl teacher kneels by the dying child's bed, she tells the loving, tender Shepard all the temptations, and asks him to take the uncared for-lamb into his own warm, bright fold. The child's voice breaks in with—

"Tell Him I was told, and I'd be sorry only I'd freezed if I hadn't tealed. Tell Him my pa dets drunt, and I want to do to live with Him."

Later in the day she stands again by the same bed, but the burned lips give her no greeting. "Caddie is dead," they said; "how sad, how horrible." She thinks of her short, young life; of the sin-cursed, rum-cursed future in which atmosphere she

must have grown to girlhood and womanhood; of her last words—"Tell Miss Payne I am sorry I was bad, and I wouldn't took dinners only I was told, so told when my pa was drunt, and I am doing to heaven to det warm."

Had the Lord Jesus taken her to his beautiful home from the wretchedness to come?

"This is only a story." Yes. You could have written a better one. I believe it. But will you heed the lesson?

"You don't believe in prohibition?" Do you believe in suffering, neglected, sinful children? "No." Well, neither do I.

I have only told you a poorly constructed story. I will tell you more. I have seen the strange little creature in her ragged shawl, whose crooked tongue called herself "Tad Draham," and have heard the words, "I've tome to det warm."—*Grace E. Crossman in the Genevan.*

While at Clarinda, Iowa, lately, we asked a leading attorney there how prohibition worked in that place. He replied, "It is destroying the practice of lawyers. The last year of license in Clarinda there were five saloons who paid the city $2,500. That year we had 149 cases of criminal prosecutions; a marshal at $50 a month, two deputies at $45 each per month, three policemen at $40 each per month—ten mill taxation and seldom any money in the treasury. The second year, under prohibition, there were only 40 cases of prosecution, a five mill taxation, and from $2,000 to $3,000 in the city treasury; one marshal, and he does all the road commissioner work at $50 per month, no deputies or assistants or policemen, and only one criminal case in the District Court. Other towns in the county make a better show than this.—*Advocate, Floyd county, Iowa.*

The town of Whately, Mass., having voted to license liquor-selling at the last election, the school-house which was directly opposite the tavern was closed, as the State law forbids the selling of liquor within a certain distance of a school-house. Some school-houses in Boston also have been closed for this reason, at the impudent demand of grog-sellers, and Boston obeyed!

John Schumann, a saloon-keeper on the Tennallytown road, D. C., about half a mile from the President's villa, has been refused a renewal of license to sell liquors by the Excise Commissioners. Schumann feels that his rights have been shamefully limited. He states that there are twenty saloons within two squares of the White House.

The people of Newark, N. J., are waking up to a sense of duty and intend to have the Sunday laws enforced against the hundreds of saloons that are kept brazenly open on that day, in defiance of the State law.

The Annual Football Contest between the College teams of Yale and Princeton was played at the latter place Thanksgiving Day, and resulted in a draw. The rain, cold and mud removed every element of pleasure from the game itself. After it was stopped on account of rain and darkness, the students of both colleges indulged in a disgusting orgie of intoxication and fighting. The saloons and hotel bars were crowded with young men wearing the color-badges of both time-honored institutions, and drunkenness and riot prevailed. In the course of one fight, Robert S. Green, Jr., son of the Governor-elect for New Jersey, had an arm broken in two places by a hackman. His fellow-students tried to avenge his injuries, and scoured the streets in drunken frenzy, failing, however, to find their man. In one hotel, the Nassau, the proprietor had to turn off the gas to stop a free fight. The heathen Greeks conducting their Olympian games were not in any particular as un-Christian or degraded as these disgraceful representatives of what should be the best type of our present civilization.

LITERATURE.

Hours with the Bible; or the Scripture in the Light of Modern Discovery and Knowledge. From Moses to Judges. By Cunningham Geikie, D. D. Illustrated. Pp. 384. Price 60c. John B. Alden, New York.

This second volume in the series of six by Dr. Geikie is in some respects perhaps the most interesting of all, since nearly the whole volume is taken up by the history of Moses "the man of God," the Hebrew warrior and statesman who by faith chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." The career of this wonderful man is here explained and portrayed with all the accessories of Egyptian history, and knowledge of the character, customs, habits of life and modes and philosophy of worship which the most favored modern research has given us. The discoveries in the tombs have turned back the leaves of time so that we may as clearly see the life of Egypt in the time of Moses as we do that of the Romans in the time of Christ. It will be of special interest to our readers to know that this learned volume in which the most complete and accurate knowledge of Egypt is epitomized, makes little account of the Egyptian mysteries of which Drs. Weisse, Mackey, Oliver and other Masonic writers, who depend much on imagination and tradition for their facts, have made so great account. The "wisdom" of the Egyptians in which Moses was learned does not imply that his mind was full of the confusing mysteries which were the stock in trade of the Egyptian priests. Instead of being an Egyptian Mason as these lodge pretenders assert, he was an opposer of their teachings and their occult rites. Wilson, Burt, Gurney, and the rest can find no satisfaction in searching the life of Moses for approval of their modern heathenism. The contest of Moses with these jugglers of Egyptian Masonry forms an interesting paragraph which we would quote but for its length. It is enough to say that whatever of Masonry there was in the time of Moses was fully represented in the Jannes and Jambres whom he withstood and vanquished in the presence of Pharaoh. (See Exodus 7:11 and 2 Timothy 3:8.) This small, compact and handsome volume is the second in the set of six which the publisher sells for the very low rate of 40c. each, or $2.25 for the six in cloth.

The *Century* for January will contain a brief biography of George Bancroft, the distinguished historian. The article is written by Professor William Sloane, son of the late lamented Professor J. R. W. Sloane, editor of the *Princeton Review*, and formerly the historian's private secretary. The article is written with the assistance of Mr. Bancroft, and contains, among other things, an account of his career as Secretary of the Navy under President Polk, and an authorized statement of his interviews with Goethe and Byron.

The Columbia Bicycle Calendar just issued by the Pope Manufacturing Co., of Boston, is a truly artistic and elegant work in chromo lithography and the letterpress. The calendar proper is mounted upon a back of heavy board, upon which is finely executed in oil color effect an allegorical scene representing Thomas Stevens circumbicycling the globe.

An interesting illustrative feature of the first instalment of Mr. Washburne's "Reminiscences of the Siege of Paris," which are to appear in *Scribner's Magazine*, will be a fac similie of the written draft of the original proclamation, sent to Mr. Washburne, announcing the disaster of Sedan, and signed by the Council of Ministers.

Vick's Magazine for December gives its readers articles of value on topics of seasonable interest to florists and small fruit growers; "Value of White Grapes." "Raising large Potatoes," "Protecting Orchards and Vineyards," "Notes from a Southern Garden," are among them.

RELIGIOUS NEWS.

—Dr. A. A. Hodge, of Princeton, was preparing a work on the Andover controversy at the time of his death, which will probably be published shortly, though unfinished.

—The churches of all denominations in South Carolina, since the earthquakes, have had a harvest of new converts. About 1,000 persons have united with the Presbyterian churches during the summer.

—In Philadelphia, union evangelical meetings are to be held during the coming winter, and a permanent organization is to be effected to carry on evangelical and benevolent work. In this plan the pastors and congregations of the various denominations have combined.

—An order has just been promulgated at Cincinnati, as a decision of the council of Catholic prelates recently held in Baltimore forbidding Catholic musicians or vocalists to play or sing in Protestant churches. This is perfectly right and the Protestant churches ought to thank Archbishop Elder for the order. When they come to their religious senses, they will see how inconsistent it is to employ unconverted persons to do their praising God in his worship.

—The synods of the Southern church, without exception, and some of them unanimously, sustain the action of the General Assembly in condemning the teachings and course of Dr. Woodrow, of Columbia Seminary. They, also, kindly, but positively, request his resignation.

—The Jews are talking of transferring their Sabbath to our Sunday, beginning with the year 1900. The matter is exciting much attention in England.

—For ten years past the evolutionary teachings of Dr. Woodrow, a professor in the Columbia Theological Seminary, have disturbed the Southern Presbyterian church. Presbytery after presbytery and synod after synod have devoted days to debating the matter, and many have adopted resolutions demanding the professor's dismissal. Last Friday the board of trustees of the seminary settled the trouble by demanding Professor Woodrow's resignation, and elected Dr. J. L. Girardeau to succeed him.

—A recent collection in two Swedish churches in Minnesota, in response to an appeal for a missionary church there, resulted in $40, all in coin, over 1,500 pieces being pennies, and only six coins were as large as a twenty-five cent piece. Almost every one of the 2,000 persons present gave something.

—At its recent meeting the Synod of Baltimore overtured to the next General Assembly an inquiry whether the reading of the Revised Version of the Holy Scriptures in public worship is consistent with the Presbyterian Directory for Worship which directs the reading of the Scriptures "from the most approved translation."

—At a conference of Baptist ministers in Philadelphia a few days ago, resolutions were adopted on divorce legislation, urging "that divorces shall not be granted for any other cause than adultery; that divorces for adultery shall not be granted when the offence is committed by the procurement or connivance of two parties, nor where the plaintiff has not resided in the State for at least one year immediately preceding the action."

—Statistics of Christian work accomplished in the Sandwich Islands have been given various place, but the following facts brought together by the Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest. The first Hawaiian pastor was ordained in 1849. Since that time 95 Hawaiians have been ordained, of whom 38 are as pastors in the home field and 9 in foreign service, making 47 native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick and Sturges, not less than 75 Sandwich Islanders have gone as foreign missionaries, 39 of them males, 36 females. The total sum contributed at the islands for foreign missions has been $170,149.45. Of this amount $134,015.86 were contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the island. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to $818,270.35. This record should awaken our gratitude and stimulate our faith.

—The evangelist Davis, in whose labors for the neglected lumbermen the *Cynosure* readers are interested, is finding appreciative hearers in Racine, Wisconsin, where he led a union meeting last week. The following high but just commendation is from the Racine *Daily Times* of the 6th and 7th inst.:

"Mr. Davis, (or Brother Davis, as he prefers to be called,) the Boston evangelist, preached with great acceptance to a very large audience last evening in the Presbyterian church. His methods were not open to objection on the part of the most fastidious. He has no time to spend in scolding the churches into a spiritual state. He comes to spend but a short time and recognizes the importance of expending all his energies upon the non-church going people of the city, so far as they can be persuaded to give him a candid hearing. A graduate of Harvard College, and in college at the same time with Joseph Cook, he reminds his more scholarly hearers of the argumentative methods and the close, logical analysis of his subject which characterizes that distinguished lecturer. But there is such a wealth of illustration and such force of closely compacted argument in what he presents that all classes are at once deeply interested, and none find it difficult to retain the thread of his original and very effective discourses. He especially aims to meet the intelligent and wide awake working men of the city. He has no narrow creeds to discuss, but he has some very important practical truths to tell which it must be of advantage to all to hear."

"A rich intellectual treat, aside from all religious bearings of the discussion, was that enjoyed by those who were present at the Presbyterian church last evening. Many times have our citizens paid the largest prices for lectures not approaching that of Evangelist Davis on the being of the one Jehovah of Jews and Christians, the only true God. For intellectual grasp and spiritual power as a convincing reasoner we have seldom if ever heard it surpassed. Those who fail to attend these lectures are losing a rare opportunity to listen to a remarkably able statement of the foundation truths of all rational religious belief."

In commending Bro. Davis and his work we would ask all who are able to assist such a missionary to read his reports. Send for them to Wm. F. Davis, Mt. Washington, Chelsea, Mass.

LODGE NOTES.

The Trades-Union Congress, in session at Columbus, has adopted the name American Federation of Trade and Labor, and will hold its next meeting at Baltimore.

Powderly's late appeal for 25 cents from each member of the Knights of Labor is expected to bring $300,000 into the treasury. Laboring men, look out! Remember how the farmers enriched the National Grange with funds by the hundred thousand. Those funds yet support a few officials of that practically defunct lodge.

The *Masonic World* of Boston, organ of Egyptian or Memphis Rite Masonry of which Dr. Darias Wilson is the head, contains the following proclamation, set round with mourning:

SORROW! SORROW!! SORROW!!!

Office of the Sovereign Grand Master General Royal Masonic Rite,

BOSTON, Nov. 12, 1886.

SIR KNIGHTS, ILLUSTRIOUS, VERY ILLUSTRIOUS, AND MOST ILLUSTRIOUS BROTHERS:—It is with deep sorrow that I officially proclaim to you that Very Ill. Brother Theodore Tuthill Gurney, 33°, 90°, 95°, died at his home, Chicago, Ill., on the 9th inst., of paralysis, and all members of the Rite of the obedience of the Sovereign Sanctuary, U. S. A., are earnestly requested to wear the mourning button of our Rite for 30 days, commencing Dec. 9, 1886. Bro. Gurney in the "York" or American Rite, was Past Master, Past Grand Master, Past High Priest, Past Eminent Commander, and Past Most Eminent Grand Commander, and one of the ablest committeemen on Foreign Correspondence. He was Past Commander-in-Chief of the Grand Consistory of Illinois, and honorary 33d degree member of the Scottish Rite. He was a charter member of the Sovereign Sanctuary of the Memphis Rite, organized at Chicago, in 1867. He subsequently denounced the Rite because its then Grand Master (Burt) claimed the right to work the first three degrees of Masonry, and never thereafter looked with favor upon any of the Egyptian Rites until after the formation of the Union Sovereign Sanctuary of the Royal Masonic Rite, December, 1884. The legislation there adopted renouncing all right, title and control to and of the first three degrees of Masonry greatly encouraged Bro. Gurney, and led him to believe that the Rite would ere long be more popular and successful than any other Rite of high degree Masonry. It was at his suggestion that I issued an edict declaring that it was impossible for our Sovereign Sanctuary to ever change its constitution so that it might have the right to work or control the craft degrees. Bro. Gurney himself read the proof of our new diploma and wrote important amendments to the same, and although it was not publicly proclaimed that he was a member of our Sovereign Sanctuary, yet both directly and indirectly he wielded a powerful influence in our behalf, and we sincerely mourn his loss, and remain,

Fraternally yours,

DARIUS WILSON, 33°, 90°, 96°,
Grand Master.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 6 to Dec. 11 inclusive:

T Kingsnarth, G Avery, C Clark, J C Hetzel, Mrs J B Nessell, J M Bishop, W Constance, J Jones, Miss C Kingsburg, Mrs C A Ashley, H Richey, M R Britten, F Tilton, T Schaff, B Rishel, A Dorcas, B F Searles, E J Hayes, Mrs M Gaddis, F E Dickinson, J D Stoner, A Small, Rev B Hamp, Ira Green, A Shaddack, A Skinner, Eld Knapp, W H Bussard, J B Crall, G Harvey, W Heldman, Rev Parry, Rev I W Morton, L C Gregg, A Putman, A M Lundstrom, J W Barnlund, Rev A A Stevens, T H Gault, A Carlton, O C Blanchard, A C Palmer, E S Bogle, Mrs E A Rowley, M H Truesdell, J B Dodds, A Andre.

SPECIAL
HOLIDAY OFFER!

For December 1886 only!

To all who send *$2.00* for the *Cynosure* for *one year in advance* we will send a copy of BETWEEN TWO OPINIONS, free!

BUSINESS.

OUR PARTNERS.

There are hundreds of places where only one *Cynosure* is taken. If the subscription list is enlarged in these places, it must be done by our resident partners. If you need the enthusiasm of a crowd to enable you to push the *Cynosure* successfully, think of the companies and battalions of workers situated just as you are, and fighting the same kind of a fight. You are one of a battalion! God grant you victory in the good work, and at least one new subscriber from each post office.

Those who receive the *Cynosure* with this item marked, will understand that the subscription is paid for by some friend, and will be stopped when the time expires unless ordered to be continued.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure*. It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs. A B Kellogg, T Kingsnarth, M Phillips, Susannah G Reed, Lemuel Lester, W O Percival, Prof E Whipple, A G Laird, Prof H A Fischer, L Woodruff, L M Sampson, H Wykhuysen, P Bacon, H Preston, Rev J P Rogers, J Brandt, J A Austin, Mrs S H Nutting, D Hyde, Mrs M W Bingham, L E Lincoln, Rev. Wm. Leuty, J. Rutty, O.C. Blanchard, H. G. Hanson, Mrs. Jas. Hair, R. J. Williams, Benj. Harper, Wm. Mathews, M M Morse, Rufus Johnson, Wm D Houston, Ira Green, Geo M Freese, Rufus Johnson, O C M Bates, Rev C C Foote, Moses Plummer, Mrs Aaron Lewis, Ira Mettler, Mrs. W. Ainsworth, S. M. Neff, Peter Howe, Rev. A. A. Stevens.

Not reported before: Jno. Hogue $1.50, S. J. White $1.00, S. A. Pratt $5.20, E. Sutton $2.47.

Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in CHRISTIAN CYNOSURE.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			78
No. 3	71	@	74
Winter No. 2			78
Corn—No. 2			36¾
Oats—No. 2	27⅛	@	30¼
Rye—No. 2			54⅛
Bran per ton			11 25
Flour	2 00	@	5 00
Hay—Timothy	7 75	@	10 00
Mess pork per bbl			8 90
Butter, medium to best	10	@	26
Cheese	06	@	11⅛
Beans	80	@	1 50
Eggs	17	@	22
Seeds—Timothy	1 73	@	1 79
Flax			92⅛
Broom corn	02	@	06
Potatoes	30	@	42
Hides—Green to dry flint	06⅛	@	14
Lumber—Common	11 00	@	18 00
Wool	11	@	33
Cattle—Choice to extra	4 15	@	5 70
Common to good	1 50	@	3 85
Hogs	2 80	@	4 30
Sheep	1 80	@	4 30

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	84	@	92⅜
Spring	90	@	91
Corn	46¾	@	48¾
Oats	35	@	42⅛
Mess Pork	10 00	@	11 00
Eggs			25
Butter	12		29
Wool	13		37

KANSAS CITY.

Cattle	1 50	@	4 30
Hogs	3 70	@	4 05
Sheep	1 50	@	3 25

A GENEROUS OFFER!

Four Entertaining Books

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See Special Offer Below.

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"To him who wishes a spicy, lively set of notes on the events of Exodus, both readable and attractive, this book will be most acceptable.—Louisville Christian Advocate.

"Many fresh, interesting thoughts are to be found on almost every page."—Toronto Globe.

WYCLIFFE. Patriot and Reformer. "The Morning Star of the Reformation." By John Laird Wilson. 12mo, 247 pp., paper.

"This is the fullest, fairest, most accurate and most connected memoir of the great forerunner of reformers to be found anywhere within the compass of so small a volume. Nothing essential is omitted, and scarcely anything extraneous is permitted to make its appearance. The author has used his authorities with an independent judgment, and has never allowed himself to be seduced into the merely pictorial."—William M. Taylor, D. D.

WORKING PEOPLE AND THEIR EMPLOYERS. By Washington Gladden. 12mo, 241 pp., paper.

"This book we cordially commend. It is sound and economic in principle and Christian in spirit.—N. Y. Examiner.

Special Offer.

To any one who will send us $2.00, the subscription price of the CYNOSURE, on or before January 1st, 1887, we will send the paper one year and THE ABOVE FOUR BOOKS FREE! The retail price of the books alone, in paper, is $1.00; in cloth, $4.00. Don't miss the chance! Accept quickly!

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Vol. 8th, Tenth Census, U. S., says: "The AMERICAN AGRICULTURIST is especially worthy of mention, because of the remarkable success that has attended the unique and untiring efforts of its proprietors to increase and extend its circulation. Its contents are duplicated every month for a German Edition, which also circulates widely."

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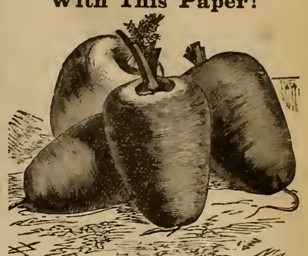

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FARM NOTES.

WASHINGTON'S ECONOMY ON THE FARM.

(From an Unpublished Letter.)

"I do in earnest terms enjoin upon you to see that the hay is used with the greatest economy at the Mansion House, and particularly to guard against Mrs. L Washington's Charles and her boy in the stables, both of whom are impudent and self-willed, and care not how extravagantly they feed or even waste; for I have caught the boy several times littering his horses with hay. Except her blind horse (which may be endangered by running at large,) I see no sort of necessity there is for feeding with either grain or hay when they are not used, or any other horse that is at liberty and able to provide for itself. * I can plainly perceive that, in a little time (after saving what oats I want for seed another year,) there will be nothing either for my negroes or horses to eat without buying, which will neither comport with my interest or inclination. By Stuart's report, I find he still continues to feed horses with corn instead of cut oats, as I directed. What two saddle horses are those which stand in the Mansion House report? I know of none but the one Mr. Whitling used to ride."

What country gentleman of our day, on his city absences, puts this particularity and sagacity into his queries?—*Donald G. Mitchell in American Agriculturist.*

FOR THE PROTECTION OF HORSES.

Mr. Payton Ranney, of Kalamazoo, Mich., has, in a convenient locality near the business center of the town, erected 157 horse-sheds. Connected with them is a waiting-room and restaurant, where ladies and gentlemen coming into town on business can leave their bundles and extra wraps and get a comfortable meal, while the horses are tied under cover and away from exposure. Ten cents pays the man who takes your team (or 12 tickets for $1), when you get out of the carriage, ties and covers up your horse, and waters and brings him to the door when ordered. Another dime will get him a feed of oats. It is worth all it costs, not only as protection and care of the animal, but also as a convenience to the owner, and for ladies it is a great accommodation. Before the establishment of this convenience it was usual for the farmers to come into town on business, hitch their teams at the sides of the streets, and there let them stand for hours in the hot sun, rain, wind or cold; the same as is now so common in other market towns of the country. Now all this is changed. The streets are no longer thronged with teams. Mr. Ranney finds his enterprise profitable. The farmer who brings along the feed for his team is waited upon and his team fed without additional charge.

As a practical, necessary provision for deserving animals we give this scheme our hearty approval. We commend it to the American Humane Association and to all Humane Societies. We desire to have such an enterprise inaugurated in every considerable village, and invoke the village councils to make the care of teams obligatory. We are not sorry to add that Mr Ranney takes the *Humane Journal* and keeps it on the table of his waiting-room.

HOW TO DESTROY RATS.

An attempt to catch rats by traps or by poisoning them suddenly will fail. Old rats know too much, and can only be caught by kindness. To destroy them give them a good meal every day. Do not put any poison in the food, but simply prepare a dish for them daily, as a free lunch, composed of corn meal moistened with milk, into which an egg and a little salt, to season, has been beaten. At first they may not touch it, but keep it before them, making it fresh daily. They will soon try a little, and if not injurious their suspicions will be allayed. In a week or ten days they will expect it, and every rat on the place will be at the appointed spot for the treat. Give plenty of it, so as to induce all the rats in the neighborhood to join. Do not be in a hurry to poison them. If they eat all the food, give them a larger quantity next time. As soon as they have thrown off all suspicion, go to your druggist, get some phosphorous paste or other rat poison, mix it with the food, and be sure you give them enough and something to spare so as to induce all to eat. They will either be killed or become so suspicious of all other food as to leave, and not a rat will remain. Hence to destroy rats, take plenty of time, gain their confidence, and finish them when they least expect it.—*Farm, Field, and Stockman.*

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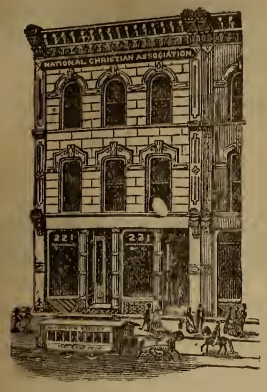

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IN BRIEF.

The Prussian Minister of Public Works has recently published a report whereby it appears that the entire length of railroads of the world up to the end of 1884 was 291,000 miles, of which very nearly one-half is that of the American railroads, mainly in the United States.

A lady became frightened when a heavy storm came in the night. The constant flashes of lightning and deafening peals of thunder alarmed her, and she begged her husband to get up, saying, "We shall be killed!" He said, "Wife, there's no use. We may as well lie still. It's got a-going so we can't stop it if we do get up."

On its present peace footing, the German army consists of 427,274 men and 18,118 officers. On a war footing, for which the estimates are always made, the army proper would consist of 1,456,677 men and 35,998 officers, served also by 312,731 horses, and 2,808 guns. In addition to this great force there is the landsturm, or milita reserves.

It costs a little more than twenty cents a mile to run a locomotive, on an average. Nearly eight cents of this for fuel, seven and a quarter cents for pay of engineer and fireman, and a half cent for oil and waste, and more than four and one-half for repairs. A ton of coal will run a locomotive twenty-four miles, a pint of oil will run eleven miles, a pound of waste 123 miles. The locomotives of a railway like the Northwestern run 500,000 miles a month.

Mr. Webster used to tell a story at the expense of Peter Little, who had in early life repaired clocks and watches, but who had for some years represented a Maryland district in the House. One day he had the temerity to move to amend a resolution by John Randolph on the subject of military claims. Mr. Randolph rose up after the amendment had been offered, and, drawing his watch from his fob, asked the Hon. Peter what o'clock it was. He told him. "Sir," replied the orator, "you can mend my watch, but not my notions. You understand tic-tacs, but not tactics."

The Chinese Government has put down its foot in solid earnest, and declared its intention of no longer acknowledging the French protectorate over Roman Catholics in China. It appears curious that a Republic which threatens to withdraw the subvention to the Roman Catholic church at Rome, and vaguely hints at the confiscation of church property, should without treaty provisions assume to itself the right to protect Roman Catholics in China, irrespective of their nationality. Hereafter, each European government will look after its own citizens in China, and France will have to forego a power which she has always turned into a political engine.

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NEWS OF THE WEEK.

WASHINGTON.

The citizens of Washington having subscribed a guarantee fund of $50,000 to insure the payment of prizes and expenditures for a National drill and encampment, the executive committee now gives notice that such drill and encampment will begin in Washington May 23, 1887, and will end May 30.

The House of Representatives passed a bill extending the laws of the United States over the public land strip south of Kansas, and throwing the region open to homestead entries.

A young man in Nebraska, desiring to marry an educated daughter of Standing Bear, has requested from Secretary Lamar permission to live on the reservation with the girl's relatives.

The House has passed the bill forfeiting the unearned land grant of the Ontonagon and Brule River Railroad Company of Northern Michigan, involving 384,600 acres of land.

COUNTRY.

Snow fell twenty-seven inches deep at Asheville, N. C., early last week. The roofs of the Asheville Tobacco Works, the Shelton Factory, and of Dickson & Watson's wholesale provision house have been crushed in, entailing heavy losses. At Knoxville, Tenn., the snow-fall was twenty-two inches.

A paralytic woman at Akron, Ohio, jumped from her bed Monday to render aid to her attendant, a young girl, whose clothing had caught fire, and thus saved her life. The aged woman forgot her paralysis for the moment and seemed greatly improved by her wonderful exploit.

The United States Supreme court Monday affirmed the decision of the lower court in the case of Ker, the defaulting cashier of Preston, Kean & Co., of Chicago, now serving a sentence of ten years at Joliet. Ker ran away to South America and was got back by detectives.

A discovery of iron ore, said to be of excellent quality, has been made near the village of Medford, Wis.

The Scandinavian immigration to this country is now a marked feature of ocean travel. In this month 3,000 hardy Norsemen have already been landed at Castle Garden.

Near Minneapolis Tuesday a large eagle, measuring nearly ten feet from tip to tip, attacked two surveyors, Professor W. F. Carr and Samuel Chute, severely wounding the former and making a desperate effort to bear him away. Timely aid arrived, and the bird was captured. His talons are over four inches in length.

An unknown three masted schooner is sunk off Salem, Mass., and there are no tidings of the crew. The two masted schooner John T. Long went ashore early Tuesday morning near Seabright, N. J. The life-saving crew boarded the craft, but found only a dog, and it is believed that the crew perished.

Archbishop Ryan, of Philadelphia, announces that under decrees of the Baltimore Council balls for charitable purposes are prohibited by the Catholic church.

Mrs. Sadawaten died from voluntary starvation, Tuesday, at Rockford, Ill. She had made several attempts to commit suicide.

Thomas Morrison went to the township school at Henderson, Mich., Tuesday morning, intent upon assaulting Fred Joslyn, the teacher, for severely punishing Morrison's son. The teacher drew a revolver and shot Morrison dead.

At a Mill Creek (Ind.) crossing Tuesday afternoon, Reuben Hill and his three sons, aged 14, 16, and 18, were killed by a train. Hill's little daughter escaped with a broken leg, and the horses are uninjured, but a dog which was tied under the wagon was cut in halves.

Captain Bartholomew and four of the crew of the steamer Knickerbocker, plying between New Orleans and New York, were drowned Tuesday morning off the the New Jersey coast, while trying to aid a disabled schooner.

An earthquake shock at 4:20 Wednesday morning aroused sleeping citizens in Columbia, S. C., the oscillations lasting fully a minute.

The McClure family, mother, daughter, and son, living at the corner of Myrtle and Fullerton avenues, Maplewood, died from escaping coal gas Saturday night. The mother and daughter retired early, leaving the son, a young man aged 21, to attend to the stoves. In filling them with coal he forgot to replace the top on one, and the escaping gas asphyxiated the trio during the night.

Judge Duffy, of Baltimore, has imprisoned a reporter named Morris for exposing Grand Jury proceedings.

The New York *Tribune* says that Mayor Harrison's visit to that city was to interest Mr. George in the next campaign for the Chicago Mayoralty.

Oscar A. Simons, President of the First National Bank of Fort Wayne, Ind., suddenly stopped while conversing Friday with his brother-in-law, aud going to his dressing-case, opened a drawer, took out a revolver, and shot himself dead. He was a prominent politician, the wealthiest man in the city, and 53 years of age. Overwork crazed him.

Three men have been arrested at Findlay, Ohio, charged with plotting to burn and plunder the city. One of the men has made a confession, detailing how each was stationed in a different locality for the purpose of applying the torch.

Snow fell Dec. 6, to the depth of twenty-seven inches, in Asheville, N. C. Traffic and travel of all kinds are suspended. The weight of the snow crushed in the roof of the Asheville tobacco works, and a large stock of smoking tobacco was ruined. In the Harrisonburg (Va.) district the snow, which fell continuously for sixty hours, was about 15 inches deep. At Winchester it was 12 inches deep. At Knoxville, Tenn., letters report 22 inches of snow, a depth unknown for thirty years.

A locomotive exploded Thursday at Jersey Shore, Pa., killing two engineers and severely injuring four other men.

FOREIGN.

In the vicinity of Banff, in the Canadian Northwest Territories, seven seams of anthracite coal have been discovered, sufficient to supply the entire Canadian Northwest for fifty years.

General von Schweinitz, the German Embassador to St. Petersburg, complained to Count Tolstoi, the Russian Minister of the Interior, of the hostile language of the Russian journals in referring to Gemany. Count Tolstoi expressed regret, but said that, in view of the malevolent tone adopted by the German press against Russia, he did not see how he could interfere.

The schooner Edith foundered on a reef near Miguelon Island, off the south coast of Newfoundland, Sunday, the crew, numbering thirteen, perishing.

From the altar of Notre Dame, in Montreal, Wednesday morning, the Rev. Father Strubble denounced the pastimes of tobogganing and snow-shoeing.

The Porte has issued a circular to the powers to the effect that the Sultan consents to the candidacy of Prince Nicholas of Mingrelia for the Bulgarian throne, and invites the powers to co-oparate for a speedy settlement of the Bulgarian question.

M. Goblet has finished the formation of the new French Ministry, to succeed that of DeFreycinet, which is announced as follows: M. Goblet, President of the Council and Minister of the Interior, and ad interim Minister of Foreign Affairs; M. Dauphin, Minister of Finance; M. Berthelot, Minister of Instruction; M. Sarrien, Minister or Justice; General Boulanger, Minister of War; Admiral Aube, Minister of Marine; M. Granet, Minister of Posts and Telegraphs; M. Lockroy, Minister of Commerce; M. Millaud, Minister of Public Works.

General Von Schellendorf, the Prussian Minister of War, gave a detailed comparison of the strength of European armies before the Septennate Commission. His remarks implied that the government is preparing for a hostile coalition against France and Russia.

An earthquake was felt in Smyrna and throughout the island of Chios. The disturbance made fissures in the walls and in fronts of houses in all parts of the territory.

Cholera is increasing in the Argentine towns. On Dec. 7, there were twenty-two deaths at Rosario. In the past twenty-four hours there were ten deaths and seventeen new cases at Cordova.

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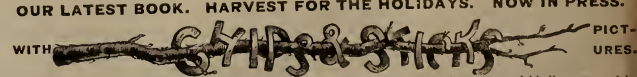
WITH  PICTURES.

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In these days of agitation *about* labor, instead of *in* labor, and abundant condemnation of working men who have been financially successful, it is well enough to remember the truth stated so well by Ruskin: "Many a beggar is as lazy as if he had ten thousand a year, and many a man of large fortune is busier than his errand boy. There is a working class, strong and happy, among both rich and poor; there is an idle class—weak, wicked and miserable—among both rich and poor."

A pitiful story from Lafayette, Indiana, shows that the Orangemen's order is no exception to the other lodges in its murderous spirit of revenge. An old Irishman was found the other morning dead in his bed. He was once a prosperous farmer near Lake Simcoe, Canada, a community where Orangism has full sway. His expressions of Irish opinion angered the lodgemen, who burned his house and destroyed his stock and crops. The old man was reduced to poverty, and, leaving his children with friends, he came back to Indiana, where he formerly lived, to begin again amid a less savage people. Men who become familiar with the brutal and bloody oaths of the lodge must be expected to show the effect of their education.

Harvard College is offered a half million bribe to immortalize a miser. E. Price Greenleaf, a miser and a hermit, died at 96 a few days since, leaving the bulk of his fortune to the institution, with the provision that his portrait should be hung on its walls. This is but a strongly drawn picture of a frequent occurrence. Hundreds who have lived as uselessly as this poor man, who have worshiped no God but their gold, have endowed a college or seminary with the wealth their dying hands could no longer hold, in hope thus to buy that favor from God and their fellows which they took no care to deserve while living. Alas! say these self-seekers, that my name should perish since I have spent a life-time of grasping and hoarding to make it of some account. Such names should not perish, but should live to be a detestation and a warning that their fate be not shared by our young men.

The "blue-blood" snobbery which is popularly supposed to prevail in some parts of New England and New York had no friend in the late Charles Francis Adams. Being introduced to speak at a political meeting as the grandson of President John Adams, and son of John Quincy Adams, he at once said: "The fact of my ancestry has been referred to several times during the evening. I am proud of my father and grandfather, but I wish it distinctly understood that I appear before you as myself, and not as the son and grandson of any man." He then went on and made one of the most powerful speeches of the day. The moral is obvious. Let every tub stand on its own bottom, and every American be his own ancestor.

"Honor and fame from no condition rise,
Act well your part, there all the glory lies."

A dispatch from Amsterdam, New York, tells of a great excitement among the Knights of Labor in that vicinity, over an exposition of their signs, grips, oaths, etc., in the *Democrat* of that city. The exposition was taken from official documents, sent out by the General Secretary of the order, and do not seem to differ from the exposition published by Mr. Cook, and for sale at this office. This introduction of the public to their so-called secrets is causing some of the more radical and sensible members to show their desire that the entire lodge ritual, secret signs and passwords, be abolished. It is not likely their advice would be heeded. As Stevens, the Masonic founder of the order, observed, the false oath and false worship are needed to hold the consciences of men down to the despotic demands of the order for *secrecy* and *obedience*.

It will be many years before P. P. Bliss, our loved Chicago singer, and his "Hold the Fort for I am coming" will be forgotten. It is an interesting fact that General J. M. Corse, formerly of this city, the hero of the incident which inspired the song, has lately assumed the duties of Postmaster of Boston. After his appointment he was in a quandary about his bond, not wishing to ask business acquaintances as a mere act of friendship to become personally responsible for $200,000; but to his surprise his friends were before him in the matter and without his knowledge had the bond made out for the full sum. How often does our best Friend, the Lord Jesus Christ, answer our prayers before we frame the words, and how does he willingly offer himself as our surety before God!

The Grand Lodge of Masons of Kentucky at their late meeting voted to condemn the use of intoxicating drink as a detriment to the growth and prosperity of the order, and saloon-keeping was declared a Masonic offense to be duly punished. This reads well and shows a spirit of reform in the order; but it will fail to convince men who know the spirit of Freemasonry to believe such resolutions will ever be carried into effect until Masonry ceases to be Masonry. The resolution itself is a selfish one. Liquor is condemned not because the drunkard is condemned by God, but because it hinders Masonry The Kentucky Freemasons at the same time take barrels of whisky to St. Louis to treat their friends, and in Illinois their lodge brothers vote in favor of liquor, and there are plenty of lodge buildings in our cities which have a saloon in the basement.

As if the hundreds of open army associations, the secret Grand Army of the Republic for the rank and file, Loyal Legion for the officers, Relief Corps for women, and Sons of Veterans for the children, were not enough to keep alive the memory of war, some "silly women" of Camden, New Jersey, have conjured up a "Society of the Ladies' Grand Army of the Republic," and have issued their manifesto. What excuse they can have for such a society, now that twenty years have passed since the war, and a large proportion of its veterans are drawing pensions, it is not easy to conjecture. But that the foul lodge spirit, like unto an angel of light, is deceiving them there can be no doubt. "Our platform is purity, patriotism, and the honor of the Grand Army of the Republic," they say; "though we may not ask to join their inner, and to them, holier circle," etc. This is a slavish pretence. American women should sweep into the sea a society which puts them into such an abject condition. But this is the mark of the lodge. It would turn back our civilization to the mummeries of Egypt and Chaldea, and give women a Turkish harem or an Indian zenana instead of a Christian home.

THE TIMES OF WAR AND RECONSTRUCTION.

REMINISCENCES BY HON. S. C. POMEROY.

THE KANSAS STRUGGLE AND ITS SEQUENCE.

The rebellion of 1861 was nothing short of a revolution. The results consequent upon it were not less important than from the Revolution of 1776. The latter gave the United States an independent government, while the former gave to these States nationality, freedom, and a Union, indissoluble forever. The student of history reads with deep interest all the preliminary steps which led the fathers to revolt from the mother country, and all the causes leading to it. So, too, the leading steps to the war of 1861 can now be viewed from the standpoint of a quarter of a century removed.

Among the events of that period there will always be noted the repeal of the "Missouri Compromise," so called, leading to the conflicts between freedom and slavery in the Territory of Kansas. While this struggle was pending, all efforts made by the nation for peace and union, by compromise, failed. The National Convention, which assembled in Washington, D. C., for that purpose, (February 5, 1861,) adjourned, after a stormy session, and effected nothing. The door of reconciliation then closed and left but one resort—the last resort, "To arms." Those who were the first to see this, and the first to repel the attack upon national authority, retake and defend the forts, arsenals, and other public property which had been captured or stolen, will deservedly have their place in impartial history.

The leaders of all great movements are entitled to pre-eminence, from the fact they stood and did their duty in an impending crisis. That the conflict in Kansas lead to the war is now admitted. That this conflict was the "irrepressible" one that Mr. Seward spoke of years before, the sequel leaves no room to doubt. For if the slave power had then succeeded, there would, for the time being, have been no cause for their revolt. Stephen A. Douglass "builded better than he knew" when he took the conflict from the halls of Congress and left it for the decision of the people "when they came to form a State Government." I am sorry to quote the following instance, taken from his great speech, but he said it: "I don't care whether slavery be voted up or voted down; but their votes shall decide it."

The question of the freedom of the Territories was made an issue in the Fremont campaign of 1856. But Mr. Buchanan was elected by carrying a bare majority of his own State, and during his administration of four years Kansas was his chief trouble. I remember to have made some disturbance in Kansas during those four years, and some antagonism to his election during the canvass in his own county in Pennsylvania. So that, being in Washington while he was President, when a friend asked me to go with him to the White House and be introduced to Mr. Buchanan, I hesitated, as I had just escaped from arrest by one of his Territorial officials. But being urged, I consented.

The friend introducing me alluded to my being from Kansas. Mr. Buchanan, in taking me by the hand, said, "*I have heard of General Pomeroy before!*"

"Yes," I replied; "but perhaps you never heard any good of me?"

To this he replied, with his head a little to one side, "*I don't think I ever did!*"

A few days before the close of Mr. Buchanan's administration, Kansas was admitted into the Union. But even then it had become a dissevered Union. Few public men then thought there would be a war: at least, they did not apprehend its near approach. Mr. Buchanan did not see it. And I may not say too much if I say that neither Mr. Lincoln nor his Cabinet—either the outgoing or the incoming—anticipated war.

The South said, "The North would *trade*, but not fight." The North said, "The South dare not break up a Union in which their safety alone depends." And yet seven States had seceded before Mr. Lincoln had taken the oath of office, viz.: South Carolina seceded Dec. 20, 1860; Mississippi, Jan. 9, 1861; Florida, Jan. 10; Alabama, Jan. 11; Georgia, Jan. 18; Louisiana, Jan. 26; Texas, Feb. 11. And four more: Arkansas, Virginia, Tennessee and North Carolina soon followed.

I remember ex-President Tyler was here in Washington on the 22d day of February of that year, as a member of the Peace Committee; and Mr. Buchanan promised him there should be no display of the military (what little they had) on that holiday, and that no troops should parade the streets "to irritate" the rebels. But Joseph Holt, his Secretary of War, had given the order, not even consulting the President. So Mr. Buchanan had to write Tyler the following most humiliating letter. I copy from my old scrap-book:

WASHINGTON, D. C., Feb. 22, 1861.

MY DEAR SIR:—I find it impossible to prevent two or three companies of Federal troops from joining the procession to-day, without giving offense to the ten thousand people who will assemble to witness the parade. The day is the anniversary of Washington's birthday. It has been particularly marked by the House of Representatives. These troops everywhere else join such processions in honor of the birthday of the Father of his country. It is hard to assign a good reason why they should be excluded from this privilege in the Capital founded by himself. They are simply a *posse comitatus* to aid the civil authorities in case of need. Besides, the *programme was published in the National Intelligencer this morning without my knowledge*, the War Department having considered the celebration by the military arm of the Government as a matter of course. I am your friend very respectfully, (Signed) JAMES BUCHANAN.

TO MR. TYLER.

Look at this! President Buchanan had to apologize for celebrating Washington's birthday at the Capital named for him! Mr. Tyler, it is said, was mortally offended, and left Washington never to return.

Mr. Buchanan said constantly that secession was wrong, but he was powerless to prevent it. He was then advised that the Constitution of the United States did not authorize the General Government to "coerce a sovereign State;" so he said he "was powerless." Thus he sat day by day, while one State after another, and one fort after another, in the South, was severed from their relations to the General Government and prepared to make war upon it.

When the sunlight of early morning entered his chamber at the White House on the 4th day of March, 1861, Mr. Buchanan is said to have exclaimed, "Thank God, the day of my release has come!" That night he vacated the Executive Mansion to Mr. Lincoln, turned his back upon Washington, retired to Pennsylvania and from public view altogether.

For days there was a calm. Public attention had a new attraction. But it was a lull which precedes the cyclone.

Mr. Lincoln had reached Washington disguised and unrecognized, on the train from Harrisburg. One fact gave great relief. The Government at Washington had, at last, an executive head, and the inauguration was everywhere recognized and acquiesced in. So that it could be said, "The Nation lives; and God reigns!"

Changes in office were a necessity, as in a large portion of the country officers resigned the service of the United States and joined the secessionists; and others sympathized, and were suspected of remaining to report and reveal the actions of the Government toward those in revolt. Hence, no civil service rules could be applied. New men and women, too, were soon put into the public offices. In the place of able-bodied men, Mr. Chase was the first man who ever employed females as Government clerks, and the experiment has proved a success.

Mr. Lincoln was so occupied with "the public patronage," he could do, for a time, little else. I once heard him say he was "*like a man who was renting rooms in one end of his large house, while the other end was all on fire!*" He begged applicants to help him put out the fire, then take the offices. But some were so persistent they would not wait; and vacant places, at least, had to be filled.

Indeed, I remember once introducing a gentleman to Mr. Lincoln, who immediately told him that he was glad to see him, and added, "I did not come for an office, only to see *you*." Mr. Lincoln took him warmly by the hand, saying, "I want your photograph to hang up in my room. It's refreshing to see one face that wants no office."

For the first few weeks of Mr. Lincoln's administration, there was a profound anxiety in the loyal States, because they saw, or thought they saw, a *blindness to threatened danger*. The impression deepened that there would be no war, and the South would acquiesce and support the new administration. One of the Cabinet is known to have said, "I should never need a greater fortune than to be able to collect *twenty-five cents* a head for all the Southern men who come across the Potomac after office."

Mr. Lincoln had wisely chosen for his Cabinet Messrs. Seward, Chase, Cameron, Wells, Smith, and Blair, who were each well qualified for their allotted places. So much anxiety was manifested for places and stations made vacant by so many resignations, that the threatened danger was overlooked.

"Oh, blindness to the future, kindly given,
That each may fill the circle marked by heaven."

Mr. Seward, in a public speech, said, "It would only be a ninety-day affair." Horace Greeley said, "Let them go. They will be glad enough to come back." Up to April 12, 1861, there was little apprehension of immediate war. On that day General Beauregard opened fire on Fort Sumter. The first shot penetrated the hearts of all loyal men "the country through." Electricity flashed it round the civilized world. Eager ears bent to the earth to to listen for the next sound. It came—"Fort Sumter surrendered this day,"—April 13, 1861.

Then war became inevitable; and the administration of Mr. Lincoln awoke to their responsibilities. The trial hour for testing the experiment of a free government had now arrived. Judge Holt and General Scott met within the first hour, and called upon Colonel Stone to prepare the defenses of Washington; and he sprang into his saddle, doing all he could.

Men in office, and out of it, left Washington by hundreds to "join the fortunes of their States," and no obstacle was presented to their leaving civil or official life to engage in the rebellion. Old comrades separated only to meet again in bloody strife.

The first State Legislature of Kansas met at Topeka on the 26th day of March, and on the 4th of April elected their first United States Senators. The choice fell upon General James H. Lane and myself. Both of us held most advanced and radical views upon the issues of the war. We had published a pocket edition of the great work now being written. That work was the freeing of Kansas: this was to be the freeing of the Nation! Our sentiments had been intensified by a three years' border struggle, while our opponents had been sustained at Washington, and supported by the United States Army. But upon our admission to the Union all conflict ceased, and the future of Kansas was assured.

The two Senators-elect left their homes on the 11th day of April for Washington, where a conflict of arms seemed inevitable. The questions of peace and of war had been thoroughly canvassed in our stump speeches made upon every gopher hill in Kansas. Buchanan's acting Governor, Mr. Beebe, in his annual message to our Territorial Legislature, on the 10th day of January, 1861, said: "Kansas should, under a constitution of her own creation, establish a government, to be *separate and independent*, among the nations of the earth!" Not much loyalty to the United States there. This recommendation, a dogma of executive impudence, Kansas despised and rejected. That was the last one of our Territorial messages, whereby the executive power was used to keep the State from being loyal to the Union and in supporting a government, which, notwithstanding Buchanan's administration, was the best and truest under the whole heavens.

While *en route* for Washington, we saw a telegram "that General Beauregard had demanded the unconditional surrender of Fort Sumter." The excitement on the train and at the stations ran very high; and upon arriving at Willard's Hotel in Washington, the first paper displayed to our anxious eyes was "*Fort Sumter has Surrendered!*" Major Anderson was allowed to salute his flag and march out, with his one hundred and fifty men, eighty of whom were just from Fort Pickens; so that Mr. Buchanan, afraid to reinforce Sumter, or ship supplies, left Sumter with one major and seventy men.

At the hotel there was a scene of wild excitement. Men from all places congregated whose countenances, either elated or grave, seemed to decide the loyalty or disloyalty of the parties. The crowd thickened, and became noisy. Speeches were called for; and, being just in from Kansas, I was designated to open a subject which was upon all lips. I undertook to speak from the balcony of the hotel. The proprietor soon took hold of me, begging me to desist; and said they would mob his house. "Some cried one thing, some another." At last, one of our men, D. R. Anthony, of Leavenworth, Kas., who never yet dodged a fight, or surrendered because of one, got a dry-goods box, placed it in the middle of the street, and I mounted that, while the street filled with men from side to side. I spoke as best I could, upon the "folly and crime of secession." It developed a scene of loud talking and heavy swearing.

I soon saw I was surrounded by J. H. Lane, Cassius M. Clay and General Nye, all of whom were *on fire for a speech!* When I closed General Lane took the dry-goods box for his stand. I had denounced the firing upon Sumter as an overt act of treason and rebellion, and arraigned the leaders as traitors to the Constitution they had sworn to support, declaring the whole secession movement to be blackened all over with perjury and treason. I named it then and there as a "*Slaveholders' Rebellion.*" This was the first time that term had ever been applied.

The other speeches will appear more at length in my next.

Washington, Dec. 10, 1886.

AUTOBIOGRAPHY OF ASA MAHAN, D. D.

BY REV. W. W. BLANCHARD.

Dr. Mahan still lives in London, nearly ninety years of age, yet still able to preach and write. He has no charge, but fills appointments, where he can promote the doctrine of holiness and writes almost exclusively for the promotion of this theme. His autobiography is carefully written and is written with specific reference to the investigation, illustration and promotion of the doctrine of *holiness* or perfect sanctification. He is surely a remarkable man. He is an earnest thinker, more than an average scholar, wonderfully tenacious, and persevering, has large experience and observation, and of great purity and piety. The biography of such a man cannot but be valuable. It holds up and illustrates and enforces a doctrine that it is not only plainly taught in the Bible, but a doctrine almost lost sight of by the churches of the present time. I now live on borrowed time, and I have always been a constant attendant on public worship, and I never have heard an earnest thorough discussion and enforcement of the doctrine of sanctification in my life.

When Dr. Mahan was president of Oberlin College, I listened to sermons often that opposed his views, but never to one showing what the doctrine was, how it was to be obtained, or urged to seek or obtain it. So far as I could understand, we were told that it was impossible to become holy until death—that some—how death would complete the work. But never in all my most faithful and prayerful study of the Word of God could I find any such teaching there. Dr. Mahan in his biography attempts to teach and enforce the Bible doctrine of perfect sanctification in this life.

He strips the doctrine from all its misstatements and misrepresentations and shows just what it is, how it is to be obtained, and most earnestly and faithfully persuades to seek and obtain its full possession and enjoyment. No one can thoughtfully and prayerfully read his book without very great profit, especially ministers of the Gospel, college faculties and students, and Christian workers generally. But it is a human work and not divine, and hence defective. There are other doctrines he does not not treat with the fairness and thoroughness that he does the doctrine of sanctification. So wholly is he engrossed in this, that others very greatly suffer, though he attempts to investigate them. He gives them more the same treatment the doctrine of holiness receives in the churches.

He was educated and trained from youth to past middle age in the Calvinistic views of fore-ordination and unconditional election, and for the most of his ministry taught these views. Instead of treating those doctrines as he did the doctrine of sanctification—strip them of their misstatements and misrepresentations and show just what they were and show the unity of sentiment in all schools of theology respecting them, he takes a partisan side of the narrowest views, and brings God's sovereignty and the creature's freedom and responsibility into conflict, and thereby eclipsing and obscuring God's agency in saving and sanctifying lost men. All schools in theology and intelligent Christians hold and teach that men have a free will, and are perfectly responsible for what they do. They hold and teach that they are sinners and by sin are perfectly helpless; that God must save them if they are ever saved; that he has undertaken the work of saving the lost and perishing; and that he uses means adapted to influence and purify free, accountable, intelligent beings. He has a comprehensive plan by which he does it. His only begotten and well-beloved and crucified Son is the center and pervading power of his whole plan. All instrumentalities are but sim-

ple applications of this plan. He does all he can for the salvation of every sinner limited only by his own attributes. Not one of all his attributes will he violate though all men perish. Should he violate one of his own holy attributes, he could save none; no one could trust him. Should he do it, the universe would be in ruins. He never will do it for the salvation of any; but all that he can do without violating these he will do for the salvation of every one. He will not do an unwise thing. He will not do an unjust thing. He will not do an unkind or unfaithful or an untrue thing. Limited by these and all his glorious attributes, he has done,is doing and will do all he can to save every lost sinner. He is at work now with all his infinite attributes to save every sinner of the lost race, according to his most wise and glorious plan by which he can save any one; and if this will not do it, they will be lost, not because God has neglected them, but because of their own willful neglect.

But how about fore-ordination. Well,this involves a question that all intelligent beings must grapple with alike. No differing school of thought can throw the responsibility over onto another. No angel, no mortal can evade it. They need not worry and wrangle with each other about it; they must meet it for themselves. God's infinite greatness can never be measured by a created mind. Who can comprehend infinite wisdom? Who can tell how it is that every thing in a whole eternity is present with him; and if present, then all his decisions are made in view of all the facts in the case just as they are. There is no progress in God because he is perfect. He has no new decisions to make because he has all the facts in the case just as they are. Here all must stop, for no one can comprehend God and never can to all eternity. "Though clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." Every case will be decided rightly and no injustice done. All are free and will be treated as free—all done for them that God can do without violating his own nature, and if they are lost it will be their own choice and not any neglect of God. No injustice will be done. The great trouble is, not that God in his infinite perfections has every decision made, but that God is God, wonderful in his being, infinite in his goodness and greatness.

Paxton, Ill.

THE SECRET ORDERS AND THE SALOONS.

THE ADDRESS OF MISS E. E. FLAGG BEFORE THE 10TH ANNUAL MEENING OF THE NEW HAMPSHIRE CHRISTIAN ASSOCIATION.

[Ordered to be printed by a unanimous vote.]

The Woman's Christian Temperance Union is fighting to-day the very same national sins that destroyed Tyre and Rome and Babylon;—that wrote with the handwriting of doom on their palace walls, and made their marble courts a haunt for dragons, their sculptured pillars only the funeral monuments of their dead and buried greatness. The Serpent that lurked in the Garden of Eden six thousand years ago, though he may coil himself into a great variety of shapes and forms can never be anything else but the same old Serpent. Let me give a single illustration. Five centuries before Christ, traders from the Roman colonies of what is now France, as well as from the mother country of Italy,carried the curse of strong drink among the barbarian Gauls to work their destruction and enslavement, just as to-day from Christian America—aye! even from the old Puritan Bay State, cargoes of rum are shipped to Africa, with exactly the same results.

But if evil can show nothing new under the sun, this grand movement for its overthrow, this mustering of the womanhood of the nation with "For God and home and native land" inscribed on their banners, is something which it may be safely said no age of the world ever witnessed before. And it has been continually rising like a vast tidal wave till now it has touched even heathen strands, binding together in its blessed baptism of faith and hope and prayer not only the Christian women of England and America but of Russia, Japan, India and the farthest isles of the sea.

Setting out with but one idea, to battle with the vice of intemperance, we have discovered that all evils are bound together by a law of natural affinity; and the thirty-nine different departments now embraced in the work of the W. C. T. U. do not mean a dispersion of our energies but the most intense concentration. It means that we have found out nearly forty different avenues through which to attack the saloon.

Mrs. Mary A. Livermore publicly states that she has been offered one hundred dollars per night if she would advocate in her lectures the free use of beer and ale. I do not believe there is a single worker in the W. C. T. U. ranks who would not have indignantly rejected the offer if it had been a thousand dollars a night. And why? Because we know that ale and beer are the right hand allies of whisky. Our White-ribbon legions are loyal to the core, but "as the Serpent beguiled Eve through his subtlety," is it not possible that he may beguile some of us?

Mary B. Willard once said to Pres. J. Blanchard, "When my husband joined the Masonic lodge I thought I should die." Why did she say it? Why does many a wife and mother trace the ruin of her husband or her son to the time when they were initiated into a secret society? Because under its shield of darkness and secrecy *that husband or that son drank his first glass of liquor!* In the department of heredity and hygiene we are striving to hedge up some of the ways heretofore neglected or unthought of that lead to the dramshop. Shall we overlook one on which thousands of souls for whom Christ died have traveled to their own eternal undoing and the life-long sorrow of some loving woman's heart? It is certainly time to inquire what relation secret organizations bear to our work when the secular press is filled with accounts of lodge parades and banquets and speeches; when the revenues of the leading secret orders equal, if they do not far exceed, the receipts of all our mission boards, home and foreign; and their temples rival in expense our costliest churches. By no possibility can they occupy a neutral ground. He that is not with us in our holy warfare is against us. Let us apply the Bible test, "By their fruits ye shall know them."

Odd-fellowship has often been extolled as a strictly temperance organization, yet White, its standard authority, assures us that "total abstinence"—and the women of the W. C. T. U. believe that as regards alcoholic drinks total abstinence is the only true temperance—"is a principle never intended by its framers to be grafted on the order." The Knights of Labor exclude the saloonist, but beer flows at their parades and picnics much more freely than water, and resolutions prohibititing it on such occasions were lately voted down by an overwhelming majority. Masonry, as it is well known, excludes our sex from any participation in its mysteries, but search Masonic authorities through and you will find no law that excludes liquor sellers. Knight Templar excursions are welcomed by the saloon-keepers in every city they visit. Would they welcome a Sunday-school excursion or a convention of churches? It is true that vice is often wiser than virtue in that she generally knows her friends from her enemies; but it behooves us women of the W. C. T. U. to be at least as wise as the saloon-keepers.

But what of the secret temperance orders? Dr. Jewett and John B. Gough have left emphatic testimony that they hinder much more than they ever helped the cause of temperance. But even if this were otherwise would the end justify the means? There is great danger in using Satan's weapons against himself even with the purest intentions. We have the command, "Be ye not unequally yoked with unbelievers," and we have the example of Him who initiated no secret band of followers,but "ever spake openly" to the world.

There are other points of which I might speak where the doctrines of the lodge come in direct conflict not only with temperance but with important departments of W. C. T. U. work; but I will not dwell upon these as time will not admit, but will proceed at once to consider a question more vital than any because it includes all others in it.

We love our grand organization; we belong to it heart and soul, but we belong to Christ first. We want the rum traffic put down, but, oh, we want his kingdom to come infinitely more. Daily we pray for the coming of that kingdom; daily we listen for the roll of those chariot wheels that in their triumphal progress shall grind every evil and every wrong to powder. And so to-day, our eyes dim with gazing, our hearts faint with longing for that blessed time, we feel that the question which most deeply concerns us is not, "How does the lodge stand related to our work?" but "How does it stand related to our Redeemer and his cause?"

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." So wrote St. John in the dawn of Christianity. Even then there were specious forms of error, lying spirits who pretended to come from God but whose real birth-place was the bottomless pit. And he goes on to tell us how we can try these spirits,—a test that even the veriest babe in Scripture truth may use, so clear is it, so plain, so divinely simple. "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ whereof ye have heard that it should come; and even now already is it in the world."

Does the lodge own Christ? The Word of inspiration sounding down through the centuries tells us that this is the real, the only test question; but we are met at the very outset by this astounding fact. Masonry does not allow Christ's name in her prayers, and carefully expunges it even from those texts of Scripture included in her ritual. Odd-fellowship does the same, and even goes so far as to steal one of our Saviour's most beautiful parables without even the slightest mention of the Author! Ask any intelligent Mason or Odd-fellow the reason for this strange omission and he will tell you it is to avoid giving offence to members who may be Jews or deists, and consequently not believers in that name. But if this is one reason it is by no means all the reason.

I once received a letter from a Mason in which he eulogized his order in terms like this:—I do not now recall the exact words but I give the exact substance—"Masonry is the only formulated religion which is destined finally to encircle the globe and supersede all others." What better was the man than an infidel, you ask. But he was right in calling Masonry a religion, for it certainly is one. It has an altar, a chaplain, a set form of prayers; besides, every Masonic authority plainly affirms this fact,and tells us that the practice of its precepts alone are enough to save the souls of its followers. Of course if this is so they need no Christ, and in their prayers his name would be as superfluous as the name of Confucius or Socrates. Furthermore all Masonic writers trace its origin to the secret false worships of Egypt, Pheonicia, and other heathen nations of antiquity, while its ceremonies are directly borrowed from the Eleusinian mysteries, of whose secret abominations St. Paul told his Ephesian converts it was a shame even to speak. Now it is clear that the lodge must of necessity ignore Christ, or else be false to all the traditions of its heathen origin. How can it consistently admit a Saviour who came into the world on purpose to destroy the very foundations on which the lodge claims to stand? Can darkness admit the light and not be itself annihilated?

"But there are so many good men in the lodge." I shall stop for a moment to consider this argument, because it is one so common and so specious as to deceive even the very elect. In the reign of Louis XV. the plague desolated Marseilles. When every doctor fled, one heroic Christian man, the bishop of the diocese, refused to abandon his flock. Day and night he stood like an angel of God between the living and the dead. He penetrated into the foulest slums of the city, wherever he could find dying victims of the plague who needed his comforting; he reduced himself to poverty to alleviate their sufferings; and abandoned souls, who were forgotten of man and deemed themselves forgotten of God, while he pointed them to the atoning cross, looked and were saved even at the eleventh hour. Our hearts thrill at the story of his apostolic courage, his Christ-like devotion, yet this heroic bishop of Marseilles was a Jesuit! Would you argue from such an instance, looking at mind-shackled Mexico, and Spain, still wrapped in the night of the Middle Ages, that Jesuitism cannot be the dark and evil thing it has been painted? Would you not rather say that such heavenly self-forgetfulness was the fruit of his Christianity, and his Jesuitism had nothing to do with it at all? It is time that all intelligent minds had torn this slimsy argument to shreds. If there are good men in the lodge, let us give the credit of their goodness where it belongs. Let us not give that which is holy to dogs. Let us not lay on the altar of the lodge, as its legitimate fruits, even a mere moral excellence of which Gospel principles and Christian teaching sowed the seed.

One last question remains. What is our duty as Christian women towards the lodge? Our first duty plainly, is to investigate it; to examine it prayerfully by the light of Scripture, and find out exactly what it is and what it claims to be. We are commanded to prove all things, and in the flood of light which is now being poured on the various secret orders it is our own fault if we are ignorant of their true character. A trifling expenditure of time and money and a sincere desire to know the truth is all that is needed. Our second duty let me put before you in the words of President Finney: "God demands and the world has a right to expect that the church will take due action and bear a truthful testimony in respect to this institution.... Fidelity to God and the souls of men require that the church which is the light of the world should speak out."

That is exactly what is demanded of the W. C. T. U., that we speak out; that having received the light

we let our light shine. Shall we have smiles and smooth words for a system that robs Christ of his honor, that tramples under foot the blood of the covenant and counts it an unholy thing? Shall we not rather combat such a system with all the powers of brave, intelligent, Christian womanhood; and when the lodge god claims our homage, when he tempts us with offers of aid in our temperance work as he once tempted Christ by offering to help him set up an earthly kingdom, "have no fellowship with the unfruitful works of darkness, but rather reprove them."

A NOBLE ENTHUSIASM IN WORCESTER.

BY REV. HENRY T. CHEEVER.

We are just in the heat and enthusiasm of the noblest work for God, the home and humanity ever wrought in the heart of the Old Bay State. Yesterday, the holy Sabbath, was a red-letter day in the annals of Worcester. For the people thereof rose in their might and united to chain the tiger of the saloon, to draw his teeth and cut his claws. The now historic Mechanics' Hall never witnessed a sublimer sight than the grand assembly of more than 3,000 resolute voters, there convened in the afternoon of the Lord's day to listen to addresses from leading clergymen and business men on no-license, and to take action preparatory to the municipal election tomorrow.

The whole day was given in nearly all the churches to the cause of prohibition. The city is roused as never before. Speeches of great pith and significance were made by leading men of the city, and it was the place and privilege of your correspondent to move a rising vote of confidence and thanks to the intrepid general, Rev. Hugh Montgomery, who has been conducting this extraordinary campaign against the saloon with such signal courage, wisdom and ability. He was pronounced brave and heroic as his namesake, if not his ancestor,who fell on the heights of Abraham more than a hundred years ago, in the act of storming the citadel of Quebec. With him have co-operated the No-License Leagues in all the churches, marshaled most effectively by A. M.Stone. Victory for to-morrow is in the air, although the Prince of the power of the air rages and is strong, and money flows in like water from the frightened brewers of Portsmouth, Boston and New York (to the amount, it is affirmed by a liquor-seller, of $50,000), resolved to keep the market another year for the 57,000 barrels of beer that have been all along doing their dire work of demoralization and death in this city. God of his mercy grant that I may write you to-morrow night that our fair city stands redeemed, regenerated, disenthralled from the withering curse of the saloon. Christianity and the church and her ministry at length are one against the "gigantic crime of crimes," and it will have to hang, a solemn warning in the sight of all mankind.

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood
For the good or evil side:
Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right.

"We see dimly in the Present
What is small and what is great;
Slow of faith, how weak an arm may
Turn the iron helm of fate:
But the soul is still oracular,
And amid the market's din,
List the ominous storm whisper
From the Delphic cave within,
They enslave their children's children
Who make compromise with sin."

Worcester, Dec. 13th, 1886.

REFORM NEWS.

THE KNOXVILLE CONVENTION.

KNOXVILLE, Tenn., Dec. 16, 1886.

TO THE READERS OF THE CYNOSURE:—Library Hall in the city of Knoxville has been secured for our National Convention, December 28th and 29th. It is a large, new hall on the corner of Gay and Vine streets, only a block from the depot, and on a street car line. I have also engaged board in a first-class boarding house at one dollar per day or six dollars per week. Free entertainment will be provided to a limited extent, but cannot be depended on. Rooms can be had at reasonable rates, and meals at usual prices. No pains will be spared to make the convention a success, and all true reformers are assured of a cordial welcome. Let there be a grand rally in the name of the Lord. H. H. HINMAN.

Agent of the N. C. A. for the South.

FIRST WORD FROM THE OHIO MEETING.

GREENFIELD, O., Dec. 15, 1886.

DEAR BROTHER:—The convention opened with a cold snap and slight snow, and light attendance, both local and from abroad. Interest and numbers have been constantly increasing, and all felt encouraged by the arrival of Dr. McDill, Rev. Geo. Richey, Capt. J. M. Scott and Bro. Spear about the middle of this evening's session. President Smith presides with his accustomed efficiency. Secretary George is detained at home by sickness in his family, very much to the regret of all who know and love him for his work's sake. His place is well filled by Rev. Mr. Coleman, whose experience and ability render him an exceedingly useful member in any reform convention. Daniel Hill's address in the afternoon was a model of perspicuity and points enforced by apt quotations from the Scriptures. Dr. Spencer is enthusiastic, and we hope to hear from him and Father Taylor to-morrow; the latter is looking vigorous and younger than when I last saw him. Dr. McDill is to occupy to-morrow evening, and we expect a good speech and a good time generally.

CINCINNATI, DEC. 17TH, 1886.—Delay in trains renders a stop-over here inevitable. It is storming, and I forego the pleasure of calling on friends to give a sketch of the State Convention.

Greenfield is not modern in style of architecture, but like most towns has been struck with the secret society craze. The "Dragon Flood" of rum and lodge is undermining health, character, home, business and the church as in other places where the devil's religion and morals are tolerated by sentiment and protected by law. There are those, however, whose garments are not defiled with the pollutions of these sink holes of iniquity and who have the courage of their conviction upon all moral questions. It was my happy lot to meet with this class, and without listing names, I wish to express gratitude to all for kindnesses received during a brief stay as a guest in their hospitable homes.

The "cold wave" reached this region just in time to deter many who would otherwise have added interest, numbers and strength to the convention by their wisdom, their presence and their prayers. President Smith was at his post and showed himself equal to the duties of his position, and was endorsed by a unanimous re-election. Secretary George was detained by sickness in his family much to the regret of all not thus Providentially hindered. Rev. Mr. Colman of Utica performed the duties of secretary pro tem so acceptably that he was elected scribe and custodian of the records for the next year. Mr. Clark's financial report was satisfactory, and to avoid unnecessary labor the two offices of Treasurer and Corresponding Secretary were combined and committed to Rev. S. A. George of Mansfield. The State Agent, W. B. Stoddard, submitted his report, which was referred to the committee on state work, and on their recommendation adopted, and his services continued, provided necessary funds could be obtained to assure the Association against embarrassing debts. A portion of each session was occupied with devotional exercises which were made "free" by the Spirit and very helpful.

Daniel Hill gave the address on the afternoon of the first day. It was logical, transparent and Scriptural, showing why as a husband, as a man, and above all as a Christian he could not affiliate with any secret order,and why as a minister he was bound to testify against them. His sentiments were well received, and after a few well-timed words of commendation by Bro. Colman he moved a vote of thanks which was unanimously endorsed.

The evening session was assigned to the writer, whose address was apparently received with interest and commended by a vote of approval. The forenoon of the second day was given largely to a kind of free interchange of thoughts and experiences and reports of committees. This was a very happy feature of the convention as it gave opportunity to get acquainted and enter into sympathy one with another.

Eleven propositions were submitted by the committee on resolutions,and after discussion and slight modifications the convention adopted the paper as a whole, which contained the following points:

1st. The secret lodge system is hostile to Christianity and free government; 2. We controvert not the members but the orders; 3. We advise all to inform themselves; 4. Labor and capital should maintain a friendly alliance, and where difficulties occur that cannot be adjusted by the parties, arbitration should be called in to effect a final settlement; 5. Unfaltering faith in the ultimate triumphs of truth; and 6. Exhortation to a renewed and entire consecration to God and his service.

Father Warren Taylor gave a sketch of his experience as a clergyman in the Presbyterian church and with ministers whom he had sought to induce to preach against the lodge. His recitals showed the power of the lodge over good men whose convictions were very decided but who were nevertheless "in bondage through fear." His brief address upon the oath was lucid and unanswerable. He thrilled every Christian heart and riveted the attention of every intelligent mind while he defined a lawful oath, and spoke of the awful profanation of the sacred name and holy attributes of Jehovah, in assuming to make God a party to the infamous covenants imposed by the secret orders. He received, as he richly merited, hearty commendation and undivided approbation.

Dr. McDill was greeted by the most diversified audience of the convention, who were well repaid for their respectful attention to the address of the closing session. The doctor gave no "flourish of trumpets," but spoke in an easy, off-hand style that brought us all very near to him and made us all "feel at home" from the first. His first point was the "exclusiveness of the secret orders." Enumerating different classes debarred from membership, confirming each statement by reading from standard authors in the orders, he clinched each nail as he proceeded and closed with excellent effect by calling attention to the shameful association of women with idiots and madmen in the "rejected material." His second point was on the professed benevolence and insurance features of the secret orders, which he showed to be deceptive, fraudulent and fictitious; that the *insured* paid his money not for *his own* but for the benefit of the *insurer*. His third position was that the secret orders are "intensely adverse to Christianity." Masonry and Odd-fellowship taught a sham religion and every lodge is a kind of sham church." The array of facts presented were ample in confirmation of this grave charge. Standard authors were offered in proof of its claim to be a religion, and these were supplemented by personal observations and the testimony of zealous members with whom the doctor had conversed and quotations from the Bible, mutilated and perverted so that Christ was excluded from his own Gospel and plan of salvation. The speaker dwelt forcibly upon the inherent wickedness of the oaths and the barbarous penalties by which they were enforced, and closed with a fervent appeal to all both free and bound to have no fellowship with these unfruitful works of darkness.

Besides a vote of thanks many sought an opportunity at the close to take Dr. McDill's hand and thank him for the matter of his address and the kindly spirit in which it was given. The convention was adjourned with prayer and the benediction by Rev. Colman. J. P. STODDARD.

THE SOUTHERN LECTURER IN THE OLD NORTH STATE.

A happy union of Prohibition and Anti-masonry.—The United and Associate Reformed Presbyterians.—Charlotte and the Gold Region.—Biddle Institute.—Friends and helpers.

CHARLOTTE, N. C., Dec. 10.

DEAR CYNOSURE:—I left King's Mountain Wednesday, the 8th, and came twelve miles to Gastonia, where I was most kindly entertained by Rev. E. E. Boyce, who has pastoral care of the Associate Reformed Presbyterian church. I found him a man of culture, of long experience in the ministry and of most excellent spirit. He was born in Mechlinberg county, educated in Pennsylvania and has inherited the earnest, practical character of his Scotch ancestors. Politically he is a Prohibitionist and urged the election of St. John. He says that their candidate for the Legislature received over 900 votes at the late election, and is confident that ere long the old North State will adopt prohibition. He is a decided anti-secrecy man and has been doing some aggressive work in our reform. He says the Associate Reformed Presbyterian church of the South has a testimony, urging all its members to abstain from connection with secret societies, but it is not a term of membership. Overtures for union with the United Presbyterian church have been favorably entertained, and but for a small faction would have been consummated. It is highly probable that the union will be effected in the near future. I am invited to address his people on the secrecy question on the 18th and 19th inst.

On the evening of the 9th I reached this city, twenty-one miles northeast, and one of the old cities of the State. It is a fine town and does an important wholesale and retail business. Though the ground is still covered deep with snow considerable quantities of cotton are being brought in. It is in the center of the gold region of the South, and the gold mines in this vicinity have been worked for many years. In 1837 a mint was established at this place

which continued to make gold coin up to 1861. After the close of the war it was made an assay office and is now doing a large and increasing business. I to-day visited the courteous manager, who gave me much information. The entire amount of gold coined here previous to the war was about $3,000,000. During the last year he assayed over $240,000. The rate for the coming year, if continued, would amount to between $300,000 and $400,000. He says that the gold mines of the South have only just begun to be developed. I visited a mine on the border of the city that had recently been opened. It is 190 feet deep. They have brought a large quantity of mineral to the surface, and a set of stamps worked by steam are just ready to begin operations. Another mine (very productive and but a mile away) is 400 feet deep. In grading the streets of this city it is not uncommon to find traces of gold. I was shown many fine specimens of gold-bearing mineral and was told that it is found in five counties, all in this part of the State.

There other things "more precious than fine gold." and sad to say, quite as rare. The wisdom that "can not be gotten for gold and whose price is above rubies" is dispensed at Biddle Institute, a fine collegiate and theological institution, under the patronage of the Freedman's Aid Society of the Presbyterian church. I called on President Johnson and Prof. Mattoon, of the theological department. They received me most kindly and expressed a desire that the principles of our reform should be laid before their students, but said it would be best to postpone my lecture for a time. They had not given the subject special attention, but on general principles were opposed to secret societies. I was glad to learn that this school, with its fine buildings, is being well sustained. I called on Rev. R. P. Wyche, a graduate of this institution, and pastor of the colored Presbyterian church of this city. I found him in hearty sympathy with our work, and doing what he could to keep secret societies out of his church. Masonry and Odd-fellowship are strong here and govern the churches. Large numbers of the colored people are joining the Knights of Labor, and this will inevitably bring on a crisis on the secrecy and labor questions. I expect to speak in the colored Presbyterian church on Sabbath at 3 P. M.

Charlotte, N. C., Dec. 13, 1886.—I preached here yesterday in the colored Presbyterian church. They have a nice house of worship, and are the leading and most cultured of the colored congregations. I gave a faithful testimony against the unfruitful works of darkness and am sure that a good impression was made. The pastor thanked me heartily. I go from here to Knoxville to prepare for the convention. H. H. Hinman.

WISCONSIN WORK.

At Menominie.—Apology for a Lodgite.—Forced Marches.—In Richland county.—Among United Brethren.

On the 11th I lectured to a small audience in Concert Hall, Menominie, and on the 12th preached morning and evening in the First Baptist church, where Bro. W. W. Ames is stationed. On the evening of the 13th I lectured in the court-house. Bro. Ames had been diligent in extending notice of the meeting, and a fair-sized audience assembled, who gave me a very good hearing. I was somewhat nettled by what seemed to be an attempt on the part of a lodge-man present to turn aside the force of my arguments by laughing, and I made a somewhat sharp but just remark for his benefit; but on speaking of the incident afterwards to a lady who was there, I was a little chagrined to hear her say, "Oh, he had been drinking!" I'll try and remember in future what I ought to have already well learned from past experience, that when a lodge man misbehaves in public it may not be best to pay much attention to his performances, for he may only be drunk.

Many or our workers who have been there will appreciate what I say when I acknowledge the very kind treatment received from Capt. Wm. Wilson and family, at whose home I stopped while in Menominie.

On the night of Dec. 13 I went to LaValle, and from there walked to Ironton, (Tuesday morning, 14th) and called at the home of Bro. O. C. Blanchard. He gave me a donation for State work, and I went on by stage to Cazenovia, where I was kindly received at the home of sister Sarah Warner and her son Orange. Here I was surprised to learn that father Wm. Durand of Fond du Lac is dead. Bro. Orange very kindly took me on to Buck Creek, Richland county, where I spoke in the town hall on the evenings of the 14th and 15th. On the first evening there was a fair-sized audience, and the second evening all the seats were filled, a large part of the audience being Odd-fellows, who listened respectfully.

I was kindly entertained by Bro. J. B. Coffrin, who subscribed for the *Cynosure*, and took me to Richland Center on the 16th. There I hired a team to the U. B. church near Excelsior. From Buck Creek there was a cold ride, 25 miles, 11° below when we started.

On the 16th and 17th I lectured in the U. B. church above mentioned. Meetings pretty good, but the interest not as active as it ought to be, especially considering the present troubles of the denomination with the lodge. But Bro. L. Pound and Bro. Haskins are square against secrecy, both old U. B. ministers. Both they and Bro. Wm. Dobbs showed me especial kindness.

Saturday morning, 18th, I start very early across country to Boscobel, where I take train for Woodman, thence back to Dodgeville, from there by carriage to Mineral Point, where I take train for Monroe, near which place I hope to speak that evening.

J. F. Browne.

CORRESPONDENCE.

GOOD LETTER FROM DENVER.

Denver, Col., Dec. 5, 1886.

My Dear Sir and Brother:—My hands and heart have been very full on the subject of secretism. I am almost daily confounded at its presumption and wickedness and am distressed beyond measure at the terrible apostasies and evils that it is making in the church of God. In all this I have declared the truth faithfully to my people, and I expect to have to suffer in consequence of it. I regard "Good Templarism" as a humbug and fraud, and I fully agree with my old friend, Dr. Charles Jewett, relative to the evil influences, as a whole, of all secret temperance organizations. When I was pastor of Congregational churches in Massachusetts, my native State, more than twenty years ago, he used to visit me, and has lectured from my pulpit more than once.

At a minister's meeting not long since in this city, I stated very frankly that I regarded the lodge as the *chief cause* of the increasing disposition to absent themselves from the house of God, on the part of a large portion of our male population. The twenty or more secret societies of this city embrace, as nearly as I can learn, from 5,000 to 8,000 men of lawful age. Again and again I have been told within the past year that "Masonry was better than Christianity," as we hold it, "and the lodge better than the church." And yet not a few of our ministers belong to these orders, as do the officers generally of most of our leading churches. Now when we remember that Masonry is at war with nearly every distinctive doctrine of the evangelical faith, and of necessity must be, in order to receive into good standing pagans, Jews, infidels, Indians, Mohammedans, atheists (as in France especially), drunkards, blasphemers, adulterers, etc., we ask in the name of common sense, and of all righteousness, how long are we called upon to fellowship and retain in good standing the members of such a company? In looking over the rituals and burial services of these different orders, Good Templars not excepted, I find that they all are devoid alike of that which is most vital and essential in the Christian's regard. Its general standard is about that of a respectable Phariseeism, or a cold, deistical Unitarianism; and this is the upshot of this terrible delusion, which is everywhere eating as doth a canker, and which both in the pulpit and the pew is "destroying the church of God and wasting it."

But I must not say more now. Relative to the "National Conference," I am frank to say at the outset that I feel a deep interest in it, and if my way, financially, can be made clear, I would be glad to do all in my power to stir this nation, and make the ears of the Christian world tingle, if possible, on this subject. If I had the means, I have sometimes thought I would start a church here on the union plan, having no fellowship with the secret and unfruitful work of darkness. My church at Littleton, which I organized, and to which I have ministered for over three years, has members from seven different evangelical denominations. But I wait the leadings of Providence.

Munhall declared the whole counsel of God during his meetings here; but we have too many in this city who do not like that kind of preaching, and three of our "leading preachers" took exceptions to his preaching, publicly, on some subjects. I stood by him all I could. Two of the three are known to be members of secret lodges, and the other might as well be so far as any faithful testimony is concerned.

At the Prohibition State Convention I was nominated for Secretary of State, without my knowledge or consent, and when I was out of the city. But I was treated kindly by all parties, and made it the occasion of doing all the good I could.

T. E. Bliss.

A NATIONAL REFORMER IN THE METROPOLIS.

New York, Dec. 10, 1886.

Editor Christian Cynosure:—Naval officers in times of war often sail under "sealed orders." When they reach a certain point a package is opened and the inclosed directions carried out. At another given place a second package is broken, etc. I came to the metropolis last Saturday under "sealed orders." It was not until after my arrival that I learned just what was to be done in the line of the reform I represent. But it has since been made clear. There have been two lines followed. The first was visiting the educational institutions. On Monday morning I visited Columbia College, Madison avenue and 49th street. There are 1,000 students in attendance, 300 in the academic department. They have a library of 80,000 volumes. There are forty-eight professors and other officers. It is an Episcopalian institution, the wealthiest college in America. Their chapel exercises were conducted by Rev. Cornelius R. Duffie, S. T. D., the college chaplain. Only a modicum of their number attend. After chapel I had the pleasure of an interview with the president, Rev. Frederick A. P. Barnard. He is very deaf, so that we could not converse in chapel. But when I went to his room, and he gave me a seat beside his ear trumpet, all went well. There is no discount on his mind. It is a high tower from which he can take broad and accurate views. He is a grand old man, fit to be head of the first college in the land. When I mentioned the fact that the Hon. Felix R. Brunot was the president of our Association, he seemed to regard the National Reform movement as one in which he had a personal interest.

At noon I met with the Presbyterian ministers in Dr. Crosby's church. About one hundred were present. Their subject was "Funeral Services." The opening paper was read by Dr. Van Dyke, of the Brick Church. It was a scathing phillippic against all such services. He never preached a funeral sermon. There is no authority for it in the Word of God. It is a modern innovation; the reformers knew nothing of it; and it gave occasion for infelicities which should never occur. It is an unnecessary burden on an already overworked ministry; the consolation would be much better given the bereaved friends in private; and as for funeral conversions, he had never heard of but one. His views were not generally endorsed. Most thought his arguments only proved that the services ought to be appropriate. There is no Scripture warrant for our marriage ceremony, and yet who would think of repudiating that? From the earliest times of which we have any records, some one spoke at the funeral. It is a good opportunity for preaching the truth if wisely improved.

Rev. T. P. Stevenson, D. D., editor of the *Christian Statesman* and corresponding secretary of the National Reform Association, visited this assembly some years ago and made the opening address on the subject of National Reform. The way was opened for him by Rev. D. Gregg, one of the members. They are not averse to discussing the principles of this great cause. Rev. D. G. Wylie assured me that a similar opportunity might be secured for me at a future day.

On Thursday morning I attended the celebration of the fiftieth anniversary of Union Theological Seminary, Park avenue and 69th street. The building and ground cost about $750,000. They have nine professors and one hundred and forty students. The names of Drs. Hitchcock, Shedd, Schaff, and Briggs, indicate the strength of the faculty. They have graduated 2,220 students; 91 per cent of them were college bred, 8 per cent became missionaries. The library contains 50,000 volumes, 47,000 pamphlets, and 169 MSS. The exercises were conducted in the chapel. The president, Rev. Roswell Dwight Hitchcock, D. D., led in them. Rev. Marvin R. Vincent, D. D., read the Scriptures and offered prayer. The president occupied the central seat on the platform. On his right sat Rev. Prof. George L. Prentiss, D. D. Beyond him sat sat Hon. Charles Butler, president of the Board of Directors; and on the extreme right sat Chief Justice Daly. On the president's left sat Dr. Vincent, whose tongue and pen have electrified so many. Next came John Crosby Brown, a household name with thousands; and last, Dr. Cyrus Hamlin, founder of Roberts College. It was a representative array of men. Dr. Prentiss read the "Historical Address." After stating that there were 140 schools of Divinity in

America; that only three dated farther back than the beginning of this century, and that more than half have been organized within the last forty years, he launched into the history of Union, quoting extensively from her early records. Among its eminent founders he mentioned Knowles Taylor, and Richard T. Hawes, together with Revs. Absalom Peters, Henry White, William Patton, and Erskine Mason. It was planted for "men of moderate views." It naturally became New School in the division. It seems, he said, to occupy a middle position between New Haven and Princeton, laying its hands upon both. It has seen hard times. The great fire in 1836, which destroyed $72,000,000 worth of property in this city, interfered at the outset. In 1852 Prof. Robinson was behind in his salary $4,200 for the ten years' preceding. When the name of Charles Butler was mentioned as the only survivor of the worthy founders, Dr. Hitchcock arose and took him by the arm and lifted him up, and the whole audience arose and cheered most heartily. It was an affecting scene. The old father broke down before this sudden ovation. The iron man wept. At the close a collation was served in the library below. I was pleased to meet Rev. Josiah Strong, D. D., author of that excellent work, "Our Country."

Wednesday morning I visited the University of the city of New York, Washington Park and 6th street. Rev. John Hall, D. D., is Chancellor, and Rev. Henry M. MacCracken, D. D., Vice-Chancellor. He is the personal friend of Drs. A. Ritchie, J. G. Monfort and George P. Hays of Cincinnati. They have some seventy-five professors and instructors, and 900 students. It was delightful to join with them in singing the 100th Psalm in chapel exercises. Prof. John J. Stevenson, whose old father was one of the most successful pastors, able preachers, and radical reformers the church ever had, showed me much kindness. He is a chip off the old block. In his line he bears the image and superscription of his father. The Y. M. C. A. has a fine building on 4th avenue and 22d street. Their reading room and library are in keeping with the great city which they serve. I noticed the *Christian Cynosure* there, as at all the young men's buildings I have visited.

The second line followed this week was calling upon the friends of National Reform here, who have furnished all along so large a part of the vital fluid of this movement, and endeavoring to secure more extended effort. I found their hearts still warm toward the cause. They do not intend to see it fail. The fruit of this work I hope to reap in the near future. The obelisk that stands sentinel in Central Park binds together the distant past and the present. If the history of the past and the prophesies are compared, they run in parallel lines. The prospective view of the prophet and the retrospective view of the historian coincide. That fact alone ought to forever silence our infidel lecturer, whose objections are "half chaff and half chaffing."

J. M. FOSTER.

THE IOWA W. C. T. U.—A CORRECTION.

Editor Christian Cynosure,

DEAR SIR:—In your issue of December 9 you have the following: "The Iowa W. C. T. U. have voted unanimously never to acknowledge as leader a woman who does not wear the triple crown of Christianity, wifehood and motherhood." And you add, "This sneer at Miss Willard's single estate excels in meanness, malice and bad taste all that we ever heard or read from the pen or voice of woman. Surely *corruptio optimi pessima*—the best thing spoiled becomes the worst."

Your censure is *deserved* and *more* than deserved, and we would not have it lessened in the least, but we are happy to say the Iowa W. C. T. U. *did not* take any such action. There are scores of noble women in Iowa who would arise in righteous remonstrance should any such thing be attempted,—women who are patiently awaiting the time when the mists of Iowa's blindness have cleared away and she shall arise and shine and the work go grandly on. Women who stand heart and hand by Miss Willard and the National W. C. T. U. And we are no small minority. Our numbers are increasing; such language only tends to swell the throng, for the words you quoted, or of the same import, were used at our State convention by the one who gave the response to the address of welcome, but never was an act of the convention. At the N. W. C. T. U. in Minneapolis twenty-two, a majority of the women present from Iowa, sent congratulations to Miss Willard on her re-election, and expressed their endorsements of the convention. This short explanation is written not to remove censure but to place it where it belongs. With best wishes for the *Cynosure* and the success of the work in which it is engaged. Yours in the Master's work, M. J. G. D.

PITH AND POINT.

WEAK HEART, OR FAINT HEART?

Rev. Henry Siemiller of Mormontown, Iowa, several years ago, while talking with an elder in the United Brethren church in regard to Freemasonry, tried to induce him to preach against the abomination. The good man was convinced of the righteousness of such a course, but dared not do it because of the heart disease. It is a pity that "men of brains" in this church should be affected in the same way. There is no difficulty in locating the malady of liberalism.—CYRUS SMITH, *Beaconsfield, Iowa.*

EDWARD MATHEWS.

Brother Foote and I had a surprise visit yesterday from the veritable live Bro. E. Mathews on his way to "Old England" to visit the old places, the old friends of his childhood and youth, and the "spot where he was born," and to preach the Gospel of his Lord and Master by the way. There is no abatement of his "blood," or sparkle of his blazing black eyes, or in his fiery zeal. He has already received over a hundred orders for the book of his life in advance, and feels greatly encouraged. In his parting prayer he most earnestly commended us all and our cause to God and his boundless goodness. We wish him a safe and pleasant go and come, and a precious season with his loved ones "over the sea," and many jewels at last for that glittering crown.—GEO. W. CLARK.

ANOTHER TRAP.

Just now there is an effort being made to organize a new secret order here called the "Farmers and Laborers' Co-operative Union of America." I believe it's an "offshoot" of the "Knights of Labor." Can you tell us anything about it?—E. S. BOGLE, *Fredonia, Kas.*

This is the first notice we have seen of this order. But there is probably nothing new about it, but the name.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON I.—January 2.—The Beginning.—GEN. 1: 26-31; 2: 1-3.

GOLDEN TEXT.—In the beginning God created the heaven and the earth.—GEN. 1: 1.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Man Made in God's Image.* vs. 26-28. If any one thing more than another seems to set the seal of inspiration indelibly on the Mosaic account of the creation, it is the sublimely simple way in which it tells the story of man's first appearance on the earth. It was not uncommon among the nations of antiquity, for families and whole tribes to claim to be descended from the gods. But the claim is here made for the whole human race without exception, which shows at once the radical difference between true religion and all the various forms of heathenism. No false religion ever had this grand universality. Man is said to be created in the image of God because he is to have dominion over the earth on which he has been placed; but his rule over the material world is the least part of the royal prerogative with which he is endowed. The most important part of his kingdom by far is *himself*. Sin is abdication of his crown, a voluntary self-dethroning; it is allowing some passion or inclination or desire to have the rule over him when he should treat it as all wise governments treat revolt—put it down with a strong hand. A man bound hand and foot to the indulgence of some vice like tobacco or strong drink, is a man no longer. And when he voluntarily surrenders his right to freedom of speech and action and becomes a lodge slave, who must obey every mandate of the secret power to which he has sold himself, by surrendering conscience and reason, those two prime ministers placed by God in every human soul, he tears from his own brow the crown of sovereignty. And this is the condition of thousands to-day—abdicated sovereigns who have sold their royal birthright for a mess of pottage.

2. *The Earth Given to Man.* vs. 29-31. As nothing is said of animal food until after the deluge it seems an inevitable conclusion that a vegetable diet was the food of the human race in its first stages, and modern times are beginning to learn the lesson that coarse and simple food not only cuts off the fuel which so largely feeds intemperance. but gives richer blood, clearer brains and firmer muscles. In nothing more than in things to eat and drink has man sought out many inventions, and by far the worst of those inventions is the distillery. Man as created in God's image knew nothing about fermented liquors, nothing about those "problems" created by human sin and misery for statesmen and philanthopists to solve. God, when he made this world and peopled it with human beings, and set the bounds to their habitations, knew exactly how many the land would sustain. If the the great laws of social economy were thoroughly understood it would be found that they rest on the Golden Rule as their corner-stone. What the world needs to-day is not new social or political systems, but such a radical readjustment of society on Christian principles as shall give not only standing room but *living* room to every human being, room to develop into Christian manhood and womanhood, and thus fulfill God's original intentions in regard to the race.

From Peloubet's Notes.

"And God said." It has been observed by commentators, both Jewish and Christian, that the deliberation of the Creator is introduced to enhance the dignity of the last work, the creation of man. Man is that great "piece of work," concerning which God is described as taking forethought and counsel.—*Students Companion.*

"Man." Note that man's body is the highest animal form. A soul put in any other animal form could not do what the soul does through the human body. But the creation of the body is not the creation of man. An absolutely perfect body without a soul would not be a man. It was only when God gave the body he had formed from the dust a living soul, formed in God's own image, that the creation of man took place. The soul was not evolved; it was created. The soul is not an animal development; it is a direct impartation from God.—*P.*

"Make man in our image, after our likeness." It refers to the spiritual nature of man. Man's soul is like God's: spiritual personality with intellect, memory, reason, self-determining will, conscience, emotions, moral and religious faculties, immortality. He is like God as a candle is like the sun, which kindles it from its own light. It refers to the innocence and holiness of his nature, the right and true moral dispositions of the soul, undefiled with any taint of evil. It refers to the dominion of man over the lower creatures, as God rules over all.

"So God created man." *Created* is used three times in this verse, as if to put a most emphatic denial upon that theory of evolution which would include man's soul as if that had been developed from lower forms.

"Male and female created he them." Luther sees an intimation "that the woman also was created by God, and made a partaker of the divine image, and of dominion over all." The story of the creation of woman is related in chap. 2: 21, 22. Note (1) that woman was taken out of man: not out of his head to top him, nor out of his feet to be trampled under foot, but out of his side to be equal to him, under his arm to be protected, and near his heart to be beloved.—*Matthew Henry.* (2) This method of creation expresses the utmost possible unity of husband and wife: unity of life, of soul, of feeling, of home. "They two shall be one flesh." (3) No more noble and worthy origin for the human race can be imagined than this.

"Be fruitful and multiply." The first family was now founded, and children were pronounced a blessing from the Lord. "Blessed is he who hath his quiver full of them." Their presence cultivates every virtue, and adds to every true joy. They tend to remove selfishness, to develop benevolence, patience, love, hope, piety, conscientiousness, self-government. It is almost impossible to attain to the best character without the influence of children. Family life is best also for the children. They need the care and training of parents; they need the training which comes from a large family of brothers and sisters. One of a large family has a great advantage in many ways over an only child.—*P.*

"And God saw....and, behold, it was very good." That is, everything perfect in its kind, so that every creature might reach the goal appointed by the Creator, and accomplish the purpose of its existence. The existence of anything evil in the creation of God is absolutely denied.—*Keil.*

"And he rested on the seventh day from all his work." God rests as Creator of the material world only to become active; nay, Creator in the spiritual world. His Sabbath is one of love to man—the redemption.—*Guyot.* Works of necessity—*i. e.*, providence and mercy—he still carries on. "My Father worketh hitherto and I work." (John 5: 17).—*Boardman.*

PRACTICAL.

1. The creation is a revelation of God,—of his nature, his wisdom, power, knowledge, and goodness.

2. The book of Nature and the written Word must be in harmony since both were from the same Being.

3. We should study God's works as well as his Word, because each throws light upon the other.

4. The beginning of all life is from the Spirit. The Holy Spirit broods upon the chaos of human nature, and the soul is created anew.

5. Progress is God's law of nature, from the evening to the morning. Such should be the progress of each individual soul. Such is the progress of God's kingdom.

6. The glory of man is that he is made in the image of God. Herein is hope, joy, life, and immortality.

7. We should take the utmost care not to mar or defile that glorious likeness.

8. It is because we are made in the image of God that we are able to know God.

9. The family is the institution of God. It should be held sacred, and made a type of paradise.

10. Man is made ruler over nature. He should rule with a justice and wisdom and goodness like God's.

11. Man as yet has attained to but a small portion of the treasures of his kingdom; a few grains from the harvest; a few drops from the ocean. But as regains the image of God, he will gain his dominion over all nature.

12. The Sabbath was ordained of God, from the beginning, and for all men. Therefore, (1) its obligation is permanent; (2) its keeping is blessed; (3) we should deprive no person of its privileges; (4) we should devote it, after God's example, to the spiritual and moral improvement of ourselves and others.

OBITUARY.

Samuel Charles White died at his residence at Bergen Point, N. J., on the 26th of November, of pneumonia, after a short but severe illness. Mr. White resided for some years at Port Richmond, S. I., and afterward purchased a fine place at Bergen Point, where he passed the remainder of his days. With his elder brother Thomas, he founded the Sulphur Works at Constables' Hook, N. J., and with him purchased a large amount of property there which has become very valuable. He was also interested in the factory which produces the Greylock Parlor matches. In the business founded by the Messrs. White they attained success, and carried on all their affairs in such a manner as to hold the warm regard of their employes and the highest respect of all who had dealings with them.

Mr. S. C. White was born at Boylston, Mass., in the year 1820. When quite a young man he united with the church of the Rev. Dr. Nehemiah Adams in Boston, and gave himself from that time until his last sickness with untiring zeal and love to the work of his Divine Master. Immediately upon taking up his residence at Bergen Point, he entered the Reformed church, and as a member of the consistory, a teacher in the Sunday-school, a participator in the meetings for prayer, and in the conferences for extending the benevolent work of the church, he was a power for good. In all that he did he was modest and unobtrusive, and many who were blessed by his kind acts were unaware of the source from which they came. He was a man of the most uncompromising integrity and fulfilled every duty with perfect exactness.

Appropriate funeral services were held in the Reformed church, at Bergen Point. On one side of the church sat the employes of the manufactories in which Mr. White was interested, while the rest of the edifice was filled, including the galleries, with relatives and sympathizing friends from the neighborhood, and also from New York, Brooklyn and Staten Island. The pastor, Rev. James F. Riggs, delivered an admirable address from the Word—"Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jeremiah 17: 7. The text was an excellent statement of the condition of him whose loss the church and the community deplored, and this condition was presented as the only one in which humanity can truly and happily live.

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Wm. Fenton St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
J. T. Michael, New Wilmington, Pa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

[illegible]aders ordering goods, or making [illegible] concerning articles advertised [illegible] paper, will confer a favor by stat[illegible] they saw the advertisement in [illegible] CHRISTIAN CYNOS[illegible]

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders-very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

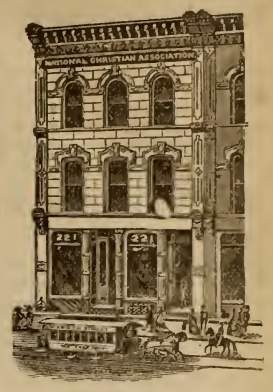
Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon. Seth M. Gates, ex-Mason:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—H. H. George, D. D., Geneva College, Pa.

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Cor. Sec'y and General Agent.—J. P. Stoddard, 221 W. Madison st., Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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Secretaries.—Rev. S. A. George, H L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 23, 1886.

OUR POLE STAR NEVER SETS.

THE CYNOSURE FOR 1887.

The readers who have welcomed our weekly visits for 1886 will be pleased to know something of the plans maturing for their benefit during the coming year.

The star beams of the *Cynosure* have shone upon the portraits and the characters of twelve noble men as the months of 1886 have passed: David Bernard, George W. Clark, John G. Fee, Charles C. Foote, John B. Gough, J. R. W. Sloane, George Thompson, Samuel D. Greene, Nathan Brown, Philo Carpenter, John Dougall, George F. Pentecost, and Charles Francis Adams—each a noble life, full of such excellencies as all should imitate.

We have in preparation biographies of other men as worthy, and fine portraits are already of such statesmen as:

SUMNER, SEWARD, WEBSTER, GLADSTONE,

with HOWARD CROSBY, and BISHOP HAMLINE, and "JOHN BROWN, OSSAWATOMIE BROWN."

The complete list we do not wish to promise, since the changes of the year will make calls that cannot be anticipated. But the biographical department will be as full and rich as ever.

SECRET SOCIETIES CONDEMNED by "Great Men in the State," will be completed; and will be followed by the condemnations of "Great Men in the Church;" of "the Public Press, and "Out of their own Mouth." The compilation of these extracts will involve prolonged and patient labor, but the work will be made as perfect as possible. A list of papers which oppose the lodge is also preparing. This is also requiring much examination.

The center of interest for the year will be in the Christian Congress. This meeting will receive the most careful attention of the *Cynosure*, and the most complete report may be expected in its columns. The development of the work in the South will also be closely followed, and in every possible way encouraged, as well as the lecture work in the several States.

NO GENUINE ANTI-MASON

can afford to be without the *Cynosure* next year. The growing list of contributors and correspondents constantly invites companionship with some of the bravest and noblest men living. Look back over the list of hundreds who have written and you may justly dread even a short separation from their estimable company.

The *Christian Cynosure* will be, God willing, the paper for Christian reformers in 1887. Let it have the patronage of thousands to whom it is now a stranger.

Supreme love to God and equal love to man make the whole moral code, as the proposition two halves of a thing make the whole of it, contains the essence of mathematics. Put both in practice and they need no other proof of their truth. One takes you through the universe; the other through number, time, and space without a jar; and these two include the whole Bible.

The sub-executive committee of the American party has met and considered Mr. Finch's official call on the Prohibition party to aid in filling the country with secret, temperance lodges. Their result will be published soon. The *Wesleyan*, of Syracuse, N. Y., the *American*, of Washington, and other papers call for his removal.

The Tory administration has returned to coercion of the Irish. There is no middle course between this and Gladstone's proposition for an Irish Parliament modeled after our State legislatures to rule Ireland in home matters. So the "long agony" is not over, and never will be while the Irish are ruled in religion by a priestly despotism, which promises them salvation by its ceremonies. Nowhere on the globe does liberty co-exist with priestism, not even in the shadowy priestism of secret lodges. Witness Powderly.

THE INTERIOR and the *Herald* and *Presbyter* are discussing at length the question whether Presbyterian elders can properly be moderators of General Assemblies. Fifty years ago there was a like labored discussion whether elders could lay on hands in ordination. The *Interior*, as did Dr. Chalmers, holds that "there is but one spiritual order in the church of Christ;" viz., kings and priests unto God. This order includes all regenerated souls in whom Christ dwells. The American Constitution excludes all "orders of nobility," and even the power to confer their titles, from Congress and the State legislatures.

THE ADVANCE has changed owners and editors. Rev. Mr. Harrison, who had a business education, and theological course in Chicago Seminary, has become proprietor, and Drs. Noble and Gilbert are the new editors, the first of Union Park church, and the other a former editor of the *Advance*, who has been four years on the staff of the Boston *Congregationalist*. Both these papers have declared themselves hostile to the secret lodge system in years past.

THE UNIVERSITY OF NEW JERSEY.

We see in the papers a notice that the College of New Jersey is to become a University, under the brave and excellent Dr. James McCosh. We had designed, before this, to have given an extended notice of the College and Seminary at Princeton and their faculties. Since our visit there, Dr. Hodge, the son and successor of the Princeton theological professor for half a century, has died, after a brief illness. The *Cynosure* gave his obituary. Dr. Hodge was the first in Princeton to sign the strong endorsement of the Chicago call for a congress of Christians February 22d next. He then looked the picture of frankness, health and usefulness.

Dr. Paxton, Seminary Professor of Pastoral Theology, is "the beloved disciple" of that strong faculty. His father enjoyed the friendship of Thaddeus Stevens, and was his business partner. He is the favorite professor with the Presbyterian churches of New Jersey. Full fifty years ago Dr. Paxton, then a boy, saw the writer at a mob in Gettysburg court-house, composed of slave-holders' sons in Pennsylvania College. Our meeting was joyous.

Dr. Macloskie, Doctor of Science in the College, is one of the ablest teachers, and has the finest appointed department we have seen. He was presenting and explaining to his class an animal with three eyes: a New Zealand lizard of a foot or two in length. The third eye, however, was useless, or nearly so, as the eyes of the blind fishes inhabiting the streams in dark caverns. Dr. Macloskie was brought by Dr. McCosh from Dublin University. He almost alone inaugurated the Prohibition party in Princeton, but he has plenty of followers there now.

But the glory of Princeton is its President. He first gained his world-wide reputation by his "Divine Government, Physical and Moral," which the celebrated Hugh Miller said aided "to impart color and tone to the age's thinking." Several millions have been added to the finances of Princeton since his advent, and the sound judgment and good taste with which that part devoted to buildings has been expended, and in beautifying the grounds, makes Princeton now one of the fairest of University sites; leaving Yale, and even Cambridge, far in the rear.

Forty-one years ago the Princeton *Review* gave an admirable article on secret societies, endorsing and quoting largely from "A Sermon on Secret Societies" by the *Cynosure* editor. The article was written by the elder Dr. Hodge, who said of secret societies: "They are in their origin pagan, in their tendency popish, and in their spirit anti-Christian." This he declared of all lodges, "Whether Masonic, temperance, or Odd-fellow." Since that time the Greek-letter fraternities have invaded and taken possession of American colleges, debauching the students, demoralizing the discipline, and squandering the money of parents and guardians by hundreds of thousands. The good Dr. Hitchcock fought them at Amherst, but the faculty succumbed to them. Yale, though Evarts and others have protested, is literally infested and ruled by them.

When Dr. McCosh came to Princeton, the two historical societies, "The Whig," founded by Madison, and "The Cliosophic," had a useless and unnecessary pledge not to divulge their proceedings; but that was not sufficient. The secret "fraternities" came like a cloud of locusts, and demanded admission and tolerance. But they met Dr. McCosh, who, backed by one member of his faculty, drove them out. And they *stay* out. The result is, the young men (girls are not yet admitted) have increased from three and four hundred to six hundred strong. And those parents who wish to send their sons to an Eastern college, send them to Princeton for security of morals and success in all that constitutes a solid, liberal education.

Dr. McCosh has promised at least "five or six sentences" for the Christian congress. It is to be hoped the committee will persuade him not to write less than twice as many pages. Books and materials should be sent to him and Dr. Storrs.

PARTY NAMES.

Will the Prohibition party succeed? We answer, "No; but its principle will."

For a national party the name is narrow and unpopular. If a vote were to be taken now, the name Prohibition would not be adopted. The *Voice* and *Lever* have received many letters desiring a change. Gen. C. B. Fisk, who is likely to be the next candidate, prefers the name "National Reform" party. But as a party which aspires to administer the Government is to have and enforce opinions on topics besides "reform;" the parties which have had the administration since the Constitution was adopted have had national names. The first were "Patriots" and "Tories;" next "Federalists" and "Republicans," which name, against Jefferson's wishes, was changed to "Democrats," and has been retained ever since. Then the English name "Whigs" was adopted. The Whig party was dissolved, and the name "Republican" was taken by the party opposed to the Democrats.

The Abolitionists began to vote in 1840 as the "Liberty" party. In 1848 this name gave way to "Free Soil" and "Free Democrats," which in 1856 became "The Republicans," and held the administration from Lincoln to Garfield, 1860 to 1884.

A secret party calling itself "Native American" and Know Nothings elected a few members to Congress. But as the framers of our institutions were born Europeans, or of Europeans, the party soon died out, though an attempt is being made to revive it in California. It would be interesting to know whether Freemasons are not at the bottom of this movement to rob the anti-secret true American party of a popular name. The party which adopts American principles is properly entitled to the name "American" party. The American system of 1776 was born of reform. Up to that time government was hereditary, priestly, and monarchical. But America was a protest against all forms of aristocracy, and "titles of nobility" were forbidden in our national and federal Constitutions. The secret lodge system is a monarchical, priestly, aristocratic government of orders; in the language of their chief lexicon, "*completely despotic;*" which, in Webster's opinion, "should be prohibited by law," and would be but that it is administered secretly and in the night, though it flaunts its "titles of nobility" in the day time, and to the most disgusting excess. The American party formed at Oberlin, 1872, was prohibition from its birth; but its grand characteristic is that it insists that "men are created equal" in point of natural right. We voted for St. John in 1884 because he had quit the lodge seventeen years before, and because he represented our prohibition principle. We hope before 1888 the Prohibition leaders will, *publicly*, as most of them have done privately, adopt American principles.

MR. SAMUEL C. WHITE, whose obituary, taken from a Staten Island paper, is given in another column, was one of the loveliest of human characters. He came of a family of ten children, all of whom were superior men and women. The whole family, parents and children, were constructed upon the model of God's law of love to God and man, and were Puritans without fanaticism, and Christians without asperity or sect. And if the American churches had not been severed by slavery from American principles, the White family of Boylston, Mass., would have stood as lights in the New England churches as their ancestors had done in the best days of the Republic. Their grandmother, a niece and adopted daughter of Samuel Adams, "the father of the American Revolution," made them near descendants of the most remarkable family (the Adamses) which this or any other country has produced; and the whole American system revolved, naturally and easily, in their understandings. So when Boston court-house was surrounded with chains to keep the people from rescuing a guiltless, unoffending slave, and Southern cotton had stopped the ears of ministers and churches to the cries of humanity and right, a host of New England families, this one among them, went with the New Testament, and American Declaration, that God had made men free. Nor did the "blindness in part," which had happened to New England, obscure their moral vision or darken their light. They were neither pro-slavery nor come-outers. They knew that "the church of the living God" was "the pillar and ground of the truth," though some "wood, hay and stubble" had obscured it for a time.

Mr. Samuel C. White was the one least expected to be taken at this time. Of the younger half of his house, he was calm in his temperament, regular in his habits, happy in his family and successful in his life. "His sun has gone down while it was yet day," but he lived long enough to demonstrate, that

were all employers like him, they would give no grief to laborers, but that caused by their death. The church at his funeral was appropriately filled, one half by his workmen and the other by his brethren in the church. "Blessed are the dead who die in the Lord from henceforth. They rest from their labors, and their works do follow them."

The DuPage County Meeting at Elmhurst, near this city, was a meeting that will be recalled with pleasure by all who shared in its exercises. The town is nearly deserted by Americans in winter, but contains a sturdy and and thriving German population, there being a hundred families in the congregation of pastor Irion (United Evangelical) alone. The meeting was held in the chapel of the Pro-Seminary, and was attended afternoon and evening by nearly all of the hundred or more young men in the institution. Inspector Goebel, with Professors Luders, Brodt, and Albert gave their presence and warm endorsement to the meeting. The business of the Association was quickly finished. Prof. H. A. Fischer was made president, and as he is fluent in both English and German, few chairmen have been more popular. Secretary Wylie was continued. Addresses were made in English by Pres. C. A. Blanchard and Elder J. L. Barlow, and in German by Prof. Fischer. Bro. Alexander Thomson of Bartlett read a poem and brief remarks were made by him, pastor Irion, and the assistant editor of the *Cynosure*. The evening audience filled the room. All entered with spirit into the meeting, and the grand German chorals swelled with praise and prayer from every heart.

—Secretary Stoddard reached Knoxville, Tenn., last Saturday, and is with Bro. Hinman making every possible arrangement for the National Convention next week.

—Bro. Hawley is announced for lectures in Birmingham, Iowa, and vicinity, in the *Free Press*. He writes that his engagements are already made for several months.

—A fire broke out in P. C. Hanford's building, Nos. 1 to 13 Wabash Avenue, this city, late Saturday afternoon which caused a loss of some $65,000 Mr. E. A. Cook, publisher of anti-lodge books, suffered slight loss. The fire broke out in the north end of the building, while he occupies the south part with a heavy fire wall between.

OUR WASHINGTON LETTER.

The preliminaries of an interesting tariff battle, the passage of some long pending bills, and the national convention held in this city to press to a great international exposition in 1892 at the Nation's Capital, were among the most important events of the week here.

While some interesting questions have been sprung in Congress already, but little was done during the first week. To the House is due all that was accomplished. When the Senate met on Thursday, the first thing it did was to agree to do nothing on Friday and Saturday. The House also took holiday on Friday according to a time-honored custom of adjourning when the death of one of its members is announced. Representative Dowdney, who was in his seat for the first three days of the session, apparently in perfect health, returning to his home in New York, was stricken down suddenly. Two members of the present Congress have died during the week, the other being Mr. Price of Wisconsin, which swells the death list of the forty-ninth Congress, begining with Mr. Hendricks, the late presiding officer of the Senate, to twelve.

Before adjourning, out of respect to its deceased member, the House had passed two important bills during the week, and had discussed several others. The first measure adopted was the bill to extend the free delivery system to every incorporated city, village, or borough containing a population of 10,000, or to any postoffice which produces a gross revenue for the preceding fiscal year of not less than $10,000. There are one hundred and seventy-nine towns which will be benefited by this bill.

While the Senate was indulging in some tariff talk a few days since, the House was debating the bill to create a Department of Agriculture with a seat in the Cabinet for its head, and this subject unexpectedly led to the tariff. The proposal to dignify Agriculture with a position in the Cabinet, encountered sharp opposition from Arkansas, Texas, Virginia, and West Virginia Congressmen, all of whom took the ground that the best thing that could be done for the farmers was to open the markets abroad, where they must sell their products to American purchasers, and take the import duties off the lumber, steel, iron and other materials needed by the farmers. It was a notable fact that all the States whose representatives took this position were agricultural States with the partial exception of West Virginia.

A tariff fight seems imminent, and it may commence this week. Representative Anderson, of Ohio, was saying that the time had come when these surplus millions had to be stopped, in some way, from piling in the treasury, and that mutual concessions would have to be made. For his part he was willing to let every penny of duty be knocked off Ohio wool. "Would you really favor a reduction on an article in which your State is so largely interested?" was asked. "Yes," replied Mr. Anderson, "I will favor anything that will relieve the people at large of this halter about their necks. I know such sentiments will not make me popular at home, but it is for the good of the country. It must come off somewhere," continued he, "and if everybody looks out for every little interest in his particular locality, nothing will ever be done." Mr. Anderson says he will vote for a bill to reduce the tariff thirty millions now, and more in the future.

An effort that promises success is being made to bring up the anti-Mormon bill in the House, already favorably reported from the Judiciary committee. Miss Kate Field, lawyer Baskin of Salt Lake City and a nephew of Brigham Young are prominent in this movement. Miss Field lectured a few evenings since on Mormonism and proved by quoting from the oaths taken on endowment day that the facts in the purpose of the Mormons is the destruction of the Republic. They bind themselves to regard their living prophet as the ruler of all the earth. She quoted utterances of the present Utah delegate, Caine—who, she said, received $5,000 a year from the government—in a speech made at Salt Lake City, congratulated the saints upon the death of ex-President Arthur because he had been their enemy, and called attention to it as an act of God who was gradually destroying all who opposed him. He also, according to Miss Field, has taken the oath binding him to undermine the country. "I know he will he say I lie," said the lecturer, "but I only speak the truth."

Sure enough Caine did deny the accusation, but Miss Field is ready with strong proof. She published an able letter from Mrs. W. W. Wood, an ex-Mormon and daughter of the notorious Mrs. Wells, who is at present the high priestess of the Mormon sect and editor of the *Woman's Exponent*.

Patriotic speeches may be expected to begin soon in behalf of a perpetual United States fair, to be added to the already many spectacular and educational institutions of Washington. The exposition convention discussed and adopted resolutions which call for a committee of fifteen, that is to urge Congress to prepare for a celebration in 1889, to mark the one-hundredth anniversary of the Constitutional Government. Then the committee is to ask for buildings and money for a permanent exposition in 1892, in commemoration of the four-hundredth anniversary of the discovery of America. The committee is also authorized to get up a statue for Columbus on the exposition grounds.

Although Mr. Benedict, the Public Printer, has made every concession to the printer's union, and their organs have spoken very favorably, but he finds them untrustworthy friends. They are falling back on an old law which was proposed by the Typographical Union, so their leaders say, and enacted through their influence soon after the Covode investigation of fraud in the Public Printing Office. This law provides that the head of the office must be a practical printer. The Union is determined to control this branch of the public service and probably Eugene Hale and the other Senators who attempted to assert the authority of the Government over it a few years since have learned that a body of men who can work in secret to accomplish their ends,are not to be despised as antagonists. *

—At Banza Manteka, Congo Mission, more than a thousand natives have been converted. At Mukimbunger and Palabala there are also revivals in progress. Two of the king's sons have professed faith. The new converts are thoroughly in earnest in bringing others to Christ. Many bearing the glad tidings long distances, have led back converts to the mission stations. Persecutions seem to be only as storms that strengthen the oaks.

—Count Tolstoi told an American who recently visited him in Russia, that his novels are the least important work of his life, and can be understood only by his religious books. The distinguished author was plowing a field belonging to a peasant widow, and was dressed in a Russian peasant's shirt and drawers, his object being to put in practice the fundamental principles of Christianity as, these were expounded by Christ. For this purpose he had abandoned his magnificent estate, and was laboring with his own hands for those who needed him.

LITERATURE.

Scribner's Magazine, Vol. I., No. 1., at length greets the reading public, and will not fail of a popular reception. The cover is of a plain, strong, inviting design, not overdone in art which few care to interpret; the type is good, and some of the illustrations excellent. Hon. Elihu B. Washburne of Chicago, minister to France during the Franco-Prussian war, begins the "Reminiscences of the Siege and Commune of Paris" with a paper on the "Downfall of the Empire" which will be eagerly read for its record of one of the most striking events of recent history. Annie Cary Morris begins another series, in "Glimpses at the Diaries of Governeur Morris," with "Social Life and Character in the Paris of the Revolution," which though treating of more remote occurrences, is scarely less interesting in its sketches of French life and character than Mr. Washburne's paper. Mr. Morris was American minister also. Dr. William Hayes Ward writes instructively of the Babylonian seals and their value to Oriental students. Captain Greene of the U. S. Engineers has an elaborate and valuable paper on "Our Defenceless Coasts" which reviews the experiments in great guns, armor, land and water batteries, torpedoes, etc., which have been going on for twenty years in Europe at enormous cost, and urges that our own nation begin the same kind of folly by expending a hundred million or more on coast defences. A tenth part of the sum wisely expended would deliver us from any future fear of foreign war.

The English Illustrated Magazine for December is a superior number in size and in variety of contents. Swinburne and George Meredith and Du Maurier contribute poems; and the illustrated descriptions of Venice, of the mills of Surrey, of hop-picking, and of the London poor, though the topics are hackneyed or commonplace, will yet be read with interest. Especially the latter, by an attache of St. Giles Mission, is a most graphic and touching story, lifting the curtain upon the dingy desolation in the heart of London which civilization or religion rarely penetrates.

—The Columbia Bicycle Calendar for '87, just issued by the Pope Manufacturing Co., of Boston, is a truly artistic and elegant work in chromo-lithography and the letterpress. Each day of the year appears upon a separate slip with a quotation pertaining to 'cycling from leading publications and prominent personages. As a work of convenient art, the Columbia Calendar is worthy of a place in office, library or parlor.

NOTICES.

THE SIXTEENTH NATIONAL CONVENTION.

TO BE HELD AT KNOXVILLE, TENN. DEC. 28TH AND 29TH, 1886.

Nearly three years have passed since the friends of our reform gathered at Washington City in National Convention. We have now another opportunity of meeting to greet each other as we come together from the various sections of our moral battle-field, to look in each other's faces, to clasp the hand, renew the zeal, encourage by experience, and increase the power, the faith and the efficiency of every soldier of Christ. The place is well chosen. For the first time the National Christian Association holds its convention in the South, where for several years the most remarkable victories have been gained for the truth we uphold. Nowhere in the North is the *Cynosure* more welcome; nowhere are our lecturers more eagerly heard; nowhere has there been more self-denial for Christ in this work; nowhere has the lodge lost more adherents than among the colored churches of the South. The churches and schools of the American Missionary Association are on God's side of this great question, the 800,000 Baptists are rapidly and happily joining them, and other churches must follow. The appointment of this meeting must be regarded as a great and providential opportunity for our work, to give it a new impulse in all the Southern States, where already the Prohibition cause is receiving greatest encouragement. We should keep pace with that movement.

All Christian churches and local associations are urgently requested to appoint delegates and arrange for their expenses, or at least send a contribution to the N. C. A. Treasurer to defray the expenses of colored pastors from Southern churches.

Let, therefore, everyone, without regard to sectional lines turn toward Knoxville; and if it is not possible that your steps may go thither, let your prayers and offerings come up for a memorial before God, that a great blessing may come to all the land from this convention.

S. Collins, *President.*
Henry L. Kellogg, *Secretary.*

KNOXVILLE R. R. NOTICE.

Round trip tickets to Knoxville, Tenn., can be secured through W. I. Phillips at the *Cynosure* office for something less than $30. Much depends on the number going. Send your names to W. I. Phillips at once and you shall have first class accommodations and company at the lowest rates obtainable. This is your opportunity and time to go South and do something *personally* for those who have been set free in answer to your prayers.

J. P. Stoddard.

The Home.

LET US GO FORTH.

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We can not, and we would not stay;
We dread the snares that throng the way,
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep,
No shrinking from the desperate fight;
No thought of yielding or of flight;
No love of present gain or ease;
No seeking man or self to please.

No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn;
No wish that taunting to return;
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No listening still to Babel's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile.

No vanity nor folly now;
No fading garland round our brow;
No moody musings in the grove;
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What, though with weariness oppressed,
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent, and morn is near—
Morn of the cloudless and the clear.

—*Bonar.*

THE WEEK OF PRAYER.

This special season of prayer will soon be upon us again, and though we have had occasion to speak of it from year to year we are constrained again to call the serious attention of our churches to the consideration of important questions in connection with it. We presume that it will be observed by most of the churches,but how will it be observed and to what end? Will it be a real Week of Prayer, in which the bulk of professing Christians will gather daily to call upon God, and seek his face and favor with their whole hearts; or will it be the coming together of a little handful out of each church to go through the form of maintaining a meeting which has become traditional? We do not wish, for a single moment, to disparage the Week of Prayer, or to impeach the motives or sincerity of those who participate in it. On the other hand we are not free from anxiety, growing out of the stereotyped observance which we fear has become common. Why are we to meet and pray? What are we to pray for? And what is to be the outcome of the meeting?

If we are to keep up the form or habit of the Week of Prayer ought we not to put more point and meaning into it? There can be no doubt that any habit of real prayer is good; but there is always danger that a habit will degenerate into formalism. Would it not be well for the pastors of the churches to call to them, in conference, some of the most spiritual members of the churches, and carefully consider the whole matter, and agree upon some plan for the conduct of the meeting covering the three points we have suggested. If it is best to cut the Week of Prayer loose from the Alliance programme, well and good. Let us avail ourselves of the custom, and then adjust it to a current necessity. Let us say: "Here is a custom established by years of habit; now, how shall we quicken it into life and high spiritual usefulness? Let us take the custom and lay it before God for "regeneration." Dr. Phelps says of old sermons: "They ought to be 'born again' before they are *preached again.*" We certainly think the Week of Prayer ought to be born again every year. Then let the pastor and his brethren seek wisdom from on high as to what the aim of the season of prayer shall be. The special need of one church will not be the need of another. In one church the spiritual condition may greatly differ from that of another. We can imagine that, in some churches, the Week of Prayer might best be observed as a week of confession and humiliation, together with a cry for life and power from on high to put away sins which have been allowed to take root among us. In another, it might be best to organize a plan for the systematic hunting up and reclaiming of backslidden and wandering members. In another, the earnest review of the church covenant, looking toward a real fulfillment of it between the members of the church. In another, the conditions may be such that the church may at once begin the prosecution of a work looking toward the direct winning of souls to Christ.

One more suggestion. If we are to go into the Week of Prayer, let us do it with a determination to "tarry" and pray until God answers by fire. If fire shall come down from heaven, then will the work go on; but if we pray and then stop, *because the week is closed*, there is little reason to believe that any blessing will come. God has said,"Ye shall seek me and find me when ye search for me with all your hearts." —*Independent.*

SLOW AND SURE.

There inside the door of Thomas Toms' parlor sat Jim Tregoning,a well-meaning kind of a man. There he sat with an unmeaning smile upon his face, and large eyes looking on one place all through the hour but never seeming to see anything. When his turn came, he spoke with a sigh.

"How was he gettin' on? Well he feared he was only a slow traveler heavenward. But there—he had many troubles and trials—fightin's without and fears within, and he hoped that his motter was *Slow an' sure; slow an' sure;* for the race wasn't to the wise, nor yet to the strong; but it were to the sure. If he couldn't fly he must walk, and if he couldn't walk he must creep; and if he wasn't as fast a traveler as *some* folks he hoped he was just as sure."

The little eye twinkled; and yet there was a tone of pain and grief in the reply:

"La, Jim, whatever do'e mean? 'Slow and sure, slow and sure.' Always the same. Never no forwarder, never no backwarder, but always a sticking in the same place. I'll tell 'e what, Jim, you 'slow and sure' folks be just like a faggot o' green furze 'pon the fire. You don't blaze nor burn; you do nothing but steam, and fizz, and go fillin' the house with smeach and smoke. Do 'e get out o' this here way. *Strive* to enter in at the strait gate; but goin' along so slow you'll be sure not to get through un. Slow and sure is sure to be too late. 'Tis what the folks said when they was a comin' to the ark; but the floods came quick and sure 'pon them before they got to the ark, and slow and sure was drowned. Serve him right, too. The virgins was slow and sure when they were agone to buy oil for their lamps, and when they came back the *door was shut.* Slow an' sure! 'Tis damp powder that do burn like that there, Jim,—it'll choke 'e all with smoke, but it won't ever heave a rock in two, or do anybody a morsel o' good.

"I've heard 'em say that horses that be stumblers be a'most sure to come down if you let them go along with a creeping kind of a dog trot. And that's how Christian folks fall in general; going along so slow an' sleepy, down they come all of a heap,knockin' theirselves all to bits a'most before they know where they are. An' then troubles and trials — of course you do have them—heaps of 'em. What else can anybody expect? Slow and sure! Why, 'tis 'xactly like when I be a walkin' to Redburn on a fair day, and every van and cart and lumberin' wagon, and donkeys, and all the riff-raff and sharpers, they do all overtake me. But when you get in the train you go whizzing over their heads, and leave 'em behind, every one of 'em.

"Go creepin' along? Why o' course there's never a trouble or trial but it *comes up* to you. Spread your wings, Jim, spread your wings out, and fly. 'They that wait upon the Lord shall renew their strength; and shall mount'— *mount*, Jim;—'they shall mount up with wings as eagles.'

"Old Care is a black-winged, croaking old raven; but his croaking can't get up so high as the eagle, it's down, down ever so far below; down under the clouds, and the eagle is up above them all, in the floods o' sunshine. 'They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint.'

"My dear Jim, there been't *no such thing* as this 'slow and sure' of yours. When the top do spin slow he's sure to come down. 'Tisn't the way the angels told Lot. 'Escape for thy life; tarry not in all the plain;' and I don't think we shall get off easier than he did. And 'tisn't the way Paul knew anything about; for says he, 'Run the race set before you.' He don't say anything about creepin', and it be best to stick to the Word, Jim.

"Slow an' sure!—seems to me that *everything* be the other way about. The old tempter, whatever other failures he've got, han't got that there—he do go about like a great roarin' lion, seeking whom he may devour, an' if we go creepin' along he's sure to come springin' out 'pon us unawares—an' serve us right, for we tempt 'im even if he could have had enough afore we come by. Time is *swift* and sure, Jim; and death is swift and sure. And then the love of Jesus is swift and sure. Ah! bless the Lord, how swift and sure that is, you know, Jim, as well as the rest! 'When he was yet a great way off, his father saw him, and had compassion, and ran,—ran.' " And Daniel's voice spoke with a tenderness that brought tears to every eye.

"No creepin' then, or walkin' either. 'He ran,and fell on his neck, and kissed him.' Ah, bless the Lord, that's his way always—and his way be always best." And he brushed away the tears as he finished—"Come, friends, let us sing a hymn.

'My soul, through my Redeemer's care,
Saved from the second death I feel;
My eyes from tears of dark despair,
My feet from falling into hell.

'Wherefore to him my feet shall run,'

"That's it—run.

'My eyes on his perfection gaze;
My soul shall live for God alone;
And all within me shout his praise.' "

—*Daniel Quorum's Class Meeting.*

THE "BREAKING BOY."

It seemed that Geoff was the most unfortunate boy in the world, for he was nearly always in trouble. And yet he was not exactly a bad boy, he did not wish to displease his mother and father, and was a great deal happier when they praised than when they blamed him. Sometimes when he sat down to think, which was not often, he tried to find out the reason of his misfortune, and one day he thought he had it.

"I am too strong," he said. "That is what is the matter with me. As soon as I touch a thing it seems to break. Only to-day I took hold of a plate. I think it must have been cracked; but, at all events, it came in two in my hand, and of course I got the blame of breaking it. It must be because I am a great strong fellow. Fred is different; he would not have broken the plate if he had held it for an hour; but then he has no strength at all in his hands. Mother, the best thing you can do is to starve me a little, and then, perhaps, you would not have to call me the breaking boy."

Before Geoff's mother could answer, his sister spoke.

"It is very well for you to try to dispose of the matter in that way," she said; "but surely you know that it is not your strength, but your awkwardness, which is in fault."

"I don't know. Let me prove it to you," said Geoff. "Look here, I take up this doll—"

Geoff was interrupted by a scream. His little sister Annie flew to the rescue of her favorite.

"O Geoff, put down that doll! I believe if you only look at her she will break. Now see, she is broken."

Annie began to cry, and poor Geoff looked shcepish. But he tried to comfort his little sister, and wished fervently that he had a half crown in his pocket at the moment to give her.

"I declare, I only gently tried to straighten the doll's arms, and one of them must needs come out directly. It is too bad that doll's arms should be made so soft and weak. If I had a doll, she should be strong."

"Nothing but an iron doll would do for you," said Annie resentfully; "and I believe you would contrive to break that, somehow or other."

"Now don't be cross, Annie. A broken arm is not nearly as bad as a broken head. But is it not strange that I cannot touch a thing without breaking it?"

"That is not quite the case," said Geoff's mother. "You do not break everything that you touch, and I suppose it is only the fragile things that come to grief. But you need to practice gentleness, my boy. You have large and strong hands, and you use unnecessary force. Only this morning when you took my arm in the garden you seized it as if it were something that would slip away, or something heavy that needed all your power to retain it. If my arm had been soft, I am not sure that it also would not have been broken."

"O mother, I am sorry. Did I really hurt you?"

"A little, Geoff; but I did not mind it, and I only speak of it in the hope that you may be careful in future."

"I declare," said Nellie, "that if Geoff catches hold of my arm when we are at play, it is always black and blue for a day or two afterwards."

"Nonsense," said Geoff; but he looked very sorry and pained.

"I am sure, mother, something must be done," he said presently; "you must put me on short commons, and perhaps I shall get thin and weak."

"But, my boy, I do not want you to get thin and weak. Strong hands are needed in this world, and I hope yours will do some good and useful work when you are a little older. You must try to cultivate a kindly heart and a thoughtful spirit, and then you will know in time how much force is needed to do or to hold things. I shall be glad when that time comes, for it is very expensive to have a breaking boy in the family."

Poor Geoff did try; but the next day he was even more unfortunate than he had been before—for this time he broke himself!

He was in an apple tree, having volunteered to go up and gather the apples; but, instead of taking care of himself, he went to work with all the energy and carelessness that he would have exhibited if he had been on firm ground, and the consequence was that he fell.

His mother and sisters ran to see what was the matter.

"Nothing much," said he, trying to speak cheerfully, "only this time I have broken my leg and my nose, and perhaps it will be a warning to me."

Poor Geoff could say no more, for a faintness came over him. They carried him indoors, and sent for the doctor, who soon set his broken leg and plastered his nose. He had to lie in bed several weeks, and during that time he learned several lessons in gentleness. His mother's touch was so soft that it soothed his pain. His father's hand rested so lightly upon him that it never hurt him. And his brothers and sisters, sorry for his suffering, set him a beautiful example. He had time to think, and he thought to some purpose; for when he again grew well and strong there was a great change manifested in him. He had been taught how to use his hands, and he is in a fair way of exhibiting in his own life that most beautiful mingling of strength and gentleness which helps to make a really noble and useful character.—*Illustrated Christian Weekly.*

GOOD WORDS FOR BOYS.

There are temptations that come to boys at school which are seldom spoken of or alluded to, and for this very reason they are all unprepared to meet them; so I want to speak a few earnest words to you about the first beginnings that often lead to great sin.

You know that in every school there are some low, bad boys, who are forever talking about what they call "*secrets.*" Yes—"secrets," that they would face a dozen canings rather than be forced to repeat aloud before their mother and sisters in the drawing room; "secrets," with which they poison the minds of boys younger or more innocent than themselves; "secrets," that they will think of with sickening shame and disgust, when lying on their death bed, or when called to stand before the judgment throne of "Him who is of purer eyes than to behold iniquity," and before whom "all hearts are open, all desires known, and from whom *no secrets are hid.*" Boys—never listen to such secrets! shut your ears—turn away, as from something loathsome and venomous, for they are both.

Of course, there *are* secrets in life; "*God's secrets,*" if looked at rightly. He works in a mysterious way, and there are holy mysteries surrounding birth and death, love and marriage, which should be among the most sacred things in life.

Boys, *never joke on this subject!* Think of your own mother who bore you, and suffered for you, and loved you; dare you, with her image in your mind, speak profanely and coarsely of this to other boys? Do you remember the story of Uzzah, the man who rashly put out his hand to steady the Ark of God, when it was shaken in the cart? It was not his business to do so; none but those appointed by God were to touch the sacred Ark. What happened? *He fell down dead!* I think this lesson is to teach us a reverential awe for "God's secrets." Remember this, and stifle any mean, prying curiosity about subjects which do not concern you. "*Keep thyself pure*" in mind as well as in body. The white robes are so easily stained. But do not be satisfied with looking after yourself. If it is devils' work to tempt others to wrong, it is angel's work to help them to what is pure and good!

Be strong in Christ! Influence those around you by bravely standing up for all that is right and pure and by showing a noble scorn for what is evil and impure.

There is one of our great men, of whom it was said, that when a boy, he entirely changed the tone of thought and conversation in the upper forms of the school he went to. He did not preach, but his innate purity was such that his school-fellows used to say "that it was simply *impossible* to say or do any bad thing in his presence." His own pure nature acted like a spell on those around him. What prouder testimony could he leave behind him? Are *you* like this, giving out a holy influence—or, are you one to whom a bad boy will naturally turn, knowing he will find a kindred spirit to enjoy his evil talk? Remember that the same Word of God, which says "Keep thyself pure," says also, "Be thou an *example in purity.*"(1 Timothy 5:12.)—*Hazelwood.*

ONE AT A TIME.

One step at a time, and that well placed,
We reach the grandest hight;
One stroke at a time, earth's hidden store
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, and a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sand of life
Will slowly all be run;
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them,
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell,
"One thing at a time, and that done well,"
Is wisdom's well proved rule.

—*Golden Days.*

TEMPERANCE.

CHICAGO MINISTERS

DENOUNCE THE LIQUOR TRAFFIC.

All the ministers' associations in the city adopted last week the following resolution, proposed by the Presbyterians:

We, the ministers of the Presbyterian church of this city and vicinity, view with profound concern the present evils of the liquor traffic. It is a constant menace to the best interests of society and the state. It is the constant, and often violent, disturber of the good order of our city. It is making fearful waste and ruin of the health and morals of thousands of our youth. Among the many startling facts that confront us are the following:

1. There are about three thousand seven hundred legally licensed saloons in the city.

2. The number of arrests for drunkenness and disorder is steadily increasing beyond the proportionate increase of the population.

3. The last Grand Jury of Cook county charged that "dives of the lowest order defy the city ordinances by keeping open from dawn till midnight and from midnight till dawn;" that there is "a toleration of dens of iniquity on prominent thoroughfares, under the guise of oyster and ice-cream saloons, but which are licensed to do a dram-shop business;" and that "to such places may be traced the ultimate ruin of thousands of young girls and unsuspecting females."

We believe that every possible legal restraint should be put upon this prolific and infamous source of disorder, vice, and crime. We rejoice in all lessening of the evil of intemperance, and of the temptation to it, that may be accomplished by law. But we are persuaded that renewed and emphatic attention should be called to the Scriptural foundations upon which the successful repression of this evil must finally rest. The sin of drunkenness, the impossibility of a drunkard's inheriting the kingdom of God, the woe upon those who cause the weak to stumble, the duty of making straight paths for our feet lest that which is lame be turned out of the way, the law of conscience and of love as higher than the law of liberty, the fearful responsibility of sharing in any way in that temptation by which so many are led to ruin—these, and topics like them, we believe should constantly have their proportionate place in pulpit ministration and Sabbath-school instruction, and should just now have the emphasis of united and urgent presentation.

We, therefore, unanimously adopt the following:

1. That the third Sabbath in January, viz., Jan. 16, be set apart for special services in the interests of Gospel temperance, and that sermons be preached on that day in all our pulpits upon some important phase of this great question, to which may be brought the high sanction of the Word of God.

2. That the executive body of each of our churches formulate some action expressive of their sense, as the spiritual officers of the church, of the wideness and dreadfulness of this evil, and of the duty of God's people to avoid every possible countenance of it; and that said action be publicly read on the before-designated Sabbath, Jan. 16, in connection with the preaching of the sermon.

3. That church officers and members seek in every legitimate way to create a public sentiment and evoke a public conscience that will not only be an effectual barrier against the further aggressions of this fearful curse, but meet its tide of evil by an overcoming and overwhelming tide of righteousness.

4. We hereby call upon the municipal officers who are officially responsible for the toleration of the open and flagrant defiance of the city ordinances charged upon the liquor business by the Grand Jury to a discharge of their neglected official duty, so that the evils flowing from this recreancy to public trust, and from this gross defiance of law, may no longer curse the community and disgrace our city.

The above was concurred in by the Baptists, Congregationalists, and Methodists, all of whom will observe the day before mentioned.

The revenue from alcohol in England for 1885 was £1,179,000 less than in 1884, and the decrease has been steadily going on for ten years.

It cost England and Wales over $76,000,000 in 1884 to care for their paupers. "The one great cause underlying the whole of the matter," says one of the committee appointed to investigate the subject, "is the old, old story—drink."

The sale of liquor has been prohibited on property owned by the Northern Pacific Railroad by order of its President, Robert Harris. His wife is said to have inspired the order. Chicago people who know Mr. and Mrs. Harris will not be surprised at this order.

A Massachusetts law forbids the sale of liquor within a certain distance of any school-house. In the town of Whately, at the recent election, license carried the day, and as the hotel with its bar was directly opposite the school-house, the latter was closed.

The National Temperance Hospital, located at No. 3411 Cottage Grove avenue, Chicago, is one of the most beneficent institutions in this country. Here some of the worst forms of disease have been successfully treated without the use of alcohol, where it would have been used in any other institution. Plans are being arranged for a literary and musical entertainment to be given for the benefit of the hospital, which is much in need of a fund for the care of indigent patients.

The Secretary of War has informed the Treasury Department in regard to the action of the commanding officer of the Division of the Pacific in issuing permits to land liquors in different parts of Alaska, that hereafter no permits will be issued by the War Department for the introduction of liquors into Alaska for use for medicinal, mechanical, or scientific purposes. The Collector of Customs at Sitka, Alaska, has been notified accordingly. He is instructed, however, to permit the entry of wine for sacramental uses upon the presentation of proof that it is intended for no other purposes.

The ruling passion never had an illustration quite so disgusting as was given in Atlanta, Ga., during the days when the last of the wholesale licenses were to expire under the local option law. Although under the local option law all bar-rooms were closed at the beginning of July last, there were still some eight or nine wholesale licenses in force, the validity of which could not be impaired. These allowed the sale of liquor in quantities of no less than one quart. It therefore became the custom of thirsty Georgians to "pool their issues" in groups of four or five, purchase a quart of whisky in the name of one, and divide it up. One by one these licenses expired, and when, a few weeks ago, there were only three extant, these latter became enormously valuable. The holder of one of them, Mr. Thorn, sold over $1,000 worth of liquor before it expired, and made under it a net profit of more than $10,000 since July 1. One of the remaining two had been purchased by the Kimball House. It expired Oct. 9, and on that day, as well as on each of a dozen days preceding, it brought in a revenue of about $2,500, the demand for liquor being constant up to the last moment, midnight. Then only one license remained, T. C. Mason's. His sales of liquor were more than $2,000 daily, and kept increasing as the license neared its time of expiration —*Ex.*

PRESS COMMENT.

"Of the sixty-eight thousand men who voted for Henry George not one in a hundred believed what George said; he don't believe it himself; they are not anarchists or socialists. What did they mean? They meant something; they meant that they have a grievance. We don't exactly know what it is; they cannot clearly express it; but it exists."—*Chauncey M. Depew.*

U. S. Attorney W. H. Dickson of Utah, says: "I can point you to a place in Utah called a home, where a man dwells with three sisters, and calls each sister his wife, is rearing children by each of the three, and all dwell under the same roof, called by the sacred name of home. I can point you to another place almost within a stone's throw of this building, where a man is dwelling under the same roof with a mother, a daughter and a grand-daughter, and calling each by the sacred name of wife,and has begotten children by each of them." As specimens of the perjury which Mormonism authorizes and commits, Mr. Dickson mentions the case of a woman who declared on oath that her daughter living in her home, was married and was a mother, but that she did not know who was her daughter's husband. Such perjuries the church defends and praises.—*Independent.*

The Knights of Labor will have more success in convincing good citizens that they have no sympathy with the anarchists, if they discountenance anarchistic proceedings, rather than make wordy professions. Any man who will assault and terrorize a man to keep him from going to work, is, so far, the worst type of an anarchist. The Knights are just now demanding the repeal of the laws which protect good citizens from malicious conspiracies. What would the breaking down of such guards of personal rights and liberties be but anarchy?—*Interior.*

Secret societies are a menace in Spain,and because existing in the army, which, filled with political ambition, uses them for dangerous purposes. The Knights of Labor in this country are wrestling with the subject, the point being that the Catholics cannot become good Knights so long as secrecy is part of their constitution and practice. Some of them wish to do away with it, but others think it cannot succeed unless it is retained—which is a humiliating confession to be compelled to make. Open honesty is better than organized skulking.—*United Presbyterian.*

If there is a more arrogant and at the same time a more un-American "monopoly" than is [Knights of Labor], we should like to discover it. In the first place its designation implies a title of nobility, and for these things we have no use in this country. Working men especially would do well to beware of them. They are monarchical and unrepublican. Our revolutionary forefathers were jealous of all such imitations of royal technique and hence they inserted in the constitution a clause prohibiting Congress from conferring upon anybody any order of nobility. It is, in addition to this, a secret society, another circumstance which exposes it to suspicion.—*New York Commercial Bulletin.*

The Eastern glass-blowers, who surrendered their Knights of Labor charters rather than strike as ordered by their District Assembly, are reported as saying that they will not allow any one to work in New Jersey factories who violated agreements under which they are working. On the other hand the officers of the Knights of Labor are reported as saying that the seceding blowers will not be allowed to work outside the limits of their town. No State government, not even the National Government has power to say that a well-behaved man shall not work where it is his interest to work. Is it not possible that labor associations are going too far when they assume to do what the Government will not permit? —*Inter Ocean.*

The failure of the beef-packers' and butchers' strike in Chicago, following upon the previous strikes in the Southwestern railway system, will doubtless teach the workingmen a lesson. They were not countenanced by their national organization. T. V. Powderly, the Grand Master of the Knights of Labor, has consistently opposed strikes. And, while the discontented workingmen have had the sympathy, they have never had the co-operation of the great body of their fellows throughout the country. Undoubtedly, the agitation for fewer hours' work and better wages will keep right on;but reason, and not force will be appealed to. Employers will find it to their interest, in many cases, to treat their workmen better than they have done. But strikes are nearly always a mistake, and sometimes a little less than a crime. This last strike has called attention to the value of accumulated wealth in large industrial operations. Before these immense *abattoirs* were instituted, butchering was done in a retail and very wasteful way. An unnecessary number of small employers had to be supported, unnecessary rents were paid, and both consumer and producer were needlessly taxed. But the Armours, Swifts, and other large employers now kill millions of cattle, literally for nothing, and make their profits out of the hoofs, horns, entrails, grease,, and other parts of the animals killed, that were formerly thrown away. The breeder actually gets about all that the wholesale buyer pays for the dressed carcasses. Hence, under this system, while a few retail butchers have been driven out of trade, the vast bulk of the producers and consumers of meat are greatly benefited. The one gets his animal killed for nothing; the other procures his dressed carcass for cost price. The waste of the animal pays the expense of the transfer. It would be well to keep this fact in mind when demagogues complain of monopolies.—*Demorest's Magazine.*

RELIGIOUS NEWS.

—The evangelical ministers of Cincinnati have passed resolutions that ballet exhibitions tended toward irreligion and immorality, and should not be countenanced by Christian people.

—At the regular annual business meeting of the Chicago Avenue (Moody) church last week, Mr. F. H. Revell was chosen chairman. The treasurer reported the receipts at $12,140, and the disbursements at $10,317.69, leaving a balance on hand of $1,822.-31. With the extensive repairs following the late fire, a deficit will remain amounting to $813, which, however, is to be wiped out before the close of this year. The report of the Sunday-school for forty-eight sessions shows the total attendance to have been 68,843, and the average attendance 1,427. There are seventy-two teachers and seventeen officers connected with this branch of the church. The Chinese attendance averages thirty-three and that of visitors eighty-five. The receipts of the poor fund were $199.56. The church has a membership of 636, an increase of 120 during the past twelve months. F. H. Revell resigned his position as trustee.

—Every vessel in the British navy now has daily prayers, and on the Sabbath frequently two religious services.

—It is reported that Mr. Moody has received from D. M. Weston, of the Shawmut church, Boston, a donation of $50,000 to be applied to his educational work at Northfield and Mt. Hermon, Mass. With this gift another dormitory is to be built.

—The residents of Indianapolis, Ind., are rejoicing in the quiet which reigns in their city on the Sabbath day. The mayor and public superintendent have decided that the laws regarding the closing of the saloons on Sunday must be enforced, and enforced they are. The liquor league, after the closing of the saloons, insisted that all drug stores and cigar shops be also closed. This was done, and Indianapolis is now a model city for at least one day in the week.

—Methodist ministers at Cincinnati propose that church members who attend operas having a ballet annexed, be disciplined. The fact that a late opera in that city was endorsed by prominent church men, with its ballet accompaniment causes much discussion.

—Mr. Dow, author of the Ohio liquor law, is to be disciplined, it is said, by the Presbyterian church of which he is a member, for certain liberal features in that act.

—Dr. James H. Brookes, of St. Louis, is deeply afflicted in the sudden death of his daughter, Mrs. S. L. Warfield, of Lexington, Ky., who was visiting at his house.

—Rev. W. M. Wellmann, evangelist, is holding a successful series of meetings at Neligh, Nebraska, the seat of Gates College. During six nights over forty inquirers and thirty conversions were manifest, including several of the strongest business men of the place.

—The Evangelical Alliance is making preparations to extend its work and influence in meeting all Christian bodies in evangelical efforts, and has elected a general secretary, the Rev. Josiah Strong, of Cincinnati, who will make his headquarters in this city.

—In all parts of the mission field there are to-day not less than 13,000 schools of different grades, attended by from 600,000 to 700,000 scholars. There are about 25,000 native helpers, of whom the most are teachers; and there are 1,700 ordained pastors and evangelists whose support, for the most part, comes from the people they serve.

THE WEEK OF PRAYER.

The Evangelical Alliance of the United States suggests the following topics for the week extending from Jan. 2d to Jan. 9th, 1887:

SERMONS.—Sabbath, Jan. 2: "O Thou that hearest prayer, unto Thee shall all flesh come."—Psa. 45: 2.

PRAISE.—Monday, Jan. 3: For rich spiritual blessings; for the long-suffering grace of God; for manifold temporal blessings, private and public; for many tokens of the mighty working of the Holy Ghost, both at home and abroad; for the increase of missionary zeal among Jews and Gentiles; for new openings for the spread of the Gospel in many lands; for the preservation of peace among the nations.—Psa. 111; Luke 1: 67–79; Deut. 32: 1–14; Psa. 116; 1 Chron. 16: 1–34; Psa. 107; 1 Chron. 29: 9–20.

HUMILIATION.—Tuesday, Jan. 4: For personal sins, family sins, and national sins; for the spread of unbelief and atheism in various quarters; for the fearful extent to "which the lust of the flesh, the lust of the eye, and the pride of life," still prevail; for the large amount of intemperance, licentiousness, and other forms of immorality; for the formalism of many, and the cold indifference of others; for unseemly divisions and lack of love among those who are brethren in Christ.—Psa. 51; Jer. 13: 15–27; Phil. 2: 5–16; Ezra 9: 1–15; 1 Cor 5; Jude 1–16; 1 Cor. 2: 1–10.

PRAYER FOR THE CHURCH.—Wednesday, Jan. 5: That the people of God may know their high calling and responsibility; that they may be filled with the Spirit, and bring forth the fruit of the Spirit, and labor aggressively for the conversion of souls; that grace may be given to all pastors, teachers and preachers, to proclaim the Word in its simplicity and fullness, and that the Lord may open the hearts of men to receive it; that believers may walk in fellowship and holy love, remembering that they are one body in Christ, and members one of another.—John 17: 14–26; Ephes. 1; 1 Thess. 1; 1 Kings 8: 22–36; John 15: 12–21; Luke 6: 17–36; Ephes. 4: 1–16.

PRAYER FOR FAMILIES AND SCHOOLS.—Thursday, Jan. 6: That family love may be sanctified, husbands and wives walking together as fellow-heirs of the grace of life, and training their children in the nurture and admonition of the Lord; that the young may be early drawn to Christ, and kept from the evil that is in the world; that great grace may be given to all teachers of youth; that the blessing of God may rest on all schools, colleges, universities, and Sunday-schools; for all Christian associations of young men and young women; for the protection of woman and the home, the reformation of fallen men and women, and the equalizing of the scale of morality for both sexes; for all who are in affliction.—Deut. 6: 1–15; Prov. 4; Ephes. 6: 1–18; 1 Chron. 17: 16–27; 2 Tim. 1: 1–14; Col. 3: 12–25; Isa.12.

PRAYER FOR MISSIONS.—Friday, Jan. 7: That the church of Christ may recognize the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifices that it may be fulfilled; that far greater zeal for the Divine glory and far more pity for the perishing may be imparted by the Holy Ghost to all the people of God; that faithful laborers may be greatly multiplied, and that all converts may be comforted, up-held, guided and made useful; that the hearts of the unconverted may be opened to receive the truth; that Christian missionaries may be favorably received by heathen rulers and peoples, and that native Christians among the heathen may be kept steadfast and made zealous in seeking the salvation of their countrymen; that God's ancient people, Israel, may acknowledge Christ as the Messiah; that the time may soon come when, according to prophecy, the Spirit shall be "poured out like floods upon the dry ground," and "the desert shall rejoice and blossom as the rose." —Acts 2: 20–41; Isa. 44: 1–8; Matt. 9: 36–38; Rom. 11: 25–36; Isa. 35; Eccles. 11; Isa. 42: 1–16; Acts 10: 34–48.

PRAYER FOR NATIONS.—Saturday, Jan. 8: For the outpouring of the Holy Spirit upon the nations; for rulers and all in authority; for just and equal laws and righteous administration; for the better observance of the Lord's day; for the prevalence of the Spirit of Christ between employers and employed; that anarchism and all forms of lawlessness may pass away, and men live quiet and peaceable lives in all godliness and honesty; for peace among nations, and the removal of all race and sectional antipathies; for the abolition of slavery, the opium trade, the liquor traffic, and all immoral trades and practices; for the blessing of God on all efforts to remove the curse of intemperance; for the cessation of persecution for conscience' sake, and of all oppression.—Psa. 67 and 96; Joel 2: 23–32; Rom. 13; 1 Thess. 5: 12–24; Zeph. 3: 14–20; Rom. 14; Matt. 7: 1–12; 1 Peter 2: 13–25; Hosea 14.

SERMONS.—Sabbath, Jan. 9: "Thy Kingdom Come." —Matt. 6: 10.

LODGE NOTES.

The *Voice of Masonry* speaking of the general intelligence of the Hiramites, says that not 30,000 in all the lodges of North Amcrica are careful readers of the periodical press.

"Nova Scotia is cursed (yes, that's the term) with a lodge acknowledging allegiance to the Grand Lodge of England." —*T. T. Gurney*.

The Grand Lodge of Kentucky Masons reports a loss of 565 members last year.

Illustrious Albert Pike, Grand Commander of the Supreme Council of the Ancient Accepted Scottish Rite for the Southern Jurisdiction of the United States, has paid an excellent tribute to Illustrious Robert Toombs, deceased. He was an active member of the Supreme Council from 1872 to 1880, and in his later years a communicant of the Methodist Episcopal church.—*Voice of Masonry*.

Zeredetha Lodge, Brooklyn, recently had among the visitors a Chinaman, a member of a lodge in the Celestial Empire. He is an intelligent man, and the master of twenty-five languages.

The Freemasons in Bombay, India, held their "Jamshedi Naoroze Festival" at Byculla recently. Upwards of a hundred Parsee, Hindoo, Mahommedan and European lodgemen were present, including Captain Morland, Grand Master of all Scottish Freemasonry in India. Hymns were sung in the Mahrati and Hindustani languages, and a presentation, consisting of a rich electroplated tea and coffee set, a gold watch and chain, and cutlery, glass and china ware, was made to Darasha R. Chichgar, secretary to the Freemason's Joint Hall Company.

The richest lodge in the United States, *per capita*, is St. Andrew's Lodge, Boston. Its membership is limited to 26, and its property is valued at $20,000.

A woman's attachment to the G. A. R., called the "Society of the Ladies of the Grand Army of the Republic," has issued a manifesto in which they say: "Our fathers, sons, and husbands have perfected an organization which demands the respect and admiration of the world. We, the inheritors of their glory, can do much toward keeping pure and unblemished that organization; and though we may not ask to join their inner, and to them holier circle, we can yet serve them and their interests as 'the picket guard on the outer lines.'"

Knights of Labor District Assembly, No. 101 of St. Louis, is to become a thing of the past. It is rapidly disintegrating and in a short time will cease to exist. The assembly included all the local assemblies of men employed on the Gould Southwest system of railroads, and on the authority of the executive committee the railway strike of last spring was ordered.

It is reported from Baltimore that Powderly has ordered all Knights of Labor assemblies to withdraw their delegates from federation of trades or trades assemblies. This action is said to be the result of the aggressive attitude of unions toward the knights.

The State Grange of Michigan opened its annual meeting Tuesday, at Lansing, the Grand Master was Governor Elect Luce, who was re-elected.

The *Labor Tribune*, of Pittsburgh, says: "The popular vote of the members of the Amalgamated Association of Iron and Steel Workers on the proposition of General Master Workman Powderly to join the Knights of Labor, so far as heard from up to Saturday last, shows that 99 per cent are opposed to affiliation."

Great excitement has been created in the ranks of the Knights of Labor at Amsterdam, New York, by the publication in the *Daily Democrat* Dec. 16 of all the secrets of the order and the mode of initiation.

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The mucous membrane of the stomach in a healthy condition is of a pale color when at rest, but when food comes in contact with it the mechanical action induced by the friction and motion causes the blood vessels to dilate and the surface to become red. The secretion of gastric juices is effected by the state of the nervous system, and sudden mental emotion is able to stop it entirely. This it does through the pneumogastric nerve, for this controls the secretion of the gastric juice. Unwholesome food which disturbs digestion will cause acute dyspepsia in some persons, who are extremely prone to sick headaches; pain and uneasiness in the stomach, faintness, depression of spirits, lassitude or feverishness are the indications of an approaching sick headache.

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IN BRIEF.

Edwin Lee Brown, of Chicago, president of the American Humane Society, commented upon the character of Mayor Carter Harrison, among other things saying: "Thieves, gamblers and scoundrels control the city and steal the ballot-boxes as well as stuff them. They were Democrats, and, though all Democrats were not thieves, all thieves were Democrats. Harrison associated with thieves and participated in the result of their thievery. They called him an honest man. Why not call him a thief, inasmuch as he was the consort of thieves? Harrison also divided with the gamblers. He is an old hypocritical thief. The thieves steal and Harrison gets his share from them." The sensitive Mayor has sued Brown for libel, placing the damages at some $200,000.

There are 700,000,000 cents in circulation. There was a time when, in certain sections of this country, small copper coins were unknown. Indeed, it is only within a few years that people on the Pacific coast have been using pennies. In the good old days a quarter dollar was the smallest coin, and for many years the dime was paid out with no expectation of change. The large use of cents shows the growth of small economies among the people. The very great demand for bills and coins of less denomination than five dollars is an evidence of the increased business activity to-day of the American people.

David Dudley Field thinks we have too many lawyers in this country. France has only one for every 4,792 of its population, Germany one for 6,466, while New York State has 11,000 lawyers, or one for every 455 men, women and children in the State. The excessive numbers of this one profession is doubtless because of the monopoly possessed by the legal fraternity of all legal positions in the United States. To fill any legislative or executive position it is a part of our unwritten law that you must be a lawyer. Mr. Field also calls attention to the verbosity of our legal documents. He says that every ordinary deed or indenture contains 950 words, of which 860 are absolutely superfluous. He says, also, that the people of the State of New York yearly pay $100,000 for recording this mass of needless words.

Of the 290,750 miles of railroad in the world no less than 274,016, or 60 per cent., are in English-speaking countries. The cost of railroads, as is well known, has been greatest in Great Britain, being there $205,842 per mile of roads; for the Belgian State railroads it is $123,986; for the French railroads, $124,642; for the German State railroads, $105,204; for the German private railroads, $71,877; for the Austro-Hungarian roads, $104,420. The cheapest system of Europe is the State railroads of Finland, $30,102; the other Russian railroads stand at $82,244, against $63,250 per mile for the railroads of the United States. The whole cost of the railroads of the world has been more than $24,000,000,000, which, however, is only about $24 per inhabitant. In this country the expenditure has been about $133 per inhabitant; in Great Britain, $107; in Germany, $47; in France, $57; in Austria-Hungary, $33; in Italy, $19; in Belgium, $41; in Sweden, $25; in Spain, $29; in Russia, $14; in Canada, $89. In this country we will build over 6,000 miles of road this year against 32,000 miles last year.

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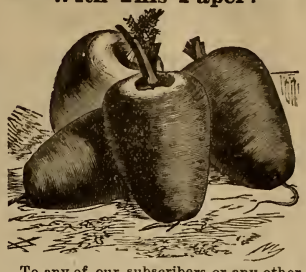

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NEWS OF THE WEEK.

WASHINGTON.

The bill to repeal the civil service law, reported adversely by Senator Hawley from the Committee on Civil Service during the first session of the present Congress, has been re-introduced by Senator Vance.

Senator Conger, from the Committee on Postoffices, reported favorably the bill recently passed by the House to extend the free delivery system to towns having a population of 10,000 or a gross annual postal revenue of $10,000.

The Senate bill providing for the admission of Washington Territory into the union of States has been taken up by the House Committee on Territories, and amended by adding a section including Montana Territory within the scope of the bill.

The Senate, in executive session has confirmed the nomination of Arthur L. Thomas, of Pennsylvania, to be a member of the Board of Registration and Election of Utah. Mr. Thomas is Secretary, and has labored steadily with Judge Zane and Attorney Dickson against the Mormon curse.

COUNTRY.

Sylvester Granda, arrested at Kansas City for complicity in the murder of Dr. Haddock at Sioux City, made a confession Friday, alleging that John Arensdorf fired the fatal shot, and that another prominent Prohibitionist was also to be attacked.

The whaling bark Atlantic was wrecked early Friday morning near San Francisco, the ship going to pieces in a few minutes. Of the forty-two persons on broad, but the captain and ten others are, at this writing, known to be saved. Vessel and outfit were valued at $25,000, and the insurance but $5,000. It is stated that the timbers of the bark were so rotten that they could be knocked to pieces by the blows of a hammer, and that most of the sailors were drunk.

The Chicago, Milwaukee & St. Paul road is making arrangements to distribute, gratis, the daily weather predictions, and for the display of signal service flags at the principal stations on its system.

Four acres in the northwestern section of Shenandoah, Pa., settled two to four feet, Friday, partially wrecking fifty dwellings and causing the wildest alarm among the people. The financial loss is between $50,000 and $75,000.

Mr. Gratiot Washburne, son of the Hon. E. B. Washburne, of this city and minister to France in 1870, dropped dead Friday in a Louisville hotel.

The engine of an express train on the Denver & Rio Grande road struck a cow Friday morning near the bridge spanning the Gunnison River, and rolled down the precipice into the river, the engineer and fireman being killed. The coaches remained upon the track and none of the passengers were injured. The accident was near Gunnison, Col.

A natural gas explosion at Kokomo, Ind., Friday, injured thirty-five persons, twelve of whom are in a serious condition.

Early Thursday morning, near Carnesville, Ga., Frank Sanders murdered John Bwilling, his wife, and three children, and then fired the premises. His purpose was to secure $40 which he knew was in the house, and then decamp. Sanders was captured by citizens, and it is learned was burned to death.

The Calumet Hotel, at Pipestone, Minn., owned by Mr. Brockway, of Chicago, was burned Wednesday morning. Rev. A. S. Orcutt, a Baptist clergyman, was killed by falling walls, and David McCullough and two boys were dangerously wounded. The financial loss is $45,000.

The Dow liquor tax law in all its features was declared constitutional Thursday by the Ohio Supreme Court, the two Democratic judges dissenting.

George D. Hart, workingman's candidate, was elected Mayor of Lynn, Mass., over the citizens' nominee by a plurality of 634.

About 11 o'clock Tuesday night the steamboat J. M. White, one of the finest and largest boats plying on the Mississippi River, was burned while lying at a landing known as the Blue Store, about six miles above Bayou Sara, Louisiana. There were on board eighteen or more cabin passengess, including eight ladies; a number, exactly how many is unknown, of colored passengers; many deck passengers, and a crew of about seventy men. It is believed that forty or more of the unfortunate people lost their lives.

FOREIGN.

John Dillon, member of Parliament for East Mayo; William O'Brien, editor of *United Ireland;* Matthew Harris, member of Parliament for East Galway, and David Shehy, member of Parliament for South Galway, were arrested Thursday in the town of Loughrea, County Galway, Ireland, charged with conspiracy to defraud. The prisoners have been acting as trustees in conducting the "plan of campaign" and been receiving from dissatisfied tenants the reduced rents refused by landlords or landlords' agents. At the time of making the arrests the police took away from Mr. Dillon £80 which he had just received in trust from tenants.

"The London *Times* says, "The government must show that they, and not a secret conclave sitting in Dublin or New York, are the government of Ireland, and in doing so they will be supported by every subject of the Queen who values the law as a guarantee of freedom."

The development of the Tory coercive policy has been checked by a strong division of opinion within the British Cabinet. Lord Ashbourne insists upon instant action based upon the action of the Irish judges that the anti-rent campaign is illegal. He favors the adoption of the severest measures, treating the National Leaguers as engaged in an illegal conspiracy. Sir Michael Hicks-Beach, backed by Lord Randolph Churchill, demands a mild enforcement of ordinary law.

England has decided to reduce the Egyptian standing army to 10,000, and the army of occupation to 5,000, thus largely reducing the cost of armament to the Egyptian government.

In the Italian Chamber of Deputies, the Minister of War, after reading the military budget, declared that Italy is now in a position to mobilize and victual 400,000 troops, not counting the reserves. The work of providing the troops with repeating rifles has already begun and 1,000,000 of them will be in use by 1888, though at present there was nothing to threaten the peace of Italy. It was useless to ignore the warlike indications in the East. He believes that Italy will be well prepared in the event of an outbreak of hostilities.

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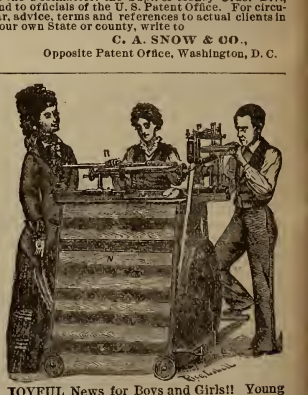

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THE EVEN-TIDE OF REV. DR. CHEEVER.

BY REV. HENRY T. CHEEVER.

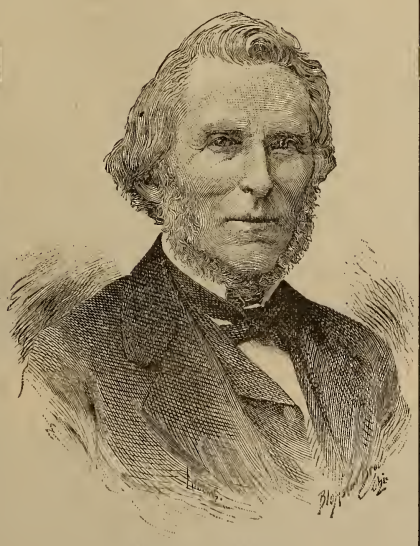
GEORGE BARRELL CHEEVER was born in Hallowell, Me., April 17, 1807; second son of Charlotte Barrell, of York, and Nathaniel Cheever, of Salem, Mass. His father was a printer and publisher, founder of the *American Advocate* and *General Advertiser;* and through the book-store to which the son had free access, he became an early devourer of books. His grandfather was Nathaniel Cheever, of Salem, of whom it is recorded in a volume of the Historical Transactions of Massachusetts, that his was the first blood shed in the Revolution; he being one of a party of Provincials who resisted a company of British Regulars sent from Boston by Gov. Thos. Gage to seize the Salem powder-mill, just before hostilities began between the colonists and the mother country. At a certain bridge near to Salem the resistance was so stout that Mr. Cheever received the thrust of a British bayonet.

George was educated at Hallowell Academy and Bowdoin College, Brunswick, being of the class of 1825, to which belonged the poet Longfellow, the writer Nathaniel Hawthorne, Congressman Jonathan Cilley, the historian J. S. C. Abbott, U. S. Senator J. W. Bradbury, and Patrick Henry Greenleaf, D. D. He studied for the ministry at Andover under the instruction of Prof. Moses Stuart and Drs. Robinson, Woods, Murdock, and Ebenezer Porter.

While in college and the theological seminary he began authorship by frequent contributions to the *U. S. Literary Gazette* and the *American Monthly Magazine*, and compiled the popular "American Common-place Books of Prose and Poetry." He also edited the "Select Works of Archbishop Leighton," with a much admired critique on his life, writings, and character; and "Studies in English Poetry for the Schools." Articles from his pen appeared in the *North American Review* on "Lowths' Hebrew Poetry," and in other periodicals, on "The Genius of Edmund Burke," and a deprecatory essay on the "Removal of the Indians" in review of "The Letters of William Penn," (Jeremiah Evarts). On leaving the seminary he preached as substitute for absent pastors at Newburyport and the Essex St. church, Boston, in connection with the evangelical labors of Charles G. Finney; and was finally settled over the Howard St. church, Salem, in 1833. His fervent and impressive ministry there is remembered with deepest interest by some who survive to this present, by more who "have fallen on sleep."

The writer of this notice has frequently heard his discourses referred to by men now in the vale of years, as having made a powerful impression upon their minds. Conscience and Christ were his recurring themes; and his appeals to innate ideas and intuitions, with reasonings from the nature of things, "made his hearers solemn and thoughtful over themselves, and given to feeling after a Saviour, if haply they might find him."

Settled in a city where the Unitarian *unfaith* was predominant he early engaged with enthusiasm in defence of "the faith once delivered to the saints," beginning with an address at the religious celebration of the fourth of July in Salem, entitled, "Worldly Principles and Maxims as they Appear in the Light of Divine Truth." A copy of this remarkable, wide-reaching address with its copious



GEORGE B. CHEEVER.

notes, is before the writer; and it is an interesting point in psychology to observe how the great seed-thoughts and principles of many subsequent discourses on the temperance, anti-slavery, anti-popery, Sabbath, social, and political reforms, all had their bedding and basis potentially here. The sharp criticism and controversy evoked by this extraordinary production led to a series of spirited articles in the public press of Salem under the caption, "Cudworth Defended and Unitarianism Delineated," also to divers controversial papers in *The Spirit of the Pilgrims*, *The Quarterly Observer*, and *Christian Spectator*, and to a pungent letter to the conductors of the *Christian Examiner*, headed "The Course and System of Unitarians Plainly and Solemnly Surveyed."

Mr. Cheever early entered the lists as a champion of the temperance reform, aiming at the root of the evil, and striking powerfully at distilleries, of which there were no less than four in the immediate vicinity of Salem, that produced 500,000 gallons annually of New England rum. He wrote an imaginative article for the Salem *Landmark* under the guise of a dream with dramatic accessories and machinery, entitled, "Inquire at Amos Giles's Distillery." This at once flashed through the country at large, was caught up and pictured by the artists, and created a commotion in Salem and vicinity, the like of which had not been known since the days of witchcraft. Its publication was immediately followed by a nocturnal attack upon the *Landmark* office, and by a personal savage assault on the author at mid-day, in the public street, by the foreman of a Salem distillery. This was succeeded by an indictment of the author for libel upon the owner of the distillery, and his speedy trial and sentence to thirty days in the Salem jail, notwithstanding the support of very able counsel and the "absence of proof that the article was written with any malicious or injurious intention whatever." He was there confined in the cell next to that occupied by one of the murderers of White, in whose trial Webster made his celebrated plea. This whole affair, together with his exhaustive defence before Chief Justice Shaw in abatement of judgment for his having shown up the pernicious business of distilling, and a similar arraignment of brewing by his widely circulated story of "Deacon Jones' Brewery," gave great notoriety to the author and made an era in the temperance reform.

Soon after serving out his sentence he had leave of absence from his people for a voyage to Europe, and became correspondent for a year from Spain and the Orient, for the New York *Observer*. Returning, he was at once invited to the pastorate of the Allen St. Presbyterian church, New York, in 1839, where he delivered the celebrated lectures on the Pilgrim's Progress, and on Hierarchical Despotism, defending the principles of the Puritans—"a church without a bishop, and a state without a king." He also maintained a public debate with J. L. O'Sullivan, Esq., for successive evenings in the old Broadway Tabernacle upon Capital Punishment, proving its right, obligation, and expediency, from Scripture, reason, the nature of things, and the history of mankind. These, together with a volume under the name of "God's Hand in America," showing a governing and retributive providence among the nations, were at that time given to the press.

His health becoming impaired by exhaustive labors in the pulpit, on the platform, and in the press, he revisited Europe for recreation as correspondent of the New York *Evangelist* in 1844, and gave the result of his travels to the public in volumes entitled, "Wanderings of a Pilgrim under the Shadow of Mont Blanc and Jung Frau", issued in repeated editions both in this country and Great Britain. Returning after an absence of nearly two years he became associated in the editorship of the *Evangelist.* At the same time he yielded to the overtures of personal friends and coadjutors and united in the formation of the Church of the Puritans in New York, which proved such an impregnable fortress of Freedom in the times that tried men's souls after its stately walls were providentially reared on Union Square in 1846. Soon after this he became associated with the New York *Independent*, as a contributor, along with Leonard Bacon, Richard S. Storrs, J. P. Thompson and Joshua Leavitt, who, over their several initials, gave it the richest results of their independent thinking, at a time when its merchant proprietors tersely informed their Southern buyers and their pro-slavery Northern backers that *"they were selling their goods, not their principles.'*

This period was one of great spiritual activity and productiveness. Beside numerous literary lectures, special discourses, and the exactions of pulpit and parish, he carried through the press, "Powers of the World to Come," "The Hill Difficulty and Other Allegories," "Windings of the River of the Water of Life," "Voices of Nature to Her Foster-child, the Soul of Man," "Voyage to the Celestial Country," "The Journal of the Pilgrims," "Lectures on Cowper," "The Right of the Bible in Common Schools," "God Against Slavery and the Duty of the Pulpit to Rebuke It."

When the repeal of the Missouri compromise by Congress came, the Fugitive Slave Law, the Kansas-Nebraska Bill, and finally in 1857 the Dred-Scott Decision of the Supreme Court, denying the right of Congress to prohibit slave-holding in the Territories of the Union, and proclaiming it as the doctrine of our Revolutionary fathers that "the negro had no rights that white men were bound to respect," the thunders of the pulpit of the Puritans was heard, and its protracted peals reverberated through the political heavens. All over the land its voice was heard through the Monday metropolitan press, reporting its burning words, as from one "of the old Hebrew prophets risen from the dead." The arraignment of the Chief Justice of the Supreme Court, out of the Scriptures, in the name of Jehovah, was terrific but unanswerable. It was whispered and even published in the New York *Observer* that the preacher at Union Square had gone mad, and that his

proper place was the lunatic asylum. But he held on with a lofty courage and tenacity, level-headed, and sublime, his feet unmovable upon the Word of God, which he wielded with a majesty and might that gave his hearers a new revelation of the power of the Bible and its richness of resource to godly ministers and reformers in combating the sins and evils of the times.

Not all the church, however, could bear it; or the stand taken by the pastor in defence of John Brown, and in the hospitality given to the radical Church Anti-Slavery Society, whose anniversaries were held in the Church of the Puritans; or its position of non-fellowship with slave-holders, sustained by the pastor. Aided from outside an effort was made to dislodge and silence the preacher by cutting off supplies; and a number withdrew from the church. Early, therefore, in the summer of 1860 Dr. Cheever went to Great Britain with a commission from his church to represent its position to British Christians in regard to emancipation in America, and to procure co-operation and assistance in holding its place. In his absence an ex-parte council held in May, 1861, after hearing the statement of certain disaffected and suspended members of the Church of the Puritans, recommended that the fellowship of the Congregational churches in this country be withdrawn from said church. This was followed by a recommendation at the annual meeting of the Church Anti-Slavery Society in Boston, May 29, 1861, "to all Congregational pastors and churches to disregard the advice of said ex-parte council, to regard the Church of the Puritans as a sister church in affliction, and to regard the action of said council as erroneous, dangerous, and unscriptural."

On motion of Lewis Tappan it was also resolved: "That we highly approve of the manly and Christian efforts made by the Rev. Dr. Cheever, during his present sojourn in Great Britain, in advocating the Christian Anti-Slavery movement in this country, and urging also upon the British public the duty and wisdom of not recognizing the Southern Confederacy; and we rejoice that God has raised up and sustained that eminent and beloved brother, to vindicate the cause of righteousness in his own country and in other nations." Rev. Wm. Goodell, in successive numbers of the *Principia*, reviewed in a masterly manner the "result" of the ex-parte council here referred to, and proved its contrariety to the genius and principles and usages of Congregationalism, and the conformity of the church and its pastor to the same.

In the summer of 1861 Dr. Cheever returned to rehearse in the pulpit his mission to Great Britain, to resume the moral war with slavery, and to prove and apply his interpretations of God's will and word by the stern events of actual war. He preached also in the Senate Chamber and Representatives' Hall, Washington, at different times on "The Rights of the Colored Race to Citizenship and Representation;" and was admitted to a hearing by the President conjointly with Rev. Messrs. Goodell and Joselyn ("Prime Ministers of the Almighty," as Lincoln archly called them) just prior to the issuing of his memorable Emancipation Proclamation. At the same time he put to press an elaborate and exhaustive volume of four hundred and eighty pages, entitled "The Guilt of Slavery and the Crime of Slave-holding Demonstrated from the Hebrew and Greek Scriptures;" the substance of which had previously appeared by instalments in the Bibliotheca Sacra.

The necessity of toning public sentiment and of securing reconstruction on principles of absolute right and justice continued, and up to the year 1867 when he closed his pastorate, still sermon after sermon, and pamphlet after pamphlet were issued on different phases of public affairs, bearing upon the rights of the Freedmen and the duty of the nation to its wards. Most of them were first printed in the columns of the *Principia*, which was under the editorship of the veteran journalist, Rev. Wm. Goodell.

Since that date, Dr. Cheever has retired from the active ministry, having settled in Englewood, New Jersey, whence he has issued from time to time forcible applications of Divine truth to passing events and errors of the day, including two volumes upon Inspiration and the Internal Evidence of Christianity, under the titles, "Faith, Doubt and Evidence," and "God's Time-Piece for Man's Eternity." He holds with Spurgeon and Moody to the plenary and verbal inspiration of the Holy Scriptures, and that if preachers will have power with God and man, they must take the whole Bible as the Word of God. "The hiding of his power" from the beginning of his ministry has been in his personal and devout grasp of the Bible and the strong individuality with which he has asserted its truths and lessons, and its right to reign in the state, the school, the family, and the souls of men, together with his life-long familiarity with the English literature of the age of King James' Version. It was his classmate Longfellow who said that the secret studies of an author were the sunken piers upon which was to rest the bridge of his fame, spanning the dark waters of oblivion. They were out of sight, but without them no superstructure could stand secure.

As a hymnologist Dr. Cheever has contributed to devout literature some of the sweetest subjective hymns in our English tongue, which will be repeated and sung, as the simple breathings of penitence and pity, long after their author shall have joined the choir above.

He has lived to have it frankly said to him by brethren with hoary heads who differed so widely upon the *Quaestio Vexatissima* of slavery and how to dispose of it, "You were right while we were wrong. It was you that was sane; we were the insane." He would seem to be the man above all others to have written the history of the conflict with American slavery from the orthodox standpoint, on the side of God. Himself making history in his providential position and relations, the materials he must have accumulated in connection with his own labors and those of his strong-minded and patient associate of the *Principia* gone before, cannot be otherwise than immense. Into whose hands will they be likely to fall?

It was not in the Divine decrees that the overthrow of proud American slavery should be the peaceful achievement of the American church, as Emancipation in the British West Indies was the glorious consummation of British Christianity. But honor be to the men of God who in his name charged the guilt of slavery and the crime of slaveholding upon the consciences of the church, rescued the Scriptures from its sanction and defence, rolled the burden of its suppression by moral and legal means upon the Christian churches, and strove to save the nation from expiating its sin with blood, by urging timely repentance and national emancipation at the command of God. Few of those moral heroes now survive; and of him whose name heads this article be it reverently said,

SERUS IN COELUM REDEAT!

THE TIMES OF WAR AND RECONSTRUCTION.

REMINISCENCES BY HON. S. C. POMEROY.

WASHINGTON AFTER THE SUMTER BOMBARDMENT.

As heretofore stated, the State of Kansas had been admitted into the Union, and its Senators elected in time to reach Washington, on Saturday, the 13th day of April, 1861, *the day Fort Sumter surrendered.*

It is also in evidence, that Mr. Seward, Mr. Chase, and, indeed, none of Mr. Lincoln's Cabinet, or the chief executive himself, had anticipated any immediate conflict of arms, if any at all. But the guns in Charleston harbor awoke many, perhaps all, to an apprehension, at least, of such a result. The Kansas Senators, as well as Kansas men, had seen and suffered just enough to assure them that there could possibly be no other result; and the inspiring victories they had achieved in the border field led them at once to accept war, even at the center of Federal power. They had previously felt the Federal arm supporting slavery and the Slave Code. Now a great change had taken place. New executive officers had been chosen. Freedom, instead of slavery, had been elevated upon the American standards.

The way was at once clear to our minds to accept the war, and fight it out. In their chosen territorial field they had been defeated, with the Government at their backs; and every appointee instructed to sustain the Slave Code, made by border invasion, and enforced upon the settlers of Kansas.

As was most natural, under these circumstances, the Kansas men organized, on the next day after their arrival, a volunteer military company called "The Frontier Guards." My colleague, General Lane, was chosen the captain. I enlisted as a private. Over 300 men were enrolled—all were officered by our own men, and equipped by the Government.

These were moments of peril. Washington had been stripped of forces that should have been left for her defense; Virginia rebels were then organizing and drilling their forces for the capture of the Government; and Mr. Lincoln himself was without a guard for the Executive Mansion! He had that evening called in a captain of one of the Washington companies that had made a showy appearance, as his guard, upon Inauguration day, a few weeks previous. He asked him, "Sir, if ordered to defend the city and public property here from armed men from Alexandria and Virginia, can you depend upon your men to fire in their faces?"

Said this captain, "I fear not. They have too many friends there."

So Mr. Lincoln dismissed him.

The first time I saw Mr. Lincoln after this, he said, with much feeling, "I don't know who I can depend upon."

I replied, "We will organize you *one* body of men who will fire, when called upon. The only trouble is, they may fire whether called upon or not. Their blood is up!"

This gave rise to the forces known as the "Frontier Guards," and to "Clay's Batallion," who guarded day and night the White House, the public buildings, and the bridges approaching Washington from Virginia, until Massachusetts and New York troops arrived. I now remember that though Senator elect, I took the oath, and put on the uniform of a private soldier, and stood in my place in the ranks.

There was one incident which amused the men with me more than it did myself. It was this: in trying to buckle the belt of a United States uniform about me, none could be found long enough. So to the amusement of others, I had to cut a hole in one end of the strap, and splice it with a string. With my belt thus fastened, I did duty until honorably mustered out.

This company of Frontier Guards was the first military organization *that ever invaded a "Sovereign State,"* carrying aloft the National flag, the emblem of Federal authority! Under the command of Captain Stockston, of Kansas, they did on the 18th day of April, only three days after the proclamation of the President, *capture the first rebel flag*, and brought it to Washington. General Lane presented it to Mr. Lincoln, as the first trophy of the war. He brought it to Cabinet meeting, and, in the presence of General Scott, held it up, saying to him, "General, is such a *rag* worth fighting for?" Nevertheless, we received, in writing, the thanks of Mr. Lincoln for the capture.

An account of this first invasion of a Sovereign State and the first capture of a flag, I have in the handwriting of Captain Stockston, never yet printed; and, as it is of historical importance, I copy it as follows:

"I captured the first rebel flag of the rebellion, Apr. 18th, 1861, at or near Falls Church, Virginia. Gen'l. Scott had given me orders to take a detachment of Frontier Guards and ascertain the strength of the rebels at that place. This order I obeyed. Upon our approach toward a company we saw drilling upon parade, we charged. They left the place rapidly, not having time to take down their flag, which was fastened to the top of a flagstaff without halyards. Returning I delivered that flag to Gen'l. Lane at our headquarters. The next morning it was seen hanging out of the window of Lane's room at Willard's Hotel, across which Lane had written, in large letters, *'Captured by the Frontier Guards upon the sacred soil of Virginia!'* In an hour or two more than ten thousand people stood looking at that flag.

"Mr. Lincoln soon sent for me to bring the flag to the White House. About one o'clock Lane and I went up. The Cabinet was in session, and Gen'l Scott called also.

"Upon our handing it to Mr. Lincoln, who sat at the end of a long table, raising it up, with flag in hand he walked over to Gen'l Scott at the other end of the room and said, 'Gen'l Scott, *what a miserable rag that is to fight for!'* 'Yes,' replied the General, 'but it convinces me that Gen'l Lee has not yet reached Richmond. *He will have a better looking flag.*'

"This flag was about three feet on the staff, seven feet long, tapering to about sixteen inches in width at the swallow tail. The two outer stripes were yellow, the center one white, with a star in the upper corner, under which was printed in large letters: 'VIRGINIA'; then, 'THE SOUTHERN STAR'; under that, 'STATE SOVEREIGNTY.'

"Soon after this I was ordered to Leavenworth with a lot of guns, so I never got my discharge. Pomeroy will remember that when I reached Chicago I boxed them up, both the guns and ammunition, marked them '*Fruit Trees*', and consigned them to 'Englehard & Co., Denver, Colorado. Care of Jones & Cartwright, Leavenworth, Kansas.' Thus they passed the *rebel smelling committee* on the Hannibal and St. Joe Railroad, and at least fifty bushwhackers, sitting with arms in hand on the steep banks of the Missouri, watching for arms destined for Fort Leavenworth. Boxes and contents were safely landed, and well used. I afterward lost my papers and clothing at Fort Scott, and never recovered them.

Possibly Maj. Gordon or Harry Field can tell more about these things. Very respectfully, etc.

Signed, J. B. STOCKSTON.

Thus it is seen, Kansas saw first the war to be inevitable, and was the first to attack. Their schooling had not been in vain. And this enables me to show a reason why, upon the first night of our stay at Willard's in Washington, we were called upon for speeches, in the midst of that excited crowd, which filled Pennsylvania Avenue on the night of April 13th, 1861, *when Sumter surrendered.*

I shall never forget that Lane, Cassius M. Clay, and General Nye (afterward Senator from Nevada), were to follow me in speeches, made from the dry goods box, in the middle of the street in front of Willard's Hotel. When Lane took the stand, just as I

had left it, there was a tremendous shout from the rebel crowd—*"Mob him!" "Mob him!" "Hang him!"* etc., etc.

Lane was naturally passionate and excitable. I saw at the moment he was terribly aroused. His eyes flashed more fire than came from the street lamps; and his tremendous voice was elevated to the highest pitch. He repeated in his first words the noise of the crowd, crying out, "Mob; and be damned! Mob; and be damned! I have a hundred men from Kansas in this crowd, all armed; all fighting men; just from the *victorious* fields of Kansas! They will shoot every damned man of you who again cries, 'Mob,' 'Mob.'"

Now the other side cheered Lane with all their might; and then repeated it again and again. The click of cocking pistols was heard all through that crowd, as men put their hands upon revolvers. Order was restored. In a moment more it was as still as the chamber of death. No man seemed to know who stood next to him.

General Lane then went on uninterruptedly, and finished one of the most impassioned and eloquent speeches he ever made. His denunciation of the firing upon the flag at Sumter, of secession, and of slavery was most terrific; and his appeals for freedom—*constitutional freedom;* for "Liberty under Law," might, as it then seemed to me, have been heard across the Potomac, if not at Arlington! For his voice reverberated among the hills, where Lee had gone home to sleep.

General Lane at length closed his speech, and Cassius M. Clay of Kentucky took a stand upon that same box, and followed Lane, much in the same strain, with most tremendous denunciations against South Carolina and her fire-eating Democracy; upon the slave power, forcing an issue of civil war, taking State after State out of the American Union; then firing upon the old flag—their only protection. He denounced all this as *"treason;"* and their madness I remember he called the "Suicide of American slavery."

I quote some of his words from my diary. In most solemn voice and manner he said: "You have fired upon the flag of your country." "You have now inaugurated a treasonable rebellion." "Your cherished institution (slavery) has gone to hell!" "I would not now give a dollar a dozen for your negroes. You have sold the last one." "Slavery will now be wiped out in blood!" And so Mr. Clay, with impassioned eloquence, went on and on until the small hours of early morning.

But the crowd did not disperse until that most inimitable orator, General Nye, delivered a most impressive speech. Nye was never more effective, and, to our side, never more agreeable.

That night and that meeting ended the rebellion in Washington. Men whose hearts were in the South, went there. Some left their families; some took all they had with them; many never returned. None ever saw the old Washington again. The old town, the muddy streets, the dilapidated old negro quarters and slave pens, where negro auctions were held, departed with the old system; and in after years those who lived to return, as they were entering the capital, seemed to be opening into the streets of that new city, located "in the new heavens and the new earth, wherein dwelleth righteousness."

HAYTIAN CANNIBALISM.

BY H. H. HINMAN.

Articles are going the rounds of the papers which affirm that Voudooism, with its attendant cannibalism, is practiced in Hayti. This may be true. Snake worship and human sacrifices existed originally in Mexico and South America, and still exist in Africa. It is not strange that, like other relics of heathenism, it should still be found among a people so little under the influence of the Gospel as the inhabitants of Hayti. There are many relics of heathenism that still encumber our civilization. The names of the months and of the days of the week come from the old worships. The signs of the zodiac are represented now as in ancient Egypt, when they had religious significance. Every druggist and physician's prescription is marked with the synonyms of Jupiter; and the horseshoes that are supposed to adorn houses, and even churches, are relics of the old superstitions, not yet obliterated, even from cultured minds.

But, greatly as we may deplore and condemn the heathenism of the West Indies, we ought not to forget that, considering our light, we are practicing and cherishing a system of heathenism that is as thoroughly unreasonable and as truly wicked as that of the Haytian. Freemasonry professes to be, and manifestly *is* derived from the ancient sun worship. It claims to practice the same rites that were practiced in ancient Egypt. Its system of initiations have, according to Dr. Oliver (one of the most learned and distinguished Masons), their counterpart in the ceremonies of heathenism, in which human sacrifice was practiced, and in them every Master Mason is symbolically slain.

Before we become too severe on these ignorant negroes it will be well to clear our own skirts of this shameful abomination. We mean this especially for some doctors of divinity. Let them cast the beam out of their own eye, and they shall see clearly to cast the mote out of their brother's eye.

THE TWO BROTHERHOODS.

READ BY ALEXANDER THOMSON AT THE DUPAGE COUNTY CONVENTION, ELMHURST, ILL.

There is a Brotherhood the Father owns,
Whose members, although here amid the dust,
Are children of the King, and heirs to thrones
And fadeless treasures that can never rust.

A Brotherhood of honor and of truth,
Higher than heaven, than ocean grander far,
Where every member in eternal youth
Shall shine at last in glory like a star.

Here in this nether world, where oft tis dark
With nights recurring, and with tempests wild,
This holy Brotherhood is still the ark
That ever hears the Spirit undefiled.

And, oh! when all in harmony combine,
And bursts of soul-song—sweetest incense rise,
How Zion, like a strong and fruitful vine,
Grapples the earth and clambers to the skies,

What fruit is horne, what wine, what healing balm!
Wine never touched by taint of death or dole;
That fills the heart with rapt and holy calm,
And purifies and elevates the soul.

And Zion's balm—the wounded spirit feels
A hundred gaping wounds that bleed at once—
With heavenly potency it soothes and calms
The deadly wounds of sin's envenomed lance.

O when this Brotherhood shall rise and shine
With all the glories God has made its own,
Earth to its darkest corner then shall join
Salvation's harmony before the throne.

This Brotherhood meets in the open day
To praise the Lord, the source of its increase,
And bids each mortal who has gone astray
Come to its holy festival of peace.

With open doors and hearts that are aglow,
With holy ardor lift they up the song;
To wrong and sin each member is a foe,
But friend to him who thoughtless does them wrong.

Sweet as a lute the songs of Zion win
The erring from the city, field, and wood,
And, from the warring, clashing hosts of sin,
Build up in love Christ's holy Brotherhood.

There is a Brotherhood of hidden guile,
Of pompous seeming and unholy rites;
That, like a wanton, with seductive smile,
To all her Christless altars man invites.

Now, while the dove of peace with outstretched wings
Hovers above our fair and favored State,
This Brotherhood, in dark and mystic rings,
Is dressed in war's wild livery of hate.

Their guarded doors, their grips and secret words,
Their martial hosts with plumes and flashing steel;
The baleful gleam of twice ten thousand swords,
Bodes no bright future for our common weal.

While Honor moves along his open way,
And in his Master's name admission begs,
This thing of darkness flees the light of day,
And broods, a vulture, upon serpent eggs.

While Honor throws his chambers open wide,
And bids the doubtful multitude draw near,
This thing of darkness seeks its head to hide,
With all the jealous agony of fear.

The baseless fiction glossed with prayer and song,
The vow unholy, and the oath profane,
Cannot abide God's sun-light, bright and strong,
Or stand the open scrutiny of men.

Yet like a swamp, from whose polluted ooze,
Foul vapors rise to poison all the land;
And leaves on leaf and flower the deadly dews
That nothing pure or lovely can withstand;

So o'er our land this Brotherhood of wrong
Has spread to-day its palsy and its blight;
And, with the sound of its infernal gong,
Drowns all the music of the sons of light.

Captain Dutton, the lately deceased commodore of the Allan line, was a devoted evangelist. On board his vessel, when evening came, if anyone repaired to the forecastle he would find him reading God's Word and explaining it to the passengers and seamen. This he did in a homely way, but with singular power. From time to time a hymn would be sung, the captain's strong voice rising above the rest, accompanied by a small organ, which his cabin boy carried up and down as required. He never forgot to sing, "Hallelujah! what a Saviour!" his favorite hymn. Many have cause to be thankful for their contact with Capt. Dutton. Once his vessel was enveloped in a dense fog off Belle Isle, a dangerous coast, with ice on all sides. They dared not proceed, and for some twenty hours were thus held. On board was another godly man with faith equal to that of the captain. "Can we not do something to lift the fog?" "Let us try," said the captain. Then the little chart-room was entered for prayer. "You may take it for what you think it is worth, but I was under a full head of steam for Quebec in thirty minutes after." Such was his own statement to the writer of this note. He had the Bible in his heart, and he lived, like the apostles, looking and waiting for the hope of the church and the blessed appearing of our Lord.—*English Paper.*

THOUGHTS ABOUT THE MISSION FIELDS.

BY REV. J. F. AVERY.

The mission field is large. It is the world. Room enough to work, however varied the talent: great enough the task to demand prompt and steady diligence and obedience. "Go work to-day." "Occupy till I come." This is Divine advice. Beware of religious dissipation.

In 1797 there is a notice of the arrival of William Carey and John Thomas in India, and letters from Carey describe his first impressions of the field and the work, from which a sentence or two may be quoted. "There are difficulties in our way," wrote Carey on January 5, 1794, "more formidable obstacles than you can suppose. Yet this is our encouragement; the power of God is sufficient to accomplish everything which he has promised, and his promises are exceeding great and precious concerning the conversion of the heathen." He once said: 'To give me credit for being a plodder will be to describe me truly; anything beyond this will be too much. I can plod; I can persevere in any definite pursuit; to this I owe everything."

Seven years after Carey landed in India, the directors of the East India Company placed it on record as, "their decided conviction, after consideration and examination," "that the sending of Christian missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, and most unwarrantable project that ever was proposed by a lunatic enthusiast." To-day shows even to men of the world the folly of their august wisdom and deceived convictions. What a revolution hath God wrought by apostolic men, who go turning upside down the religious prejudices and unbelief of generations, bringing men and nations to own none but the Gospel of Jesus can do helpless sinners good!

Young men and maidens, there is a loud call to service from India, China, Japan, and Africa, not to mention the isles of the sea, and other nations and peoples yet in darkness. Take up the cross of Christ, and go forward to fight the good fight. Fear not: being clad in the whole armor of God, with the true Jerusalem blade, the sword of the Spirit, which is the Word of God, you will find this weapon truer and more reliable in the time of conflict than the best Damascus blade. Go in the name of the Lord; praying always, you must win success; until the whole round earth is bound by the chains of love to the throne of God, and led into the willing captivity of heaven's kingdom and service. Let us consecrate ourselves to the work. Jesus must reign. Those who follow the Captain, will gloriously prevail. Crowns of glory, palms of victory we shall wear.

Let us on, then. Whilst men sleep, the great adversary sows tares. If we tarry the whitened grain will be shed, and the opportunity of harvest be lost forever. The dusky millions of India and Africa call for our active sympathy and love. The crushed and bleeding hearts of childhood and womanhood ask for deliverance; for men and women who shall go with the glad tidings of eternal hope. To these tell the story of a Saviour's love. Let us crowd our life full of unselfish activity. The Hebrew nation and Christian church seem to have been, and to be chosen instrumentalities in the purposes of grace. Let us learn a lesson from the history of the past, lest we should be set aside as were other workmen, proven unworthy by their neglect of more than golden opportunities.

On complaint of the Pharmacy Commission, R. D. Townley, of Allerton, Iowa, has been convicted of violating the liquor law, and fined $100 and forever debarred from doing business as a druggist in the State of Iowa.

OUR WASHINGTON LETTER.

Congress made an excellent record for the second week of the session. Some important bills were passed, such as that repealing the Tenure of Office act by the Senate, and allotting lands in severalty to Indians, by the House, and various subjects came up for a share of attention in both branches. Among them were trade dollars, appropriations, Mexican border affairs, the fisheries, the tariff, secret executive sessions, and the bill preventing Senators and Representatives from taking pay from the Government and from railroads at the same time.

It is a long, long distance between the place where Senator Edmunds stood a year ago, and where Senator Hoar stands to-day on the question of Executive patronage and prerogative. Mr. Edmunds thinks the Senate is taking a step backward by repealing the Tenure of Office act. Mr. Hoar regards the Tenure of Office act as a relic of barbarism that ought to be blotted from the statutes. Both, however, are in favor of civil service reform. The Tenure of Office act has worried and puzzled politicians ever since it was enacted.

There is a growing sentiment in Congress against the *Congressional Record*, which is daily growing more cumbersome. Under the present arrangement Congress is too unwieldly, and there is too much talking on unimportant subjects. When a Congressman makes a speech, and it appears in the *Record*, his next move is to have several thousand speeches printed for distribution among his constituents, and the latter jump to the conclusion that their man is fairly stirring up the world in Washington. Congressman Oates, of Alabama, wants to reduce the *Congressional Record* by limiting speeches to thirty minutes. Others say the only way to do it is by prohibiting the reading of speeches from manuscript, and that it is boys' play to permit members to read speeches, for such speeches seldom influence legislation. Those who advocate the abolition of the *Record* say it is only a question of time ere it will be given up entirely. Then the correspondents who sit in the press galleries of the Senate and House will give the country all the news that transpires at the Capitol.

The Inter-State Commerce bill, which proposes, among other things, to make uniform rates to all shippers, and which threatens to become a law, is to meet with organized opposition. Its enemies are beginning to arrive, and in a few days there will be one of the most formidable lobbies about the Capitol that has been seen there for years. They hail from Chicago, St. Louis, Cleveland, Cincinnati, Louisville, New York, and elsewhere.

There is also a much larger Mormon lobby here this year than last. In preventing legislation against them last session, they carried their point by securing the adoption of a very rigid bill by the House Judiciary Committee, as a substitute for the Edmunds' bill of the Senate. This made it impossible for the Senate bill to be considered by the House, and so between the two nothing was done. The Mormons are trying to play the same game again this winter, so as to defeat both bills.

A momentous question of carriage hire is disturbing the conscience of Judge Durham just now. He is the Comptroller of the U. S. Treasury, and he does not see why eleven carriages, at $20 a piece, should be paid for out of Uncle Sam's pocket to convey the nine Justices of the Supreme Court from their room in the Capitol to the White House to pay their New Year's respects to the President. But what can be done about it? All such expenses are approved by the Justices themselves, liverymen feel at liberty to make their charges correspond with the prodigal hilarity of the season, and while Justices are very plain, sociable people, when off duty, they think that on State occasions they must have due regard for the eminence of their stations, and not be too particular about the price. They would say that on New Year's day they call not as individuals, but as members of the U. S. Supreme Court,—by virtue of a custom that is tantamount to a statute, and that it is perfectly proper for the Government to pay the cost of the performance.

Benedict, the Public Printer, is badly pressed by the Printers' union and begins to fear for his confirmation. He is preparing to make a fight on a new line and throw all blame of mismanagement on his predecessor Rounds, a Chicago man, who was a Freemason and such a "practical printer" as the union demands. He says he found the accounts more than a year behind, and business in bad shape. He is likely to fail of confirmation. *

—Last year there was a net gain of eight Congregational churches in California, making a total of 114 in the State.

THE WESLEYAN BOYCOTTED.

The devotees of secretism are becoming enraged at the Wesleyan Methodist Publishing House and are venting their secret pent-up wrath in fulminating boycotting resolutions—after the model of the Pope's bull against the comet—against our publishing interests. The Typographical union of this city has boycotted us; and recently the Cigar-makers' union has passed boycotting resolutions against "The Wesleyan Publishing company" with a view of strengthening the hands of the Typographical union in their war upon us. All this because the help employed at the Wesleyan Book Room is non-union. Secret societies must deem themselves the embodiment of wondrous secret might and majesty to undertake to regulate the universe generally. They have tried to run the railroads of the country and have failed except in developing the fact that they are the embodiment of arson and even murder in its most shocking phases. A spirit that would derail railroad trains to the destruction of the lives of the unsuspecting traveling public is a disgrace to perdition itself. Secret societies propose to run knitting mills, street car lines, pork packing, and all other industries generally and severally, and now they propose to go into the church business and take a supreme hand in running the religious denominations. We are suspicious that there is at least one religious denomination which proposes to run its own religious interests in the name of Christ, and on the principles and for the truths and principles laid down in his holy Gospel, without asking the consent of the dark dens of secret demonism. That a Cigar-maker's union should boycott us, is, after all, not so strange, for, as a church, we proclaim eternal hostility to their whole business of fume and filth. It is not so strange that this secret nest of sworn smirch and smoke; that the secret slums of dingy nastiness should lift their befouled breath against a publishing house that advocates a decent cleanliness which in itself is the antipodes of cigar twisting and cigar puffing. What this wriggling, slimy nest of secret tobacco worms is going to do to effectually drag down the Gospel banner of purity we seek to wave before the world to trail it along the track of their sickening pollution is affirmed in their resolutions voted between puffs and amid the haze of stench and smoke: "We will not buy any books or papers printed" by the Wesleyan Methodist Publishing House. We are so sorry, for we think they are sadly in need of some of our publications, especially the works of Rev. H. D. Inman and Rev. J. L. Benton, on tobacco. We deem their need of such literature so imperative that we are in favor of making them a present of a few copies since they will not buy them. The fact is, we are a decided friend of the dirty and the deceived, of the besmeared and besmudged, and we would be glad to do them only good. We would be glad to take such by the hand and lead them out of the dark dens of secretism into God's own light, out of pollution into purity, out of sin into salvation.—*Wesleyan Methodist.*

NO MORE SECRECY.

The greatest philosopher that ever lived said, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." We commend this remark to the careful perusal of every member of the United States Senate. The secret sessions of that body are an abomination which tends greatly to bring it into contempt, and it is a great injury to the moral tone of a people to be compelled to look upon their rulers as unworthy of that respect which their position and authority demand. It was admitted pretty frankly, during the debate on secret sessions last spring, that there were very good reasons why Senators dared not allow the public to know what took place in these sessions. We cannot conceive of any ground on which an honest man could intelligently defend this pernicious custom, unless it be the plea of necessity for the welfare of his party. The people have a right to know what course is pursued by each of their representatives and his reasons for following that course. A law should be passed at once declaring all sessions of the Senate open to the public, and requiring the President and his subordinates to give reasons for all removals from office. Civil service reform can never become efficient while the reasons for the removal of Government employees and for the confirmation of, or refusal to confirm, their successors are kept secret. If the nominations for office were to be discussed in open meeting of the Senate, the Administration would be all the more careful to see that no person was nominated whose record would not bear inspection. The present system is a disgrace to our nineteenth century civilization.—*N. Y. Witness.*

Reform News.

KNOXVILLE BEFORE THE CONVENTION.

Knoxville, Tenn., Dec. 21, 1886.

Dear Cynosure:—On Saturday, the 18th, my heart was gladdened by the arrival of Bro. Stoddard and his words of cheer and wise counsel. He as well as myself met a most cordial reception from President McCulloch and the faculty of Knoxville College, and Bro. S. preached in the college chapel on Sabbath morning, while I spoke in the colored Presbyterian church in the city. We have since been both quite busy in preparing the way for the coming convention, with a fair prospect of success.

Just now the city is much moved by the preaching of Rev. M. S. Munhall of Philadelphia, evangelist, who is holding a series of meetings in the Second Presbyterian church. I have listened to several of his Bible readings and discourses, and a talk to the ministers on the Chinese of the Pacific Coast and the state of religion there. No one can listen to him without being impressed with his intellectual and spiritual power, and his great Christian earnestness. His discourse on popular amusements was one of faithfulness and courage, and can hardly fail to do good among the formal and worldly Christians of this city. His arraignment of the dance, if it lacked delicacy did not lack force and vividness. His solemn appeals to his hearers to practice self-denial for the good of others were timely and impressive. His views on the lodge question were given in his Bible readings on "Separation from the World," and on "Prayer." He holds that these secret associations are worldly and selfish, and that the Christian is out of place in them. On prayer, he insisted strongly on the recognition of Jesus of Nazareth as the Divine Mediator, and that all prayers that are not in his name are blasphemy. While he says but little on the lodge question, he does not fail to indicate his position, and I am glad to know that some Christians heard his testimony gladly.

He gave a discourse yesterday on the "Coming of the Lord", and speaks again to-day. He holds the premillennarian views in common with Moody and nearly all the evangelists, and feels it his duty to give this doctrine some prominence.

On the Chinese question he holds that these heathen are here in the providence of God for their instruction in Christianity, and that they might become the teachers of their own people (just as the negro race are here, though he did not say that) and that the cruel persecutions are of the devil, that the work of God might be hindered. He described in a vivid manner their vices as he had seen them in Chinatown, when he was accompanied by Dr. J. D. Carson, and as he found them elsewhere on the coast; and contrasted them with other foreigners who are mainly their persecutors. He thought the great majority of the people of the Pacific slope have yielded to a most unjust, anti-Chinese prejudice, and that this was one of the indications of the low state of morals and religion. He thought that some restriction on the six companies which import these Chinese, might be called for, but he had no sympathy with the labor organization that insisted that the "Chinese must go."

I expect to go to Maryville to-day and to secure a delegation from that place. H. H. Hinman.

TRUTH'S WATCHFIRES AGLOW IN IOWA.

Dear Cynosure:—From Jackson county I went to Cedar county, preaching twice at Dayton Chapel, and giving two short addresses in meetings called by Bro. M. A. Gault, one in Clarence, and one at Stanwood. I remained after he was gone and gave two lectures; one in the United Presbyterian church of Stanwood, and the other in the United Presbyterian church of Clarence.

Rev. W. F. Johnson, the pastor of these churches, is a young man of promise. He heard my lecture at Stanwood, and expressed his satisfaction to the audience at its conclusion. He seemed delighted with the anti-lodge record of the United Presbyterian church, after hearing the lecture, and so expressed himself to the audience. I am satisfied that no one who really loves our Lord Jesus Christ would remain a Mason, or favor the system after hearing such a lecture as I delivered at Stanwood. I ordered ten *Cynosures* sent to Stanwood office. I might have done better if I could have taken a little more time.

So far as I became acquainted with the United Presbyterian church at Stanwood, I was very favorably impressed, as I also was with the pastor and his family. Bro. Johnson expressed his regret on my leaving, that I had not been able to call on more of his people. I visited Bro. James Davidson, one of his elders, and was so pleased with his company

that I keenly regretted the fact that I could not call on other families of the Stanwood congregation.

I accidentally met with Bro. John Dorcas, a veteran worker in the N. C. A. reform. He is principally laboring and paying money to save the United Brethren church from coming under the domination of the lodge. But, notwithstanding this, he has made a donation to the Iowa work each time I have met him since I began reform work in the State.

I came, by request of Rev. A. Steadwell, to Jefferson county on Saturday, Dec. 18th, and preached twice on the Sabbath at Coleport. This evening, the 20th, I preach on the religion of Freemasonry at Lockridge. Tuesday and Wednesday evenings I will lecture at Salina. On Thursday night I will lecture at Glasglow, which is the great center of lodge influence outside the county seat for Jefferson county. I shall then go to Van Buren county to fill appointments made for me by Rev. George Warrington, the president of the Iowa Christian Association.

Friends in Iowa, remember the coming congress of Christians at Chicago, that will meet Feb. 22nd, to consider the lodge question. Let every reform church send one, and if possible, two delegates. Let the matter be agitated in the periodicals of every church that testifies against the lodge. And let every reader of the *Cynosure* be present if possible. Let each one act as a committee to inform others of the congress, as widely as he can by personal contact, and by letter; and persuade as many as possible to attend this national gathering of Christians at Chicago.

Thoughtful men are waking up to the consideration of the lodge question. They will not fail to perceive that "Ancient Craft Masonry" and its allied orders is Satan's masterpiece for supplanting Christ, and spreading infidelity. Nor can the fact be long hidden from the thoughtful that, as training schools for despotism, the secret lodge system is rapidly undermining republican liberty, by introducing the despotism of martial law into civil society, thereby transforming American freemen into the sworn minions of despots.

Soon the question for discussion in the courts and councils of the churches will be, Shall the lodge, Satan's training school of infidelity, be longer tolerated by the church? The morning cometh! The morning of the day when the churches will no more tolerate their members in being Masons than they would tolerate them in being pagans, or Mohammedans, or members of infidel leagues or clubs.

The craftiness of Satan, whereby he has deceived the churches in regard to the lodge system, will be exposed; and the conscience of the church will awake and her purification will follow. The slumbering fires of conscience, fed with the fuel of truth, and fanned by the breath of the eternal Spirit, will produce an earthquake of public sentiment that will overthrow the lodge influence in the churches, and free them from its domination.

When once driven from its stronghold, the church, Masonry cannot long retain its power in the state. The people will see that true democratic liberty and lodge despotism cannot co-exist, and the decision of American freemen will be, that the lodge as well as the saloon must go. C. F. HAWLEY.

THE CLOSE OF THE WISCONSIN CAMPAIGN.

With considerable effort, discomfort from the cold, and expense, I reached Monroe, Wis., in time to meet my appointment to lecture in the "Bethel" U. B. church, over three miles away, on Saturday evening, Dec. 18. I was met at the station by Bro. Scott, of Martin, who had come fourteen miles to meet me. But when we went to the "Bethel" we found no light, no fire, and nobody but ourselves and those of Bro. J. Huffman's family, who went with us. So we returned to Bro. Huffman's, and I talked on secretism to the family and Bro. Scott, as they suggested.

Sabbath morning, the 19th, a small congregation came to the Bethel, and I preached. I proposed to lecture there on Monday evening, but my proposition was not accepted. Still there are *some* anti-secrecy members of the U. B. church there, among whom is Bro. J. Huffman.

Sabbath afternoon Bro. Scott took me to Martin, where I preached to a good audience in the U. B. chapel. Bro. W. A. Taylor, the pastor, had come several miles from his home at Collins to attend this meeting, though just recovering from a severe illness, but he was finally not well enough to come out that evening. A lecture on lodgery was announced for Monday evening, when I spoke again to a good audience and, as I trust, with good effect. I received financial help from Bro. N. Martin, sister E. C. Scott, and from my mother. The U. B. class at Martin is solid against the lodge. Two new *Cynosure* subscriptions here.

On Tuesday, 21st, Bro. Scott again made me his debtor by taking me to Browntown, six miles distant, where I took train for Orfordville. Bro. H. H. Medgorden had arranged for a lecture at his schoolhouse for that evening, and at the Norwegian Lutheran church about four miles from the village on the 22d. Owing to local causes the attendance at these meetings was quite small, though the people listened well, seemed appreciative, and gave me a small collection at each lecture. Pastor Berg invited me to come again and lecture when circumstances might be more favorable. Bro. Medgorden and family showed me every kindness.

Thursday, 23d, I stopped at Whitewater and called on Bro. J. S. Bolton, Free Methodist pastor; then on to Waukesha where I was hospitably entertained that night by Bro. S. E. Orvis.

So closed my work in Wisconsin. With many pleasant memories of kindness received, with gratitude to God for protection and help, and with prayer that he may strengthen the hands and the hearts of his faithful people there, I bid the brethren and friends of the Badger State an affectionate GOOD-BYE. J. F. BROWNE.

THE OHIO MEETING.

Secretary Stoddard's report epitomized the resolutions adopted at Greenfield, Ohio, Dec. 16. Rev. W. J. Coleman, secretary of the convention, sends them in full:

WHEREAS; The lodge system, including the Masonic and Odd-fellow societies, with all the numberless organizations tributary to them, is, as we believe, hostile to our republican form of goverment and to the work of Christ in the church, and

WHEREAS; The object of this Association is to discourage and by all fair and legitimate means to seek the overthrow of this system, therefore be it

Resolved, 1. That secret orders possess a power that is dangerous to the state, the church and the family, and ought to be discouraged by every one who loves these God-given institutions.

2. That in our efforts to overthrow the lodge system we invite and urge the earnest co-operation of Christians and of all others who believe that secretism is a curse to the country.

3. That our efforts are not directed against the members of the lodge, but against the institution with which they are connected.

4. That it is sinful to promise to uphold constitutions and obey laws of which one is ignorant.

5. That inasmuch as the secrets of nearly all the oath-bound lodges are now revealed and published, we advise all persons who are unconnected with the lodge to examine thoroughly the character and ritual of these institutions before taking upon themselves a yoke which they will find it very difficult to shake off.

6. That the disagreements which of late have so frequently arisen between labor and capital can in our opinion be more easily and wisely settled by friendly arbitration than by strikes prompted by secret oath-bound societies.

7. That we believe that the cause of temperance can be better promoted by open organizations than by those encumbered with the paraphernalia of secretism.

8. That the tendency of secret orders is to promote clannishness and selfishness, rather than benevolence, and that there are enough of these evil qualities in human nature without secret oath-bound organization to foster them.

9. That we have great faith in the sentiment of the poet:

"Truth naked is stronger than falsehood in mail;
The wrong cannot prosper, the right cannot fail."

10. That since God has so graciously blessed and sustained us in days past, we do consecrate ourselves anew to his service, and we will work unremittingly and devotedly as becomes those who are laboring to better the condition of mankind, earnestly desiring the triumph of the church of Christ and the overthrow of the secret empire of the powers of darkness. DANIEL HILL,
Chairman of Committee.

THE ELMHURST MEETING.

The convention of the DuPage County Association at Elmhurst, briefly reported last week, gave its approval again to the plan of township secretaries and quarterly meetings suggested by Bro. Alexander Thomson, and arranged to have a meeting in some part of the county every three months. We print the stirring poem read by Bro. Thomson, and the resolutions adopted. The inspiring German chorals sung by the convention, and especially Luther's great hymn, seem to have given them a Reformation spirit:

Resolved, that it is the judgment of this meeting that God has provided amply and entirely for the religious desires and aspirations of all mankind in his Holy Word, the revelation of himself in the Lord Jesus Christ by the Holy Spirit: therefore to reject Christ by name as prominent secret orders are known to do; or to reject him in practice as all of them do, renders such associations altogether objectionable, and they should be abandoned by all good men.

Resolved, that the opening words of Luther's majestic hymn, "*Ein feste Burg ist Unser Gott*" (A mighty fortress is our God), expresses the true dependence of all men upon God and the upright character which God gives, not only in religion, but in the ordinary labors and callings which they follow in the world; and the despotic character and unreasonable demands of secret societies, especially shown toward the laboring men of our cities, calls for our most earnest protest as citizens and Christians; and we believe our State and National Governments should take measures to suppress all secret societies that so oppress the individual workingman.

Resolved, that in the establishment of the secret Order of the Jesuits by Ignatius Loyola to counteract and if possible destroy the power of the great Lutheran Reformation in the 16th Century, we see a revelation of the character and real object of the lodge system and its use by the adversary of God and man to check, to hinder, to hedge about, and, if possible, to destroy the church of the living God in its efforts to save the human race from destruction.

Resolved, that the great uprising of the American people in favor of temperance is an occasion of rejoicing to every patriotic heart, and we are happy to know that the great agencies which are carrying forward this reform are open, American and Christian; we therefore deprecate the efforts of a few misguided men to make this temperance movement subordinate to the secret society system, degrading and dishonoring that great reform to abet and assist the lodge. We, moreover, believe that all true temperance men should call upon these lodges to give up their charters, abandon their secret organization and give their time, their efforts and their funds to maintain open temperance work instead of spending their force in secret ceremonies.

Resolved, that the recent death of the President of this Association, Mr. W. K. Guild, an esteemed citizen of our county-seat, admonishes us all that we must do with our might what we can and while we can, for Christ and his kingdom against the organized effort of Satan in the secret lodge.

Resolved, that we also recognize in this Providential dispensation an admonition to our young men, that they should be making a wise preparation to succeed their fathers in the moral conflicts of our time.

NOTES FROM THE GENERAL AGENT.

On the Lackawana and Western railroad, two gentlemen entering the car, took seats immediately in front of me. After a few inquiries about the town, I asked, "Have you any Prohibition voters?" They replied, "Yes, but we are Republicans." Supposing them to be men of families, I asked if they felt that their sons and their homes are perfectly safe from the intoxicating bowl, under the protection of the Republican party. Both acknowledged their fears. I said, "Why not join a party that will throw the shield of Prohibition over your household and help banish this evil from our land?" Both assented to the reasonableness of such action, and said, "The *principle of Prohibition is right*." One said to the other, "When I see the temptations around my boy, nineteen years of age, it makes me think seriously of this matter, and I believe we shall have to come to the third party for protection yet."

As the N. C. A. has recently acquired a small interest in St. Louis, Mich., some of the *Cynosure* readers will be glad to know of the town and its inhabitants. I left the train there in time to escape an accident which occurred ten minutes later. No lives were lost, but a number were injured, and each of the colliding trains was badly demoralized. There are four hotels respectably kept. Four church buildings, viz., Episcopalian, Methodist Episcopal, Congregationalist, and Presbyterian. Each presenting a neat external appearance. Three banks, and a *quantum sufficit* of stores, shops, etc., to accommodate. It is a town of 3,000 inhabitants, with fertile surroundings and an enterprising population. There are friends of our cause in this part of Michigan who know the value of real estate, and might, perhaps, aid in disposing of a small amount to the advantage of all concerned. Will any friends in Gratiot or the counties joining, east or south, write me. J. P. STODDARD.

CORRESPONDENCE.

NATIONAL REFORM FROM NEW YORK TO WASHINGTON.

CINCINNATI, Ohio.

EDITOR CHRISTIAN CYNOSURE:—Not long before the surrender of General Robert E. Lee at Appomattox, General Sheridan wrote General Grant, "If things are pushed the enemy can be run down." His chief replied, with characteristic brevity: "Push things, then." The National Reform Association proposes to "push things," until this nation is in allegiance to the Lord Jesus Christ. America has been appointed of God to take the lead among the nations in recognizing the King of kings. Our nation was

born in Christian principles. The great battle for human rights has been fought and won on this land; and the great conflict with secularism is to be met here. The forces are being drawn up in line of battle. The word running all along the line is, "Speak to the people that they go forward."

On last Friday evening I preached for Rev. D. G. Wylie, in the Knox Presbyterian church, 72nd street, New York. This is a mission church. Bro. Wylie has had charge of it one year, and in that time the membership has increased from 65 to 133. He has six of the students from Union Theological Seminary under his care in evangelistic work. One of them has gathered up a class of 100 scholars in his Sabbath-school.

Allow me to give you my programme for last Sabbath. At 9:30 A. M., I addressed the Sabbath-school in the 39th Street Reformed Presbyterian church, Rev. R. Summerville, pastor. They have 450 pupils. At 10:30 I preached in the 12th Street Reformed Presbyterian church, the old charge of Dr. McLeod. At 3 P. M., I addressed their Sabbath-school. At 4 P. M., I preached for Bro. Summerville in 39th Street, and at 7:45 P. M., preached again in the 12th Street church. That was all I could find time for that day.

Mayor Grace has ordered the enforcement of the Sabbath laws in New York. The good effect is visible already. On Monday evening I lectured in the 2nd Reformed Presbyterian church, Philadelphia, Rev. J. K. McClurkin, pastor. They have a new and beautiful church. Rev. D. Steel, D. D., led in prayer. Bro. McClurkin, in opening the meeting, spoke as follows: "Matthew Arnold said, 'America holds the future.' Oliver Wendell Holmes said, when asked how soon to begin the education of a child, 'One hundred years before it is born.' He meant there were influences determining the character and life of the children tending back into preceding generations. The National Reform Association recognizes the truth in both these sayings. This is a country of wonderful resources. It is capable of sustaining a population of 1,000 millions, and then would not be as thickly populated as China. If Texas were lifted north on the map, it would reach from Chicago to New Orleans. Dakota would extend from Cleveland to Richmond. The West is only in its infancy. All east of the Mississippi could be placed in New York and Pennsylvania and not be as much crowded as Germany. By foreign immigration dangerous forces are being developed. Roman Catholicism, the ancient foe of civil and religious liberty; and communism, whose doctrine is, property is a crime and destruction is a virtue, are menacing the Republic. This Association seeks to grapple with these dangers and to develop the true and good. We are glad to welcome our district secretary among us. We assure him that our hearts beat warmly with interest in this movement."

Dr. Steel said: "I have been taught from my youth that nations are moral beings, responsible to God for their character and conduct. I believe that civil government is an ordinance of God, and rulers are his ministers, a terror to evil doers and a praise to them that do well. I am in hearty accord with the sentiments expressed with reference to National Reform. I believe judgments are in store for this nation except she repent."

We were glad to see Rev. T. P. Stevenson, D. D., editor of the *Christian Statesman* and corresponding secretary of the N. R. A., present. He has done more for this movement than any one living man. He has sacrificed more time and energy and means than any friend of the cause. When others were discouraged he was hopeful. He does not have the word "fail" in his dictionary. Rev. W. M. Glasgow arranged for the presentation of the cause before the Baltimore Presbytery of the Presbyterian church in that city, Tuesday evening. I appeared there at the appointed time, "but Satan hindered us," so that the hearing we had expected was not given.

On Wednesday I looked in on the Senate and House of Representatives at Washington. The first reminds one of a Presbyterian synod, the second is busy as a hive of bees. No one seems to gain anything like general attention. The electoral count bill passed both Houses while I was there. I was surprised at the little attention it seemed to receive, and still more at the indifference of the press since its passage. Yours, J. M. FOSTER.

PITH AND POINT.

THANK GOD FOR SUCH ENCOURAGEMENT AS THIS!

We have in our home an abundance of other weekly, religious reading, but I take the *Cynosure* because of its noble and fearless Christian stand against the "secret lodge system." God bless you in this holy warfare against one of the strongest holds or Satan and the powers of darkness. Let the clear light of truth still shine out more and more upon this unholy, lying cheat, this ugly heathen monster, until all the Christian world, at least, shall clearly see its hideous shape, and, understanding its real unchristian character, shall forever sicken of all its bombastic flummery and its indecent nonsense. I speak strongly for I have been inside the "ring," and know whereof I affirm. Thank God, by his grace years ago I clear escaped from all its power and fellowship, and am now walking in the light of Him who said, "In secret have I said nothing." For years I have freely and publicly spoken against all secret societies, and therefore am, of course, not much beloved by the "fraternity".—A. C. PALMER, *Bath, Me.*

MAN PROPOSES, GOD DISPOSES.

DEAR CYNOSURE:—Bro. Hawley and I talked of working up a convention here in Ringgold county and of organizing for effectual reform work by the grace of God. It was my intention to canvass the county in the interest of the *Cynosure* and try to enlist the friends of Jesus on the right side of the conflict now raging between the army of God and the (would be) hidden foe of Christ, the lodge. Satan's success in hiding his own secret self in prohibition by Good Templar lodges is the only thing he can rely on. I have neglected to do duty till on the 1st of December, according to God's providence, one of my legs was broken. The first Scripture that came to my mind was, "All things work together for good to them that love God." It is for my good to be on the line of duty. If the Lord raises me up I will try to press forward on the reform line of duty. In the meantime let others take warning and walk wherever the Lord directs.—CYRUS SMITH, *Beaconsfield, Iowa.*

WHO SHALL TAKE THE FATHER'S PLACE?

My family have taken the paper ever since its publication. I have reached my three score years and ten and feel that my time for labor is short. I have read of some faithful laborers in the vineyard being called to their reward. Who will fill the places of Adams and Carpenter; but the Lord will raise up others to fill their places. The cause is of God and must succeed.—S. G. WILCOX, *Simpson, Kan.*

PASTOR SNIDER'S SERMON—A CORRECTION.

The brother who forwarded the manuscript sermon of mine was under a mistake. I was pastor of the church at Corunna at the time he received the copy, but I had not delivered it in Corunna, Mich. It was prepared for an introductory sermon at a Baptist association in Indiana. I would like to have the error corrected in your next issue for my Masonic brethren (?) might accuse me of falsehood. Some of them would not be slow to use it against me.—A. SNIDER, *Owosso, Mich.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON II.—January 9.—Sin and Death.—GEN. 3: 1-6, 17-19.

GOLDEN TEXT.—By one man sin entered into the world and death by sin.—Rom 5:12.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Temptation and Fall.* vs. 1-6. It is useless to theorize over this story of man's fall; to speculate how much is allegory in the account and how much is to be taken literally. Every day we read it afresh,—the same old story, sad and bitter, of Edenic innocence blighted by the serpent trail of sin. For this temptation of our first parents has been repeated in practically the same form to all their descendants. Satan never changes essentially his base of operations. He tells the young man entering on a career of self-indulgence that he can break off any time, that the end will not be slow but sure decay of all his powers till he is cut off in the midst of his days or left a mental and physical wreck. If every one who is tempted to begin a course of vice could believe as thoroughly that the wages of sin is death as he does that the bite of a mad dog will cause hydrophobia he would no more enter a saloon or any questionable place of resort than he would stand in the path of a rabid animal. Every false system of which Satan is the inspirer is his mouth-piece and uses his logic. "Ye shall not surely die," says the lodge to the drunkard, the profane swearer, the profligate and the worldling. Pay your dues promptly, and practice all Masonic virtues, and when you die the doors of the Grand Lodge above will open wide to receive you. "Ye shall be as gods, knowing good and evil." This is another of Satan's lies. He tells the young man who has never smoked a cigar or drank a glass of wine or been to the theatre that he must have more knowledge of the world; that he is not a man if he does not taste the forbidden fruit for himself instead of relying on what careful parents and guardians tell him. It is in this way that so many of the young drift to ruin. They want to see the world. Like Eve they are willing to give up their Paradise of innocence from a weak curiosity to know how the fruit of sin tastes. So with secret societies. Men enter them because they think they will be taught wonderful secrets, and initiated into a mysterious knowledge which will make them as gods among their fellow men, and give them a great advantage over the rest of humanity.

2. *The punishment of Adam.* vs. 17-19. Christ, the second Adam, has appeared to take away the curse. In him death becomes only the gateway to glory, and our daily round of toil as much God's service as any angelic ministration. It is an error to think the curse on Adam consisted in his being obliged to work. We have no reason to suppose that even the highest orders of creation live without active employment of all their faculties. It consisted in changed conditions which transformed work into hard, wearying monotonous drudgery. It is the part of Christianity to take off the curse from labor; to teach us that our lowliest toil may be done in such a spirit as to lift us to the rank of co-workers with God himself.

From Peloubet's Notes.

"Now the serpent." The serpent is not a merely symbolical term applied to Satan: nor was it only the form which Satan assumed; *but it was a real serpent*, perverted by Satan to be the instrument of his temptation.—*Keil and Delitzsch.*

Notice (1) that it was impossible for Adam to have been developed in character without temptation. (2) The tempter was not allowed to come in order to make him fall, but to enable him to resist. (3) The tempter was not allowed to come in his own form, nor as an angel of light, but only as a beast, to make the trial as light as possible. (4) He neither threatens nor persuades nor compels, but only misrepresents that as to which Adam and Eve knew the exact truth from God's own words.

"Yea, hath God said?" It is true that he hath restricted you in using the fruits of this delightful place. This is not like one so good and kind. Surely there is some mistake.—*J., F. and B.* "Ye shall not eat of every tree." Note how Satan not only asks puzzling questions, but persistently looks at the few restrictions, and not at the wide range of privileges. Millions of trees and countless varieties of fruit were free to Eve, but Satan led her to dwell on the one forbidden thing. This is still a specimen of his tactics.—*P.*

"We may eat of the fruit of the trees of the garden." She leaves out from what God had said, the two words, *every* and *freely*. Thus she seems to divest the divine beneficence of all its largeness at once and its willingness. Her mind is fastening morbidly on the single restriction God had made.

The tree of knowledge of good and evil. *This* is *not* "the tree of *knowledge*," as some represent, but only of the *knowledge of good and evil*, by its being a *test* of character and action. It was a marked tree, placed in the midst of the garden as a necessary moral test. It was not to make them fall. It was not because only by falling into sin could they know evil, and good by evil. But it was a test by which they should know either good if they obeyed or evil if they disobeyed. Had they obeyed they would have known good infinitely more than they did by falling into sin, and known evil by contrast and not by experience. It is a slander on God and goodness to speak as if men could not know good by the choice of the good, instead of by the experience of evil through the choice of evil.

"Lest ye die." Neither kind of death was completed on that day, but in both body and soul the process was begun; they passed over the boundary-line that separated life from death. All diseases and pains and ruin of body come from sin. As Alford well says, "It is not sufficiently borne in mind that man's exclusion from the Tree of Life, which could have conferred immortality, was the carrying out of this sentence."—*P.* It was no arbitrary penalty which was here imposed; the fruit of the tree was probably fatal to the body, and disobedience was necessarily fatal to the soul. God did not threaten; he merely announced to man the consequences which would come to him from the very constitution and laws of his being.—*Dr. John E. Todd.*

Now here is a new lesson: ungodly men love to talk about the narrowness and bigotry of a religious life. They overrate the restrictions thrown around believers for their protection. Whenever anyone finds his mind dwelling upon the duties or the austerities of a Christian career petulantly, he may know he is in the discussion with Satan, and he must be on the alert lest he shall fall. —*C. S. Robinson.*

"And when the woman saw that the tree was good," etc. Here are presented three things, namely: "the lust of the flesh, the lust of the eye, and the pride of life," which three, as the apostle states, comprehend "all that is in the world." These things necessarily took the lead when God was shut out.—*C. H. M'Intosh.*

"And gave also unto her husband with her, and he did eat." According to Paul, Adam was not deceived (1 Tim. 2:14). He disobeyed God with open eyes. According to Milton's fanciful theory, he partook of the fruit from love to Eve, and desire to perish with her.—*Paradise Lost*, Bk. 9.

The Fall.—(I.) Adam and Eve fell *from* (1) a state of innocence; (2) from communion with God and holy beings; (3) from a clear conscience and undefiled moral nature; (4) from happiness; (5) from being obedient children and heirs of God; (6) from the kingdom of God; (7) from spiritual and eternal life; (8) from bodily life and health; (9) from the hope of immortal life.

(II.) They fell *to* (1) spiritual death; (2) to bodily sickness and death; (3) to guilt; (4) to a defiled moral nature; (5) to misery; (6) to the kingdom of Satan: (7) to a state of eternal punishment and death; (8) to the defilement and injury of the whole race.

"For thy sake." (1) Because of thy sin it required to be such a world. (2) For thy good it was better that such a curse should lie upon the ground.—*Whitelaw.*

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon. Seth M. Gates, ex-Mason:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York:—"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*—"I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason):—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state, and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath-bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 30, 1886.

The *Cynosure* is more than fulfilling its promises in the present number. The illustrations have been provided with much care and cost. Every reader will wish to preserve the fine portrait of **DR. CHEEVER**, which has, we believe, never before appeared except in a rare lithograph; and for the eloquent sketch of his eventful life they will long thank his brother, the writer. **SENATOR POMEROY** is also giving us some rare and attractive sketches of the early days of the war. His story of the "**FRONTIER GUARDS**" this week will be read and read again. For our next he has provided a paper of thrilling interest on **SECRETARY SEWARD** and Robert E. Lee, in which he tells how that renowned leader met his seducers and embraced their proposals of treason, and very narrowly he escaped the grip of the Kansas men to reach the head of the rebel army.

A QUESTION:—The *Cynosure* wants A THOUSAND VOLUNTEERS THIS WEEK who will each send in *one new subscriber*. WHO SHALL THEY BE?

NEW YEAR GREETING.

Again we open the door to speed a parting guest and welcome a stranger. The Old Year carries a full portfolio. His record is faithfully kept. How shall we meet it? With all our mistakes and shortcomings it has been a good year for the reform. The work in the South and in the great Interior has been a grand one. We shall some day see it so more clearly. A beginning has been made, too, in the far West. But we can do more in 1887. *Shall we?* The following prayer is said to have been St. Patrick's when he began the conversion of Ireland. In our struggle with the lodge paganism and for the kingdom of our Lord Jesus Christ, let every Christian worker make this his prayer who wishes a "*Happy New Year:*"

"May the strength of God pilot me;
May the power of God preserve me;
May the wisdom of God instruct me;
May the eye of God view me;
May the ear of God hear me;
May the Word of God make me eloquent;
May the hand of God protect me;
May the way of God direct me;
May the shield of God defend me;
Christ be with me,
Christ on my right hand,
Christ on my left hand,
Christ in the heart of all to whom I speak,
Christ in the mouth of all who speak to me,
Christ in the eye of all who see me,
Christ in the ear of all who hear me."

While our readers are opening this *Cynosure* meetings will be in progress in Tennessee; and by next week we hope for and expect cheering news from them. From the peculiarities of the Southern mind, and the long suppression of conscience by the choke damp of slavery, now that reforms are free there, we have reason to expect them to be rapid and joyous.

Grand Master Workman Powderly is out in an order forbidding his Knights to sympathize with, and pay or raise money for the condemned anarchists. He even commands the local assemblies who have done so to get back the money they have given or to stand suspended till they do. The Socialists, through their organs, heap defiance and contempt upon Mr. Powderly, and their followers are somewhat divided between their leaders.

When surrounding tribes whose religion had no Christ invaded ancient Israel, if prayer was made to God, he often divided their counsels so that their armies fell upon each other. So will it be now, if "effectual fervent prayer" is offered to God.

THE DOCTORATE OF DIVINITY we believe originated in the University of Paris in 1260, of course, a Roman Catholic degree. At times it has been earnestly discussed by the religious press, generally on one side. Little has been written in its favor. Drs. Samuel Hanson Cox and N. S. S. Beman objected to it in their early ministry, and we believe Dr. Beman never received it from a college board. Fashion, however, and the public press insisted on making them "Doctors," and they ceased to repel the title.

Dr. Beman was starting to attend the trustees meeting of Middlebury College, when he said to the writer, then a young man, "Hadn't you better let me have the Board confer the Doctorate on you, and give you an even chance with the rest.

"Doctor," was the reply, "give me an answer to Albert Barnes's argument against it."

"Well," said he, in the impressive tone of a Supreme Judge, for which he was so remarkable, "if I should undertake to answer Barnes's argument it would be *a slim affair*."

Mr. Barnes's argument is in his comment upon Matt. 23: 8. "Be ye not called Rabbi," etc. Jesus forbade his disciples to seek such titles of distinction. The reason he gave was that he was himself their Master and Teacher. They were on a level. They were to be equal in authority. They were brethren; and they should neither covet nor receive a title which implied either an elevation of one above another, or which appeared to infringe on the absolute right of their Saviour to be their only Teacher and Master. The command here is an express command to his disciples not to receive such a title of distinction. They were not to covet it; they were not to seek it. They were not to do anything which implied a wish or a willingness that it should be appended to their names.....The Saviour did not forbid them giving the title to others when it was customary, or not regarded as improper (Acts 26: 25); but they were not to receive it. It was to the unknown among them. This title corresponds to the title *Doctor of Divinity*, as applied to ministers of the Gospel.

GEORGE B. CHEEVER.

We hold ourselves fortunate in the life-sketch, "*The Eventide of Dr. Cheever.* For it we are indebted to his younger and admiring brother, whose thoroughness makes his sketch no bad distaff on which to wind the history of the rise and fall of the Slave Power in America, and a complete answer to those writers who claim that the semi-infidels, whom pro-slavery persecution drove into madness, come-outism, spiritism, non-resistance, and no-government, were the only effective opponents of slavery. His sketch reminds one of young Boswell's life of Johnson, for which the world is as much indebted as to the colossus of English literature himself.

In the autumn of 1835, Dr. Cheever, then a young pastor settled in Salem, Mass., published in the Salem *Landmark*, as "*A Dream*," his unique attack on the four rum distilleries of that town, for which he was brutally assaulted in the street by a distiller's foreman, and then incarcerated in the jail thirty days. The article was printed in newspapers, and tracts, in every form, and read by all who read a newspaper at that day.

The *Cynosure* editor was then a student in Andover Theological Seminary; and while the public mind was shocked by Mr. Cheever's treatment, as it has lately been by the murder of Haddock of Sioux City, he wrote and printed a bagatelle parody of the dream, which was caught up by the press and carried through the United States. On the day of its appearance it was struck off in little sheets, and a copy left at every house in Salem. The parody ran thus:

In Salem, when the sun was low,
Deep silence held each street and row,
And solemn was the distant flow
Of ocean rolling heavily.

But Salem saw another sight,
When lurid fires and candle light
Beamed bluely out, at dead of night,
From Deacon Giles' Distillery.

And redder yet those fires shall glow,
As Salem's frighted streets shall know,
When gibbering fiends the embers blow
In Deacon Giles' Distillery.

The twilight deepens—Come! ye brave,
Let loose from hell, the skeptic's grave,
Your dusky plumes in triumph wave
O'er Deacon Giles' Distillery.

Then rocked the still with riot riven:
Then worked the fiends for Bibles given:
And louder than hot bolts from heaven
Loud groaned the Old Distillery.

Tis morn—nor did yon lurid sun
Behold the fiends: their work was done,
Each clutched his hook and out he run
From Deacon Giles' Distillery.

They part, alas! too soon to meet;
Their foreman, though an arrant cheat,
Ne'er leaves his business incomplete;
He works beyond the sepulchre.

Campbell's "*Hohenlinden*," a favorite battle piece with the masses, doubtless helped this little parody into the popular breeze, but Dr. Cheever's extraordinary article furnished its wings. His "Dream" is reproduced in our Temperance columns.

There appeared, the dream relates, faint letters of bluish flame, which blazed out into inscriptions on the barrel heads when mounted in grog shops for sale to customers; such as: "Consumptions and catarrhs," "Poverty and want," "Brawls and broken heads," "Liquid fire and distilled damnation," and like exponents of the real nature and effects of the liquor traffic; and purchasers who desired these and similar commodities, along with Bibles, were directed to "*Inquire at Deacon Giles' Distillery!*" The power of these imaginary barrel-head and shop-door inscriptions consisted in their truth, told while yet the manufacture and use of the liquor were respectable, and temperance people were few. But the fearful brands would not wash off; and men now see awake, what Mr. Cheever saw in his dream.

Slavery, too, then the Nation's idol, was subjected to the same poetic crucible, and, like Milton's Death,

"Grinned horribly, a ghastly smile,"

in the high places of church and state, where slaveholders till then sat chief. So that Mr. Cheever's discussions were revelations as well. And they hurt men as clear and sudden light hurts eyes used to darkness. This is the reason why men like Dr. Cheever are persecuted by men who seem to be good. "Bad men," said Wesley, "say all manner of evil against me, and good men believe them."

Dr. Joseph Thompson, then the popular pastor of a New York church, led an ex-parte council, which tried and condemned Dr. Cheever while he was absent in Europe, and good men looked on, as they have on similar ex-parte councils since, only regretting that men should brave popular sentiment by assailing popular evils. Cowper's admirable delineation of Whitfield, will answer for Dr. Cheever and his class:

Leuconomus (beneath well-sounding Greek,
I slur a name a poet must not speak),
Stood pilloried on infamy's high stage
And bore the pelting scorn of half an age.
His crimes were such as Sodom never knew,
And Perjury stood up to swear all true:
His aim was mischief and his zeal pretense,
His speech rebellion against common sense:
A knave, when tried by honesty's plain rule,
And when by that of reason, a mere fool.
The world's best comfort was: his doom was passed,
Die when he might, he must be damned at last.

Now Truth, perform thine office, waft aside
The curtain drawn by Prejudice and Pride,
Reveal (the man is dead) to wondering eyes
This more than monster in his proper guise.
He loved the world that hated him: the tear
That fell upon his Bible was sincere:
Assailed by slander and the tongue of strife,
His only answer was a blameless life:
And he that forged and he that threw the dart,
Had each a brother's interest in his heart.
Blush, Calumny! and write upon his tomb,
If honest Eulogy can spare thee room,
Thy deep repentance for thy thousand lies,
Which, aimed at him, have pierced th' offended skies,
And say, Blot out my sin, confessed, deplored,
Against thine image in thy saint, O Lord.

But we detain the reader too long from the faithful sketch of this wonderful man. We only note that, the promises of God to Dr. Cheever are all fulfilled. "A thousand-fold more now in this life," and he only waits, as we hope he may long, for its completion in the "life everlasting."

DEATH OF GENERAL LOGAN.

The announcement of the death of the leading Senator from Illinois, at his home in Washington, came upon the nation suddenly last Sabbath evening. Mr. Logan had been suffering from rheumatism for a fortnight, but his condition had not been regarded serious, and the news had the effect of a surprise. The popular conception of Mr. Logan, intensified by political nicknames, has been of a man of robust strength, great vitality and Indian endurance. Reports of his sickness had, therefore, little notice.

But few men have been so long in political life. Thirty-five years ago, when quite a young man, he became a member of the Illinois Legislature from the southern part of the State, popularly known as "Egypt," and was immediately distinguished as a leader of the pro-slavery Democracy. He carried a bill which became the most odious part of the notorious "Black Laws" of Illinois; and so consistently followed up a career thus badly begun, that in the lower House of Congress he was known before the war as "Dirty-Work Logan." But these were ignoble days, and the political press will hardly revert to them.

The war seemed to work an immediate and radical change. Logan became a staunch Union man, and took a command in our army, becoming one of the best known of the officers who had no previous military training. General Grant in his "Memoirs" tells of his first meeting with Logan at Springfield. A request came to Grant, then over a regiment, that Logan and McClernand should address the troops. The commander hesitated, knowing that Logan's 18,000 majority in southern Illinois were going into the rebel army. But, consenting, he was astonished at the eloquent and fiery speech for the Union that followed. Logan then went into his district, where he was almost worshiped, and enlisted, as defenders of the Union, the very men who at first made it necessary to guard the roads in that part of the State.

From the army to the Senate, Logan has yet retained, in popular phrase, the title of General, which seems to mark medeocrity in statesmanship. He has, indeed, never been known to possess the latter quality. He has been a hearty fighter in politics,

and conspicuous in Congress for loyalty to the Republican party. He fought ably to the last against the reinstatement of Fitz John Porter, and has been first to devise pension bills. His care for the soldiers has been proverbial and hearty. A gentleman well known as opposed to the lodge, knew of a soldier's widow who seemed unable to get proper recognition from the Pension department. He took the case to Logan, and was gratified to know that through his influence the poor woman received justice. Probably no man after Grant had so warmly the regard of the old soldiers.

But in this very esteem was temptation and danger not only to himself, but his country. His ambition was the Presidential nomination. "It was evident to those who knew him," writes his friend Wight to the *Inter Ocean*, "that it was this ambition which controlled him. Had he lived, undoubtedly within a few months an organization in his favor would have been effected, in which the soldier element of the country would have taken a prominent part." And not only the soldier element, bound to him both by the honorable ties of comradeship, and by secret oaths, but the entire lodge element of the country, controlled as it is by Freemasons, would have been manipulated in his favor. Two years have not passed since it has been published that he had taken thirty-two degrees of the Scotch Rite in Masonry, of which Albert Pike is the head. Later, within a few steps of the *Cynosure* office, thousands of Chicago Masons were coming and going to see him take the Royal Arch degrees, and later, in another part of the city, he took the Knight Templar degrees, and this in a manner so conspicuous as to appear studied. It was this ambition, operating through the lodge, that made Logan a dangerous man to the Republic, —a loyal man, and lover of his country no one doubts, but lacking the conscience, the discernment, and the self-denial of a true patriot.

It is with regret that this must be written of a man whose long and varied public service, whose abilities and personal qualities call for the gratitude and esteem of the people. Yet this constant appeal for popular favor through the secret lodges, marked an ambition of low aims, a judgment uninformed of the wisest maxims of statesmanship, and a conscience unsafe in a popular leader, because disregarding the example and law of Christ, the rightful King of nations.

—Rev. Samuel Collins, D. D., has recovered from a severe sickness, and is again in enjoyment of good health. He expects to make his home in Allegheny, Pa., on Sherman avenue.

—Bro. William F. Davis, the evangelist, is again among the Wisconsin woodmen, at Marshfield, where his labors last week were blessed with two or three score conversions. He always leaves a testimony for Christ against the ensnaring lodge.

—The *Voice of Masonry* regularly prints its monthly note on the unveracious character of the *Cynosure*, but we never were quite so bad as to take the portrait of Rev. E. R. Davis, an excellent Presbyterian brother of this city, who has no love for the lodge, and print it as the face of a rough-and-tumble Freemason of the little town of Winnemucca, Nevada.

—We regret to learn from Miss Flagg of the prolonged illness of her mother. The care demanded in the sick room prevents as much literary labor as both Miss Flagg and the public would be glad if she could bestow. She has been compelled to curtail this work in some measure, but hopes to continue the S. S. lessons regularly in the *Cynosure*. The teachers who study these notes need never be at a loss how to wisely and effectively bring the truth home to their classes.

—Pres. C. A. Blanchard started with Mrs. Blanchard for Knoxville, Tenn., Friday morning, stopping over the Sabbath at Nashville, where he speaks on the invitation of Pres. Cravath. Prof. H. A. Fischer, of Wheaton, and H. L. Kellogg, of the *Cynosure*, left for the convention Monday evening. George W. Clark, of Detroit, is also expected at the convention. He hopes to remain in the South during the winter, "singing for Jesus." Brethren Imes and Countee, from Memphis, are to be among the delegates from colored churches.

—Elder J. F. Browne reached Chicago Friday afternoon on his way to the Knoxville convention, passing on by the evening train. He expects to remain in Berea until spring to rest from an arduous campaign in Wisconsin. He has spoken thirty-two times in the last four weeks, taking long drives over rough roads and with the thermometer below zero during the month. He says, "I am tired," with an emphasis. Miss Julia Lowe, daughter of Bro. Thomas Lowe of Coloma, Wis., is with him, who will attend Berea College.

—Bro. Arnold, Illinois State lecturer, gave his illustrated lectures on the identity of ancient pagan worships with Freemasonry, last Thursday and Friday evenings in the Free Methodist church of Elgin. He begins in Aurora Tuesday evening, Jan 4th, in the City Hall, the cradle of our anti-lodge movement, and writes urgently for Secretary Stoddard to come the week following and hold a big convention. He wants all Anti-masons from Kane and DuPage counties to be present Monday evening, Jan. 10th.

—The Detroit *Center* notices happily the journey of our dear old singer to Knoxville, thus: "Geo. W. Clark, of Detroit, the old time and greatly beloved veteran Abolitionist and Prohibitionist, starts to-morrow or next day to spend the winter in the South; spends next Sunday at Louisville, lecturing there morning and evening; on Monday goes to Knoxville to attend the National Christian Association convention; spending the rest of the time in Tennessee and Arkansas; will work especially among the colored people, 'trying to free them from the slavery of liquor and tobacco—the latter the twin devil of the former.' Mr. Clark goes for his health and in acceptance of invitations to work. Many best wishes and prayers will follow him."

NOTES AND COMMEMTS.

Mr. Moody is expected in Chicago Friday to hold a "watch meeting" with his church on Chicago Avenue. Their building is refitted since the recent fire. It is understood that the $250,000 asked by Mr. Moody over a year ago for a great city mission work is all pledged, and that he will remain in the city a month to inaugurate the movement.

Mr. A. A. Wheelock, representative for the District of Columbia on the National Prohibition committee, in an able article in the *American* advocates a change in the name of that party. He proposes the name "National" which is next to "American." We approve this discussion of names for if the party leaves the title "Prohibition" it will settle naturally like a flock of blackbirds on the tallest tree on Uncle Sam's farm, that is the American.

The hopes of Rev. H. T. Cheever in his Worcester letter last week were not realized, we regret to say. The no-license vote of last year was reversed and Worcester opens the doors of her saloons. The temperance people of the city are greatly disappointed, but cannot lose courage, for they know their cause is just. They attribute their defeat to the fact that the old party issues were maintained, and the fight was not made on the no-license question only.

A case has come before the Chancery Court of Memphis, Tennessee, which proves the benevolence of secretism. A member of Bayard Lodge, Knights of Pythias, died, holding an endowment claim of $3,000, and believing there were no back dues unpaid. The lodge claimed $5.00 back dues and refused to pay the endowment. The Supreme Lodge of the State is now sued for the amount. Such cases are so often reported that it is astonishing these orders yet claim to be "benevolent". They are nothing but insurance companies, and not very reliable ones at that. The Memphis *Living Way* is reminded by this case of another instance in the order of Immaculates: "Mr. Ambrose Austin died and was, as his wife supposed, in good standing with his lodge. They waited on the poor stricken widow, got from her his financial card and left the house, leaving her mind at ease as to her husband's interment. They soon found out that he owed 25 cents, and refused to bury him, and she, without a dollar, was left to do the best she could. The case is now in court, and the I. O. I. is still a grand institution."

Mr. S. A. Kean, the well known banker and Christian worker of this city, has called the attention of the Citizens' Association to a doubtful looking job concealed behind a commendable effort to secure a permanent site for the Chicago Public Library. Along the lake front adjoining the main business part of Chicago on the east is a strip of land belonging to the U. S. Government and worth several millions. The railroads have the right of way along the shore of the lake, and wish to secure a part of the property for a depot. The government is asked to give Dearborn Park, which lies across Michigan Avenue from the lake front property for the library building. But the bill granting this covers both sides of the street. Once in the control of our aldermen this property would soon go to private parties, and harbor privileges of great value would be lost. The Government once gave the city the old post-office lot, a very valuable property, for library purposes. It is now covered with a big bank building.

The announcement of the death of that hero of Christian faith, the evangelist George Muller, in Australia last spring was at first discredited but finally accepted by a large portion of the American religious press. How great is the joy, therefore, to know that he yet lives and journeys on around the world, publishing to the nations of many tongues the blessed tidings of a Saviour's love. With his wife he arrived at Yokohama, Japan, on Saturday, November 20, from their tour in India, China and Australia. The 23d of November was the day chosen by the evangelical churches of Japan for a National Thanksgiving day. The services of that day were attended by a large audience, several of the officers of the United States man-of-war Marion being present. The Japan *Gazette* says: "Mr. Muller, attended by his lady, took the pulpit at 11 o'clock, and after a hymn had been sung, and a prayer offered, commenced his address, speaking about forty minutes, through an interpreter, to his Japanese audience. He announced his willingness to meet them at a future time to tell them especially of his orphanage work, but to-day, in view of their protracted services, would tell them the secret of a happy Christian life. This he did in a most impressive and instructive manner, drawn from his own personal experience for three-score years, leaving an impression of faith in God, and reliance upon his Word and of its blessed results, that cannot fail to be of the greatest benefit to all his hearers. The services were closed with an impressive prayer in Japanese by the native pastor of the church where the services were held. The Doxology, 'Praise God from whom all blessings flow,' was heartily joined in by all present in both languages, to the tune of 'The Old Hundredth;' and the benediction was pronounced by the venerable Mr. Muller."

OUR POLE STAR NEVER SETS.

THE CYNOSURE FOR 1887.

The readers who have welcomed our weekly visits for 1886 will be pleased to know something of the plans maturing for their benefit during the coming year.

The star beams of the *Cynosure* have shone upon the portraits and the characters of twelve noble men as the months of 1886 have passed: David Bernard, George W. Clark, John G. Fee, Charles C. Foote, John B. Gough, J. R. W. Sloane, George Thompson, Samuel D. Greene, Nathan Brown, Philo Carpenter, John Dougall, George F. Pentecost, and Charles Francis Adams—each a noble life, full of such excellencies as all should imitate.

We have in preparation biographies of other men as worthy, and fine portraits are already of such statesmen as:

SUMNER, SEWARD, WEBSTER, GLADSTONE,
with HOWARD CROSBY, and BISHOP HAMLINE, and
"JOHN BROWN, OSSAWATOMIE BROWN."

The complete list we do not wish to promise, since the changes of the year will make calls that cannot be anticipated. But the biographical department will be as full and rich as ever.

SECRET SOCIETIES CONDEMNED by "Great Men in the State," will be completed; and will be followed by the condemnations of "Great Men in the Church;" of "the Public Press, and "Out of their own Mouth." The compilation of these extracts will involve prolonged and patient labor, but the work will be made as perfect as possible. A list of papers which oppose the lodge is also preparing. This is also requiring much examination.

The center of interest for the year will be in the Christian Congress. This meeting will receive the most careful attention of the *Cynosure*, and the most complete report may be expected in its columns. The development of the work in the South will also be closely followed, and in every possible way encouraged, as well as the lecture work in the several States.

NO GENUINE ANTI MASON

can afford to be without the *Cynosure* next year. The growing list of contributors and correspondents constantly invites companionship with some of the bravest and noblest men living. Look back over the list of hundreds who have written and you may justly dread even a short separation from their estimable company.

The *Christian Cynosure* will be, God willing, the paper for Christian reformers in 1887. Let it have the patronage of thousands to whom it is now a stranger.

THE HOME.

A SONG FOR NEW-YEAR'S EVE.

Stay yet, my friends, a moment stay—
Stay, for the good old year,
So long companion of our way,
Shakes hands and leaves us here.
Oh stay, oh stay,
One little hour, and then away.

The year, whose hopes were high and strong,
Has now no hopes to wake;
Yet one hour more of jest and song
For his familiar sake.
Oh stay, oh stay,
One mirthful hour, and then away.

The kindly year, his liberal hands
Have lavished all his store,
And shall we turn from where he stands,
Because he gives no more?
Oh stay, oh stay,
One grateful hour, and then away.

Days brightly came and calmly went,
While yet he was our guest;
How cheerfully the work was spent!
How sweet the seventh-day's rest!
Oh stay, oh stay,
One good hour more, and then away.

Dear friends were with us—some who sleep
Beneath the coffin-lid;
What pleasant memories we keep
Of all they said and did!
Oh stay, oh stay,
One tender hour, and then away.

Even while we sing he smiles his last
And leaves our sphere behind—
The good old year is with the past,
Oh, be the new as kind!
Oh stay, oh stay,
One parting strain, and then away.

—*William Cullen Bryant.*

NEW YEAR SUGGESTIONS.

New Year is proverbially the time for new resolves. A thoughtful mind looks back and recognizes errors, sometimes of omission and sometimes of commission. Something is learned or emphasized by experience. Then it looks forward. Work is to be continued. The lines are there, duly and firmly laid, and there is to be a movement, not like that of the rocking-chair, to and fro, with no progress, but onward, like that of the locomotive and train of dependent carriages. What can be done, what ought to be attempted in the future? The new year resolves are not all realized; but some are; and the review and the resolves are better than unreflecting and contented mechanical movement.

And even so churches may at this time look back and forward; and in view of all the "environments" and tendencies, consider what is to be done. Churches are not cast-iron machines, but elastic bodies, by their constitution able to adapt themselves to times of "present distress," or to occasions for new service. If the Gentiles are to be taken in, the church can open the door. If the synagogue will not receive Paul, he can hire a schoolhouse near by, and go on with the service. If the ship is in peril, he can give advice and help, organize and inspire; and if the ship-wrecked are shivering with cold, the "reverend gentleman" can bring a bundle of sticks and help to build the fire, and if a viper comes out of it, and fastens itself on him (and that is a common experience), he can shake it off into the fire and feel no harm.

Now what should the churches resolve to do in the coming year? A more pronounced church-life is first desirable. A minister and church officers have reasons for being as they are. Let all the people know them. Let there be intelligent adherence. Little comes in the long-run, compared to what they might do, from "honorary members" of several denominations. The church is in this like the family and the country.

Education needs to be looked after. There are exceptional cases, no doubt, in the quiet country towns—notably in New England—where the ministers of the Gospel come in contact with the youth of the place in the day-school; but they are, one fears, exceptional. A great part of the formative and impressible portion of the life is never touched by the church. School boards are doing their duties more or less wisely, and intellectual education is being given; but how much appeal is there to the standard that is highest? How much education of the conscience is there? How much recognition of the distinctive family of God on the earth? Why should not ministers go into schools, talk to the pupils, show sympathy with them in their education, and habituate their minds to the fact that the Gospel ministry is charged with the highest department of education—that which is to be life-long; and that a man can be religious, spiritual, holy, and yet be in true and intelligent sympathy with young and old in all the honest work of life?

Christians have duties to do in the department of political life. They often neglect them. Pastors are to inculcate all duties on their people. Churches are to teach principles of Christian duty in all relations. The Word of God is a perfect well of faith and practice. Government is for the people and by the people. Then the people should do it, and do it Christianly They ought to be told this, and helped to conscientiousness. They are to render to Cæsar the things that are Cæsar's. But, alas! they leave Cæsar to the politicians. Poor Cæsar!

Socialism is another and kindred department of human life into which the church must look. There is a real, true, and awful socialism. There is an unsound, unscriptural, unsafe socialism. Its adherents believe, or affect to believe, that the chief end of God and of his people is to secure a good time for them, irrespective of the way in which they themselves manage. The language of men on this line of effort needs to be corrected. Ministers may well tell their people that they are capitalists. The green grocer is a capitalist to his messenger. He can denounce the railroad capitalist, and his messenger can denounce him. The man who sets up a carriage office on a sum of $1,000, is a capitalist to the drivers as truly as the great railroad employers; and yet both the one and the other will sometimes rail against the latter as an exceptional, peculiar, and rather hateful chap. The "Sermon on the Mount" covers a good deal of ground trodden by socialism. It is not meant that pastors are to preach political economy; but they can expound this sermon. Its ethical features are loudly applauded by many, who would be none the worse for the candid and careful study of the doctrinal elements it also contains.

One peculiarity of our age is the rapid increase of "societies" outside the church—*i. e.*, under no definite management by any church, but dependent, practically, on the money of church people, and doing work which the churches ought to do. There are forms of effort that touch civil matters and call for legislation where action of this kind is needful; but to keep young men pure in language and in life, to aid the poor, to help the tempted to resist temptation, the church is a divinely appointed society for these very things. Suppose a group of people in the parish in which Dr. A. has been installed—to preach the Gospel, visit the sick, and, with the deacons, aid the poor—should organize a society to secure the visiting of the sick, set about raising the money among the people, get a paid secretary and agent, with a corps of honorary officers; who does not see that sooner or later, there would be trouble and loss somewhere in Dr. A.'s congregation? But a process on lines parallel to these is going on in many directions, and "prevention is better than cure."—*Rev. Dr. John Hall in the Independent.*

THE CHURCH OF THE FUTURE.

"While engaged in the service of the Christian Commission during the war," says Smith Baker, "we were stationed for a season at Camp Stoneman, in connection with which was a most precious revival of religion. There were associated in the work at one time, eight preachers, representing seven different denominations of Christians. All was in the most delightful harmony and good fellowship. The Colonel commanding, very kindly gave us a large tent together, and detailed John, a young German soldier, as our cook. John in a short time was converted, and made very happy in his new-found love.

"One day at the dinner table, we preachers each gave his reason, as a matter of pleasant disucssion, why he thought his particular denomination would be the one which would absorb all others in the final triumph of the millennium. The Baptist brother stated why he thought the Baptist would at last be the church, and the Methodist brother stated why his church would be the one, and the Congregational brother gave his reasons, and thus on till each of the several orders had been defended. The presiding brother then turned to John, who had been a most attentive listener all the while, and said, 'John which do *you* think will be the denomination in heaven?' John looked up and down the table as mush as to say, you are all wrong, and, then, with a triumphant twinkle in his eyes, exclaimed:

"'*I think it will be the Christian Commission!*'

"Was not John right? Is it not true, that in proportion as Christians are in earnest working for souls, that the whole church on earth becomes one vast Christian Commission? The more absorbed we are in seeking men, the more sectarian lines go down, and we all become one. Nothing will unite us like work.

"The church should be too busy to contend with itself; then will the beauty of union clothe our Zion, and victories as yet unknown be given to her."

"I pray that they all may be one."—*Christian.*

THE ONENESS OF THE CHURCH.

[Prof. J. A. Howe, D. D., of Bates College, preached a sermon before the Free Baptist General Conference, of which the following is an extract, taken from the *Morning Star:*]

For less than a hundred years evangelical Christendom has been fired with a purpose to plant the cross of Christ in all the earth. The rallying cry of the crusades, "The Lord wills it," has been taken up by the Church in this holier and far more difficult warfare, and everywhere proclaimed. But the Lord also wills, and has left his will on record, that the Church dismiss from her ranks every element of division, and, bound together by a common love and faith and baptism, by one Lord and one spirit, present her unity to the world as an irresistible proof of the divine nature of her truth.

Each Christian sect signifies the unwillingness of its members to join with other Christians in the maintenance of Christian worship and work. In spite of some genuine, human respect for each other, some neighborly fraternizing on public religious questions, these innumerable bodies do, in fact and of necessity, stand apart from each other, look at each other as strangers, foster clannishness in their members, narrow the range of Christian thought and feeling, advertise openly the disagreement of believers, proclaim to the world that the Gospel is hard to be understood, and thus, by all the effects of their divisions, add one to the fearful list of evils now keeping back the world from Christ.

A NEW YEAR'S STORY.

In the year 1846, on St. Kilda, one of the islands of Western Scotland, there lived a poor widow and her son. She brought him up in the fear of the Lord, and well did he repay her care. He was a great help to her, though only sixteen years of age. They were very poor, and to help their scanty meals, Ronald, her son, used to get seabirds' eggs upon the near cliffs. This was very dangerous, for the birds used often to attack him.

One day, having received his mother's blessing, Ronald set off to the cliffs with a strong rope, by which to get down, and a knife to strike the bird, should he be attacked. The cliff rose several hundred feet above the sea, wild waves lashed madly against it, dashing the glittering spray far and near.

Ronald fastened one end of the rope upon the top of the cliff, and the other round his waist, and was then let down until he got to one of those clefts of the rock in which the birds build, when he gave the signal to his companions not to let him down any further. He planted his foot on a projecting point of the rock, grasped with one hand his knife, and with the other tried to take the eggs. Just then a bird flew at him. He made a blow with the knife; but, oh! in place of striking the bird, he struck the rope; he hung over the wild, raging waves by only a few threads of hemp. His piercing cry was heard by his companions above, who saw his danger, and gently tried to draw him up. Awful moment! As they drew in each coil, Ronald felt thread after thread giving way. "O Lord! save me," was his first cry; and then, "O Lord! comfort my dear mother." He closed his eyes on the awful scene as he felt the rope breaking. He nears the top; but oh! the rope is breaking. Another and another pull; then a snap, and now there is but one strand holding him. He nears the top; his friends reach over to grasp him; he is not yet within their reach. One more haul of the rope; it strains; it unravels under his weight. He looks below at the dark waste of boiling water, and then above to the glorious heavens. He feels he is going. He hears the wild cry of his companions, the frantic shriek of his fond mother, as they hold her back from rushing to try to save her child. He knows no more; reason yields; he becomes insensible. But just as the rope is giving way, a friend stretches forward at the risk of being dragged over the cliff—a strong hand grasps him, and Ronald—*is saved.*

Dear reader, from this true and simple story you may learn an important lesson for the new year, and therefore we have named it a New Year's story. As the year 1886 passes by, another strand of our rope of life is breaking. Strand after strand snaps as the knell of each departing year tolls its mournful notes. How many threads are now left? Can you tell? Perhaps ere the year 1887 passes by the last thread may snap, and if you die in your sins,

rejecting your Saviour, it will send you into the burning waves of eternal hell. Do you realize your position? Ronald realized his position when the last strand was giving way, thread by thread, and when a strong hand was stretched out to save him, which brought him safely beyond the reach of further danger, and placed him in the loving arms of his parent! If you are still an unbeliever, may you then by the grace of God learn to know your danger and flee at once to the Saviour of sinners. In the Gospel he stretches out his hand to "pluck you as a brand out of the fire," to save you from falling down into hell when the last strand of your rope of life is breaking and to place you for ever beyond the reach of danger, safe in the arms of a loving and almighty Father. Jesus "came to seek and to save the lost;" he came to save *you*. All your sins were laid on him, and he finished the work of your redemption, so that you are now as welcome to come to Christ as if you had never sinned a sin. The moment you take God at his word, and believe on the Lord Jesus Christ as the one who loved *you* and gave himself for *you*—a lost sinner—*you are saved*. God says it. "*All that believe are justified from all things*" (Acts 13: 39). Believe, "and *thou shalt be saved*" from everlasting destruction—saved to be holy and happy in the coming years and in eternity—saved for heaven—saved for glory—saved for God! Then let the year 1886 be the last strand of the rope—let it snap—let it break—you will fall into the strong arms of the loving Jesus—*you are saved!*—*Pioneer.*

HAPPY NEW YEAR.

It is right and manly to desire happiness here and hereafter. Such a desire is planted in the breast of every human being. The evil and the good, the saint and the sinner, the educated and the savage, the young and the old, all alike, in one way or another, seek happiness. In one case, it is sought in the broad way which leadeth to disappointment, sorrow and final destruction; in the other way it is sought and found in the narrow way which giveth peace, courage and cheerful resignation here, and a good hope that perpetual joy and happiness awaiteth us hereafter.

If we really wish to be happy and to have a happy New Year, we can surely be gratified if we seek God's way in obtaining such a great blessing. Let us each go to our Heavenly Father and devoutly say to him: "Teach me thy way, O Lord." His loving voice in answer to such a prayer will be:

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.
Happy is the man that findeth wisdom and the man that getteth understanding.
He that hath mercy on the poor, happy is he.
Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.
But, and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled.
If ye be reproached for the name of Christ, happy are ye: for the Spirit of glory and of God resteth upon you.
Happy is he that condemneth not himself in that thing which he alloweth.
Whoso trusteth in the Lord, happy is he.
Happy is the man that feareth always.
Behold, we count them happy which endure.
Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.
Seek the Lord, and his strength; seek his face evermore.
Now set your heart and your soul to seek the Lord your God.
He that keepeth the law, happy is he.
Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.
Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live and that it may be well with you.
If ye know these things, happy are ye if ye do them.
Happy is that people whose God is the Lord.

Some men talk like angels and pray with fervor, and meditate in deep recesses, and speak to God with loving affection and words of union, and adhere to him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflections; they are cruel in their bargains, unmerciful in their tenants, and proud as a barbarian prince. They are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts and submit to none. All their spiritual fancy is an illusion. They are still under the power of their passions, and their sins rule them imperiously, and carry them away infallibly.—*Jeremy Taylor.*

How easy it is to please and be pleased, if one will take the fragrance of the rose instead of the thorns, and hold the knife by the handle and not by the edge.

DEACON GILES' DISTILLERY.

TEMPERANCE.

INQUIRE AT AMOS GILES'S DISTILLERY.

[Dr. Cheever's Dream, published in the Salem, Mass., *Landmark*, 1835.]

Some time ago the writer's notice was arrested by an advertisement in one of the newspapers, which closed with words similar to the following: "Inquire at Amos Giles's Distillery." The reader may suppose, if he choose, that the following story was a dream suggested by that phrase.

Deacon Giles was a man who loved money, and was never troubled with tenderness of conscience. His father and his grandfather before him had been distillers, and the same occupation had come to him as an heirloom in the family. The still-house was black with age, as well as with the smoke of furnaces that never went out, and the fumes of tortured ingredients ceaselessly converted into alcohol. It looked like one of Vulcan's smithies translated from the infernal regions into this world. Its stench filled the atmosphere, and it seemed as if drops of poisonous alcoholic perspiration might be made to ooze out from any one of its timbers or clapboards at a slight pressure. Its owner was a treasurer to a Bible society, and he had a little counting-room in one corner of the distillery where he sold Bibles.

He *that is greedy of gain troubleth his own house.* Any one of those Bibles might have told him this, but he chose to learn it from experience. It was said that the worm of the still lay coiled in the bosom of his family, and certain it is that one of its members had drowned himself in a vat of hot liquor, in the bottom of which a skeleton was some time after found, with a heavy weight tied to the anklebones. Moreover, Deacon Giles's temper was none of the sweetest naturally, and the liquor he drank and the fires and spirituous fumes among which he lived did nothing to soften it. If his workmen sometimes fell into his vats, he himself oftener fell out with his workmen. This was not to be wondered at, considering the nature of their wages, which, according to no unfrequent stipulation, would be as much raw rum as they could drink.

Deacon Giles worked on the Sabbath. He would neither suffer the fires of the distillery to go out or to burn while he was idle; so he kept as busy as they. One Saturday afternoon his workmen had quarrelled, and all went off in anger. He was in much perplexity for want of hands to do the work of the devil on the Lord's day. In the dusk of the evening a gang of singular-looking fellows entered the door of the distillery. Their dress was wild and uncouth, their eyes glared, and their language had a tone that was awful. They offered to work for the deacon, and he on his part was overjoyed, for he thought within himself that, as they had probably been turned out of employment elsewhere, he could engage them on his own terms.

He made them his accustomed offer—as much rum every day when the work was done as they could drink—but they would not take it. Some of them broke out and told him that they had enough of hot things where they came from without drinking damnation in the distillery. And when they said that it seemed to the deacon as if their breath burned blue; but he was not certain, and could not tell what to make of it. Then he offered them a pittance of money; but they set up such a laugh that he thought the roof of the building would fall in. They demanded a sum which the deacon said he could not give, and would not, to the best set of workmen that ever lived, much less to such piratical-looking scape-jails as they. Finally he said he would give half what they asked, if they would take two-thirds of that in Bibles. When he mentioned the word Bibles they all looked towards the door and made a step backwards, and the deacon thought they trembled; but whether it was with anger or delirium tremens, or something else, he could not tell. However, they winked and made signs to each other, and then one of them, who seemed to be the head man, agreed with the deacon that if he would let them work by night instead of day they would stay with him awhile and work on his own terms. To this he agreed, and they immediately went to work.

The deacon had a fresh cargo of molasses to be worked up, and a great many hogsheads then in from his country customers to be filled with liquor. When he went home he locked up the doors, leaving the distillery to his new workmen. As soon as he was gone you would have thought that one of the chambers of hell had been transported to earth with all its inmates. The distillery glowed with fires and burned hotter than ever before; and the figures of the demons passing to and fro, and leaping and yelling in the midst of their work, made it look like the entrance to the bottomless pit.

Some of them sat astride the rafters, over the heads of the others, and amused themselves with blowing flames out of their mouths. The work of distilling seemed play to them, and they carried it on with supernatural rapidity. It was hot enough to have boiled the molasses in any part of the distillery; but they did not seem to mind it at all. Some lifted the hogsheads as easily as you would raise a tea-cup, and turned their contents into the proper receptacles; some scummed the boiling liquids; some, with huge ladles, dipped the smoking fluid from the different vats, and, raising it high in the air, seemed to take great delight in watching the fiery stream as they spouted it back again; some drafted the distilled liquor into empty casks and hogsheads; some stirred the fires; all were boisterous and horribly profane, and seemed to engage in their work with such familiar and malignant satisfaction that I concluded the business of distilling was as natural as hell, and must have originated there.

I gathered from their talk that they were going to play a trick upon the deacon that should cure him of offering rum and Bibles to his workmen; and I soon found out from their conversation and movements what it was. They were going to write certain inscriptions on all his rum-casks that should remain invisible until they were sold by the deacon, but should flame out in characters of fire as soon as they were broached by his retailers or exposed to the use of the drunkards.

When they had filled a few casks with liquor, one of them took a great coal of fire, and, having quenched it in a mixture of rum and molasses, proceeded to write, apparently by way of experiment, upon the heads of the different vessels. Just as it was dawn they left off work, and all vanished together.

In the morning the deacon was puzzled to know how the workmen got out of the distillery, which he found fast locked as he had left it. He was still more amazed to find that they had done more work in one night than could have been accomplished, in the ordinary way, in three weeks. He pondered the things not a little, and almost concluded that it was the work of supernatural agents. At any rate, they

had done so much that he thought he could afford to attend meeting that day, as it was the Sabbath. Accordingly he went to church, and heard his minister say that God could pardon sin without an atonement, that the words *hell* and *devil* were mere figures of speech, and that all men would certainly be saved. He was much pleased, and inwardly resolved that he would send his minister a half-cask of wine; and, as it happened to be communion Sabbath, he attended meeting all day.

In the evening the men came again, and again the deacon locked them in to themselves, and they went to work. They finished all his molasses, and filled all his rum-barrels, and kegs, and hogsheads with liquor, and marked them all, as on the preceding night, with invisible inscriptions. Most of the titles ran thus:

CONSUMPTION SOLD HERE.
Inquire at Deacon Giles's Distillery.
CONVULSIONS AND EPILEPSIES.
Inquire at Amos Giles's Distillery.
INSANITY AND MURDER.
Inquire at Deacon Giles's Distillery.
DROPSY AND RHEUMATISM, PUTRID FEVER AND CHOLERA IN THE COLLAPSE.
Inquire at Amos Giles's Distillery.
DELIRIUM TREMENS.
Inquire at Deacon Giles's Distillery.

Many of the casks had on them inscriptions like the following:

DISTILLED DEATH AND LIQUID DAMNATION.
The Elixir of Hell for the bodies of those whose souls are coming there.

Some of the demons had even taken sentences from the Scriptures, and marked the hogsheads thus:

WHO HATH WOE?
Inquire at Deacon Giles's Distillery.
WHO HATH REDNESS OF EYES?
Inquire at Deacon Giles's Distillery.

Others had written sentences like the following:

A POTION FROM THE LAKE OF FIRE AND BRIMSTONE.
Inquire at Deacon Giles's Distillery.

All of these inscriptions burned, when visible, a "still and awful red." One of the most terrible in its appearance was as follows:

WEEPING AND WAILING AND GNASHING OF TEETH.
Inquire at Deacon Giles's Distillery.

In the morning the workmen vanished as before just as it was dawn; but in the dusk of the evening they came again, and told the deacon it was against their principles to take any wages for work done between Saturday night and Monday morning, and, as they could not stay with him any longer, he was welcome to what they had done. The deacon was very urgent to have them remain, and offered to hire them for the season at any wages, but they would not. So he thanked them, and they went away, and he saw them no more.

In the course of the week most of the casks were sent into the country, and duly hoisted on their stoups in conspicuous situations in the taverns and groceries and the rum-shops. But no sooner had the first glass been drawn from any of them than the invisible inscriptions flamed out on the cask-head to every beholder: "Consumption sold here; Delirium Tremens, Damnation, and Hell-fire."

The drunkards were terrified from the dram-shops, the bar-rooms were emptied of their customers; but in their place a gaping crowd filled every store that possessed a cask of the deacon's devil-distilled liquor, to wonder and be affrighted at the spectacle; for no art could efface the inscriptions. And even when the liquor was drawn into new casks the same deadly letters broke out in blue and red flames all over the surface.

The rum-sellers and grocers and tavern-keepers were full of fury. They loaded their teams with the accursed liquor and drove it back to the distillery. All around and before the door of the deacon's establishment the returned casks were piled one upon another, and it seemed as if the inscriptions burned brighter than ever. Consumption, Damnation, Death, and Hell mingled together in frightful confusion; and in equal prominence in every case flamed out the direction:

Inquire at Deacon Giles's Distillery.

One would have thought that the bare sight would have been enough to terrify every drunkard from his cups, and every trader from the dreadful traffic in ardent spirits. Indeed, it had some effect for a time, but it was not lasting, and the demons knew it would not be when they played the trick; for they knew the deacon would continue to make rum, and that as long as he continued to make it there would be people to buy and drink it. And so it proved.

The deacon had to turn a vast quantity of liquor into the streets and burn up the hogsheads, and his distillery has smelled of brimstone ever since; but he would not give up the trade. He carries it on still; and every time I see his advertisement, "*Inquire at Amos Giles's Distillery*" I think I see hell and damnation, and he the proprietor.

Religious News.

—The revival services in Wheaton, Ill., have continued for several weeks in the Wesleyan church, Wheaton. Many have been converted; some saved from a life of vice; and hundreds quickened in the divine life. Of the 160 students in the College this term all have been moved and nearly all brought to Christ through the students' daily and weekly meetings and these special services.

—Bro. B. Loveless of Wheaton held revival services in DeWitt, Iowa, during November, the Lord blessing the effort to some one hundred souls who found Christ. He is now engaged in the work of salvation in Grand Junction, Iowa, with cheering results. Bro. Loveless is a business man with no preparation for his work but zeal for God and faith and the power of the Spirit. He has for several years labored much in the missions of this city.

—The Texas Free Methodist conference adopted strong resolutions, condemning secretism as incompatible with Christian experience, with the Bible and republican government, and promising to co-operate in exposing and combating the evils of the system.

—Several Methodist ministers and a number of lay workers in Chicago, Ill., prayed all night lately, in the Wabash Avenue Methodist church, for an outpouring of the Holy Spirit on that city.

—As a result of union meetings held at Martin's Ferry, Ohio, under the leadership of Rev. Alexander Patterson, an evangelist, 111 persons have been added to the Presbyterian church of that place.

—Mrs. Jennie H. Caldwell, well known in Illinois as an evangelist and a Wheaton graduate of 1865 is holding meetings in the First M. E. church of Elgin, Ill., and above one hundred have manifested a determination to lead the new life. The press reports speak of the eloquence and simplicity of Mrs. Caldwell's addresses, and the persuasive power of her appeals; and claim for her a place among our best speakers on Gospel themes.

—Rev. A. Smith, the blind pastor of the Free Methodist church, Saratoga, N. Y., writes an earnest Christian warning to world-absorbed men in the *Eagle* of that city. The editor commends him as "the absolute antipodes of that despicable creature—the policy preacher."

—Rev. S. C. Marshall, D. D., has been compelled, on account of continued ill health, to resign the presidency of Tarkio College, Missouri. The Board reluctantly accepted the resignation. This institution is under the charge of the United Presbyterians.

—Rev. Wm. Johnston, D. D., of College Springs, Iowa, received at communion, Dec. 12th, an addition of six by profession. Dr. Johnston preached for the Second Church, Omaha, Sabbath, the 19th.

—A remarkable Methodist revival is being conducted at Decatur, Ill., by Rev. George Wilson, of the Southern Illinois Conference, who is said to be a worthy rival of Sam Jones. At all meetings the church is thronged, and many conversions are reported.

—The evangelist, Moody, will hold revival meetings at Ithica, N. Y., in January. It is hoped that the work among the students of Cornell College may be reached, as well as those of Harvard.

—During the past six years, in Southern Dakota, a Presbyterian church has been organized for every month, and a church building has been erected for every other month. Five colleges and academy halls have been built.

—Dr. and Mrs. Sturge, formerly of Siam, are now engaged in work among the Japanese in San Francisco. They have a large evening school, and several come to the home of Dr. Sturge, during the day, to be taught by his wife. The work under their leadership is most hopeful.

—At the close of the evening session of the Medical Students' Missionary Conference held on Dec. 12th, at the Young Men's Christian Association building of this city, seventeen men pledged themselves, God permitting, to go as foreign missionaries; of this number fifteen were medical students.

—The *Christian Standard*, Cincinnati, commenting on the order of the Knights of Pythias order to pray for their dead members, says: "How can any enlightened Christian have fellowship with such superstition and mockery? If we are to trust what we have seen with our own eyes, these Knights of Pythias had better bestow their sympathies and their prayers on *the living* of their order, that they may be kept from patronizing saloons and drinking freely of beer on their gala days."

—Rev. Emory J. Hayes, pastor of the Tremont Temple Baptist church, Boston, said in a late sermon: "What effect will joining a fraternity have upon the domestic relations? Every married man's duty is, first, even before the church, to his home. I lift my voice against any club, regiment organization, fraternity, or church that makes any man's domestic circle less blessed or happy. The only danger of the secret society is, that it may interfere with the duty to the Christian church."

—"The *Japan Mail* reports a most remarkable preaching service held in Tokio, in the largest theatre of the city. The audiences are estimated from 4,500 to 6,000 each day. The preaching was mostly by native Japanese pastors, and the people listened for hours each day, while the Gospel was preached to them. The *Mail* says: 'The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theater in Tokio, give evidence of a marked advance in favor of Christianity within the space of one short year.'"

—Four young men have left New York to join Bishop Taylor's African Mission. By trade they are a carpenter, a miner, a physician, and a farmer. A tanner was called for, but none applied. Each expects to earn his own living, as well as to preach and teach. Bishop Taylor has written that his most pressing need is a steamboat to use in planting missions on the Upper Congo; and the Transit and Building Fund Society is taking steps toward buying one at a cost of $15,000.

—It has been suggested that the 17th of October next be observed throughout the Protestant world as Tyndale Day, this being the three hundred and fiftieth year since his martyrdom, two hundred and two years after the death of Wycliffe. It was on Friday, the sixth day of October, 1536, that William Tyndale, one of the most learned men of his age, who had given his energies to the revision of the Bible in the English language, was led forth and tied to a stake, when, having been first strangled, his body was burned to ashes. He was no less a hero than was Wycliffe, or Luther, and his version of the Scriptures was of great value, being used for a long time as the best extant, and being the base of several of those which succeeded it.

—Sir Monier Williams, Professor of Sanskrit in Oxford University, declares that Buddhism has entirely died out in India proper, the place of its origin, and is rapidly dying out in other Asiatic countries. He thinks the devotees of the religion do not number over 100,000,000 at the present time, and that the exaggerated ideas with regard to the population, together with the forgetfulness of the millions who worship no one but their own ancestors, account for the idea that the Confucianists are so numerous. His own opinion is that in point of numbers Christianity stands at the head of all the religions of the world. The order following Christianity he believes to be Hindooism (including Brahmanism, Jainism, demon and fetish worships), Confucianism, Mohammedanism, Buddhism, Taoism, Judaism, and Zoroastrianism.

—The new "Armour Mission," is destined to grow into one of the signal institutions of Chicago. The building is one which Dr. Scudder declares to be the finest for its purpose he has ever seen in any part of the world. It is situated on Thirty-third and Dearborn streets, is 85x185 feet, and three stories in height. The main audience room has seats for 1,100. Admirable room for almost all manner of utilities are provided, and arranged with the utmost ingenuity and skill. The design is to have a building that shall be in use day and night, seven days in the week. Altogether it appears to be a capital instance of a genuine philanthropy, favored with abundant means, seeing clear and thinking straight in full view of the needs of the place. The germ of the institution was the Plymouth Mission, started about twelve years ago, by Dr. J. H. Hollister and others of the Plymouth church. As the original mission grew and proved its value, Mr. J. F. Armour, who has since died, also a member of Plymouth church, aided it, and at his death directed that $100,000 of his estate should be given to the development of the mission. His brother, Philip Armour—known the world over by his enormous meat-packing establishment, the products of which go toward feeding the hungry in nearly all lands—has taken the matter up, after his own large and sagacious way, intending to devote to the institution and its comprehensive enterprise, a half million dollars, if need be.

LODGE NOTES.

The Knights of Labor assemblies comprising machinists, boiler-makers, blacksmiths, and kindred trades, are reported to have petitioned the executive board for a national trade charter, and failing to secure it, will, it is said, secede from the order.

Lieutenant General Underwood has appointed Chevalier Charles H. Randell, Grand Representative from California, to be Colonel and Assistant Judge Advocate General upon the Staff of the Lieutenant General. Colonel Randell has the congratulations of ——. This is a sample notice from the lodge journals. How does it sound, Americans?

A lodge organ says: "In the I. O. O. F. Ohio leads all the other States in the number and efficiency of degree staffs. There are about 700 lodges and over 400 staffs. Staff work for the degrees is everywhere becoming almost indispensable. An outfit of fair quality and suitable for small lodges may be purchased for two or three hundred dollars, but nobby ones cost from one to three thousand dollars, according to taste and ability." This beautiful and benevolent attachment to these charitable orders must aid wonderfully in helping the poor this winter.

The trial of the six Knights of Labor charged with wrecking a freight train on the Missouri Pacific during the strike last spring, and thus murdering two men, was begun in the District Court at Wyandotte, Kan., last Monday. Ex-Governor Charles Johnson, of St. Louis, and Congressman Warren, of Kansas City, are aiding in the defense, and the case will be strongly contested by both sides.

The order of United Workmen has a military degree called Select Knights. This is entirely a side degree, and is not controlled by the State or National organizations of the order. A lodge organ says, "They do not sustain the same relations as do the Knights Templar to Masonry or the Camp to Odd-fellowship, but that is the direction in which they are working and some day hope to attain."

The first Printer's union of which any record can be found was formed in London in 1810, its object being "to correct irregularities and to bring the modes of charge from custom and precedent into one point of view, in order to their being better understood by all concerned." From this very innocent beginning has grown a great despotism.

The Freemasons of Pittsburgh are in very close relation with the Episcopalian churches. In 1824 they laid the corner stone of Trinity church, and repeated the performance in 1871 when a new building was begun. Lately they were again asked by St. Luke's church to hold their heathen ceremonies over a corner stone. The contents of the stone, as reported in the *Gazette*, will cause some doubt in the minds of a stranger whether the building is more lodge or church.

Official notice is given to Joseph I. Sayles, department commander of the G. A. R. of the State of New York, from Gen. Lucius M. Fairchild, commander-in-chief of the national encampment G.A.R. to the effect that the national court-martial of which PostCommander Nevins, of New Jersey, was president, has found H. Clay Hall, post commander of the department of New York, guilty of misappropriating to his own use $1,250 of the department's money, and sentenced him to be dishonorably discharged and dismissed from the Grand Army of the Republic. The commander-in-chief has approved of the findings and will see that the sentence is executed.

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BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 20 to Dec. 25 inclusive:

E A Bacon, J Steel, E B Gillett, M A Adams, Mrs T Ginn, A Lake, Mrs D R Keir, Mrs W W White, A Roach, W Slosson, H T Ferguson, R Hammond, S Baldridge, E Houchin, A G Richey, R Burlington, S S Martin, M Root, S M DeVilbiss, S Bushey, N C Tyrrell, A Cowley, A Hamilton, E Marcy, S Bell, F W Smith, L F Keeney, Rev L A Johnston, J Stuart, W Patterson, A G Cutler, D Callow, R E Glancy, A W Clapp, Jesse Hunter, A F Rider, S F Robinson, J C Young, E P Dow, J Patterson, W Bell, M E Strother, C R Hunt, J N Norris, L Gishwiller, J Powers, W F Davis, J F Icke.

SOUTHERN MINISTERS' FUND.

John Jones, $7.00; James Steel, $3 50; Ansel Lake, $7.00; Increase Leadbetter, $5.00; J. A. Gibson, $.50; Mrs. A. F. Rider, $10 00; Louis Gishwiller, $1.65; A. Hamilton, $2.00.

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Those who receive the *Cynosure* with this item marked, will understand that the subscription is paid for by some friend, and will be stopped when the time expires unless ordered to be continued.

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That a bag of hot sand relieves neuralgia.

That warm borax water will remove dandruff.

That salt should be eaten with nuts to aid digestion.

That milk which stands too long makes bitter butter.

That rusty flat-irons should be rubbed over with beeswax and lard.

That a hot, strong lemonade taken at bedtime will break up a bad cold.

That tough meat is made tender by lying a few minutes in vinegar and water.

That a little soda water will relieve sick headache caused by indigestion.

That a cup of strong coffee will remove the odor of onions from the breath.

That a cup of hot water drank before meals will prevent nausea and dyspepsia.

That well-ventilated bedrooms will prevent morning headaches and lassitude.

That consumptive night sweats may be arrested by sponging the body nightly in salt water.

That one in a faint should be laid flat on his back, then loosen his clothes and let him alone.

That a fever patient can be made cool and comfortable by frequent sponging off with soda water.

That cold tea should be saved for your vinegar barrel. It sours easily and gives color and flavor.

That to beat the whites of eggs quickly add a pinch of salt. Salt cools, and cold eggs froth rapidly.

That the hair may be kept from falling out after illness by a frequent application to the scalp of sage tea.

That you can take out spots from wash goods by rubbing them with the yolk of an egg before washing.

That white spots upon varnishd furniture will disappear if you hold a hot plate from the stove over them.

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One of our little girls has been troubled with earache since her babyhood. No sores have ever gathered, but a cold or exposure to a strong wind is almost certain to cause her acute suffering with earache. After trying nearly everything that I have seen or heard recommended, I have settled on this application as giving surest and quickest relief. It is a flannel bag stuffed with hops and wrung from hot vinegar. I lay the bag over the child's ear, as hot as she will bear it, cover the whole side of the face with dry flannel and change the hop bag as often as it becomes cool. The warm steam filling the child's ear soon relieves the pain.

Stuffing the ear with the "heart of a roasted onion," tricklings of molasses, wads of peppered cotton and lumps of mutton tallow, has never yet, in my experience, eased earache, and such irritating messes crowded or poured into the delicate labyrinth of the ear do much mischief.

Another child is a victim of leg ache. Inherited, possibly, for well do we remember what we suffered with its tortures in our childhood. Heat and moisture gave us relief and, following in our mother's footsteps, we have routed night after night from our warm quarters, in the dead of winter, to kindle fires and fill frosty kettles from water pails thickly crusted with ice, that we might get the writhing pedal extremities of our little heir into a tub of hot water as quickly as possible. But lately we have learned all this work and exposure is needless. We simply wring a towel from salted water—a bowl of it standing in our sleeping room, ready for such an emergency—wrap the limb in it from ankle to knee, without taking the child from his bed, and then swathe with dry flannels, thick and warm, tucking the blankets about him a little closer, and relief is sure.

A croupy cough can often be loosened and prevented by swathing the throat with dry, warm flannels; a thick pack of them to sweat the throat and chest often helps so speedily that it is not necessary to sicken the child with ipecac, or to wake the house kindling fires and preparing hot packs.—*Clarissa Potter in Good Housekeeping.*

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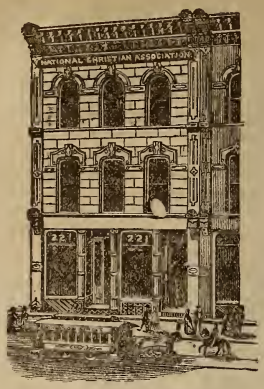

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Military Chapel, M. E., Lowndes county, Miss.
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The *Christian Advocate* of New York says: "There is a kind of mania far more common than that described in the preceding note [the religious]. When George Francis Train was in the Tombs some years ago, some physicians, one of whom had a high reputation as a money-getter, went as experts to examine into his mental condition. Said Mr. Train, with the acuteness that often marks those in an abnormal state, addressing the money getter: 'Doctor, what form of insanity are you examining me for?' 'Monomania, sir.' 'Doctor, is there such a disease as money-mania?' This disorder, under cover of taking care of one's own often refuses to relieve the poor. There are only one or two passages for the poor lunatic who gave all he had to the poor; there are thousands to teach money-maniacs their delusion."

Some curious facts were lately related regarding hydrophobia before the Academy of Sciences, Paris, by M. Bert. It seems that inoculation with mucus from the respiratory passages of a mad dog caused rabies, but that with the salivary liquids did not. Reciprocal transfusion of blood between a healthy and a mad dog caused no rabies in the former.

A malignant tumor, *Les Mondes* states, was produced on the cheek of a man by the bite of a large black fly, which was killed in the act. The pustule was cauterized, and the patient took internally in twenty-four hours 500 grams of Spanish wine, 300 grams of rum, and 200 grams of Chartreuse without experiencing the least symptoms of intoxication.

The Japanese fruit kaki (diospyros) has been successfully cultivated in France during the last year, and why can it not be introduced into this country, thus adding to the fruits on sale in our markets one that is said to compare favorably with the best English apricots? It belongs to the same family as the persimmon, and is universally raised and highly prized in both Japan and China.

In New York city there are two hundred thousand women and girls employed in ninety-two trades. They earn from four to eight dollars per week. Hundreds of cases are reported where women work from fourteen to seventeen hours per day at from four to seven dollars a week. Loss of time, from ill health and inability to obtain work, reduces their earnings till they barely sustain life. Many of them are wronged and on various pretexts deprived of their pay. The rules of many factories are abusive and the home life of such laborers is pitiable, being passed in circumstances where decency and womanly respects is impossible. About nineteen thousand tenement houses accommodate fifty persons each, and some of them three times as many. The condition of a large number of the poor is a reproach to our age.

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NEWS OF THE WEEK.

WASHINGTON.

Senator John A. Logan of Illinois died at his home in Washington Sunday afternoon at 3 o'clock, from a severe attack of rheumatism.

The House has passed the Senate bill allotting land in severalty to the Indians with numerous amendments which do not interfere with the main feature of the bill.

The Court of Claims has given judgment for $10,316 in favor of the Fourth Brigade of South Carolina State troops in their suit against the United States for the use of a building at Charleston by United States troops during the war.

There are many members of Congress that think that before the present session of Congress comes to an end the Senate resolutions to change the time for the inauguration of future Presidents from the 4th of March to the 30th of April will be considered and passed by the House. Better weather is the reason.

The pension appropriation bill provides for a total expenditure on account of pensions of $76,254,500. The estimates were $76,254,500, and the appropriation for last year was $76,075,200.

The Chief of the Bureau of Statistics reports that the total values of the exports of merchandise from the United States during the twelve months ended Nov. 30, 1886, were $705,320,237; 1885, $702,190,541. The imports were, 1886, $577,828,136; 1885, $659,318,637.

COUNTRY.

Wholesale and retail liquor dealers at Cincinnati propose to test the constitutionality of the Dow law, on the plea that products of other States can not be taxed in Ohio.

Captain Peter E. Lefevre, superintendent of the Savannah line of steamers, was suffocated by coal-gas in his home at New Rochelle, N. Y., Thursday night. His wife is not expected to recover.

Paul Grottkau, the contemptuous anarchist of Milwaukee, was lodged in the house of correction Thursday, to serve his term of thirty days.

The trunk railways of Iowa are willing to make freight concessions to enable stock-feeders to obtain corn at low rates to carry them through the winter.

A building to cost not less than half a million is to be erected at Sioux City in memory of Rev. George C. Haddock, who was murdered by the saloon conspirators. Valuable property, 90x150 feet, was purchased Wednesday for the purpose.

At Fall River, Mass., a surgical operation was performed upon Mrs. Hopkins to relieve her of a silver dollar which she had swallowed eight weeks previously, and which had lodged in her throat below the top of the breast bone. The coin was secured after a difficult and delicate use of the knife, and the indications are that the woman will recover.

James Lynn, Jr., a young farmer living near Wabash, Ind., and his family were stricken recently with a peculiar disease resembling trichinosis. Hundreds of hogs that had died from cholera on Lynn's farm were burned, and the doctors assert that the gases arising from the porkers caused the malady that has afflicted the family.

The tomato pack of 1886 reaches a total of 2,314,460 cases of two dozen tins each, or a total of 55,547,040 cans. Great as is the quantity it is below the consumptive requirements of the country. It gives every family of five persons only five cans per annum.

Twelve persons were injured in a railway accident near Fletchers, N. C., Wednesday, caused by the spreading of the rails. A woman was fatally hurt.

Ex-Alderman McQuade, of New York, was finally convicted of bribery and corruption in connection with the granting of the Broadway Railroad franchise and on Monday was sentenced to seven years imprisonment in Sing Sing and to pay a fine of $5,000.

The engineers, firemen, train-hands, and coal-heavers of the Reading Railroad at Port Richmond, Pa., are on a strike, and the line is blocked with trains between the latter place and the Falls of Schuylkill. Nine schooners are at the docks awaiting cargoes of coal.

Wednesday night masked men went to the house of Jordan Teague (colored,) near Kosciusko, Miss, shot Teague dead, dangerously wounded his wife, and attempted the life of his son, who escaped through a window. The community is greatly excited, as no cause for the outrage is known.

William Mussels, who murdered Daniel Christman and attempted to burn his wife alive, was taken from jail at Eaton, Ohio, Tuesday evening and hanged to the electric-light tower. Leading citizens planned the lynching, and women and children viewed the remains as they hung in mid-air.

An explosion of gas Thursday in the coal bunkers of the British steamer Suez, at New Orleans, fatally burned the second engineer and three Chinese firemen, and dangerously burned three other Chinese.

Proceedings were begun by the State at Columbus, Ohio, Thursday, against the Cincinnati, New Orleans and Texas Pacific, and the Cincinnati, Washington and Baltimore Railroads for the forfeiture of their franchises. It is charged that the roads have been discriminating in favor of the Standard Oil Company against refineries and other industries of the State.

Caleb Russel's farm-house near Saybrook, Ohio, was destroyed by fire early Thursday morning. The old couple escaped from the flames, but died in a short time, while their demented son was burned to death.

FOREIGN.

The resignation of Lord Randolph Churchill from the British Cabinet last week caused a sensation. The desire to increase the expenses of the Admiralty and War offices, to which Lord Randolph was opposed, indicates, it is believed, that the government is of the opinion that a European war is imminent and that extra naval and military preparation on the part of England are required to make her influence felt on the continent.

An interchange of views between Mr. Gladstone and his colleagues of the last Liberal cabinet on the attitude to be adopted by the Liberal party at the opening of Parliament has resulted in an agreement to support the government in all legal efforts to suppress the anti-rent campaign, but to urge the immediate enforcement of some form of Mr. Parnell's bill for the suppression of evictions.

Uneasiness is felt in Paris over the rapidity with which the government is working to place the armament of France in the completest condition possible. The state manufactories of arms and ammunition are all being worked to their utmost capacity. It is reported from Rome that Italy is arming. Advices from Berlin state that Germany is increasing her troops in Alsace-Lorraine.

MARKET REPORTS.

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Wheat—No. 2			77½
No. 3	71	@	74
Winter No 2			78
Corn—No. 2			36½
Oats—No. 2	28	@	30
Rye—No. 2			53
Bran per ton			12 25
Flour	2 00	@	5 00
Hay—Timothy	7 00	@	9 50
Mess pork per bbl			8 90
Butter, medium to best	10	@	28
Cheese	06	@	13
Beans	80	@	1 50
Eggs	22	@	24
Seeds—Timothy	1 80	@	1 90
Flax	92	@	94
Broom corn	02½	@	08½
Potatoes	35	@	48
Hides—Green to dry flint	05	@	14
Lumber—Common	11 00	@	18 00
Wool	11	@	33
Cattle—Choice to extra	4 15	@	5 00
Common to good	1 50	@	4 00
Hogs	3 00	@	4 50
Sheep	2 75	@	4 25

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	60	@	93½
Spring			91
Corn	46¾	@	49¼
Oats	35	@	41
Mess Pork			12 37
Eggs			27
Butter	12		31
Wool	13		37

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Cattle	1 50	@	4 35
Hogs	3 50	@	4 15
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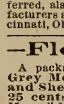

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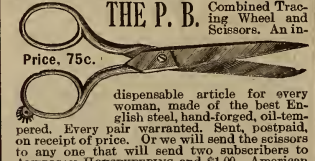

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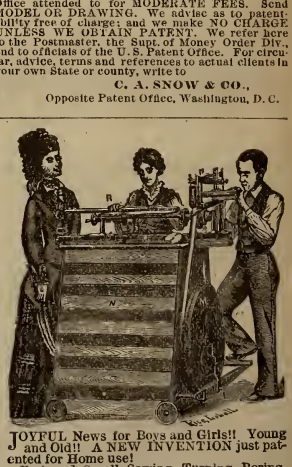

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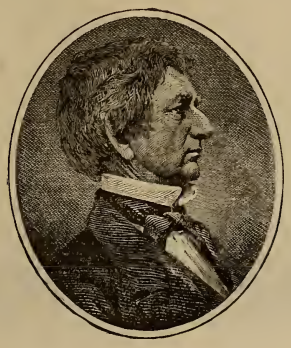
A member of the Masonic lodge, formerly a reputable citizen of Oak Park, Ill., and a government official in this city, is our authority for the statement that a Freemason formerly from Naperville, Ill., was engaged in forming Masonic lodges in both the Union and rebel armies. He had passes which took him within the lines of both, and passed back and forth freely in his nefarious business.

Bishop Ireland, of Minnesota, says that "the American laborer, earning $2 or $3 a day, cannot support his family, his church and a saloon." The Bishop is well enough acquainted with the demands of the lodge to have put it in the list, and with most devotees of secrecy it should come before church and saloon, since it costs them more than the church and robs them of more than the saloon.

The Republicans of the New York Assembly are yet under the rule of the Masonic gavel. In their caucus Monday evening they re-nominated General James W. Husted for Speaker. Husted is a great Freemason who introduced the lodge room raps to make the legislators obedient. The Empire State ought to be ashamed of the lodge puppets who jump up and down at Masonic bidding, and remand them to private life.

George William Curtis spoke on "Forefathers' Day" before the New England Society in Philadelphia in an eloquent strain upon the character of the Pilgrim Fathers. He, however, fell into the usual habit of picturing their lives as morose and uninviting. We call it habit, for the godless and secularizing tendency of the age has made it so, because those sturdy and truthful men forbade round dances, toboggans, skating rinks, Christmas, and such like revels. But if we may believe our senses and several responsible historians, they found these things lay outside the line of a truly happy life, and of innocent and rational amusement had their share as well as we. But what Mr. Curtis said is worth reading: "The Puritan was not a revolutionist nor an anarchist, but he was a terrible reformer. He was as hard as Plymouth Rock itself, as narrow as the way that leads to eternal life, and if he snuffled psalms through his nose it was because he had been trained to fight and not to sing. There was never in history a man so hated as the English Puritan, and there are still people who think him a knave and a hypocrite. There is much the same feeling in the London clubs toward Mr. Gladstone, himself a very good Puritan. We can afford to tell the truth about the Puritan. He was narrow, bigoted, sour, hard, and intolerant; but he was the man for whom God sifted three kingdoms for to plant the seed of true Republicanism, and he has done more for true liberty than any man in history; though by what curious alchemy the Puritan was transformed into the New England Yankee of to-day I cannot pretend to tell."



WILLIAM H. SEWARD.

We can hardly imagine the friends and opposers of the liquor traffic agreeing on any compromise. There is an "irrepressible conflict" between them. Liquor must go as slavery did. We are justly suspicious of any measure or movement which is endorsed by the liquor party, and when the distillers and brewers approve the methods of the Anti-saloon Republicans it is an evidence that the latter is not a temperance movement. So the Dow law, lately approved by the Ohio courts has the endorsement of the leading liquor men of the State. They are glad of it, and confess that but for its interposition there would have been a prohibitory clause in the State constitution within three years. The liquor dealers of Ohio have in convention decided that a moderate license system benefits their trade; they agree that the sale of liquor to minors should be prevented, saloons closed on Sunday and licenses refused to disorderly houses. Some who are in their own esteem very good temperance men ask no more.

The trial of the Knight of Labor train-wreckers at Kansas City is making some developments which may cause the flatterers of this order a moment of reflection. They at least prove the capability of secret orders, even of the best profession, for the greatest of crimes. During the Southwestern strike last spring a train was thrown from the track and two men killed. Prominent members of the Knights of Labor were arrested and the evidence in their trial shows that the infamous deed was as coolly planned as ever an anarchist made dynamite bombs to kill policemen. The mayor of Wyandotte, Kansas, a member of the same lodge, promised to shield, as far as he could, the guilty men. A sheriff was also a member of the same order and exchanged grips. A meeting of the Knights was called to consult how the wreckers should escape detection, and the machinery of the lodge seems to have all been in motion to shield a great and infamous crime. The Mollie Maguires, twenty-one of whom were hung for lodge murders, were as pious as monks and innocent as lambs in their pretended objects; and the Masonic fraternity with all its bloody history claims to have been once a harmless and pious body of workmer

RECOLLECTIONS OF SECRETARY SEWARD.

BY HON. S. C. POMEROY.

In a former article I spoke of early recollections of Abraham Lincoln. In this I shall speak of Hon. William H. Seward, as I knew him in 1838, '39 and '40, and later on the men I met upon entering the Senate at its first session, after Mr. Lincoln became President, July 4, 1861, were not altogether unknown to me, and with some of them I had enjoyed a most pleasing acquaintance.

So was welcomed. As one of the first Senators elected from Kansas, I was therefore welcomed most cordially; for Kansas had been a stumbling-block to the Democratic administrations of both Mr. Pierce and Mr. Buchanan; and it was also the stepping stone for the Republicans, to prestige and power.

No one in Washington took me more warmly by the hand than did Mr. Seward, then Secretary of State. When a young man I had often been in his office at Auburn, New York, and had stood by him as a most attentive listener in the celebrated "Freeman Trial." For seven hours Mr. Seward held the jury in that trial in almost breathless silence. The verdict in that trial was in harmony with Mr. Seward's views, though a most startling departure, in jurisprudence, upon the doctrine of "emotional insanity;" and the case has been quoted ever since.

The next year, 1838, Mr. Seward was for the first time elected Governor of New York. He received the first vote I ever cast, and was the first man for whom I ever made a campaign speech, and for whose election I gave the enthusiasm of my early manhood. He was re-elected in 1840, during which campaign I still supported him.

The first man I conferred with, upon reaching Washington as a Senator-elect, in 1861, was Mr. Seward in his office at the Department of State. At once he commenced upon the threatened war, and assured me that the national conflict, then impending, would be no great affair. Said he, "You beat them in Kansas. We shall induce them to lay down their arms in less time than you did. And the peace of the country will not be long disturbed."

I alluded to the Richmond Convention, then in session, as likely to take Virginia out of the Union.

"Not at all," said Mr. Seward; "my friends are running that convention; and those old Whigs will keep the State in the Union." It will all be over before Congress meets in December."

For the first time in my life, I dissented from his opinion, so strongly expressed, and assured him that I thought we had nothing to expect, as Fort Sumpter had already surrendered, but war—long, bitter, exhaustive war.

A few days later, a delegation from the Richmond Convention came to Willard's Hotel where we were stopping, and I learned they had come with authority to wait upon General Robert E. Lee, and tender him the command of the Virginia State troops. That day was the 18th of April, 1861,—never to be forgotten by me. General Lee had been all day in consultation with General Scott (as he was his Adjutant General) and in the afternoon entered his carriage and drove home.

This delegation, before the sun went down, followed him to his mansion at Arlington, on the Virginia side of the Potomac, overlooking Washington. I, knowing their mission, followed them to see the result, and reached the old Lee mansion about as soon as they did. We all stood about the pillars of the veranda while the band played a serenade for General Lee. He soon appeared upon the steps. I shall never forget him, for I thought him one of the finest looking old gentlemen I had ever seen. His thin hair yielded to the evening breeze, while the sun's rays struggled through the budding foliage,—as sweet an evening sunset as I had ever seen, and from as beautiful a situation.

The chairman of the committee addressed General Lee in a few chosen words, and alluded to the convention authorizing them, and of their pleasure in presenting this most earnest appeal—the desire of the old State of Virginia that their favorite son should come, in this hour of threatened invasion,

and command their forces. He went on to say, in most pathetic tones, that Virginia was "threatened by armed forces from the North." "They had already commenced their march" from the "crowded Eastern cities," and the sacred soil of the old commonwealth was now to be polluted by the tread of a hostile army; that President Lincoln had issued a call for 75,000 men to be furnished by the States; and he assured General Lee "that the blood and treasure of Virginia was ready to be poured out in her defense." He closed his appeal by an allusion to the tender memories of his early life, and to the resting place of his honored dead. By all these recollections, he urged the General to come to Richmond, "take the lead of her army;" "drive back the invader;" and "restore peace to her divided counsels."

This was the highest point in the lifetime of General Lee. What could he say? What would he do? I stood where I could see the deep emotion depicted in his face. It was a picture for an artist! I thought I saw integrity and love of country triumph. Judge of my disappointment. All this time he had been enjoying the confidence of President Lincoln, General Scott and Secretary Seward, and that noble band who were then devising every means in their power to save an imperilled country. General Lee knew all this. He knew that only thirty days before, he had been nominated by President Lincoln to the Senate; reported unanimously by the chairman of the committee, Senator Wilson, for confirmation as colonel of the First Regiment of U. S. Cavalry; *took the oath* prescribed by law; was then transferred and promoted to be Adjutant General to General Scott, and then again swore true allegiance to the Government of the United States, and to be true "against all her enemies, foreign or domestic." The ink was hardly dry upon the paper where he signed that oath! And now he stood listening to the voice of treason. He hesitated, seemed filled with deepest emotion, as if conflicting sentiments filled his heart. When I saw he was not going to kick those rebels off the veranda, I trembled for him. There was a painful stillness. At length he spoke. With slow and solemn voice,—every ear listening and every eye moistened—he said:

"Gentlemen of the Committee: I have read the resolutions, and listened to your address with the deepest sorrow. Though bred to the profession of arms, I am opposed to war, and especially to civil war, where one section of the country is arrayed against the other. Every day now thickens with events of the gravest character; and one may well pause to learn the path of duty. One false step may lead to fatal consequences."

I said to myself, If he now hesitates, he is lost! He continued: "I thank you, gentlemen, for the kind manner in which you have been pleased to address me; and for the tender allusions to our common inheritance, both as it relates to the living, and to the dead."

At length he exclaimed: "*I cannot resist the voice of Virginia*, the mother that bore me, to whom I owe my first and chief allegiance. In her embrace I have been cradled; by her honored and loved." With great emotion he added, "*I must listen to the voice of Virginia*—come weal or come woe!"

At length he closed his remarks by this saying, which I never forgot: "Remember this, and report it to the commission which sent you: *I shall draw my sword only in defense of Virginia.*"

The band then played, and I made all possible speed back to the White House to see Mr. Lincoln, and was admitted at once to his private room, where I told him all I had seen and heard. But that great and good man could not believe that General Lee would join the Rebellion; for he had consulted with him that very day in the office with General Scott.

Finally he said, "Pomeroy, go and see Seward. Tell him all you have told me."

I did go at once; and bluntly announced to Mr. Seward that I am just from the President, and had told him how General Lee had met the delegates from the Richmond convention, and had agreed to take command of the Virginia forces. And I wanted authority from the President to allow my colleague, General James H. Lane, to take the "Frontier Guards" (an organization we had just raised, composed mostly of Kansas men, and officered entirely by them) and go that night and arrest General Lee, and bring him to Washington!

Mr. Seward was unmoved; seemed to be in doubt of all that I told him; and strongly denied that it was the purpose of General Lee to join the Rebellion. He said, "I know General Lee. He is my friend. I see him daily. He is as good a Union man as either of us."

"Virginia," he continued, "will not pass the ordinance of secession. General Lee is going down to Richmond to keep the State in the Union, and prevent the passage of that ordinance." And then he gave me some hints about "Kansas Excitements," and I left him.

Again I returned to the President and told him all Mr. Seward had said. Mr. Lincoln added, "I cannot order the arrest of General Lee. He has, at least, committed no overt act, and may not go to Richmond at all." Notwithstanding this, General Lane was strongly disposed to arrest Lee, and take him under guard to General Scott, but was advised not to do it.

The following day, April 19, General Lee was confined to his house, and did not report to the War office. The next day he wrote the following letter, which I copy from my old scrap book:

"ARLINGTON, Virginia, April 20, 1861.

"GENERAL:—Since my interview with you on the 18th, I have felt that I ought not longer to retain my commission in the army. I therefore tender my resignation, which I request you to recommend for acceptance. It would have been presented at once, but for the struggle it has cost me to separate myself from the service, to which I have devoted the best years of my life, and all the ability I possessed. During the whole of that time, now more than a quarter of a century, I have experienced nothing but kindness from my superiors, and the most cordial friendship from my comrades. To no one, General, have I been so much indebted as to yourself, for your uniform kindness and consideration. It has always been my ardent desire to meet your approbation. I shall carry to the grave the most grateful recollection of your kind consideration, and your name and fame will always be dear to me.

"Save in the defense of my native State, I never desire to draw my sword. Be pleased to accept my most earnest wishes for the continuance of your prosperity and happiness, and believe me, most truly yours, Signed R. E. LEE.

"To MAJOR GENERAL SCOTT, Commanding U. S. Army."

That remarkable letter of resignation was never accepted. I do not know as General Scott recommended it. But only two days later, General Lee appeared before the Richmond Convention and *took a new and strange oath of office!* Gov. Fletcher had nominated him and the Convention unanimously confirmed him. Thus with treason in his heart and perjury upon his lips, he took the lead of the army which confronted Washington, the capital of his country.

What occurred during his last interview with General Scott has never been known. The lips of both were sealed on that subject while they lived, and are closed, now, forever in death.

On the day of Lee's acceptance of a rebel commission, I remember to have called again upon Mr. Lincoln, and showed him the dispatch from Richmond. He then showed me Lee's letter of resignation, quoted above. I said, "What do you now think of Seward's good Union man?" His countenance changed to sadness—the same look I used to see when we had lost a battle, or he had buried a son. At length Mr. Lincoln said, "Go and see Seward." I did go, but do not now remember what transpired.

Robert E. Lee will always be a conspicuous figure in American history; and from the standpoint of a quarter of a century his acts may now be viewed without prejudice. He was born in 1806, eighty years ago; entered West Point Academy in 1825; and was graduated in 1829. He married Miss Custis, the daughter of an adopted son of General Washington. From this alliance, he inherited the Arlington Estate, now a national cemetery, peopled with the Union dead.

History is charitable. Time effaces many a blunder. But neither time nor an impartial history will ever efface his damning record. It will stand as if engraven in granite, that within the first sixty days after President Lincoln's inauguration, General Lee took at least three oaths to support the constitution of the United States and yield to her true allegiance; and then swearing to support the Confederate constitution and make war on the Union. I say to gentlemen of the Confederacy, Take your idol for what he is worth. He has soiled garments for me.

This record of General Lee is of his own making. He was not subordinated by men in superior places. He left the service of the best government on earth at an hour when his country was imperilled. No other man so dishonored by ingratitude an honored ancestry and a generous country. He left a high position, and a noble cause; battled for slavery four years; and then, in sorrow and humiliation, surrendered at Appomattox.

I am permitted to copy the following, his reply to Mr. Janny, the president of the convention, who administered the oath of office to General Lee:

"Mr. President, and gentlemen of the committee: Profoundly impressed with the solemnity of the occasion—for which I must say I was not prepared—I accept the position assigned me by your partiality. I would much have preferred had your choice fallen upon an abler man. Trusting in Almighty God, an approving conscience, and the aid of my fellow citizens, I devote myself to the service of my native State, in whose behalf alone I will ever again draw my sword."

This closed the proceedings of the convention for that day. From that hour, recruiting for the rebel service was accelerated, and within twenty days Virginia had over fifty thousand men in the field. Lee then made his preparations to march upon Washington. The following letter from General Walker was the first communication he received, which put him in relations to the Confederate military authorities:

"MONTGOMERY, Ala., May 10, 1861.

"TO GENERAL ROBERT E. LEE: To prevent confusion you will assume control of the forces of the Confederates in Virginia, and assign them to such duty as you may indicate until further orders; for which this shall be your authority.

"Signed J. P. WALKER, Secretary of War."

From the hour of his acceptance of that order, he was under the orders of the Confederate President, Jefferson Davis; and when he surrendered four years later, all surrendered.

General Lee was known to Kansas men before the war. He had captured and hung an old Kansas man, who had done battle upon her prairies, against the invading army of slaveholders, who came to subdue her virgin soil to slavery. This man had, on the 16th day of October, 1859, captured Harper's Ferry, Va., with sixteen white men and five negroes! Gov. Wise in hot haste put the whole State upon a war footing. And old John Brown was hung by the neck until he was dead.

I visited him in prison, and asked him if he desired his friends to procure his release or escape.

To this he nobly replied, "No, I am wounded. I am worth more to die than to live. I tried to effect the liberation of the slaves. You will live to see it accomplished. It will go out in blood! I am to *die for this cause.*"

Prophetic words! Only three years more, and the whole land was drenched with blood. But no other man has been hung for treason! The chief sinner has gone unwhipped of justice. No violated law for treason has ever been vindicated. Even those who shaded their dark record by perjury, and added that to treason, have been elected to office, and fill the high places of the land. So let the gallows perish in the land, if the highest criminals cannot be brought to the scaffold.

Washington, Dec., 1886.

HAS THE MARTYR AGE PASSED?

BY REV. J. M. FOSTER.

Porsenna, the king of Clusium in Etruria, laid siege to Rome at the instigation of Tarquin the Proud, who had been expelled from the City of Seven Hills. This caused great suffering within the walls. Three hundred of the noblest Roman youths swore that they would slay him at the peril of their lives. The lot fell on C. Mucius. He entered the Etruscan camp in disguise. Not knowing Porsenna, he slew his secretary instead. He was at once seized. Approaching a red-hot altar he laid his arm upon it until it was consumed. Then turning to the king, he said: "Rome is full of men ready for such sacrifice." This terrified the king, and he made peace with Rome. Whether this story, as told by Livy for history, be legendary or not, it illustrates the power of consecration. Mucius was consecrated to Rome. Archbishop Cranmer, when brought to the stake, resolves that the hand that had signed his recantation should perish first, and so he holds it in the flames until it fell from his body. He did this for Christ's sake.

I have recently seen a little book entitled, "Three Modern Martyrs, Livingstone, Gordon and Pattison." The author holds them up to show that the spirit of entire consecration has not perished from the earth. The National Reform Association wishes to enlist consecrated men and women, those who are willing to do and endure any and every thing in His name; who would rather go to prison and death than sacrifice their sacred honor or trample upon a single blood-bought principle; who will not consult with flesh and blood, but, moved by the impulse of a noble purpose and high resolve, will pass through fire and flood to victory.

The last few days I have been feeling the pulse of the Christian ministry of Cincinnati on moral reforms, I wish to testify that in no city, North or South, have I found a more vigorous and constant beating. They feel that the powers of evil here must be driven out by hard fighting; and so their battle-cry is, "No quarter." They propose to carry the battle to the enemy's gate and take the city.

Last Sabbath morning I preached in the Methodist Protestant church on George street, Rev. S. K. Spahr, pastor. This is the only congregation of that body in the city. They are a branch from the M. E. church. The division arose about lay-representation. They number about 150,000 in the United States. Bro. Spahr's is an endowed church. They have 120 members, and 125 children in their Sabbath-school. In the evening I preached for Rev. E. K. Bell of the Lutheran church on Elm street. This is Dr. Helwig's old charge. It is a fine con-

gregation, and their young pastor has united and organized them in a way that calls forth universal admiration. To show how he thinks of every one, in their preparations for a Christmas festival he had a basket containing a turkey and other like delicacies prepared for the janitor, a person generally neglected in the thoughts, prayers and festivities of a congregation.

On Monday afternoon I attended the Presbyterian ministers' meeting. The question was, "The Dow Law." Rev. T. F. Coustelyon read the paper. The trend of the discussion was to the effect that a tax is a good thing as a restrictive measure. The Mosaic law restricted polygamy, but did not prohibit it. So the Dow Law lays an embargo on the liquor traffic, but does not eradicate it.

The parallel is not well taken. The Mosaic institutions were so adjusted that polygamy would be the most quickly eradicated with the least suffering. But a tax establishes and perpetuates the drink system. Every effort to show the difference between a tax and a license has proved abortive. The are both creature devices. The divine law is absolute prohibition, "Thou shalt not put thy bottle to thy neighbor's lips." Prohibition was instituted in Eden, "Thou shalt not eat." The devil came in with his license, "Thou mayest eat." And he has been hoodwinking men with it ever since. Permission to do evil is from beneath. Prohibition of evil is from above. Which will we take?

Francis Murphy began his crusade in Wesley Chapel on Fifth street last Sabbath night. The house has been crowded every night, and hundreds have signed the pledge. He was brought here by Dr. I. W. Joyce. The Dr. wishes to bring Sam Jones again as soon as this is ended, and then end all with a revival conducted by Harrison, "the boy preacher."

A SPINAL DISSERTATION.

BY ELDER NATHAN CALLENDER.

The readers of the *Cynosure* will be interested in some facts from the Keystone State.

Some of our men who voted the Prohibition ticket were accused of voting for a lodge man for governor. Mr. Wolfe is not an oath-bound man. We obtained the fact by corresponding with him—too late to publish before election. Let our friends note this.

Will our anti-secret people in Pennsylvania enter upon organized work in season to do the best thing that can be done in the campaign for 1888? When, where and by whom shall the work be inaugurated? No body of men on this continent have so great a work to do as the anti-secret Prohibitionists. Our responsibility and our work are at least double that of the mere Prohibitionists. We purpose not to fall one whit behind any in the temperance work, while we work with the same zeal and might to free souls from the bondage of lodgery.

If we seem to make our anti-secret work too prominent, it is because compelled to do so by the neglect of those who ought to come up with us to the work. If one third of an army only come to the combat, then they must do triple work or flee before the foe. We have burned the bridges in the rear and can't flee. Anti-lodge men are made with eyes only in the front, with all other capabilities pointing that way, and to them there is no *back-ground*, only *back-bone*. Drawn by conscience, judgment, and will, by love of God and right, by a purpose long since ripened into *decree*, we can no more "look back" than lightning can reverse itself and take the back track. "Shall such a man as I flee?" A few Garrisons, such as manned the forts of anti-slavery, are needed now to "hold the fort." And we may add with a holy appreciation, that what we need God has given us, in some measure at least.

When I look out on a score or two of the grandest patriots, both for God and country, that the sun has shone on in this, or any other age, with "eyes to see" living issues as they are, I am ready to "thank God and take courage." If it be fortunate to see *one* living question of these "perilous times," alcoholism, it is doubly so to see also the equal peril to country, Christianity, family and home, inseparable from it—lodgism.

These are by no means the only great issues that concern most deeply every patriotic Christian. The tobacco curse belongs with strong drink. Where else can an honest man put it? Financially the curse is as 6 to 9. Is the tax on our three-fold being nearly the same? To-day comes in a well-dressed man to ask the use of our church edifice for a musical concert—with cigar in his mouth and thoroughly smoked—a member of a Baptist church in ——. Preachers, deacons, class-leaders and laymen, smoke and chew tobacco, and the boys, *mere children*, are fast falling into line. Is not the proportion subject to this evil much larger than that given to alcoholic intoxicants? With the present training-schools for this poisonous intoxicant, encouraged by the bad examples of the saints (?) how long will it be before the tobaaco bill will overtake and pass the liquor bill? While the liquor curse is growing unpopular, is not the tobacco leprosy gaining each year, among nearly all classes of the male population? Can anything be done to stay this evil without making it odious to the people? And how will this be done while pulpit and press "keep silence," and tens of thousands of the professing people of God are steeped in the weed?

Before this evil tide is halted God's consecrated ones will have to get so desperately in earnest that they cannot hold their peace, and many otherwise good people become angry with the faithful herald of the truth as it is in Jesus. It sends a pang to my very soul to be compelled to say these things. I seem to be smiting scores of my best friends. God knows I love them too much to wish to send one pang, needlessly, to their hearts. I am peculiarly sensitive in my sympathy with my erring brethren. Wrongs in the church and ministry must be censured and condemned by those who see and feel them. Sin must appear sin, and "by the commandment made exceedingly sinful." O, my precious brother, to whom the world has a right to look for an example of self-denial and right-living, "pluck out the right eye," cut off the right hand sooner than cause one of the little ones to stumble into this abyss.

Can you prescribe a remedy for this dreadful habit, do you ask? A thousand times *yes*. By the old "orthodoxy" a firm belief in the "divine decrees" was the remedy for all the ills of our fallen humanity. Proper faith in the decrees will meet the emergency in question squarely. *Human* decrees are quite as necessary in their proper sphere as are the divine. God's decrees, independent of man's, never yet made a saint of a sinner, and never can. If it could, there would be only saints in our world. Human election, predestination and decrees, when properly exercised, are pre-eminently practical and very effective. With profound reverence to the divine purposes, all this may be said. We advocate "local option," and would locate the *option* right where it is needed. First, in our sovereign heart which God has formed in his own image. When by the grace of God man decrees sin out, then it must go —and Satan, too. Any given sinful habit is in or out by option. The tobacco habit is simply local option enthroning a deadly poison in the center of ourselves.

This allegation needs no proof. Every one is conscious of the fact. What effort, what toil, what mortification, what waste of the normal energies and health, and of moral dignity this habit involves! The remedy to all this is "without money and without price"—without effort. It is only *passiveness*, and is defined in a "*full stop*." There is satisfaction in the use of your sovereign right to stop, *yourself*. Stop "of your own free will and accord. Say, "by the grace of God *I will*." You will be stopped on the verge of eternity by another agent, over whom you have no control. You have power of yourself to use it. God won't help you do that. By voluntary consecration just merge into God. Tobacco can't get there, nor any other evil thing.

Here is the place for human decree—practical, perpetual and sure. Here are human rights, men's rights and woman's rights, universal suffrage at every election board from within the soul to the ends of the earth. Voting everywhere, always against all evil—whisky, lodgery, blasphemy, polygamy, Sabbath breaking, and all the ilk. God helps the souls that will to help themselves.

Thompson, Pa.

WILLIAM H. SEWARD ON SECRET SOCIETIES.

SPEECH IN THE SENATE, 1851.

"I belong to one voluntary association of men, which has to do with spiritual affairs. It is the Christian church—that branch of it, all imperfect though I think it is, which, according to my notions, most nearly contains in their purity the instructions of the Gospel. That association is an open one, which performs all its rites and gives all its instructions with publicity, and invites every man, in the language of its divine Founder, to come in and partake of the privileges with which he invested it, and of the blessings which he promises.

"I belong to one temporal society of men and that is the political party, which, according to my notions, embodies most fully and most truly, although I confess, as in the other case, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. The association, also, of which I have last spoken, is an open one. All its transactions are conducted in the broad day light, and it invites all citizens and all men who become subjects of the power of this Government of whatever clime or race or color they may be, to enter into its ranks to participate in its labors, and to co-operate in maintaining good government and in advancing the cause of human nature.

"These two associations, the one spiritual and the the other temporal, are the only voluntary associations to which I now belong, or ever have belonged since I became a man; and unless I am bereft of reason, they are the only associations of men to which I shall ever suffer myself to belong.

"Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men.

"Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, no, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men; I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

FROM AN ADDRESS TO THE PEOPLE OF THE STATE OF NEW YORK, DATED ALBANY, APRIL 26, 1831.

We rejoice that the question of Masonry and Antimasonry is thus presented fairly and openly to the people, stripped of all former political names and associations. If virtue yet abide among us, if there be intelligence in our fellow citizens to appreciate the dangers which threaten their liberty, and if there be patriotism to resist and prevent them, which we most firmly believe, there can be no doubt of the result of such a contest. On the one side it is an aristocratic nobility composed of men bound together by the most terrific oaths, which conflict with the administration of justice, with private rights, and with the public security; a privileged order, claiming and securing to its members unequal advantages over its fellow-citizens; veiling its proceedings from scrutiny by pledges of secrecy; collecting funds to unknown amounts, and for unknown purposes; and operating through our extended country, at any time and on any subject, with all the efficacy of perfect organization, controlled and directed by unseen and unknown hands! On the other side, a portion of your fellow-citizens ask for equal rights and equal privileges among the freemen of this country. They say, it is in vain that this equality of rights and privileges is secured in theory by our constitution and laws, if, by a combination to subvert it, it is in fact no longer enjoyed. They point you to Masonic oaths, and at the effect of those dreadful obligations upon all our elections, upon witnesses in our courts of justice, and upon jurors. They show you one of your citizens murdered under their influence, and the offenders escaping with impunity. They exhibit to you the power of your courts defied and the administration of justice defeated through the instrumentality of those obligations; and they ask you whether our country can any longer be described as a land "where no man is so powerful as to be above the laws, and no one so humble as to be beneath their protection." They say to you that no man can tell who will be the next victim of Masonic vengeance, or of Masonic perjury; and they call upon you to put an end to these enormities and prevent their recurrence by destroying their source; and for that purpose, to use the only effective weapon in your power—a weapon yet preserved to you—your own free and independent ballots. For thus calling on you, they are reproached with being intolerant and proscriptive! For seeking to destroy an institution which will not tolerate any inquiry into its objects, its means or its obligations, we are intolerant; and for refusing to vote for men who have practically proscribed all who do not belong to their fraternity, we are called proscriptive! For insisting on the enjoyment of equal rights and equal privileges with them, we are charged with denying to our fellow-citizens equal rights!

Such is the contest between Masonry and its opponents. That the result will be auspicious to the best interests of our country, and will be attained as rapidly as such a great work ought to be accomplished in order to perpetuate its success, we have the same entire and unequivocal confidence that we feel in the goodness of Providence.

THE SIXTEENTH NATIONAL CONVENTION.

REPORT OF THE KNOXVILLE MEETING.

DECEMBER 28 AND 29, 1886.

The first national meeting in the South had been, for some time before it convened, anticipated with much interest, both by those more directly interested in the reform and by many pastors and Christian educators among the colored people, who had long felt the power of the secret orders operating for the overthrow of the churches of Christ. The last national meeting, so-called, was held in the District of Columbia, which, since the abolition of slavery, cannot be said to belong to any section. The point of special interest at that time was the dedication of the building at 215 Four-and-a-half street, just purchased by the N. C. A., to the cause of Christian reform as represented by the Association. The hope for the Knoxville meeting was that it might give endorsement to the work so well begun by Revs. H. H. Hinman and P. S. Feemster, and others, and open the way for enlargement. A large meeting was not expected, as distance added to the expense of travel which not many could afford to meet.

The convention met in the new and pleasant Library Hall Tuesday morning at 10 o'clock. Rev. Dr. Collins, the president, was not able to come down from Pittsburgh, where he is just recovering from severe illness, and the N. C. A. General Agent J. P. Stoddard called to order. Elder J. F. Browne, now again returned to Berea, Kentucky, led in an opening prayer. Rev. Dr. J. S. McCulloch, president of Knoxville College, and vice-president of the convention for Tennessee, was called to the chair, and Elder J. F. Browne was made temporary secretary. After a song by George W. Clark of Detroit, President McCulloch made a welcoming address. He congratulated the convention in their first coming to a Southern city that Knoxville had been chosen, since free speech was here an existing fact. Radical rebel utterances, which terrify the timid and defenceless in some parts of the South, are not heard here, while at the same time rebellion is as scathingly denounced as it is in Boston. Only a few blocks from this place of meeting is the house where lived William G. Brownlow, the celebrated editor, governor and Senator, whose fearless utterances defending the right and denouncing treason, whether from the stump or through the columns of his paper, were always welcomed by this people until they were suppressed by martial law. Following so illustrious an example the members of the convention are invited to speak freely and frankly. The clergy and people of Knoxville will welcome the uncovering of any evil, and if there is that principle in Freemasonry that rejects Christ, the citizens of the city will thank you for showing it to them. Let your utterances therefore bear the stamp of Christian liberty, speak as the Holy Ghost shall give you utterance, he whom Christ sent to be our guide into all truth. So may your meeting here be a blessing to yourselves, to this city and to the country at large.

Secretary Stoddard responded to this cordial welcome, and indicated some of the ways by which the meeting should be made thus profitable to all.

Pres. H. H. George of Geneva College, Pennsylvania, also spoke, heartily thanking Pres. McCulloch for his encouraging words and kind welcome. He remarked upon the query existing in his own mind and doubtless of other Northern delegates as to whether the evils of the lodge system could be freely discussed in a Southern city. H. H. Hinman followed in a few remarks in the same strain, mentioning his own experience in nearly every Southern State.

It was voted that all persons present in sympathy with the work and objects of the convention should have the privilege of full participation in its business.

The following committees were chosen:

On Order of Exercises: H. H. Hinman, Prof. J. R. Millin, J. C. Moore.

Enrollment: Profs. F. A. Allen and James Parker.

Resolutions: J. P. Stoddard, Pres. J. S. McCulloch, Prof. G. S. W. Crawford.

On Southern work: H. H. Hinman, Rev. R. N. Countee.

Finance: Prof. H. A. Fischer, Pres. H. H. George, Pres. P. M Bartlett.

On Nominations: J. F. Browne, Pres. P. M. Bartlett, Pres. J. S. McCulloch.

On the proposed Congress of Christians: Pres. H. H. George, Pres. C. A. Blanchard, Pres. P. M. Bartlett.

On Publication (chosen later): H. L Kellogg, Rev. B. A. Imes, Rev. R. N. Countee.

In the afternoon a brief season was spent in devotional exercises, after which Secretary J. P. Stoddard addressed the convention on the subject, "What Masons Claim for their Order." A fair audience was present and all gave undivided attention to the arguments of the speaker which revealed a dark pit of deception and unrighteousness digged by the founders of Masonry.

Word being received from Rev. R. N. Countee of Memphis, editor of the *Living Way*, that he could not be present on account of sickness in his family, his colleague from the same city, Rev. B. A. Imes, was called upon, and addressed the convention briefly, showing from his personal experience and the unquestioned testimony of seceded members of secret orders that the lodge puts itself always before the church, and that gross and alarming immorality flourishes under its shadow, and even its patronage. The ministers of the Christian church are duped into and employed by the lodge to cover its iniquities with a semblance of religion and morality and secure from the world outside a respect which it is far from deserving.

George W. Clark sang appropriately during the afternoon, and his familiar tones and earnest words had their uniform effect of strengthening the impressions of truth and the convictions of duty.

The evening session was opened promptly. Rev. Lewis Johnson led in prayer. The resolutions were reported by the committee and accepted, but laid over till morning for final action. The nominating committee's report was adopted as follows:

President: Rev. J. S. McCulloch, D. D., Knoxville.

Secretary: Rev. Lewis Johnson, Pine Bluff, Arkansas.

Vice-Presidents: Maine: Miss F. M. Mitchell of Pittston. New Hampshire; Isaac Hyatt of Gilford Village. Vermont; F. F. French of Hardwick. Massachusetts; S. A. Pratt of Worcester. Connecticut; J. A. Conant of Willimantic. Rhode Island; Albert M. Paull of Providence. New York; F. W. Capwell of Dale. Pennsylvania; Nathan Callender of Thompson. Maryland; Harvey Johnson. West Virginia; S. R McClurkin of Roney's Point. Virginia; J. T. Logan of Alexandria. North Carolina; E. E. Boyce of Gastonia. Georgia; Floyd Snelson of McIntosh. Florida; J. F. Galloway of Okahumpka. Alabama; Jesse Ward of Partridge. Mississippi; G. S. Pope of Tougaloo. Louisiana; Byron Gunner of New Iberia. Texas; J. R. McLean of Paris. Kentucky; John G. Fee of Berea. Ohio; J. M. Scott of Alexandria. Michigan; G. W. Clark of Detroit. Indiana; T. B. Galloway of Bloomington. Illinois; D. S. Faris of Sparta. Wisconsin; Jacob Griffin of Hortonville. Minnesota; E. G. Paine of Wasioja. Iowa; William Johnston of College Springs. Missouri; George W. Needles of Albany. Arkansas; Lewis Johnson of Pine Bluff. Nebraska; E. B. Graham of Omaha. Kansas; J. A. Richards of Fort Scott. Oregon; William Sharick of Damascus. California: Edward Hildreth of Santa Barbara. Dakota; C. E. Walker of Twin Brooks. District of Columbia; E. D. Bailey of Washington.

President H. H. George, D. D., then gave the address of the evening, a powerful and convincing argument on the inevitable and irrepressible antagonism between Christianity and the lodge system. The thanks of the convention were given for the address, and it will appear in next *Cynosure.*

WEDNESDAY.

At nine o'clock the convention resumed its sittings with devotional exercises which were not prolonged. The resolutions already reported were taken up and to the surprise of some led to a very instructive and interesting discussion, led by Pres. P. M. Bartlett of Maryville College, who spoke of his coming South during the times of reconstruction and aiding in building up a new state of society. He had found no question raised in this work about the secret societies. It had never come into the synod or meetings of pastors. His observation respecting these societies had not justified, in his judgment, the want of discrimination which he had observed in the reform publications, a number of which he possessed and had read. He found this objection to the resolutions. They classed all the secret orders together without reference to their objectionable features. He believed the brethren engaged in the reform injured their cause by this means.

The debate thus opened continued through the forenoon. Pres. Bartlett was asked of the creed and religious character of the Good Templar's lodge, to which he said he once belonged, whether this creed, the appointment of chaplains, of prayers and of rituals for religious services, did not fix upon it a religious character; and since no provision was made for the character of the priests of this religion, if this fact did not fix the character of the order as essentially heathen?

Prof. H. A. Fischer of Wheaton College spoke of his experiences and observations from outside all secret societies. H. H. Hinman said that he once joined the Good Templars and was instructed that the obligation was perpetually binding. It bound him to conceal from his wife, from Christian brethren. But the temperance cause belongs to all Christian people and a brother who goes into a Good Templar lodge to promote temperance and conceals its work for temperance from his family or the Christian brotherhood, wrongs them, deprives them of information that belongs to them.

Rev. B. A. Imes of Memphis spoke with eloquence of the ignorance of the colored people on the lodge question. He believed that the characteristics of some orders were far more objectionable than others; but among most people who have made little study of the subject it is believed that there is a unity of character, of principle, in the whole system, and that the one lodge supports the other throughout. He gave a number of instances showing the evils of the secret lodges.

Father Clark of Detroit said that there should be a discrimination between different orders just as we discriminate between a baby and a boy, between a youth and a man, between wine and whiskey.

President George said that in some lodges the members are all Christians, and prayer may be made in the name of Christ, but if Jews are admitted, or the community is generally opposed to Christianity, the name of Christ cannot be used. The devil is satisfied with a religion that is half heathen and half Christian. He asked Christ only for a moment's worship, leaving him all the rest. But Christianity cannot for a moment tolerate such amalgamation. Christ must be all or nothing. The idea of a secret society to propagate a moral principle is abhorrent; it is altogether wrong, and is so recognized by all right minded men. A secret unfolding of morality is not God's way. The history, the good sense of the whole world is against such a supposition.

Secretary Stoddard noticed that the Odd-fellow order had been mentioned as among the least objectionable. He told of a lodge of this order which came under the entire control of German infidels, who yet found no trouble in performing all the ceremonies, repeating the prayers, etc., and were in good standing in the order. He also mentioned the case or a man named Taylor who attempted to reply in the State convention at Princeton, Ill., but confessed that he had been called to account when he attempted to pray in the name of Christ in an Odd-fellow lodge.

President Bartlett replied that he yet thought that proper discrimination was not made in the resolutions. He did not believe that reformatory movements needed secret societies. He objected to them as needless and often injurious. Yet he supposed that any number of those present might come together and agree to aid each other and transact business without taking it before the world. If we want to reform the world, he repeated, we do not want secret organizations.

Pres. C. A. Blanchard explained that there was a vast difference between an order sworn to perpetual secrecy, with its ritual and initiation, and the ordinary privacy of business, where there may be secrets but they are not expected to remain so only for the time being.

H. L. Kellogg spoke of the fact that all secret organizations are a temptation to evil and from their nature can but be liable to the most serious abuses. The Freemasons began with a labor union. The Typographical Union began with an effort to secure some simple advantages for printers; but has grown to a domineering, tyrannical order which even defies the government in its own printing office. The Tammany Society of New York began as a charitable club; the Ku Klux Klan was organized by young men in Pulaski, Tennessee, to promote simple amusement; and the Mollie Maguires of Pennsylvania had as their cardinal doctrine the promotion of Christian charity. As for the Good Templars we may see a prophecy of its end in California.

The resolutions were recommitted for some verbal revision, and an invitation to take supper with the students of Knoxville College accepted before adjournment.

In the afternoon after prayer by Prof. Millin the committee on Southern work reported as follows:

A committee to whom was referred the work of the N. C. A. in the South would respectfully report:

1. That this, in common with all other parts of our land, is largely under the dominating and blighting influence of the secret lodge system: that its influence is manifest in perversions of justice in the courts, the suppression of truth in the pulpits, and the oppression of laborers by secret labor organizations.

2. These evils are not only common to all parts of our country and all classes of the people, but the colored people have added an almost innumerable number and variety of secret societies that have severely taxed their resources, corrupted their morals, and hindered their progress in education and religion. Connected with these secret orders is a vast number of so-called assurance companies, membership in which is dependent on financial standing in the order with which they are connected These so called companies are mainly irresponsible because they have no legal existence. At best they make

promises that are extravagant and impossible of fulfillment on any correct business principles, and can only be kept by defrauding some policy holders. They send out agents who are deceivers and plunderers, and the whole system is one of falsehood and fraud.

We deeply regret that an effort is now being made to organize assemblies of the Knights of Labor among the more ignorant laborers of the South. We regret this, not because we fail to sympathize with the laborer, but because it will inevitably inaugurate a conflict most disastrous to the agricultural interests; work great evil to both employer and employe, and make the latter the tool and the victim of the designing men who, as labor agitators, earn their bread by the sweat of other men's faces. We regret it the more as tending to promote a race conflict, most disastrous alike to the people of the South and our National well being.

3. But while we see much to deplore in the existing condition of things, we recognize, with profound satisfaction, that there is a great and growing reaction against the secret lodge system, and especially among the colored churches of the South. Many of their most spiritually-minded ministers, who have been enticed into the lodge, have renounced their unholy covenants, and are bearing faithful testimony against the system. Though they have been subject to much persecution, they have abated nothing from their testimony, but have been rather helped to understand more fully the true nature of these institutions. Other pastors have become strongly impressed with what they regard as the abuses of the system, the waste of time, the perversion of means, the Sabbath desecrations, and other immoralities; so that, more than heretofore, they are willing to have the subject discussed in their pulpits. There are also a few ministers who for years have given no uncertain testimony on this question, and whose churches have had "no fellowship with the unfruitful works of darkness, but have rather reproved them." It is a most note-worthy fact that nearly all those who have been connected with the highest education of the colored people of the South have become clearly convinced of the evils of the secret lodge system, and give their testimony against them. The future educators and leaders of this people are being largely educated to regard with disfavor, if not with abhorrence, this prevalent and powerful system. The outlook is full of hope. There is reason to think that in the near future the popular mania for secret societies will, like the belief in witchcraft and other absurdities, become numbered with the things that are past. We beg leave to present the following resolutions:

1. *Resolved:* That, while we regard with profound satisfaction the recuperation and prosperity of the people of the South, and especially that many of the colored population have made a great advance in education and the accumulation of property, we greatly deplore the wasted resources, the perversions of justice, the corruption of morals, and the hindrance of Christianity that have come through secret societies, and we earnestly appeal to all friends of our common country and our common Saviour, to lift up their testimony against them.

2. That while we sympathize with laborers everwhere, and especially with the colored laborers of the South, who, through no fault of their own, are mainly poor and ignorant, we cannot but deplore the movement to organize them into a secret conflict with their employers as greatly injurious to the interests of both parties, but especially to the laborer, who will be the first and greatest to suffer. We regard the solution of the labor question as consisting not in organized conflict between labor and capital, but rather in their harmonious co-operation.

3. That we recommend the continued prosecution of our work in the South, and especially the presentation of our principles in its educational institutions, and we urge the continued and increased circulation of our reform literature, including the *Christian Cynosure*, among all the Southern churches.

H. H. HINMAN, B. A. IMES, } Com.

Remarks on the report being called for from the colored brethren, the secretary, Rev. Lewis Johnson, responded in very timely and able remarks on the kingdom of Christ having the characteristics of repentance, of mercy, of love, of benevolence, of union, of humility, and showed how antagonistic the lodge is to that kingdom in each of these respects. We have had enough of these secret orders and it is just as citizens and Christians that we demand their abolition.

The address of Elder J. F. Browne occupied the remainder of the afternoon, in which he proved the immorality and heathen character of Freemasonry, using a blackboard for illustrative drawings.

After a season of rare social enjoyment at Knoxville College the convention met in the evening with a fair attendance from the citizens, and was opened with prayer by Rev. Mr. Cox of the English Lutheran church. The enrollment committee reported 78 names; a collection of about $11.00 was taken up; and the resolutions adopted as follows:

Whereas, God has given to the human race a perfect rule of faith and practice in the Scriptures of Divine Truth; and Whereas, civil government, the family and the church, are divinely ordained and established for all time; and Whereas, there is no authority in God's Word for the secret lodge system as it now exists; and Whereas, the older and matured secret orders are governments without lawful authority, brotherhoods without Scriptural warrant, and religions without Christ; and Whereas, the younger is to the older secret lodge as the infant is to the adult, requiring only time and favorable conditions to assure maturity. Therefore,

Resolved, That the disciples of Christ in accepting the Holy Scriptures as a perfect guide in all matters, civil, social and religious, to be consistent, must condemn the secret lodge system, especially as developed in Freemasonry, as an "unfruitful work of darkness," which Christians are commanded to reprove, because it is an invention of men, dishonoring to God, and hostile to the Gospel and kingdom of Jesus Christ, as appears,

1. In its religion, by debasing the Holy Bible to a level with the Koran, and other pretended revelations, upon its altars and religious worships, so that Jews, Mohammedans, and, in the words of the Masonic confession of faith, "worshiped in deity in any form" meet as brothers around a common altar.

2. The system denies the "one only true God," by ignoring or rejecting "Jesus Christ whom he hath sent." 1 John 2: 23: "Whosoever denieth the Son hath not the Father." It is therefore anti-Christ and a liar. "Who is a liar, but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son."—1 John 2: 22.

3. It perverts Scripture by omitting Christ from his own Word when quoting 2 Thess. 3: 6, and 12, and 1 Peter 2: 5; thereby incurring the "plagues" denounced upon those "who take away from the words of this book of prophecy" (Rev. 22: 19).

4. Like every system of false worship its forms are "without the power of godliness." They sear the conscience and mock the cravings of immortal spirits.

5. It invests its officials with pompous and profane titles, and usurps an authority over its members inconsistent with the rights of conscience and supreme allegiance to God.

6. Finally, by teaching that worship may be acceptable without acknowledging Christ in his mediatorial office, the secret lodge system closes the only door through which a penitent sinner may gain access to God, for it is written, "No man cometh to the Father but by me" (John 14: 6); and again, "I am the door: if any man enter in he shall be saved" (John 10: 9).

Resolved, That as representatives of a national movement, co-operating in Christian reform, we rejoice before God in the success given to the labors of the Woman's Christian Temperance Union, and hail their work as an unquestionable proof that the great temperance work has no need of secret societies for any purpose whatever We hold that the recent official call of the chairman of the Prohibition party National Committee upon all temperance voters to sustain temperance lodges, deserves the most emphatic reproof; and we feel called upon to demand, in the name of temperance, of patriotism, and of the Christian church, that all secret temperance orders should be abolished.

Resolved, That our warmest thanks are hereby given to the good people of Knoxville, and especially to the president and faculty and students of Knoxville College, for their cordial and appreciative entertainment of this convention; and we would also include in this notice the Knoxville press, for excellent reports.

The committee on the Christian Congress also presented the following which was adopted:

Your Committee on the Congress of Christians opposed to secret societies, respectfully report:

1. That in our opinion secret associations are in every way a damage to the Christian church. That they alienate large numbers of men from it; that they teach men to rely upon works instead of Christ as a means of salvation; that they yoke the godly with the ungodly and profane; that they destroy the spirituality of those Christian men who become connected with them, and absorb money which belongs to the cause of Christ.

2. That in view of the fact above stated there should be a union of prayer and labor among all Christians and Christian churches opposed to these organizations, and an earnest aggressive effort to secure the awakening among those not now active in opposition to such organization, which, in our judgment, the importance of the work demands. And,

3. That we rejoice in the call for the Congress above mentioned, and urge all ecclesiastical bodies who sympathize with our work to send delegates thereto; all those not connected with Anti-masonic churches, to personally attend its sessions, and all Christians everywhere to unite in prayer for the removal of these infidel associations, which are disintegrating churches, over-riding laws and keeping needy souls away from the Saviour of the world.

In view of the fact that we wish to reach many who have not been actually connected with the work; and that many prominent men who have expressed their sympathy are so engaged during the coming spring, we recommend to the committee in charge of arrangements, to consider the question of postponement to a later season of the year.

The addresses of the evening were then made by Rev. B. A. Imes of Memphis and Pres. C. A. Blanchard of Wheaton, neither of which need any encomium in this writing to assist those who have heard these speakers in comprehending the excellence of their addresses.

At the close an opportunity was given to any member of the lodge present to reply if he wished. A Rev. Mr. Buchanan of the Episcopal church in Knoxville, who had been Grand Prelate, Grand Commander, etc., etc., objected to the addresses and proceeded to recount the virtues of lodgery. Pres. Blanchard asked him if, simply as a Christian man, he would not leave the lodge should it be shown him that the name of Christ was cut out of Scripture quotations used by the lodge. The poor man seemed staggered by the question and in confused words attempted to turn aside the issue, and to relieve his embarrassment the question was not insisted on, his whole manner and speech confessing his perplexity.

Thus closed our first convention in the South in harmony, and with the satisfaction of having aroused more than ordinary interest in some sections on this lodge question. Among the immediate results are: the resolution of one of the colored pastors of Knoxville who has been connected with several orders, and has a congregation of some 2,000, to preach openly against this evil; and the proposal of Rev. Lewis Johnson, an educated, pious and resolute man, to undertake the lecture work among his colored brethren in the South. It is hoped that this arrangement can be perfected, and not only one but a half dozen colored brethren sent out and sustained in this good work. Who will help it on?

Many are uttering execrations against the laboring men for combining as Knights of Labor, but defend men of means and influence who join the Masons and Odd-fellows. But the laboring class has the plea of poverty and oppression for seeking to obtain its rights by such methods, the others have no such excuse. In fact the present brood of secret clans furnished the model for the organization and ritual of the knights. Masonry is the harlot that has begotten these and, with the lack of natural affection that belongs to her class, she disowns and abandons them, and the community must provide for the bastard brood.—*College Springs Crank.*

Polygamy is the least of the evils which the Government has to contend with in its struggle with Mormonism. No endowment house ceremony of marriage is complete without the taking of a blood-curdling oath to obey the priesthood in all things, religious and secular. The oath pledges those who take it to regard the U. S. Government as their worst enemy. The climax of treason would seem to have been reached by these bigoted law-breakers; hence, while the present law may be sufficient to eventually put an end to polygamous practices, something of a more radical nature is hoped for by the loyal people of the territory to effectually divorce church and state, even if it go to the extent of governing Utah by a commission.—*Ogden Correspondent Des Moines Leader.*

CORRESPONDENCE.

NOT GONE OVER.

Not long since we received a letter from a good brother, saying, "The U. B. church has gone over to secrecy." This is a great mistake. The Liberals have gone over, and are endeavoring to take the church by force with them; but they have undertaken a task that will be hard to consummate. When they think that all there is of the U. B. church are "liberals" they are mistaken. It is true that secrecy is trying to "poke" its deformed and Christless head into the church; and one brother in Erie Conference said it *was in*, head, claws, body and all. It may have gained an ascendancy in that conference, yet there is a host there as true as steel which cannot be moved from the old landmarks, but will cling to the constitution and confession of faith as given to us by our fathers. There are men and women in this church by the thousand and tens of thousands that are tried and true to every principle of loyalty. They would rather leave the church than stand identified with a worldly-minded, pleasure-seeking, "filthy lucre"-loving, secrecy element. Let a critical observer go into our towns to trade, or do business of any kind, and the *signs* given are but tokens given to undermine, over-reach, or in some way to favor a *secret* brother. Our "courts of justice" are often but a flimsy excuse to conceal crime and let the criminal go free. When we were living in Pennsylvania, a case of malpractice came under our personal observation. The husband made an effort to bring the criminals to justice (for it was a case of murder, a life taken that might and ought to have been saved). When I asked a prominent doctor why he failed to bring any proof from other physicians in regard to the case, he replied: "All of us doctors belong to *a society* that will not criminate each other, let the case be *what it may.*" Then I asked him *where* are we going to get *justice* from the medical faculty. He replied, "*Not from us Freemasons.*" This is the element trying to get the rule and reins of our beloved church. Never, no, never! Let us, with the help of God, "*hold the fort*" against the powers of darkness.

We find upon inquiry and observation that *too many* in our church are in utter darkness as regards the "Commission and its work," and as far as they

are being enlightened, so far they are loyal to the church.

One brother in the ministry did not know what we meant when we referred to Judge Shauch's decision. The desire to keep the church in the dark, as regards the work of the Commission, has seemed to be a *special object* of the *Religious Telescope.* Everything that favored the liberal portion of the church could have space given them for their articles, but when the loyal side made an attempt to get a hearing, the waste-basket was left to tell the story. Now I do not consider this *fair dealing.* It is a mistake. The printing establishment belongs to the U. B. church, and not to those who are antagonistic to her constitution and confession of faith.

I met an Indian physician to-day, and he made this remark: "I wish to so *treat* and *deal* with my patients so that if I meet them a second time I can look them *square in the face.*" When I think of the treatment our venerable and beloved Dr. Davis has received, I think it must be quite a task for some to look him squarely in the face, for if they have not lost their sense of shame they certainly will blush.

One brother said, "our church had made a mistake in causing this uproar." It is not the church, it is the Liberals that are in the church that have violated their right and title to a membership in this church. That is where the "mistake" lies. The church is as firm to-day as ever it has been, but there is a class that wants to tear the old time-honored structure down and build an ante-room for the hood-winked fraternity, thinking they have made a bold stride toward evangelizing the world, and possibly get a few dollars in money. When they think pride, popularity and money are going to get people converted to God, this is another mistake.

If they imagine this church "gone over" on the side of secrecy, this is a mistake also. For amid the din and commotion we hear the battle-cry, Hoist the flag of Jesus higher! Gird on the Gospel armor! In the name of our beloved Master go out to meet the foe. Scores, hundreds, and thousands are engaged in this warfare against the powers of darkness on bended knees. With hearts uplifted to God for Divine assistance, they will press this battle to the very gates. "*No compromise*" with the powers of darkness, but in God we trust, is their motto. Victory belongs to him who has fought and won the prize. Many have come from the battle-field weeping and wounded, yet amidst their greatest agonies they praise God for victory through Christ. Dear brethren and sisters, gird on the armor anew. Be earnest, and often found at the throne of grace. He who hears and answers prayer will not leave nor forsake us, but victory will be gained though the struggle be long and hard. God give us all a new impetus for the work. Yours for the old ways and landmarks, MRS. L. M. HOYT.

PITH AND POINT.

A FILTHY LECTURER.

Not long since a certain colonel from a neighboring State was billed to lecture here in the interest of the G. L. of Minnesota, I. O. G. T. The lectures were very good, but probably sounded better to the general audience than his entertainers, who soon learned—having sensitive olfactories—that the lecture was purer than the lecturer. It seems to me that men who announce themselves as workers in the temperance cause, ought not to disgust their friends and insult pure homes with the stench of the "filthy weed." The truth, even, seems purer when passed to us by clean lips. By the way, what advantage has secret over open temperance work? I am investigating, and thus far find none. To a mind regulated by the "simplicity of the Gospel" all such display and nonsense is disgusting.—INDEPENDENT THINKER.

THIS BROTHER SETS A GOOD EXAMPLE.

I shall be one of your readers while life lasts; and shall try and see how some of my friends feel about your paper. I will neither spare pains nor trouble to help it here. Our cause is gaining strength every day. Our best people here are getting tired of secret societies and their rule.—M. A. ADAMS, *Cerro Gordo, Ill.*

KANSAS PROHIBITION.

How is the reform progressing away out here in "Bleeding Kansas?" When our legislature meets and does away with our drug-store saloons, and stops getting our boys to lie and perjure themselves, and gives us an honest grand jury, then we will put the liquor traffic down, and not until then. Let the dead bury their dead, and Masonry goes with the liquor, to the devil from whence they came.—S. H. MOORE, *Garland, Kans.*

BAD WORK IN THE U. B. CHURCH.

The United Brethren Commission has caused chaos here, and to an extent we see and feel what it is for a house to be divided against itself. Confidence among brethren is destroyed, the cause of God is suffering, and in one case that I know of is family estrangement, and yet, Bishop Weaver is "such a good man," and W. J. Shuey and J. W. Hott must not be spoken against for their complicity with him. The majority of our conference (Erie) preachers are commission advocates; of course the majority want some line drawn, but I believe some say they want all bars thrown down. The *Conservator* stirs us up a little, but people are preacherized. Good Lord deliver us from false brethren. I would I could meet at the Knoxville convention, but thank God I can pray for it.—J. C. YOUNG, *Custer City, Pa.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON III.—January 16.—Cain and Abel.—Gen. 4: 3-16.

GOLDEN TEXT.—Am I my brother's keeper?—Gen. 4; 9.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Offerings of Cain and Abel.* vs. 3, 4. The difference in the religion of the two brothers is a difference that will always continue while a part of the human race deny theoretically or practically the necessity of any atonement for sin. This was the radical defect in Cain's offering. He brought of the first fruits of the ground, a mere act of homage from a vassel to his lord—nothing more; and God could not consistently have respect to an offering which ignored all the conditions of acceptance. Abel, on the contrary, confessed himself a sinner needing forgiveness, and by faith, the apostle tells us, offered unto God a more excellent sacrifice than Cain. That mode of belief which rejects the atonement as a doctrine contrary to human wisdom and justice, has always arrogated to itself the name of "liberal." In reality broadness of mind and catholicity of opinion have always distinguished those who cling most devoutly to the great central truths of Revelation, while narrowness and prejudice characterize men who prefer to walk by the feeble glimmer of their own farthing rush-light. Abel was here the liberal, and Cain the bigot.

2. *The Murder of Abel.* vs. 5-8. "Come, let us reason together, saith the Lord." He does not want slaves, machines, or puppets, but rational, intelligent, loving children, who obey him because he is infinitely wise and just and holy; and he is here represented as condescending to reason with Cain. He tells him that his anger is foolish; that if he did well he would have, as the margin reads, the excellency, that is the rank and privileges of the first-born, and if he did not do well, even then, the birth-right was not necessarily forfeited, as through a sin-offering the way was open for him to be forgiven and reinstated. So God reasons with every sinner, using the unanswerable logic of love. But man is a free agent. He can turn away like Cain, more hardened from the very tenderness of the appeal.

3. *Cain's Excuse.* vs. 9-15. Human nature likes to escape responsibility, and many who would never be guilty of Cain's crime shut their eyes and ears to the degradation, the misery or the wrongs of large classes of their fellow beings, and ask in effect Cain's question, "Am I my brother's keeper?" Every intelligent man or woman is responsible, in a greater or less degree, for the bodies and souls destroyed yearly by the rum traffic. Christian capitalists are responsible for their workmen, the churches are responsible for the churchless masses, and Christian pastors have a special burden and incur a double guilt, when they see the sword coming and refuse to give warning. The lodge power is inspired by the spirit of Cain. It sets class against class in fratricidal strife; it persecutes and slays the righteous, and with hands dyed red with blood, pretends to be religious, moral, benevolent. Let Christians wake to their responsiblity and realize that each one individually is his brother's keeper, and can neither ignore nor give over to another the solemn trust.

From Peloubet's Notes.

"Cain brought of the fruit of the ground." Fruits, vegetables, grains. Cain offered to Jehovah the fruit of a cursed earth, and that, however, without any blood to remove the curse.—*C. H. M'Intosh.*

"Unto the Lord." We find a church in the primeval family. If Cain and Abel offered to God, we may imagine it was the habit of their parents, and had descended to them with all the sanction of parental example.—*Murphy.*

"And Abel, he also brought of the firstlings of his flock." Either the firstborn, which God afterwards demanded (Ex. 13: 12), or the choicest and best (Job 18: 13).—*Cook.*

"And of the fat thereof." Literally, *the fatness of them, i. e.*, the fattest of the firstlings, "the best he had, and the best of those best."—*Inglis.* A proof that flesh was eaten before the Flood, since "it had been no praise to Abel to offer the fatlings if he used not to eat of them."—*Willet* in *Bible Com.*

THE TWO SACRIFICES. *Why was Abel's sacrifice accepted, and Cain's rejected?*

1. The central difference was in the heart and character of the persons who made the offerings. The apostle (Heb. 11:4) tells us, that "by faith Abel offered unto God a more excellent sacrifice than Cain," or, as Wickliff's translation, with more literal exactness, renders it, "a much more sacrifice," *i. e.*, a more full or complete sacrifice.—*Bush.* Faith implies here a heart of obedience and love, a right disposition towards God, that led Abel to be a true servant and worshiper of the living God. This character and heart of faith, love, and obedience were wanting in Cain. This fundamental difference was expressed in various ways; as,—

2. Abel offered the best of his flock; but Cain's offering is not spoken of in that way. He did not give his choicest things to God.

3. The offering of Abel expressed his consciousness of sin in the sight of God, and the need of atonement, while Cain's was merely offered to keep on good terms with God.—*Keil.* The worse men are, except in some special trouble, the less do they feel a sense of sinfulness and need of forgiveness.

4. If, as seems probable (see above), animal sacrifices were appointed by God, then Abel showed his faith by making the offering in God's way, while Cain seems to have shown his want of faith by disobedience to God's appointment. Ver. 7 implies that Cain was disobedient to God.

5. Not only this act, but the whole life and character of Cain were wrong, as the narrative plainly shows, and is stated also in 1 John 3: 12. God rejects not only the offering, but the person who offers. God had respect unto Abel and his offering, but not unto Cain and his offering.

6. It is possible that in the animal sacrifices, even at that time, there may have been the idea of "the blood covenant," which has prevailed in nearly all races, and that such sacrifices may have implied complete devotion, eternal love and friendship with God, consecration, as we would term it (see Dr. Trumbull's "Blood Covenants"). If this be so, Abel pledged himself to devotion to God and his service, and Cain refused so to do.—*P.*

"The Lord said unto Cain." The Lord does not yet give up Cain. In great mercy he expostulates with him; he puts a question which implies that there is no just cause for his present feelings.—*Murphy.*

"If thou doest well, shalt thou not be accepted?" Literally, *If thou doest well, is there not lifting up?* Either (1) of guilt, the burden of sin, thus removed by acceptance with God; or (2) of the sacrifice, *i. e.*, the sacrifice is taken up by God, accepted; or (3) a lifting up of the countenance, which had fallen (ver. 6). Instead, then, of thy present gloomy, despondent mood, in which thou goest about with downcast look, thou shalt lift up thy head, and have peace and good temper beaming in thine eyes, as the result of a quiet conscience.—*Handy Com.*

"And he said, I know not." A direct falsehood. The current Moslem tradition is founded on a Jewish one, which states that "Cain was not aware of the Lord's knowledge of hidden things; he, therefore, sought to make one sin cover up another; but the denial only made two sins instead of one. The young, especially, should be taught that confession is noble, and to deny the truth is mean as well as wicked.

"Am I my brother's keeper?" Cain is not content with simply denying all knowledge of his brother's whereabouts; he intimates that there is injustice in the attempt to hold him accountable for him. So Adam found fault with God (3: 12), and generally sinners find fault with God's character and government.—*Todd.*

"The voice of thy brother's blood crieth unto me from the ground." No power in earth can silence the voice that demands the punishment of sin; for (1) the memories of it cling to the place where it was committed. (2) The fact of the sin cannot be obliterated. (3) Everything associated with the sin recalls the sin itself.—*P.*

"When thou tillest (literally, *shalt till*) the ground, it shall not henceforth yield (literally, *add to give*) unto thee her strength." It is not necessary to suppose that the crops were withheld from Cain through any miraculous intervention. (1) The restlessness of the murderer, and his inability to endure the companionship of simple husbandmen and their innocent life, would render it impossible for him to till the soil successfully, and would make him a rover. The fact that the family of Cain devoted themselves to other arts (vs. 20-22) shows that they no longer found agriculture profitable anywhere.—*Todd.* (2) His remorse would drive him into the more lonely and wilder portions of the earth, not easily cultivated. Too many others would settle in the fertile valleys.

"And from thy face shall I be hid." From the place where God was accustomed to manifest himself, the place of worship. It may seem strange that Cain should care for this, but wicked men often feel safer under the shadow of religion. Then "naturally," Cain had no idea of an omnipresent God, and away from the *adamah* he supposed that it would be impossible to enjoy the divine favor and protection. Without this there would be no safety for him anywhere.

WHY WAS NOT THIS MURDER PUNISHED BY DEATH? (1) Cain's punishment was severe, because his crime was the result of bad and violent passions, but his life was not taken because the act was not premeditated. Murder was more than he had meant. In this we have the germ of the merciful law which set cities of refuge apart for the involuntary manslayer.—*Ellicott.* Cain may not have known that a man could be killed. (2) This was the first offence of the kind, and committed before the law against murder, as such, could well have been announced. (3) Perhaps it was because, under the circumstances, it was a severer punishment for Cain to live as a fugitive and a vagabond, than it would have been for him to die.—*Todd.* (4) It would seem that Cain was suffered to live in order to be a warning to others of the direful effects of giving way to malignant passions, and as a living monument of the power of a guilty conscience.—*Bush.* (5) God would mingle mercy with judgment, give Cain opportunity to repent, and show to all men that God was just and yet merciful, and would not that any should die, but all should come to repentance.—*P.*

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon. Seth M. Gates, ex-Mason:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York:—"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*—"I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason):—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath-bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be [illegible] by law."

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 6, 1887.

"Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice." —*Washington's Farewell Address.*

What more direct or certain mode of destroying "the sense of religious obligation" of oaths could be invented, than to fill the consciences of courts and juries with secret lodge oaths?

Our article on William H. Seward is postponed for a little. Benton of Missouri, Houston of Texas, and Gen. Taylor of Mississippi, stood by the Union and leaned North. Mr. Seward went into the Senate when Taylor went into the White House. Webster, Van Buren and others leaned South, while Pierce and Buchanan were clay in the hands of the slave power. Of all our public men Seward's life was one of the most rigidly consistent, and as such is a model for young Americans who aspire to national affairs. This we trust will appear in our sketch.

THE KNOXVILLE CONVENTION.

The meeting at Knoxville, Tenn., was obstructed by mud and rain, but we hear on all hands that its effect was excellent. Six delegates were present from Wheaton and Chicago; Elder Browne from Wisconsin; G. W. Clark from Detroit; Mr. Hinman from the South; Mr. Johnson from Arkansas, Mr. Imes from Memphis, and Dr. George from Pennsylvania. These are, perhaps, as fit to open our reform to the Southern mind as any equal number of persons who could be selected. President McCulloch, of Knoxville College, presided; two of his professors acted on committees; Dr. Bartlett of Maryville College gave an interested attention to the discussions; and the students of Knoxville College invited the Convention to a banquet, and sent a four-horse omnibus to take its members out to the College in the suburbs. President Blanchard and Secretary Stoddard were to address two of the colleges in the region after the Convention arose.

Numerically, the attendance was not large. But in 1843, when O'Connell's Repeal were attended by half a million people, he said, at one of those monster gatherings, that his first meeting was up stairs in a small room, where he met two men, and got one to hold the other, while he went out and brought in a third.

The Episcopal pastor of Knoxville arose and protested against what he had heard. He was thanked for his remarks and asked: "If you can be shown from Masonic authority that the lodge cuts out and omits Christ's name from the Bible, will you quit the lodge?" The poor gentleman declined to answer, and his embarrassment brought down the house.

SOME MOVEMENTS IN PROHIBITION.

The conviction is deepening on us that the American party will be forced to go into the election in 1888 with nominees of its own. A late *Voice* gives prominence to John B. Finch and J. N. Stearns, as temperance leaders. Now both those gentlemen do not hesitate to give pre-eminence to secret societies above prohibition; as Republicans and Democrats who are temperance men do to their respective parties. The *Voice* does not fail to see and say that the Republican and Democratic parties are the upper and nether millstone to grind prohibition to powder. Yet neither of these parties imposes Mr. Stearns's seven degrees of oaths to bind their partisans to fealty. Nor have they, like Mr. Finch, issued an official ukase to "sustain and support" their old parties. Indeed Mr. Stearns appears in the *Voice* to have cast off all pretense of supporting the Prohibition party. Interviewed by the *Voice* reporter, Mr. Stearns says he has become "President of the New York Constitutional Amendment Association;" and adds, "We shall use our utmost endeavor to have good men elected to the [Constitutional] Convention." He says further: "Our Association has two strings to its bow. It proposes working in the old way by petitioning the Legislature," and also, "by working through the proposed Constitutional Convention."

If the *Voice* sees any hope of aid for the Prohibition party in this, we confess we do not, any more than in Mr. Finch's plan to set Prohibitionists to organizing secret temperance lodges.

But there is a stranger column still in the *Voice*. The editor quotes from the *Masonic Review* an astronomical argument for celebrating the birth of Christ on Dec. 25: and to say nothing of the flatulent pretensions of Masonry to astronomy or any other science, it is certainly queer that the *Voice* should give us a grave argument for celebrating Christ's birth on Dec. 25th by the organ of the lodge, which omits his name out of the Scriptures quoted in the Blue Lodge lectures, which initiates Jews who despise him, and is, by its standard writers, declared to be a Christless religion!

COMMUNISM, SOCIALISM, NIHILISM.

There shall be in England seven half-penny loaves sold for a penny: the three hooped pot shall have ten hoops: all the realm shall be in common.—*Shakspere, Henry VI.*

Communism means no private property. Socialism means all things common except private property. Nihilism means destruction of civil and soder, come after what will.

Men are "created equal" in point of natural rights, unequal in all else. Hence Christ said, "The poor ye have always with you." From that hour to this there have been uprisings against oppression. The insurrections under Wat Tyler and Jack Cade in the reigns of Richard II. and Henry VI., were such uprisings: and, like almost all others, they were just protests against injustice and wrong; but these movements have been spoiled by incompetent or unworthy leaders. But, though almost always failures they have contributed to remove obstructions to progress, and helped forward the destiny of man.

We have lately run through an article on "Socialism" in *Scribner's Magazine*, and also a small volume, "The Social Crisis," by William H. Lyon, attorney at law. The writer in *Scribner*, Gen. F. E. Walker, the son of old Dr. Amasa Walker, a writer on political economy, insists that public roads, free schools, quarantine and laws protecting health are instances of veritable socialism—government invading the scope of individual enterprise. And he thinks that the march of society is toward the regulation of the hours of labor, decent and proper dwellings for the poor, and a modified nationalization of the land. But his views are vague and indefinite.

But the book by Mr. Lyon reminds us of the compliment paid to Mr. Wigfall of Texas, who was called "The smartest fool in Congress." He says that his book is the result of his "recent and hasty reflections;" yet he condemns "the present system" of society as "a nefarious scheme for crushing out of our nature everything that is noble and true; and making us fit only for eternal torment in the regions of the damned." And though he does not in terms advise laborers to rise and massacre their employers, he does say, "If their wrongs are not righted and the present industrial system abandoned in peace, they will be by the sword, and the land will be drenched with blood in a way which will make the French Revolution mere child's play compared with it"; with much more in that strain. He speaks with the utmost scorn and contempt of "College Professors" teaching political economy, and quotes approvingly: "Surely, of all blockheads, the scholar is the worst"; yet he dedicates his book to a college literary society of which he says he is "proud to have been a member."

He says: "The slave of the South was never more completely in the power of his master than the workmen of the North are under the control of the railroads and the great manufacturers;" though the laborer can leave at any hour and go where he pleases! His book is based on a principle which is a direct contradiction of Christ and Christianity; thus: "It is not human nature, but society that must be reconstructed. * * * The churches say that society is all right and the individual all wrong. The socialist says that the individual is all right if society were properly reconstructed. The one wants to regenerate the individual, and the other, society": thus giving the lie direct to Christ, who said, "Except *a man* (not society) be born again." And yet he claims, in closing that Christ is to be the light of his socialistic heaven upon earth, quoting: "The Lamb is the light thereof," thus adding insult to contradiction. Poor Horace Greeley went into Fourrierism, fifty years ago, on the same plank. "Our evils," he said, "are social, and social changes will remove them." He then started on the road to the permission of secession and going bail for Jefferson Davis.

Such writings as these are a worse curse to the laborers of this country than all evils inflicted by monopoly and oppression. And if our soil shall be soaked with blood, shed by neighbors, as they predict in a tone of justification, their prophecy will help fulfill itself. In the words of Edmund Burke in a similar case, "They fly-blow their detestible sentiments into every weak and rotten part of the country, so that when their maggots have taken wing, they may quote their importunate buzzing as the public voice."

The complaint and uprising in behalf of labor and laborers at this time are not without just cause or causes; but they are not the result of malice aforethought. Capitalists have not met in secret and conspired against labor. The two have met in the ocean of life and are struggling for the same plank. There are more secret combinations among laborers than among property-holders. Gould and Vanderbilt do not like to see squalor and misery. They would enjoy their wealth more if there were no hungry, unemployed people: and it is not the vast accumulations of the rich but the inequality of condition which enrages the poor. While the factory was a spinning wheel, the furnace a blacksmith's shop, and the railway car a cart drawn by horses or oxen, laborers ate mush-and-milk when they could get it; dug clams and oysters; killed and cooked wild turkey, and raccoons, and were happy and contented with six or eight dollars a month. But now, every brook turns a mill wheel; or, converted into steam, prints, pumps, plows and propels all machinery: and electricity excels steam as steam outran horses and oxen. Society has not had time and wit yet to adjust itself to the new state of things. And though an average mechanic or day-laborer in the United States, who does not drink, may have a carpeted floor, while nobles in the time of Henry VIII. had the ground for their floor and straw for their carpet, national abundance does not prevent individual want. In old settled countries and in cities in the new,—not counting the vicious, drunken and criminal classes, to whom money is a curse—the number of deserving poor who find it difficult to get bread increases, but not beyond the ratio of increase of population. Yet individual want increases side by side with national wealth.

This is the evil. What is the remedy? We answer negatively:

1. Secret societies are no remedy. In war, two parties are fighting and one must whip; and secrecy and violence and overreaching are war measures. But in peace to separate employers from laborers into secret squads, sworn to partiality to themselves and proscription to the others, is inaugurating war in time of peace: and the laborers' party must always go to the wall. For lodges, like legislatures, are made up of men, and have the greed of men, which is liable to bribery; and the employers have the property and can do the bribing. For Mr. Powderly to swear men all over a country large as this to be honest and cheat none but the other party is a joke, and a very grim joke. Besides, a secret despotism called a lodge, and manned by men, is no remedy for an open despotism called a legislature. It is not even buttermilk bound for whey. If labor cannot protect itself in the open legislature, by day, where it has votes, it surely cannot in the lodges, by night, where it has none. Besides, there is something in a secret society which always helps the wrong side. Ten "Knights of the Golden Circle" would swear into and betray a Union League where one Union man would swear into and betray secession. The Grange has drawn millions from farmers; and the "Knights of Labor" have cost the laborers other millions. Their initiations, dues, taxes, and loss of wages would have supported every poor laborer in the United States; and they are paying their head man $5,000 a year, and under officers in proportion. In brief, the whole secret lodge system is one gigantic swindle of the masses, which but for that power which shields all false religions would be buried under the curses of its dupes.

2. Nor will legislation alone remedy. Laws cannot create industry and enterprise, without which men must and will be poor. And if the surplus revenue of the nation were distributed among the States to be given to their poor, it would breed corruption in officials and indolence among the beneficiaries, and create a thriftless class like Indian pensioners, who gamble away their pensions and then beg and starve.

But what remedy does socialism propose? Let us hear Mr. Lyon:

"The Social System would have our railroads, telegraphs, canals, shipping, mines, manufactures, banks, stores, farms, everything in fact which is used for production and distribution of wealth, owned and controlled by the State. The State shall be the sole employer, and its citizens the employes."

This is definite. The State is to be the panacea for all human ills: and Mr. Lyon goes on to state the following expected results: "Every citizen desiring it will then be provided with the kind of work to which he is best adapted." . . . "Skilled workmen will be better paid than the unskilled." "Then every citizen will be paid enough for a moderate amount of labor to provide himself and family with

the comforts of life." "There will then be little if any unchastity, for single women can easily make an honorable living." "Every citizen of the Social Commonwealth will be entitled to a living, and when unfitted for labor will not be sent to the poor-house." "There will be no temptation to steal, when every citizen has enough and to spare." "There will be little or no drunkenness under the Social System, for there will be no poverty nor misery nor wretchedness to produce it; and as liquor is sold by the State it will be pure, and every regulation for its sale will be perfectly enforced." "Under the Social System no sane man can doubt that . . . ten million employes could produce as many products, and at less cost than under the present competitive system, and yet work only three-fourths of the time and receive the equivalent of double their present earnings." "Men will no longer be tempted to do evil."

The above are propositions selected from several pages of the like contradicted alike by history, the Bible, common sense, and even by the author himself. His scheme has been tried by Owen, Rapp, Fourier, and many others; and always with one result—failure. The Bible says, "A man is tempted by his own lusts." This writer says he is tempted by "society." He assumes that men will not do wrong when it is for their interest to do right. If this were true all sin and folly would be driven out of the universe. For enlightened heathen knew and taught that sin is its own chastiser. "Sinners," said Seneca, "resemble those malefactors who, going to the place of punishment, carry the cross on which they are to suffer." Then the writer contradicts himself. He denounces the competitive system; and yet he says: "Then teachers, like workmen, to compete with one another," etc.

But he denies and overthrows his fundamental cure-all for human ills, the state. He says: "People are rapidly losing confidence in our city councils, our legislatures and the administration of our criminal laws. * * * The larger the city or the wealthier the States, the more bribery and corruption there is in the city councils and the State legislature." And yet he proposes to make the state the sole proprietor, and cure "bribery and corruption" by putting all the money and property of the country into the hands of armies of officials, to diminish (not prohibit) drunkenness by making these officials the owners and salesmen of liquor, and to put an end to crime by teaching that "the individual is all right," and society is responsible for his sins!

In one breath he denounces the well-to-do classes as the willing authors of "The Competitive System," which, he says "is a fit vestibule of hell," and in the next speaks of misery as the sole provocative to vice, and argues that if men were well off they would not do wrong! Thus while he treats the useless saloons with gentleness and courtesy, and speaks of them as institutions which are to continue in his perfect Social State, he ignores the swindling secret lodges altogether, though he must must know that the saloon and the lodge live on the laboring classes and draw more money from them than is paid for bread by the entire population, employers and employed, the rich and the poor! If the predicted scenes of carnage come, such writers as Mr. Lyon will be the chief causes of their coming.

—We receive the following inspiring news in a letter from Bro. J. F. Baird, Blue Spring, Missouri: "The conversion to Christ of two Freemasons is a remarkable occurrence which recently happened at a revival meeting held in the Cumberland Presbyterian church at this place."

—Secretary Stoddard spoke in the three leading colored churches of Knoxville last Sabbath and on Monday and Tuesday evenings he had appointments with Bro. Clark. He will probably remain in Tennessee for two or three weeks, as there is an urgent call for more work in that region.

—Bro. Hinman left Knoxville for Washington the day after the convention. He will remain with his family about ten days before starting again south through Virginia, the Carolinas, Georgia, etc. He expects to be absent until May or later during the trip. His health has improved all the while he has been traveling in the South.

—The Ohio agent writes on the 31st ult. from Dresden in Muskingum county, expecting to spend a month in that county and Guernsey. The work in Clinton county was so much hindered by rains that it was for the present given up. Bro. Stoddard believes the district he is now visiting a good reform field and is much encouraged at the prospect. People are anxious for lectures, and we shall hope for good reports in the near future.

THE CHICAGO DELEGATION TO THE KNOXVILLE CONVENTION.

PRES. C. A. BLANCHARD'S NOTES.

We left Chicago on Friday morning by the Monon route for Nashville where we were to spend the Sabbath. This route is, I believe, a new one, and for some distance was exceedingly rough, but after a time it improved and for the greater part of the distance will compare favorably with most railroads. The train management was good. But when we drew near to Louisville our car was repeatedly filled with young men partly drunk who continued to smoke in the car with ladies, who swore constantly and hooted every now and then to celebrate "Christmas." At last they began to fight, when the conductor got in among them and secured partial quiet. Just as matters seemed settled there was a crash of glass and a cry raised of "man overboard." The train was stopped, backed up to meet the conductor and brakemen who had gone back to seek him who had fallen, and took them all on board. The man was jarred but not seriously injured, though at the time he fell the train was moving, I should think, thirty-five miles per hour. This incident quieted the celebrators of "Christ's birthday;" and though they continued to smoke and swear, they stopped yelling and fighting, which was a great improvement. I do not mean to reflect unkindly on the conductor for permitting such things in a first class coach. He had a very difficult place to fill. To get along with a crowd of that sort, young, strong, drunken and excited is not an easy task.

At Louisville we got a sleeper for Nashville intending to visit Mammoth Cave on the way. We reached Glasgow Junction about six o'clock in the morning. The guests and managers of the hotel were kindly and companionable. The breakfast was not like one furnished in a Northern hotel, the cooking being defective and the service dilatory; but so much good nature and so evident an intent to please that one felt ashamed even to feel dissatisfied.

The little railroad to Mammoth Cave is just opened for passengers. It is built with very sharp grades and curves over a loose reddish soil and is so imperfect as yet that an hour and a quarter was used in the trip of eight miles, both going and returning. We went so slowly that when we got off the track it was a slight task to get back, and so our journey was without noteworthy incident.

Arrived at the cave we found an immense rambling structure built apparently years ago and in a rather dilapidated condition but capacious enough for hundreds of guests. When our party of five were ready, our guide, a good-natured colored man who answered with equal readiness to George, Jim, Bill, or any other name by which he was saluted, showed us the way to the cave. A short walk through a vegetable garden, passing a gate composed of pickets, drawn to its place and held there by a cord and weight, then a walk down the hillside into a ravine, a short turn to the right and we stood before the entrance of the Mammoth Cave. Just behind us was the grave of the explorer and first guide to the cave, who died in 1859.

Passing down through the entrance of the cave which is perhaps sixty feet wide and forty high, we went on for a short distance when we came to a narrow place in the passage where was an iron gate. This our guide unlocked and we were fairly within this world-wide wonder. Leaving our wraps a short distance farther on we walked down "Broadway," a magnificent avenue through the rock, with an average height of sixty feet and an average width of forty, while its length is four miles. Near its entrance the roof and sides of the cave are covered with millions of bats who come in to spend the winter and on the right and left avenues open and stretch away into the darkness. Down one of them called "Gothic Avenue" we were led to the "Bridal Chamber." In this beautiful place which by a slight effort of the imagination may be transformed into the lofty hall of some baronial palace, nine couples have, it is said, been married, the first lady desiring the service to be performed there because she had promised her mother never to marry any man "on the face of the earth."

Returning to Broadway we went on through the "Valley of Humiliation" and "Fat Man's Misery," the latter a very narrow very winding passage through the rocks, the former a place where for a long distance you must stoop and in the lowest place almost crawl to the "Dome." This was one most serious disappointment. Not that it was not grand in its extent and impressive in its gloomy grandeur, but that its name seems misleading. We expected a vast opening in the earth like St. Paul's in London or that of the State House at Springfield. To our surprise the Dome in Mammoth Cave is simply a series of chambers in the rock connected by passages and differs little if at all from other portions of the cave.

This was our last objective point, and then we traveled as rapidly as possible toward daylight and at last reached the mouth of the cave after walking hard for four hours and making ten miles under ground. More anon.

EDITORIAL NOTES.

The last part of the Chicago delegation was delayed a day through the neglect of a ticket clerk, but went on by two night rides to Knoxville tarrying in Cincinnati through a whole day. The tedium of such a trip was modified by courteous officials and comfortable cars, especially on the Monon route to the Ohio river, the warmth within most agreeably contrasting with the 20-below-zero weather without.

At Cincinnati efforts to find Rev. Dr. French, pastor of the United Presbyterian congregation and secretary of our second Chicago convention of 1876, and Prof. T. H. Norton, a friend of Prof. H. A. Fischer's Heidelberg studies, were without success. But Cincinnati has other attractions. Music Hall with its great organ, its lofty galleries and immense spaces of floor and ceiling, and fine statue of Mr. Springer, to whom the city is indebted for the Hall; Mt. Auburn's steep grades and Lookout House hung an hundred feet or more above the snowy roofs of a smoky city; the magnificent government building of white granite; the Court House about which raged two years' since the most desperate and fatal affray of the populace against the lodge-ridden officiary of the city; the suspension bridge hung above the now turbid and rising river to Covington; the river landings whose traffic is not yet hushed by winter; the Tyler-Davidson fountain with its noble bronzes, daily repeating to the multitudes thronging Fountain Square the story of art and of Divine providence with bounties for just and unjust—these reminded us of the greatness of the "Queen City."

The old traditions of "Porkopolis" are nearly forgotten, though a drove of hogs, prodded through a populous street, reminded us for the moment of former greatness. Why Cincinnati should pretend to be the "Paris of America" does not appear to a transient visitor. Her "Eden Park" is under snow, and her places of amusement are surely not surpassing; her restaurants are scarce, as are her fine retail stores; and there is no appearance of gaiety about her streets. But the large and frequent Catholic establishments betrayed the prodigality of the late Archbishop Purcell with the funds of the poor entrusted to him, and with her godless schools may force an unhappy resemblance to the French capital. The narrow streets with side gutters, and the long rows of old-fashioned, plain brick houses marks the large predominance of European habits in the city.

Night shut us in from Cincinnati to Knoxville and back, but in the convention city the more we saw the more our wonder grew and admiration. The city is built upon the steep and wooded hills that turn the sweeping current of the Tennessee on its winding way to the West. It is older than the century, and can hardly conceal its aristocracy of wealth fostered by age and qualified by the restraints of religion. Of its numerous churches the Presbyterian is most influential, though one of its hills is called "Methodist," and no one can disassociate from the name Knoxville the memory of her great Methodist circuit-rider, editor, governor and Senator, "Parson" Brownlow. The city has for many years been the metropolis of East Tennessee, but before 1860 its history was unimportant and its people numbered only some 4,000. But Brownlow and his intrepid East Tennessee Union men, whose unavailing efforts to keep the State in the Union have given it a noble place in American annals.

His widow, a well-preserved, intelligent old lady, lives in the old Brownlow house on Cumberland Street, and cordially entertained a number of the Northern delegates who paid her a brief visit. From the narrow front porch of this house the Union flag waved in spite of threat and taunt until Tennessee went out of the Union. Through its door, which opens with an actual breadth well betokening the large hospitality of its owner, have passed many feet of refugee seeking shelter, of famishing soldier, of men of quiet life and men of renown. It is in the midst of the old town whose buildings are fast going to ruin and whose narrow streets are passing into neglect. The city now numbers 30,000 and has grown out all over the hills where Burnside threw up his intrenchments and repelled the fierce attacks of Longstreet during the three weeks siege while Grant was working out the

(*Continued on 12th page.*)

THE HOME.

"THE NIGHT COMETH."

An angel passed through a busy street,
His step was swift and his smile was sweet;
And he sped in the path of the rising sun,
Saying, softly: "The day is begun;
'The night cometh.'"

He met a child, who laughed and ran,
Chasing the butterflies with her fan;
A circlet of lillies, white and fair,
Crowning her wavy, yellow hair;
And, stopping, he asked, in a gentle tone,
"Do you love the Master, my little one?"
She raised her beautiful, sunlit head—
"I am one of his little lambs," she said;
"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands!"
The child made answer: "I'll not forget,
I shall do my work ere the sun has set;
But 'tis going to be such a long, long day,
It is morning now, and I want to play."

The angel watched her, in sad surprise,
As she flitted away with the butterflies;
And he sped in the path of the rising sun,
Whispering soft: "Will the work be done?
'The night cometh.'"

An hour flew by—the child lay dead,
A stain on the beautiful sunlit head,
A stain which the lillies could not hide,
Though they spread their waxen petals wide;
And the weepers heard in a voice divine,
Like the solemn moan of a wind-stirred pine:
"The night cometh!"

The angel passed through the busy street,
And he met a man with hurrying feet;
"Stay!" he cried, "are you one of those
Who love the Master and hate his foes?"
"Oh, yes," he replied, "my name is enrolled
In the books of the church; I am safe in the fold?"
"Then do," said the angel, "as he commands;
Your work is ready; it waits your hands!"
"Good sir," said the man, "I shall do my work
All in good season—I'm never a shirk;
Just now I am busy, as you must see,
But sometime, yes, sometime, I hope to be free
To work for the Lord. I am still in my prime
With life before me—there's plenty of time!"

The angel watched him speeding along,
With a troubled brow, through the jostling throng,
And he followed the course of the setting sun,
Whispering soft: "Will the work be done?
"The night cometh.'"
The years rolled on—through a city street
A man walked slowly, with tottering feet;
His form was bent, his face was old,
And his heart was as hard as his silver and gold;
But he seemed to hear, like a mournful rhyme:
"Life is before me—there's plenty of time!"
And those who were nearest him heard him say:
"It is growing dark—I have lost the day!
'The night cometh!"

—*Christian at Work.*

EIGHTEEN EIGHTY-SEVEN.

The year upon which we have entered has been regarded by many as the time which God has fixed for the close of the present dispensation. It must be remembered, however, that this view has no scriptural authority, and therefore it is to be treated as any other opinion of uninspired man. It is true that the Bible mentions dates bearing upon Israel's history, the reign of anti-Christ, and connected events, but it does not distinctly decide the beginning of these dates, nor does it definitely determine whether they are to be taken in a literal or symbolical sense. Hence it is rash to dogmatize about that which is not clearly revealed, or to speak confidently where the Holy Ghost is silent.

"Of that day and that hour knoweth no man," says Jesus, "no, not the angels which are in heaven, neither the Son," in his character and office as the obedient servant, "but the Father" (Mark 13:32). Even he in his voluntary subordination to God's glory, and in his state of humiliation, did not determine the times and seasons which the Father hath reserved under his own authority (Acts 1:7). But he gives us sure signs and indications of the approaching crisis, as when he says, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come" (Matt. 24:14); and there shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25–28).

We certainly know that his coming is to be ushered in by universal wickedness, that made infamous the age of Noah and Lot (Luke 17:24-30); by perilous times in the last days (2 Tim. 3:1-5); by an apostasy which shall prepare the way for the dreadful blasphemy and power of a personal anti-Christ (2 Thess. 2:3-8); and church and state are full of omens that the judgments of God are now gathering like a black thunder cloud over unfaithful Christendom. But while it would be unscriptural and therefore unwise to say that our Lord will come for his saints before January rolls on to December, it would be equally unscriptural and therefore unwise to say that he will not come. Let us rather gather a practical lesson, that may help us to readiness for his coming, from the figures that make up 1887.

One.—This is the appropriate symbol of unity, and it is often used to set forth important truth. Thus it describes the unity of the Godhead: "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4); the unity of redeemed creation in worship: "Both the cherubims were of one measure and one size" (1 Kings 6:25); the unity of God's people of every name: "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you; . . . one law and one manner shall be for you, and for the stranger that sojourneth with you" (Num. 15:15, 16). It also tells of Christ's sovereignty in the day of his millennial glory: "In that day shall there be one Lord and his name one" (Zech. 14:9).

So in the New Testament we read that "one is your Father, which is in heaven, . . . one is your Master, even Christ" (Matt. 23:9, 10); "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body" (1 Cor. 12:12, 13); "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all" (Eph. 4:4–6); "That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us. . . . And the glory which thou gavest me I have given them; that they may be one even as we are one" (John 17:21, 22).

Eight.—Here we have the symbol of that which reaches beyond the present, and takes hold upon a new era, and resurrection life, and fulness of blessing. The young of the oxen or sheep could remain with its dam for seven days, but God said, "on the eighth day thou shalt give it me" (Ex. 22:30). When the sacrifice had been slain, "it came to pass on the eighth day" the priests were consecrated (Lev. 9:1). When a son was born, "in the eighth day the flesh of his foreskin shall be circumcised" (Lev. 12:3). The leper, restored to life, presented his offerings "on the eighth day" (Lev. 14:10); and in the feast of tabernacles, "on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath" (Lev. 23:39). Hence in the millennial temple we read of the "porch of the gate, eight cubits," "and the going up to it had eight steps," and there were "eight tables, whereon they slew their sacrifices" (Ezek. 40:9, 31, 41).

Eight.—This lends significance to the fact that "about an eight days after" our Lord had testified of some standing with him, they "shall not taste of death, till they see the kingdom of God," the magnificent transfiguration scene occurred (Luke 9:28). So it was "after eight days" the risen Jesus appeared a second time to his disciples (John 20:26). As the Holy Spirit has recorded nothing in vain, it is worthy of notice that he tells us of the ark, "wherein few, that is, eight souls, were brought safely through water" (1 Pet. 3:20); and that God "saved Noah the eighth person" (2 Peter 2:5).

Seven.—Of this number it is needless to write, for every reader of the Bible knows that it is found everywhere from Genesis to Revelation as the symbol of completeness or perfectness. In the last of these books it occurs fifty-five times, because we have read of the winding up of the present dispensation, and the fulfillment of God's counsels. It may or may not be that 1887 will be honored above all other years by the descent of our Lord from the right hand of the Father, to bid his waiting and weary witnesses and workers come away, and meet him in the air; but there can be no doubt that he wishes us to live as if we knew we should hear his shout ere twelve months shall run their round.—*Dr. James H. Brooks in the Truth.*

CHRISTIAN UNITY.

The following is an extract from an address by Dr. R. R. Meredith, of Boston, at a social meeting of the Congregational National Council at Chicago:

Have you noticed that almost all the controversy of the Christian church has been in the realm of dogma, and that from the beginning down to this hour there has been substantial harmony between all Christians of all denominations the very moment you enter the realm of experience? Augustus Toplady and Charles Wesley were almost the leaders in one of the bitterest controversies that ever disgraced humanity—that controversy between the followers of John Arminius and John Calvin in England, in the last century. You know, gentlemen, perfectly well how they called each other names, and wrote bitter and terrible things about each other. And yet one of these men, in the midst of the very hottest of the fight, went to his desk and sat down and wrote:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

And it struck Charles Wesley about the same time that he would like to write a hymn, and he sat down and wrote:

"Jesus, Lover of my soul,
Let me to Thy bosom fly."

The sentiment is exactly the same in both hymns, and those men were *one* in their experience. Yet they were pulling each other's hair, figuratively speaking, and thought they never could come together in the world.

I remember having read of a little colored boy, down in Mississippi, who was converted to God, and he was so happy he didn't know what to do with himself. He danced, and he leaped, and he sang, and he shouted, and finally he cried out: "Oh! it is sweet—it is sweet—it is sweet as *molasses!*" Yes, you laugh at that; but twenty-eight hundred years before that Israel's royal singer said: "It is sweeter than honey and the honeycomb." One of them lived in a honey country, and the other lived in a molasses country, and the sentiment is exactly the same. Let us get more of this experience, friends, and then go to work with it to save to the world; and let us waste no more time in useless talk about this or that thing or the other.

TSIGONALAH.

"Teacher."

It was Tsigonalah's faint, sweet voice from the bed. She was my pupil in the old Fairfield log schoolhouse, in the Salison valley, in the beautiful Cherokee country. And by the way, don't build your schoolhouses with a south front and never a door or window at the north side, like the Fairfield schoolhouse. It was simply a room partitioned off from the south end of the church, no south porch, no shade tree, no draft through. Is it any wonder that most of our teachers broke down in two years, and went home to return no more to the work?

Tsigonalah was very sick. I had thought her sleeping in the interval of fever, and standing by the low-burning wood fire, I was asking myself, Does she know enough of her need of a Saviour and enough of Christ's purchased salvation to accept it? She was twelve years old, but she had heard of Jesus only in the English language, which she understood but imperfectly, and I was tongue-tied as to speaking the musical Indian dialect in which she did all her thinking. Would she die and go into the far-off country, not understanding what had been done for her? how he loved her and wanted her love? Could I do anything more to teach her the way?

"Teacher."

And as I turned to the bed the beautiful brown eyes met mine with such a questioning gaze.

"Teacher, what for Jesus Christ come?"

Never before in five years of mission work had any one asked me that question. O, could I make it plain to her?

"Because God could not forgive our bad ways—the wicked things we had done—unless some one would take the punishment in our place. Jesus loved us so much that he came and died for us. If we will give ourselves to him he will take us and love us, O, so much; and when God says, 'Where are Tsigonalah's bad ways?' Jesus will say, 'I have put them all away. I have covered them with my blood. You cannot see them in your book any more, for Tsigonalah is mine, and I have covered all the bad and naughty things Tsigonalah ever did with the blood I shed on Calvary. And more; if you belong to him, when you die Jesus will take you to that beautiful place you were reading to me of in your Bible last Sabbath. You will live with him always. You will never go away out of heaven again."

There was a long silence, then came the question:

"What that mean they sing, 'Every fear and pain gone by?'"

"It means that those whom Jesus takes to heaven are never again afraid of anything, and they are never sick any more.

"I go to heaven, I never sick again?"

"Never."

"I never have ague again?"

"Never."

"My head it never ache again?"

"No, Tsigonalah, how can it? Did not you read to me, 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain?"

"And I never cry again?" with a curious choking in the tired voice, for into Tsig's short life there had come abundant reasons for tears.

"Never. When God has once wiped the tears away, they can never come again."

"Teacher."

Then there came a long pause, so long I thought the tired brain could think no longer and sleep had closed the brown eyes. Suddenly the fever-flushed face was raised from the pillow, and there came the question:

"Miss Dane, how long you know it?"

"Know what?"

"Know this good thing—that Jesus love us so?"

"When I was a little child they told me."

"Who tell you?"

"My mother."

"Who tell her?"

"I suppose her mother did."

"All white mans he knows it?"

"Yes, all white men know."

"How long white mans he know?"

"Many hundred years, I think."

"Hundred years he know? What for why he not come tell my people sooner? I get well; I just run tell my people Jesus so good."

Then, after a long time of quiet thought, the soft voice added:

"I love him so."

Far on into the night I saw the shining of happy tears in Tsig's beautiful eyes, for she had found Him whom to know is life eternal.

Five years after one wrote me from my old mission home:

"Tsigonalah united with the church last year. She is living as a Christian woman should."

A short time ago I received a letter from Tsigonalah herself, in which she said:

My dear white mother, I am so glad to hear from you again. I am still living down here on Salison, near my old home, near where you taught school. I have six little children. I try to teach them the good things you taught me. But what can I do? They have a day school to attend, but we have no meetings, no Sabbath-school, no church. It is just as lonesome as it can be for any good things here. I want to send my oldest girl away to some good school, but I cannot do it unless some one helps me.

Twenty years ago the red hand of civil war set fire to the mission buildings of Fairfield. For twenty years they have had at the old station no missionary, no preaching, no Sabbath-school. Is it any wonder if it is lonesome to one who longs for such "good things" for her children? Is there not some one who will just run to take these things to Fairfield?

[Our story of Tsigonalah is from the *Home Missionary*, and is true. The oldest girl of whom she speaks is probably by this time, through the help of kind friends, in Mr. Moody's school at Northfield.—*Missionary Visitor.*]

THE MINUTES.

We're little things on little wings,
And fast we fly away,
In one short hour we wield our power,
And then are gone for aye.

We're little things on little wings,
And often we're abused,
But there's a day when we must stay
If good or ill we're used.

We're little things on little wings,
And swift we take our flight,
So treat us well that we may tell
Who uses us aright. —*Sel.*

TWO PATHS.

A biography of the son of a small farmer who lived in the stormy times of Charles the First, has just been published in England. John, on coming to man's estate, met a woman whom he heartily loved.

"We were not afraid to marry," he wrote "though we had not so much property as a dish or a spoon between us."

John was soon converted to his wife's religious belief, and was not afraid to preach it, though he was sent to prison for doing it.

"If I am set free to-day, I will preach the Gospel to-morrow," he told the judge. He kept his word, and was twice sent back to jail, where he remained for nearly thirteen years. There he worked day and night making shoe-laces to support his family, and writing the Gospel which he could not preach.

The book which he wrote, "The Pilgrim's Progress," has been read all over the English speaking world, and has been translated into eighty languages.

About the same time a German lad of seventeen in a Moravian settlement in the wilderness of Pennsylvania felt called of God to preach to the savages. A nobleman who was visiting the settlement was pleased by the boy, and offered to take him to Europe, give him a training as a skilled artificer, and establish him at Utrecht. An assured career and fortune opened before him; the whole colony looked upon him as the luckiest of men. He consented, and sailed in the suit of Baron S——. As the ship passed down the Delaware, they saw the boy, pale and haggard, gazing at the shore.

"David," he was asked, "do you wish to return?"

"Yes."

"For what purpose?"

"To tell the Indians of God. That is my true work."

"Then, in his name, go back, even now."

He was sent ashore in a bateau, returned home, entered the lodge of an Indian chief two years, to learn their language and customs, and then gave up his life to preaching to them. No missionary has ever exercised a more powerful influence on the Indians than David Zeisberger. He founded forty Christian villages, and brought thousands of savages to Christianity and civilization.

A hundred years later a small company of men, old and young, was gathered in a large room in Philadelphia. Before them lay a protest agains tyranny. If they signed it, it was at the risk of their lives, and of the property which would keep their children from beggary. Not a man drew back. The result is the Republic of the United States.

Young men of the present day in choosing a career, ask themselves, "Can I grow rich by these means? How much will it be worth a year to me?" John Bunyan and David Zeisberger would seem fools in the eyes of the wise men of this generation.

Yet it is only the men who struck out a higher purpose in life than money, and who obstinately followed it, that are reckoned among the world's leaders.

Only spiritual things last, and sacrifice is one law of spiritual happiness, growth and attainment. There are two classes of men; those who live for the gratification of self, and those who live for the good of others, and the two pursue different ways, leading whither? ending where?.—*Sel.*

TEMPERANCE.

THE STOLEN PICTURE.

A woman was walking along the street of one of our cities. She was poorly and thinly dressed; her pale, pinched face was marked with sadness. She carried a finely-framed picture under her arm. Her step was quick, and she seemed nervous. As she turned around a corner, an official laid his hand upon her shoulder, and said:

"What do you carry, lady?"

"Only a picture, sir," was the reply.

"Is it your own?"

"It is my own," she answered.

"Well, you will come with me, and we will see," he continued.

He then escorted her to a police station. She still held the picture. She was put on trial. A jury was hastily collected to hear the case. The judge took charge of the picture. He looked at it, then at the face of the woman. The picture was that of a beautiful little girl. The woman still carried in her countenance the remains of a refined and noble expression.

"Well, madam," said the judge, "the portrait is an excellent one. I admire your taste very much; you certainly are a lover of fine arts. But this cannot excuse you. You might be excused for stealing bread, if you were hungry; or for sneaking coal, if your family were freezing. But why do you venture into this man's store and take this fine painting?"

"I will speak a word, if your honor will permit," answered the lady in a soft and melancholy tone. "I do not expect my reply to gain me any mercy; but I will give an explanation. I once had a good home; my husband was kind; we were happy. We had a little daughter. She was our joy; oh, she was so dear to us! What sweet days those were! But they came to an end. A saloon was started in our town, and my husband began to drink; he could not quit. The drinking ran us into debt—my husband could earn no more money. At last he died. After awhile my daughter also died. I was left alone. It was not long after my loved ones were taken from me, till the sheriff came, and my home, with all that was in it, was sold. I was left without anything. But I felt so much lost, I cared but little for anything except the picture of my daughter. It was sold. I tried to buy it back again, but could not find it. And for long and weary years I have lived on in my loneliness. But as I passed along the street, I looked into a store, at the open door of that man's gallery, and my daughter's picture met my eye. I told the man I wanted it, but he believed me not. I watched until I got a chance, and then slipped into the store and brought it away. And now I submit to the punishment—any punishment you may lay on me—only let me have the picture. Will you not? O, will you not let me have my daughter's picture?"

The jurymen were overwhelmed with the simple, touching statement of the broken-hearted mother. No one was willing to convict. All asked to be excused, and they stepped out, each with a melted heart.

"Here," said the judge, as the woman sat before him, now left almost alone, and he gave her the picture; "there is no one can now claim it from you. And take this too," he continued and handed her a ten dollar bill. The poor woman bowed her thanks and departed.

Saloon-keepers, come and behold the sad scene! The dishonored grave—the desolate home—the darkened pathway of the widowed wife—the bleeding heart of the bereaved mother. Behold the scene till the tears furrow your cheeks, and the sense of guilt makes you groan; until you lock up the dram-shop, never again to be opened, and your hand refunds the property you have taken by fraud frow wives, widows and orphans.

There has been an increase of $140,000 in the valuation of household and kitchen furniture this year in Atlanta, Ga., as returned under oath by the owners. This, and the great reduction in taxes, does not look as though prohibition had "killed" the city.

The Emperor of Austria has been accustomed to smoking twenty cigars a day. This caused facial neuralgia, and a council of physicians have decided he must forsake his cigars if he would recover his health.

Seventeen of the largest cities of Massachusetts, outside of Boston, voted no license at the recent election. In Cambridge, Mrs. Ole Bull, Miss Longfellow, and other leading ladies of the place went to the polls and cast their votes for the protection of their homes.

Dec. 17, Mrs. E. H. Miller, of Rockford, Ill., brought suit against W. H. Worthington & Co. for $5,000 for selling alcohol to her husband. Yesterday she sued the Brown-Ekstine Drug Company for $3,000. The city arrested representatives of both these houses for violating the liquor ordinance.

In speaking from the altar of the Church of Our Lady of the Valley, at Newark, Pa., Father Callen took occasion to denounce violators of the Sabbath and the sale of liquor to minors, and after describing a certain saloon, laid his hand meaningly upon the altar, and cursed the establishment.

The Trades Council and District Assembly of the Knights of Labor of Michigan, representing many thousands of members, have resolved to boycott the beer brewers in Detroit. Now let them go further and bravely boycott the beer brewers in Chicago and Milwaukee and everywhere else, and they will do more to elevate labor in this country, than they could do by a hundred ordinary boycotts or strikes.

In one of the public schools the other day, while the teacher was instructing the scholars on the folly of intemperance, she commenced by saying that liquor was man's greatest enemy. A young Hibernian, fresh from the Emerald Isle, who was listening with much attention, said that we should love our enemies, a statement which the teacher thought was right, but was much perplexed with the witty remark. "But," continued the boy, with a good-natured smile, and relieving the embarrasment of the teacher, "we shouldn't swallow them."—*Portland Argus.*

Every male inhabitant of France, who is up to the required physical standard, is obliged to serve in the army. To escape doing this it is very common for the peasants to bind a tobacco leaf under the arm-pits and wear it a few days, when they will be seized with violent symptoms of narcotic poisoning. They are then taken to a hospital, and after their recovery the physician is obliged to give them a certificate stating that they are disabled for service in the army. Does not this show whether or not tobacco is a poison?

(*Continued from 9th page.*)

problem of mastery at Lookout Mountain and Missionary Ridge. Of those well-remembered days of 1863 there is a solemn and perpetual memento in the long rows of stones circling round the hill in the National Cemetery, where 3,131 boys who wore the blue are laid, one-third of whose names are known only on the record of the loving memories of surviving friends. The city cemetery is close by, a beautiful spot, where the stranger's interest centers about the plain but impressive granite shaft, erected by a loving daughter, over the grave of Brownlow, and the square-cut stone that bears the name of Horace Maynard, the Senator against whom no tongue of man bore reproach.

But fine business blocks and finer residences spreading out over the hills are not the present glory of Knoxville, compared with her educational enterprises, first among which must be Knoxville College. President McCulloch with Professors Millin, Allen and Parker, and Misses Aikens and Cleland are the faculty of instruction, and the 150 students who make up the College family all yield a cheerful obedience to the wise, firm and matronly rule of Miss Wallace, sister of the late beloved president of Monmouth College, and of John A. Wallace for years connected with the N. C. A. Board. Over 200 pupils from nearly every State in the Union are here receiving their education, and the college buildings already rising from the crest of the hill in noble dimensions, are too straight for them all. Two more buildings are projected. The students, with a hospitable enterprise not often seen among more favored white youth, invited the convention to supper on the second day. At least none of the Northern visitors will ever forget the occasion. The large dining hall was filled with the happy company. Their enlivening conversation, courteous manners, beautiful singing, and happy address to their visitors charmed and inspired us. Father Clark was in his element. Around him flowed a golden tide of good fellowship, of Christian culture and joyful liberty for which he had prayed and sung and prophesied in tears during the long days of Abolition. The old "Liberty Singer" truly could say that his eyes beheld the salvation of God. He was lifted upon a chair to sing and talk to his heart's content while tears of joy and thanksgiving emphasized every round of applause. As it was vacation the students in considerable numbers attended the convention. President C. A. Blanchard remained to address them Thursday evening.

Other institutions in Knoxville are the University of East Tennessee located near the river in the west part of town. An industrial department is connected with this institution, which is patronized by whites only. The "Slater School" on a hill in the east part of the city is a monument to the devotion, intelligence and executive management of Miss Austin, whose noble work for the colored race forms the subject of the leading article in the *North American Review* for November last. Miss Austin welcomed a party of the delegates, and took them over her school-rooms, kitchen, shop, etc., where she is solving the problem of negro education by uniting industrial with mental training. We were cheered to see the *Cynosure* in the reading rooms, and to hear words of warm commendation of Bro. Hinman from Miss Austin, who sympathizes fully in his work for the South.

REFORM NEWS.

THE NEW YEAR IN OHIO WORK.

WILMINGTON, O., Dec. 23, 1886.

DEAR CYNOSURE:—Our convention has passed and I am again at work in the field. Perhaps enough has been written of its proceedings by the General Agent. I simply wish to add my thanks to those noble men and women who so kindly entertained us, and assisted so much in many ways. I shall never forget my stay at Greenfield. Those who attended I think will agree with me when I say that we had a grand treat in the line of speakers, and those who did not attend do not know what they lost.

Perhaps I had better not write all that I have thought about some who told me they would attend, but did not. I am forced to believe that if some of our friends had been as zealous for the advancement of Christ's kingdom in the earth, as they were to sell their hogs, the attendance would have been larger, though the weather was cold. But, like Gideon's band, those who were there were united in one grand purpose. The same God that was with Daniel was with us, and we start on a new year's work with stronger faith and a more determined purpose.

On Saturday morning Bro. J. P. McWilliams took me in his buggy to the Hardin's Creek settlement of Friends. I spent that day calling and securing readers for the *Cynosure*. First day I went to the Friend's meeting. Bro. Joel Wright insisted on my sitting in the gallery with gray-headed men, and if the Spirit moved me, to use my liberty. The Spirit moved me to speak about an hour. Others followed, and we had a good time waiting on the Lord.

At the conclusion of the meeting I asked all who would like to hear me speak on Second day evening to raise their hands, and those who would not to manifest it in the same way. One mischievous boy voted in the negative. The house was well filled when I arrived the next evening, and good, I trust, was accomplished. From here Bro. Evans took me some five miles to the Fall Creek meeting, where I spent two days with profit to our cause, speaking to a fair audience on last evening.

To-day Bro. Cowgill brought me to Hillsboro, about ten miles. After a short but pleasant call on Rev. Clinton, pastor of the Wesleyan church, I took the train that brought me here. It has been raining nearly all day, and still continues. If possible I shall go to Dover in the morning and work toward Columbus. I trust those who are indebted to me for the *Cynosure* or in any other way, will, as far as possible, settle immediately. My address is, as heretofore, 214 W. Second avenue, Columbus, Ohio. W. B. STODDARD.

STILL GOOD NEWS FROM IOWA.

DEAR CYNOSURE:—Saturday December 18 I came to Coleport, in Jefferson Co., Ia., and preached there twice on the Sabbath. On Monday night I preached at Lockridge, on the religion of Freemasonry, showing that it is a Satanic counterfeit of the Gospel, and the rival of Christianity. On Tuesday and Wednesday nights I lectured at Salina. The audience was small the first night, but the second night there was an increase of two or three hundred per cent. The Spirit of the Lord was upon me and the triumph of the truth as it is in Jesus was complete.

The first night I went four and a half miles for entertainment; but the second night I was kindly entertained in the village. There is a Swede Methodist church near Salina, and also an Evangelical Lutheran church of the Augustana Synod. I did not have an opportunity of meeting with the Lutheran pastor, but I saw the pastor of the Swede Methodist church, and he assured me that his church would be opened for me to lecture against the secret orders whenever it was convenient for me to do so.

From Salina I went to Glasgow, which is said to be the strongest hold of lodgery in Jefferson county, outside of Fairfield, the county seat. Here I could spend but one night. Rev. A. Steadwell and myself reached Glasgow about 4 P. M. We went directly to the schoolhouse. The pupils were coming out as we arrived. We gave them tracts, and bills of the lecture for the evening. We then proceeded to canvass the town, giving tracts and bills of the lecture to every family, and inviting them to come to the Congregational church and hear the proof that Freemasonry is a false Satanic religion, that rejects Christ and binds its votaries by oath to sin and Satan.

One lodgeman, to whom, after giving him tracts and a bill containing a synopsis of the lecture, I said, "You will come to the lecture will you not," replied, "I don't know. I am one of those you are going to talk against." I assured him that I would not abuse him; that I came to Glasgow in the same spirit that Garabaldi marched with his army to Rome; not to abuse, but to liberate the people from the despotic domination of the lodge. Nevertheless, my kindness was not appreciated by one of the principal citizens of Glasgow. I met him in the yard near his house and office; and, after the usual salutations, I offered him a bill of the lecture. The manner in which he returned the salutation, and the easy grace with which he received the proffered bill showed the breeding of a gentleman. But, when, after glancing at the bill, he turned half way around and tore it in pieces, and threw them on the ground, he impressed me with the fact, that, as a lodge worshiper, he had drawn his inspiration from Satan, instead of from Him who was meek and lowly in heart.

The hour for the lecture arrived. Rev. S. H. Carpenter, of the Free Methodist church, was present, and conducted the devotional exercises; and I spoke as unto wise men, who could judge between the true religion of our Lord Jesus Christ, and the false Satanic counterfeit, that the prince of darkness is endeavoring to impose upon mankind, under the name of Ancient Craft Masonry. Robert Moore took me to his home and showed me kindness, and aided me in my work; and on the 25th brought me on my journey as far as Bro. Huff's where we took dinner; and I was furnished with conveyance to Birmingham, which is to be my headquarters for Gospel Anti-masonic work in Van Buren and Jefferson counties, for a little while to come.

Will not every lover of the Lord pray that the hearts of the deluded lodgemen may be opened to receive the truth as it is in Jesus, and that they may be turned from Masonry to Christ, who alone can bring them from the darkness of sin and Satan unto light. C. F. HAWLEY.

RELIGIOUS NEWS.

—The Methodist mission in Utah has received during the past year 168 members, 61 of whom had been Mormons.

—The Montreal Hackmens' Union has issued a circular agreeing to abstain from labor on Sunday in future, and requesting all hackmen not to bring out their carriages for hire on Sunday. The circular closes, "God help us to keep steadfast in this resolution."

—At the close of a remarkable Missionary Conference in Manchester, Eng., in the second week of November, after earnest appeals from Mr. Reginald Radcliffe and Rev. F. B. Myers, some forty persons of both sexes expressed their willingness to go as foreign missionaries, while others contributed gifts of jewelry and money to send them.

—During the past twelve months, 29 German Baptist churches have been recognized, 26 meeting-houses dedicated. The present number of churches is 161; membership 13,000, There are 55 on the home field, assisted by the American Baptist Home Missionary Society.

—Rev. Mr. Snodgrass is pastor at Dunlap, Kansas, and was associated with Prof. Atchison, of the Freedmen's Academy in arranging for the anti-lodge meeting some three years since when Bro. S. E. Starry was stricken down with a stone from a mob outside. On the 15th of November Mr. Snodgrass addressed an audience at Wilberforce College (colored) in Xenia, Ohio. After his lecture he walked out on the platform of an outside stairway, with eight steps. The banisters around the platform had been broken down and in the darkness Mr. Snodgrass stepped off, and fell, striking on his head. When picked up he was unconscious. He was carried into the College and there carefully nursed for two weeks. He is reported as recovering from the fall.

—Prof. Pliny E. Chase, of Haverford College, lately died. The *Friend's Review* says he had probably a larger accumulation of varied and extensive learning than any other member of the Society of Friends in America. He was eminent in physics and astronomy, in linguistic knowledge, and in philosophy. But his much most valued posession was his humble Christian faith. Of this faith he made a good confession, with voice, pen and life. His crowning work was that of his professorship for fourteen years at Haverford College: where he held the appointment of acting President at the time of his decease. It was well said at the time of his funeral, that such men are among the very best gifts of God to the church and to the world.

—Henry M. Stanley thinks there are 250,000,000 people in Africa, embracing a great variety of tribes and races, even in the equatorial regions. Stanley went from Zanzibar, on the east coast, about 400 miles south of the equator, westward to the mouth of the Congo, a distance of about 2,000 miles. Until he came to the watershed at the great lakes, about one-third of the distance across, he found populous tribes inhabiting large districts. The people are a cross between the Ethiopian and negro types. Farther on are the great kings and emperors of mighty tribes. A queen reigns over Ruanda, who has the bloody sword of a war-like ancestor, and no white people venture there. Farther west and in the villages opening upon the Congo, the tribes are many and small, and are engaged in petty warfare with one another. Yet a few generations ago this land was thickly peopled and abounded in cattle. As to the self-support of missions, he says: "If the missionary would purchase a tract of land and plant bananas, he would have fruit in six months." "Along the banks of the Congo, from Stanley Pool to Stanley Falls, the land is of marvelous fertility. We planted a grove of bananas at Equatorville, right on the equator, and before we came back—five and one-half months—the bananas had borne." "The facilities for self-support are freely granted by the soil, provided the missionary does not hanker after luxuries. Sugar need not be sent; wheat and flour, and now and then jams."

LODGE NOTES.

John W. Cruett, Grand Regent of the Royal Arcanum lodges in Maryland, and M. W. Donavin, Grand Vice Regent, are both prominent Masons.

The Royal Arcanum order now numbers 70,000 members, according to reports of their organs.

The *Freemason*, Toronto, for May, contains this astounding statement: "The present Grand Master of British Columbia has been playing Czar. At one swoop he suspended nearly all the Grand officers and a Past Grand Master. This was pretty good for a start, and he now contemplates suspending the entire Craft in that jurisdiction. This is the result of putting a little man in a big position. We have put him on our list of Masonic tyrants." He must have become demented on high prerogative power. Well, he may briefly strut, but his doom is sure. He will soon find that he is beneath the contempt of those over whom he now tyrannizes—*Voice of Masonry*.

The *Keystone* of Philadelphia, Masonic organ, calls public Masonic installations, "shows for the profane," and never ceases denouncing them.

Major General W. S. Hancock was a Mason, and also a Knight Templar, he being up to the time of his decease a member of Hutchinsons Commandery of Knights Templars of Norristown, Pennsylvania.

H. Clay Hall, past commander of the G. A. R. of New York, has been tried and found guilty of misappropriating about $1,200 of the funds of the G. A. R., and was sentenced to be dismissed from the order. The sentence has been approved at national headquarters.

General Logan, says the Detroit *Freemason*, was a prominent and active Freemason, belonging to all the Masonic bodies in Chicago, from the Entered Apprentice Mason up to the 32d degree in the Scottish Rite. He was an active member of the Commandery, and while in St. Louis recently he was the central figure among the Sir Knights, and honored Detroit Commandery No. 1, by calling on them at their headquarters, and his genial and unassuming manner made him many friends among the fraternity who feel deeply his loss.

Through pressure brought to bear on the Knights by the Roman Catholic clergy, of Montreal, some lodges have been closed. It is said that some members of the order are admitted to communion on condition that should the Pope finally pronounce against their organization, they will resign.

Several hundred Chinamen gathered in the vicinity of Ninth and Rae streets, Philadelphia, on 2nd July, preparatory to beginning a meeting for organization. So far as could be learned, they belonged to the Chinese order of "Hon-Shu-Tong," or Freemasons, and included in their number delegates from Wilmington, New York, Newark, Paterson, Chester, Baltimore, Chicago, and other cities in the South and West. The whole number of delegates, including those from this city, it is said, would be about 200. But little could be gleaned from the Chinamen as to the character of their organization. Its objects, however, are said to be somewhat similar to those of the order of Free and Accepted Masons. The "Ning-Yung," or Grand Master, is Lao Gee, of Chicago, whose approaching arrival was called to the attention of Chief of Police Stewart, on Saturday, by Wong Pock of that city. Wong Pock applied to the Chief of Police for a detail of policemen to prevent interference or annoyance from disorderly persons who might be attracted by the arrival of the numerous delegates. He said that the formal business of the Grand Lodge would begin at eight o'clock Saturday. It is stated that a number of initiations were to take place, and that this service would probably consume the time after the meeting began until daylight. Several other meetings for initiations have taken place in this city within the last year, it is said, and each of these have continued throughout the night. The services are reported to include speeches, music, the burning of incense, the partaking of food, acceptance of obligations, etc.—*Sunday Times*.

[illegible] tion of the best class of purchasers will find it to their advantage to secure space in the CHRISTIAN CYNOSURE.

BUSINESS.

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There are hundreds of places where only one *Cynosure* is taken. If the subscription list is enlarged in these places, it must be done by our resident partners.

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Those who receive the *Cynosure* with this item marked, will understand that the subscription is paid for by some friend, and will be stopped when the time expires unless ordered to be continued.

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IN BRIEF.

At Louisville, Ky., recently, over three hundred fire alarm boxes were wholly or partly destroyed in consequence of an electric light wire crossing the fire signal wire. The connections were melted.

While sawing a log in aMississippi mill, the workmen were astonished to see the log suddenly take fire and the machinery stop. Examining the saw, they discovered that every tooth was gone, and on splitting the log a cannon ball was found buried in the heart.

An English doctor reports the case of a lady who had a regularly recurring series of abscesses upon the ankles. On entering her sitting-room one day he noticed a pair of her shoes, and, on the impulse of the moment, he directed his patient to use a large, broad-heeled shoe. She did so, and has had no trouble for two years. Her former shoes had a long, tapering heel, set nearly in the middle of the sole.

The Coco de Mer palm is found only in the Seychelle Islands. It is from sixty to one hundred feet high, and its trunk is a foot in diameter all the way up to the top, where it is crowned with a tuft of huge leaves, some of them as much as twenty feet long. The male and female flowers are produced on different trees. The resulting nut is about a foot long, of irregular shape, and, till the discovery in 1743 of the only spot in the world where these palms grew, was believed to be a marine product. The Malay sailors used to affirm that it grew under water in placid bays: but if they dived for it it disappeared. The nuts were highly prized when found floating about on the Indian Ocean.

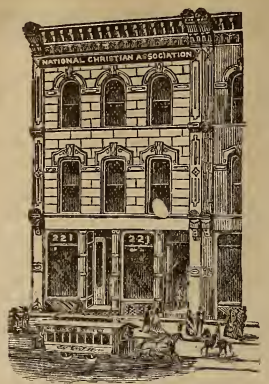
One-eighth of the people of Berlin are now receiving public charity. The city has a population of 1,200,000 inhabitants, of whom 150,000 are regular recipients of city aid. Ten per cent of the population live in cellars, and twenty-five per cent in crowded apartments. Germany's capital may have its attractions to those who have gold to spend, but to the industrious toiler it offers no allurements.

New industries are daily springing up in different sections of the globe. A company has been formed in Mexico to work up the cactus plant. The oil is to be used for lubricating purposes, the fibre for cordage, the leaf for paper, and the fruit for eating. The fruit is so juicy that it often takes the place of water for man and beast; and some years ago, when the drought came over San Luis Potosi, thousands of cattle were saved by eating the fruit.

At length Tamai, the last stronghold of the desert freebooter, the wily Osman Digma, has been captured; and this, not through the process of a British force armed with British bayonets, but by the native tribes of the Red Sea littorel, who but a few months ago regarded Osman as invincible. Osman's forces are now dispersed, and he himself has made good his retreat to Khartoum. With the united co-operation of the friendly tribes, the Soudan question may soon be satisfactorily settled.

It is said that 75 per cent of our population suffer from decayed or imperfect teeth, and the fact that one London firm annually disposes of 10,000,000 artificial teeth, is proof positive that the care of teeth is not yet fully understood by the public. Many dental surgeons are of the opinion that the mischief arises from the erroneous notion that children's first teeth require no attention; whereas the fact is, if these be attended to or removed at the proper time, they will invariably be replaced by strong and durable successors. Parents should not neglect to bear this in mind.

The Anarchist plot to destroy Vienna on the 4th of October, appears to have been carefully planned, though fortunately not successfully carried out. Arrangements had been made to fire the city in four distinct quarters, and then, while the police and citizens were endeavoring to extinguish the flames, the diabolical dynamiters were to blow up the palace and the great public buildings. The details of the discovery of the plot disclosed the fact that those engaged in it were drawn from all nationalities, which would indicate that the soldiers who war against society under the red banner are not sufficiently numerous in any one nationality to organize for any very extensive operations.



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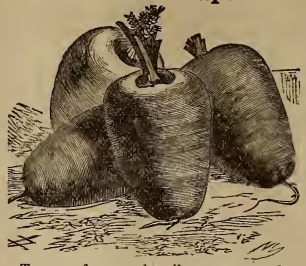

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Agreeable sensations as well as disagreeable ones are fatiguing when they are long continued, and so is muscular exertion. The action of sucking sometimes occasions cries and tears when the breast does not contain enough milk; and the continual working of the respiratory muscles, to which the baby is at first unaccustomed, is doubtless a considerable source of fatigue. The constant transition which the child makes from one object to another may be explained by the fact that any sensation fatigues it very rapidly, and that its attention wanders without its will to a fresh object. All these sources of fatigue are sufficient to account for the almost continual sleep of the infant during the first period of its life.—*Babyhood.*

BABY'S FIRST STEPS.

A young child's bones are soft and cartilaginous, and keeping a poor little thing tied up in a chair, when it ought to be lying on its back kicking the air and strengthening its limbs, or crawling on the nursery floor, is positively injurious and sinful. It is done, I know, with the view of teaching it all the sooner to maintain the erect attitude; but bent legs may be the result, and however strong a bent-legged man may be, he certainly does not look elegant. Let the child creep, then, and as soon as he finds that he can pull himself cautiously up, and stand by the side of a box, he will do so; this is the only safe and natural process. Soon after this he will, if encouraged, venture upon what parents call the first step. Let him creep, and when he walks and falls laugh at him; unless you want to make the child an idiot, do not rush to pull him up. Children are not at all brittle, and they ought to learn at a very early age to depend upon the strength nature has endowed them with. Some nurses tie a band about the poor child's waist, and then shove him kicking and sprawling on before them, during which time the child looks as graceful as the golden lamb which hosiers hang out as a sign. This practice is most injurious.—*Selected.*

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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
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NEWS OF THE WEEK.

COUNTRY.

Earthquake shocks and loud rumblings early Monday morning disturbed and excited the inhabitants of towns in Western Maryland. As the country is mountainous, a volcanic upheaval is feared.

The ice in the Straits of Mackinaw is strong enough to bear horses. It is reported as the earliest freezing of the Straits in years.

Fire losses in the United States and Canada during December reached $11,200,000, and for the year 1886 aggregate $116,600,000—the figures for both the month and year being far above the average.

Arensdorf and five others, charged with murder and conspiracy in the Haddock affair, appeared in court at Sioux City Monday, and entered pleas of not guilty.

The cold weather of the past few days has covered the St. Lawrence River with ice. On Saturday the ice was sufficiently strong to allow of the crossing of teams between Cape Vincent and Kingston, a distance of twelve miles.

The threatened strike among the employes of the various breweries of Philadelphia, including brewers, drivers, coopers, engineers, firemen, and other hands, numbering in all over two thousand men, was inaugurated Thursday against a reduction of twenty per cent in their wages.

In the trial at Wyandott, Kansas, of the Knight of Labor train wreckers, Wm. Vossen, one of the accused, made a clean breast of it, swearing to the circumstances of the wrecking of the train as they have been published hitherto in the newspapers. He testified that Lloyd pulled the spikes, aided by Newport, while Hamilton, Vossen and others stood guard.

The Grand Jury for the December term of the Criminal Court in Chicago, in its final report to Judge Collins, condemned Mayor Harrison and the police department for allowing certain saloons, well known to them as the resorts of criminals and prostitutes, to remain open. Judge Collins, in thanking the Grand Jury for its report, said that one-third of the cases that had come before him had originated in eight such saloons.

Grip-car trains on the Sutter street and Geary street lines, at San Francisco, were attacked Monday by masked strikers, who beat the conductors and drivers, and sent the cars dashing along the streets without guidance. Two grips were wrecked, and the windows of other cars smashed. The police fired at the mob, but without injuring any of them. The cars on both lines stopped running at dark to prevent further trouble. Five of the maskers were arrested.

FOREIGN.

It is reported in Paris that a conference has been held by President Grevy and MM. Ferry and De Freycinet, with a view to the speedy dissolution of the present Ministry, and the formation of a Ferry-De Freycinet Cabinet. It is also reported that M. Ferry has consented to support M. Freycinet as the successor of President Grevy.

It is semi-officially stated that the Russian Government maintains the same attitude toward Bulgaria it adopted at the time of General Kaulbar's return from that country. The return of Prince Alexander to the Bulgarian throne, it is added, might, however, cause the Czar to renounce all endeavor to effect a pacific settlement of the crisis in Bulgaria, and have recourse to military occupation of the country.

The Paris correspondent of the London *Times* positively confirms his recent statement, that Russia and Germany have concluded a direct alliance.

Mr. Goshen has, it is officially announced, accepted the office of Chancellor of the Exchequer in the British Cabinet. It is asserted that Mr. Goshen joins the government purely as a Liberal-Unionist, Premier Salisbury relying on Unionist support for success.

Mr. Gladstone, replying to a letter criticising John Bright's action on the Irish question, says: "There is only one reason why I remain silent: After my former relations with that distinguished man, and the kind and loyal aid he so often gave me, I do not mean, if I can avoid it, to write or speak one word that could possibly give him pain."

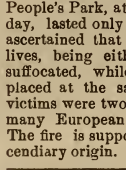
A Paris correspondent affirms that he has information from an undoubted source, that Russia and Germany signed a direct alliance a fortnight ago. "The Czar was decided in taking this course by the attitude manifested toward Russia by Count Kalnoky, Austro-Hungarian Minister of Foreign Affairs, and by the expectation that M. Floquet would be made Prime Minister of France."

The removal of the snow which fell in the late storm in Germany has revealed an appalling loss of life. Many travelers were overtaken by the storm. Fifty bodies have been found in Saxony, thirty in Thuringia and forty in Southern Germany. It is estimated that the total loss of life will be nearly two hundred.

Madagascar has concluded arrangements for obtaining a loan of $3,000,000 for twenty-five years at six per cent per annum, from the Comptoir Escompte of Paris, guaranteeing therefore the customs revenue of six of the Madagascar ports. Of this sum $2,000,000 is to be devoted to paying off the French indemnity. The balance will be expended on the native army. The French will evacuate Tamatave in January. The French Resident's relations with the Madagascar Government have for some time been quite strained, owing to his insisting on maintaining a French protectorate over the country. Malagassy Ambassadors have started for Europe.

Tuesday night, just outside the harbor of St. John, N. B., the steamer Sir John was burned to the water's edge. One man was drowned while attempting to swim ashore, and five others were fatally burned. The financial loss is about $70,000.

A fire in the reserved inclosure at the People's Park, at Madras, India, on Friday, lasted only fifteen minutes, but it is ascertained that 300 persons lost their lives, being either burned to death or suffocated, while the number injured is placed at the same figure. Among the victims were two European women, and many European children are missing. The fire is supposed to have been of incendiary origin.



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No. 3			72
Winter No 2			80¼
Corn—No. 2			37⅛
Oats—No.2	28	@	31
Rye—No. 2			53
Bran per ton			11 50
Flour	2 00	@	5 00
Hay—Timothy	7 00	@	10 50
Mess pork per bbl			8 90
Butter, medium to best	15	@	31
Cheese	06	@	13
Beans	80	@	1 50
Eggs	22	@	26
Seeds—Timothy	1 80	@	1 90
Flax	92	@	94
Broom corn	02½	@	08½
Potatoes	35	@	48
Hides—Green to dry flint	05	@	14
Lumber—Common	11 00	@	18 00
Wool	11	@	33
Cattle—Choice to extra	4 65	@	5 15
Common to good	1 50	@	4 50
Hogs	3 00	@	4 90
Sheep	2 85	@	5 25

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	92	@	97
Spring			91
Corn	47	@	48¾
Oats	36	@	43
Mess Pork			12 85
Eggs			27
Butter	12		33
Wool	13		37

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Cattle	1 50	@	4 35
Hogs	4 00	@	4 75
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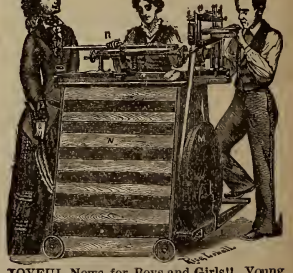

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Total abstinence societies were formed outside of the churches when pastors drank and deacons were distillers. Like Elijah and the schools of the prophets under his successors, they formed associations outside of the Hebrew church and state, to bring the nation back from Baal's altars to Christ's (Messiah's). These outside associations have reformed the churches so that now they are, most of them, temperance societies. Meantime, "The church of the living God is the pillar and ground of the truth."

Illinois, we are told, has no more ominous threat against her future security and prosperity than the fact, vouched for by the State organization of the Young Men's Christian Association, that of her 600,000 young men fully 550,000 are still outside the membership of the evangelical churches. This fearful condition of things is hardly credible. Yet, if true, how many who bewail it, discern the reason; or knowing, dare attempt to put it away. So long as the secret lodge thrives, like a Minotaur, upon our young men, they will not be found in the church; yet some of the leaders of the Y. M. C. A. are as careful that nothing shall be said to warn against the lodge as they are to draw their salaries.

A Chicago member of the Grand Army of the Republic beseeches the *Tribune* to give that lodge a rest, and cease printing the reports of correspondents from the State capital which repeat day after day the proofs of the work of that lodge in the effort to secure a partisan representative to succeed Logan in the Senate. But all the papers are publishing these facts, and there must be a sad basis of truth behind them. The *Tribune* says that members of this order, in the legislature and out, insist that only a soldier shall be elected. The other day small dodgers were circulated on which was printed a Grand Army badge, and the assertion that the man who takes Logan's place shall wear one. Thus is the lodge perpetually dictating for the people and against their best interests. Some years ago when Logan was seeking the position and Charles B. Farwell had begun to develop some opposition, the former bluntly asked Farwell if he was a Mason, intimating as he got a negative reply, that a man without such affiliations need not apply.

Adjutant-General King of Texas believes in a short shrift for the lodges, which, under the pretence of helping the poor, make war upon commerce which gives the poor man his opportunity for a livelihood; in the name of liberty practice gross oppression; and in the name of benevolence rob their dupes and their supposed enemies alike. His annual report urges an appropriation for a strong militia force to suppress firmly such turbulence as the irresponsible hot-heads of the secret orders, like Butler and Irons, are able to raise any moment by means of their lodges. He says, referring to the Knights of Labor: "Under the mad and murderous teachings of communists and socialists these oath-bound organizations have had many strikes; have openly defied the law; have beaten and abused and sometimes killed people who only desired to honestly earn a living; have destroyed property and murdered those whose duty it was to protect it; have violently interfered with the business of many States, and caused losses to many thousands of people who were not responsible for any of the alleged wrongs about which these secret organizations were complaining. In view of these things in the past, of their active existence at present, and of their probable continuance for some time in the future, it is the duty of the several States of the general government and of the order-loving, law-abiding, patriotic citizens to meet force with force at every point, when and where it is lawful and necessary." While we believe that secret organizations of every kind should be made illegal, and be suppressed if necessary; yet it would be praise-worthy in Mr. King or any other public officer to devise some means for quietly breaking up these seditious orders, exposing their false character, and showing the workingmen the only and better way for permanently securing their rights.

Since the action of Judge Scott granting the anarchist murderers of Chicago a rehearing before the Supreme Court of the State, little has been heard of these misguided men, nor have the efforts of their friends been very successful. Mrs. Parsons traversed the country for money, but nobody cared to hear her harangues a second time. The Chicago Knights of Labor lodges, at one time cowed by the public voice demanding justice upon the plotters of massacre, have restored Parsons to good standing, but seemed to have stopped with a few resolutions. The leaders of the German Turners for having favored the anarchist cause have been scouted with indignation by their societies. Occasionally a voice will be raised in defense of the men convicted of the great crime of May 4th, but generally the topic rests till March. The Supreme Court of Iowa, however, lately decided a case so nearly corresponding to this that it deserves mention. A non-union man named Munson was killed by strikers at Angus, Iowa, last year. The men who really committed the deed escaped; but another striker was arrested, of whom it was proved that he was party to the conspiracy to strike, to ruin the mine and prevent work by others. He was held guilty of murder and sentenced to fifteen years in the penitentiary. The Supreme Court confirmed this judgment, holding that as party to the conspiracy, he was also partner of its guilt. This judgment confirms the ruling of Judge Gary against the anarchists.

The same decision reaches forty or fifty conspirators in the Haddock case at Sioux City, Iowa; but through the shameful dalliance of the authorities of that city justice seems likely to be altogether defeated. Weeks and months drag on and yet nothing seems to be done. For more than two months the murderer has been known, but he is permitted to freely and defiantly walk the streets. A newspaper has been started to work up popular sentiment in their favor, and it seems as if every man in authority in that city was in open or secret league with the saloonists. The Haddock murder was more than an ordinary crime. It was not the mere murder of a man, but of the leader of an honest and lawful effort to enforce the law of the State. The liquor men tried intimidation, then formed a secret conspiracy to use violence, and hired assassins and at last shot him down in the presence of half a dozen witnesses. It was an insolent defiance of law, and declaration that the saloon-keepers of Sioux City were above the authority of the State. It was, moreover, a boast that a majority of the people of Sioux City were with them, and that the authorities were their friends. That shameful boast seemes to be proved true; and if Haddock's murderers are to be punished, it is time that Iowa and the country at large did something more than pass sentimental resolutions against them.

THE TIMES OF WAR AND RECONSTRUCTION.

REMINISCENCES BY HON. S. C. POMEROY.

THE FIRST CALL FOR TROOPS.

I have now described the advent of two new Senators from Kansas and their first day and night in the city of Washington.

Mr. Lincoln the next day (Sabbath) wrote that first celebrated proclamation, calling upon the Governors of the several adhering States to furnish *seventy-five thousand men* to defend the capital; to protect public property and retake the forts. I called upon him Sabbath evening when he read me his proclamation. It bore date, Monday, the 15th of April, 1861. I remember asking Mr. Lincoln, "Are we going to have war?"

He replied, "I have called upon the States for their enrolled militia to the extent of 75,000 men, to protect, retain and retake the public property, and aid in enforcing the laws, where and when obstructed."

He did not directly answer my question whether we were to have a war, so I at length replied, "Mr. Lincoln, if you are going to have a war *call for one million of men.* You will need them."

To this he replied: "Seventy-five thousand men is a larger army than ever stood upon the American soil. And where the money is to come from, to equip, support and pay them, does not yet appear. General Washington had no such number. We fought Mexico with less than forty thousand soldiers. This number, with the regular army already in service, will be ample for the emergency."

Poor man, he lived to call for the million; and, thank God! he lived to see them return to peaceful pursuits, with victory and freedom on all their banners. Others, alas! died without the sight. And Lincoln lived only a few days to view the national achievements, to contemplate and establish an indissoluble Union of States,—"When a nation was born in a day," a race emancipated and enfranchised. Glory enough for one short life. No man on the earth ever saw a greater achievement, or one of more far-reaching results. It embraces the elevation of man, as man, securing equality before the law and equality of citizenship. It secured national authority over every part of our extended territory and enforced the acknowledgment of *that authority* inside of State lines. It secured the best provisions of the Declaration of Independence. Taking them down from their lofty position as "glittering generalities," and by the 14th Amendment following the 13th placed that Declaration into the body of the Constitution itself.

The years of Mr. Lincoln's administration mark the progress of a century. No such events are embodied in any other administration, and none such will ever follow. It stands alone, as some towering monument rising amidst the grandeur of desolation, and as a waymark designating the triumphs of freedom. At this period compromises with slavery came to an end. Truckling subserviency ended. That power which had ruled this country for half a century was broken, no more to demoralize the state, the church or the nation.

Upon this the first Sabbath after I reached the capital I heard the Rev. Mr. Brooks, pastor of the Bridge Street Presbyterian church (West Washington). *pray earnestly* for the "President of the Southern Confederacy, and all his advisors," and not one word for President Lincoln! At the close of what they supposed was worship, I denounced *such a prayer* as treason to the Government and offensive, as I belived, to Almighty God. His church met Thursday evening of that same week, and "voted to accept his resignation." He did resign—and went South—"to his own place," as Judas did before him. When questioned about that prayer he said,"*I do not know into whose hands this Government may fall.*"

"Then *why not pray for both?*"

"We think Mr. Davis will soon be the President at Washington." And it was true then that more of the leading citizens of Washington, at that hour, were for Davis than were for President Lincoln.

To form any just idea of Mr. Lincoln's trials and embarrassments one must understand how he was here surrounded, and on whom he had to depend.

My next will be an effort to show the state of things from this day (Apr. 14th, 1861) to the first meeting of Congress called by Mr. Lincoln to meet July 4th, 1861.

A SABBATH IN CINCINNATI.

BY REV. J. M. FOSTER.

The Greeks had a fable concerning the island of the Sirens. They located it near the south-western coast of Italy. There were two or three female musicians upon it, whose strains enchanted all who came by, and when allured to land, were at once made victims. When Ulysses went by he filled the ears of his Argonauts with wax, and lashed himself to the mast. He heard the music and wished to land, but could not. The rest heard not and so passed on. When Orpheus went by, the music of whose lyre enchanted not only beasts but rocks and trees, he produced so much better music than the sirens that no one desired to land. They had better music on board.

Ulysses is the moralist lashed to the post of duty by the thongs of a strong resolution. He hears the music of worldly temptation and wants to yield, but his resolution holds him. Orpheus is the Christian with better music in his soul. The love of Christ constraineth him. The first has a name to live while he is dead. The second has Christ formed in his heart the hope of glory. "For me to live is Christ."

The National Reform Association proposes to enlist a band in whose souls the music of loyalty to Jesus has complete mastery, and by and by we will have the soul of this great nation converted into a lyre, which, struck by the plectrum of the mediatorial scepter, sends forth the sweetest strains of loyalty to King Jesus. "Blessed is the nation whose God is the Lord."

Last Sabbath morning I preached in the Cincinnati work-house. There are 680 prisoners, including both sexes. Colonel George W. Ziegler is superintendent. He has nearly completed his third year. Notwithstanding adverse criticism he is well fitted for the place. He is a man of commanding presence and large heart. The discipline is as near perfect as can be found in such an institution. He has reduced the cost of boarding the prisoners from 45 to 31 cents per day, each. This is not economy at the expense of his wards, but business-like discretion in making his purchases. There were oysters and turkey in abundance on "Christmas" day. Over 500 gathered in the chapel for service. The men and women filed in like so many columns of soldiers. As I witnessed their entrance and exit, I felt like exclaiming, "Have these souls become so degraded that they must be kept under guard!" They listened attentively and responsively. Notwithstanding their position they are human. As Shylock says of the Jew in the Merchant of Venice:

"Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die?"

So we may say of these. Many of the brazen-faced men broke down as I told them of the free and matchless love of Christ, "passing the love of women." A few were not touched until reminded of their mother's love. This seemed to reach home at once.

At 2 P. M. I visited the Union Bethel Sabbath-school, public landing, east of Sycamore street. The Bethel Mission has been going on forty-six years, the Union Bethel twenty years. The departments are: the Bethel church, Sabbath-school, Young Men's Home, reading, dining, and lodging rooms, News-boys' Home, and Relief department. Rev. Thomas Lee is general superintendent and chaplain. His congregation numbers about 200 and is undenominational. There were over 4,000 persons present in the chapel last Sabbath afternoon, 3,500 of whom were children. This was the great day of the year for them. It was not possible to wield such a mass with perfect order. The regular Sabbath-school attendance is 2,500, with 75 teachers, volunteers from the various churches. I never heard congregational singing superior to theirs in volume or quality. The children took hold with a hearty good will. The Union Bethel is a corporation. Any person paying $10 is a member for a year. The payment of $50 makes a life member. They have an endowment of $100,000. Mr. David Sinton gave $110,000 toward putting up their building. Others gave liberally. Tickets are given out to the scholars each Sabbath. Six of these will get a pair of shoes, etc. This brings the children. Even our Saviour, whose "lips were like lilies dropping with sweet-smelling myrrh," secured a hearing by means of the loaves and the fishes; and it is well for us to go and do likewise. The Ladies' Aid Society in connection with this work has been in operation twenty-six years. The Y. M. C. A. hall was filled with young men at 4 P. M. I looked upon the opportunity of speaking to them as one of the few opportunities of a man's life. President Scovel of Wooster College was present, and made a few touching remarks at the close. After the benediction he took me by the hand and said: "Are you the man after whose pen and pencil I have been reading all these years in the *Christian Statesman?* I am glad to meet you here." He speaks of Prof. D. McAllister, L. L. D., of Geneva College, in terms of the highest admiration and delight.

In the evening I preached in the Christie chapel of the M. E. church, Court street and Wesley avenue, Rev. H. D. Rice, pastor. I have not heard so many hearty amens since I was South as at this service. They seemed to be prepared by the Spirit of God for the theme, "The Dominion of Christ." The men gathered around me in a group after service, and expressed their heartiest approval. The pastor insisted that I return next Sabbath evening and give them another discourse. He has recently lost his only son and is suffering bodily affliction, so that he regarded my coming as Providential in more ways than one. A deacon and his wife were overheard discussing the sermon on their way home. Said he: "There is not a government on the face of the earth that comes up to the standard set up in that sermon to-night."

"That is true," she replied, "but the young man was right, the fathers made a mistake in not acknowledging the authority of Jesus Christ in the Constitution. The nation should recognize its King. God will visit us with his judgments if we do not."

Monday evening I attended the meeting of the Eighth District Associated Charities, in the Fifth Presbyterian church. The meeting was said to be the best ever held. The room was filled with interested people. Our city is divided into twelve districts. These have a central office to which all report. These reports lessen the opportunities of the crafty to practice imposition. Families removing from one district to another are kept from obtaining help in both at the same time. They arrest pauperism and vagrancy, and put the poor in a way of helping themselves. Indiscriminate charity is wrong. It fosters mendicancy and indolence. It injures the receiver of alms and increases the pollution of society. Information, which can only be obtained through such organizations, is needed for intelligent and useful giving. Our duty is not done when we have handed out the quarter or half dollar. The poor need sympathy and hearty counsel quite as much as money. Charity cannot be performed by proxy. There needs to be personal contact. The giver needs to meet the receiver face to face. And hence the Association seeks to enlist as many individual workers as possible. The central offices of the different cities are also in communication. So that the description of a professional beggar often precedes his arrival. The meeting was addressed by Rev. J. C. Watt, pastor of the Fifth church, Rev. M. C. Lockwood of the Baptist church, Rabbi Benjamin of the Mound Street Synagogue, and Judge Fitzgerald of the police court, who is a Roman Catholic. It was a mosaic, indeed. The Hebrew and Christian, the Catholic and Protestant, joined hands. They met on the common platform of human sympathy for the suffering. The Rabbi talked of the three cardinal graces, faith, hope, and charity. The first and second were two ladders leading up to heaven and God, and they meet in the third which endureth forever. The Baptist minister spoke on Nathan's parable, and showed that a great deal of our modern charity is founded on pure meanness, feeding the traveler from another's flock. The man does that who sends all the poor, who apply at his door, to the Associated Charities, and gives nothing himself to that organization. The Judge told many touching stories, drawn from his experience in the police court. He sent vagrants to the work-house for the longest term the law allowed. He believed that was doing good service to society. It was better to keep them there by tax than have them wandering about as scavengers preying upon society.

The Francis Murphy meetings are increasing marvelously. The Wesley Chapel is filled to its utmost capacity. Dr. Joyce expects to remove them to Music Hall. There is no doubt but that Murphy will fill it. He believes in the power of the Gospel of Jesus Christ to save the drunkard. He believes the religion of the cross will empty every saloon in Cincinnati, and all the people say amen. Let the good work go on to completion, and then let a converted public declare by law that they shall stay empty. The only blemish in his work is, he foolishly makes war upon prohibition. He might as well make war on the Ten Commandments, for they are a prohibition code from beginning to end. He took me by the arm and introduced me last Tuesday evening, saying, "This is our good brother Foster, who will say a word for us." I was as much surprised as was that vast audience, but I said, "The Romans honored Mucius because he laid his arm on a red-hot altar and held it there until consumed, and this terrified their enemy, King Porsenna, into making terms of peace. As I sat down there in the second pew last Monday night and heard Bro. Murphy tell his heart-scalding experience, I felt that Mucius had returned. Here is a man who is ready to pass through fire and flood to victory. He has come to array Christianity against the liquor traffic. It is sure to triumph. If Confucianism can make China a temperate nation; if Mohammedanism can make the countries of Islam temperate, then Christianity can make this city and this nation temperate." Christianity includes the Law as well as the Gospel. It is a two-edged sword.

Cincinnati.

THE COMINGS OF CHRIST.

BY MRS. H. E. HAYDEN.

There are different views entertained by the people of God with reference to Christ's second coming. Some think that his second coming has already taken place; that his kingdom is a spiritual kingdom, and is now set up in the hearts of his children. But "He was a Lamb slain from the foundation of the world;" and his spiritual kingdom began among the first inhabitants of our world, instead of being set up during the glory of the Roman empire, as some suppose.

The whole truth is, his kingdom is both spiritual and literal, and here is where so many stumble. He said to his disciples, "The kingdom of God is within you;" referring to his spiritual reign. Again in the Lord's prayer he told us to pray, "Thy kingdom come." That prayer will be answered when he comes again, literally and personally, to reign a thousand years with his saints.

When Jesus ascended from the top of Mt. Olivet, in the presence of his disciples, two angels came down from heaven and announced his second coming in these words: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you up into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. He went up in the body; if he comes in like manner, he will come in the body, personally. John, the beloved, in looking forward to his second coming said: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." Rev. 1: 7. He went up in the clouds, he will come in the clouds. I would ask those who believe his coming is spiritual and has already passed, when has this passage been fulfilled? When did he come in the clouds, and when did all the kindreds of the earth wail because of him?

But there are some marked differences between his first and second personal appearing. First he came in poverty. He said of himself, "The Son of man hath not where to lay his head:" now he comes arrayed in all the rich and costly habiliments of heaven. On the mount of transfiguration a miniature representation of his coming kingdom was seen, and it is written of him, "His face did shine as the sun, and his raiment was white as the light." Matt. 17: 2. First he came as a servant. He said to his disciples, "I am among you as he that serveth:" now he comes as Lord of lords and King of kings. First he came to be judged and condemned by man at an earthly tribunal: now he comes to sit on the judg-

ment seat himself. It is written in Acts 17: 31, "He will judge the world in righteousness by that man whom he hath ordained." Paul says, "For we shall all stand before the judgment seat of Christ." Rom. 14: 10.

First he came to the sinner as a suppliant, beseeching him to be reconciled to God. Will he come as a suppliant the second time? No. He will come "In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 1 Thess. 1: 7. First he came in tears. He wept over Jerusalem, and over a lost world, because they would not turn and live. Now he comes to wipe away tears. Isaiah says, "And the Lord God shall wipe away all tears from off all faces."

Then he came to be despised. It is written, "He is despised and rejected of men, a man of sorrows and acquainted with grief," Isa. 53: 3. Now he comes to be glorified. Paul says, "When he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1: 10. Then he came veiled in humanity, and all the earth did not see him: his second coming shall be like the lightning that "cometh out of the east and shineth even unto the west." Then he manifested his Divine power by healing these poor bodies of ours: when he comes again will he mend up these bodies so that they can last a little longer? No. He will give us glorious immortal bodies, like unto his own. Paul says, "For our conversation is in heaven, from whence also, we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3: 20, 21.

Then he came to suffer for and redeem his people: now he comes to gather his people that they may reign with him. It is written, "If we suffer with him we shall also reign with him." Again, Paul says, "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 17, 18. First he came to offer man salvation. On the last great day of one of the Jewish feasts, "Jesus stood and cried, if any man thirst, let him come unto me and drink." John 7: 37: will he come again to press the cup of salvation to the sinner's lips and urge him to drink? No. He will come to shut mercy's door. Christ says in Luke, "When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and knock," etc. Paul in speaking of his second coming, says, "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. Now if he came in the person of the Holy Ghost on the day of Pentecost, at the time when the Roman empire was as strong as iron, as some suppose, would Paul tell the church to still be looking for his appearing?

Who are coming with him? "He shall come in the glory of his Father with the holy angels." Jude says, "Behold the Lord cometh with ten thousands of his saints." Did he come with the saints and angels on the day of Pentecost? What kind of a reception will the Lord of glory have when he comes? The righteous will exclaim with joy, "Lo, this is our God, we have waited for him." The wicked will cry for the rocks and mountains to "fall on them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb?"

TEMPERANCE AND THE GOOD TEMPLARS.

BY A FORMER GRAND CHIEF TEMPLAR.

On the first page of this paper are copied two articles from Eastern journals on the subject of secret lodges. Those journals are strenuously hostile to all secret societies and they have a powerful following among Christians and friends of temperance who believe that the whole system of secret lodgery is wrong.

The lodge, Grand Lodge, R. W. Grand Lodge and their ceremonies and secret work would be solemnly and sacredly adhered to by the writer did he believe they were the best means of promoting the prohibition of the rum traffic. But although the secret temperance orders did once for years about all the aggressive work of temperance, it is not certain that more might not have been done by open societies as well organized.

It is certain that the National W. C. T. Union, now thirteen years old, with an income during the last seven years, not exceeding altogether one year's revenue of the Grand Lodge of California, has done a work and produced results of incomparable value, while the secret orders have done positively nothing, except in a few States where plodding, devoted, unpaid or quarter paid, self-sacrificing officers have persevered in still pushing the old, costly, laborious, unsuccessful programme. For instance, Virginia, West Virginia, Oregon, Tennessee, Georgia and portions of Canada.

Referring to the proceedings of R. W. Grand Lodge for 1881-3-6 we find in 1881 the number of Good Templars (American branch) all over the world was 310,115, a gain of 5,002 after taking in 141,499 members that year. In 1883 there were 290,790 after taking in 162,033 members that year, a slight gain over the previous year owing to a boom of 27,000 gained in Sweden; but a loss of near 20,000 in two years. Again in 1886, the roll began at 281,424, and after adding 141,961 to it, the sum total was 270,105.

Five years' labor and a huge expense resulted in a decrease of 40,010 members and a loss of over 800,000 recruits enrolled. A decline every where with the very best chances to succeed under good methods. In California in the last four years the order with a splendid income, and with an inviting field of success open has dwindled from 18,872 to less than 12,000, after enrolling 32,423 accessions besides those who joined in 1886, probably 2,000 or more, a loss of about three times its present membership in four years. And in addition to this the beautiful Home for Orphans, a legacy of former years of honest, faithful management, has been loaded with a debt of $11,000 or $12,000. This is surely a dead failure. A confession on the part of about all who join it, that it is a failure and they go out.

We have loved that order and tried to make it a success. But it was only because we believed it was going to destroy the liquor curse. After promising and resolving to do so for twenty-seven years, it now says everywhere, it cannot take a political side, it cannot talk of the ballot, but must be a cradle and a nursery for temperance sentiment. It seems that where the present managers of the I. O. G. T. had their strongholds in this state we found the weakest Prohibition vote at last election and vice versa Therefore when the order ceases to be useful, in warring against the dramshop politically and uses up the temperance treasury to no purpose, the kindest act that can be done for it is to organize its good timber in the building of a new and better edifice.

Those who best love the W. C. T. U., the Prohibition party, the Band of Hope, the Sunday-school, would in six months time, lose every whit of their affection for them if they no longer served the purposes which brought them into existence, but stood as obstacles in the way of their accomplishment. There are still some grand men and women in various parts of the world, zealously working in the I. O. G. T. Those who believe they can so do good, are entitled to our profound respect and admiration whether they could do better or not. But in this State there is very strong evidence, after due trial and experience, that the order has a load on it which it cannot carry and do any further good. That it is a very costly affair that produces no good results whatever in any line, but has brought the sacred cause of temperance here into profound contempt; and the energies and dollars and dimes of the temperance people are utterly wasted in it.

It is claimed that in other states where the Good Templars are at their best, much better results could be obtained in open organizations, and we are much inclined to think so, after observation of the evils to which secret orders are subjected from the numerous class of ringsters and tricksters, developed by an education in any three or four secret societies.—*Censor, Los Angeles, Cal.*

The Kapa Delta Epsilon fraternity have built a new hall at Ann Arbor, Mich., and there is not a single window in it. Their deeds are truly deeds of darkness. At the same time we can see no need in going to the expense of putting in costly windows, simply to be shuttered and heavily curtained. As it is, they can go on with their revelry without any fear of some eavesdropper stealing their secrets.—*Associate Presbyterian.*

Some of the trades of working girls of Chicago are being organized in assemblies of the Knights of Labor. Quite a number of those who work for tailor-shops have formed a co-operative association and are to set up an establishment of their own. About sixty girls at work in the shoe factory of Selz, Schwab & Co. were on a strike last week to prevent a contemplated movement which would result in a reduction of wages. The boycott is attempted to be applied to some firms of box-makers and boot and shoe manufactures. There is a good deal of agitation still among the workers, and the county agent's office is already besieged for relief by the families of those who strike rather than work.—*Standard, Chicago.*

ADDRESS OF PRES. H. H. GEORGE, D. D.,

AT THE KNOXVILLE CONVENTION.

It will not be doubted by any who gather here that Christianity is the common faith of, at least, this country: and we who accept it, are not willing to acknowledge that it is only a form of religion, but we believe it to be the only true religion that ever has been made known to the world, or ever will be. The name of its Founder is the only name given under heaven or among men whereby any can be saved. We are willing to grant that false religions may seem to be more generous, when they propose to compromise their falsehoods with Christianity, for they can well afford to offer a large measure of the untrue for the least moiety of the true. But Christianity has no compromises to make. She claims this world for Christ, aye, the whole of it, and she must dispute every inch of territory with everything else. She cannot allow as much as one thread of false doctrine to be woven into her entire web. She cannot permit one grain of sand to enter her entire foundation. She cannot admit as much as one fruit of evil to be garnered with her love, joy, long-suffering and peace.

These statements granted concerning the only religion that heaven has established on the earth, it follows that Christianity is the natural antagonist of infidelity, and atheism, and materialism, and skepticism, and Mormonism, and Mohammedanism and heathenism—with all these and like systems she is waging a war of extermination. Between Christianity and such systems there is no point where a basis of agreement can be laid. Her demand is that every knee shall bow and every tongue confess of things in heaven, etc., that Jesus Christ is Lord to the glory of God the Father.

There are those who bear the Christian name that say, It is the duty of a nation to be liberal in its religious faith; to give to all religions a fair field and no favor; to extend a welcome hand to Christianity, and an equal welcome to infidelity.

However specious this theory may seem to be, a very little examination will show that the welcome is all extended to infidelity. Christianity will accept no half-hearted welcome. Her jealousy is unrelenting; if she has not the whole heart, the entire place, the undisputed throne, she will take no place. Any compromise of religion anywhere, is an absurdity in theory, and an impossibility in practice.

We have an illustration in the history of pagan Rome. To harmonize all the dwellers in Rome, or all who might come to visit the Eternal city, she established her Pantheon, in which she had a niche for all the gods she might have occasion to set up in her deity circle. She would be generous to all people who would come within her walls. They should all be accommodated with religion. When on any occasion she might send out her legions and conquer a province, she would bring in its god and put it into its niche and then say to all the people of that province, Rome is generous in her religion, come and worship your own god. Subdue another kingdom. Set up its god, and say to its people, come, worship your own god. This seemed to be a grand idea, sublime liberality. But ere long a little sect sprang up over on the shores of the Galilee, known as the followers of the Nazarine, and generous Rome sent over to have these Nazarines bring their God over and put it up in its niche. The followers of Jesus sent back word, We will accept no place among other gods. We will occupy no seat beside your pagan divinity. We claim all the place; demand all the worship, or we will accept none.

"All other gods are idols dumb,
Which blinded nations fear:
But our God is the living God
By whom the heavens created were"

Christianity spurned the Pantheon of Rome, and would have no such proposal. Pagan Rome drew the sword on Christianity, only to whelm herself and all her idolatry into remediless destruction while the religion of Jesus is marching on to the empire of the world.

Having said so much upon the jealous, unyielding, uncompromising character of Christianity, we come to consider its relation to the system of secrecy.

Have these secret fraternities such marks as will entitle them to a place in the realm of Christianity? Can they in their organizations, and rites, and services, claim the recognition, the protection, the favor, the nurturing of Christianity? Do they own Christ? Do they profess him? Do they seek forgiveness through him? Do they pray to him? Do they declare to the world that there is no other name given under heaven among men whereby sinners can be saved, but the name of Jesus? Do they say that Jesus Christ is all and in all?

If they do such things Christianity must accept them, take them to her bosom, account them as part of her machinery, encourage them, help them in every laudable way. But if they do not these and like things, it is no matter what else they do, what religion they practice, what God they serve, between them and Christianity there is a limitless war, an irrepressible conflict. What one does the other must undo. They cannot be at peace in the same field. The success of the one is the hindrance of the other; the victory of the one must be the defeat of the other; the life of the one the death of the other.

And now let us examine some marks that belong to these fraternities to see if they are in friendship, or if they are in antagonism to Christianity. And our allusion will be chiefly to Masonry, as we deem it the parent of all the others.

And 1st. It will be admitted by all intelligent and candid Masons, that the name of Jesus Christ is not found in the constitution, or any of the basis formulas of the fraternity. That which is the glory of Christianity, the tower of its strength, the talisman of its power, that blessed name that is emblazoned all over the Christian

system, *that name* is not to be found in Masonic ceremonies. Nor is it omitted by oversight, or unintentionally. It must be omitted by reason of their manner of faith. When the distant Chinese, the wild Arab and the American savage can embrace a brother Briton; when a Jew and Gentile can grasp hands in Masonic bonds, and bow the knee in Masonic prayer, the holy name of Jesus must be left out.

Their system is projected upon a plan that must leave Christ out of it. No church that bears the name of Christian would dare to allow the distant Chinese, the wild Arab, and American savage, as long as they remain Arab, Chinese and savage, to embrace a brother Briton in church fellowship, and to sit down and hold communion over the emblems of the body and blood of Jesus. The church of Christ must say to all such: the blood of Jesus is free, and the offer is made to you; but you must put away your Judaism, your idolatry and your heathenism before you can have any Christian communion; and Jesus himself can say no less. With mercy infinite to the chief of sinners, he cannot take into his bosom Arab and savage, while they remain Arab and savage. The philosophy of Masonry then antagonizes the philosophy of Christianity. It builds on a basis different from Christianity. It establishes a fellowship Christ cannot fellowship with. Who is the wild Arab, or the American savage? He may be a murderer, a thief, a robber, an idolater. He may be steeped in all the filth and pollution of beastly corruption. Can Jesus Christ have fellowship with such a being while he remains such an Arab or savage? And if he cannot, he can have no part with any system that does fellowship such. What fellowship hath light with darkness? When this institution laid its corner stone in a charity that made the wild savage and brother Briton embrace, in that very constitution it excluded Christ; and it has had to make its laws ever since in the same exclusion.

It will be no answer to this, to say that the institution is not a religion. There are these, and not a few of the candid thinkers of the system, who will at once freely grant that the name of Christ is omitted from it, that it could not be written in it; that when the Jew is brought into its fellowship, the Son of God is put out. I say candid thinkers admit this. They must admit it; but they answer, It is not designed to be a religion.

Let us look into this reply. The books on philosophy tell us, that if a man says a thing, and does the directly opposite, what he does proves his character. "*Actions* speak louder than words." I will now note several points that prove that Masonry is a religion.

It engages in religious ordinances and services. The Bible is its prominent book, ostensibly. Says Albert E. Mackey (authority no Mason will call in question): "Emphatically is the Bible called a greater light of Masonry, for from the center of the lodge, it pours forth upon the east, the west, and the south, its refulgent rays of Divine truth." The Bible is appealed to and quoted from constantly in the ceremonies of the lodge. It is the book when the hand rests in the oath. It is carried in processions. It is read in the meetings. Such a constant use of the Bible proves the institution to be a religion.

Another service of it is prayer, of which Mr. Mackey says, "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in God." What I am citing facts to prove, the highest authority in Masonry, Albert G. Mackey, admits, viz., that Masonry is a religious institution. Candid thinker, you have admitted that it has no Christ in it, and you have tried to get out of that difficulty by saying it is not a religion. Albert G. Mackey says it is a religious institution. Its constant use of the Bible, and its frequent prayers at openings and closings of meetings, at initiations of members, and all through the service, prove it to be designed for a religion.

And lastly, to prove that it is meant for a religion, the aims, the objects and purposes of the system are conclusive: to make men moral, pure, perfect; fit them as living stones "for the house not made with hands eternal in the heavens;" to prepare them "for the Grand Lodge above." These and similar are the aims of religion. They are the objects for which men are religious. There would be no need of religion but to reach these ends. If Masonry then uses the services of religion, if its symbols all point to and teach the morality and purity of religion, and its professed aims are all for heaven, it must have been projected for a religion. Men believe it to be a religion; and thousands say it is all the religion they want. The best authority says that a Mason who lives in strict obedience to the obligations and precepts of the fraternity is "free from sin." What more could a religion do for any man, than to free him from sin? This was all Jesus Christ aimed to do by dying on the cross. All his blood proposes to do is to cleanse from all sin.

Let us go back and ask the candid Mason what his predicament is now. He has admitted that Christ is not in the system; that his name cannot be used there; that Jew and Gentile cannot come together on that name—they can only hold communion where that name is omitted. We have proved to him beyond all peradventure that his system is a religion; that it proposes to save men, to purify them, to free them from sin, and take them to heaven. By his position, therefore, in the institution he is connected with a Christless religion; he is aiming towards purity, morality, perfection and heaven in a Christless religion, a system that dare not name the name of Christ. However the irreligious man may accept a connection with such a system, the Christian, the intelligent believer in Jesus cannot; he absolutely cannot be partaker of a religion, that has not, and cannot have a Christ in it.

But this thought does not end here. A theory of religion that has no Christ in it is a false theory; it is a deception; it will not secure to men what they want to secure by it. The Scripture says that he that hath not the Son hath not the Father. To omit Christ from a system, to put him out, to build a system on a supposed charity, so broad as to leave him out, is to leave the Father out at the same time. There is no approach to God only through his Son Jesus Christ. The Lord Jesus himself says "no man cometh unto the Father but by me." There is no other name given under heaven nor among men whereby we can be saved, but the name of Jesus. The blood of Jesus Christ alone cleanseth from all sin.

These things being true,—and the infallible word of God says them, and every Christian has accepted them—then what about the freedom from sin, the state of perfection, the fitting our minds as living stones for the house not made with hands eternal in the heavens, by a system that has no Christ, and having no Christ can have no God? It is a false assumption; such ends cannot be reached by such a system. It is deceiving all who look for such results. It is proposing to get the blessings of religion by leaving the religion out, to get what God only can give, and that through his Son, by leaving God and his Son out. I feel it exceedingly important just here to emphasize the fact that the omission of Christ from Masonic ceremonies is the omission, the denial and rejection of God himself.

No doubt many have gone into these societies with the belief that where God is so often spoken about, where his Word is read, and he is prayed to, that these must be good and right services. But such fail to see that these societies reject Christ, and rejecting him they have rejected God. Such fail to see that a Christless allusion to God is a mockery, a profanity, a delusion.....

You want a man to show to the world just what he is. You despise a hypocrite. You hate a sham. Jesus Christ said woe be to such. If an institution has no religion let it say so, and not deceive men by seeming to have—let it not put on a mask and say that it is a reality. Let it not dare to *assume* a thing so sacred as religion, and set it up to do what only religion can do, take men to heaven when the essential element of religion is left out of it.

Again. Not only is the religion of Masonry false, in that it leaves Christ out of it, but it takes into it the elements of heathen religions and thereby exemplifies itself as false as they are. Mackey in his lexicon (p. 35) refers to certain ancient customs of the heathen that he calls Dionysian Mysteries, which were celebrated throughout Greece and Asia Minor, in which the peculiar legend was the murder of Bacchus (or as the Greeks called him, Dionysius,) by the Titans, and his subsequent restoration to life. These he speaks of as "those *truly Masonic Institutions*." On the 313th page the same author says the most important of these mysteries were those of Mithras celebrated in Persia, of Osiris and Isis celebrated in Egypt; of Eleusis instituted in Greece; and the Scandinavian and Druidical rites, which were confined to the Gothic and Celtic tribes. And then speaking of the true connection between these mysteries and speculative Freemasonry, he says they both emanated from the *same source*.

Once more, the same writer, after an account of the rite of perambulation as used by the Hindoos, Greeks, Romans, and Druids, a purely pagan custom, says, "We find in the universal prevalence of this ceremony, and the invariable mode of passing from the east to the west by way of the south, a pregnant evidence of the *common source* of all these rites to which Freemasonry is also indebted for its existence." What further proof is needed. If their ablest and universally admitted authorities declare that these fraternities have emanated from the same source as those heathen mysteries; that they have with them a common origin, aye, that Freemasonry is indebted to them for its very existence, what more proof is needed to show their pagan character?

Candid Christian, can you be a member of, and in sworn confederation with a system that admits its own birth to be in pagan ceremonies? Can the one side of your heart warm to the Lord Jesus Christ, and the other side to heathenism? We started out with the hypothesis that if Christ did not get all the heart, he would accept none of it. He would not bear a compromise. The devil is satisfied with a half-hearted service, for he knows when he gets that, he also gets the other half that Christ will not have.

The Christian is the man who is put at disadvantage here. The unbeliever can be satisfied with a religion that emanated from heathenism; he can go into a service that is indebted for its existence to pagan rites, because he does not believe in, nor care for religious services of any kind, and a heathen kind will serve him as well as any other. But for a Christian at one time to take part in a pagan ceremony, and at another time a Christian service; to spend one night of the week where Christ is not known, cannot be talked about nor prayed to, and another night where no other name can be mentioned but Christ's; one day drinking wine from a human skull, a heathen travesty on the sacred service of the Lord's supper, and another day of the same week taking into the same hands and same lips the symbolic elements that Christ himself appointed to be used,—here is the appalling inconsistency. He cannot drink of the cup of the Lord and the cup of devils. Why? Because the Lord will not allow the two cups to go into the same lips. Whenever it is tried, both of the cups become the cups of devils. The only reason in charity why any candid Christian ever went into or formed connection with these false religious associations is because he was ignorant that they were so. He either did not know what his own profession of Christianity demanded, or he did not know the true character of the other. He has not thought the matter through." He is unpardonably ignorant if he does not know that there is no Christianity without Christ, no worship but in him, and through his blood and righteousness: and he is just as ignorant if he does not know that the Masonic religion has no Christ in it, has actually cut his name out of the blessed Scriptures when they want to make them Masonic Scriptures. I can understand how a Christless man can engage in a Christless prayer and a Christless service, but how a man who believes that Christ must be "all and in all" can go through a Christless prayer is an inexplicable mystery.... I assert it as an absolute impossibility that an *intelligent* Christian who knows that Jesus Christ is the only way of approach to God, can conscientiously join in a service that has actually put Christ out of it, that is built upon a foundation that necessitates that he shall be put out.

If a Christian is reading the Bible for his own comfort does he first go through the chapter and cut the name of the Lord Jesus out of it? If two Christians are talking together on religious experience, and a text of Scripture is alluded to that contains this blessed name, do they first erase that name before they draw religious comfort from it? If a minister of the Gospel is talking to a dying believer, and refers to a passage containing the name of Jesus, does he omit the mention of that name in comforting the dying believer? Does he attempt to hide that name from one just going to his judgment throne? He does not. He dares not; for all of light and hope and salvation is in that name.

But this same thing that a Christian will not do in his own personal experience; that no Christian man will do in religious conversation with a brother; and that no minister of the Gospel would dare to do with a dying saint, viz., omit the name of Jesus—that very thing Masonry does. Before a text of Scripture will suit its ceremony it must have that name literally cut out. For example the literal word reads (2 Thess. 3: 6): "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." The Masonic version is: "Now we command you, brethren, that ye withdraw yourselves," etc., etc.—taking God's Bible and literally cutting out of the heart of a passage—"the name of our Lord Jesus Christ." In the very face of that awful curse upon the man that adds to or subtracts a single word from this book, this society daringly cuts out of every passage it uses the name of Jesus where that name occurs in it.

Christian Mason did you know that? If you don't know it, you ought to; and if you find that it is so, can you submit to having the blessed name of Jesus cut out of Scripture before you are allowed to use it. If you do it in Masonry, you won't allow it in your own house, in your family Bible. Would you allow a man to go through the Bible you worship God with, which your wife and children read, and cut the name of Jesus Christ out of all its texts? Why, you would throw your Bible away if this name were cut out of it! You would say it is worth nothing. This name gives it all the worth it has. If you will not allow it taken out of your home Bible, why allow it out of your Masonic Bible? If you home Bible is worthless without it, what better is your Masonic Bible without it?

Christian Mason, I will take it upon me to advise you to look this matter up. Study the matter for yourself. You may have been taking other men's opinions too long already. Study for yourself. Get Masonic standard authorities. These things are all revealed and accessible to all; and after you have informed yourself upon the subject, if you find that when you were initiated it was into a Christless service, with Christless prayers, and Christless Scriptures, and a whole manner of salvation that has no Christ in it, then ask God on your knees, whether you can be true to your vows as a Christian, and at the same time be in sworn league with a lodge that has no Christ.

If in your childhood, when you were ignorant of mathematics, some one had taught you that two and two make six, you would not continue in that ignorance when you grew into manhood. You could not live, as a man, in the ignorance of what every child of three years old ought to know. This is more important in the sphere of morals. If in some day of your ignorance, your mistaken judgment, some party or parties taught you that it was right to swear profanely; or to take an oath to do a wrong thing; or to do something that you had no knowledge of; or to worship God in a profane way, or a Christless way; or to mutilate the Scriptures; or to play a farcical scene imitating the solemnity of death and the resurrection,—ought you to go on doing these false things when you have opportunity to know better? Ought you to continue in childish things when you grow to be a man? "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." We pity the man who says he cannot see the sunlight because he is blind; but we account it unworthy the man who says in the noon day light that it is night, and he cannot see only because he refuses to open his eyes. No man has a right to be ignorant of what he ought to know, and of what he has the means to know if he would use these means.

Summing up all we have said then as to individual duties and obligations, we reach two conclusions:

1st. That no man can, at the same time, be a lover of Christ, or a Christian, and a sworn member of a Christ-dishonoring and disowning fraternity, provided he know the true character of that fraternity.

2nd. That no man can be innocent in going into such a fraternity without knowing its true character especially when it is so remarkably easy to find it out.

—There are in New York city 293 evangelical pastors, distributed among the denominations as follows: Baptist, 34; Congregational, 6; Lutheran, 22; Methodist, 53; Moravian, 2; Presbyterian, 64; Episcopalian, 74; Reformed Episcopal, 1; Reformed (Dutch), 26, and Independent, 11. The Protestant evangelical ministers in active service as editors, teachers, professors and occasional supplies will double the number.

REFORM NEWS.

TO THE FRIENDS OF REFORM IN IOWA.

DEAR BRETHREN:—The treasurer of our State Association is not receiving funds fast enough to meet the expenses of our State work. The State Agent is carrying a burden that he asks you to help him bear. Those of you who have subscribed to aid in carrying forward the reform work can help by promptly paying your subscriptions. And you who have not been called upon for a subscription, can help by sending a cash donation to James Harvey, Pleasant Plain, Jefferson county, Iowa, the treasurer of the Iowa Christian Association. Rev. Isaac Bancroft of Clay county has paid a donation of $40. An old veteran reformer of Lee county, nearly ninety years of age, has sent $5. Will not the friends of reform all over the State remit much or little, as you can afford, to James Harvey, State Treasurer.

In addition to sustaining the lecture work, we want funds to thickly sow the State with reform literature. Will you not help, my dear brother? Please send one, two, five, ten, or fifty dollars, as you can afford, to aid in withstanding the secret lodge system, through which Satan is so craftily working for the overthrow of Republican liberty, and the subversion of our holy Christianity.

Will not the Christian women of Iowa come to the rescue, and aid in carrying forward the reform work? C. F. HAWLEY, *State Agent.*

FROM THE GENERAL AGENT.

CITICO STEAMER, Tennessee River, Dec 27, '86.

Leaving Knoxville on the afternoon of the 24th, in company with brother Frank Houghton, we came to Loudon by rail, where we took the boat for Kingston, and were soon shut in by the darkness. Our passage was without noteworthy incident, and the accommodating captain rounded to and dropped us at a convenient point to reach Bro. Houghton's home. Climbing a steep and muddy bank we made our way to the nearest house, where we obtained a lantern and struck out into the woods and over the hills for a tramp of two or more miles.

A rude structure, erected for worship, stands on the brow of a hill, and takes its name from the beautiful clump of pines occupying an open area in front. Thither we repaired on the morning of the 25th to join the company who had come up to engage in services. I was introduced to the circuit preacher, a Mr. Steward, who gave a very practical discourse. His theme was the advent of Christ and man's need of a Saviour. He said the day was uncertain and immaterial, but emphasized the event as the one and only hope of a lost race. [See note on another page —ED.] His thoughts, illustrations, and manner were in keeping with his audience, the place of meeting, and the occasion. A hearty hand-shaking and general good time followed the sermon, and a happy company with smiling faces dispersed, some on foot, others on horseback, but not a wagon appeared on the scene.

I learned that Bro. Steward had at one time been connected with the Odd-fellows, but had long since dropped all active connection with the order. He was much interested in the N. C. A., and in entire accord with its principles and work so far as he understood them, and I trust he may yet be a valuable helper in our work. At his request I spoke in the evening, and was encouraged by an attentive company who gave heed to the things spoken, in spite of the rather free ventilation and low temperature of the room.

On Sabbath morning Bro. Steward preached a practical discourse on organization and the duty of Christians to sustain the church, which was divinely ordained but greatly crippled in its mission by the intrusion of sinful and worldly orders, against which he gave faithful warning. He did not say Odd-fellowship or secret societies, but the name was only wanting to make the discourse a heavy blow on the orders. Bro. Steward is sound on reforms, and has been very helpful to Mrs. Stoddard in her W. C. T. U. work. I preached again at 3 P. M., and after services started on foot with Mrs. Stoddard and our nephew Elmer as a guide, through the woods and over the hills for Kingston, three miles away. The shadows had fallen thickly before we reached the Tennessee River, but ferryman Clark rowed us safely over to the "Citico," anchored on the Kingston side.

Arranging for quarters we obtained a lantern and started out, reaching the Presbyterian church soon after services had begun. The pastor having met Mrs. Stoddard in her temperance work came and invited me to preach, which I did to a very attentive audience. We received several invitations to pass the night with friends, but while appreciating their kindness we decided to return to our quarters, as the boat was to leave at 5 A. M. After a comfortable night we are pushing against the current up the river towards Knoxville, where we are due this afternoon. We can say truly, "The good hand of our God has been with us hitherto," and we are willing to trust him for the future.

KNOXVILLE, Tenn. Jan. 3d, 1887.

I preached yesterday in the three leading colored churches in this city, Bro. Geo. W. Clark preached and sang at two others and we were together in the evening. In the arch over the platform where I spoke in the morning were the cross and crown, the square and compass, the letter "S" and the three links. This is the largest, and I am told the best furnished building in the city occupied by a colored congregation, and although the weather was unusually severe for this latitude, the Sabbath school and preaching services were fairly attended.

Accepting an invitation to dine with the pastor, I found him a gentleman of culture, acquainted with the great movements and many of the noted men of our country. To my regret and to his own as well, I found he had taken 32 degrees in Scottish Rite Masonry, but that while a pastor on the Pacific coast he burned his demits from the Masonic and several other lodges with which he was connected. He was induced by his bishop to take the higher degrees, and was accommodated with a loan of funds to meet expenses until he could repay it. When alone with God the thought came to him that it was wrong. The same feeling returned again and again until his impressions became so clear and deep that he arose and took all his letters of good standing in the lodges and cast them into the fire. As yet he has not taken a public stand openly against the secret system, but his influence wherever known personally is quietly against it.

My afternoon appointment was on Crosier street where I met Bishop Turner from Atlanta, Georgia, and pastor Grigsbey, who were very cordial. After this service I called at the study of another pastor and had an extended conference with two ministerial brethren who are adhering Odd-fellows. They were both fair, candid men, and listening to their statements no one could question their sincerity. Neither of them admired, enjoyed, or could give any reason for the ceremonial work, but felt that the objectionable might be tolerated to some extent as a means of obtaining substantial benefits. After listening to some explanations and remarks in reply, I was rewarded by one of them saying, "If that is so, no Christian should remain in the order; and I would leave it in a moment if I knew the system rejected my Saviour." This brother was from a neighboring city and I am to speak in his pulpit on Wednesday evening next.

At Bro. J. M. Smith's I met Bro. Clark and we spent a couple of hours in a kind of general love feast which all seemed to enjoy and which was not devoid of spiritual benefits. Bro. Smith and his young church are under the care of the A. M. A. and seem vigorous. The pastor's efforts to interest the young have been rewarded by success and the opportunities in this field of his labors are without limit.

I met Bishop H. M. Turner, D. D., at eleven o'clock to-day by appointment. He is a man with very striking characteristics, and one with whom no ordinary sinner would care to come into conflict. His face has a calm, intelligent and pleasant expression, but becomes very animated in conversation. Of Southern birth and education, accustomed to mingle freely with the common people in their homes, as well as in public gatherings, he is prepared to speak of the present condition of the South and the ex-slaves with an intelligence possessed by very few men of our times. He spent four years studying Hebrew, Greek and Latin in Baltimore before the war, and claims to have received the first commission ever given by President Lincoln to a colored man. When I mentioned and explained to him the work of the N. C. A. he listened attentively and replied, "You have my endorsement, my sympathy and my prayers. I have belonged to ten different secret orders and have given them all up except the Masons; and I retain that more to please my wife than for any other reason. She thinks if I should die she would like to have them bury me," etc.

The Bishop explained how he carried on the work of reconstruction, and gave many practical suggestions about reaching the people. He says an indiscriminate distribution of literature would do very little good, but personal visitation would reach and influence multitudes. He publishes a weekly paper, and volunteered his co-operation in securing suitable men who could be relied upon to do the work if the Association should decide to employ men and extend its colporteur work in the South.

Thus God is raising up friends and helpers on this very field where Masonry was nurtured when it became a reproach throughout the Northern States. To him be glory forever. J. P. STODDARD.

GOOD WORDS FROM OHIO.

FRAZEYSBURG, O., Jan. 9th, '87.

DEAR CYNOSURE:—It seemed to be the general opinion of those who met at the State Convention that more lecture work should be done before the organization of county associations would be expedient. Accordingly I am still working on the old line, instead of trying to effect the organization of our forces as previously suggested. I hope, however, to attend to this in the near future and shall keep it in view as I work. Since coming to this county I have spoken five times.

Rev. J. M. Wylie, pastor of two Covenanter churches in this section, made me very welcome and assisted in arranging for lectures. Sabbath morning I had the pleasure of addressing one of these congregations. Sabbath evening I filled an appointment in Zion's Christian church, the pastor not being able to be present; and on Monday evening lectured in the same place. Tuesday evening I lectured in the Presbyterian church in town. Wednesday evening was assigned to Dresden. But as other meetings were in progress it was thought best by friends to have lectures there at some future time.

Last evening I spoke in what is known as Muskingum Presbyterian church. There was a good attendance at all the lectures. A slight snow on icy roads made sleighing good. A beautiful moon joined in the invitation to a pleasure trip. The young men were up to the times, and did not let the opportunity pass to accompany their best girl to the lecture. I endeavored in each of these lectures to set forth the anti-Christian character of the lodge and to show the utter folly of trying to get to heaven in any other way than in the name and through the merits of Christ. Good attention was given throughout and I am assured that the lectures were not in vain. Rev. Fulton, Warren Taylor and the General Agent have been this way and lectured before. The seed sown has been cultivated in the minds of many and I found a good sentiment prevailed. One evening Father Taylor was to exemplify to his audience some degrees of Masonry. The young man who was engaged as a candidate was duly prepared, and initiated in the Entered Apprentice degree. He was then left in the preparation room while the Fellowcraft was explained. When he was wished to proceed he could not be found. He had escaped through a window and "skipped by the light of the moon," evidently thinking he had enough of the sublime mysteries (?) of Masonry. I have met with my usual success in securing readers for our paper, and have otherwise received a little assistance, but the general stringency of the times makes collections light. I go to-day to Zanesville, from thence to Cottage Hill, Mt. Perry, New Concord, etc. If the Lord opens the way I shall spend a large part if not all of this month in this, Muskingum, and Gurnsey counties. Any parties in this section desiring lectures can address me immediately at New Concord or later at Columbus and letters will be forwarded. I should like to speak of many who have kindly entertained and manifested an interest in our work, but time does not permit. Yours for work, W. B. STODDARD.

THE FIRST DISTURBANCE FOR THE IOWA LECTURER.

DEAR CYNOSURE:—I came to Birmingham, Van Buren county, Dec. 25th. On the next Lord's day I preached in the Free Methodist church in the morning, and in the evening at the United Presbyterian church. I was announced to lecture in the U. P. church on Monday night. The weather turned very cold—to twenty-eight degrees below zero. I feared the meeting would be a failure. But a fine audience was present and listened with close attention while I unfolded Satan's plan for dethroning Christ and supplementing Christianity through the agency of the secret lodge system.

No one, I think, who heard that lecture, would question my conclusion that a man cannot intelligently adhere to Masonry and be a Christian. This conclusion was reached by a course of argument that left no doubt of its correctness in the minds of those who listened. The order at this meeting was perfect, and the triumph of the truth complete.

The next night I went to what is known as the Union church, five or six miles distant from Birmingham. Here the congregation was much larger than I could have expected, but the meeting was se-

(*Continued on 12th page.*)

CORRESPONDENCE.

PRESIDENT CLEVELAND, DO TAKE THAT BACK.

WEST BRANCH, Iowa.

To recommend an increase of our army and navy is not what the citizens of our great Republic need. We want our young men trained to save men's lives, not to destroy them. We want our national difficulties dealt with intelligently and wisely and not by brute force. We want arbitration and a congress of nations, and all differences brought before a lawful assembly and disposed of with justice and judgment. We do not want thousands of our able-bodied young men taken from their parents and the lawful avocations of life and congregated together unemployed to become demoralized and the country taxed for their support and pay. We want our intellect and money used in benefiting the rising generation, and preparing for them happy and cultured homes in these United States. We do not want to be involved as the European nations are, with enormous debt, and millions of men nonproducers but consumers, draining the nation's life-blood by draft and taxation. In some, if not all of these nations, all of the likely young men are required by law to spend years in camp life, to be trained for soldiers, if their government should want to use them in that way. At a critical period of their lives they are taken from parental care and authority, without other business, and as a rule, become more or less demoralized, and when they return home they are often corrupted for life. In this way is caused the low state of morals in these nations. We do not want our nation's wealth and inventive genius ever used to make and use implements for war, which belongs to savage life, and we can claim only partial civilization with such a foundation for our government. We want the United States government never again to consent to spill human blood to settle differences. Our nation is second to none, all things considered, on the globe, and we should be the first to resolve to beat our swords into plowshares, and learn war no more. This time must and will come, for the mouth of the Lord hath spoken it.

ELIZA WATSON.

SELF-HELP AMONG THE COLORED PEOPLE.

NEW IBERIA, La., Dec. 28, 1886.

DEAR EDITOR:—It was my privilege to attend a most interesting prayer-meeting last week, in the Congregational church of New Iberia. The colored people of this place have organized themselves into a permanent association, to establish a high school here, and have been making great efforts in the way of soliciting subscriptions, and giving entertainments, consisting mainly of concerts, for the purpose of raising money enough to purchase a piece of property costing $5,500. It is very desirably located, with a large house on it in good condition, so that they could open school in it as soon as purchased. They have been working hard to get enough to make the first payment, which is $1,000, and take possession of it the first of January, 1887. They have not succeeded yet, but they are doing all they can towards it.

At the regular prayer-meeting last Wednesday night, Mr. Gunner, the minister, who was the originator of the movement, and is the president of the association, and who is prosecuting the work with great vigor, proposed as the subject of prayer, the success of the high school. There were a good many out, and most of those present either spoke or prayed, and the amount of earnestness and even eloquence exhibited, and the expressions of appreciation of a Christian education, was something wonderful from a people born in slavery and brought up in ignorance; but their present enlightened condition and advanced ideas are due, as they gratefully acknowledge, to the teachings of Mr. Gunner, who is himself an educated Christian gentleman, and is not only a blessing to his own church, but to the whole community, as he frequently visits the other churches where he is always welcome. Every one spoke in favor of the school, and said they did not want their children to come up as they had, and expressed themselves determined to do all they could to raise the required amount.

One man said, "It is a great thing to be a Christian, and I am glad I am one, but I have no education, though I wish I had, for I could be so much more useful if I had, but we must have this school for the benefit of the young." Another said, "I am doing all I can, but I am not working alone for the benefit of the young. I had no advantages, but I mean to go to this school and learn something." A woman said, "Some old people say they won't help, for they don't know A from B, and they can't learn, and it won't do them no good; but," she said, "I know A from B, and I can read a little but not much, but I want to learn to read, so I can read my Bible, and learn to write, so I can write my own letters; for if some one has to write your letters for you, every person knows your business. And some say they won't give anything towards it, for they can't read or write and they got along very well, and their children can do the same; but," said she, "I have children and grandchildren, and I don't want them to come up as I did, I want them to be educated;" and with tears in her eyes, and in the most earnest manner, she said, "if I had not *one* child or a single relative, I would work hard to get the school, just for the benefit of my *race*, and I have prayed that we may succeed with this school as earnestly as I did when I got religion, and we must all put our shoulder to the wheel;" and raising her hands up, she added, "I mean to earn the money I put into this school *myself*, I won't take it from my husband."

Oh, if a few Northerners, possessing kind hearts and plenty of money, could only have listened to those good people that night, the whole $5,500 would have been raised in a short time. I can give but a poor idea of the spirit of this meeting, but many of these rich friends will read these lines, and my prayer is that they will send help to this poor, but truly deserving people, who are doing all they can to help themselves.

S. A. FARLEY.

THE UNITED BRETHREN COMMISSION.

The cause of the loyal United Brethren is the cause of Christ, in this department of his church. We believe there are as many true hearts in this as in any church of equal numbers. "The King is on the throne," as Bishop Edwards was wont to say. But there seems to be a being of a different throne trying to be equal with the King so that the pure hearted cry out to God as in the days old, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Psalm 94: 20.

The General Conference, being the law-making body of the church, have used their power to change law contrary to law. All proper law-making power should be controlled by law. To change law by the revolutionary mode of trampling on fundamental law would destroy the best government the sun ever shone upon. "The throne of iniquity" would so change all law against secret societies, "the unfruitful works of darkness," that the god of this world and his children may appear to have fellowship with the Christian's God, so as to deceive the very elect with the confusion of no difference between gods, but all practice the "universal religion in which all men agree." It is the Masonic religion of Satan. There is only One who is able to save us from being deceived by the Masonic god of this world. He has been tempted in all points like as we are, and has proved himself able to bring us out victorious if we only trust him in his own appointed way, and that is to "have no fellowship with the unfruitful works of darkness." May we have "a double portion of his Spirit" to help us in this our time of great need. Shall not Christ prevail? O Lord, save the church thou hast purchased with thine own blood.

A letter from one of the Commissioners, with their report inclosed, requests me to read the report carefully and prayerfully. I have done as requested, and will say it is necessary to be led by the Spirit of God in such matters as well as other things, "For as many as are led by the Spirit of God they are the sons of God." The right spirit will not lead any person into anything that cannot be supported with truth. The work of the Commission cannot be supported upon any principle of truth and right. The discipline makes no provision for a Commission. The constitution now in force says, "No rule or ordinance shall at any time be passed to change or do away the confession of faith as it now stands." But in the report of the Commission we find a new confession of faith. The Commissioner suggested that we have able men from both sides to discuss it. I accepted, and told him if I could not get an able man to discuss it with his representative I would know our side to be unworthy the respect of honest men. This was about two months ago. Silence has been the result. They have no "man of brains," who will discuss the work of the Commission. To defend themselves they adopt the tactics of the lodge. They are backing down from the light of investigation, because their work will not stand the test of truth.

Dr. Hott knows the work of the Commission "cannot be defended," so one side only appears in the *Telescope*. The articles of true and tried men are excluded. But it would be fair for those who fear the light of truth to occupy but half the space in the church organ. Truth crushed to earth shall rise again. If officials are determined to travel the broad road of wrong doing, may the light shine till they are drawn by the love of God to quit their foolishness. But they are "men of brains" enough not to discuss.

CYRUS SMITH.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IV.—January 23.—Noah and the Ark.—Gen. 6: 9-22.

GOLDEN TEXT.—Noah did according to all that the Lord commanded him.—Gen. 7: 5.

[*Open the Bible and read the lesson.*]

From the United Presbyterian Bible Teacher.

Noah was a just man, and perfect in his generation (v. 9). "Yes, I try to be good and serve God, but I find so many things in the way that I almost despair. The boys in my class at school; the girls I associate with; the men with me in the shop or store; we live in such a rough, wicked neighborhood;" and how many other difficulties do boys and girls, and men and women, conjure up and offer as an excuse for discouragement in their Christian life? Now look at Noah. He was a just man and a perfect man in *his generation*. Well, do you suppose there ever has been a more wicked, more corrupt generation than his? Are your surroundings worse than his? The same grace that enabled Noah to live a just and perfect life in his generation will enable you to triumph as he did.

And Noah walked with God (v. 9). And here you have the explanation of it. While Noah was surrounded with the worst crowd that ever lived, he wasn't compelled to associate with them. He walked with God. He went in the best society any man ever got into. While it is next to impossible not to be in a measure influenced by one's surroundings, you don't need to go with bad boys or bad girls; you don't need to associate with the vicious and the vulgar. You will find some of the best boys and girls of Pittsburgh in the worst parts of the city, while you will find some of the worst in the best parts of the city. It depends on whom you make your particular, your bosom friend. If God is that, you are quite safe anywhere.

And God said unto Noah (v. 13). Noah walked with God and God talked with Noah. That shows what good terms they were on. And I suppose that is the reason in particular why Noah was not corrupted by the vile conversation of the bad people of his neighborhood—because he had something better to listen to. When I see a boy standing on the street-corner with a crowd of loafers and "bums," and listens to their conversation, I know that boy is going pretty fast to the devil; for he is listening to the devil's agents, sent out on purpose to secure recruits for the regiments of his Satanic Majesty. But if I see another boy walking along the street with his father or mother, listening earnestly to their conversation, and if I know his parents to be Christians, I feel sure that boy is in God's company and is comparatively safe. He is likely to get such a close friendship struck up between himself and his God that he will always afterwards walk with God while God will talk with him. Happy the man who cultivates such heavenly companionship and conversation. Are you that person?

PRACTICAL.

1. The beginning of the Christian life is to become "just" before God, or justification by faith. This is subsequently manifested by a blameless, holy walk.
2. Every one should seek to serve God in his own generation by resisting its evil, and bearing such testimony as it needs.
3. See what ruin sin hath wrought on the earth! At first God said: "Behold, it was all very good." After 1600 years he said: "Behold, it was corrupt."
4. God bears long with sinners, but he will at last surely overwhelm them if they repent not.
5. The Gospel salvation from its Alpha to its Omega, was devised and appointed by God.
6. There is no other name under heaven, given among men, whereby we must be saved, but the name of Jesus.
7. Though many church denominations, there is but one Door to heaven.
8. Rich and poor, high and low, moralist and sensualist, must all enter by that Door or perish.
9. Although the only, Jesus is an all sufficient, way of life.
10. "Yet there is room."
11. The door will one day be shut.
12. Parents owe it both to themselves and their children to enter the ark immediately, and lead their children after them.
13. The faith of the parents will not save adult children. They have a personal responsibility.
14. If we have faith, we will show it by a trustful, perpetual and complete obedience.
15. "As the days of Noah were, so shall also the coming of the Son of man be.... They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

Carlyle, who was no bigot, declared that only the man of strong conviction, who could say, "Verily, verily," could aspire to be the guide of men. Carlyle was right; the bigoted enthusiast in religion, and the narrow-minded crank in politics, are nobler and more useful types of humanity than the learned know-nothings and philosophical do-nothings.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield: In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York: —"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*— "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Merengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

ELI TAPLEY, Columbus, Miss.

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A. D. ZARAPHONITHES, Andros, Greece.

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The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

Five Dollar LIBRARY.

"The Broken Seal."
"The Master's Carpet."
"In the Coils, or The Coming Conflict."
"The Character, Claims and Practical Workings of Freemasonry," by Pres. C. G. Finney.
"Revised Odd-fellowship;" the secrets, together with a discussion of the character of the order.
"Freemasonry Illustrated;" the secrets of first seven degrees, together with a discussion of their character.
"Sermons and Addresses on Secret Societies;" a valuable collection of the best arguments against secret orders from Revs. Cross, Williams, McNary, Dow, Sarver, Drury, Prof. J. G. Carson, and Prests. George and Blanchard

National Christian Association.
221 W. Madison St., Chicago, Ill.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 13, 1887.

A single Mason can hang a jury or govern a church.

We hear from far and near protests against the attempt of chairman Finch to subordinate the Prohibition party to the lodge.

We learn that Pres. Stratton is using all diligence to fill the programme of the Congress of Christians at Chicago, Feb. 22, and Secretary Stoddard will soon be at home and give it his earnest attention and labors.

We beg a careful reading for the sketch of Mr. Seward, especially our attempt to prove from the history of parties, that the party which ruled from Jackson to Buchanan, which attempted the destruction of popular government, and modern civilization, was composed, made up of slave-holding Masons, and Masons seceding from the Whig and Democratic parties in the North. While Seward's party, which elected Lincoln, was made up of the original Anti-masons, Free Soil Democrats, and Charles Sumner Whigs, who joined the Jackson party after Jackson's death.

Another star has gone out in light. Mr. George Avery of Galesburg, Ill., was buried last week. He was one of a cluster of men who founded the city of Galesburg, such as the world has seldom seen equalled. They were the fruits of revivals which followed the fall of the lodges in New York, after the murder of Morgan. The multitude of minds left vacant by the departure of the evil spirits who run the lodges, were filled with the Holy Ghost, and a wave of salvation followed in all the States where the false worships ceased. Mr. Avery was one of the most perfect and perfectly consistent of the Calebs and Joshuas which this grand movement produced. Mrs. Avery would willingly gone with him, but she is surrounded by an interesting family of superior children and grandchildren, and her calm and intelligent faith now gives her a home on both sides the river, and she has only to pass out of one room into another. Mr. Avery, though nearing his four-score and weakened by the weight of years, was in his place in the church to the last Sabbath before the attack which took him home. His last words to Mr. Jones Harding, with whom he walked from church, were, "I am ready and only waiting." "Mark the perfect man, and behold the upright; for the end of that man is peace."

WILLIAM H. SEWARD.

Few rare and worthy men continue such to the end. Therefore let no man put confidence in men.—*John Rogers.*

Webster in his youth, on Plymouth Rock, said to the crowds assembled, "I hear the sound of the hammers; I see the smoke of the furnaces where chains and manacles are forged for the limbs of men. Let that spot be purified, or let it cease to be of New England." In advanced life, to conciliate the South, and secure the prize of the Presidency, speaking of slavery, he said, "*We must conquer our prejudices.*" Stephen A. Douglas was a Vermonter, where Judge Harrington said, "Nothing will satisfy this court that a man is a slave, but a bill of sale from the Almighty." Mr. Douglas, when candidate for the Presidency, said, "I do not care whether slavery is voted up or voted down."

William H. Seward, when twenty-four years of age, in a 4th of July speech, took strong ground against slavery; and when not yet twenty-nine years old, was elected to the State Senate, as an Anti-mason. The Anti-masonic party was seduced by the Whig party alliance into fellowship with the lodge, and fell. The lodge itself "possummed," i. e., feigned dead, in the North; but, in the South, organized secession and rebellion in its lodge-rooms. Mr. Seward was elected the first Whig governor of New York in 1830, and to the Senate of the United States in 1848. During the intervening eighteen years, he was continually before the country. Once defeated and twice elected governor, the constant leader, and head of the party opposed to the Albany Regency, composed of Silas Wright, Martin Van Buren, Judge Esek Cowen, A. C. Flagg, Chancellor Walworth, and others, the ablest political combination this country ever produced, and backed too by Tammany, a sworn secret political society in New York city. The Masons, too, in both the Jackson and Whig parties North, were driven over to the Democracy, by the fusion of the Anti-masons with the Whigs. Jackson and his Cabinet, Livingston, Poinsett, Barry and Eaton, were all made honorary members of Federal Lodge, No. 1, D. C., and of the 250,000 large slave-holders very few were out of the lodges. Pitt had for an opposition, Fox, Burke and Sheridan, and Napoleon for an antagonist; the ablest opposition, and greatest general the world had seen, or a single statesman ever met. Seward had a mightier opposition than Pitt; and from his entry on public life as scarcely above a youth, till he died in the 72d year of his age at Auburn, 1872, he never swerved from the straight path of principle and patroitism on which he started into public life.

He was twenty-five years old when Wm. Morgan was murdered by Freemasons. Millard Filmore, Francis Granger, and even John C. Spencer, with other prominent names, had seceded from the platform where they stood with Seward against the two main forces intent on the demolition of popular government, to-wit, slavery and secret societies. Granger, who presided at the first national convention of Anti-masons in Philadelphia, disappeared from public life. Fillmore lived by the death of Gen. Taylor to become President of the United States, and to sign the infamous Fillmore Bill of September, 1850, which punished freemen for refusing to catch fugitive slaves. Seward, as leader of the opposition to the Albany Regency, Tammany, and secret lodge coalition, contributed more than any other one to the election of Harrison (1840) and Taylor (1848), who were supposed by thoughtful observers to have fallen by poison. Harrison had appointed Webster to his Cabinet, who had advised the suppression of lodge-oaths by law; and had also appointed Joseph Ritner, Anti-masonic governor of Pennsylvania, to be treasurer of the United States Mint. Their deaths soon followed these appointments. Whether they died by the cup, which was tried upon Lincoln, afterward, before he was shot by Booth, the secrets of the grave conceal. Andrew Johnson, who was made President by Lincoln's assassination, was raised to the twenty-first degree in Masonry soon after Lincoln's death, and his patriotism sunk as he rose in the lodge. Seward and his son were nearly murdered by the secret gang while Booth was shooting Lincoln, and the actors were members of the same secret gang, and the ten Masonic lodges in the District of Columbia, with the exception of a few who have given us this information, "all went secesh." The old law maxim is relevant to these cases: "If the heifer be dead and the butcher stands by with his knife bloody, is there any doubt who killed the heifer?"

The lodge certainly "*stood by*" all these deaths. The motive to murder was the same in all of them; and the knife of the lodge was and is bloody.

But whether the death of the three Presidents, and the attempted assassination of Seward and his son were at all connected with the sworn murder so familiar in the oaths and ritual of the lodge or not, the following things are certain:

1. The five victims belonged to the national party, which the Anti-masons had joined, and the known Masons had left.

2. The other party was composed of Gen. Jackson and Cabinet, all Masons—of Masons who had left the Whig and Democratic party in the North, to get rid of the Anti-masons, and if Harrison, Taylor, Lincoln, Seward and son were political victims their lives would not be assailed by their own party.

3. Harrison left Ohio in usual health, and died within a month after appointing an Anti-masón the chief of his Cabinet, and another, Joseph Ritner, treasurer of the U. S. Mint.

4. Taylor died suddenly soon after declaring for the admission of California with a constitution forever prohibiting slavery, and five months after his inauguration. Fillmore, who became President by his death, was a Northern man with Southern principles.

5. Lincoln's assassination and the attempted death of the Sewards bear evidence of being Masonic crimes. Lincoln was a non-Mason. Andrew Johnson, who took the Presidency and changed his principle, was a Mason of 21 degrees.

6. Mr. Seward was elected State Senator, and twice chosen governor by Anti-masons, and wrote most of their state papers. In 1848 he declared the grapple with slavery an "*irrepressible* conflict," and next year went to the U. S. Senate, when Taylor was President. Mr. Seward's address to the people of New York while a member of the legislature, a most masterly production, was given in these columns last week. It was issued in 1831.

After years in the U. S. Senate; after he had seen the lodges of the North overthrown and supposed to be dead; had seen the Democratic party, with two brief exceptions (Harrison and Taylor) held the government from Jackson to Buchanan, nearly thirty years, and while he saw those feigned dead lodges all over the North coming back to life and power,

"Still as the breeze, but dreadful as the storm,"

then, in the face of history, in the face of secret foes who do not reply but assassinate, and while he was talked of for President,—then, in his place in the Senate, he uttered those words which will be quoted while the language lasts:

"I, an American citizen, swear! swear fealty to I know not whom, and to conceal I know not what! Before I would place my hand between the hands of other men, in a secret lodge, order, class or council; and bending on my knee before them, enter into combination with them, for any object, personal or political, good or bad, I would pray God that that hand and that knee might be paralyzed; and that I might become an object of pity and even mockery to my fellow-men. No, sir! I have spent to much of my life in helping to break fetters from the souls and bodies of other men, to submit willingly to have them put upon my own!"

This cost him his nomination to the Presidency, when a nomination was an election. Thurlow Weed wrote from the convention in Chicago (1860). "You will be nominated to-morrow on the first ballot." But the Virginia delegation, which were pledged to Seward, changed their vote, and gave the nomination to Lincoln. Mr. Weed went West and met some of the Virginia delegation going down the Mississippi to Rock Island, and asked them why they had gone back on their word. "We had no idea," said they, "till we got to Chicago, that that was the Seward who was so busy about Anti-masonry in the time of Morgan." And Mr. Philo Carpenter, on the street in Chicago, the evening before the nomination was made, heard one Mason express sorrow to another that "that Seward" was to be the nominee. "You need not fear that," said the other; "the lodge has seen to that."

"God taketh the wise in their own craftiness," and Lincoln proved manifestly the choice of God. But the incident shows the subtlety of Satan, the god of the lodge, and its well-placed dread of William H. Seward. God placed him at the head of Lincoln's Cabinet, as he placed Lincoln at the head of the nation, in mercy to our country and mankind.

SEWARD AS SECRETARY OF STATE.

To get a clear idea of our foreign relations when Seward took the portfolio, we have but to look at the Presidents who had preceded Lincoln since Jackson. They were Van Buren, Tyler, Polk, Fillmore, Pierce and Buchanan—all Southern sympathizers. Harrison held office but a month, and Taylor but five. The others sent men abroad who were acceptable to the slave power which now sought to destroy the Union by arms. With exceptions, too small to notice, the outside world was governed by monarchs, the natural foes of republics. What was to hinder the speedy recognition of the Confederacy by those monarchs, and letting loose the world's pirates on American commerce with a friendly shelter for their ships on every shore? Nothing but their fear that secession would fail, and the Union stand and be able to make reprisals. If then, when Mr. Seward said the rebellion would be quenched in ninety days, he saw somewhat through his wishes and a desire to impress our foreign ministers with his own sanguine hopes, it was a weakness which strengthened our cause. If Washington's strategy was justified, when he feigned an attack on Clinton, when he was moving on Cornwallis, Seward's impressing our legations, in foreign ports and the foreign nations behind them, that the Union was stronger and the rebellion weaker than they were, had the same justification with Washington's. It was a war measure, and it worked well.

This is a sketch and not a history. It is needless to follow this great man through his masterly analysis of the first battle of Manassas, by which he combated dismay; his cool, diplomatic menace that nations which should befriend a revolution based on human slavery might have revolutions to settle soon among their own people; or the Trent affair with Mason and Slidell, in which Mr. Seward conquered England, in the world's courts, by obeying the law of nations which England so grossly violated in the war of 1812. This latter triumph was provided for by Mr. Lincoln sending over Charles Francis Adams and Thurlow Weed, personal friends of Mr. Seward, and, like him, Abolitionists and Anti-masons. To follow Mr. Seward through these and his other measures during the five most perilous and difficult years of our history, would be to write a history and not a sketch.

But this sketch would be defective did we not notice the other stars in our national constellation at the time. Our readers have seen already that the party which annexed Texas to spread slavery, that made war on weak Mexico for the same dark purpose, and that ruled the country from Jackson to Lincoln, was a Masonic party, while the party led by Seward included, by absorption, the Anti-masons drawn from both the old parties. Chase, who issued

the greenbacks, was an Anti-mason who studied with Wirt, the candidate of the Anti-masons in 1832. Thaddeus Stevens, who led the House of Representatives and furnished means for the war, had refused to plead cases before a Masonic judge, where the other party were Masons. The great war secretary, Stanton, we have reason to believe, was an Anti-mason; and the great Lincoln's life was opposed to the lodge. What but the hand of Infinite Wisdom brought all these stars into conjunction in that administration charged with the fate of nations? To compare Mr. Seward with President Lincoln would be invidious. If meekness be greatness, Mr. Lincoln stands apart like a column in a desert at noon, without a shadow; and as he received his apotheosis by the hand of assassination, it seems sacrilege to class him again with mortals. But the clear, calm shining of Mr. Seward, from youth, through manhood to old age, and around the globe, encircled by a fame surpassed by that of few Americans; and in speaking of the constellation whose light led us through the night of the rebellion, it is no exaggeration to apply to him the words of Milton modified:

> Hesperus that led
> The starry host, rode brightest and
> Brought in the morn.

Both Seward and Lincoln were Christians. The first relates his experience in a letter to Thurlow Weed, in 1837, twenty-three years before he became Secretary of State; and when Lincoln was starting for Washington like a martyr to his stake, with a meekness as beautiful as rare, he said to his neighbors from the hind platform of the car, "I hope you will pray for me." *Par noble fratrum!* When the United States shall turn, as these two did, from the Christless altars of the lodge to the altar of Jehovah, we shall learn how Christ is Saviour of nations as well as men.

ILLINOIS FRIENDS are asked with special urgency to give attention to the call of their State Executive Committee for their annual donation to the State work. Under Bro. Arnold's method the larger part of his expenses are raised from his audiences, and he thus relieves the pockets of those from whom contributions have usually been expected. The committee finds, however, that they need some $65 per month to continue this work. They believe Bro. Arnold is doing a great work of instruction, and wish to continue him in the field till warm weather. Let your donations be sent early to the treasurer, W. I. Phillips, *Cynosure* office.

—The Detroit *Freemason* illustrates the operation of the "Sunday-schools of Masonry" in the record of a Freemason of that city, who is honored with a portrait in its columns. He began when a small boy as "Cadet of Temperance," and was marked for his activity in that society. He finds the goal of his lodge ambition naturally in Masonry.

—The Birmingham *Free Press* notices no less than eight appointments of Bro. Hawley, Iowa State lecturer, in that vicinity. Let all Iowa readers mark the request for payment of pledges. Bro. Hawley has been doing a grand work in that State. Rev. M. A. Gault writes that he never heard the lodge so clearly set over in opposition to the church by any speaker. The *Free Press* of the 6th inst. says: "There was a good audience and close attention to Mr. Hawley's lecture at Mt. Zion on last Thursday evening, and the people were so well pleased that they requested him to speak again, and appointed Wednesday evening, Jan. 5, at the same place for the lecture."

—A letter from an esteemed pastor of Chicago to our General Agent, objects that the *Cynosure* should detract from the character of the late T. T. Gurney because of his devotion to Masonry. It is not the aim of this paper, in such cases, to detract from the character of men, but to hold up the example of men so deceived of Satan, in the humble hope that others may be aware of the danger and avoid it. We have published only what are believed to be facts respecting Mr. Gurney. Whose fault is it that they detract from his character, both as a man and a Christian? Dr. George's address clearly shows the inconsistency of Gurney's life.

—The "Christmas day" sermon mentioned in Bro. Stoddard's Tennessee letter suggests a word of instruction. Was the birth of Christ any more the "only hope of a lost race", than his years of subjection to his parents, his baptism, his temptation, his teaching, his miracles? Just here should the objection to "Christmas" be urged by every believer. The Word of God always puts Christ himself as the hope of the race, and if any part of his life is therein especially noted it is his death. The *cross* is the center of Christian life according to God's Word, but in the world's bible it is his birth. Satan has cunningly set mankind, good, bad and all, to busily celebrating Christ's birth, as if this would atone for spurning the cross. It is but substituting a human device for the Word and will of God. Read President George's able address on the same practice in the lodge.

—Our readers will be disappointed with the brevity of Mr. Pomeroy's article this week. The explanation is, that it is the concluding portion of a former paper which our columns were unable at the time to hold. Articles of this interesting series describing the condition of Washington city from the bombardment of Sumter to the meeting of Congress in July following; the reasons why the war was a "Slaveholder's Rebellion;" and on the work of the Knights of the Golden Circle, Blue lodges, etc., for slavery, treason and rebellion, are already prepared. We regard these valuable historical articles as an event in the history of the *Cynosure.*

—We ask for the address of President George that it be read and read again; and regret that it was impossible that all our readers could not have heard the masterly argument as it fell from his own lips at Knoxville. It is worth much to a reform to secure such a presentation of vital truth bearing on the relations of the Christian life to the devices of men in religion. On account of the difficulty of printing the whole address in one number the second part, which varies the subject somewhat, is reserved for a future number. The portion now printed should be placed before every pastor and every Mason in the land who holds to a double profession of religion in church and lodge. Will not all our readers aid the N. C. A. in accomplishing this work, by passing around their papers after they are read?

PERSONAL MENTION.

—Bishop Milton Wright, who superintends the United Brethren churches of the Pacific Coast, is at his home in Dayton until early spring.

—Mr. M. L. Knight, an esteemed citizen of Worcester, Mass., and a leading Prohibitionist and Anti-mason, is now in Chicago, expecting to locate in one of our fine suburban towns.

—Bro. V. M. Peel, for several years an assistant in the offices of the *Free Methodist* and *Cynosure* and chairman of one of the ward Prohibition clubs of this city, has lately gone to southern California for his health.

—Rev. M. A. Gault, the large-hearted and efficient secretary of the National Reform Association in the West, has removed, we learn, from Blanchard, Iowa to Kossuth, in the same State.

—Editor Pritchard of the *Christian Worker* in this city and chairman of the committee on the national conference on the lodge has been seriously ill for several days.

OUR WASHINGTON LETTER.

That human life is made up of startling contrasts is probably nowhere so often felt as at the capital of a great nation. On the last day of the old year, amid great pomp and display of official mourning, all that was mortal of one of the most prominent men in American public life, was laid away in the tomb. The following day was the most brilliant one of the Washington social season, and the gay world of fashion began its round of festivities.

At the beginning of this new year, it is more difficult than usual to let "the dead past bury its dead." Visions of the future will mingle with reflections of days that are gone. Death made an exceptional havoc among leading men in 1886, as is shown by the names of Hancock, Tilden, McClellan, Arthur, Hendricks and Logan.

At the funeral of General Logan, held in the Senate Chamber, were present men and women representing the highest and the lowliest people of the country. Of his comrades in arms Generals Sherman, Sheridan and Oglesby were prominent, with hundreds of others, soldiers of the real Grand Army of the Republic. Members and ex-members of both houses of Congress, with whom he had served many years, were there, among them the notable figures of Roscoe Conkling and William Evarts, while in front of these sat the members of the Supreme Court and the Cabinet officers. The chair provided for the President was vacant. He was anxious to be present, but the day was exceedingly inclement, and having been confined to the house for a week previous with another rheumatic attack, his physician advised him not to subject himself to the drafts that are so prevalent in the Capitol building.

No great political measures have been consummated during 1886 except that which deals with the Indian question, but others have been inaugurated, and it yet remains to be seen what shall become of a protective tariff, a currency agitation, the Blair Educational bill, and further developments of civil service reform. But while the region of practical politics have been comparatively barren, movements are on foot which are rapidly forming opinion in one direction or the other for serious legislation in the future.

There are, as yet, no coast defenses, and no navy. And will there ever be, and have we any real need for either? That is the question. Is it not possible that the principles of Henry George, which have taken root in some quarters, and which will have to be reckoned with in any thorough scheme of social re-adjustment, will also have a hearing upon the naval question? He says the American Republic has no more need for its burlesque of a navy than a peaceable giant would have for a stuffed club or a tin sword. It is only maintained for the sake of the officers and the naval rings. In peace it is only a source of expense and corruption; in war it would be useless. We are too strong for any foreign power to wantonly attack; we ought to be too great to wantonly attack others. If war should ever be forced upon us, we could safely rely on science and invention, which are already superseding navies faster than they can be built. So with our army. All we need, if we even now need that, is a small force of frontier policemen such as is maintained in Canada and Australia. Standing navies and armies are inimical to the genius of democracy, and it ought to be our pride as it is our duty to show to the world that a great republic can dispense with both; and in organization as in principle both our army and navy are repugnant to the democratic idea. In both we maintain that distinction between commissioned officers and common soldiers and sailors which arose in Europe when the nobility who furnished the one were considered a superior race to the serfs and peasants who supplied the other. The whole system is an insult to democracy, and ought to be swept away. Our diplomatic system, too, is servilely copied from the usage of kings before the ocean steamer and the telegraph were invented. It serves no purpose save to reward politicians and occasionally to demoralize a poet. To abolish it would save expense, corruption, and national dignity. *

SPECIAL LETTER.

WASHINGTON, D. C., Jan. 5, 1887.

DEAR CYNOSURE:—After an absence of four months, in which I had labored in nine different States, it was a great pleasure to again greet family and friends, and to see Washington in its mid-winter excitements. Congress re-assembled yesterday, and after a little business went through the formality of announcing the death of Senator Logan, and adjourning out of respect for his memory.

This custom, which might have been quite appropriate when our Congress was a much smaller body and was far less encumbered with pressing demands on its time, has grown to be a mere perfunctory display, with little meaning and less utility. The resignation of Mr. Hewitt, and the return of Mr. Cox to Democratic leadership in the House, makes it probable that there will be at least one more effort at tariff legislation, and that the repeated recommendations of the present and previous administrations will be heeded; and it now seems probable that this short session will be one of much greater value to the country than the long one that preceded it. The majority of the House were fairly frightened by the result of the last fall's elections, and are hastening to atone for their delinquences.

Among the benevolent undertakings of the indefatigable W. C. T. U. is a "Hope and Help Home" for fallen women, at 405 14th street, N. W. A three-story brick house is neatly furnished, and placed under the care of Mrs. H. C. Cunningham, whose devotedness and experience in a similar work in Galesburg, Ill., is a guarantee of success. Scarcely had the rooms been opened, before a poor woman came for hope and help, and found them. There is probably no other charity more needful or deserving of the co-operation of all Christian men and women.

Yesterday I visited Wayland Seminary, in this city, the flourishing school for colored youth under the patronage of the Baptist denomination. Pres. King received me most kindly, and it was arranged that an address should be given to the students in the near future, on the secret lodge system. I expect soon to leave for Virginia and the Carolinas.

H. H. HINMAN.

—At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand children, nearly all of Hindu Mohammedan parentage, recently marched in a Sunday-school procession.

THE HOME.

FISHING NETS.

Launch out into the deep,
The awful depths of a world's despair,
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide and the pitiless tide
Bears on its bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for me!
He stands in our midst on our wreck-strewn strand,
And sweet and royal is his command.
His pleading call
Is to each—to all;
And wherever the royal call is heard,
There hang the nets of the royal Word!
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!

—*Sunday Magazine.*

THE EARLY EVANGELIZATION OF THE GLOBE.

I want you to know, first, the unoccupied territories; and then the perfect feasibility of reaching the whole world before the year 1900. Look at the unoccupied fields. I am not speaking of the fact that there is only one missionary laborer to every 60,000 of the heathen, but looking at the wholly unoccupied territory. Here, for instance, is Kurdistan with 3,000,000. Here is Afghanistan with 8,000,000 of people. Here is Anam with 20,000,000. There are large tracts in Africa—Senegambia with 50,000,000 of people, and nearly the whole Congo basin. Here are Thibet and Mongolia and Arabia—virtually untouched by Christian missions. To give you an example: In 1881, Stevenson, the Stanley of China—connected with the China Inland Mission—traveled 1,078 miles, from Bhamo, in Upper Burmah, to Chung-Xing, in the province of Chuen. He didn't find one single missionary station; and if he had carried with him a scythe that would cut a swathe a thousand miles broad, there wouldn't have been but one missionary station—the one at Kwei Yung—in that belt of territory a thousand miles in breadth and length. That territory was crowded with hundreds of millions of unsaved souls, and he never met a man who had heard the Gospel. When Stanley went from Stanley Falls across the continent to the rapids of the Congo, through the heart of equatorial Africa, he didn't see on his way one single man that was a Christian, or had ever seen or heard a Christian missionary. And here we are singing about the Gospel, and praying about the Gospel, and talking about the Gospel, when we ought to get up off our faces and hear God speaking to the children of Israel—"Go forward!"

Now, this can be done. I have intimated that we can give the Gospel to every single soul on the face of the earth before the year 1900. People will laugh at the suggestion. An English preacher once said to a soldier who was accustomed to go forward at the risk of his life, and go promptly: "My good fellow, if Queen Victoria should issue a command to her soldiers to carry a decree to every portion of the known world, about how long would it take to do it?" After some calculation he said: "I reckon we could do it in about eighteen months." There is no question that if we had a human imperial authority, we could

GO AROUND THE GLOBE IN A YEAR

and promulgate this Gospel decree all through the world. And yet we stand still when the King of kings is saying to us: "Go into the world and preach the Gospel to every creature." I say it can be done. Now, look at a few facts. Remember that we are not responsible for the conversion of men, but only for contact between the Gospel and them. We cannot convert a single soul, but we can secure contact between the Gospel and that soul. It is counted that there are 100,000,000 Protestants. Of course many of them, ritualists, formalists, etc., are good for nothing. Suppose there are 10,000,000 consecrated souls. Suppose each one of these earns five hundred dollars a year. There you have $5,000,000,000. Now, do you notice, the one-hundredth part of that sum is $50,000,000; which, therefore, is the one-hundredth part of the aggregate income of these 10,000,000 Christians. Suppose they all gave one penny a day. That would amount to $36,500,000 every year. One penny a day from the ten millions of Protestant Christians?—and they but a tenth of the nominal membership of the Protestant community. Do you know what seven men did? About fifty years ago, in the year 1835, seven shoemakers in the city of Hamburg, said: "By the grace of God we will give the Gospel to the people immediately around us." In twenty-five years they had established 50 churches, with 10,000 converts; they had distributed 40,000 copies of the Word of God, and 8,000,000 pages of tracts; and they had brought the Gospel to fifty millions of human beings, nearly as many as the population of the United States. All this by seven shoemakers!—not one learned man among them. Suppose those seven men had commenced this work in the unoccupied Congo basin, knowing the language; within twenty-five years they would have brought the Gospel to every single soul in the Congo Free State. Why, we don't know but 150 such shoemakers could have brought the Gospel to a thousand millions of human beings inside of twenty-five years. Do you admire those men? You can do the same yourself. The old monks of the Middle Ages used to go up and down singing, *Laborare est orare:* To work is to worship, to work is to worship. So to-day let us chant, in a consecrated *Laborare est orare:* To work for Christ is the highest form of worship.—*A. T. Pierson.*

OBSTACLES TO THE CONVERSION OF THE HEATHEN.

Few of our people at home know of the obstacles that lie in the way of the missionary in his attempts to convert the heathen. It is not simply drawing them away from their powerful system of idolatry, and getting them to look at the crucified One. There are influences issuing from Christian lands, and professedly Christian men, that are quite as great hindrances as their previous system of ignorance and idolatry.

Opium, though cultivated and prepared in India, is wholly under the control of Christian England. The heathen know that it is one of the worst enemies of the human race, and they know equally well that it is not only manufactured and sold by men who profess the Christian religion, but that the profits of the trade go to enrich them.

Christian whisky stands at a premium in all heathen lands. England and America are estimated as good countries in proportion as they supply the demand for strong drink. Not unfrequently is a ship seen anchored in one of the great rivers of the East, with the American flag floating at the masthead, loaded with hundreds of barrels of Cincinnati whisky. This is to be scattered all over the country to do its work of death and block the way of the missionary. The imports into the Congo country during the year 1885 were twenty-two millions of dollars, of which one half was rum from Christian countries. At the Berlin Conference, composed of representatives from nearly all the Christian powers, when the new Congo Free State Constitution was formed, Mr. Stanley used all his influence to prevent the importation of strong drink or spirituous liquors, but was overruled by a majority of the representatives; and so the death-dealing flood is permitted to enter and do its blighting work.

But there is another hindrance, working even more disastrously to vital godliness, in the form of false Christianity. The heathen generally consider all white men Christians, and all who preach Christ or Christianity as missionarys of equal authority. The French Catholic priests take advantage of this, and profess to convert thousands of heathen whose minds are unenlightened and whose lives are not reformed. A missionary writing from Burmah, September 4th, 1886, says:

These French Roman Catholic missionaries are a class of men who have great facility in baptizing (as they call their sprinkling ceremony). A man (Karen) with a lawsuit pending goes to the priest for help. "Yes, if you will come into my religion." The man will consent to anything for the sake of help; so the priest goes to the man's house and baptizes the man, his wife and five children, the old grandmother and young unmarried sister. To make the case stronger the brother, next door, says he will come in, too. So the priest steps over and baptizes the brother, his wife and two of his children—the third, a boy, runs off and hides in the jungle to escape the ceremony. Thirteen in that batch. The priest does what he can for the case in court. Perhaps the man gains his lawsuit and perhaps he doesn't. A cattle thief is detected and wants a powerful friend in court; and his near relatives are anxious to save him from deserved punishment. So the priest gets a chance to baptize three families. In spite of all the priest can do the cattle-thief falls into jail; but the priest is able to report twenty baptisms, all the same.

From these statements it can readily be seen that missionaries have obstacles to contend with aside from those that are indigenous to heathenism.—*Rev. Thomas Allen in Journal and Messenger.*

"LET US GO UP AND POSSESS THE LAND."

The Christian church begins to recognize the binding force of the last words of Jesus: "Go ye into all the world, and preach the Gospel to every creature;" begins to believe his promise: "Lo, I am with you alway, even to the end of the world." The church also begins to believe in the absolute truth of her Lord's statement: "All power is given unto me in heaven and in earth," and so begins to take courage in the assurance that the divine government of the universe is carried on in the interest of "the kingdom of heaven" that the Redeemer came to establish in the hearts of men.

Woe to the church that does not truly love men! Woe to the church that fails to do Christ's work at such a time as this! that preserves its orthodoxies and respectabilities and "traditions of the leaders," seeking strenuously to get itself to heaven along with its neighbors and the people of its own language and race, leaving the world, so far as its purpose and effort and outlay are concerned, to be damned. Such a church deserves to die, will die, is already dead. And it will be "plucked up by the roots" for the good of men and the glory of God.

It is time for the Christian church to "move in force;" there has been enough romancing about missions and playing at missions. Long time good people prayed that "God would open the doors of the heathen world." He has taken them off their hinges; the whole world lies open. God's John-the-Baptist work of "going before and preparing the way" has been done. To the Christian nations God has given the scepter of the earth; they hold the sword; theirs is the purse; in them is the aggressive, conquering, transforming energy of our times. The heathen have all the needs; Christian nations have all the supplies. Where we give pennies we should give dollars; where tens, hundreds; where hundreds, thousands; where thousands, millions. Where the church sends small reconnoitering bands to spy out the lands that "sit in darkness and in the shadow of death," she should send armies to "occupy" till Christ comes again.—*Rev. A. G. Haygood, D. D.*

THE LAW OF LOVE.

Pour forth the oil—pour boldly forth,
It will not fail until
Thou fallest vessels to provide
Which it may largely fill.

Make channels for the stream of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share if we would keep
That blessing from above—
Ceasing to give, we cease to have—
Such is the laws of love.

—*Richard Chenevix Trench.*

BRAVE AGNES.

There are but few boys and girls who do not welcome a snow-storm with glad anticipations of the sport it will bring; but at the same time we must remember that these soft white flakes are often pitiless and have brought danger and anxiety to many a one, as well as little Agnes Green, the heorine of this story.

One bright winter morning nearly eighty years ago, George Green and his wife set out from home to attend a sale some six miles distant, leaving their house and six children in charge of the oldest sister, Agnes, herself a child of nine. It was a lonely spot, this cottage of Blentarn Ghyll, as it was called, situated on a narrow gorge in the Westmoreland mountains of England, miles from house or neighbor. But Agnes was a very steady and careful child, and saw father and mother out of sight without any thought of fear.

The day passed pleasantly, but as it drew towards night the dense settling mist and the heavy sighing in the air told of an approaching storm, and the children watched eagerly from the windows for a glimpse of their home-coming parents. But the fog closed thick around them, the snow began to fall, and the fast gathering darkness shut them in. Agnes gave the children their supper of oatmeal porridge and milk, and then they sat around the fire waiting, and fancying that every sound was caused by the eagerly expected steps. Still the clock struck hour after hour, and the snow fell faster and faster, drifting through the crevices of door and windows. Agnes, though her own heart was heavy with a nameless dread, tried to cheer up the rest. She put the twin babies to sleep in their cradle, and with the

others, two boys and a girl named Catherine, sat by the peat fire till the clock struck twelve, when, after repeating their prayers, they went to bed.

The morning brought no father or mother—only the thickly falling snow drifting around and blocking them in. Agnes still kept up hope for them all. Their parents might, she urged, have taken shelter from the storm in some sheepfold, or the storm might have prevented their starting; at any rate they were sure to come that day. So struggling bravely against the desolate loneliness of her situation, she dressed the others, heard them say their prayers, and then gave them breakfast; then with a strange womanly thoughtfulness for such a little creature, went about the household duties, wound up the clock, scalded the remaining milk to prevent its souring, and finding that the meal in the chest was getting low, she put all but the babies on short allowance, ekeing out the porridge with a few flour cakes baked on the hearth. Then, fearing that the snow would block up the way to the peat stack, she and the little boys brought in enough fuel to last for a week; after which she made her way to the barn to feed and milk the cow, she and the boys with their childish strength,and in almost terror at the growing darkness, pulling down from the loft hay enough for her feed and bed.

After that it was supper time again, and then the motherly child undressed the twins and found voice to sing them to sleep, and gathering with the others around the fire, listened again hour after hour for some sound of the absent ones. Still the storm raged without, so fiercely that the wreathes hissing down the chimney would almost put out the fire.

Another midnight came and no parents, no help. Another morning. Agnes woke only to find the snow falling thicker than ever, and her hope failing. Surely her fond mother, her brave soldier father, a noted climber, would have made their way to them, had not something terrible prevented. So another lonely day passed more desolate than the others. Agnes, as she told afterwards, managed to get through it by keeping her little flock together on the hearthstone, and making them say their prayers aloud by turns. Poor children! it was well that they had been taught to trust in the protecting care of a heavenly Father, or else how could they have borne the terrible time of fear and suspense?

The next morning the storm was over, and though Agnes, because of a broken bridge, did not dare to take the road to Grasmere, the nearest settlement, she knew that she could follow a low stone wall which was exposed to the sweeping winds, and which by a circuit would lead her to the place. So, making the children as comfortable as possible, Agnes set out, the little boys going a short distance with her to help her through some stone walls. The way, however, was long and unsafe for small children, and sending them back she made her journey alone over the vast slopes of snow, to the nearest house in Grasmere.

When she asked for news of her father and mother she was met with looks of dismay, and the answer, that though they had been urged not to attempt the dangerous path in the storm, they had started for home the evening of the auction. In half an hour the news that George and Sarah Green were missing, had spread through the village, and sixty men had gathered for the search. Day by day the search continued, and at last, on the fifth, far away from the path, on the verge of a precipice, Sarah Green was found dead. At the foot of the rocks lay her husband, who had evidently been killed by the fall. The poor children received their parents they had so watched for, but those parents were speechless for their comfort and deaf to their sorrow.

The heroism of Agnes (and I think we all will admit that she was a true little heroine), won for them many friends. All the people of the neighborhood were eager to adopt the little orphans, and doubtless you will be glad to know that the twins were kept together, while Catherine was taken by the family of the poet Woudsworth,and Agnes and her little brothers found comfortable homes among their parents' relatives. As the pathetic story spread beyond the village, many subscriptions of aid were offered, and Queen Charlotte and her daughters, touched by Agnes's courageous spirit and tender motherliness, sent the orphans a handsome donation. Amid all the friends and blessings which came to her in later years, we doubt if Agnes ever saw the falling snow without going back in memory to the days of that long and anxious watch through the storm in the cottage of Blentarn Ghyll.—*Ella Thomas.*

—George W. Morrison, a graduate of Monmouth College, son of Rev. Marion Morrison, has decided to enter the foreign mission work as soon as his course in Xenia Theological Seminary has been completed.

TEMPERANCE.

"MONEYS FOR DE BREACHIN'."

It was election day. A minister of the Gospel and a German brewer met at the polls.

Brewer. Vell, minister, I suppose you votes mit dem venatics, vot tinks beer an awful poison?

Minister. Oh, no! I guess not. I vote the same ticket you do.

B. Vot! I votes for beer and men who helps me in mine business. Let me see your dicket. Vell, now, ish not dat gude? You breach and you bray all the year against my business, but ven you comes to vote you vote just like me and all the saloon-mens. Does you know dat ven dem vimens vas round to get moneys, I vas just so mat; I gives no moneys to de man vot interferes mit mine business; but now, I sees you did not mean anytings by de breachin' and de brayin'. You do it just to blease dem vimens and fools vot say me shall make no more beer. Vell, just as long as you votes right you may breach and bray, 'cause dem who drinks mine beer no hear you, and he drinks just so much as if you no breach. Here, I now gives you ten dollar, and I gives you the same every year just as long as you votes mit me.

M. Oh, no! I could not take that. It would be selling my vote—which would not be right, you know.

B. Oh, vell; I sees. I no gives you de moneys for de vote, but for de breachin' and de brayin', ven you means nottings by it. Now, give me your dicket, and I gives you mine, and we go out and put dem in de box; and I tells de beples you votes just like me, and I votes just like you; and de next time dem vimens comes round dey gets lots of moneys for de breachin' and de brayin'.—*Anon.*

CONVERTED WHILE INTOXICATED.

EXPERIENCE OF SETH E. DOXEY.

My life has been one of sin. Being now 33 years of age, I have spent many years in the service of the devil. I served him faithfully, even from my youth up, and when but a mere boy I was accustomed to help myself to the contents of my father's bottle. Although at first the liquor was not hard to master, yet I became accustomed to it, loved it, until finally it mastered me. I had an abundance of friends, who were jolly friends so long as my money lasted, but such friends are no friends at all. At 19 years of age I obtained a good position in the employ of the C. & N. W. R. R., and for three years tried to carry myself steady, but finally lost my position on account of drink. I "swore off;" but alas for human will power! I found myself back to my cups in a few months. Although now earning good wages as a moulder in a foundry, I found that whisky had a tight hold on me and that I was a first-class drunken bummer. I thought if I could but get away from the surroundings and go where I would not be apt to find liquor, I would be all right; and as I learned that in Kansas no liquor was sold, I started for the Prohibition State. After I had been there a few weeks, I went to town one day and while there overheard a man say that if a man was thirsty he could get a drink in such a store by telling a lie, and as I was very thirsty I concluded to try and get a drink, for a man who will drink whisky will lie to get it. I found the place, went in, and told the man I was sick and understood that the proper remedy could be obtained from him. After asking me a few questions (while looking sharply at me), he gave me what I wanted. I found that a thirsty man could get whisky even in Kansas in the above manner. Finally I returned home.

During all this time the Spirit of God strove with me, and at times I was almost persuaded to yield, but determined first to stop drinking. I believed that nothing but help from God could ever keep me from a drunkard's grave. A Good Templar's lodge was formed here, and I was the first to sign the roll as a member; surrounded by helping friends, and backed by my oath and obligation I could now triumph over my enemy and become a man. But alas for my bright hopes! my good resolutions were no barrier and I broke through only to plunge into debauchery worse than ever; my friends plead with me, but it was no use; I was lost. Ah! friends,my life would fill a volume. I have literally lived out "Ten Nights in a Bar-room." I had sunken far down into the depths, a poor, miserable, bloated, blear-eyed drunkard; a disgrace to my family and the community in which I lived. Again I lost my position, no friends, no work, no money, no peace, no happiness, no God. Oh! wretched man that I was, who should deliver me from this awful bondage? While reeling home from my last drunk, a voice spoke to me and stopped me on the very verge of delirium tremens and the grave.

"I listened and lo! 'twas the Saviour,
That was speaking so kind unto me;
I cried, 'I'm the chiefest of sinners,
Canst thou save a poor drunkard like me?'"

Out of the depths I cried to Him who alone could help and save. I promised God I would seek him when I got over this spree, but the voice spoke louder "Now is the accepted time," "I will not always strive with man." *Now or never* was the thought uppermost in my mind; so I sent for Bro. F. E. Hall, the minister, to come and pray for me. Remember, friends, I was at this time so drunk I could scarcely talk; he prayed for me and asked me to pray, but I could not make out much. I promised him I would go to the church that night (a protracted meeting was then in progress) and seek the Lord. I was getting ready to go when one of my Good Templar friends came and wanted me to go to the lodge; but I refused, and told him I was going to the church and get saved for I knew the lodge could not help me. He encouraged me to go and get saved and said he would go with me. Soon I found myself in the church. Just before the minister commenced to preach I arose in my seat and began to speak. All eyes were upon me; a man staggering drunk and with a thick tongue makes a poor job out of speaking, but I managed to tell them of my resolution, that I had drank my last glass with the boys (many of whom were present), that there was no hope for me but in God, and that I had come there to get saved. When the invitation was given Bro. Hall led me to the altar. I was then so drunk that I could scarcely utter two sentences in prayer; but with an earnest heart I prayed mightily to God, and he delivered me. Praise his name! I arose a sober man, my tongue was loosed, my head was clear, my heart rejoiced, my load was gone. I stood before the congregation a changed man; the people saw it and wondered; strong men wept; the worst drunkard in the place, Seth Doxey, had been converted while drunk, and stood before them a sober and saved man. It was truly a miracle; many said "we never saw it on this wise before." Upon the invitation of Bro. Hall, all of my old chums came forward and shook my hand, thereby pledging themselves to never tempt me nor put a straw in my way; and, be it said to their credit, they never have. With eyes full of tears, they, with trembling hands and voice full of emotion, said, "God bless you, Seth, *stick to it;*" and I have. Glory be to God! A poor, miserable drunkard set free, delivered from the appetite even, for from that time I have not had the least desire for liquor, but abhor it.

Upon withdrawing from the Good Templars' lodge I sent in the following paper, which was listened to with profound interest:

To the Worthy Good Templars:

Having become convinced that in my own individual case, the moral influence of the lodge could not save me from the fearful appetite which had complete mastery over me, I have taken my case to a higher power, to Him who has said "Come unto me, all ye that labor and are heavy laden, and I will give you rest." God in his infinite love and mercy has not only saved me from my sins and cups, but has removed the appetite from me so that liquor has now no hold upon me; and instead of a love for the destroyer I now have an abhorrence. Friends, it is God who has done this wonderful work for me. You know well my former condition; you see me now a saved man in Christ Jesus. I have resolved that my life shall be devoted to him who has so wonderfully delivered me from the curse of rum; and believing that Christian associations will aid me more in an upright Christian life than anything else, I hereby request an honorable dismissal from this lodge. In doing this I fully realize the step which I am taking. I am heart and hand with you in the temperance work, and shall do all in my power, God helping me, to assist others to a life of sobriety, Christianity and virtue. Trusting you will unanimously grant my earnest request, I remain

Yours, saved in Jesus, S. E. DOXEY.

It is now about one year since God saved me, and it has truly been a blessed year. I do not feel like the same man, a new man in Christ Jesus. I write this (somewhat lengthy I know,but for which I trust you will pardon me) hoping it may be the means of leading some poor despairing drunkard to cast his burden upon Christ, for he will save others, as he has me.—*Free Methodist.*

Twenty-five years ago there was but one representative of total abstinence in the British House of Commons, now there are over forty.

A law has been passed, and is vigorously enforced in Copenhagen, by which every man leaving a wine-shop drunk, is conducted back to the tavern in a vehicle at the expense of the wine merchant who allowed him to get drunk on his premises.

(*Continued from 5th page.*)

riously disturbed. Conspicuous among the disturbers of the peace was a young man who, two years ago, so shamefully disturbed a religious meeting that he fled from the State for fear of arrest. His behavior in Kansas was such that it was desirable to change his residence again, and now he is back in Iowa, and was present at the Union Chapel to champion the lodge. Then there were a couple of young men who belong to a Masonic family of avowed infidels. Of course they could not appreciate my defence of Christianity against the infidelity of the lodge system. The more I exalted Christ, and exposed Masonry as a system of organized infidelity,the more their zeal was inflamed for Masonry, for they were infidels.

Do I hear some one ask, were those disturbers of the peace Masons? It was not the scribes and Pharisees who disturbed Paul's meetings. They simply stirred up "certain lewd fellows of the baser sort" to do that dirty work for them. This rowdy element so disgusted decent people that night, that some young ladies wished, for the time being, they were men, that they might thrash them. The drollest of it all was that among the roughs were a couple of fellows who got the mistaken idea that the W. C. T. U. was going to give them a temperance lecture, and they came intoxicated, so that as valiant knights of the still and saloon they might fight the Christian women. It is thought that their brains were so cooked over the fires of the still that they did not perceive their mistake, and so went in with the outlaw and the infidels to interrupt me in my defense of the Gospel.

I have now lectured a whole year in Iowa, and this is the first time any serious disturbance has occurred. Only in one instance has any disturbance been made before, that I recollect, and that was by a Catholic Irishman, who, being, as I think, somewhat intoxicated, felt nettled by the fact that I exalted Jesus as the one mediator between God and men, and so prejudiced the Romish claim for the Virgin Mary. I thought Pat was to have the bad pre-eminence of being the sole disturber; but the roughs who gathered at Union Chapel so far eclipsed him that they stand alone in their shame, covered with the contempt and scorn of honest, law-abiding people.

Nothing daunted by these adversaries, I go forward, preaching and defending the Gospel, assured that Christ will reign until all enemies are put under his feet.

The Holy Ghost has spoken. The prophets have voiced his word. The stone cut out without hands will become a great mountain and fill the whole earth. The effort of Satan to steal a march upon Christianity, and substitute a compound of ancient heathenism and modern infidelity for the Gospel of Christ, and through the secret lodge system impose it upon mankind, and make it the universal religion of mankind cannot succeed. The blindness, that in part has happened to Israel, must give place to the light of truth. The craftiness of Satan is becoming manifest.

Soon the churches will awake to the fact that a man cannot worship devils in the lodge, and be a true worshiper of God in the church. Men will have to choose between the Baal worship of the lodge and the worship of Christ in the church. Then when the lines are drawn, the lodge as well as the saloon must go. Yours, for the triumph of Christ,

C. F. HAWLEY.

LITERATURE.

HOURS WITH THE BIBLE, or The Scriptures in the Light of Modern Discovery and Knowledge. From Samson to Solomon. By Cunningham Gieikie, D. D. Pp. 298. John B. Alden, New York.

The third volume of this beautiful series takes up the portion of Jewish history from Samson through the reign of Saul, the triumphs and weaknesses of David, and closes with the magnificence of Solomon. This is perhaps the most interesting portion of that history, as it is not so far removed from our ordinary life as the times of the exodus and the conquest, or of the civil wars and the captivity. Nearly one-half the volume is taken up with the life of David, the hero, king, prophet and psalmist, as would be expected, and we have a remarkable history of his conquests, his administration, his devotion,his faith, his sin. Of this wonderful character Carlyle has written: "What are faults? what are the outward details of a life, if the inner secret of it, the remorse, temptations, true, often baffled, never-ended struggle of it be forgotten? 'It is not in man that walketh to direct his steps.' Of all acts, is not, for a man,repentence most divine? . . . David's life and history as written for us in these Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below." Dr. Gieke's work is the most entertaining and instructive Bible history probably ever written, and it is a work of great public spirit to place it within reach of all as is done in this edition.

THOSE SEVEN YEARS; or, The Story of the "Friendly Letter Mission." By V. M. Skinner. Pp. 232. S. W. Partridge & Co., London, England.

This volume, with its tastefully illuminated cover, is a record of the work of an "elect lady," one of those saints who have a mission from God himself without the interposition of human hands. Many years ago Miss Skinner began her efforts for the lifting up of the wretched by putting up texts in public houses and visiting the poor. She began after a little to publish, as tracts, letters to the keepers of these houses; then to policemen, cabmen, railway men, etc., until the number has reached twenty-nine. The story of this work is told very largely in extracts from letters written after reading these tracts,and are a touching tribute to the life of self-denial for the sake of others, of which Miss Skinner is a happy example. This volume may be had of Miss Skinner, No. 5, St. James's Square, Bath, England, price 50 cts.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vol. V. Pp. 479. John B. Alden, New York.

This volume takes us on in the world of letters from Mary V. C. Clarke, an English lady of this century, to Cyprian the Roman father, who died A. D. 258. The purpose of the publisher is being admirably maintained in giving well-chosen selections from every considerable writer in the English language, or whose works have been translated. This work will be of peculiar value to American readers as it includes many names who never had an ambition to figure in such a collection. A former volume devotes some space to Dr. Geo. B. Cheever and to his brother, our Worcester contributor, Rev. Henry T. Cheever. In this,Henry Clay and his son Cassius; S. S. (Sunset) Cox, the witty New York Congressman; and Dr. Howard Crosby are among the American names honored with a place.

The great work now undertaken by the *Century* in the Life of Lincoln is evidently appreciated by hundreds of thousands of intelligent readers. A veteran New York publisher predicts that the permanent edition of the magazine will go beyond 300,000 before the completion of the Lincoln history. The January installment, treats of Lincoln's settlement in Springfield; his practice of law in that city; the Harrison campaign; Lincoln's marriage; his friendship with the Speeds of Kentucky; the Shields duel; and the campaign of 1844; and Lincoln's devotion to Henry Clay. A sketch entitled "George Bancroft—in Society, in Politics, in Letters," is contributed by Professor William M. Sloane, editor of the *Princeton Review*, formerly Mr. Bancroft's private secretary at Berlin. This paper is the first authoritative biography yet written of a man of the most interesting character and career. Of course Prof. Sloane does not mention some particulars of Bancroft's life which his sainted father. Prof. J. R. W. Sloane, would hardly fail to have recalled, that is, the craven spirit shown by the great historian toward the slave power, changing later editions of his history at the beck of that infamy. Following his paper on the Food Question, in the December number, Mr. Edward Atkinson contributes another on "The Relative Strength and Weakness of Nations," being the first of "Two Studies in the Application of Statistics to Social Science." The article is a rich storehouse of facts which are set before the reader in a manner easily to be grasped, by means of graphic diagrams. Among the far reaching and suggestive conclusions of Mr. Atkinson's paper, one of the most striking is that, in the face of the competition of a free people, having such a record of material prosperity, European nations must "disarm or starve." "Comets and Meteors," is the first paper in the "New Astronomy" series, by Professor S. P. Langley.

The January number of the *English Illustrated Magazine* contains the first of a series of illustrated papers, by the author of "John Halifax, Gentleman," descriptive of a recent visit to Ireland, entitled, "An Unknown Country." Among the other articles are "The Daughters of George III.," by Mr. W. Outram Tristram, with quaint illustrations of the dress of the royal girls; and a series of illustrations to Fouque's "Undine," by Mr. Heywood Sumner, with a finely conceived article on the romance by Miss Julia Cartwright.

Vick's Magazine for January is combined with the usual and handsome annual. Among the noticeable articles are: "Training and Pruning Vines;" "How Shall I Plant my Grounds?" "The Hollyhock," by Eben E. Rexford; and Prize essays on "Asparagus" and "Forcing Radishes."

The *Brooklyn Magazine* issues a fine "Talmage Daily Calendar" for 1887. The design of the board was made by Mr. George R. Halm, the portrait of Dr. Talmage by Sarony, of New York. Upon the daily stub is a characteristic selection from Dr. Talmage compiled by Edward W. Bok. Price 50c.

The February number of *Scribner's Magazine*, of which 125,000 copies have been ordered as a first edition, will contain a most interesting article, by Mr. John C. Ropes, upon the "Likenesses of Julius Cæsar," with 18 portraits, one of which, engraved by Mr. W. B. Closson, will be the frontispiece of the number.

The *St. Nicholas* New Year's number is prodigal of pictures, but there are only a few of the articles which are of any value for young readers. Among them are the story of Jean Francis Millet, the great French painter, and his sketches for children, and "A Glimpse of Eton School," the first of which is very finely illustrated.

RELIGIOUS NEWS.

—D. W. Potter, a Chicago evangelist, held a series of meetings at Elkhorn, Wis., which resulted in over 100 conversions. He is now laboring in East Saginaw, Mich., in union meetings.

—Samuel Small, the Georgia revivalist, is in Nashville making arrangements to assume the duties of Commissioner of Education for the colored race of the South, under the auspices of the Southern Methodist General Conference.

—Union meetings are conducted by the pastors of the First Presbyterian and M. E. churches, at Gibson, Ill. There has been no excitement, but a deep moving of the Holy Spirit, resulting in the serious determination on the part of many to seek the Lord. In nearly all the towns around gracious revivals are now in progress. In a large portion of three counties there is a great turning to the Lord. In Saybrook, McLean county, nearly one hundred persons have turned to the Lord. Sibley, Ford county, Rossville, Vermillion county, and Mansfield, Champaign county, are all centres of deep religious interest, and hundreds are turning their attention to the one thing needful.

—Under the auspices of the New York and Brooklyn Association of Congregational churches special exercises were held in Plymouth church, Brooklyn, to commemorate the sixtieth anniversary of the installation of the Rev. Dr. Edward Beecher in the Park Street church, Boston. Dr. Beecher is considerably over eighty years of age, and is in vigorous health. Addresses were made by Dr. Beecher, Dr. Lyman Abbott, the Rev. William Lloyd and others.

—Bishop Glosbrenner, of the United Brethren church, is dead. He was an aged man and the senior bishop of the church. His effort to get the lodge into the church, along with Bishop Weaver and others will forever tarnish his earthly memory.

—Mr. Moody held meetings every evening all last week in the First Congregational church. They will be continued in the same place this week.

—The Presbyterian Board of Home Missions recently stated that it was two hundred thousand dollars in debt!

—The members of the sessions of the Presbyterian churches in Peoria, Ill., invite the sessions and members of other churches in that presbytery to meet with them in the First church, Peoria, on Tuesday, the 11th inst. The object of the convention is to pray for the presence of the Holy Spirit in their churches and in the hearts of the people, and for the conversion of those without God and without hope.

—A few months ago the deacons of the Tabernacle in London, in examining the records, found that Mr. Spurgeon has received during his ministry there, as new converts, (not including those from other churches) 10,809.

—Hon. Robert Lincoln, late Secretary of War, was elected a trustee of the Second Presbyterian church of this city at its annual meeting.

—Watch-night religious service was held on New Year's Eve in Chicago, in the First Congregational, Immanuel Baptist, Wabash Avenue Methodist, and in the Chicago Avenue churches. Mr. Moody was present and took part in the meetings at the Chicago Avenue and First Congregational churches. In the former church, in the forenoon of last Sabbath, he preached to a large audience, and in the latter he addressed in the afternoon, the women, and in the evening preached to a great throng of both sexes. He is continuing these meetings in the First Congregational and other churches of the West Side.

—Rev. Henry M. Scudder, D. D., the esteemed pastor of the Plymouth Congregational church, this city, has given notice that, on account of ill-health, he desires to be released from its pastoral office, and requests that steps be taken to secure his successor. On Sabbath, 26th ult., his theme was "Christ's Second Coming." In answer to the question, "Will it be premillennial and personal?" he answered: "I think that the Scriptures teach, in the most explicit manner, that Christ will come before the millennium," and that his coming will be a personal coming.

—A conference between committees appointed by the Northern and Southern Presbyterian General Assemblies to arrange for a commemoration of the centennial anniversary of the Presbyterian General Assembly in 1888, was held in Baltimore on the 22d ult. A number of noted ministers and laymen of both churches were present. Arrangements were made for completing a programme.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 3 to Jan. 8 inclusive:

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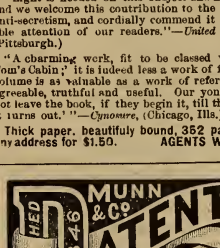

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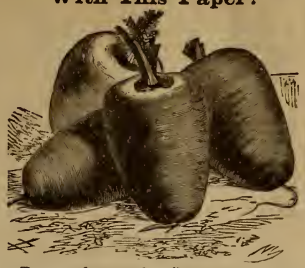

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NEWS OF THE WEEK.

WASHINGTON.

The bill granting Mrs. Logan a pension of $2,000 annually passed the Senate without a dissenting vote. The bill was based upon the admitted fact that the rheumatism of which General Logan died was caused by the exposure while he lay in the snow on the battle-field of Donelson.

The nomination of Public Printer Benedict will probably be rejected. Representative Farquhar of the Buffalo district, who is acting for the International Typographical union and the trades unions generally in the matter, asserts unqualifiedly that the nomination will not be confirmed, and adds that if, by any hook or crook, Mr. Benedict is retained in the office, the trades unions propose to proceed in the courts to have him ejected, on the ground of disqualification.

COUNTRY.

A gas explosion Thursday in the Andrews Block at Youngstown, Ohio, caused a fire which destroyed a half dozen buildings, including the First Baptist church. One man was badly burned, and another perished in the flames. The loss is about $125,000, with insurance of $75,000.

Tuesday evening, at a prayer-meeting near Eldorado Springs, Mo., a man named Oakes, who created a disturbance, was rebuked by a farmer of the name of Clark. Oakes then drew a knife and cut Clark's throat from ear to ear.

A dynamite cartridge was exploded under the Sutter street cable track at San Francisco Wednesday night, the detonation shaking buildings, shattering glass, and terrifying people living in the neighborhood. The loss to the railroad company is heavy.

The German ship Elizabeth went ashore Saturday morning on Virginia beach, fourteen miles south of Cape Henry. The number of the crew was twenty, not a man of whom was saved. The men of the life-saving crew who survive and who revived to consciousness to-day, give this fact. Five men of the life-saving crew were lost.

The journeymen barbers of Wilkesbarre, Pa., recently formed an organization for the purpose of enforcing the closing of all barber shops here on Sunday. They notified all the proprietors in the city that on and after to-day any persons who kept their places open would be prosecuted. Of the thirty-eight shops here thirty-six were closed last Sunday.

Fire at Lawrence, Kan., which started at midnight, Saturday, burned itself out about daylight. The firemen and citizens were powerless, and the flames consumed an entire block. The loss is $200,000, divided among seven firms. The insurance is less than $50,000.

The old trouble existing between the Knights of Labor and the boot and shoe firms of this city who employ convict labor, has broken out again. The former difficulty was in a measure compromised by the State Executive Board of the Knights of Labor, but several local assemblies were dissatisfied and have proclaimed a new boycott. Members of the State Board are much incensed, on account of the total disregard of discipline shown by the boycotting assemblies.

Sharp earthquakes were felt Tuesday morning at Charleston and Summerville, S. C., but no damage to buildings resulted.

A severe shock of earthquake was felt at Baige, Texas, and vicinity Wednesday forenoon, greatly alarming the people.

The heaviest snowstorm ever known prevailed in sections of Louisiana, Tuesday.

William E. Dizan has been imprisoned at Wheelock, Vt., charged, within the past three years, with murdering his five infant children, whose skulls, it is alleged, he crushed with blows of his fist. The accused are Canadians.

One of the walls of the addition to the Pillsbury elevator at Minneapolis, collapsed Wednesday morning, scattering 60,000 bushels of No. 1 hard wheat over the Manitoba tracks.

There were 1,161,358 children of school age in Ohio up to September last, 775,149 pupils enrolled, and an average daily attendance of 517,844.

At Montpelier, Ind., the family of John Wooster were poisoned by biscuit, which, it is supposed, contained inferior baking powder. Two children are dying, and the father, mother, and another child are not expected to survive.

Wittrock, Haight, and Weaver, the express robbers, pleaded guilty Tuesday at St. Louis, and were sentenced, Wittrock and Haight to seven years each, and Weaver to five years in the penitentiary.

Near Pewaukee, Wis., a train ran into a sleigh filled with laborers, killing three men.

The boiler in Newton House's grist mill at Elwood, Ind., exploded Tuesday morning, completely wrecking the structure, killing two men and wounding others.

While the express from Chicago, on the Boston and Albany road, was passing a freight train early Tuesday morning near West Springfield, Mass., one of the wheels of the express broke, throwing the train against the freight, and causing a terrible wreck. One man was burned to death, another was fatally wounded, and several were injured. Of two corpses on the express, one was cremated, and fourteen first-class Western mail pouches and seventy-three bags of second-class matter were destroyed.

Near Republic, Ohio, early Tuesday morning an express train on the Baltimore and Ohio road, west-bound, collided while running 60 miles an hour, with a freight. Immediately after the crash the cars took fire. Twenty persons were either killed or slowly burned to death, and all the mail and express matter was destroyed. The blame for this awful disaster is laid upon the freight crew, part of whom are said to have been drunk. The dead were nearly all from the smoking car.

The largest blast ever fired at Easton, Pa., was touched off at the Glenden Iron company's quarry Saturday. It consisted of 44,500 pounds of powder, distributed in five chambers, each fifty feet apart and fifty feet back from the face of the quarry. The whole hillside, 150 feet high, was blown out, and about 200,000 tons of stone were loosened.

William H. Wallace, assistant superintendent of the New York, New Haven & Hartford railroad, and Stacy B. Opdyke, superintendent of the New Haven and Northampton road, accused of conspiracy by Thomas F. Meany, who charged them with "black-listing" him, were fined $50 each yesterday by Judge Pickett of the City court. The judge, in his decision, said that he was clearly of the opinion that a conspiracy designed to hinder any man from putting his labor on the market when, where, and for such compensation as he may agree for, is equally criminal with any conspiracy designed to hinder the sale of the merchandise of any producer or dealer, and is more disastrous in effect than any other form of conspiracy, except that to take a life.

Owing to a strike of dockhands at Port Johnson and Elizabethport, the mines in the Wilkesbarre (Pa.) district have been closed, throwing out of employment 8,100 persons.

Isaac Bickel, an aged farmer at Anamosa, Iowa, attempted to chastise his nineteen-year-old son, when the latter struck him a single but fatal blow with a heavy stick.

Since 1880 the iron and steel plants in Southern States have gained an annual capacity of 565,200 tons, with indications that at the next census the gain will reach 2,000,000 tons annually. The outlook for the iron industry in 1887 is more promising than in the past. Ten new blast furnaces are in progress of construction.

FOREIGN.

The London *Standard* states that Mr. Gladstone is prepared to modify his home-rule scheme, with a view to the conciliation of the dissident Liberals.

One of the keepers at the Paris Zoological Gardens was killed by the hippopotamus before he could be rescued by his comrades.

A dispatch from Bulgaria says: "Russia has sent 6,000 rifles to Cettin-je. An attempt by an armed band of Montenegrins to make an invasion into Servia was frustrated by the vigilance of the frontier guards. It is rumored that Russia will endeavor to incite another invasion, the object being the overthrow of King Milan and put upon the throne a king of Russia's selection.

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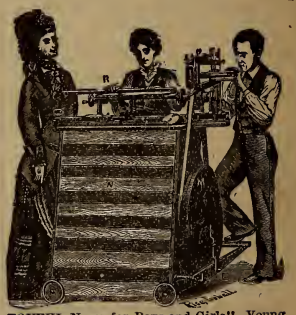

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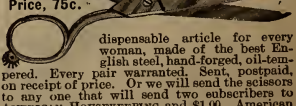

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Some labor agitators, in the effort to make more heinous the crimes they attribute to capitalists, add this also to the indictment, that nearly all the liquor-drinking by the poor is because of their rich oppressors. Powderly, however, who ought to be an authority, in a late letter says, "I regard the use of strong drink by men and women as the greatest curse that can befall them. To the use of liquor can be ascribed nine-tenths of the ills that befall our working people." Would that Mr. Powderly could see as clearly that the lodge system to which he is giving his strength, with its oaths of secrecy and obedience, is a moral curse whose effects may be fairly contrasted with the temporal ills from strong drink.

Albert Curlin is the successor of Spies as editor of the *Arbiter Zeitung*. In a speech last Saturday he said, "Between the Socialist, the Anarchist, the Knight of Labor and the trade unionist there is no difference." Powderly is also reported as saying last week: "If I were in Russia I would be a Nihilist. If I couldn't use the ballot I would use any weapon that God placed in my hand." Some Socialists are very careful to denounce anarchism as a doctrine which they repudiate, yet it is sadly evident that the tendency of all these movements is to one end—the subversion of lawful authority by revolution. Their show of force may compel the putting away of some grievances, along with the imposition of some unjust statutes, from which the poor will always suffer most, but what will compensate for the dogmas of atheism and murder which these movements are making familiar and acceptable to multitudes. There is no cure for the troubles of society but the word, the law of God and humble recognition of his authority.

We lately had the opportunity of looking hastily through Most's book on "Revolutionary Warfare," which figured so largely in the Anarchist trial. It was easy to imagine the fearful influence upon weak and unbalanced, or selfish minds of such reading; just as we know the effect of frequent repetition of Masonic oaths and familiarity with the scenes of the lodge room. The occasional profanity, the expressions "bandits of law and order," applied to civil officers, or "scoundrelly system of law and order" given to society; the frequent emphasis put upon the words "*no more failures;* the familiar and friendly reference to the Italian assassin, Orsini; the particular and careful directions for making bombs, dynamite and nitro-glycerine; how one kind of bomb would be best to destroy buildings, another is made for deadly execution in a crowd, and with fiendish joy the writer suggests pitching one upon a dinner table, or placing it beneath a train. Throughout the book the idea of *killing* men by horrible missiles and in cold blood breathes in every line. A more purely diabolical writing the world has seldom seen, yet this is the Bible of anarchism.

The German parliament was last week the scene of a remarkable debate on the war measures proposed by the government. Bismarck personally took part, dwelling particularly on the imminent danger of war with France, and demanding the vote of the body for a military term of seven instead of three years. But parliaments have learned that the power of the popular will is equal to that of a dictator, and the defeat of the measure shows also that Bismarck may be failing in his marvelous powers of accomplishment, which have made him the center of European intrigue for the past fifteen years. He fulfilled his threat, however, and dissolved the Reichstag. A new election will be held in February, in which we hope the German people will assert the right to their opinion in military matters as well as civil.

Mr. Moody has been speaking two weeks in the First Congregational Church in this city. Last week he began afternoon meetings in the Second Baptist Church on Morgan street. This week he continues, afternoons in the First Church and evenings on Morgan street. These meetings have been generally well attended, and the inquiry rooms well filled. The great evangelist shows little change from year to year as he revisits the scenes of his early labors and successes, and where he has completely disproved the proverb, "A prophet is not without honor save in his own country." In no city is he more beloved of the churches or more popular with the masses. He seems, if there be any change, to be more emphatic in his statement of doctrine than years ago, and his going to the old churches instead of continuing the tabernacle method is interpreted to mean than he wishes his converts more strongly attracted to a church home. He has made no public move toward the great City Mission with its quarter-million endowment, but will doubtless strike the iron to its proper shape when the local Christian workers get it hot.

One of the strangest and most sensational chapters in the history of crime is just now being enacted in Chicago. A good-looking young woman educated at Vassar, an only child in a happy family and heiress to several hundred thousands, has courted Spies, the chief of the convicted Anarchists in our county jail, and is to be married to him on Thursday of this week, Attorney Black getting the license for them. The young woman's name is Van Zandt; she is connected with the Fourth Presbyterian church with Judge Gary, whose invitation to attend court she accepted, and there became infatuated with Spies. She first met him while inserting an advertisement for a lost poodle in his paper. She has a weakness for suffering dumb animals, and owns nine dogs! The papers give a few points which may account for the insane freak of this young woman. "People stared at me with their mouths wide open. I suppose I'm the reigning sensation at present," etc., are the sentiments that worry her weak brain. Along with her pug dogs doubtless may be found such companionships as cheap novels and the theater. After these she need not go far in her abnormal desire for notoriety to seek matrimony with a man who has been for years inciting to murder, who has denied God and marriage. In now taking advantage of the infatuation of this young girl with her head turned by silly romance, Spies shows himself a contemptible and craven coward. No man with a spark of honor would endure the thought of linking his life in his present circumstances to that of a pure but half-demented girl. It betrays the selfishness of the man. He either hopes to thus escape a deserved doom and become a capitalist, or to use this woman and her wealth to further his devilish schemes against the human race.

THE LODGE A BARRIER TO THE WORLD'S PROGRESS.

BY PRESIDENT H. H. GEORGE, D. D.

(Conclusion of Knoxville Address.)

It will be admitted by all observers that the spirit of reformation is abroad in the world to-day. Never was the conflict with intemperance fiercer and more determined. Armies of men, and heroic women, too, are on the broad field of this struggle. More temperance work is done to-day, more temperance prayers sent up to the throne on high; more temperance sermons preached and temperance songs sung in one year than was formerly in ten,—yes, fifty; and I know not but a hundred years. But I would have you notice that this work is done by Christian people; it is the outgrowth of Christian effort.

As well is the opposition clear and marked and telling against Sabbath desecration. Men and money are pressing this battle to the gate. As certainly is the warfare inaugurated against licentiousness and profanity. These and all similar movements are but the practical efforts of an awakened Christianity.

There are men of broad minds and devoted faith to-day who are spending their strength to secure more fully the Christianizing of all our institutions, to have the ordinance of marriage more securely bonded by Christian law, and protected against unhallowed divorces and bigamous and polygamous affinities; to have the nurseries of our children, the common schools of our country, protected in their free use of the Holy Scriptures,—and all these and similar reformations are sought through an effort to secure a recognition of God and Christ and the Scriptures in the Constitution of our country. The aim is to get the world all under the power of Christ. We want Christianity every where and in every thing. We believe that Christ is all and in all. There is no department of society that can afford to leave him out. The government needs him and his law, as much as the family does. Politics need the religion of Christ as well as the church does.

Now, my point is, that in this broad movement to Christianize all society, to enthrone Christ in the heart of the nation that all institutions and agencies may be moulded and premeated by his religion—in this movement, I say, Christless fraternities give no help; and not only so, but they stand squarely across the track of progress of this kind. As a fraternity, Masonry does not advocate the enthronement of Christ in any thing. It does not give any money to secure such a thing. It does not want it. By its make up it is bound to oppose progress of such a kind. Individual members of these fraternities, whose beliefs are better than the fraternity, may favor such progress, but the fraternity that ignores Christ, cuts his name out of the Bible, refuses to pray to him, cannot favor anything that puts the crown upon his head, since then we have seen that this effort to Christianize every thing is the great movement of the world; it is the mighty power of the progress of the age, and on the other hand have seen that Masonry by its very constitution must antagonize such a spirit, we reach the conclusion that such a fraternity, with all kindred to it, are the giant hostilities to the world's progress. They stand as adamant walls across the track of the power that can redeem this world. Christianity alone can lift our world up to God, and Christless fraternities are just their full weight of hindrance to this end. The missionaries to the heathen know well that as they can get removed false gods and idol altars and all the paraphernalia of heathen worship, so they open the way to the spread of the Gospel of salvation. It is no less true in our land. The removal of all false worship is the spread of that which will save the world. In the day when the religion of Jesus Christ gets hold of the hearts of men and institutions of society, there will be no need for secret lodges and tylers and horrid oaths to keep a childish secret, and half-naked men with one bare foot. There will be no need of heartless prayers and stone-hammer piety, and level-and-plumb and square-and-compass rectitude and lamb-skin purity. When the real comes there will be no need—aye, no place for

the counterfeit. Indeed, the spurious must be taken out of the way before the real can come.

Let us for a few moments particularize upon this point. We will say that right-hearted men are all combined to push forward the true Christian Reformation; and they come to the effort of purifying the courts of justice. They want men of sterling integrity on the bench of judgment, men who fear God, who are bound by the bond of moral law to do justice to every man. But here they meet a judge who has taken, say the Master Mason's oath, and the criminal is a Master Mason and so are the jurymen. Men all sworn to keep the secrets of each other, to apprise each other of approaching danger, to fly to the relief of each other at the risk of personal life; bound under the most horrid penalties to protect each other in all crimes, murder and treason excepted. What about the effort to purify the court? What stands in the way of its purification? It is men combined and sworn to execute another law than that of justice and right. It is men who have banded together to protect one another, even though it should defeat the ends of justice, men who have ofttimes felt that Masonic oaths were more binding than civil oaths, Masonic justice more to be defended than righteous civil justice.

While civil courts are equipped with such officers, moral purity, justice and right are not known. Reformation here is impossible, so long as secret fraternities have possession of official trusts,—they have no right to them. They ought to be made ineligible to them by law. We would not allow an alien, or a citizen of some other country to sit on our justice bench; no more should we allow a man sworn to some secret lodge. The administration of justice is for all men alike, no favors, no party helps, no selfish assistance should be allowed here. The rights of society demand this, justice demands it, and Christianity can accept nothing else than justice, equal justice to every man.

A great barrier, then, to the progress of Christianity in purifying thrones of civil judgment, is the iron grasp of secret fraternities on these thrones. Mountain barriers they are to the progress of the age; agencies that are turning the wheels of reformation backwards, and while earnest Christian men are laboring and sacrificing to advance Christian progress, their efforts are counteracted by the opposing efforts of the Secret Empire. It is not conceivable that Christian men could permit themselves to stand in the way, or thwart the progress of genuine, moral reformation; but if they do not, they will be compelled to stand apart from organizations that have taken oaths that compel them to trample under foot civil oaths whenever Masonic interests demand it.

But, again, they divide and cripple and stand in the way of the work of the churches. All Christians know that the church is the great agent in the world's help and salvation; the great aim of the church is to lift up, to help and to save men. Christ instituted it for that purpose, and it is working to that end; it is both benevolent and beneficent; but lodgery hurts the church and cripples its work. The very fact that it proposes to do by another way just what the church aims to do, hinders the church. It says it can get men to be free from sin, get them ready for heaven; the church can do no more,—wants to do no more. Masonry making these claims has led men by the thousands to say, "It is good enough church for me." In this way it is a counter institution to the church. It is rallying recruits to a service proposed to save equally with the church. It divides up the members of a Christian church into distinct brotherhoods. It links a pastor with some of his members by a bloody oath and separates him from others. It cuts in twain true Christian fellowship, unless pastor and people all unanimously go in and take the oath that binds under no less a penalty than to have the body severed in two in the midst, and bowels burnt to ashes in the center, and the ashes scattered to the four winds of heaven. I say unless pastor and all take it some will be carrying this horrid oath and some not, and they cannot truly fellowship.

Besides, to swear this oath at all, without any allusion to Christ, is inimical to the church. The church's oath is over the sacred symbols of the body and blood of Christ. The Masonic oath has no possible allusion to Christ. They are as far separated from each other as the poles. It is no wonder that men usually feel if they take the one they cannot the other; so they ought to feel. The Gospel minister is to be pitied who can take both of them on his soul. A Christful and a Christless oath on the same soul!—what will he do when God comes to demand for both? No man can give soul allegiance to church and lodge both at once. He will either cleave to the one and forsake the other, or hold to the one and despise the other. No man will continue long to love the lodge and the prayer meeting both. The fact is they are incompatible, and every man who reads and thinks and examines must in the end choose the one, and abandon the other; and it would help the great cause of Christian progress if they would do it at once. The church would be immeasurably stronger to-day, if all men, ministers, doctors of divinity, and laymen, who really love the lodge would go into it body and mind and soul, and leave the church; while all who account the church as their chief joy would leave the lodge. No grander revival is needed in the church to-day, I really believe, than a revival of complete and total and perpetual separation from all lodge connections. If men want to go to heaven by the one or the other, let them try the one of their choice, but don't let them try both, for they run on directly opposite lines. When a man can run on a railroad train that is going from Chicago to New York, and at the same moment of time ride on a train going from Chicago to San Francisco, then might he attempt to keep a Christful and a Christless oath at the same time

The church is consumpted by a false worship that is sucking its life blood. Here is the greatest difficulty to be overcome in these false fraternities—they are so interwoven with the church.

Suppose our Christian reformatory movement as it sweeps over the world leavening nations, churches, families, and individuals, would suggest a model for benevolence,—and it must inculcate benevolence, it must urge men to give means to leaven the world, to evangelize it, to carry its burden of poverty and need. *Now* Masonry will come to the help; it will be a hand maid to the great progress of the world in this respect, for it is founded in benevolence. It proposes to rival the church and all Christian institutions here. Its widely boasted *virtue* is benevolence. Look a second time and its benevolence is for a different end than that of the reformation agencies. These agencies are employing means to buy Bibles to send men and women on errands of evangelization; to preach the Gospel to lost men and women and children; to feed and clothe and take care of the poor of every people and kindred and tongue. Of the benevolence of the lodge fraternity, a reliable author says, that nine-tenths of it is spent for temples, regalia, furniture, room rents, salaries, dress, festivals and the like, and the merest pittance comparatively is expended in relieving the poor. Any one who has travelled, must know that among the most gorgeous temples in our cities are the temples of Masonry; and while no doubt something and perhaps a great deal is expended in benevolence, it is for those who are paying their regular dues monthly. It is for those members who, before they can be members, must be whole and sound in body and mind as a man ought to be. It is not benevolence to poor creatures, too poor to be members, to wretched ones who never paid anything into the treasury. It is selfish benevolence. It is insurance-company benevolence. You pay me so much, says these accident or life companies, and if you get hurt or sick I will return you so much, or if you die I will do so much for your family. Call that business if you may, something for something, a *quid pro quo;* but don't call it Christian benevolence. Then the church don't want this kind of benevolence. The great Christian progress will have to be pushed forward without a benevolence that expends millions in temples, and regalias, and splendid processions, and costly funerals and drum and brass bands.

Thus we find no connecting point between Christian progress and secret fraternity doctrines, faiths or practices; and we are forced to conclude that they are antipodes to each other in theory, in aim and object and purpose. If the one is a good thing for the world, the other must be a bad thing. If the one helps men, the other harms men. If the one enlightens, the other benights. If the one saves, the other drowns in deception and destruction.

Loving the church as we do, having the faith in Christian progress as we have, we are forced to the one conclusion that these fraternities all of them must give way and abandon the field to Christianity. They are too narrow, too weak, too unphilosophical, too human to save our lost world. They aim at what they have not the power to do. God only could save this world, and that by the blood of his own Son. And God cannot approve or accept men saved by any other name than that of Jesus. Christianity's boat carries Christ in it; and, if he may be sleeping in the hinder part of the vessel, when storms come he is there to say, Peace, be still. But woe to the boat, and crew that mans it, that carries no Christ. In that dark night of storm there is for it no hope; it is fated to go down amid the mighty waters.

THE TIMES OF WAR AND RECONSTRUCTION.

REMINISCENCES BY HON. S. C. POMEROY.

WASHINGTON AFTER THE SUMTER BOMBARDMENT.

I have tried to show that the American Rebellion of 1861 was begun in the interest of slavery, and that power had gone to war, rather than yield the control of the general Government, which they had so long enjoyed. Senators and members of the House of Representatives began at once to follow the lead of their States, and one by one disappeared from their accustomed places in Washington. Senators from Virginia, and Bright and Breckenridge of Kentucky, and one from Missouri came to the call of the first meeting of the Senate, after Mr. Lincoln's inauguration; and at his first taking the oath of office they stood by and paid respectful attention.

It was not then known that Virginia would secede. She seemed as loyal as Maryland or Missouri; and I think she was. At no time could the ordinance of secession have been passed, if it had been fairly presented to the voters of Virginia and they allowed to give expression to their honest sentiments. But the convention on the 23d of April passed the ordinance, and provided for its submission to the people; and then, without waiting for a vote, the leaders went into rebellion! Before the election they had begun the war, and had the rebel capital removed from Montgomery, Alabama, to Richmond.

In examining the difficulties and embarrassments surrounding Mr. Lincoln, it must be borne in mind that he was shut up in Washington, and the government at Washington had only such protection as the citizens could afford, when one-half, at least, were disloyal. Of course there was city pride enough to make some show of approval of Mr. Lincoln's election at his inauguration; but the absence of national forces, military or naval, was shamefully apparent. The retiring administration had sent them to the four quarters of the globe; and even Washington's birthday could not be observed by their appearance in public procession, save one company, which was apologized for by Mr. Buchanan in his letter of that date to ex-President Tyler.

Washington had several military organizations, but none in which the sympathy for the new administration was at all general. Even at dress-parade, like the showy inauguration, they only mustered a mere skeleton of each battalion. I quote to sustain this, from the *National Intelligencer* of March 5, 1861:

Washington Light Infantry mustered 40 men in full uniform; the Henderson Guards, 78 men; the Union Rifles, Companies A B & C, 92; Metropolitan Rifles, 74; Turner Rifles, 75; Washington Light Guards, 39; Putnam's Rifles, 55; the Militia, by Col. Cox, 50; Scott's Rifles, 40; D. C. Rifles, 30; Georgetown Mounted Guards, 75.

All this, only an apology for defense, was all that could be had, even upon an inauguration day, when no danger threatened; and a month later, when real war was apparent, they for the most part disbanded altogether.

Some few remained, however, and were willing to go anywhere, and do any duty. Others were willing to serve, if only they were not required to go outside the District of Columbia. But when General Scott ordered Colonel Stone to assemble all these organizations in the Park near the War Department, and explained to the men that they would all be expected to do such military duty as was now required of them by orders from superior officers, they quit, marched out of the ranks and went home.

So much doubt rested upon the mind of Mr. Lincoln, relating to the loyalty of those men, that he, with General Scott, prepared a new oath, and at this parade Col. Stone informed them of it, and read the oath. The following is an exact copy:

"I,———,do solemnly swear that I will bear true allegiance to the United States of America; that I will serve them honestly and faithfully against all enemies and opposers whatsoever; that I will obey the orders of the President of the United States and of the officers appointed over me according to the rules of the Army of the United States. *So help me God.*"

When this oath was to be taken, those brave soldiers who showed so well upon the inauguration day, turned back and would not take the oath. They would not go to war outside of the District of Columbia. Nor would they shoot the rebel invaders, which were daily expected from Virginia. No wonder then, that in such a crisis, Mr. Lincoln would accept the services of the "Frontier Guards," "Clay's Battalion," and all volunteer troops who would do their duty to the Government in any and in all emergencies.

The Frontier Guards, commanded by J. H. Lane, M. W. Dilahay and J. B. Stockston, lieutenants, numbered about 200 privates, of which I have the honor to have been one. Some of these officers "re-

main until this present," others "have fallen asleep." Clay's Battalion was commanded by Cassius M. Clay as captain; Col. Ward Lamar and Col. Millard were lieutenants. This force numbered over 200 men and did most effective duty. Not one man of those companies objected to the oath. They took it joyfully.

I now repeat what I have before stated, to vindicate the true history of these events, when Mr. Lincoln was first confronted by war:

1. That these two companies were the *first volunteers* in the war, and went into the service unconditionally.

2. They first invaded rebel territory, and defied the dogma "that the Government could not coerce a sovereign State."

3. They captured the *first rebel flag*, and brought the same as a trophy to the President and received his thanks in writing.

The contest slavery made in Kansas under the "Douglas Bill," prepared for all this. The triumph there, secured the triumph of Mr. Lincoln in 1860. This hastened on the hour—*for war!* The Kansas struggle prepared these men and the party for the national conflict. Mr. Douglas, David R. Atchison, and their abettors "builded better than they knew." In trying to extend slave territory, they destroyed it in the States. What they meant for evil, resulted in good—thank God!

Upon the outbreak of the war, and immediately after the scenes I have described as peculiarly trying to the President, there was a serious apprehension of an attack upon Washington, from Alexandria, Va., where all the excited rebels from the region about were congregating and drilling. On the 16th of April (next day after his proclamation) Gov. Sprague of Rhode Island telegraphed Mr. Lincoln, tendering one full regiment of men all equipped. This was immediately accepted. Gov. Andrew of Massachusetts did the same on the next day, the 17th. New York and Pennsylvania were only a little behind. Still the anxious question was how to hold Washington until this relief should arrive? But General Lane was full of resources, and did not scruple much as to the means he employed. Having full information about the hostile forces organizing at Alexandria, on the 16th of April, he sent a squad of his men of the Frontier Guards, under Mr. Wheelock, down there with instructions to scatter all over the town and whisper in the ears of the most prominent business men, and others, that Lane and his body of desperate Kansas men were preparing to come down there and lay their town in ashes, free all the slaves, and put the negroes in charge—same as his old associate, John Brown, had done at Harper's Ferry.

This was successfully accomplished, and the men returned and reported. Then followed one of the greatest panics ever seen there. It put the whole town upon the defensive—the very thing Lane desired. All that night Alexandria was astir. They closed and bolted their stores. Their families as far as possible left the city. White men and negroes, all night and all the day following, were building breastworks and barricading every entrance, so as to keep Lane and his men out of the city. This prevented any attack upon Washington. In one way or another that scare and excitement was kept up until troops from the North arrived. O, I shall never forget the sense of relief felt, when these Massachusetts troops, which had fought their way through the mob at Baltimore (April 19), reached Washington; and we of the Frontier Guards met and saluted them at the railroad station! All day we had watched for their arrival, and when we heard of fighting in Baltimore, Lane ordered all his company to meet at the Winder Building. When in line, standing in those long halls, Lane said, "All who will volunteer to go to Baltimore, and help the Massachusetts troops through that city, *step one step to the front!*" Every man advanced. When Lane tendered the company to Mr. Lincoln, he replied, "They are now through. Meet them at the depot."

In the afternoon of April 19, 1861, this regiment, whom Gov. Andrew first called to the service after the proclamation of President Lincoln of April 15, fired the first gun, drew the first blood, and lost in death the first of the long roll who sealed their devotion to the country and to liberty with their blood. This conflict, now begun, waged for four and a half years, until the man whom I heard in speech surrender to the Virginia committee, at his mansion on Arlington Heights, surrendered again to the great captain of the Union army at Appomattox.

The man who took two oaths of loyalty to the Federal Government, in the months of March and April, took also two more, of allegiance to the Southern Confederacy, during the same month, adding perjury to treason! Again, in 1865, while broken down in spirit, and amidst a desolated people, he swore an oath of allegiance to the old Union; and under the old flag, impoverished and sick at heart, he again took up the work of life as a civilian, and did what he could to repair the desolation of war, setting an example to all his followers. He sleeps at last with his fathers.

God may judge him: I will not. General Robert E. Lee was the pride of his soldiers and gave strength to their cause. He has been honored by all the eulogies a lost cause has to bestow. I would walk backward, throwing a mantle over his shame, and say, Peace, erring man, to your slumbers!

The Frontier Guards escorted this first regiment to the President, who was greatly pleased that they got through Baltimore with so little loss, and ordered them quartered at the Capitol, as no Congress was in session. The news of this attack at Baltimore was flashed to New York, and on the next day (the 19th of April) there was a tremendous Union demonstration throughout that whole city. Her famous regiment, the New York Seventh, rallied with full ranks, and prepared to move for the protection of Washington and the National Government. The excitement of that day in New York was greatly increased by the news of the burning of Gosport Navy Yard, and three government ships of war, and other vessels, mounting four hundred guns.

On the afternoon of the 20th, the Seventh Regiment marched down Broadway, amidst the greatest demonstrations! On the 21st they reached Annapolis, Maryland. Baltimore was closed up and they went around it to Annapolis. Gen. Benjamin F. Butler arrived there at about the same time, with eight hundred more men from Boston. The next day, having relaid the railroad track, which had been torn up, they all, at 4 o'clock in the afternoon, marched proudly up Pennsylvania Avenue, *and Washington was safe!*

This hastened the departure of the rebels to the South, while all loyal people, from the President down to the humblest citizen, breathed freer. Pennsylvania soldiers also reached Washington. The whole North and West responded, so that only six days later (the 27th) the report published, "27,000 troops camped in and about Washington." No further questions were asked, as to whether there would be war. *It was upon us.*

The safety of Washington being assured, the Frontier Guards and the Clay's Battalion were relieved, and had an honorable discharge, with the thanks of Secretary Cameron and President Lincoln written upon each discharge. They had "held the fort" during those trying days of anxious surprise, and all their discharges were dated at the "East Room of the Executive Mansion, May 30, 1861." All honor then to the men who first volunteered, first invaded a State, and captured the first flag—the emblem of treason. When honorable mention is made of the men of the late war, let not those be forgotten who pioneered the conquest, and rendered faithful service, gratuitously, to their imperiled country. Let them have a place in the history of the hour when honorable deeds are applauded and sagacity and patriotism commended. They stood in the breach from the day Fort Sumter surrendered, until Washington and the President were safe.

At this time the Confederate seat of government had moved to Richmond, and that city became the rebel capital. The two governments confronted each other. Seward's "irrepressible conflict" was now inaugurated in earnest. General Lee had been taken into the bosom of the Confederacy, and was organizing to attack his old commander, General Scott, from whom he said, when leaving, he "had received nothing but kindness," and then added, "your name and fame will ever be dear to me." Poor Lee! he had more fatal inconsistencies to answer for than any man of the war, and for that very reason, I suppose, was more beloved. The whole rebellion was a bundle of the greatest inconsistencies of all history.

But the hour, long delayed, had now come. Slavery was marshaling her hosts, and leading on to the war—which John Brown predicted in my presence, when for the last time I visited him in jail, just before his execution. "There will be war, and slavery will be wiped out in blood!" were the last words of the old man, as the prison doors closed behind us. And the familiar voice of that old leader died away forever. The hour, I say, had come. The two civilizations, planted together the same year, 1620—one at Plymouth, Mass., and the other at Jamestown, Virginia, were now to meet in armed conflict. They had antagonized for long years; were essentially discordant. The one came in white robes of freedom, with prayers and songs. The other in a black Dutch ship wended its way up the James River, settling at Jamestown, coming with slavery's whips and chains. The North, gradually and surely tended toward freedom, and planted her shining monuments upon every stream, in every valley, up the hillside and over the mountain tops. The South adopted this other system, secured the slave importation for twenty years, or until 1808; grasped the empire of Texas, a portion of Missouri territory; and came up for the conquest of the Government.

Let it not be forgotten that 1620 is no more memorable for the landing of the Pilgrims than for the landing of slaves. These institutions were planted the very same year. They were inherently in conflict; antagonized for nearly three hundred years; then came the war. It was no more, and no less, than a "*Slaveholders' rebellion.*"

My next will be devoted in giving the facts upon which this theory is based, and the grand consummation.

Washington, D. C.

THE EDITOR OF THE SWORD.

BY H. H. HINMAN.

Among the sad events that marked the close of the year, was the death of T. F. Dolan of this city. He was a radical reformer, editor of the *Sword*, and author of a number of tracts and small volumes that had considerable circulation. He died at Parkersburg, W. Va., Dec. 28, after brief illness. He was born in the State of Maine, March 21, 1844, of Irish parentage, and was brought up a Roman Catholic, receiving his education in the Romish College of Georgetown in this District. In 1861 he enlisted in a Maine regiment, and served through the war, attaining the rank of Major. After he became a thoughtful Christian he renounced war as always and necessarily wrong, and ever after lifted up his voice against it. After his conversion in 1871, he united with the Hamlin M. E. church in this city, and, though holding an important position under the Government, he devoted all his leisure to street preaching and other evangelistic work, and was instrumental in the conversion of many. Impressed with the inconsistencies and unfaithfulness of many M. E. ministers, and especially with the fact that they were Freemasons, he withdrew from their communion and united with the Free Methodists. In the spring of 1882 he labored in Knoxville, Tenn., where many were converted; some members of secret lodges made open renunciation, and a Free Methodist society was organized. In the following summer he, together with Rev. J. T. Michael, started the *Sword*, which continued to be published until the fall of 1885. Shortly after the paper was started Mr. Michael withdrew from it, and it was conducted solely by Mr. Dolan.

Those who read it need not be told that the *Sword* was fearless, outspoken, and uncompromising in its reproof of whatever was believed to be wrong. Freemasonry, trades unions, intemperance, tobacco-using, pride and sectarianism received most scathing rebukes; and, to the surprise of all, the circulation rapidly increased to between 7,000 and 8,000. It was for a time accepted by the non-union men as their organ, and was largely supported by manufacturers. But the repeated assaults on sectarian organizations alienated his Free Methodist brethren, and others became disaffected, so that its circulation began rapidly to decline. Its support became a heavy financial burden, and, finding himself becoming involved, he sought and obtained an appointment in the Pension Department, which he filled up to the time of his death. He intended to have continued the *Sword*, but found it impracticable while encumbered with the duties of his office.

None who knew him but admired his moral courage, his faithfulness to his convictions, and his large-hearted sympathy with all that was just and true, however it might be despised for the time. He had many ardent friends, and if some of them feel like dropping a tear over his mistakes and inconsistencies, nevertheless they cannot fail to love and honor one who, like the Master, was willing to be made of "no reputation," so only that the Word of God might be exalted. He leaves a wife and three children to mourn his loss.

Mr. Powderly has shown great ingenuity in preparing the code of signs for the Knights of Labor, as a few samples will show. When a knight draws in his stomach, placing his hand on it, he is hungry; when he opens his mouth and points down his throat, he is thirsty; when he walks as if dodging in and out of a rail fence, he is drunk; when he strikes for ten hours' pay for eight hours' work, he is a fool.—*Chicago Times.*

There was lately no little commotion at Chattanooga, Tenn., because a committee of the Freedmen's Aid Society asked for the resignation of Prof. Calkins, of the Chattanooga University, because of his alleged discourtesy to a negro minister.

JUBILEE HALL--FISK UNIVERSITY.

NASHVILLE AND FISK UNIVERSITY.

NOTES OF A SOUTHERN TRIP BY PRES. C. A. BLANCHARD.

My last letter closed at Mammoth Cave. Of course there were many things seen which could be neither remembered nor described, but one item I wish to record before passing on in my story. There are in the cave at various points piles of stones which have been constructed by the inhabitants of various States and nations. England, Scotland and Ireland are close together. England,of course,much the larger; Scotland strong, and Ireland's little pile standing by. There was a pathos to me in those stony reminders of national relations, a tale of oppression and suffering all unconsciously written out by the hands of passers by. Mrs. Blanchard and I put each a stone on the pile for Illinois, and I one on the Y. M. C. A. memorial.

Leaving the long, disjointed, paintless buildings, the stunted evergreens, and the silent hills, we took the train for Glasgow Junction, where we arrived after a ride of about an hour and a half, having been off the track only once, which was considered a very successful trip. Our train for Nashville was two hours late, but after a comfortable but rapid ride of ninety-six miles we landed at the railway station in the capital of Tennessee.

A short ride took us to Fisk University, where we were cordially received by President and Mrs. Cravath and the officers and students of the University. The hour was late and the holiday sociable was near to its close. Well dressed young ladies and gentlemen from all parts of the South thronged the parlors and halls. Graduates of the University, now editors, lawyers, and teachers from the city were present, and in all the surroundings there was nothing to remind the looker-on that it is less than twenty-five years since the slave market of Nashville was abolished, where the parents of these young people were bought and sold like cattle.

The situation of the University is very fine. Eight acres on the summit of a beautiful hill form the campus for Jubilee Hall. This building, having a south front of one hundred and twenty-eight and an east front of one hundred and forty-five feet, stands four stories and an attic above a fine basement. The campus is surrounded by a stone wall; the basement of the building is of stone, the superstructure is of brick with stone trimmings. The south front is used for the college reception rooms and parlors;the east contains a beautiful dining-room able to accommodate three hundred persons. In the basement are cellars for fuel, fruits and vegetables and rooms for laundry work and servant's apartments. On the second floor are the rooms of the president's family, and apartments for teachers and students; the upper floors are devoted to students. The fitting and furnishing of the building is substantial and appropriate, all being light, pleasant and comfortable. The cost of this building with the grounds was about one hundred and fifty thousand dollars' all of which was raised by the seven years' campaign of the Jubilee Singers. The picture of the original company painted in London now stands against the north wall of the parlor on the right of the main entrance.

To the south of Jubilee Hall, which is now occupied by ladies only, is Livingston Hall. This is the gift to the University of Mrs. Stone in memory of her husband, and cost with its furnishings some sixty thousand dollars. It contains the University chapel, class rooms, apartments for teachers, the library, museum and rooms for young men. It is a noble gift, worthily bestowed, and to be of untold blessing to this long-oppressed race, and through them a blessing to the whole American people. In the library we were shown bound volumes of the examination papers which have been accumulated in the years past. They were marvels of excellence,and would have been entirely creditable to the pupils of any school no matter where it is located, or what may have been the previous advantages of its students.

On the north of Livingston Hall, between that building and Jubilee Hall is a block containing I should judge about three acres. It is the plan eventually to erect on this ground the central University building. In it are to be the chapel, class rooms and public rooms generally. Livingston Hall will then be devoted to young men exclusively and the Jubilee Hall as now to young ladies.

The expenses for the students are three dollars per week. The number of students is about four hundred. Their appearance is that of well-behaved, self-respecting young ladies and gentlemen. The value of such an institution is of course incalculable. No mind but that of the infinite God can estimate the uplift which this and similar schools have given to the colored people. None other can tell how greatly these Northern enterprises have stimulated the South to provide public schools for them, and none other can understand how Egyptian the intellectual and moral night which without these stars would have shut them in.

By invitation of the president and Prof. Bennett, who is pastor of the University, I addressed the students on the lodge question on Sabbath evening. I was rejoiced to find that among the faculty and students there was a general and hearty sympathy. Brother Hinman and my father are remembered with love for their work's sake, here and wherever I have been.

On Monday Dr. Cravath in company with Mrs. Cravath, who was unwearying in her kindness, took us to view the battle ground of Nashville. Twenty-two years ago this very month of December that battle was fought. Gen. Geo. H. Thomas here defeated General Hood and ended the heavy fighting in the West. Dr. Cravath was in the army as a chaplain at that time, was present throughout the two days' fight, and, rolled in his blanket, slept after the first day was over at the foot of a tree near the site of Roger Williams University, a Baptist school for colored people on an eminence opposite Fisk University.

We called during the day on one of the colored ministers of the city to see if anything could be done among the colored churches in opposition to secret societies. The outlook is very dismal outside the schools. The older ministers almost all belong to the lodges. They read the notices for these lodges in the churches on the Sabbath. In one of the principal colored churches of Nashville on a recent Sabbath more than thirty minutes were occupied in reading these lodge notices. There are no churches among these people which exclude secret societies, so far as I have been able to learn. Among the white people I have not been informed of any, but secret societies prevail among the black as they never have among the white. Men, women and children have rushed pell mell into these orders until now the ministers, even those who belong to the lodges, are beginning to inquire how they shall live if their members spend all their money on the lodges.

But more and worse than the money is the moral and spiritual degradation resulting from these secret lodges. As already indicated they are very numerous. In the Masonic order there are the lodges, chapters, commanderies and consistories which we have among white Masons. Just so in Odd-fellowship; there are lodges for the men and the Household of Ruth lodges for the women. There are then the Knights of the Wise Men and the Sons and Daughters of Relief. They have in Nashville the following lodges for men and women: Diamond Square, Beulah Temple, Blazing Star Temple,

LIVINGSTON HALL.

Daughters of Shiloh, Sisters of Charity, Sons and Daughters of Ham and the Willing Workers. There are Queen Esther's Courts, the United Sons and Daughters of Abraham, the Good Samaritans, the United Daughters of Zion, the Star Tabernacles, the Daughters of Union, the Tabernacle of Love and Charity, the Sons and Daughters of Moses, the Sons and Daughters of Honor, the Mothers and Daughters of Israel, the Eastern Star, the United Brothers of Friendship and Sons of the Mysterious Ten, the Immaculates, who initiate a man by leading him through a representation of the arrest, trial and crucifixion of Jesus, and MANY OTHERS.

Now these orders have their lodge meetings lasting frequently all night, and their annual parades and picnics, when liquor flows like water and everybody is welcomed who chooses to pay the admission fee. It is the testimony of those here on the ground that these occasions are demoralizing to the last degree, but as they are for the benefit of the societies they are encouraged even by the ministers.

REFORM NEWS.

FROM THE GENERAL AGENT.

KNOXVILLE, Tenn., Jan. 7, 1887.

Maryville is sixteen miles from this city and the present terminous of a branch railroad. I reached the place, accompanied by Bro. George W. Clark, about 6 P. M. on the 5th inst., and we accepted the proffered hospitality of Elder Oscar Wilson. Notice of our coming had preceded us but a few hours, but through the energetic efforts of some young men notice had been given, and we were greeted by a good audience. Bro. Clark sang as he only can sing, and I spoke of the character of the lodge, and how it was injuring whites and colored people alike. My remarks were well received, and after a soul-stirring song, we were tendered the use of the commodious chapel just so long as we wished to occupy it, and Bro. Clark arranged to remain with them over Sabbath. Thursday the 6th we spent looking over the town. Bro. Clark rendered very acceptable service at a meeting of the W. C. T. U., where a score or more of earnest women were in consultation. By dint of effort they have driven every saloon from the town, and although threatened on every hand they are still holding the enemy at bay.

I called at "Friend's Institute" for colored pupils, and was allowed the privilege, by the gentlemanly superintendent, Prof. Hastings, of speaking to the four-score or more bright-eyed, intelligent pupils. Prof. Wilson has charge of Friend's white school and with his two assistants is furnishing educational advantages to numbers of poor children who come in from the mountain regions as well as those of the town. The colored school I am told is under the care of New England Yearly Meeting, and the white school was started by individuals, but is at present sustained in part by Friend's Meetings in the West. Both these schools are apparently doing good work, though reasons given for keeping up the "color-line" were not wholly satisfactory to me, and I think not in harmony with the feelings of the professors, although they deem it a necessity for the present.

I found the pastor of the African M. E. church an intelligent, educated, and earnest worker, who had been both a Mason and Odd-fellow, although he had not been in a lodge for over six years. Conversation with this good brother revealed to me more clearly than I had seen it before, the abominations of the lodge, and the terrible power it has over the colored ministers and churches in the South. It is appalling, as I have gathered the facts from seven of the most reliable colored pastors I have met, and as fully confirmed by the statements of Bishop Turner.

Our evening was spent most happily, and I trust not without benefit, with the faculty and students at Maryville College, of whose cordiality and encouraging words and good works I must speak hereafter. Pres. Bartlett, his cultured wife, and their home are models after which the host of young men and women, who gather from all parts of the South, may safely pattern; and the example of their Christian home is not to be accounted least among the salutary influences of this pioneer reformatory institution.

JONESBORO, JAN. 10.—Yesterday rain fell for most of the day, but to-day the ground is frozen and hills and valleys white with snow. From the front steps of Warren Institute are seen five conspicuous church steeples inviting citizen and stranger alike to the "Gospel feast." As seen from the point where I write the out-lying region is rugged, but shows some signs of fertility and enterprise. Arriving Saturday evening I was met by two pupils from the Institute, who led the way up the hill to this important center of influence and Christian culture to which all are welcomed, but which has hitherto been very largely, if not exclusively, patronized by the colored people. A most cordial greeting awaited me by Mrs. Julia B. Nelson, the lady in charge, whose regrets not to find Mrs. Stoddard at the door, strengthened my own desire that she might have enjoyed the opportunity and added greatly to the little good accomplished during my brief stay. Mrs. Nelson is a remarkable woman, with rare accomplishments for the work to which she has devoted her life, and to which she clings with enthusiasm, and prosecutes with untiring zeal. It was pleasant to find that we had many mutual acquaintances. I had once heard her speak upon the platform in Lincoln Hall, Washington, D. C. Sabbath morning I visited Rev. Mr. Duncan of the Presbyterian church, and returned in time to attend Sabbath-school at the Institute. The exercises were conducted by Mrs. Nelson in simple and most effective style. After a brief intermission I preached to a very attentive congregation on the importance of a good foundation, and of seeking first the "kingdom of God and his righteousness." A lecture on the secret lodge system was announced for 3 o'clock; the audience was nearly or quite double that of the morning, and all listened with the deepest attention. Many wished to hear more, and I have consented to remain and speak again at 7:30 this evening. I listened to a plain practical sermon in the Presbyterian church by Elder E. Allison, the Baptist pastor of this village, and learned of the purpose of pastors to engage in a union protracted effort. This morning I called upon two pastors, and found one entirely unacquainted with the lodge system, and the other possessed of a three-degree experience, acquired many years ago. "The lodges," said he, "did not do what they agreed to, and when they refused to discipline and expel drunkards and other bad characters, I left them." Both these ministers have promised to attend our meeting this evening.

The Congregational church in Jonesboro was organized by Dr. J. E. Roy, February, 1885, with a membership of twenty-one. Its present enrolled membership is fifty-seven, and from what I could learn its progress in intelligence and well-directed Christian effort has been yet greater. It has seldom been my fortune to address more attentive audiences than at these services held with this people. Rev. J. M. Hall, their present pastor, a returned missionary from Africa, is not connected with any lodge and his influence and example are very salutary upon the colored people of Jonesboro. Mrs. Julia B. Nelson enters no less heartily into church than into school work, and is evidently the "power behind the throne" in both.

KNOXVILLE, JAN. 13.—This afternoon I start homeward, tarrying for a little at Berea, Ky., and at Cincinnati. Mrs. Stoddard, who has been laboring in the W. C. T. U. work forty miles further down the Tennessee river among the mining population, expects to join me at Junction City. She reports courteous treatment and some kind friends.

Since my arrival in Knoxville on the 18th of December I have conversed with twenty-two pastors, one bishop, one Grand Master of Masons, two presidents of influential and well-established colleges, two principals of primary schools, a half-score or more of professors, and ministers without charges on the secret lodge system. Eleven pastors and the bishop had belonged to from one to ten different "orders." Except the Grand Master, not one of the Masons white or colored had entered a Masonic lodge for years, but the bishop and some others

(*Continued on 12th page.*)

CORRESPONDENCE.

PROVIDENCES IN MEMPHIS.

DEAR CYNOSURE:—The efforts that you have been making for many years are bearing fruit, and as a consequence we have a verification of the Word of God, that "bread cast upon the waters shall return after many days." For the last two years we have been waging a constant and unrelenting warfare on the Secret Empire in our city and vicinity, and to God's name we give honor and glory that much good has been done. You will remember of my informing you last May that the dignitaries of the lodge who had been excluded from our Tabernacle Baptist church, entered a suit in the Chancery court, praying that I, as pastor, and the officers be enjoined from interfering with them, or prohibiting them from participating in the business and worship of said church. The case was called a few days ago, but they were not ready for trial; it is reported they never will be.

We are having some little rest now, but as I continue to preach the Gospel of separation, they continue to denounce me. The eyes of many however are opening wide to the infamy of the lodgites, and the courts are handling and sentencing quite a number of Masons and Odd-fellows. There seems to be a mania broken out among them and quite a large number of the gentlemen of the craft are in durance vile.

Mr. Brinkley has been out considerably, and has done much to arouse sentiment among the rural churches against the lodge, for nearly all of our preachers were lodgites, and it is no uncommon thing to see the upper story of a church house fitted up for lodge purposes. I wrote you in August last of the Dark Corner church, which is twenty-five miles south of us, whose pastor was swallowed up in lodgery. Rev. Brinkley preached a sermon there, and so completely aroused the church to their duty as Christians in reference to the lodge, that they almost immediately demanded their pastor to cease organizing lodges (for he was the special agent for that part of the country) and to devote his entire time to the service of the church. This he refused to do; but the church was determined, so they forced him to resign, broke up the lodge he had established in the church, called themselves another pastor and were getting along nicely. On the 19th of December they had an excellent meeting and remained later than usual in the church at the night service. At 2 A. M., three hours after the meeting had broken up, the house was discovered on fire burning at both ends. The lodgites gathered around the burning edifice laughing and rejoicing. The loss is about $400. They had a very good Sunday-school library, all of which was consumed. This church is in North Mississippi, a country church, and they feel their loss very heavily. I have succeeded in getting them a few books, such as Bibles and Gospel songs. Undismayed they are holding meetings and Sunday-school at a private house. It will be some time before they will be able to build; in the mean time they will most likely erect a log house this spring.

The secretists here are fearfully crippled, and have made no demonstrations during the holidays as heretofore. They are unusually quiet. Two of our ministers here (Baptist) both of whom are very highly esteemed among the wily craft of Masons in Tennessee, unintentionally denounced all secret societies on a funeral occasion in their church. One said of the deceased, "He is not one of my brothers. No sinner is a brother of mine. All your societies are frauds. I am sorry I ever put a dime in any of them." I believe he was requested to preach the man into heaven, and God made him tell the truth on the occasion.

The other case was similar, and the anathemas of the initiated were long and loud at the church doors on each occasion. God's ministers are destined to tell the truth and it will out; and I have every reason to believe that in a few years secret societies will be a thing of the past among my poor beguiled people; and that men who have a purpose firm will dare to make it known.

Our winter thus far has been exceedingly hard; but God remembers the poor, and tempers the wind to his shorn lambs. Our church congregation is on the increase, and at our meeting last week one of the society folks who left us last spring returned in much penitence to the church.

May God bless the entire staff of the *Cynosure* and may this New Year be marked for the many great things that shall be done in God's name by his people in the work of reformation.

Yours for God and heaven, R. N. COUNTEE.

DR. MUNHALL ON SEPARATION FROM SECRETISM.

DENVER, Col.

When Dr. L. W. Munhall, the apostle of the Y. M. C. A. of Indianapolis, Ind., was here in Denver, June last, holding revival services, he had a Bible-reading every afternoon in the Central Presbyterian church. The attendance was very large. On one occasion he took for his subject, "Separation," and after showing the evil tendency of balls, theatres, Sunday excursions, round dances and a good many other worldly institutions, and how the church ought to be separated from them, he tackled secrecy as he had promised the night before: and, though I have heard and read a great deal on the subject, it was the most convincing and the grandest exposition of the secret orders I ever listened to.

He gave some illustrations. He knew a deacon in Indianapolis in high standing who could not go three blocks to a prayer meeting of his own church, but could, at the cost of time and two hundred and fifty dollars in money, travel three thousand miles to San Francisco to attend a meeting of a secret order. He said such Christianity was a disgrace to

the cause. Again he said he had been into a town of several thousand inhabitants and while there the good people wanted him to raise five or six hundred dollars for the Y. M. C. A.; but the town was so infested with secret lodges and it cost so much to run the lodges, that he could not raise the amount to save his life; and this showed that secrecy was opposed to the cause of Christ, financially as well as spiritually.

He said when in the lodge and at its close some would urge for wine and liquors. He told them he was temperate and a Christian and could not. They urged. Then he told them to scratch him off; said good-bye and left them. Again in another lodge they wanted a festival and dance after lodge meeting. He told them no; he was a Christian and would not dance. They urged, and he told them to erase his name and bade them good-bye. So he denounced these secret associations in the strongest terms as being detrimental to spirituality, and the church ought to be separate from them. He said he knew what he was talking about, for he had belonged to a good many of them: and, furthermore, that he had fully made up his mind that in the future he would pay his money into the church of the living God.

This is but a faint description (according to my recollection) of the mighty truth that fell from the lips of this eloquent man of God; and if they are of avail to the readers of the *Cynosure*, let them have them. Yours for light and truth,

ST. CLAIR ROSS.

NATIONAL REFORM IN CINCINNATI.

CINCINNATI, O., Jan. 6, 1887.

EDITOR CHRISTIAN CYNOSURE:—An Eastern prince was taken captive and lodged in a strong castle. His devoted servant went in search of him. But not knowing where he was confined, he traveled from tower to tower singing a song which he knew his master would recognize. At last he came to the right prison, and a token of recognition was thrown to him from a window above. I am going from place to place singing my song of loyalty to King Jesus, and ever and anon tokens of recognition are thrown out to us by the friends of our Lord.

On last Sabbath morning I preached for Rev. J. C. Watt, of the Fifth Presbyterian church. The congregation numbers 350 members, and the Sabbath-school 250 scholars. Bro. Watt was raised in Greene county, and as that is the center of prohibition and Sabbath-keeping, we naturally expect him to be an advanced National Reformer.

On Sabbath evening I preached in the Christie Chapel of the M. E. church. Bro. Rice's prayer was in point. His petition was that God's authority might be acknowledged in the Constitution of the United States, and in the constitutions of the several States; that the Lord Jesus Christ might be honored as the King of kings; and that the Bible might be taken as the only standard in moral legislation. After service an elderly lady said to me, "That was good doctrine. It is every word true. It must prevail." A deacon said, "I have believed that for a long time, but I never heard anyone express it that way. The conflict is coming. I can see it." A goodly number of young men were present. It would have done you good to see the undivided attention given: they seemed to wonder what was coming next, and where all this would lead to. Rev. John H. Kendall, my class-mate at school and room-mate at college, a Covenanter to the backbone, the fiber of whose character is made up of reformation principles, was present at the service.

Francis Murphy is holding meetings in Christie Chapel this week. In the two weeks spent in Wesley Chapel he secured 4,500 signers to his pledge. He complains that the temperance people and Christian ministers of the city do not co-operate with him as cordially as they might. The difficulty is, he makes a mistake in speaking too disparagingly of temperance legislation. He wants to empty the saloons by converting the drunkards and so compel them to close up. But he cannot do it. He cannot hold his converts unless the temptation be taken out of their way. Let him preach Gospel temperance and convert the drunkards, and let prohibition close the saloons. The first cannot succeed without the second. They are the two arms of the temperance movement.

On Tuesday evening I preached in the Palestine church, Adams county. A good audience turned out. A collection was lifted for National Reform. On Wednesday evening I preached in the Locust Grove M. E. church. The large house was filled. Many were out who are not accustomed to go to church. A collection was lifted here also for the cause.

This cold spell has taxed our city charities to keep the unfortunate poor from suffering. The system of charity ought to be so adjusted that the spirit of dependence would be completely eradicated. "The world owes every man a living," is a false principle. It is true of those who are providentially helpless. But otherwise it owes no man a living unless he earns it. Shakespeare makes one of his characters say, "This world is my oyster, and it is mine to break the shell and pluck the gem." That is better. The Bible says, "If a man will not work neither shall he eat." That is the best. It is God's law.

J. M. FOSTER.

A "GRAND LECTURER" CONVERTED TO CHRIST.

STEPHENSVILLE, Texas.

For going on two years I preached in nearly all the principal towns in Indian Territory. The Indians and whites are thoroughly subsidized by the "Secret Empire," and many of the converts of all denominations have been Masonically united to the church. I say Masonically, because when the Scripture test is applied they know next to nothing about the "finished work of Christ." Many ministers seem to use their lodge influence to increase membership. It counts big at headquarters. In my testimony against the lodge evil I have compromised no truth, but have sought to declare the whole counsel of God. The result has been considerable persecution. Thanks to God, the "Grand Lecturer for the Indian Territory," Mr. D. N. Robb, publicly renounced Masonry in the great revival meetings we held last spring at Atoka, Choctaw Nation. He is one of the leading merchants in the southern I. T., and a man of wide influence and godly character. His testimony is that Masonry is the grand medium Satan is employing to Judaize the church of God in these last days. It makes null and void the "completed work of Jesus Christ on the cross." Yours for an unadulterated Gospel,

J. E. WOLFE.

PITH AND POINT.

A GERMAN LUTHERAN PASTOR WILL WRITE.

Please accept my heartfelt thanks for the *Cynosure*. It is an admirable paper, and I am surprised to see that the godly testimony against the works of darkness is not confined to the Germans, as I had believed, but deeper thinking American Christians are taking a stand, too, against the blasphemous persecution of Christ and his ministers by the lodges. I will prepare an article on the Lutheran church and secret societies and if you can make use of it will send it to your valuable paper for publication. The Lord bless you and your undertaking.—F. B. KUNZ, *Queen City, Mo.*

THE ARMOR ON TILL DEATH.

I have been reading your paper this afternoon till my eyes gave out and I begin to think, What shall I do if I can't read it? I highly prize its sentiments, which cannot be refuted. The only defense the lodge has is to conceal and call it a lie, or "billingsgate." I frequently put up my Anti-masonic tracts in public places and they are soon pulled down. Then they say I am doing more to build up Masonry. I tell them it is a lie, or they would not pull them down. I am widely known in this part of the country as an Anti-mason, and circulate many tracts. If I was a young man and had means I would go into it with all my soul.—ISAAC J. GILBERT, *Derby, Conn.*

LODGE PREACHERS AS AUTHORS.

We subscribers and well-wishers are anxious to know how many of the writers of books of instruction for the secret lodges, especially of the Masonic lodge, were and are preachers in the sects and the orders they hold as ministers. Will you please give us their names and their book assigned to each?—in your next issue or soon as convenient. We wish you abundant success in exposing lodge iniquities.—H. W. SMITH.

Rev. George Oliver, D. D., of Wolverhampton, England, a Church of England clergyman, is one of the most prolific of Masonic writers A. B. Grosch, the Odd-fellow author, was a Unitarian, and Chase, writer of the temperance lodge rituals, is a Universalist. Other clergymen whose names we do not now recall have written for the orders.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON V.—January 30.—The Call of Abram.—Gen. 12: 1-9.

GOLDEN TEXT.—I will bless thee and make thy name great and thou shalt be a blessing.—Gen. 12: 2.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

Abraham was born B. C. 1996; *i. e.*, A. M. 2008, almost exactly half way between Adam and Christ. Noah died two years before his birth.

Abraham left Ur, B. C. 1926, aged 70 years.

He left Haran, and entered Canaan, B. C. 1921, aged 75. From this date is counted the 430 years to the Exodus.

He lived in Canaan and vicinity about 100 years, B.C. 1921-1822.

"Now the Lord (Jehovah) had said." The Method of the Call.—As to the manner in which the call was made we have no other clew to it than is contained in the words of Stephen, who says that "the God of glory" appeared to him; and as this phrase usually has reference to some *visible manifestation* of the divine glory, it is not unlikely that some display of this kind was now granted to Abram.—*Bush.*

The Object of this Call seems to have been to separate Abraham from all the idolatrous influences of friends and country, from which it would be almost impossible for him to escape if he remained at home. But as a stranger in a strange land, with no ties binding him to idolatrous friends and customs, he could set up the worship of the true God, and train his family in the true religion.—*P.*

Applications. (1) A similar command is virtually given to us. The world around us lies in wickedness, we are to come out from it and be crucified to it; we are to regard it as a wilderness through which we are passing as strangers and pilgrims to our Father's house.—*Bush.* (See John 17:14; Matt. 6:19-33; Rom. 12:2; 1 John 2:15, 16.)

(2) We know not at first just where we are going, when God calls us from the world to enter into his service. It is always to the land which he will show us. Life and duty and work will unfold themselves to us as we obey the call. "Gradually and slowly our destiny opens before us." No one at first can know all the meaning of his life, any more than a child studying his A B C can know the glories of the literature to which that path will lead him.—*P.*

"I will make of thee a great nation." This will compensate for the loss of his country. The nation to which he had hitherto belonged was fast sinking into polytheism and idolatry. To escape from it and its defiling influence was itself a benefit, but to be made himself the head of a chosen nation was a double blessing.—*Murphy.*

"And bless thee." The place of his birth and kindred was the scene of all his past earthly joys. But the Lord will make up the loss to him in a purer and safer scene of temporal prosperity.—*Murphy.*

"And make thy name great." Known, honored, loved through all the centuries, and by multitudes of people.—*P.* It is a remarkable fact that perhaps no mere man has ever been so widely and so permanently honored.—*Bush.* The Mohammedans and Jews, as well as Christians, honor Abraham. Nothing could be more improbable at the time than this event; yet the prediction has been fulfilling, most exactly and minutely, during the course of almost 4,000 years.—*T. Scott.*

"And thou shalt be a blessing." A blessing in thyself, and a source of blessing to others. It is more blessed to give than to receive, and the Lord here confers on Abram the delightful prerogative of dispensing good.—*Murphy.*

"And I will bless them that bless thee." Abraham's cause was to be so identified with God's cause, that whosoever favored Abraham favored God and his kindom. So far as we are the true children of God, this is true also of us.

"And curse him that curseth thee." This is the other side of the same promise. Abraham in character, works, and representative position as the founder of the church, was so identified with God that whosoever hated and opposed him hated and opposed God. God therefore would be his defence. "The good man is not alone. Touch him, and you touch God."

"All families of the earth be blessed." This promise was fulfilled (1) in the benefits which the world has received from the industry, wealth, genius, and morality of the Jewish people; (2) in the benefits which have come to the world through the Scriptures, the law, the literature, the religious spirit, and particularly the monotheism of the Hebrew people; and (3) in the blessings which have come to the world through the Messiah who was "Abraham's seed" (Gal. 3:8-16).—*Todd.*

"And the Lord appeared unto Abram." This is the first time that any appearance of the Deity is mentioned here though Stephen (Acts 7:2) says that God appeared unto Abram in Ur. The great majority of the fathers think that this appearance was through the Angel of Jehovah, who was Christ himself, appearing occasionally to men before his incarnation.

"Unto thy seed will I give this land." To himself God gave "none inheritance in it, no, not so much as to set his foot on" (Acts 7:5). This appearance and promise seem to have been given to Abraham (1) to announce to him that this was the land he had selected for him, according to his former promise; (2) to assure him how the promise would be fulfilled, although Abram had no children, and the land was already occupied by a strong race.—*P.*

"And there (in Shechem) builded he an altar unto the Lord." As Jacob did afterward (28:18-20). Thus, by means of a religious act he assumed the proprietorship of the land. The sanctuary stood there in the time of Joshua (Josh. 24:1, 25, 26), and the law was proclaimed with blessings from Gerizim, and curses from Ebal (Deut. 27: 12; Josh. 8:33-35). Here, also, Joshua gave his parting counsels to the people (Josh. 24:1, 25).—*Pulpit Com.* This altar was (1) a proof of his faith in God's promise; (2) a renewed consecration of himself as a worshiper of God; (3) a taking possession of the land in God's name; (4) a testimony to the heathen nations, concerning the one true God and his true worship.—*P.*

Here Abram found (1) the comfort of the *Divine presence*. He was not forsaken. (2) The joy of the *Divine manifestations*; the assurance of sympathy, love, protection. (3) The consolations of *Divine worship*. He learned (1) that a saint's wanderings are of God's appointing; (2) that a saint's trials are of God's permitting; (3) that a saint's consolations are of God's sending.—*Whitelaw.*

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York: —"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*— "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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"*Revised Odd-fellowship;*" the secrets, together with a discussion of the character of the order.
"*Freemasonry Illustrated;*" the secrets of first seven degrees, together with a discussion of their character.
"*Sermons and Addresses on Secret Societies,*" a valuable collection of the best arguments against secret orders from Revs. Cross, Williams, McNary, Dow, Sarver, Drury, Prof. J G. Carson, and Prests. George and Blanchard

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 20, 1887.

A writer in the *Saratoga Eagle* puts down Washington, Lincoln, Adams, Gerrit Smith and other "great leaders of the people," as infidels. Kossuth speaks of such men as under "an immense ignorance." Washington was a devout worshiper of God. The Adamses were all pious; and Lincoln's piety and belief in prayer are well known. Gerrit Smith observed family prayer to the last, repeating, without reading, the Bible by chapters before he led in prayer.

A year before William Lloyd Garrison formed the first Abolition society, the United Synod of Cincinnati appointed a day of fasting and prayer for the overthrow of American slavery; and also a committee of three, Crothers, Fullerton and Graham, who issued the pamphlet from which Weld drew his celebrated "Bible Argument." Mr. Garrison's no-voting, no-Government, no-Sabbath theories, repelled religious men from the anti-slavery cause, till Phelps, Leavitt, the Tappans, and other Christian men took it up and carried it to completion.

BISHOP VAIL became the Episcopal Bishop of Arkansas while a young man. Wishing to gain the influence of Freemasons, he went to Davenport, where his friend, the rector of the Episcopal church, was a Freemason, and by dispensation, obtained by Rev. Mr. Allen, the rector, he was made Master Mason in a single night. Next day, he said to his friend the rector, "I feel distressed. My Master's oath, taken last night, binds me to conceal every crime but two, if made known to me Masonically; arson, adultery, theft, every crime but murder and treason." "I called his attention to the wording of the oath, 'he being worthy;' and that satisfied him," said Mr. Allen. That is, if a Mason tells you, on the square, that he has burned a house, or stolen a horse, he being worthy, you may conceal his crime. When these facts were given us by Bro. Allen, he was Episcopal rector in Aurora, Illinois.

NEW LAND IN AN OLD COUNTRY.—Florida, the land of flowers, is unique and *sui generis*. A hill an hundred feet high is a marvel. Nature has graded it for railroads, and the forests, which are pine trees without limbs, till you get to their evergreen umbrellas at the top, are ready to be sawed up into depots or laid down in ties. The ocean on three sides of the State, makes the guano beds of the islands, the barn-yards filled with bird-manure for ages, ready to fertilize the warm sand soil. Dr. Bishop, whom we have already noticed, has lately joined Sanford, the head of steam boat navigation on the St. John's river, with Lake Eustis on the West. Whoever wants a winter residence among orange groves, to make playthings of alligators, as Job did of young behemoths, to see another continent without leaving this, and to help plant a civilization without socialism, and religion without superstition, had better write for information to Dr. J. N. Bishop, Paola, Florida.

CHAS. B. KNIGHT.—We clip the following commendatory resolutions of the above gentleman from the *Chicago Lever*. They are by the Worcester county committee, the great inland political headquarters of Massachusetts. Mr. Knight is a Prohibitionist. He is also an American, and if a reform party including both, by dropping the secret lodges, shall carry the country in 1892, Mr. Knight will be apt to hold a prominent place in that party. This is not impossible. The lodge, like Lucifer, falls suddenly when it falls (Isa. 14: 2). The argument is so overwhelming against splitting up a party into secret squads, pledged to conceal their proceedings from each other, that the Prohibition party must quit it:

At a meeting of the Worcester county, Mass., committee of the Prohibition party, Dec. 22, 1886, the following resolution was unanimously passed:

WHEREAS, Hon. Chas. B. Knight of this city has announced his intention of leaving our county to take up his residence in the great West, and

WHEREAS, the record of Mr. Knight in this State for the past decade has been one of untiring energy and zeal in behalf of the great principles of the Prohibition party, and has made him a valued leader in the party work:

Resolved, That we, the members of the Prohibition committee of Worcester county, desire to express our regret at the departure of Mr. Knight, and to commend him to Prohibitionists everywhere as a consistent Christian gentleman and Prohibitionist, giving him our hearty God-speed wherever he may choose to labor.

THE AMERICAN HOME MISSIONARY SOCIETY.

This great American institution is above seventy years old, and from small beginnings has now some 1,500 ministers in its service. New York and Ohio were "The West" when this Society arose, and as the sea of human beings has swept across the Rocky Mountains to the Pacific coast, the churches of this Society have furnished the white-caps of its billows. Of 116 Congregational churches in the 700 miles of California, 109 have been planted by this Society; and that is but a specimen of what it has done for each State, which in turn became frontier.

The good Dr. Badger, long secretary of this great Society, said to the writer when urging him to withhold aid from slave-holding churches, "We are but the instrument in the hand of the churches." "Go to the associations. We shall act against slavery when they wish us to do so." "Brother," was our answer, "one half of the ministers in those associations are or have been your beneficiaries; and they shrink from going in advance of their employers. They wait for you and you for them; and the mills of slavery are grinding up the nation." Not very long after Dr. Badger's committee dropped slave-holding churches, unless the members who held slaves could show they intended to emancipate. And Dr. Badger rose in the General Association in Rockford, Ill., and thanked us for our "patience during our complicity with slavery."

Afterward, when the first tract was being issued to save our churches from being disintegrated by the lodge, Dr. Badger said to us, "Send the tract to me and we will supply all our missionaries with them." He died before it was done.

Will the Congress which is expected to meet soon in Chicago, prepare and furnish the secretaries of each church missionary society a tract, showing by statistical illustrations, from the South especially, that the swarms of secret orders are devouring the time and means of church members, so that when the dues are all paid nothing, or but little, is left for the pastor and his wife and children. A naked accurate statement of facts would astonish and revolutionize our churches and pastors, so that they would shout, as did the people of Mexico, who had been ground up between the York and Scotch rites: "Down with secret societies!"

The American Home Missionary Society has lately been forced to borrow $50,000 to sustain their faithful missionaries this cold winter. The men are paying the lodge dues and the women are supporting the missionary societies!

SO MANY GOOD MEN!

In 1826 the lodge in Batavia, Genesee county, New York, contained the Episcopal minister and every male member of his church. The leading Presbyterian elder was master of the lodge, and a deacon of the church was senior deacon of the lodge. This was a specimen of the lodges in the twelve western counties. If there were any "good men" in those counties, many "good men" were in the lodges. All these lodges met and agreed to lie, and did lie, all saying the same thing, that Masonry had nothing to do with Morgan's taking off, but that he was a worthless man, arrested for the larceny of a shirt and cravat. This did not appease the people. Meetings were held and resolutions were passed demanding, "Have we any government? Any protection of our lives?" "Where is the Grand Jury?" "Where the sheriff of Genesee county?"

Morgan was taken September 26th. It was now winter. The Grand Jury of Genesee county, driven by the popular rage and excitement to do something, met in their room, which was on the ground floor. That jury consisted of twenty-four men, all Masons but two and most of them had been in the lodge meetings, and shared the discussions, what to do with Morgan, and knew all about his abduction. To appease the popular rage they met in their office, and deliberately set to work to sham an investigation, and publish that they had done their best and could learn nothing about Morgan's disappearance. Samuel D. Greene had saved Miller, and broken with the lodge by various acts. To silence him the Grand Jury called him as a witness, to question him whether he knew what had become of Morgan, supposing he would not dare to tell what he knew, and if he denied all knowledge of the case it would prevent his being believed if he should come out and tell the truth.

They called him to meet the Grand Jury. The long table was moved up near the coal grate, and Greene stood up confronted by a half-room of twenty-four men. *He stood on the side of the table next to the jury.* Said the foreman, "Mr. Greene, the jury have sent for you to ask if you can throw any light on the disappearance of our fellow citizen, William Morgan!"

Relating this to the writer, Mr. Greene said, "I felt cold and hard, as if my body had been suddenly turned to stone. I thought of the horrid oaths that I had taken; of my wife and children; of the imprecations and threats I had heard from many of those before me, while Morgan and his book were under discussion; and for an instant I felt unable to move or speak. All at once I felt a hot streak about the size of a knitting needle running down my back. I instantly straightened up and said, pointing to the foreman and then to others, whom I had seen in the lodge during the dicussions, 'You know what became of Morgan, and you, and you. Where shall I begin?'

"The foreman sprang at me with the leap of a tiger, and, with clenched fist at my face, exclaimed, 'G—— d——— you, begin where you please!' Others rushed to me with similar expressions, when two jurymen stood up by my side, saying, 'Mr. Greene, we have taken none of their cursed oaths, and you shall not be hurt!' By this time loud talking was heard at the door of the office, and people were jamming against the door to get in. The door was opened and the jury dissolved and disappeared in the crowd."

This talk with Mr. Greene was at the hotel, Chelsea, Mass. Dr. Edward Beecher had referred the writer to Mr. Greene as a former member of his (Park Street) church in Boston. He (Greene) was then between 70 and 80 years old, strong, hale, and hearty. He talked till 2 o'clock that night. His robust frame trembled like an aspen leaf while he spoke of his meeting that Grand Jury.

APPLICATION.

1. Good men with Mason's oaths in them may think they do God service while killing Christ's disciples.

2. If there were any good men in western New York in 1826, multitudes of them were in the lodges.

3. To meet popular and political opposition, the men who gave money and sanction to Morgan's murder attempted a sham investigation and wholesale falsehood to save the lodge.

4. No enlightened man can safely vote under John B. Finch and J. N. Stearns, because they may be "good men."

THE RELIGIOUS TELESCOPE.

This paper was started fifty-three years ago (1834), when the Abolition batteries were just opening. Garrison's *Liberator* was one or two years old, and the first National Anti-slavery Convention had just been held in Philadelphia.

The United Brethren church was, like its great Master, born in a stable, unless "Isaac Long's Barn" is entitled to a larger name to comport with its dimensions; and as its members were in the back settlements, and away from the towns, they had to look through the *Telescope* to see the busy world. It was printed at Circleville, Ohio, Bro. Rhinehart, editor. It was one year old when the senior editor of the *Cynosure* lectured through southern and central Pennsylvania for the abolition of slavery, and the sight of a *Telescope* gave a thrill of joy. The United Brethren church had then nine conferences, and the Pennsylvania conference, counting locals, had ninety preachers.

Two brethren in Maryland or Virginia had, by marriage, become owners of two or three slaves. The *Telescope* contained this resolution: "That unless these brethren do manumit and set free such slaves within six months, they cease to be members of our church." These facts were sent to the New York *Emancipator*, and gave a thrill of joy to the Abolitionists throughout the Union.

The *Telescope*, Jan. 5, gives a charming report of Dr. Lewis Davis's speech at an Alumni meeting of the first United Brethren college, Otterbein University. We thank the *Telescope* for this and many other good deeds. Its editor, Dr. Hott, and publisher, W. J. Shuey, both endorse the coming Christian Congress in Chicago against the secret lodge system, of which Dr. Davis, Halleck Floyd, and Dr. McNew were among the first to issue the call; and it is hoped the speech, paper or article of Dr. Davis will have prominence in the volume which the Congress should issue, which is to voice the churches of the United States.

Meantime will not the *Telescope* allow the *Cynosure* to suggest that it treat the lodge as the fathers treated it and its twin evil, slavery, and as Drs. Davis, McCosh, Storrs, Talmage, and other best men of the country now treat it. When Dr. McCosh signed the endorsement of the call for the Chicago Congress, he said, in his pleasant Scotch, "If ye chase secret societies out of the colleges, ye'll do a good thing. WE DID IT," with a strong emphasis.

If the *Telescope* will treat the lodge as it does the saloon, viz., have a weekly column against it, teaching the same doctrine they now hold, in less than a year the breach in that church would be so nearly closed that a little child could step across it. The *Telescope* brethren boast that they keep their children out of the lodges. Why not help keep other folk's children out? Until this is done, the salvation of that good church depends on supporting the *Conservator* until the two can be fused into one paper. The lodge is idolatry, gentileism, demon worship, or religion without Christ, as Dr. George proves in his Knoxville address, with great clearness. If the *Telescope* does not see all this, it sees enough to hate it; and if it is an evil, it should at least devote a column a week to opposing it. Otherwise men of their capacity and judgment will not be believed sincere. "We beseech you, brethren, suffer this word of exhortation."

—Bro. Hinman left Washington last week for another tour in the South, stopping first at Richmond where his conversations with colored pastors greatly encouraged him. We regret the necessity of holding the letter until next week.

—The *Aurora*, a bright and beautiful monthly from Knoxville College, Tennessee, contains a fine report of the late convention in that city, and notices of a sermon by Secretary Stoddard and a lecture by President C. A. Blanchard. In a late note mention was made in these columns of Miss Wallace, which might be understood as calling her the matron of the college. She is Lady Principal; Mrs. Julia Norton is matron.

—Our readers will note with regret the absence of Miss Flagg's notes from our Sabbath-school department. The illness of her mother compels her reluctantly to postpone her work in this direction. Word from her last week informs us that her mother is rapidly failing, and requires her constant attendance night and day, beside the help of a nurse. The sympathy of all who know Miss Flagg and esteem her "for her works' sake," will go out to her in this time of trial, with the prayer for the blessing of heaven's light and peace in that room of sickness and death.

—Secretary Stoddard spent the Sabbath in Berea, Kentucky, speaking three times. He expected to reach Chicago Tuesday. Just before leaving Knoxville he met the Methodist pastor, who spoke of attending the convention, and rejoiced to know that the discussion of the lodge was going on. He had been himself a member of five orders but had renounced them all. He left Masonry twenty years ago. Thus we are cheered by one more proof of the power of the truth of God.

—The Band of Hope which meets at No. 221 W. Madison street has completed its fifth year. It is probably the oldest juvenile society which teaches the principles of the *Cynosure*. During the past year fifty meetings of the Band have been held. The children are taught Scripture passages, religious songs, anti-secret and temperance principles, and sewing. Sixty-eight names are enrolled. The average attendance for past year has been about twenty-four. Expenses, paid by donations and collections, not including hall rent which is also donated, were about $25.00.

—Rev. Henry M. Bissell, a graduate of Wheaton in 1873 and related to our publisher and to President Stratton of Wheaton by marriage, has been engaged as missionary in Guadalajara and La Barca, Mexico, for several years. With the first of January he began the publication of a little monthly as a supplementary work to the mission. Among its departments we notice one on temperance, and Bro. Bissell writes that it is the experience of missionaries in Mexico that the secret society question must be taken up ere long. They see more of the lodge to call for condemnation there than in this country.

—Our able co-worker in the field of Christian reform, the *Christian Statesman* of Philadelphia, has been made the happy and deserved recipient of such a donation as lifts it entirely out of debt and puts it upon a new and substantial business basis. Through the generosity of Mr. John Alexander of Philadelphia this work has been done, a stock company formed with a capital of $20,000 and Rev. J H. Leiper of Ohio elected business manager. Mr. Leiper lately took 400 subscribers in Western Pennsylvania.

—Circulars from Wheaton College, issued about the close of 1866, show an attendance at that time of 175 with an increase promised after holidays. The revival of a few weeks past was an untold blessing to the institution and the town. A protracted meeting is now being held by the Methodist brethren in the west part of town. For the building fund of the College $2,000 have already been pledged, and special gifts have cleared up the extra expenses of the institution for a good part of the year.

—It is a pleasure to call attention to the list of contributors to the fund for sending the *Cynosure* to the colored pastors of the South. But we regret at the same time that the list is not longer. Few investments for Gospel work are likely to give better returns than this. Let every reader of the *Cynosure* make sure that his name appears in this list during the year, and the earlier the better.

"Shall we to men benighted,
The lamp of life deny."

Let us be faithful to Christ and consistent with our profession in this matter.

—Rev. Lewis Johnson, of Pine Bluff, Arkansas, was secretary of the late National Convention in Knoxville. He was reared in the family of Dr. A. M. Milligan and educated at Geneva College, graduating in the class with Rev. M. A. Gault and Rev. J. C. McFeeters. His theological studies were pursued under Prof. Sloane in the Allegheny Seminary. He impressed us all with his candor, intelligence and piety, and when he expressed a desire to take up the work of the N. C. A. in the South, the proposition seemed to be most Providential. Bro. Johnson has been employed in teaching public school and preaching for the Presbyterian Missionary society. We hope to hear that he has perfected arrangements so that he can soon begin work for the N. C. A.

OUR WASHINGTON LETTER.

Both Houses of Congress have been occupied part of the week with private legislation, as the passage of about forty-five pension bills will show; but important public measures have also been discussed. Among these may be mentioned the great question of Interstate commerce, and the Mexican Reciprocity treaty, which is treated behind barred doors.

When the bill granting a pension of $2,000 a year to the widow of General Logan came up, a good deal was said as to whether or not the Senator's death was in any way the result of wounds or exposure in the army. Several Senators argued that it was, and Senator Mitchell mentioned that he had once heard General Logan say that he did not intend to ask for it.

About this time Senator Vest of Missouri came forward with a glowing description of the services to the Union of General Francis Blair, and proposed an amendment to increase the pension of $50 a month, now paid to his widow, to $2,000 a year. This was quite a surprise to some of the Senators, but they told Mr. Vest they would vote to increase Mrs. Blair's pension as a separate measure if he would withdraw his proposition. Mr. Vest took note of these fair promises and resumed his seat. Then Senator Berry of Arkansas, who rarely speaks in the Senate Chamber, arose to say that if Mrs. Logan was to have $2,000 a year, he did not see why every widow of every officer from Major Generals to Lieutenants should not have the same. He expressed high regard for the dead Senator, but he felt sure that General Logan himself would not desire his widow to be put on the pension roll. Shortly after this the bill passed, but the Arkansas Senator did not vote either way.

Immediately Senator Vest was on his feet again, asking to introduce a bill out of order, and offering a measure to increase the pension of General Blair's widow to $2,000 a year. The Senators were again surprised, but they were in a generous mood, and not being able to turn so quickly from the promises they had made while Mrs. Logan's pension was up, they voted as requested by the Senator from Missouri. Mr. Vest smiled complacently at his achievement and the Senate proceeded with routine business.

There are different rumors in regard to another Tariff crisis, but it is probable the question as to whether revenue matters are to be taken up in the House this session will be soon settled. "What are you going to do about the Tariff?" was asked by one of the best informed of Mr. Randall's followers. "We are going to reduce the revenue," he answered. "If Mr. Morrison does not move soon Mr. Randall will take the initiative." The definite result of the caucus held at Mr. Randall's house a few evenings since, was a decision to call up their revenue propositions, which favors a repeal of the tobacco tax, the tax on alcohol used in the arts, and certain special liquor license taxes.

A meeting of the Board of Indian Commissioners was lately held here, at which General Clinton B. Fisk, prominently mentioned as Prohibition candidate in 1888, was chairman. Reports of various churches and societies supporting schools and missions among the Indians were made. Dr. Sheldon Jackson, Superintendent of the Indian Schools and Missions in Alaska, commented on the fact that although there are over 12,000 school children there, Congress, last year, appropriated only $15,000 toward the expenses of their instruction, while this year no provision whatever is made for that purpose.

The fact that General Logan leaves only a few thousand dollars to his family after a long career in Congress, has surprised many persons who have had an idea that the United States Senate was a sort of asylum for rich men. It is true there are a good many millionaires in the north end of the Capitol, but there are more who are only comfortably well off, and some who are as poor and even poorer than General Logan. There are just fifteen members of the Upper House who are reputed to own a million or more. Senator Stanford of California, with Senators Fair of Nevada and Palmer of Michigan, are said to be twenty and thirty times millionaires, while Mr. Whithorne of Tennessee is accredited with more poverty than any other Senator. There are several, however, who have to live entirely on their salaries.

Labor is the life of the country; and he who dishonors it with this opprobrious name of "scab" is the lineal descendant of the slave driver of ante-bellum times; their community of feeling is due to almost exactly similar reasons. We believe that no periodical of the kind has paid more attention than has the *Century* to the labor question, or shown greater sympathy with all who work. But we shall never cease to protest against tyranny, whether exercised by combined capital or by combined labor. And we shall do all we can to hasten the day when these imported methods of keeping down laboring men to a dead level of energy and opportunity shall be utterly eliminated. The Statue of Liberty at the gate of the new world will be a shameful fraud if the first principles of individual freedom are to be defied by the very men who should most jealously guard the liberty which our Constitution guarantees to every American citizen. What the workingmen need to-day is not leaders who preach the gospel of the dead level, or flaunt before their eyes doubtful theories and panaceas of "reform," but rather leaders of the type of Lincoln, who study their needs, sympathize with their burdens, and illustrate in their own lives the upward path of free, honorable, and self-respectful labor. The dead Lincoln is a better leader than the live theorist or demagogue.—*Century for January.*

OUR POLE STAR NEVER SETS.

THE CYNOSURE FOR 1887.

The readers who have welcomed our weekly visits for 1886 will be pleased to know something of the plans maturing for their benefit during the coming year.

The star beams of the *Cynosure* have shone upon the portraits and the characters of twelve noble men as the months of 1886 have passed: David Bernard, George W. Clark, John G. Fee, Charles C. Foote, John B. Gough, J. R. W. Sloane, George Thompson, Samuel D. Greene, Nathan Brown, Philo Carpenter, John Dougall, George F. Pentecost, and Charles Francis Adams—each a noble life, full of such excellencies as all should imitate.

We have in preparation biographies of other men as worthy, and fine portraits are already of such statesmen as:

SUMNER, SEWARD, WEBSTER, GLADSTONE,
with HOWARD CROSBY, and BISHOP HAMLINE, and
"JOHN BROWN, OSSAWATOMIE BROWN."

The complete list we do not wish to promise, since the changes of the year will make calls that cannot be anticipated. But the biographical department will be as full and rich as ever.

SECRET SOCIETIES CONDEMNED by "Great Men in the State," will be completed; and will be followed by the condemnations of "Great Men in the Church;" of "the Public Press, and "Out of their own Mouth." The compilation of these extracts will involve prolonged and patient labor, but the work will be made as perfect as possible. A list of papers which oppose the lodge is also preparing. This is also requiring much examination.

The center of interest for the year will be in the Christian Congress. This meeting will receive the most careful attention of the *Cynosure*, and the most complete report may be expected in its columns. The development of the work in the South will also be closely followed, and in every possible way encouraged, as well as the lecture work in the several States.

NO GENUINE ANTI-MASON

can afford to be without the *Cynosure* next year. The growing list of contributors and correspondents constantly invites companionship with some of the bravest and noblest men living. Look back over the list of hundreds who have written and you may justly dread even a short separation from their estimable company.

The *Christian Cynosure* will be, God willing, the paper for Christian reformers in 1887. Let it have the patronage of thousands to whom it is now a stranger.

THE HOME.

"GOD BLESS OUR HOME."

We come from the fog-laden streets of the city,
From wide windy spaces where the cold has no pity,
From close darkened room, or from bleek hill and moor,
To thankfully enter the welcoming door,—
And God bless our home!

We come from the fights and the races of life,
From the fierce din of voices, the conflict and strife,
From the tempests of words that are thundered loud,
From the riot, unquiet, and stress of the crowd,
And God bless our home!

O snug little nest, in a shelter so cheery,
O place of sweet rest for the troubled and weary,
Each day has its Sabbath of prayer and of psalm
Where the church in the House is kept sacred and calm,
So God bless our home!

No spot is so near to the heart, nor is any
Ignored by so few, or beloved by so many;
Where dear eyes smile on us and kind voices speak,
There find we the pledge of the heaven we seek,
And God bless our home!

Yes, God give the home his abundant good blessing,
God shelter its roof from all evil distressing,
And grant to its inmates the spirit of love
Which rules in the House of our Father above,
And so bless our home.

God make us unselfish, devoted and dutiful,
Meek, merry, and kindly, wise, tender and beautiful,
And not only hear when we offer our prayer,
But himself love our home, and abide with us there,
And so God bless our home.

—*Marianne Farningham.*

THE IDEAL HOUSEHOLD.

In Scripture, the unit is not the individual but the household. Adam stood for the race in Eden; Noah's family went into the ark for his sake; Lot's household was warned of the coming ruin; Abraham was called as the head of an elect family; children were recognized and sealed, as in covenent, before they could understand any moral duties or relations. God has always loved the children for the fathers' sakes, and visited the iniquities of the fathers upon the children. The family is organically a unit.

The Word of God emphasizes the household. It is the basis of church and of state, and the foretaste of heaven. It behooves us to ask carefully, what are the conditions of an ideal family relation, toward which we should direct our aims and efforts? We answer:

AUTHORITY.

I. First of all, in every true household there must be authority. Gen. 18: 19, "I know him, that he will command his children and his household after him," etc. Let us not be afraid of that strong word, "command." There is no basis of family life where there is not authority on the one hand and obedience on the other. Children need law, not simply advice or counsel or even example. It may be well often to show them the reason that underlies a command and the reasonableness of authority; but it is sometimes quite as well not to assign a reason, in order that the habit of implicit, immediate, and unquestioning submission may be formed.

The importance of such authority appears mainly in the fact that it is the natural condition of a supernatural work in the hearts of our children. The habit of implicit obedience prepares the child to submit to God. If he has been wont to yield a prompt and unquestioning compliance to the earthly father, when he becomes conscious of a heavenly Father who demands his obedience, it becomes easy and natural to transfer his habitual submission to him. What assurance have we that our children will obey God, if they have not been taught, and, if necessary, compelled to obey us?

UNITY.

II. We should cultivate family unity. There is a unity in evil, that comes without culture. (See Jer. 7: 18.) When idolatry found its way into the families of Judah, the Ishtar or "Easter" cakes were made for Astarte, and all helped in their way. The children gathered wood, the fathers kindled the fire, and the women kneaded the dough. If we are to have unity in good things, however, it must be cultivated.

There ought to be a distinct and definite plan in our household life; a noble standard set up, around which all our family forces should be rallied. From the beginning, common principles should be cherished and common habits formed. And it should be a grave matter which is allowed to invade our unity. He who introduces the first dividing element, the first centripetal force, into the household, takes a grave responsibility, and risks not only damage to the family life but divine correction to himself. To separate one's self from the church to which the family go; to marry into a family with whom there can be no sympathy and fellowship; to deliberately seek amusements known to be obnoxious to the family tastes and principles, is an unenviable responsibility, and may be the entering wedge that splits the household in twain.

SYMPATHY.

III. There should be an intimate family sympathy. It is a great mistake for parents and children to hold each other at arm's length—to associate only formally and occasionally. An occasional unbending on the part of the parent, becoming a child among children; indulging in childish sports and even romps, getting down to their level, if rightly controlled, will draw children toward the parents in tenderest love and sympathy. I know a noble man, who, as a father, goes off with his boys camping out on the mountains. There is between father and sons the fullest freedom, the most sympathetic relations; yet every look and word and act on their part exhibits the deepest filial reverence. So among the members of the family there may and should be such sympathy, as that no words should be more suggestive of intimate and loving fellowship than "brother" and "sister." How much can be done in these directions by the simple habit of consulting each other's temperament, taste and preference in all matters of family life.

PRIVACY.

IV. There is an important condition of true household life that we may call privacy. Every family has a right to a certain retiracy, which strangers and even friends should not disregard. There is a freedom of intercourse between members of one household which may be prevented if not destroyed by the frequent presence of outsiders. There ought to be hours and times when visits are an intrusion. Yet there are some families that are never alone; and some visitors are so constant that family life loses all its freedom and privacy.

One of the worst results of such invasion of family life is that misunderstandings and misrepresentations often are promoted. A husband and wife learn to understand each other. So do parents and children. A stranger may easily misconceive the spirit in which something is said or done, and carry the misconception to others, construing authority into severity, rebuke into petulance, pleasantry into discourtesy, or firmness into harshness.

Again, this intrusion of strangers brings notions into the family which are out of harmony with the teachings and laws of the parent; notions of fashion and dress, of amusements and society, and even of religion. I know a prudent and far-seeing mother who would never allow her daughters to sleep under any roof but that of home, because of the fact that she could not be responsible for what they would learn in other homes. And yet consider how especially ministers' families are invaded and intruded upon at all hours and seasons by outsiders, till, in some cases, all privacy is at an end. (See Neh. 13: 24.)

COURTESY.

V. An ideal family will be marked by family courtesy, or politeness in little things. Family freedom may become license. An inconsiderate selfishness sometimes displaces all practical regard for other's enjoyment or even improvement. Nothing promotes household harmony more than a delicate consideration for other members, their physical weaknesses, intellectual tastes, infirmities of disposition, moral preferences and principles. Children should be taught not to beat their drums or blow their whistles in sensitive ears, not to romp on the stairs and bang the doors, to the distraction of a mother whose nerves are already overstrung and overtaxed. There is no reason why any child should be allowed to pursue his pleasures to the discomfort of everybody else. I have known a young man to sit and smoke in the common sitting-room and compel everybody else to "smoke" involuntarily or leave the room, or practice on a fiddle till he drove sensitive ears nearly distracted.

PIETY.

VI. Last of all, yet first of all, we need family piety, *i. e.*, a household recognition of God. Not simply children taught to pray, but habitual gatherings of "the church that is in the house," in recognition of God and for his worship. The simple "grace" at meals in the family, thanking God for providential mercies—the family Bible, the family praise and prayer, the family conversation about God and the soul, the family recitations of Scripture and the Catechism cannot be displaced properly by any personal, individual spiritual culture. Here is the covenant bond acknowledged and daily ratified.

Wonderful indeed is its power. Children grow up accustomed to associate every meal with devout acknowledgments of God's goodness; they see every day begin and ended with the Bible and prayer; they unconsciously breathe an atmosphere of family religion, and are often influenced by it before they are aware. Nothing is more moulding, said Arnold, in a school than the *esprit du corps*, or more properly the prevailing tone and sentiment which may have no formal expression. And so in the household, it is the waters of Shiloh that carry healing; not so much any one thing said, taught or done, as the invisible, inaudible, insensible something, which is, like the manhood of Chatham, finer than anything he ever said. We need God in the family, worshiped, recognized, loved, served; and more will come out of our families to love and serve him.—*Dr. A. T. Pierson, in N. Y. Observer.*

TWO ROOMS.

A beautiful room with tinted walls,
A bust were the colored sunshine falls,
A lace-hung bed with a satin fold,
A lovely room all blue and gold,
And *ennui.*

A quaint old room, with rafters bare,
A small white bed, a rocking chair,
A book, a stalk where a flower had been,
An open door, and all within
Content.

—*Good Housekeeping.*

THE IDEAL FAMILY.

The first great essentials of the ideal home and the ideal family are constant love, confidence, devotion, unselfishness, willingness to spend and be spent in the service of one another. The ideal home is one where the children shall say: "When we marry, and have homes of our own, we wish to love and be loved as our father and mother love each other." It is where the sons are taught respect for all women by the deference and kindness of their father to their mother; it is where daughters learn from their mother's patient example how beautiful a thing wifely and motherly affection is; learn the beauty of daily, unselfish devotion to the good of all. It is one where the atmosphere of love and kindness is so all-pervading that it softens every privation, ennobles every humble duty, and stimulates constantly all noble and unselfish aims.

This ideal can never be attained where there is not a fairly equal reciprocity in devotion, labor and self-denial between the different members of the family. Here is the rock on which many a family is wrecked after it has had a propitious launching. It is possible for devotion on the part of one to breed selfishness on the part of another. Sometimes it is the wife whose every wish and need is anticipated by the devoted husband, who learns not only to take all this attention and love for granted without realizing any particular need for reciprocity of duty and affection on her part, and who in consequence, develops a selfishness and helplessness that will inevitably, in future years, mar the best home life. Sometimes it is the husband, taking for granted the affectionate attentions and labors of his wife, accepting at her hands services and sacrifices entirely out of proportion to her share of matrimonial duties, who becomes in the end exacting, imperious and tyrannical. Sometimes—nay oftenest of all—it is the children who absorb the time, attention and deference of their parents to a degree that develops them into little tyrants; reverses the law of parental rule and makes everything and every person about the home subservient to their undisciplined tempers and immature desires.

Nor can that family ever attain to an ideal comfort and happiness when the wishes, comfort and convenience of any one member of the family are allowed unreasonably to dominate the rest. In many a family one person may have the power to make all the rest so uncomfortable by his irritability and crossness if his or her wishes are not obeyed, that merely to escape this discomfort, the rest will hasten to accede to anything demanded.

To eliminate all these "little foxes which spoil the vines" is especially the task and care of the mother, in which, however, she should be assisted, both by the precept and example of the father. It is a work that requires infinite patience. It is not accomplished in a month or a year or in ten years. It is not completed till every child has come to the full measure and stature of manhood and womanhood after the model of Christ and his teachings.—*Helen E. Starrett in the Interior.*

TEMPER AT HOME.

I have peeped into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat

and the floor carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead, and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper that render homes happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers or accomplishments, or means or society can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—*Dr. John Hall.*

WHAT CAME OF A BARN-MEETING.

In August, 1756, an English lad in his sixteenth year, a child of many prayers, who had as yet refused to heed the invitations of the Gospel, went with his mother to visit Ireland. One Lord's day he attended a meeting in an obscure place, where a handful of God's people met together in a barn, to listen to the word of life from a preacher named Morris, who was so illiterate that he could hardly spell his name. Nevertheless, he knew the Lord, and the way of salvation, and speaking on being made nigh by the blood of Christ (Eph. 2: 13), he urged and entreated his hearers to heed the gracious invitations of the Gospel.

The heart of the English lad refused to yield, and seemed to grow harder and harder; but when the sermon was finished the minister gave out that hymn of Joseph Hart's,

"Come ye sinners, poor and wretched,
Weak and wounded, sick and sore,"

and the congregation, stirred and quickened by the message they had heard, sung the hymn with the spirit and the understanding. The song was mightier than the sermon, or rather it completed what the sermon had begun. It was the invitation of God echoed from many loving hearts. It was the voice of the Saviour speaking through his saved people, calling the lost wanderer home. It bowed the stubborn will, and broke the stony heart, and that day the English lad, the son of an army officer, himself enlisted to be a soldier of the Lord Jesus Christ. He grew in grace and in the knowledge of God, and in after years God counted him faithful, putting him in the ministry. He preached and wrote much, though his sermons and writings are now comparatively unknown; but among those hymns which go wherever the English language is spoken, and rise everywhere upon the wings of true devotion from thousands of Christian hearts,

"Rock of ages, cleft for me,
Let me hide myself in thee,"

sounds out as the echo of the message of the unlettered Irish preacher in the Ballynasleny barn, and keeps green the memory of Augustus Montague Toplady, the young English lad who there gave his heart to God, and was brought nigh by the blood of Christ.—*The Christian.*

VITALITY OF TOADS.

Not the least wonderful part of the history of the toad, is the circumstance of its being frequently found alive in the heart of solid rocks, and internal cavities of trees. In 1776, Herissant undertook some experiments to ascertain the truth of what has been related on this point. He shut up three toads in sealed boxes in plaster, and they were deposited in the Academy of Sciences. At the end of eighteen months the boxes were opened, and one of these toads was dead, but the other two were still living. It was contended that the air must come to these animals, through some imperceptible hole, which escaped the notice of the observer. Professor Buckland has made some experiments on this subject, with the following results: Two blocks of stone were taken, one of porous colite limestone, and one of a compact silicious sandstone; twelve cells, 5 inches wide and 6 inches deep, were cut in the sandstone, and twelve others, 5 inches wide and 12 inches deep, in the limestone. In November 1825 one live toad was placed in each of the twenty-four cells, its weight being previously ascertained with care. A glass plate was placed over each cell as a cover, with a circular slate above to protect it, and the two blocks of stone, with the immured toads, were buried in Dr. Buckland's garden under 3 feet of earth. They were uncovered after the elapse of a year, in December 1826. All the toads in the small cells of compact sandstone were dead, and their bodies so much decayed as to prove that they had been dead for some months. The greater number of the toads in the larger cells of porous limestone were alive; but they were all a good deal emaciated except two, which had increased in weight. Dr. Buckland thinks they both had been nourished by insects which had got into the one cell through a crack found in the glass cover, and into the other probably by some small aperture in the tubing which had escaped observation. Dr. Buckland came to the conclusion that probably all rocks or other substances which enclosed toads must contain some apertures by which air and food could be obtained by the prisoner. Now, on the other hand, a gentleman named Mr. Jessie informed Mr. Gilbert White that he knew a gentleman who put a toad into a small flower-pot, and secured it so that no insect could penetrate it, and then buried it so deep in his garden that it was secured against the influence of frost. At the end of twenty years he took it up, and found the toad increased in bulk and healthy.—*Science-Gossip.*

DON'T STEP THERE.

A man started out for church one icy Sabbath morning, and presently came to a place where a little boy was standing, who, with choking voice, said:

"Please don't step there."

"Why not?"

"Because I stepped there, and fell down," sobbed the little fellow, who had thus taken it upon himself to warn the unwary passer-by of the danger into which he had fallen.

There are many men in the world who have good reasons for giving such warnings as this. The man who has trod the dark and slippery paths of intemperance, as he sees the young learning to take the first glass of spirits or wine or beer, has good reason to say to them, "Don't step there, for I stepped there and fell down." The man who has indulged in gambling till he is despised by others and abhorred by himself, has good reason to say to the young when they are entering on the same course, "Don't step there, for I stepped there and fell down."

How many there are to-day in prisons and convict settlements, with reputations ruined and lives blasted, who could say to the young man tempted to enter the paths of dishonesty and wrong-doing, "Don't step there, for I stepped there and fell down."

It is well for us to be warned by the sad experience of others, and it is sometimes a duty for those who have fallen by these temptations to lift a warning voice. There are slippery places all around us, and thousands are passing heedlessly along. Let us entreat them to beware, and, as we remember the bitter experiences of our own sinful lives, let us say to those who are just yielding to such temptations, "Don't step there, for I stepped there and fell down."

TEMPERANCE.

TOBACCO AND CATARRH.

The local effect of tobacco on the mucous membrane of the nose, throat and ears, is as predisposing to catarrhal disease, as is inefficient and insufficient clothing in the case of females.

From 1866 to 1879 inclusive, I treated 2,790 patients for catarrhal disease of the nose, throat and ears. At the time of life that patients are mostly under the influence of tobacco and are experiencing the injuries from insufficient clothing, they are the greatest sufferers from catarrhal inflammation and its consequences.

If we take a review of the relative proportion of patients who used tobacco, as compared with those who did not use it, we will see that its bad effects increased with the length of time it had been used. From the 10th to the 15th year, only a little over one-quarter of the whole number treated were consumers of tobacco; from the 15th to the 20th year this proportion increased to nearly one-half; from the 20th to the 30th year, the proportion grew to two-thirds, while from the 30th to the 40th year, more than four-fifths of the whole number required medical treatment on the account of the injurious effects of this narcotic. Not only were this class made patients for the time being, but the mucous membrane of the superior portion of their respiratory tracts is so seriously affected that it will require from three to ten years for the mucous membrane of the younger patients to again resume so much of its normal condition that they will not be conscious that they have nasal passages or a throat. These figures plainly show that tobacco *prepares* the mucous membrane, so that it can be affected by even slight exposures to colds. It also shows that what in sufficient and inefficient clothing does to females in *exposing* them to the effects of sudden and great changes of temperature, tobacco does for its victims in *preparing* their mucous membrane to take cold, both the tobacco and the deficient clothing tending to induce catarrhal inflammation. For this reason it is as useless to treat those who continue to use tobacco as it is to treat a female who refuses to protect herself with a sufficient amount of the proper kind of clothing.—*Dr. Rumbold's Hygiene of Catarrh.*

FOR SMOKERS.

If you are not a Christian I don't want you to read the following lines; but if you profess to love Jesus, and desire to serve him, will you give this appeal your prayerful consideration?

What has your pipe or cigar done for you? "It has been a good companion," you say, "it helps me in many ways; when I am tired it refreshes me, when I want to think out some difficult problem it calms my brain and enables me to get through my work. I don't know what I would do without my tobacco." Just so, my dear friend, you have become such a slave to your pipe that without it you are miserable. Try to give up smoking and see what a terrible struggle it will be. Should you, a Christian, be under bondage to such a habit?

Have you ever calmly considered your position as a smoker? You say it is a very bad thing for a boy to smoke, it ruins his health, it excites his worst passions, and leads him into bad company. "If my boy smoked I would thrash him." What about your example? Boys want to be men, and they think it is manly to have a pipe in their mouth. You want to help these boys; "Christ pleased not himself" so won't you give it up for their sakes?

Think about the comfort of others? Every one does not smoke. To many the smell of tobacco is most unpleasant. I cannot walk along the street but I must inhale the smoke that comes out of the mouth of the man who is walking in front of me. I cannot go upon a car but I am subjected to the same inconvenience. Often, in the train, a smoker will come into a compartment for non-smokers, light his pipe, and make every one uncomfortable. But you will say, you have the law in your own hands. I know I have; but I also know what it sometimes costs, even to suggest such a thing. The majority of smokers are selfish and think only of their own comfort and happiness. Should a Christian act thus?

Another consideration is the expense of the habit. You will be ready to answer, what is that to you? But you are a Christian. Did you ever take a note of how much your pipe costs you each year? Add it up. Don't be afraid to face the question. One shilling a week? Two pounds ten shillings a year! That would buy you a suit of clothes. You are a young man living at home, your father may have to struggle to keep things "straight," would that fifty not be a great help? Your sister may find it difficult to get a new dress, but you, a Christian brother, spend as much as would "rig" her out, and it has all gone off in smoke.

Do you know how much is spent in the United Kingdom every year on tobacco and snuff? Over $72,500,000. For the conversion of the heathen the Christian world gives $5,250,000; but smokers waste fourteen times that amount on their own selfish gratification. I want to ask you, as a Christian young man—a member of the church, I presume—do you contribute as much for the support of your congregation as you spend on tobocco? Ponder this question well, and ask God's grace and guidance.

Are you a member of the Association? I suppose a fourth of our membership are smokers. If they only spend 6d. a week each, their tobacco money would more than support the whole work we do for the 105,000 young men of Glasgow. The money element has much to do with you as a Christian young man, and you are responsible for the way you spend your money, when there is such a loud call for help both at home and abroad.

In closing I want you to read what Dr. Pentecost, of America, did with his cigar:

"When I began my ministry, I felt that God would have me give up the habit—that had been fixed on me from my boyhood—of smoking. It was quite a struggle, but I yielded to what I felt was God's will. I separated myself from it. I left it in the camp behind me; but there it was in plain sight. For five years I saw it, I loved it, it was a brother to me. It lured me back to itself by its fragrance and by its social nature, until at last, by subtle argument and gentle persuasion, after five years of separation, I found myself back again in the camp of the smokers, dancing round my 'calf,' again rejoicing in the 'burnt offering,' and regaling myself in its 'incense.' After years, the Lord once more called to me to separate myself from my cigar. I thought of my former experience, I hesitated, I parleyed, I dallied with my idol, until I could withstand the Lord no more. So once more I separated myself from it, but with the remembrance of my old experience and the con-

sciousness of my carnal love for it (never more strong than at that moment), I turned to the Lord, and cried out to him, 'Lord, at thy bidding, I separate myself from this thing; but I know this separation will not be enduring unless I be separated from it as by death; my death to it—the death of my love for it. Let it thenceforth be a dead thing to me.' And so, having prayed in substance this prayer, the Lord brought suddenly to my mind this passage of Scripture: 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' Rom. 6: 2. I knew in an instant that it was the sword of the Spirit by which I was to put to death that enemy, and so, seizing it, I girded it on and in the name of the Lord I consecrated myself upon my cigar and slew it. It is a dead thing now; it has no power to lure me; I see it often, but it is slain to me."—*Y. M. C. A. Watchman.*

REFORM NEWS (*Continued from 5th page.*)

'paid their dues." There was *not one* among all these men who did not say substantially before I left him, that the secret lodge system is a great evil and serious hindrance to the evangelization and elevation of the colored race. There is one and *only one* opinion among intelligent people in this part of the South, and yet very little has been said or done to hinder the lodges in their work, even by those who see and acknowledge the evil. Some tell me they are using their influence quietly to keep young men from joining, and the Grand Master said he had reproved his people for giving so much more time, thought and money to the orders than to the church; but in no instance have I learned of a candid Christian public discussion of the question in any pulpit in this region by a resident minister. My effort has been to convince these pastors who see and deplore the evil, that they ought to abstain from all fellowship or connection with the lodge; that they ought to show the people how Satan's lodge is robbing Christ's church of the money, the influence and the honor due to the Bride of Christ; how much more could be done to benefit the ignorant and help the poor with the same expenditure of time and money in Christ's way, than in the devil's way; and how much better it would be to honor Christ with their substance than to spend it in these synagogues of Satan. I find a hearty assent in *every instance*, and some have already promised to make an effort to turn the attention and contributions of their people away from the orders to the church. If they are faithful it will be one step, however short, in the right direction, and we may hope that once started upon this line, they will come soon to practice self-denial and Christian liberality "for Christ's sake."

J. P. STODDARD.

THE WEEKLY REPORT FROM OHIO.

JANUARY 13, 1887.

DEAR CYNOSURE:—This finds me at New Concord and at the home of Prof. Gray. Since coming I have been gratified to learn that our friends here have lost none of their former zeal, but believe thoroughly in the perseverance of the saints. Rev. Spencer was sent from here as a delegate to our State meeting. On his return a meeting of the citizens was called to hear his report, and was addressed by several of the clergy. Rev. Leiper, who has just moved to Philadelphia to take the business management of the *Christian Statesman*, made a short but rousing address at this meeting.

After completing my work in Rev. Wylie's neighborhood, as reported in my last letter, Mr. J. Stitt brought me some thirteen miles in his sleigh to Zanesville. Here I met Mr. G. McFarland, who, on learning my mission, kindly invited me to accompany him home. His father, for many years a devoted minister in the Covenanter church, though advanced in years, still lingers on the shores of time. He has not been able to preach for some time, but was interested in learning the progress of our work. In his younger days he delivered several telling lectures against the lodge. More than once, as he has declared the truth in opposition to slavery and the powers of darkness, he has heard the hiss of the snake, and received the arguments of his opponents in the shape of eggs.

On Saturday morning I found Dr. Cannon at his home, near White Cottage. The Doctor is one of those good-natured men that always makes you feel at home. He was a room-mate while in college of of Dr. A. M. Milligan, who, as is well known to the *Cynosure* readers, has laid aside the weapons of warfare so ably wielded by him against the sins of the times, and received the crown of the victor. The Doctor is much loved by the flock to which he declares the words of life.

As the Methodists were trying to have a revival it was thought best not to attempt lectures at the present, especially as their pastor was a Mason. A colored preacher, it is said, once told a fellow-preacher that he might preach about every thing excepting stealing, but he had better not say anything about that, as "it would throw a coldness over de meetin'." I thought at present under the circumstances I had better not preach against Masonry in White Cottage. I promised our friends however that I would try and return at some time in the near future and open the lodge, so that the sun could shine on it.

Deacon McFarland took me from White Cottage to Mr. John Ardrey's, near Mt. Perry. Here I was kindly entertained and taken to church Sabbath morning. I found it was communion Sabbath with the United Presbyterian friends. Rev. Martin of Reynoldsburg was assisting the pastor, Rev. Patton. Rev. M. expected to have continued the services on Monday and preached at 10 o'clock, but kindly invited me to speak at that time in his stead. I accepted the invitation somewhat reluctantly, knowing the people were very much interested in Bro. M.'s sermons. Appointment was also made for Tuesday evening. At both of these meetings there was a good attendance. After the second lecture a good collection was taken for the work. That the devil was stirred here was evident by the way he squirmed. A leading Odd-fellow who scoffs at religion threw out some insinuations about my work which are not worth repeating.

Rev. Patton is a young man of great promise. He is a thorough-going reformer, and is heartily supported by his congregation. I added some twenty names to the list of *Cynosure* readers in this section. I am indebted to many for kind entertainment and words of encouragement in my work. I expect to call on friends here this morning, take the noon train for Norwich, visit Rixs Mills and Freeland, returning to speak in the college or one of the churches on Wednesday evening next.

W. B. STODDARD.

RELIGIOUS NEWS.

—Evangelist William F. Davis was last Sabbath at Medford, Wisconsin, holding meetings in several lumber camps in the vicinity.

—Rev. J. M. Hervey, the busy pastor of the United Presbyterian church in Los Angeles, Cal., corrects a note to the effect that the Chinese of that city had contributed $1,000 to help put up his building. Their gift was $60. Rev. J. C. Nevin is laboring as a missionary among the Chinese in that city.

—The Rev. I. C. Nuetzel, pastor of Trinity Lutheran church, in Oshkosh, Wisconsin, has announced that next Sunday "he will preach a sermon devoted entirely to the Knights of Labor, and if, after that, members of his church persist in belonging to the order, he will expel them from the church."

—Arrangements have been made with Dr. L. W. Munhall, formerly of Indianapolis, to conduct a series of meetings in the Brooklyn Tabernacle for at least two months, or as much longer as the interest may warrant. Dr. Munhall's work in Denver is reported on another page; and he was but lately at Knoxville, Tenn.

—The Congregational Clerical Union and the Baptist ministers of New York, have adopted resolutions protesting against the opening on Sundays of the Metropolitan Museums of Art and Natural History, on the ground that Sundays would be thereby desecrated and great injury done to the workingmen.

—Rev. David Gregg, associated with Rev. J. C. K. Milligan as editor of *Our Banner*, a pastor for years of the Third Reformed Presbyterian church, New York, has been elected to the pastorate of the Park Street Congregational church of Boston, one of the oldest in that city. Dr. Withrow, the former pastor, has recently succeeded Dr. A. E. Kittridge at Chicago. We understand the salary is $8,000. Mr. Gregg was called to Pittsburgh after the death of Dr. A. M. Milligan, but soon returned to his New York church.

—Ira D. Sankey, the evangelist, has just returned from a two months' visit to England, where he went for purposes of rest and private business. While there he received many pressing requests to hold public services in many places; but under the circumstances he felt compelled to decline these invitations, except in two or three special cases. His popularity with the people there has not diminished, and their anxiety to hear him was as great as ever.

—At the annual harvest thanksgiving at Brockville, Ontario, the rector's wife put into the alms-basin $1,000 in gold, besides $6.50 in bills and silver, collected from the congregation by her in four weeks. The total offerings for the day amounted to $1,047.60. This sum was given on the distinct agreement that there shall be no money-making entertainments given during the winter.

—A great evangelistic movement in Philadelphia begins with the close of the Week of Prayer, on the second Monday in January. Every preparation has been made for interesting the people in this general religious revival. A house-to-house visitation is begun and all are personally invited to attend the services. The denominations that have thus far united in this movement are the Baptist, Christian Disciples, Congregational, Lutheran, Mennonite, Methodist Episcopal, Moravian, Presbyterian, Protestant Episcopal, Reformed Church in America, German Reformed, Reformed Episcopal, Reformed Presbyterian, and United Presbyterian.

—From a communication received in London from Mentone, where he is staying, it appears that Mr. Spurgeon has been attacked by rheumatic gout. He is unable to write his usual weekly letter to his sermon readers, but sends a brief note asking an earnest interest in their prayers. His right hand and arm, which were much affected, are better, but his left foot is so swollen and painful that he is almost confined to his bed.

—The sale of Christian books produced by the Fukuin Sha press in Japan, during the past year, notwithstanding the severe business depression, has steadily increased. The number of pages issued has been 4,000,000 against 3,000,000 the year previous, and the sales have risen from $500 to $589.

—A Buddhist temple near Osaka, Japan, has been opened a number of times to Christian preaching, the Buddhist priest himself gathering the congregation. There is said to be a growing skepticism among the priests. The son of a Shinto priest, in the same society, is a candidate for baptism.

—It is stated that thirty-three missionary societies now have workers in Africa. The dark continent is encompassed on every side, and like the divisions of an investing army these missionaries are moving towards the center and closing in upon the last strongholds of heathenism and the slave trade. Hundreds of natives in the seminaries are preparing to labor as preachers or teachers, and thousands of children are receiving Christian instruction. It is said that the Scriptures have been translated, in whole or in part, into 66 of the dialects of Africa, where the whole Bible has been rendered into eleven languages, spoken by multitudes of natives.

LITERATURE.

TALKS ABOUT SINGING, or How to Practice, by Annie M. R. Barnette. Price $1.25. Chicago Music Co., Chicago.

"These "Talks" are written by a singer and teacher of thorough cultivation and wide experience and an advocate of the *old Italian method* of cultivating the voice, in accordance with the rules of nature and common sense. They explain the peculiar characteristics of every voice—soprano, mezzo-soprano, contralto, tenor, baritone and bass—treating of their weak and strong points, and telling what to avoid as well as what to do in their cultivation. Among the subjects spoken of, are purity of tone, enunciation of words, selection of suitable songs, the trite and other ornaments of style, how to gain rapid execution, the care to be taken in practicing, diet, dress, breathing, physical exercise, habits of life, choice of a teacher, proper age to begin to study, etc., all written in so plain and familiar a style as to be understood by, and interesting to not only singers, but to people who do not know a note of music.

THE HISTORY OF FRANCE, from the Earliest Times to 1848. By M. Guizot and Madame Guizot DeWitt. Translated by Robert Black. In eight volumes. Price $6.00. John B. Alden, New York.

More than a year ago we had the great satisfaction of announcing that this great historical work was to be given in attractive form and at a marvelously cheap rate to American readers. This new edition is very handsomely and durably bound in half morocco, and slightly smaller volumes. Of the history itself we find it one of the most charmingly written. Some of the chapters are like a romance, but though employing all the beauties of an attractive style, at times rising to eloquence and always so simple in its narrative that it reads like a wonderful story. Guizot is always esteemed one of the most reliable of historians. It is a great public benefit to put such a history within reach of millions of boys and girls in America. Two volumes of this edition are out and every month another is promised until the set is complete.

The *Old Testament Student* for January has a suggestive article by the editor on "Bible-study in the Pastorate." It presents "figures and facts" obtained by actual correspondence with twelve hundred ministers of various

denominations. These "figures and facts" show that there is a decided neglect of systematic Bible-study on the part of the Christian ministry, and where not neglected, such study is apt to be pursued in a biased and one-sided manner. For example, there is an average of only fifty-four ministers out of a thousand who take real interest in Old Testament investigation; and not one of those written to by Dr. Harper, though seminary graduates, had read all of the Hebrew Bible. But instead of being disheartened by his "figures and facts," Dr. Harper is cheered by the growing interest which he sees taken in the Old Testament. One minister in five now reads Hebrew with some degree of regularity; "four years ago this would have been one in twenty-five."

The Phrenological Journal and Science of Health for January begins its 84th volume. Seven recently elected governors are presented by portrait and analytical biography. "Familiar Talks with our Young Readers," which formed an attractive feature of the *Journal* for 1886 is evidently to be continued through 1887. These talks are on Mental Science and Human Nature with apt illustrations. "Colorado Canyons" with illustrations is excellent. One of the most attractive articles is a translation of a very poetical discription of the Swedish Alps by the King of Sweden.

Babyhood for January contains a number of popular medical articles which all parents ought to read. Dr. Delavan points out "The Causes and Prevention of Chronic Troubles of the Throat in Children;" Dr. Bissell illustrates graphically "Pigeon Breast" and kindred deformities; Dr. Yale, in his talk on "Fever," tells mothers just what and what not to do in order to ascertain the intensity of fever; and Dr. Walker continues the valuable series of "Domestic Treatment of Slight Ailments of Children." "Muttergartens" and the Kindergarten series offer practical suggestions to mothers anxious to study Kindergarten methods; and there are many useful hints in the departments of "Baby's Wardrobe," etc.

The *Missionary Review* begins the year 1887 as a monthly, yet remains at the old price, $1.50, and is not reduced in size. Leading articles are "Subsidence of obstacles to Missions," "Shall I Go?" an appeal to women; "Wasteful Channels of Christian Work," "Kaiserwerth Deaconesses" and abundance of missionary news. In reply to a missionary letter from India the editor suggests a reason for the decline in missionary spirit among our young men in the fact of the secularization of missionary societies at home by large salaries to secretaries, etc. The *Review* has a most important mission of its own which it is nobly fulfilling. Would that its wise words were read and heeded in all our churches.

Alden's *Library Magazine* in its new form as weekly continues to give a good representation from foreign reviews. Late numbers have contained articles on Longfellow, Whittier, William Barnes, the Dorset Poet, Henry D. Thoreau, "The Situation in the East," "Socialism and Landed Property," "Prisoners as Witnesses" and "Christianity as the Absolute Religion."

OHIO.

FINANCIAL REPORT FOR NOVEMBER AND DECEMBER.

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W. Burr	3.00
John Watson	1.00
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S. A. GEORGE,
Sec. and Treas.

LODGE NOTES.

The Methodist church of Geneva, Ill., was lately given up to the Freemasons and Grand Army of the Republic for a public installation of officers. The lodges met together in the performance.

At a Sabbath evening Logan memorial service in the Congregational church of St. Charles, Ill., the Grand Army ritual was introduced and lodge services performed.

The Iowa Grand Lodge of the Catholic Knights of America, a secret insurance order, is reported to be growing rapidly.

The International Union of Bricklayers at Washington decided that they would continue to work nine hours a day as in the past, and that they would not combine with the Knights of Labor as requested.

The State Grange of Illinois voted to meet in the State House at Springfield next year. They voted down a request to the Legislature to submit prohibition to a popular vote. They advocated a uniform system of school books, and the teaching of agriculture in the public schools; opposed the Cullom inter-state commerce bill; asked Congress not to change the oleomargarine bill, and to make the Commissioner of Agriculture a Cabinet officer.

Edward A. Bross died in Elgin, Ill., last week. He was formerly conductor on the Chicago and Northwestern Road. He was a prominent Mason, member of Sycamore Commandery, also of Oriental Consistory and Medina Temple, and Nobles of the Mystic Shrine of Chicago, but in spite of his lodges he was said to be a scoffer and almost an atheist. The lodges brought him to Chicago to bury him.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 10 to Jan. 15 inclusive:

Mrs W H Fischer, Mr Knight, Mrs J K Baynes, J W Logne, A L Blowers, R W Kirkwood, Mrs J A Knight, R S Morton, S Heaton, J W Allen, S E Orvis, J L Burrell, A C Pratt, S M Hill, E F Waring, Mrs W J Stone, A J Foord, Rev W Darden, H W Goddard, A O Howell, W W Blanchard, J Ragsdale, Rev W Hoobler, H J Ewing, M P Chamberlin, Rev M Wright, K A Orvis, J Leeper, J Bignold, W Fleming, C D Brooks, J Chadwick, J G Stauffer, T Spalding, J Hansen, Mrs J Berkey, B Tunnicliff, J B White, J P Dops, G Durfee, O Pickins, J Finch, C S Allen, Rev N M Minni, W DeWalt, H Jackson, N G Carlson, I Crawford, A Hall, I Crane, D S Faris, Mrs I Lane, D N Taylor, J W McPherson, Rev D McFall, J O Risheill, L Sommers, Mrs M Wilson, A McDonald, D Mabee, S Kuffel, J Kune, B J Butler, Mrs M A Adrian, B M Mason, L Powers, W M Beden, G Brown, L Roberts, T White.

SOUTHERN MINISTERS' FUND.

Mrs A E Tyler, $2.00; David West, $.70; A Muzzy, $.50; Sam'l A Pratt, $3.50; J Talbot, $1.50; I L Buckwalter, $1.80; S E Orvis, $1.00; V E Taylor, $.90; Rob't McCoy (deceased), $5.00.

A few fine photographs of Pres. J. Blanchard, editor of the *Cynosure*, the latest and best taken, are for sale at this office. Price 25 cents each.

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FARM NOTES.

WINTER IN CITY AND COUNTRY.

Because there is little open air life every in-door attraction in winter, of a social nature is, promoted. This is all fine, but the horrors of storms in the city must not be overlooked: the streets filled with snow, the struggling street car and truck horses, the spectacle every few rods of horses falling, and then the chilly air, the result frequently of salt and snow mingled, and the worse than arctic condition when the snow is melting on one side of the street and frozen on the other, the sunlessness of one side of nearly every street—if bright for a little while in the morning, then dark and cold in the afternoon—and in many streets owing to the height of the buildings, devoid of sun at all times; from the same cause the wind seeming to blow from all quarters.

I have been in the coldest parts of Maine and New Hampshire and in northern Michigan in the depth of winter, and have seen men, women and children exposed to a very low temperature; but the real type of a shivering wretch, with head drawn down into his coat collar, face pale, teeth chattering, I must draw from respectable gentlemen who I have seen turning the corner out of a street running east and west into one running north and south, when the wind, laden with fine needles of ice, was rushing as through a groove at the rate of fifty miles an hour. A blizzard is undoubtedly worse, but nothing else is.

In the country one has the wind from one quarter; if it is a northwester, a north wester itis; and if it be a northwester, a north easter it is, and the citizen can adjust himself to it. He can walk with it if it suits his convenience, or if competent he can propel against it even if he has to tack. If, however, he remains indoors he has what to every healthy mind and body is a stimulant of the highest order, the view of the storm.—*American Agriculturist.*

WINTER PRECAUTIONS.

Here, at the north, we must take especial pains to guard against the results of sudden "cold snaps" and penetrating winds which blow the cold through every nook and crevice into the rooms where are our flowers. If these precautions are neglected we may wake up some morning when the thermometer registers away down in the minus twenties, or possibly the thirties, as was several times the case with us last winter, and find our pets frozen.

I would always advise having double sash at the windowswhere plants are kept. If this is done and the glass is well puttied in, there will be no need of moving them away at night, and it is entirely unnecessary to use a curtain of any sort as a protection against frost, as the two thicknesses of glass with the air space between them are an effectual barrier against the entrance of cold. Of course, care must be taken to see that the sash fits the frame snugly. There must be no loose, open joints. In order to make sure of a snug fit it is well to use strips of thin corner molding, which can be fitted into the angles between sash and frame and tacked so firmly into place as to fit closely against both, thus insuring a tight joint. The outside sash can be screwed to the window frame. Large, long screws will draw it down against the wood so firmly as to leave no crevice for the wind to get in. If the frame is uneven it is well to tack on a strip of thick cloth or felt all around where the storm-sash will come. The screws will hold the wood down on this so snugly that all uneven places will be effectually filled. Of course, windows having double sash are supposed to be proof against the entrance of air, but it does not necessarily follow from this that we are not to give the plants fresh air which are grown in them.

If your plants should freeze, as soon as you discover what has been done put them in a dark room, or the cellar, where the temperature is but little above freezing, and sprinkle thoroughly with cold water. In most cases, such plants as geraniums, abutilons, and the more hardy kinds, can be saved in this way, and often quite tender kinds will come out with but little injury. The frost must be extracted gradually and with application of as little heat as possible. Keep them away from the light and warmth for two or three days. If the tops should wilt you may feel sure they cannot be saved, so cut them off at once. The roots may not be damaged to any great extent, and if they are not they will soon send up sprouts.—*Eben E. Rexford in Vick's Magazine.*

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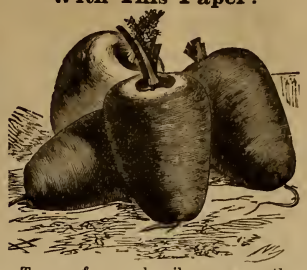

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NEWS OF THE WEEK.

COUNTRY.

The social world in Chicago is electrified by the announcement of the marriage to take place Tuesday of this week in the County Jail of August Spies, the condemned leader of the Chicago Anarchists, to Miss Nina Clarke VanZandt, the daughter of James K. VanZandt, of James S. Kirk & Co.; the coming bride being descended on one side from the Knickerbocker families of New York and on the mother's side from the royal family of Stuart, besides being the prospective heiress of $400,000.

Judge John Govin Rogers, of the City Circuit Court, dropped dead in a State street dry-goods store in Chicago, on Monday afternoon, from paralysis of the heart. He was in his seventieth year, and a native of Glasgow, Ky. His death occurred during a recess in his court where he was trying a civil cause.

A blind man named Cooper, who lived with his wife in a humble residence near Horseheads, N. Y., wandered into a field while on his way home on Tuesday night of last week, and after wandering many miles perished of cold. His body was found near his house on Monday. His wife was also discovered frozen to death in their house on Sunday.

While coasting Friday at Waynesburg, Ohio, Harvey McCellam, aged 12, dashed into a wire fence, the barbs cutting his throat causing instant death. Twenty boys were injured, two fatally, while coasting in Rutland, Vermont, the other day, by their sled striking the side of a bridge at the foot of the hill. While three boys were coasting in Wentworth, Mass., their sled ran into a load of lumber. Two of them were killed and the third fatally injured.

During the Jackson Club banquet in Columbus, Ohio, ex-Senator Thurman suddenly reeled and fell from his chair unconscious to the floor. He was removed to his home and was reported much better next morning.

Thomas J. Cluverius, the murderer of Fanny Lillian Madison, was executed at Richmond, Va., Friday afternoon. Albert O'Dell, James Lamb, and John T. Echols (white), and John Stephens (colored) were hanged for murder at noon Friday at Fort Smith, Ark.

At Louisville Wednesday night John Snigert was kissing his sweetheart, Miss Theresa Pfeffer, good-by, when he experienced a choking sensation and fell to the floor in a swoon. When he recovered consciousness his throat began to swell, and Friday night he was finally smothered to death.

John Tobin, while drunk, knocked his wife insensible with a blow at Albion, Ind., Friday, and then carried the body from the house and placed it on the railroad track. The woman recovered consciousness before the fast express came along, and thus escaped a terrible death. It is feared that Tobin will be lynched.

A no-license convention of citizens of Massachusetts was held Thursday at Worcester, a resolution for the submission of a prohibitory amendment to a vote of the people being passed.

Sydney E. Adams, President of the Y. M. C. A., and Augustus H. Holmes, were arrested at Buffalo Thursday, charged with violating the Sunday law, in that they, in operating their oil refinery, employ men who perform servile work on Sunday. The complaint was made by the proprietor of a theater, who was recently arrested on charges preferred by Adams and Holmes for giving Sunday performances.

Fire, followed by an explosion, ruined the dynamite factory at Plattsburg, N. Y. Tuesday morning. The shock was felt for twenty miles around.

An earthquake lasting seven seconds rocked San Francisco Tuesday morning.

The house of Professor Graham Bell at Washington, with his valuable library, was destroyed by fire early Tuesday morning. The loss is placed at $50,000.

Unknown persons removed the spikes and fish-plates on the Missouri Pacific track near Dunbar, Neb., Tuesday night, and a passenger train was wrecked, plunging down a fifteen foot embankment. The engineer was killed, the express messenger fatally hurt, and a woman seriously injured. All the passengers were more or less bruised.

A drought exists in Shelby county, Ill., where springs have ceased to flow and the water courses are dry. Unless a thaw or rain soon comes, farmers and cattle-raisers will be compelled to remove their stock to other sections.

At Cheelum, W. T., a Chinaman exploded a giant powder cartridge between two of his sleeping countrymen with whom he had had a quarrel. The side of one was blown away and the other was so mutilated that he can not recover.

At Rockford, Ill., Thursday a member of the Grand Jury was fined for intoxication by Judge Brown. Several indictments, including three for murder, were returned.

General Hawley was unanimously renominated for United States Senator Thursday by the Republicans of the Connecticut Legislature.

FOREIGN.

Lord Iddesleigh (Sir Stafford Northcote) while entering Lord Salisbury's official residence in Downing street, London, on Wednesday, fell to the floor and almost instantly expired. Lord Iddesleigh was one of the leading members of the Conservative party and lately left the Salisbury Cabinet because of an intended slight.

The village of Djemel, North Africa, was severely shaken by an earthquake Jan. 7. A number of houses fell down and seven persons were killed and a number hurt.

It is officially stated that 405 persons were burned to death in the incendiary fire which destroyed the reserved enclosure in the People's Park, Madras, India.

The Vatican, it is said, has made an arrangement with the Prince of Monaco by which, in the event of the outbreak of war involving Italy, the Pope with his Ministers and Prefects of congregations will remove to the principality of Monaco and there transact all Papal business until peace shall have been restored.

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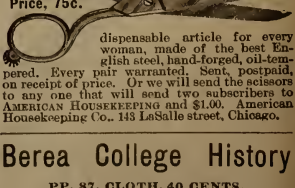

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Archdeacon Farrar says that "the English in India have made 100 drunkards for one Christian." In China the English have made probably 1,000 opium-eaters for one Christian, and the English government in India receives a large proportion of its revenue from the unholy traffic. This is an evil case, and because of it, such shallow philosophers as Gail Hamilton condemn Christian civilization as no better than heathen, and demand a "future probation." But what would cavillers do if Christianity were no better in reality than the feeble men who profess it?

The brief sensation made by a willful and deluded young woman and the murderer Spies was suddenly quieted last week by the refusal of the sheriff to allow the farce to proceed to a tragedy. The officer has been overwhelmed by the thanks of the city. We may hear no more of the case for another freak may take the Van Zandt girl to another extreme. In every aspect of the case, however, the man Spies shows his base spirit. Not alone was he willing to make a coward's use of a weak young woman to save his miserable life; but, when the plot was foiled, he proclaims his defiance of law, human and divine. "It makes little difference," he says; "we will waive all ceremonies, and, when the time comes, will live as husband and wife."

The *Daily Capitol* of Atlanta, Georgia, is represented in the dispatches as having been a champion of prohibition in the late struggle in that city. But it is a champion of little faith for it begins to cry out: "Prohibition is a failure. As a prohibition paper that has fought for that side because we believed the people of Atlanta had the nerve to carry it out, and if properly carried out would prove a blessing, we now feel it our duty, after a few months' trial, to pronounce it, to all appearances, a dead failure in Atlanta. In fact, whisky and beer are sold almost as much as ever, only the city gets nothing for it." This is cowardly! It is impossible to believe there was anything but the hope of gain behind the championship of this paper. Is not the *Capitol* itself interested enough in the prosperity of Atlanta to help "carry out" the prohibition victory? If not, it is such a friend as honest men prefer on the other side. We shall hear from the men of conviction soon on this matter. Already they begin to defy the editor of the *Capitol* to show a single instance where beer or whisky is sold in the city.

The Chicago anarchist element has been emboldened by the delays of law to begin their threats of vengeance. At one meeting a few weeks since they deliberted on the destruction of the water-works by dynamite in connection with a general incendiary conflagration. Their organ, the *Arbeiter Zeitung*, has also a furious article, which, as if written by Spies himself, concludes: "When they have created a standing army, a military station, a Fort Logan, that means civil war, death and destruction to the workingmen. The workingmen, the small tradesmen, the farmers, all thinking and liberty-loving men, have but one answer for that, namely: Arming. Arm yourselves with the cheapest, the best, the most effective arm, such as can be handled easiest, whether Gatling guns, Winchester rifles or pistols. Workingmen, be men. Do not stand by idle and without plan, when your enemies are arming themselves to annihilate you. Your honor, your self-esteem demands this of you. Now, there is time, but it may soon be too late."

A prominent member of Mr. Powderly's order in this city is authority for the following account of a new edition of the labor lodge business. What will the next improvement be?

"The Improved Knights of Labor have been in existence three or four years. The order was organized first in Boston. Its platform is similar to that of the Knights of Labor. The officers bear the same titles. But it is a political body, and admits to membership lawyers, bankers, saloon-keepers, professional politicians, etc. That is why it is called 'improved.' It does not belong to the Federation of Trades. I understand that it is going into the American Federation of Labor Organizations, which is a new society, also started in Boston. The Improved Knights of Labor is only a political machine, organized by men who received the cold shoulder from the Knights of Labor, and who want to get at the head of an institution for the sake of pushing themselves into power. For three years this body has laid dormant, but it now seeks to take advantage of a division in the Knights of Labor to push itself into prominence. I have documents issued by the 'improved' order years ago, giving its constitutions, by-laws, principles, etc. I have never seen any one who belonged to it. Outside of the politicians who paid for the documents distributed through the country I doubt if it ever had many members. The Knights of Labor investigated the order three years ago, and orders were issued not to recognize it."

—Rev. M. A. Gault, National Reform Secretary, tells of the Salvation Army work in Iowa, in the *Crank* of College Springs: "I was at Cedar Rapids. The night was cold and the snow flying. Two hundred people were standing on the sidewalk at the main street crossing. There, kneeling in a circle on the cold snow under the glare of the electric light, were fifteen young men and women engaged in prayer. The first petition of one of the young men was, 'O Lord, we do not want a great name for ourselves, but we want thee to get a great name.' After a few prayers they would rise and sing a few stirring hymns, keeping time with a big bass drum and tambourines. It was an impressive scene. Look out for that man's soul who has no sympathy for the Salvation Army. Spurgeon says, 'If the Salvation Army were wiped out of London, five thousand extra policemen could not fill its place in the repression of crime and disorder.' A lawyer said to me, 'The Salvation Army in Cedar Rapids has done more for the repression of intemperance than all the churches.'"

How to get people to church is a much discussed question in these days. When Mr. Spurgeon was asked how he succeeded so wonderfully in keeping his church full, he replied, "I fill the pulpit and let the people fill the pews." Dr. Chalmers told a part of the secret when he said, "A house-going preacher makes a church-going people." And an old divine spoke wisely when he said: "A good example is one of the loudest bells to toll people to church." —*Watchword.*

THE HIGHER LAW.

BY REV. M. A. GAULT.

Dr. Howard Crosby denies the right of government to appeal to the higher law. He says, "There is no way of breaking the Sabbath so effectually, and of getting a French Sunday in New York so quickly as to say to the world "you must observe the Sabbath because God says so."

J. F. Burhoe, a Baptist minister in Rockford, Ill., told me, "I hold the secular theory of government, I want Sabbath legislation, but I do not want it from the divine standpoint."

These men recognize the value of the Sabbath. They want government to maintain Sabbath laws, but they say it can rest these laws upon no higher than human authority. This raises the National Reform issue. That question is, should government recognize divine authority above human? Does the moral law of the Bible rule in the sphere of civil government? Is there any higher law for a nation than the will of the people? Is there moral anchorage for a nation outside of itself?

When William H. Seward in the United State Senate once alluded to the higher law, it raised a storm of opposition. They acknowledged no authority higher than the government of the United States, and therefore regarded such sentiment as treason. Horace Greeley said in the New York *Tribune*, March 7, 1865: "We deny that this is a Christian nation. Almighty God is not the source of all power and authority in our government. The people of the United States are such source." Again he said, "The proposed recognition of God in the Constitution involves a more fundamental and sweeping change than was effected by our fathers' separation from Great Britain."

The National Reform theory is that government should recognize the divine law as the standard of all legislation. It should recognize divine authority over human. One reason why it should do this is because God created us and has the best right to govern us. When a man furnishes the material and manufactures the goods, has he not a right to put his name on them and dispose of them? God as our Creator, proprietor and sovereign, has a right to dictate our conduct. Therefore all lawful authority either in the family, church or state is derived from God. He governs the world by human agency and has ordained civil government to protect the good and restrain the bad; and God has given to government his own perfect law of liberty. It is the only law that can secure the rights of all.

Again government cannot appeal to the conscience of the citizen in the enforcement of law unless it recognize Divine authority. A man without a God is a man without a conscience: and a government without a God is a government without a conscience. There are but two forces government can use to enforce law. It must be either a moral or physical force; either the idea of a God or a bayonet; either a Bible or a Gatling gun; either a pulpit or an iron-clad. A people without moral principle—without conscience, could be restrained from crime only by the penalties of law. Conscience responds to no mere human law. The law of God only has authority enough behind it to make men respect it. Once establish the idea that the Divine statute is a dead letter, and the whole fabric of conscience falls. Where men have no respect for the rights of God, they will have little respect for the rights of men. A man's respect for human authority, will be in proportion to his respect for Divine. If there is no regard paid to the law whose enacting clause runs,

"Thus saith the Lord," the oath will not bind in the courts; contracts will bind only when there is sufficient testimony; and only what the State can punish will be the standard of dutiful citizenship.

Again God's law should be recognized because it is the only way God can have a voice in the government. It is a serious thing to disfranchise God in a government which he has called into being in his providence, and which he has preserved through so many dangers. And yet we disfranchise God—we deny him the privilege of the humblest fellow-citizen when we ignore his law and his authority. Any government or association that excludes Christ and his law, excludes the Christian as well, because he cannot go where he cannot take Christ with him.

Again the law of Christ should be recognized in government, because it is the only perfect standard of right. We cannot go back of God to find a standard of virtue. Men may plead the eternal fitness of things, or the greatest good to the greatest number, or that honesty is the best policy; but the last analysis proves that the foundation of all morality is not in expediency merely, but in the eternal commandments of Christ. His law must be recognized, or there is nothing to determine right from wrong. No God and there is no authority for virtue—no standard of virtue—no definition of virtue—no virtue. Virtue must ever be under the dominion of law. And according to the testimony of the best jurists, the decalogue is the only perfect law. We must recognize some law, and why not recognize the best? If we recognize the moral law we must recognize its author. Christ has a patent on that law, which he purchased with his own life. Let us not be so unjust and dishonest as to use the law while we ignore its author.

Kossuth, Iowa.

THE TIMES OF WAR AND RECONSTRUCTION.

REMINISCENCES OF HON. S. C. POMEROY.

THE SLAVERY QUESTION AND ITS FINAL SETTLEMENT.

The great revolt against the Government of the United States began as early as 1833 by the "Nullifiers," as they were called, of South Carolina. At that day the movement got little support from neighboring States. But that was a *slaveholders' revolt*, a slaveholders' nullification, and this of our day, I named at the time, "A SLAVEHOLDERS' REBELLION."

I had been just twelve days in my seat in the U. S. Senate when I introduced a bill for the suppression of the rebellion. I had taken the seat vacated by the leading man of the revolt, Jefferson Davis. There were a plenty of vacant seats at that date. I remember that the brief notes of his last speech were lying upon his desk when I took the seat. The substance of them was this: "Mississippi has withdrawn from the Federal Union, and I, her obedient servant, follow her steps; and have telegraphed to the Governor that I now withdraw from this body!" That seat remained vacant until this first called session by Lincoln, July 4, 1861.

At this date, Mr. Lincoln had said "the war was for the preservation of the American Union. I will, if I can, save this Union, with slavery, or without slavery. This Union must be saved." To all this I had said in the Senate, "If this war means emancipation, I am for it. If it does not, I will not vote a dollar in money, or a man to fight the battles! We have had no Union for twenty years past. This is no Union, when they offer premiums of $10,000 for the heads of some of my friends, 'dead or alive,' to say nothing of the reward for my own." At this date, too, the army was *ordered to protect slave property—"not to harbor runaways;"* but to return fugitives to their owners whether loyal or disloyal. That state of facts gave rise to the following bill, which I now quote from a copy printed at the time, omitting the preamble:

A BILL TO SUPPRESS THE SLAVEHOLDERS' REBELLION.

Section 1. That from and after the passage of this act, there shall be no slavery, or involuntary servitude in any of the States of this Union, that claim to have seceded from the Government of the United States, and are in open and armed resistance to the execution of the laws thereof, and the provisions of the Constitution.

Sec. 2. And be it further enacted, that immediately after the passage of this act, the President of the United States shall issue his proclamation, setting forth the immediate and unconditional emancipation of all persons, held as slaves, under the laws thereof, also ordering all officers to give protection to all such emancipated slaves, and accept the services of all who may tender them, in behalf of the Government; if in the judgment of such officer such services shall be useful, or necessary to the successful prosecution of this war.

That bill could not get a committee to consider it. It was criticised by Mr. Fessenden of Maine; supported by Charles Sumner, of Massachusetts; and denounced by Mr. Breckenridge, of Kentucky: and so for a year longer all officers and men of the army supposed they were serving their country in sending outside their lines the panting fugitive, or returning him to his master, refusing his service. Thank God, the day did come, when these oppressed ones did strike the redeeming blow of their own freedom, and sealed their emancipation with their own blood. After the discipline of adversity for over a year more that proclamation of emancipation was issued, and peace, union and freedom began to be foreshadowed.

Men are to be commiserated who can see no Divine Providence in the history of the colored race upon this continent, or see no well-conceived plan in their final triumph. By no accident was the "Mayflower" landed upon the rocks of Massachusetts, with her precious freight, of learning, piety and Christian civilization, the very same year which brought that ill-starred vessel up the James River, with its burden of wretchedness and woe; bearing the seeds of a system destined, after a struggle of 250 years for development, expansion and dominion, to light the fires of civil war, and perish in the flames its own hand had kindled! Before 1808, over three hundred thousand Africans had been kidnapped, stolen and brought into this country. And they darkened all the land; so that in the adoption of the Federal Constitution, they had to compromise with this most infernal traffic, and give it a lease of twenty more years.

I remember reading in my boyhood, that an old sea captain, as early as 1646, introduced two slaves into a settlement near the old town of Northampton, Mass., where I was born, and he tried to join the church, and was objected to. Then he showed that he had procured these two slaves in a slave hunt on the coast of Africa, and gave the date. It was soon found out that it took place upon a Sabbath day, and he had added *Sabbath breaking to kidnapping.* He was rejected, and a memorial immediately sent to the General Court at Boston setting forth the "three-fold outrage," "murder, man-stealing and Sabbath-breaking," and this was supplemented by a request that these two slaves be sent back to Guinea (Africa) "with the indignation of the General Court."

In November of that year, it was enacted "that if any man stealeth a man, or mankind, he shall surely be put to death." In 1650 the New Haven Colony made "man-stealing a capital offense." In 1652 the Colony of Rhode Island enacted that "no black mankind or white should serve more than ten years, and after the age of twenty-four should be set free." Thus early in our history did the contest against slavery begin.

History tells of one colored martyr (Crispus Attocks) who sealed his devotion in the Boston massacre of March 5, 1770; others fell on the 19th of April, 1775; and when a British officer "stormed the works at Bunker Hill, he was shot dead by one Salem, a *black* soldier." The blacks performed some of the most heroic acts in the war for Independence. Human equality was enunciated by the first Continental Congress, and repeated in the deathless words of the Declaration of Independence.

Seeing all this in history, and believing all this, why should not I bring into the Thirty-seventh Congress, in the second war for independence, a "bill to suppress the Slaveholders' Rebellion," and to employ the freed people in the war for their freedom? And it all came about, after due time. But for one, I could hardly wait for the movements of Mr. Lincoln, or for the fulfillment of the purposes of Almighty God. Under influence of the Border States, fearing they were to be overrun by free negroes, Mr. Lincoln's mind was clouded by a theory of colonization, and he recommended to Congress to make appropriation of money to that end, and Congress did appropriate over $300,000. Mr. Lincoln had seen the colony I had helped to establish in Kansas, and asked me if I would superintend the planting of one in some tropical country. I replied, "Yes; if you will issue the proclamation of emancipation the day I sail from this harbor!" This he consented to do, and gave me a commission as Superintendent of the colony. It lies before me, and is dated August, 1862.

I enrolled over twelve thousand colored people for this colony. Frederick Douglas gave me his two sons; and my vessel was ready to sail with the first installment, when Mr. Seward, having received a protest from the country where we were going, against such a shipment, put a stop to the scheme. His letter is before me, and has never been published. Falsehoods enough have been printed about it, but the truth, never. As I reported to the Secretary of the Interior, his letter was addressed to Caleb B. Smith, and by him to me.

Upon the receipt of these letters, I not only "suspended" colonization, but abandoned the project, dismissed my men, restored the vessel to its owner, and left New York for Washington. I called upon the President to issue his proclamation of emancipation. It had been written for some time. Congress had put a stop to returning slaves to their masters, by act, making an "additional article of war," approved the 13th day of March, 1862. A committee of Senators called also, to urge this. At length with great emotion Mr. Lincoln said, "I have promised my God, if he give us one victory in the field, I will sign this Proclamation;" and added, "How can I issue it in the wake of a defeat?" At length I suggested that Pharaoh was plagued until he let Israel go. The hope of victory lay in that direction.

Finally on the 22d day of September, fifteen days after this colonization scheme was abandoned, Mr. Lincoln did issue his preliminary proclamation, notifying all States in rebellion, that if they did not lay down their arms by the 1st day of January, 1863, he should declare all slaves in such jurisdiction "to be then, and forever, free!"

Some few turned back "and walked no more with us." But the great majority of loyal people sprang forward with a new impetus, and the war went on; Gen. Butler took "contrabands" into the service, and finally thousands of freedmen stood in the ranks as soldiers, and the conflict was "fought out on that line."

The 1st day of January, 1863, did at last come! We lived to see it. Thousands longed for it, and died without the sight. Abraham Lincoln, the great emancipator proclaimed: "I do order and declare, that all persons held as slaves, within said designated States, and parts of States, are, and henceforth shall be, free; and the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons. Upon this act, sincerely believed to be an act of justice, warranted by the Constitution as a military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God."

Every word and sentence of the bill I had the honor to introduce in 1861, had now become a law, without an act of Congress; forced upon the nation in the providence of Almighty God, and based upon a "military necessity;" although that necessity was prefixed and whitewashed by the phrase "Sincerely believing it an act of justice, I commend it to the verdict of posterity, and the gracious favor of Almighty God."

And now truly a revolution was in progress. Men and women who had longed and prayed for emancipation, and dare not look upon bloodshed, saw here *"the hiding of his power."* Julia Ward Howe went one day to the battlefield, and returned here to Willard's Hotel, and wrote these immortal lines:

"I have seen him in the watchfires of a hundred circling camps,
They have builded him an altar in the evening dews and damps;"

and closed that "Battle Hymn of the Republic:"

"As he died to make men holy, let us die to make men free;
While God is marching on."

Old John Brown's prophecy, spoken in jail, was that day fulfilled in our ears: and his soul was marching on!

That the revolution going on was based upon, and caused by the institution of slavery, was no new doctrine from the standpoint of the men in Kansas with whom I acted; and great was my surprise to find that Mr. Lincoln or Mr. Seward could hold any other view. The idea of saving the union and slavery too, was the very thing I did not want. While we entertained these views, we were not ignorant of the fact that the leading rebels agreed with us in this, that they wanted no government not founded upon human slavery; and they agreed with us that the fight between the contending factions was about slavery, and nothing else. No man understood better, or could more ably defend their views than Mr. Alexander H. Stephens, their vice-president. I had then before me his speech of the 21st of March, 1861, and I have it now. In this he said, after denouncing the Declaration of Independence as adopted by the fathers:

"Our new government is founded upon exactly the opposite idea. Its foundations are laid—its corner stone rests upon the great truth that the *negro is not equal to the white man;* that slavery—subordination to a superior race—is his natural and normal condition. This our new government is the first in the history of the world based upon this great physical and moral truth. It is upon this, as I have stated, our actual fabric is firmly planted."

And he closed this remarkable speech in these words: "This stone, which was rejected by the first builders, is become the chief corner stone of our new edifice." This blasphemous speech was sustained in an address from Jefferson Davis, when he appeared in Montgomery, Alabama, to take the oath upon his inauguration. He said: "We are now determined to maintain our position, and make all who oppose us smell Southern powder and feel Southern steel." And again in the same speech, he said: "We will maintain our rights and our government at all hazards. We ask nothing. We want nothing. Our separation from the old Union is complete. No

compromise, no reconstruction, can now be entertained." I carried these speeches in my pocket day after day, read them to Mr. Lincoln, and quoted them in speeches; and yet when I embodied the real issue in a bill for Congress to pass, only one voice, Sumner's, was raised in its support!

And so the weary months and years rolled on, and Mr. Lincoln called again and again for "300,000 more." The battlefields became historic. The dead went up to judgment. The living left hospitals on crutches. Mourning was in all the land, until our debt to God and humanity was fully paid. When it became sure that "Freedom and Union" "were one and inseparable," then light did rise and our darkness became as the noonday.

From the standpoint of to-day I feel more reconciled to the way we were led. But those four years of war, with all the facilities possessed for rapid moving and killing, were equal to forty years reckoned by the old standards. In my early life I used to see an old letter written by Col. Seth Pomeroy to his wife in Northampton, from "near Boston," just before the battle of Bunker Hill, in answer to her question, "When will your army move?" He said, "I have just sent a special messenger to Gen. Washington, in the Jerseys, and expect an answer in forty days!" Think of that! A subordinate officer, communicating with his Major General, and expecting an "answer in forty days!" I lived to see two full regiments taken from New York, through New Jersey, Pennsylvania, Delaware, Maryland, the District of Columbia, into Virginia, where they had a battle and a victory in forty-eight hours after they left New York!

Such events produced the men of the times. They are represented by Lincoln, Seward, Chase and Sumner, with a great Captain in command. All of them have passed away. *But continents darkened when they died.*

Washington, D. C., Dec. 28, 1886.

LYING AT HIS FEET.

BY ELDER J. L. BARLOW.

When I think of the moments I've wasted in sin,—
Of the pain I have caused my Redeemer and King,
My heart is sore broken, and tears are my meat,
Till joy dries them all, when I lie at his feet.

O my comrades in sin, I must bid you adieu,
Though my love, as of old, is still tender and true;
For I've found me a portion my hunger to meet,
And it comes from my Lord as I lie at his feet.

Oh come with me now, in the days of your youth,
And drink to the fill of the chalice of Truth;
Your coming my Saviour will hasten to greet,
With a joy like my own, as we lie at his feet.

Our dear Saviour has work for his lovers to do,
And a kingdom awaits them, when labor is through;
For the toilers there's rest, on his throne there's a seat,
For all who in time loved to lie at his feet.

TRIBUTE TO A HERO OF PENNSYLVANIA.

BY ELDER N. CALLENDER.

With a sad heart I hear of the departure of our beloved fellow-laborer, Elder A. L. Post of Montrose.

So far as his *anti-slavery* record is concerned, the local papers, both religious and secular, will do him justice. On that question he was deeply conscientious and radical, and as fearless as William Lloyd Garrison. Scores of times he electrified our Baptist associations and other organizations with his eloquence and pathos. In discussion he was calm and logical. In these traits he excelled, and his opponents well knew it. He opened his subject as the morning twilight does its noon-day. His antagonist would hardly dream of approaching danger till suddenly placed "*hors du combat.*" In the heated discussions oft-repeated, in our religious bodies, many were the instances when he overmatched the "conservatives." So handsomely would he do it, and with such supreme good nature, that it might seem that his opponent ought to enjoy being defeated. Many a time when he came down on the pro-slavery element in our religious bodies, would the conservatives go, trembling with rage, out of the church; while our brother would welcome the space so made with a smile of beneficent adieu. If he ever used an epithet it was when no other term could meet the demand, and *never*, I think, in a *personal* way.

Possessed of a mild and loving nature, polished by a first-class education, he was every man's friend. Though bred to the legal profession, he preferred the Gospel ministry to the law. As an evangelist he made a good record, and also as pastor. It is not the object of this paper to attempt anything more than a voluntary tribute to our precious brother. We hope, ere long, to see in print something worthy of the man by an abler pen. When I took up my pen to write this article, I had in view to supply what the secular and the religious press is almost sure to omit.

Strong men are not always truly wise and great. Symmetry is the secret of beauty. After the fall of the "sum of all villainies" by the aid of his heavy blows, his eye fell upon another evil, greater and more to be dreaded—*lodgery*. Not as the multitude which sat down in blind exultation with no more to do but to shout victory, our brother, now venerable in years of hard work, which achieved this one triumph, advances upon intemperance and the lodge. Zealous and eloquent as he was against slavery, though now well stricken in years, he was just as zealous in all the new living questions, a consistent antagonist of wrong anywhere, in church or state, and would agree to no compromise with any evil thing. This feature in the character of a noble and fearless man shall not, by the secrecy of the press, be kept from the people.

Elder A. L. Post was as much an *Anti-mason* as he was anti-slavery, and took ground with the N. C. A. from the commencement of its grand work. He, more than any other one, kept an anti-secret resolution on the minutes of the Bridgewater Baptist Association. When our excellent brother, Pres. C. A. Blanchard, then about 21 years of age, took a set of resolutions, drawn up by himself, and signed by the writer, and many more staunch anti-secret men, and sowed them in the Baptist General Association, then in annual session, in Scranton, Pa., Elder A. L. Post was there. A blustering D. D. proposed a tirade against the "antis," when brother Post suggested to the savants that the job might be a heavier one than they anticipated. Those who knew him, saw the old fire of anti-slavery days blazing in his calm eye and prudently declined the battle. It was then and there that the pastor of the Pennsylvania Avenue church (then in charge) rudely forbade Pres. C. A. Blanchard the house and then the churchyard; and when said chivalric pastor attempted to drive him from the street-walk by police force, he was met with the "*rights of an American citizen.*" Despite this Masonic prelate, "Charley" stood and gave out the resolutions to all who wanted them.

One other incident in this conflict of years ago, may interest some. When the writer, with Elder S. E. Miller, was on the programme to conduct an anti-secret meeting in the court-house at Montrose, Pa., ten or more years ago we were invited to the home of our deceased comrade in arms in the G. A. R. (Grand Army of *Reform*). Soon after we had entered the court-room on the evening of the first meeting, Dr. —— came in and took himself through the room somewhat in the style of old Neb. just before "going to grass." Sarcastically he said, "Well, gentlemen, I have come to learn something," and strode through the room as though he thought himself above learning. Just at this juncture brother Post who sat at a table reading in Bernard's "Light on Masonry," said:

"See here, doctor, Bernard says in his book that the Knights Templars, in taking this degree, drink wine from a human skull. I believe you have taken this degree and *you know*. How is it, doctor?"

After some equivocal talk and a repetition of the question, he said, "*Yes, they do,*" and then assigned the reason which I had never heard before. It was that a certain philosopher had found in the human skull the seat of the soul or immortality.

Just then a man sitting by said, "Doctor, you are too free." The doctor left almost instantly and came back no more during our meetings there.

The trouble was that right where was found the seat of immortality, as claimed, *alcohol* reigned. Thus our strutting doctor became *too free* and too leaky to suit the craft. If they took him out to drive the hoops, they never brought him back. We passed a vote of thanks to the doctor for the important concession of a fact we already knew.

In looking over the notices in the secular papers not an intimation is found that this grand man "held out to the end" the same reformer he was in the beginning. Though toiling under the weight of nearly three score and ten years, at the death of slavery, he cheerfully and promptly turned his attention to another system of human bondage, darker, deeper and more wide-spread than that. This last sacrifice of his riper years, and deep experience in moral campaigning, is the glory which caps a sublime character. Of this glory the presses which bow to the lodge decree of silence, would rob our brother, and at the same time rob the cause of true reforms of the prestige of great and good men. Our brother did his last public work against the lodge in Thompson, Pa. Here his strength gave out and I think he never attended another convention. Many more interesting incidents might be given, but I forbear.

SECRET SOCIETIES IN THE SOUTH.

AN ADDRESS BY PRES. C A. BLANCHARD AT THE KNOXVILLE CONVENTION.

The present has its roots in the past, and whether we approve existing facts or not, we must recognize them. The South is, in certain important respects, different from the North, and secret societies which are a danger and a demoralizing force at any time and any where, are especially to be dreaded in a region like this, and in a time like the present. I ask your attention while for a little time I speak,

1st. Of the South,—its advantages, opportunities, and dangers.

2 Of secret societies, their history, professions, disavowals, and practices.

3. Of the special danger to the colored race from these associations; and,

4. Of the remedy for present evils, and the security against future difficulties.

OF THE SOUTH.

The Southern United States, as appears from soil, climate, river systems, coast line, and mineral wealth, were divinely intended to be the home of a brave, prosperous and happy people. Fruits, grains, textile materials, coal, iron, marble, and other articles of comfort or luxury abound or can be produced with as little or less of labor and anxiety than in almost any other portion of the globe. But as Turkey, Italy and Spain, which in certain respects resemble the South, have been cursed by false religions and unjust governments, so that moral, intellectual and industrial deserts spread where a paradise should bloom; so here: into this possible Eden came slavery, and with its palsying touch deadened all. It demoralized both master and slave. It corrupted the one by unlimited power, by idleness, and unearned luxuries. It ruined the other by enforced ignorance, inevitable immoralities, and endless, unrequited toil.

Large plantations separated neighbors, prevented the establishment of free schools, and rendered impossible the education of any except the children of the rich. They increased the tendency, inherent in all slave labor, toward a half cultivation of the soil, and caused the master and his wife to wake at midnight from uneasy slumbers or dreams of insurrection.

A rude and primitive agriculture was the only industry. No glowing forges, no flying shuttles, no whirring spindles, no buzzing saws; nothing but the slovenly labor of slaves, in whom intelligence and enterprise were always considered dangerous and usually criminal. These mountains of marble, iron and coal were used only as a hunting ground for whites, or a hiding place for escaping blacks. These beautiful rivers were unvexed by the keels of a diversified industry; these fertile valleys were exhausted by a half cultivation; these increasing millions both white and black were steadily and rapidly sinking as to education and morals.

Let it not be supposed for one moment that we of the North claim innocence in this great national sin against God and crime against humanity. Upon the whole country did a just God send the penalty for that outrage on the rights of man. Politicians who wanted power, merchants who wanted trade, lawyers who wanted fees, ministers who wanted peace in their churches, fashionable people who didn't want to be shocked, and the great mass of men who didn't want to be bothered,—all shut their eyes and closed their ears and hardened their hearts against the bondman's cry; so that in the North as well as in the South, the garment rolled in blood was laid at every door: in every house there lay one dead. As we read together the story of our fathers' sin in the matter of American Slavery we find occasion for humiliation and not for self-righteous condemnation of our fellows. The whole trouble lay in the introduction of a wrong principle, the planting of a bad seed, the toleration of an iniquity for the sake of profit or peace. We were one in the guilt and shame, one in the horrors of war: let us be one in penitence and contrition.

RECONSTRUCTION.

At the close of the war the colored people were raised from the condition of chattels to that of men. Yet, while they were made men in law, they did not have the provision made for their wants which even cattle require. After two hundred and fifty years of toil, during which they had created the entire wealth of this region, they did not own the wretched cabins where they slept. They were not given a dollar of money or a foot of land. Bare-handed, with only the miserable rags they wore, they were turned loose to meet the hate, contempt and rage of those who had been living upon their labors.

From this crime against ignorance and helplessness, for which again we of the North were largely responsible, have flowed evils innumerable. Had the colored people of the South been allotted small holdings without the power of alienation for a term of years, none would have been injured, all would have been blessed. Justice injures no one, it benefits all. But this act of scant justice was not performed; and so, for all these years, through multiplied and needless, along with multiplied and inevitable difficulties, the colored people have been learning the lesson of acquiring and managing property. This lesson is being learned, and it is now said by those in a condition to know, that they at present own over five million acres of land and are taxed on more than ninety-five millions of property; while in particular instances large fortunes have been acquired as is shown by an article in the *Forum* for last August. The facts mentioned show that so far as material progress is concerned, there is a future full of hope before the colored race. It would be a lying folly to say that all can do what some have done. It is not needful that

they should; but all can, if they will, attain a position where they will be moral, intelligent, and comfortable. That will be a great change from the present, and is all that any race can hope for. It is more than any race has yet attained.

THE LODGE QUESTION.

There are various forces which resist the onward march of men in general, of the colored man in particular. The demagogue who covets power for personal ends, and scrambles for votes as beggars for the handful of coppers thrown into a crowd, an ignorant ministry, blind leaders with a blind following, and all falling into the ditch together, the liquor trade, licensed by state and nation to make beggars and criminals, caste shutting well behaved men and women of one color up with ill behaved men and women of another,—all these are hindrances, obstacles. But perhaps there is no one evil which robs these seven millions of citizens of so many comforts; which so renders them contented in ignorance, vice and poverty; which so prevents their coming to Jesus, who alone can save men, as does this secret society evil, which is now sucking the very life-blood from the colored men of the South

Secret societies are not a new thing. They have been in the world thousands of years, and have a clearly defined character. In India, Africa and Europe the mysteries were for substance like Freemasonry and other modern fraternities. They all pretended to convey some valuable instruction. They all were religious in character. They all were and are atheistic in constitution and tendency (One who has not Christ cannot worship the true God). They all seek by initiation to terrify the candidate. They all profess to advance the material interests of men. They all rival the Christian church. Wherever the church of Jesus Christ is strong the lodges are weak, and wherever the lodges are strong the churches are weak.

The old lodges were the churches of heathenism. The modern lodges are heathen churches in Christian lands, and their dances and pilgrimages are like the festivals of the older mysteries, when Aaron had set up the calf, the people sat down to eat and drink and rose up to play. It is not necessary to say that many worthy men are in these orders and are ignorant of their character. The Gentiles thought that they were sacrificing to the sun, moon or stars. They thought themselves worshiping forms of beauty and sources of power; but the Holy Spirit said that they were sacrificing to devils. Ministers of the Gospel now preach Christ on the Sabbath, and then write and speak for these infidel associations which profess to send men to heaven without confession of sin, prayer for pardon, or the mediation of Christ. They make pilgrimages with knights who dance, drink, and travel on the Sabbath. If Paul were to write of their proceedings he would probably speak as he did of the secret societies existing in his own day.

Even the Grand Army of the Republic, which includes a small percentage of the Union soldiers and arrogates to itself the above title, cannot be content without an altar on which are crossed swords and a Bible. Yet before that altar men who are Christian and men who are ungodly meet on an exact equality. How must Christ feel toward such a yoking of believers and unbelievers? How do the hundreds of thousands of enlisted men not paying tribute to that secret society feel when they hear it called *The Grand Army of the Republic?*

But we are not on this subject shut up to vague analogies. The authorities of Freemasonry plainly declare that it is a religion in whose services Christians, Jews, Mohammedans, and pagans can unite. McCoy's Cyclopedia, page 42, says, "The members of our society at this day, in the third stage of Masonry, confess themselves to be Christians." The same author, on the 102d page of his encyclopedia, says: "A true Christian faith maintained and well answered by walking according to our Masonic profession, will turn faith into a vision and bring us to that blessed mansion above, where the just exist in perfect bliss to all eternity." Albert G. Mackey says (Lexicon, p. 369): "All the cermonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution."

Odd fellowship does not put its claims in the same language, but they come in the end to mean much the same thing It is to make men brotherly like David and Jonathan, to make them mindful of death by the initiation, to provide for them in sickness and death by the treasury of the lodge. Even the Good Templars begin their initiation with the question: "Do you believe in one God?" And in general secret societies profess to make men moral or pious, or both, and every Christian knows that the only power which can do either of these things is the Christian religion.

But while the secret society system thus claims to make men better and to supply their wants, it expressly excludes Christ and his plan of salvation. We have already seen how he is omitted from the creed. The question is, "Do you believe in one God?" not, "Do you believe in Jesus?" in the lodge He is in like manner omitted from the prayers of these orders. Take the manuals and rituals and read the prayers provided for their public and private occasions, and in general our blessed Saviour is entirely ignored. I read at a single sitting sixty five prayers printed for use in secret societies, not one of which contained the name of Christ. Not only is the Saviour thus omitted from their creeds and prayers, but even, in certain instances, from the very Bible where it is read in the lodge. In the seventh degree in Freemasonry 2 Thess. 3: 6-16 is read, except that in both places where the name of Jesus occurs it is stricken out.

These facts alone are sufficient to keep every Christian man out of such societies, for this exclusion of Jesus is not accidental. It is intentional, and is designed to please men who do not believe in the Saviour. But though this is enough it is not all. Mere mention of Christ's name does no good if we disregard his example and disobey his commands. He himself says, "Why call ye me Lord, Lord, and do not the things that I say?" Now these orders not only exclude the name of Christ from their creeds, prayers, and Scripture readings, but they promise salvation without those qualifications which the Saviour has declared indispensable. The Word of God teaches that sin is not pardoned until it is acknowledged and abandoned. It teaches that when men confess their sins honestly, God forgives them wholly and creates within the soul of man a new heart which enables him to live a new life of godliness and uprightness, and it declares that men who do not confess their sins are turned into an everlasting hell, where is weeping and wailing and gnashing of teeth. This the Christian man professes to believe.

Now these lodges which teach men to hope for temporal help, morality and heaven, do not require them to confess their sins or ask the aid of the Holy Spirit. The poor, sinful man is sworn not to defraud *his fellow lodgemen*, not to slander *them*, not to strike *them*, not to commit adultery with *their* relatives; and yet reasonably intelligent men talk of these orders as "schools of morality," and if they pay their dues and infringe no regulations of the orders, they are taught to hope for a home of peace beyond the grave. Their system of salvation is by works, not grace; by living, not believing in Jesus; but even in the matter of works, by which they are to be saved, there is no honest meeting of the facts in the case.

Men are sinners, that is, they have done wrong. Men are sinful, that is, they have natures which will lead them to wrong doing. Christ's sacrifice for sins is available for every one who acknowledges and abandons his sins. He does away with the sinful nature by the new birth, the regeneration of the man. Secret societies ignore sins past. No confession of them is any where required. They ignore the sinful nature, and set a man who is a rebel against God to doing good works as a means of salvation; painting over rotten wood to make it strong; white-washing sepulchers which are full of dead men's bones and all manner of uncleanness; attempting to draw sweet waters from a bitter fountain, to gather grapes of thorns and figs of thistles, to bring a good life out of a bad heart. No wonder that when the moral teaching is of this sort they swear men to obey a brother's sign and conceal his crimes! How dark and devilish does such a system appear when contrasted with the holy and benevolent religion of Jesus Christ! These orders are in general composed of men, and they swear to aid each other, not to wrong each other, to be pure so far as the homes of the brotherhood are concerned. Christ taught universal benevolence, an honesty that reaches even to the heart, a purity that forbids even a lustful look. To the Christian mind such a dark and selfish system of morals must be unutterably repulsive when candidly considered in the light of the cross.

A false religious system corrupts everything it touches. We have seen that the religion of secret societies is atheistic, and that the morals taught are in every respect contrary to those taught in the New Testament. Of course, so far as these orders prevail the church and home are ruined. These are two of the foundation institutions in society. There is one more, the state, and it remains to examine for a little the influence of the lodge upon civil government.

The only security for men in general is in the reign of law. The ignorant and weak find in it their only trustworthy friend. If money can buy decisions, or power influence them, or any secret influence secure them contrary to justice and righteousness, then the foundations of society are destroyed and anarchy is the certain and not distant result. *The most dangerous men in any community are those who aid in perverting justice and corrupting courts.* It matters not whether they are bribed judges or feed lawyers or sheriffs obeying secret signs,—any man who deliberately undertakes for any reason to secure the triumph of injustice, the overthrow of law, is a traitor to the state; and any organization which naturally lends itself to such an attempt is one which should be suppressed by law.

All this is clear, and hence secret societies generally disclaim any political intentions, while every reasonably well informed man knows that a secret society in a community cannot fail to influence law and determine political contests, if it be composed of voters. When orders obligate their members to conceal each other's secrets, to promote each other's interests, and to obey each other's signs, how can such an order fail to influence elections and courts? Years ago, in New York State, a man was murdered by a secret society for revealing its ritual. The community became much excited, and John C. Spencer was appointed special counsel to prosecute the men engaged in the abduction and murder. He spent two years of hard labor on the cases, and then reported to the Governor of the State that the lodge which had murdered the man had so much influence over witnesses, jurors and executive officers, that he found it impossible to bring the murderers to justice. What happened then may occur any time, and doubtless does occur in hundreds of instances which are never investigated. All that is known is that members of lodges commit crimes, and in some secret and unexplained way avoid the punishment which is due them.

The latest development of the lodge system indicates very clearly the anarchistic tendency of all such organizations. Thousands of men swear to obey officers whom many of them have never so much as seen. These head men order well paid, well satisfied men to strike, and at the word of this *master* freemen march out, while wives and children stand crying by. Employers seek to secure from the thousands of idle men those who will do the work, and the strikers mingle approbious cries with deadly and murderous assaults. Unless the lodge system be checked, the time will soon be here, as foretold in Revelation, when men who have not received the mark of the beast in forehead or hand will not be permitted to buy or sell.

These orders are separating men from their wives, keeping fathers from their children, preventing officers from executing law, keeping witnesses from telling the truth, causing jurors to break their civil oaths, making jails like sieves, disintegrating the churches of Jesus Christ, and in all ways putting mankind on the road to barbarism.

LODGES AND THE COLORED RACE.

The ignorance and immorality of the colored people are the shame of the whites. How could any people, trained as they have been, be otherwise than as they are? But though we cannot blame them, we must recognize the facts in any discussion of a problem like the one before us. Such regalias and titles as are used in secret lodges are specially attractive to uneducated, ungodly men. They are specially repulsive to cultivated men, or those who have drunk deeply into the Spirit of Christ. Feathers, swords, and loud-sounding titles are not according to the New Testament, and men who are much like Jesus have small liking for such things. But men who are ambitious and ignorant and unchristian will, of course, find the attractive power of such things, together with picnics, installations and festivals, practically irresistible.

Another fact is, that even good men, in the earlier stages of intellectual development, find it hard to separate the true from the false. Many men, if they see a Bible in a lodge room and hear men say that the order is founded upon it, will not stop to learn whether it is true or false. If a man tells them that an oath will not interfere with their duties, they will assume that it does not without investigation. If they are told by some worshipful master that an order does not meddle with the religious belief or political relations of its members, no matter who the man is, they accept the statement with unquestioning credulity. When they become more thoughtful and independent they will not only hear, but reflect and consider. At the first they go into captivity because they have no knowledge.

Let no one think that I am the enemy of my colored brethren, because I speak thus plainly. The shame of slavery and all its dreadful consequences is on my race, not theirs. I simply call attention to well known facts that together we may seek a remedy. In these few years past secret societies have swept through the colored population of the South like a tornado through a forest, or a prairie fire through the tall, dry grass. In many congregations there are so many lodge meetings that it is difficult to find an hour for an extra church meeting. These societies take so much money that in some instances churches cannot be built, and in others pastors cannot be supported. In the lodge festivals and picnics liquor flows like water, and members of the church dance all night with those who make no pretence of religion. Yet ministers sit quietly by and see God's sheep shorn and scattered and slain by these wolves. Dear brethren, these things ought not so to be.

The remedy for these evils, under which the church groans and the state staggers, is a faithful testimony on the part of the church. Let the cry be raised, "Who is on the Lord's side?" Let the watchmen on the walls give warning of the approaching danger. Let them lift up their voices like a trumpet to show God's people their sins and Israel her transgressions. No nation was ever yet ruined without the consent of the ministry. No people were ever yet destroyed until the church became apostate. When the line between the world and the church fades out, when preaching deteriorates to essayizing or generalizing, and popular sins find no rebuke at the altars of God, then national ruin is impending.

I well know that to do thus requires faith, courage, not infrequently, martyrdom. Had not Christ been lifted up he could never have drawn all men unto him. The servant is not greater than his master, the disciple is not better than his lord. It is enough that the servant be *as* his master and the disciple as his lord. Satan, unable longer to enslave the bodies of the colored race, is now forging chains for their souls. To proclaim liberty to the bondman cost billions of treasure and hundreds of thousands of lives, but in this battle of truth with error, the religion of Jesus with that of Satan, a faithful testimony by the ministers of the cross will bring victory. Utter this testimony. Deliver these bound souls. Save this glorious land, and heaven itself shall be more beautiful, more melodious, because of your labors in the Lord.

—A story of a minister's pluck is related of Rev. Dr. Meador of Washington. The Baltimore and Potomac Railroad Company had placed a repair shop and round-house immediately in the rear of his church—the Fifth Baptist—and the work there on the Sabbath sometimes obliged him to suspend worship. No attention being paid to his protest, he entered suit, and, after years of persistence, has at last obtained, in the highest court, a decree of damages to the amount of $5,000, with liberty to renew the suit every three years until the nuisance is abated; and this he has successfully done, securing damages three times. The B. & P. R. R. now very wisely decide to remove their shop and round-house to some other locality. There is nothing like perseverance in a good thing.

—The Danish Synod at its recent session, passed a resolution to the effect that no secret society members should be tolerated in their churches.

REFORM NEWS.

FROM THE GENERAL AGENT.

LIVINGSTON, Ky., Jan.18th, 1887.

It was after much prayer and thought that I turned aside to visit Berea, and after three days I left it with regret that I could not prolong my stay. A most cordial reception awaited me at Bro. Fee's, whose house I made my home during my brief stay. Bro. Browne and wife showed me great kindness, and President Fairchild and his faculty could not have been more cordial. Accepting an invitation from Bro. Garry I met Bro. Myer of the A. M. A. and several members or the Faculty in the parlor of the Boarding Hall, and spent a social half-hour before supper was announced. The spacious dining room was occupied by, I should judge, 150 intelligent, eager young men and women. The tables were substantially provided,and everything was neat, orderly and well-appointed.

On Sabbath morning I preached to a grandly inspiring audience whose undivided attention was deserving of commendation. By request of Pres.Fairchild at 3 o'clock I spoke on the secret lodge system at a meeting specially called for that purpose. The attendance under the circumstances and the marked interest were noteworthy, whatever were the merits of the talk I gave on my observations and the incidents I had mainly gathered since coming South. Attendance at evening service was good when by request I filled Prof. Wright's appointment to preach. This morning I spoke a few words to the students, and commending them and the noble work of Berea College to God for his blessing, we parted,doubtless never to meet here again.

When departing Bro. Fee, though infirm in health, said, "I must accompany you as far as the 'Three Taverns;' "and so, recounting the wonderful deliverances that God had wrought when death seemed imminent at the hands of seven different infuriated mobs, and pointing to places of historic incidents, we walked to the depot, where after a hearty benison and God-speed, from one whose mildness and candor disarms even hatred itself, I took the train for this place.

GEO. W. CLARK.

This old veteran in reform and prodigy of song is doing solid work and is right in his element among the colored schools and churches in the South. When we separated at Knoxville, he said, "I have spoken and sung to twenty-one different audiences since I came South, which makes one for each evening and two extra for each Sabbath in the time." Much of the intervening time is given to song and earnest private conversation, in which he never fails to rebuke intemperance, tobacco and the lodge, in no unmeaning terms. His purpose is to remain South during the winter, if health and means permit. He is not a man of fortune, and must pay $3 and sometimes more for every one hundred miles he travels. When we parted he had received one collection of *only* $1.26. It would be a very commendable thing to sustain this veteran brother in his work by sending through the N. C. A. office such sums as you can spare, which will not be squandered or misapplied.

A GLEAM OF COMING DAY.

While visiting the ministers of Knoxville I called upon a man whom I found cordial, intelligent and, in my judgment, the best posted Mason I have met in Tennessee. He was above that contemptible, evasive lying so frequently met among members of the order. He said, "Mr. Stoddard, I am the Grand Master of the Grand Lodge of colored Masons in the State of Tennessee, and every objection you have made against Masonry is true. I was re-elected over my protest, and have deliberately made up my mind that when my present term of office expires I will have nothing more to do with it. I went in when younger than I am now, and was pleased with the fun and frolic. I was sold at auction when a boy, and had no family when I became a Mason. I now have a home and enjoy being with my family much more than in the lodge and with its members. There is nothing but *expense* and *show* in Masonry, and our people are getting sick and tired of it. The colored lodges in this city and this State are doing no good, and unless there is a change Masonry will die out within ten years. When the war closed *ministers* came down here from the North and just filled this country full of lodges, and when they had got rich on the spoils taken from our poor people, they went back North to enjoy their ill-gotten gains. I know Bro. Countee well, and am thoroughly acquainted with that whole affair at Memphis. I think Bro. Countee sincere, but unwise in his methods," etc. The above is the substance of what the G. M. said, and most of it in his own words. His defence of Odd-fellowship was on the ground of its insurance, but he readily conceded that it would be far better for the people to bestow their charities through the church and thus honor Christ and his Bride, but thought it would require time and patience to make the people see it.

DARKNESS BEFORE THE DAWN.

My next call was upon a pastor who had not only refused to join any secret order, but had spoken against them. His home was humble and he seemed in limited circumstances. He had but partially recovered from a severe sickness during which he had received less attention than he might reasonably have expected from his people, though some had been very kind. He had been told that if he would unite with the Odd-fellows his initiation fee would be paid for him, and he would receive $3 per week and have watchers furnished. His reply was: "Show me authority from the Word of God,or in the example of Christ, for binding myself to obey laws that are unknown to me, and I will join your order. Wicked men might get control of the order and vote that I must kill somebody, and then I must become a murderer or break my oath. I can't do that. The good Master has taken care of me for twenty-eight years and I am going to trust him rather than the lodge."

I admired the fortitude of this poor brother with his wife and two bright babies to care for, and pitied him from the bottom of my heart when he said, "My church is in trouble over this question. My salary is not paid,and there is a move made to send me away because I am unpopular." Hasn't somebody got a few dollars to help this brother, who can be reached through the N. C. A. Treasurer, as I do not wish to expose him to the general persecution of the craft by giving his name without his consent? The uniform testimony of the colored pastors has been that the "societies," as they call them, are doing the church of Christ, and consequently the people, great harm; but some of these good brethren claim that the orders are a necessity *under existing circumstances*, as a means to a better, more intelligent union and perfect confidence in each other. While it is not difficult to show that the church could do far more and better with the same means than the lodge does or can, for the poor, it is not so easy to induce them to abandon and stand squarely against a system into which so many of their members have gone. The case is one calling for patience and prayer. Let us abound in both.

J. P. STODDARD.

ON TO RICHMOND.

RICHMOND, Va., Jan. 13, 1887.

DEAR CYNOSURE:—I had expected to make a flank movement on this city by way of Hampton and Norfolk; but old Winter had laid his icy hand on the Potomac and the James and navigation is suspended. So I came direct, and found it much less difficult than did Gen. Grant in 1864. I reached here at 3 P. M. of the 11th and went to see Rev. John Jasper, the distinguished pastor of Mt. Zion Baptist church. I found him in bad health but improving. He was born in 1812 and has lived in this city sixty-five years. He is tall, very black, and scarcely gray. He says that his mother was 106 years old when she died, and was but slightly gray. His church numbers over 2,000 members and seems strongly attached to him, though of late he has had aid in his pastoral work. He says he never joined any secret order, and frequently speaks against them as injurious to the cause of religion and public morals. In order that there may be no excuse for them, he has favored the organization within the church of an open society for the relief of poor saints. His main objection is, that in these orders Christians are "unequally yoked together with unbelievers," and are largely under their control. He expressed his sympathy with my work and bade me God speed, but could not invite me to speak to his people, as they did not invite any one to their pulpit but regularly ordained Baptist ministers. He said he did not know more than one or two colored ministers in the city who did not belong to some secret order. Most of them belonged to several, and the churches, both white and colored, were ruled by them. He expected to do what he could but thought the work one of great difficulty.

The next minister I called on was Rev. J. H. Presby, a returned missionary from Africa. He received me with joy, and expressed a warm sympathy with my work. He thought all the churches ought to be visited and the truth presented, and believed there would be little difficulty in getting a hearing. He promised to go with me to see some of the pastors, and next morning we called on Rev. Richard Wells, who has lived fifty years in this city and is

(*Continued on 12th page.*)

CORRESPONDENCE.

NATIONAL FEALTY TO GOD.

CINCINNATI, O., Jan. 14, '87.

EDITOR CHRISTIAN CYNOSURE:—In the tower of the cathedral at Strasburg there is a clock, wonderful in its combinations, marvelously complicated. The praises of the maker were spoken by all the people. The reigning prince became jealous and cast him into prison. The condition of his being liberated was a promise that he would never make another like it. This he stoutly refused to give. Then the prince ordered his eyes to be put out. The artist asked to be led to the tower that he might adjust his clock before the sentence be executed. He touched a secret spring which deranged the machinery and the work was spoiled forever. No artist in Europe could restore it. The workman and his work went out together.

The nation is the creature of God, born in his providence, and upheld and guided by his power. Let a nation reject its God and he touches the secret spring of national life and the machinery of government ceases to move and destruction is inevitable. The National Reform Association is seeking to save our nation by persuading her to swear eternal fealty to the God of nations and so avoid forever a fatal separation from him who is her author and life.

On last Sabbath morning I preached in the 4th Presbyterian church, Rev. R. H. Leonard, pastor, on the Dominion of Christ. There are 220 members in this congregation and they have a Sabbath-school of 250 children. Bro. Leonard is a National Reformer from principle. He keeps his people abreast with the reforms of the day. At 3 P. M. I preached in Smith and Nixon Hall, on "The Basis of Moral Legislation." This service was held under the auspices of the W. C. T. U. They were disorganized last summer and it is only two weeks since the lines have been taken up again. Mrs. P. R. Worman is president and Miss Mary A. Howard, secretary. They have only 100 members. They held a meeting last Thursday afternoon to make arrangements for starting a coffee-house. They expect to start several in the city.

At 7:30 I preached in Trinity M. E. church. Rev. A. C. Hirst, D. D., pastor. The doctor is from Pittsburgh and has the reform spirit. He is the same type of man as Prof. D. McAllister, L. L. D., of Beaver Falls. Clear, direct, forcible, convincing, touching in his speech, he is a man of the people and for the people. The theme was, "The Reforms needed for the Hour." Three thousand little handbills containing the subject were printed and distributed. The doctor has one of the best young men's leagues in the church. Their work is invaluable. They mean to "push things." There are 550 members in this congregation and 700 scholars in their Sabbath-school. Their missionary tells me it will be up to 1,000 before the winter closes.

On Monday afternoon I attended the Presbyterian Ministers' meeting. The subject was "Christian Education." The paper was read by Rev. J. C. Wyckoff. This brother is conducting a classical school in the city. The paper was replete with valuable information. An alarm was sounded against the wide-spread tendency to secularize our public school system. Some of the brethren thought the remedy was for the churches to set up independent schools. I expressed my convictions as follows: "I do not believe in abandoning our public schools. That were to give up the ship. Our system of instruction is an integral part of the Republic. Its relation to the state is vital. We have here a territory about equal to Europe. They have 334,000,000, we have 60,000,000. They have nineteen governments,mostly monarchical; we have one republic. They speak different languages, we use one. Immigrants come here from all those nations. We put them in the crucible of our public schools and in one generation they are Americanized. What the public schools are the nation will be. This is a Christian nation—Christian in her origin and history and life. A Christian nation ought to have a Christian government. It ought to be impossible for an avowed infidel or atheist to hold office. It ought to be impossible for immoral legislation to obtain in this land. A Christian government ought to have a Christian school system. This Christian nation has a right to demand it. It ought to be impossible for an ungodly man to teach the children of this people. The Bible ought to be in every school in the land. The church should not abandon our schools, but insist upon the rights of a Christian people in them. The schools should be Christianized."

On Tuesday evening I preached before Lane Theological Seminary on the kingly authority of Christ. Arrangements for this service were made by my

friend, Prof. L. J. Evans, D. D., the chairman of the faculty. His prayer was as strongly National Reform as I ever heard offered. This Seminary has been in operation since 1832. They have graduated nearly 1,000 students. Bro. White tells me that in 1834 one hundred students and some professors left in a body because the trustees would not allow their Abolition views expressed. They bought a canal boat and went to Toledo, carrying on their recitations all the way. From there they footed it to Oberlin. After this Lane Seminary was a pronounced anti-slavery institution. They have five acres of ground and several buildings. The income of their property is $19,000 annually. In the recent death of Mr. Preserved Smith, father of the professor, the Seminary lost a valuable friend. In his last will and testament he left $15,000 to a scholarship which he had before established, $10,000 to the library, and $40,000 on condition that $200,000 additional endowment be raised. He had given more than this before. There are professors, viz., Rev. John De Witt, D. D., Rev. L. J. Evans, D. D., Rev. E. D. Morris, D. D., Rev. W. H. Roberts, D. D., and Rev. H. P. Smith, D. D. There are forty-eight students this year. It is a Presbyterian institution.

On Wednesday afternoon at 3 o'clock I addressed the Law School of Cincinnati College. There are six professors in the faculty. Hon. Jacob D. Cox, L. L. D., is Dean, and also President of the Cincinnati University. There are ninety students in the senior class. The junior is not so large. The Dean very kindly brought both classes together at that time. My subject was, "The Basis of Legislative Reform." They listened for an hour with undivided attention. It was a new field to them. If there is anything in the heartiest clapping of hands I ever heard after a National Reform lecture, and anything in their crowding around me and shaking hands vigorously and expressing their high appreciation of the address, then I certainly had the sympathy of the audience. The Lard School is located in the College buildings, on Walnut street. They have a library of nearly 4,000 volumes.

On Wednesday evening I preached in the Poplar St. Presbyterian church, Rev. J. C. White, pastor. The little room was filled with attentive hearers. It goes without saying that the people are ripe for moral reforms. On Friday evening I am to preach in the Cumminsville Presbyterian church, Rev. J.M. Anderson, pastor, on "the Gospel for the Nations." The door is wide open here.

On Friday evening last week I attended the union prayer-meeting in the First Presbyterian church. Several persons asked for the facts given in a short address on Foreign Missions. The first missionary society was organized in Northamptonshire, England, 1784. In 1792 William Carey was sent to India. By manufacturing indigo he earned $450,000. He gave it all to the mission. As professor in the Royal College at Port William he earned $125,000. This he also gave to the mission. At the end of forty-two years he was permitted to see twenty-six native self-sustaining congregations and a vast community under their influence. He was followed by Dr. Duff. To-day there are 89,000 native communicants and half a million under their control. At the beginning of this century there were not ten missionary societies, now there are more than one hundred. Then not more than $250,000 were given to missions; now $15,000,000 are contributed. Then there were not 200 ordained missionaries; now there are 3,000 with an army of 30,000 helpers, native and foreign, 12,000 schools with 400,000 pupils, and upwards of 2,500,000 converts. Eighty years ago the work was a little streamlet; now it is a broad and deepening river, carrying us on to the ocean of universal triumph. J. M. FOSTER.

MASONRY AND THE SALVATION ARMY.

ST. PAUL, Minn., Jan. 17, 1887.

EDITOR CHRISTIAN CYNOSURE:—The Salvation Army came to this city for the first time about two weeks ago. They appear to have had some success. I say "appear," because the central figure on the platform is a Freemason, into whose hands the captain places the Bible; and the Freemason reads from it and expounds the Scriptures to the congregation. Yesterday at their holiness meeting the Freemason was present and manifested his religious emotions, declaring that he felt as though he was on the "mount of transfiguration." At the close of the meeting I asked him if he had renounced Freemasonry. He replied, "No, you cannot touch me on Masonry. I am a 32-degree Mason, and it is all right; Christ is there and it is all right."

Now they may dance about the platform and the streets clapping their hands and beating their tambourines as much as they please, we are certain that that Freemason's emotions are not from the love of God. We are quite free to admit that similar emotions do naturally flow from the love of God, but here we see in the case of Freemasonry the name of Christ blasphemed, debauched and prostituted to the development of a class of spurious emotions destitute of moral principle, calculated to deceive, were it possible, even the very elect.

Does General Booth know that his captains invite Freemasons to expound the Scriptures to their congregations? This captain has been told that this man is a Freemason. Perhaps the captain does not know what Freemasonry is; but if he does not, he is not yet fitted to be a true religious teacher, especially in this period of the age when Freemasonry is rampant in nearly all the churches and holiness meetings, developing and preparing for the "Man of Sin."

This is not written with the expectation that Freemasonry will ever be cast out of the churches by the Christians within them; there is hypocrisy enough in the churches to hold Freemasonry securely nestled in its bosom. When hypocrisy is made to acknowledge the badness of Freemasonry, it will plead for a place in the churches for it on the ground of the wheat and tares growing together until the harvest: admitting, meanwhile, that if Freemasons were to become Christians they would cease to be Masons. Hypocrisy is too blind to see its own inconsistencies. However, let every Christian know that he must stand alone, even as he must die alone; and let him know, as every Christian should know, that God has chosen him in Christ before the foundation of the world. "Foreordained unto adoption as sons through Jesus Christ unto himself according to the good pleasure of his will to the praise of the glory of his grace." Having believed "were sealed with the Holy Spirit of promise." See Ephesians, 1st chapter.

In this faith we can stand though assailed by every foe to God and man, knowing that we "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 13. God will not pass upon us finally in a body as churches, but individually; let us take care, however, how we tamper with iniquity, seeing to it that we do not fail to "cry aloud and spare not, showing God's people their sins" committed by associating in church fellowship with Freemasons and other lodge idolaters. We may do well to remember meanwhile how Elijah met the fathers of Masonry on Mount Carmel and quietly vanquished them by fire from heaven; and know that God is always with the righteous. Churches, holiness people, and the Salvation Army people are too much guided by emotions rather than principles of righteousness as to what Christianity is. It is certain that God is going to judge this whole world on principles of righteousness; and people blinded to truth by their own sweet emotions of professed love to God will be punished with those who receive not the love of truth.

WILLIAM FENTON.

SCHUYLER'S LAKE LODGE PLANS A REPLY.

On the occasion of an Anti-masonic lecture in Schuyler's Lake, N. Y., in November, Masons contented themselves with frowns and the petulant remark, that the lecturer was setting wives against husbands and ought to be drummed out of town; but December 29th, they designedly made the installation of officers in the lodge public, and engaged lawyer Henry and the Rev. Mr. Ward, Universalist minister of Richfield Springs, to prepare addresses in reply.

Being urged by a Mason, I entered the room, and found an audience of fifty or sixty persons, consisting of twenty-five women, two or three children, twenty aproned lodgemen, and ten or fifteen cowans. A portion of the church choir were present and conducted the singing. One of the songs, as explained by Mr. Henry, had been composed to aid in extinguishing a debt of nearly a million, which had been incurred in building the Masonic temple in New York, and had contributed greatly to that purpose.

Rev. Mr. Ward prefaced the proceedings with prayer, mainly distinguished by frequent mention of "The Institution," absence of the name of Jesus Christ, and designation of God as "The Grand Architect." After installation the addresses, which were mainly composed of fulsome praise and inuendo, were delivered. Rev. and lodge chaplain Ward stated that he entertained the warmest feelings for the lodge, for twenty-two years ago he was here made a Mason. The Master could not be other than a loyal and moral man, from the requirements of the installation. Masonry taught men to walk uprightly, like the straight-grown tree, so that they could do no ill. Those who went around carping against it, would cut a better figure in political, religious, and, he dare say, family life, if they lived up to the rules of the order. Freemasonry was good. None could be more opposite in religion, politics, and otherwise, than himself and the Presbyterian minister at the "Springs," and it was only in the lodge that they could understand one another. This had often been a subject of remark and congratulation between them.

It is the harmony of the yoke. The statement that he was here made a Mason is confirmatory of the rumor that two rich men plotted the expulsion of a poor man to secure his admission. The "requirements" were embraced in a species of obligation, which in the light of expositions and history was apparently for show, to propitiate the public.

Like the preceding speaker, Mr. Henry had been precluded from preparation by official duties, but would read a historical sketch of the lodge, prepared by himself several years since for the corner-stone of the court house. The lodge had first been inaugurated in Richfield in 1808, held meetings until 1830, discontinued; resumed in 1849, and was subsequently removed to Odd-fellows' hall in this village, making a continuous existence of seventy-nine years. It had made 300 Masons, among whom were men of influence and wealth.

It is a tradition that Schuyler's Lake lodge, previous to 1826, existed independent of Richfield Springs lodge, and, therefore, the original has never been revived. I believe that it is also stated on Masonic authority in the "History of Otsego County," that the present lodge was opened in Richfield Springs subsequently to 1850. By what right does the present historian include an interruption of nineteen years? Was it a hibernation? The lodge has collected $6,000 for initiations, but the most perceptible result has been a reduction in church membership from hundreds to scores.

He added extemporaneously that Masonry had existed hundreds of years, always would exist, and no man or set of men could break it up. An institution was known by the company it kept. George Washington was a Mason, and found time amidst multitudinous public duties to mingle with his brethren in the lodge room. Masons did not seek controversies to prove Masonry was good; they knew that it was and that was enough. Others might denounce it if they chose, but they were satisfied to pass such by in silence. Occasionally a Mason spoke against it, but they were few and its enemies. All who were silent were its friends. It is not true that Masons are bound to hang together by an oath or obligation. He had joined the order in 1867, on attaining his majority. Freemasonry had never hurt, but had done him much good in causing him to walk uprightly, and without it he might have become a very mean man.

Freemasonry had its inception less than two hundred years ago, and that it spread over every country which was inhabited by Europeans in twenty or thirty years, is proof of its being then new, as novelties spread with greatest rapidity; but that it has reached maturity now is evidenced by a seed-time of minor orders. Washington wrote the year preceding his death, that he had not entered a lodge but once or twice in thirty years, and that it had not his approbation is evident from his advising a friend that Masonry is a benevolent institution which may be employed for the worst as well as for the best of purposes. If not bound together by oaths, why do Masons have signs of distress, which they must answer under penalty of having their throats cut across? If silence is their token of friendship, they fear few enemies.

Mr. Palmer, "High Priest" of the chapter at Richfield Springs, said, on invitation, that he thought with the father who advised his son, that all good men in and out of the lodge were good Masons, but not all in the lodge were good men. This son had asserted that he was invited to join, but the speaker did not think that this ever happened, it being a case of strong imagination.

"Crazy," "strong imagination," and "liar," are interchangeable terms which have ever been used to discredit truth. It may be inferred from the above statement that neither the good nor the bad are benefitted by the lodge, and the improvement of morals is a delusion—a deduction their adversaries have in all time drawn.

After general invitation to speak, all were invited to supper, and the meeting closed with Christless prayer. Your informant now found leisure to examine the altar, the twin pillars Jachin and Boaz, and the three brazen candlesticks. Other implements and accessories were no doubt enclosed in divers boxes which were stored in the room for the preparation of candidates. The question arises, If those who cause wives to dissuade husbands from the lodge ought to be drummed out of town, why should not those who employ the same means (public discussion) in its favor, be subjected to the same usage? Why frown down, or otherwise seek to abridge free speech? *

BIBLE LESSONS.

STUDIES IN THE OLD TESTAMENT.

LESSON VI.—February 6.—Lot's Choice.—Gen. 13: 1-18.

GOLDEN TEXT.—Seek ye first the kingdom of God and his righteousness.—Matt. 6: 33.

[*Open the Bible and read the lesson.*]

Abram had gone down into Egypt because there was a famine in Canaan. God gave him no orders to go to Egypt. He only had trouble and made trouble while he was there. It would perhaps have been better to have stayed where God put him, and trusted the Lord in the days of famine. But at last they returned to the land of Canaan, Abram and his wife, and Lot. And Abram was very rich in cattle and silver and gold. The prospering hand of God was upon him. He went up out of Egypt, from the fat, low, level valley of the Nile, to the highlands with their refreshing breezes, their living streams, their snow-crowned mountains. Egypt had civilization, architecture, and splendor, but Abram had the blessing of God, and he had become so rich in cattle that there was hardly room for him and for Lot. Now an Arab sheik is considered rich with one or two hundred tents, from sixty to a hundred camels, a thousand sheep, and as many goats. But Abram was very rich. He possessed not only gold, but silver, which was very rare in Egypt, and was known as "white gold." Gold was more common, and was much more frequently used. He was rich, or, as the Hebrew word signifies, "heavy," or as we should say in modern parlance, he was "one of the solid men." Wealth is a burden, and it makes men "solid," or heavy. Many a good man has lost all he had of Christian energy, and all ability to run with speed the Christian race, by being burdened with the wealth of the world; gained in care, kept in fear, a burden in the use, and a calamity in its loss.

He went on his journey from the south to Bethel, unto the place where his tent had been at the beginning. Troubled in Egypt, he sought the place where he had worshiped God before, and there called on the name of the Lord. Well would it be for many a one who in the days of famine has gone down into Egypt for bread and help, if they would leave the world which has deceived and betrayed them, and return again to God and his altar, renewing their allegiance to him, going back to where the Lord met them and blessed them, and entering anew into fellowship with the Father, and with his Son Jesus Christ.

And Lot, also, who went with Abram, had flocks and herds. He still clung to Abram. He might quite as well have stayed in Egypt. He was not walking with God. he was walking with Abram. But the flocks consumed the herbage, and as they were moving to and fro they required much room, and now, having become so rich, they lacked room to dwell in.

This is one of the calamities of riches. When men add house to house, it is that they may dwell alone in the land. Great estates and broad acres are often the destruction of neighborhood and fellowship. The poor that should always be with us and bless us by their presence, are driven away, and great land-holders reside in solitude, surrounded by their retainers and their servants, forming a society much inferior to that which is enjoyed when humble folk dwell side by side in unity and love.

Lot chose "all the plain of Jordan." He greedily took the best of everything, but in choosing the best he chose the worst. They separated; Abram dwelt in the land of Canaan, on the highlands, ever the home of health and freedom, of high aspirations and noble people; and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. The fertility of the plain enabled the people to pack themselves closely; hence cities arose, and these have almost always been centers of sin and corruption. There were five of these cities, Sodom, Gomorrah, Admah, Zeboiim, and Zoar,—probably in the plain of Jordan just north of the Dead Sea. And Lot pitched his tent toward Sodom. Day after day he went nearer and nearer, pitching his tent toward Sodom. Most likely his wife had got sick of packing and moving and wandering. She could not endure it. She wanted to be settled in a house, and be a pilgrim no longer. Doubtless the children went down to see the city, and came back and told the tale, and nothing would do but they must move to the city. So Lot, from pitching his tent toward Sodom, finds himself at last in Sodom. And the men of Sodom were sinners before the Lord exceedingly. Lot's children found pleasure in Sodom, but Lot only found trouble. He was a just man, and had made a great mistake; he was a righteous man, and in seeing and hearing he vexed his righteous soul from day to day with their unlawful deeds. But he vexed his own soul. Why did he not get up and get out? The spirit of Sodom had got hold of him; his family were there, his wife, his children, his friends, his associates, and it was not easy to get away. It is much easier to keep out of Sodom in the beginning than to get out when once settled in it. Lot found only sorrow there. He shared the calamities of the people; he was captured by an invading host, and only escaped through Abram's intervention. He lived on unconscious of danger, while Abram, afar on the hills, knew more about the fate of Sodom than Lot who dwelt within it. While Lot was vexing his soul with their unlawful deeds, Abram was entertaining angels and talking with God. While Lot's children were mingling in the riot and revelry of the godless Sodomites, Abram was interceding with God to spare the guilty cities of the plain; and when at last destruction came, a part of Lot's family lingered and went down in the fiery storm, his wife looked back upon her home and her children, and perished by the way, and the daughters, who with him escaped to the mountain, carrying with them the knowledge of Sodom's vice and intemperance, involved him in sin and shame. And while Abram, still walking with God, was on the mountain in fellowship with his Maker, the curtain falls on the self-seeking Lot, destitute of flocks and herds, stripped of his possessions, turned out of home, hiding for refuge in a cave, and at last passing from view in drunkenness, shame, and degradation.

Let Christians learn a lesson. Let men of faith follow the example of faithful Abram, and let those who selfishly follow the course that Lot pursued, beware lest they share a fate like that by which he was overtaken.—*Notes from the Christian, Boston.*

OBITUARY.

REV. ALBERT L. POST was born at Montrose in April, 1809, educated at Union College, Schenectady, N. Y., studied law and was admitted to the bar of Susquehanna county. In 1837 he began the publication of the *Spectator*, a journal devoted to the freedom of the colored race. He was a staunch and fearless advocate of anti-slavery. In 1841 he was ordained to the Christian ministry, and devoted much of his time to evangelistic labors. For a time he was the president of the American Baptist Free Mission Society. He was a man of marvelous Christian integrity and conscientiousness, and would rather suffer than sacrifice a principle. Courageous as a lion in what he felt to be the right, but gentle as a little child in the simplicity of his life. Ever the friend of the oppressed he lived for the benefit of others. He was one of the early leaders in that movement which led up to that event which made our country the land of the free. Thus one by one these veterans are passing away from us, after living to see the principle so dear to their hearts embodied as the statute law of the United States. All honor to their devotion to the inalienable principle, freedom.—*Scranton, Pa. Republican.*

T. R. SHINER died at his residence near Catawba, Caldwell county, Missouri, Jan. 14th, 1887, aged sixty-five years and five days. He was a member of the United Brethren church, and has taken the *Christian Cynosure* ever since the Chicago fire. He was a lover of the church until secrecy was admitted into its fold. His testimony to the last was, "Jesus is still with me." He leaves a wife and seven children to mourn the loss of a dear husband and father. His friends were numerous and kind. He lived a godly life and set an example worthy of imitation. S.

MARRIED.

YAUKEY—IMMEL.—At the residence of the bride's father, near West Salem, Wayne county, Ohio, January 13, 1887, by Elder J. C. Hoover, Mr. Jeremiah S. Yaukey, of Fayetteville, Franklin county, Pennsylvania, and Miss Maggie E. Immel, of West Salem, Ohio, were joined in marriage.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITRES, Andros, Greece.

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

Five Dollar LIBRARY.

"*The Broken Seal.*"
"*The Master's Carpet.*"
"*In the Coils, or The Coming Conflict.*"
"*The Character, Claims and Practical Workings of Freemasonry,*" by Pres. C. G. Finney.
"*Revised Odd-fellowship;*" the secrets, together with a discussion of the character of the order.
"*Freemasonry Illustrated,*" the secrets of first seven degrees, together with a discussion of their character.
"*Sermons and Addresses on Secret Societies;*" a valuable collection of the best arguments against secret orders from Revs. Cross, Williams, McNary, Dow, Sarver, Drury, Prof. J. G. Carson, and Prests. George and Blanchard

National Christian Association.
221 W. Madison St., Chicago, Ill.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y and GENERAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

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DIRECTORS.—Alexander Thomson, M. R. Britten, John Gardner, J. L. Barlow, L. N. Stratton. Thos. H. Gault, C. A. Blanchard, J. E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. McCulloch, D. D.

SECRETARY.—Rev. Lewis Johnson.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 27, 1887

FAITH CURE is a novelty only because faith has declined. One hundred and sixteen years ago the poet Cowper wrote of a sick friend:

"I have no expectation of his recovery except by a signal interposition of Providence in answer to prayer. His case is clearly out of the reach of medicine; but I have seen many a sickness healed, where the danger has been equally threatening, by the only Physician of value."

FAMILIAR SPIRIT WORSHIP.—The extract below, sent us by the gentlemanly editor of the *Saratoga Eagle*, is the first and only public intimation of Dr. Newman's belief; and this is like the Virginia cape, point-no-point. The Bible teems with recognitions of spiritual beings, good and evil, in the *belt* of eternity which lies next to time, "an innumerable company of angels," and "legions of devils." Christ, who came in from the unseen world, received worship; and Satan desired to. All the angels refused worship. Demons or devils inhabited the pagan shrines and received homage as idols, who, Paul said, were "nothing in the world." The tables and cups used in the idol feasts were tables and cups of devils (1 Cor. 10: 20). To consult or worship them was a capital crime among the Hebrews. No oath is sacred and no government possible in polytheism or spirit worship, but force. If Dr. Newman consults the spirits, he is an idolator. If his wife is a medium, she is a tool of necromancy or incantation.

DR. NEWMAN'S CREED.

The Rev. Dr. John P. Newman of Washington, in response to the statement that he is a spiritualist, says:

All I have to say about modern spiritualism and my belief in it is this: I pin my faith on the Bible and what it contains, and do not intend to lose the spirit of its teachings simply because they may have been perverted by others. I see no reason to doubt that there is a constant communion between the two worlds. Christ and his angels are continually watching and working for the salvation of men, and I think the spirits of those who have been here, especially the good, are also in communion with this world. I see no reason why, if Christ comes to this world, St. Paul, St. John and Wesley and Luther should not also. When I die I don't want to play on a little golden harp through all eternity in heaven. I expect to continue the work begun here on earth. If you can see modern spiritualism in that statement, I will stand by it.

CHURCH GOVERNMENT.

Ten years ago the Presbyterians opened the discussion whether ruling elders were eligible as moderators of their General Assembly. The church South has voted "aye"; and the main body, or church North, is likely to. In 1843, forty-four years ago, a hard-drinking lord opened the Scottish Assembly in Edinburgh; and a titled layman who drank liquor, presided in a seven hours' meeting of the Free Church in Exeter Hall, London.

These memories are stirred in us by an able and agreeable tract on the elder-moderator question by Dr. Gray of the *Interior*. Though long, we have read the article through, and re-read a large part for its intrinsic excellency. Though our readers are not all Presbyterians, they are all believers in church government and whatever concerns human and national welfare.

Dr. Gray holds that God gave elders to the church (Num. 11:25) and that inspired men continued eldership (Acts 14:23). Indeed, there never was an organization requiring discipline but committed the oversight of that discipline to some certain men; and whoever reads his Bible knows that those men overseeing the church throughout are called elders. And while the whole mass of Christ's disciples spake as the Spirit gave them utterance" in the New Testament churches there were elders that ruled well (guided well) but did not preach; and as in both Old and New Testaments elders and deacons were "looked out" (*elected, chosen*) by the people and ordained by God in answer to prayer. The Christian people who chose or appointed them elders can elect them moderators.

But the trouble is the denominations have switched off from the Word of God to their own devisings. The elders must rule by the rule laid down by Christ in Matt. 18, which requires in the last resort to "Tell it unto the church" to which the offender belongs; and that is final. No appeal lies to any other man or body of men. Presbyterians allow three appeals to movable church courts, unknown to the Bible, the last, or court of final appeal consisting in one case of six hundred judges meeting once a year, which is the acme of Presbyterian absurdity.

The Congregationalists have dropped their Scriptural eldership, which they had for more than one hundred years, and adopted an absurdity equally preposterous, viz., to set a church consisting of men, women and children to try and decide questions of sinful conduct. The Friends "*take a member under care for evil conduct;*" but they have elders to do it. That is loving oversight. But the elders themselves are amenable to the body which elected them; though in the wise and faithful administration of their duties we are commanded to "*obey them that have the rule over you and submit yourselves.*" Thus discipline as ordered by Christ, like criminal state-trials, must be near home where the offence is committed; and if that were done with prayer and supplication in the Spirit, the hurts of Zion would be healed, the churches have rest and increase, and Christ's kingdom would come.

The only use for synods, assemblies, conferences, councils and associations is to discuss and settle such questions as salvation by ceremonies or "about circumcision," slavery and secret societies. But when God brings up one of these fundamental questions involving the life of the church and of society itself the devil always springs some relatively unimportant matter to stave off discussion. A slave was seized in Ohio, charged with no wrong and brought to Cincinnati and put for the night in the third story of a hotel. He rose at midnight, plunged through the window, and lay dead on the side-walk. Awhile after the General Assembly met there and discussed with great zeal and learning the *re-baptism of converted Catholics* when there were none on hand to baptize!

It is now settled, and such men as President George of Geneva College, and Dr. Gray of the *Interior* have settled it, that the lodge is organized deism and its worship Gentile or devil-worship; and a Congress is called in Chicago to say what shall be done. If the *Interior*, *Evangelist* and *Herald and Presbyter* will follow the noble Dr. McCosh and the now-sainted Hodge of Princeton, and endorse and urge the call to this Congress, those three papers can and will bring together a body of Presbyterians to meet the Lutherans, Methodists and other saints and followers of Christ who will be there, and by truth and the Spirit of God draw every child of God out of the lodges; save our Southern brethren whom slavery kept ignorant and the lodge-devils have seized; and in a little while there will be no need of premillennial conventions to decide about the mode of Christ's coming, for he himself will be here!

"RELIGION IN SCHOOLS."

The *Christian Statesman* reports at large an exceedingly able paper read by E. E. White, late president of Purdue University, now superintendent of schools in Cincinnati. The paper was read at the late National Educational Convention in Topeka, Kansas. The incident is more interesting because Cincinnati was the first city to exclude the Bible and religious worship from the public schools.

Mr. White says of the seven motives to appeal to in training the will, *duty* is the last and highest; and this, in its last form, is an "imperative obligation to do God's will." He says: "The great majority of American schools are still religious;" and "the Bible is permitted in four-fifths of American schools;" and "the most impressive forms of presenting religious sanctions to the mind and heart are prayer and the reverent reading of the Bible."

This strong paper was discussed, and after a speech from Missouri against it, a plain Kansas man arose and began to speak. At the call, "Platform," "Platform!" he clambered slowly up, and, though hesitating and unused to such a post, he gave his name, Wm. Baker, and forced his ideas into utterance, and changed the tone of the house from aversion and excitement into bursts of applause.

"Ladies and gentlemen," he began; "I believe you all wish morality in the public schools. I do not think there is one here who does not wish Socialism and Nihilism banished from this land of ours. And I tell you it is the absence of morality that breeds Socialism. This is what makes men and women disobey the laws, and seek to destroy the State. You all agree then that morality must be taught; but where is your standard? If I teach in the school room that three feet make a yard, and an argumentative child says, 'Our teacher, last year, taught that two feet make a yard,' what is the teacher to do? Why send to Washington, get the standard and the child is satisfied. So with regard to morality. A child says, 'Such a boy took twelve eggs out of a nest in the next yard; is that right?' I say 'No;' but the child answers, 'Our teacher last winter said, if there were plenty of eggs in the nest we might take nine or ten.' Now, ladies and gentlemen, I want some standard in such cases to measure morals with. This question of morality is to be the salvation or the ruin of the United States. If you are going to keep the States together; if to hold the people to obey the laws; if you will have boys obedient to parents; to keep them from destroying your property; you must keep them from breaking up the desks; and if you desire all this, and much more, I ask, when you have put the Bible out of the schools you must have a moral guide; and again I ask, where is your standard? What determines right and wrong when the Bible is gone?"

Mr. Baker continued some time in this strain, and sat down amid applause.

THE FIRST WHIRLS OF THE CYCLONE.

We again call attention to ex-Senator Pomeroy's reminiscences. His recent articles are producing a marked effect on our readers; and some in whose judgment we are wont to confide, think they should be bound and issued in a small volume. None of the histories, Greeley's, Grant's, or other stories of the war, contain these first whirls in the national cyclone; and when those who lived at the time, and saw the beginning of tempest and heard its first crash and roar, are dead, the rebellion will be known only as a series of battles between armies.

During the whole time covered by Mr. Pomeroy's sketches, the Pope was plotting with his American cardinals. Jeff. Davis was sending envoys to Rome; and the ten Masonic lodges in the District of Columbia were initiating Indians to fight the Government that fed them, and were dragging down the army officers, who had been educated at the Government's expense, from their loyalty to the Republic. If Senator Pomeroy could avail himself of the aid of the loyal Masons who quit the District lodges when they all went for secession; if he could thus uncap the national volcano and show us its subterranean fires, he would entitle himself to the gratitude of the present generation, and teach future generations the great lesson which D'Israeli (Lord Beaconsfield) said ministers must now learn, viz., that "Secret societies have everywhere reckless agents, who countenance assassination and produce massacre."

Why was Seward struck by the assassin's dagger, and Andrew Johnson made President in an hour after Lincoln's death? We know that Seward was an Anti-mason and Johnson had just been taking Masonic degrees. And if the men and women of the United States could see the lodges uncovered and their secret agencies in the rebellion disclosed, the effect on the popular mind would be similar to that produced on the people of England by the discovery of the Guy Fawkes' plot, and the gun powder under the Parliament House on the 5th of November, 1605.

"THE HECTIC GHOST."

Will Carleton has written another poem. Some benevolent women have undertaken "A Home for Consumptives" in the city of Brooklyn, New York; and Mr. Carleton read a poem at the meeting, and by request of the managers, last month. This is an extract from it:

God bless each heart
That loves the helpless sick, and takes their part;
God load with radiant favors, swift and sure,
The self-elected sisters of the poor. * * *
The angels that we read about are fair;
Their sylph-like forms float lightly through the air;
Their wings with heavenly radiance are bedecked;
Their robes with glittering star-dust all are flecked;
And sweet it is mid mingled hope and doubt
To feel that they are hovering about:
But give me in life's mingled sun and storm
An angel's spirit in a woman's form!

Any one who wishes to aid a charity so sweetly set forth, and one which we or our children may yet need to share, can send donations to Willis L. Ogden, 73 Pierpont street, Brooklyn, N. Y.

N. C. A. BOARD MEETING.

At a meeting of the Board of Directors last Saturday, seven members being present, the report of a committee on the Leuty trust fund was given verbally and partially, and the committee was continued. The expenses of the Knoxville convention were reported to be $191.75 and the special receipts to pay them $100.74. As the committee of arrangements for the National Conference of Christians on the lodge was to meet in the afternoon, a committee was appointed to confer with them respecting the co-operation of the N. C. A. A committee was also appointed to correspond with the American Publishing Co., Washington, respecting bills of expense on

the N. C. A. building in that city, forwarded to the treasurer here. Another meeting of the Board is to be held Saturday of this week.

—As we are closing up our forms for the press word comes from Miss Flagg of the death of her mother last week, the burial taking place Friday. We need not say how many hearts go out in precious sympathy to our bereaved friend, nor the prayers that shall call down for her divine consolation and strength. No mother ever had a more devoted watcher—so faithful, indeed, that she is herself physically exhausted and in need of a long rest for recovery.

—The following bit of lodge bombast over General Logan is by John C. Smith, a man so full of Masonic and Odd-fellow titles and honors that we almost forgot he is Lieutenant Governor of Illinois. The Masonic press print it as a "gem" and "grand:" "The pall of darkness has fallen upon our district, a shadow is o'er our valley and the angel of Death has borne away a master workman, one skilled in Ancient Craft Masonry, a student of the mysteries of the Royal Arch, and a follower of our blessed Immanuel in the order of the Temple. A Sovereign Grand Inspector General and honorary member of the Supreme Council of the Northern Masonic Jurisdiction of the U. S. of America has gone to his celestial home on high." It is astonishing that the celestial spaces do not tumble through with such a weight of lodge dignity. After all, when it came to Logan's funeral the Masons had to stump along in the procession like other plebians, and the G. A. R. was the only order which took part in the exercises.

—Respecting the lodge, the Y. M. C. A., the 600,000 young men of Illinois of whom mention was made lately in the *Cynosure*— a brother objects that our words seem to cast suspicion upon brethren who do not deserve it, because the names of the Y.M.C.A. workers who do not favor a discussion of the lodge are not given. The item was written remembering the scores of letters received at this office heartily accepting the *Cynosure* for Y. M. C. A. reading rooms, remembering too how some of the best men connected with the Y. M. C. A. in Illinois,present and past, Moody, Whittle, Needham, Jacobs, Kean,Hitchcock, McCormick, Reynolds and others are against the orders—notwithstanding this we regret to say we believe some do not want the young men troubled about this question. It does not seem necessary to give names. The Y. M. C. A. is by its charter from God opposed to the secret lodge system just as much as against the saloon or the gambling den. We believe Christ would be pleased if effect was given to that principle by a judicious circulation of literature bearing on the subject or by addresses from worthy and pious men who have studied the subject, or by any other lawful means so that the young men of our cities who are being fooled and defrauded might be saved from this evil.

PERSONAL MENTION.

—S. E. Starry of Clarence, Iowa, so long and favorably known for his useful labors against the lodge, has been for a few years studying law and is soon expecting to move to Dakota.

—Bro. John Gardner of Aurora, Ill., a member of the N. C. A. Board, lately slipped and fell receiving a painful injury but believed not to be serious. He was unable to attend the Board meeting Saturday.

—Bro. Geo. T. Dissette, for a year a co-worker with our Illinois friends, writes from Sabetha, Kansas, that he is engaged in a mission near to that place where he has preached several times against the lodge. He sends kind remembrances to all the friends in Illinois.

—Bro. Geo. W. Clark is singing his way through the South. He was announced to give one of his unique and interesting reform entertainments in the Tabernacle church (Bro. Countee's), Memphis, last week. No one could enjoy such a trip more than the old "Liberty singer and few can profit the colored churches more than he.

—William E. Catlin, who removed some years ago from Monroe, Wis., to begin business in this city, has now gone to Florida and has located at Tarpou Springs where he proposes to plant an orange farm for his boys. While in this city he was associated with evangelist Kirkland in his good work for the wretched at the Adelphi Theater mission. He is preaching now in school-houses and intends traveling and preaching in the South.

—Elder Rufus Smith of Maryville, Mo., has been extending his bishopric outside of his own town to the cities on the Missouri river, especially in connection with the Salvation Army. At Maryville he gave the use of his fine hall to the Army. By his efforts the reformed gambler Forrest was brought out as a Christian some time ago. Another reformed gambler, Dr. Nunnelly, has come out through his influence. Elder Smith ordered a tailor there to make the doctor a new suit of clothes when he was ready to give a history of his experiences. He is highly educated, has a stentorian voice, an excellent delivery, and bids fair to surpass Sam Small and rival Sam Jones.

OUR WASHINGTON LETTER.

Contrary to all prediction and to some well laid plans, Congress ignored the tariff puzzle for a whole week, and turned its attention and energies upon the Mormon question, interstate commerce, appropriations for the militia, and upon the bill for establishing an Executive Department of Agriculture with a seat in the Cabinet for its chief. Each question was pushed to a vote, and the result will be, if all this legislation effects what was intended, that the "twin relic of barbarism" will be rooted out of Utah; the people will be relieved of grievous oppression and extortion from the railroads; the citizen soldiery of the country will be provided with arms, and other equipments; and the farmers will have an imposing figure-head at Washington to look after their special interests.

The President gave the first State reception of 1887 to the Diplomatic Corps, it being a long-established custom here to pay the first honors of the season to the representatives of foreign nations. The official world of Washington is always formally invited to these levees, and persons in private life whose presence is desired are invited informally by the host or hostess. Although the rain poured down and the wind blew furiously, the White House was filled with a brilliant throng on this occasion. The venerable Mr. Corcoran, Washington's philanthropist, came to the reception early and remained late, seated on a sofa in the Blue Parlor, where he received much attention from the guests. The President seems to have recovered his health entirely, and after the fatiguing task of three hours of hand-shaking, went to work next morning with more vim than usual.

Many people think Mr. Cleveland will call for an extra session of the Fiftieth Congress. The tariff question is in such a tangle that the revenue reformers have little hope of doing anything this session. Unless Mr. Randall does make a move, the controversy will probably exhaust in talk until the end of this session, with the prospect of an extra session being called. Hon. Frank Hurd, of Ohio, who lost his seat in Congress through too much eloquence in behalf of tariff reform, is here now, and as eager as ever for tariff legislation. He is very anxious for an extra session, so that the tariff fight may be brought on as soon as possible. He asserts that public interest in the subject is growing stronger. A few years ago when he talked tariff no one would listen. Not one man in a hundred cared then one rap about the tariff. Now he says he gets letters every day asking him to deliver lectures on the subject. He thinks the administration will hardly dare to let the treasury surplus go on piling up until next year.

There will be a Norwegian in the Fiftieth Congress in the place of the late Mr. Price of Wisconsin, and he will be one of its greatest men so far as expansion is concerned. Mr. Nils Haugen is six feet four inches and weighs three hundred pounds. He is thoroughly American in speech and manner, however, having come to this country when a baby. He was educated at Ann Arbor, Michigan, and has been in the Wisconsin legislature for several terms. He has been State Railroad Commissioner since 1882, and is also a stenographer, having made his living reporting at court at one time.

Florence McCarthy, the eccentric but brilliant Baptist elder, lawyer, journalist, and postoffice clerk, is now in Washington organizing an effort to save the youth of the city from the evils of intemperance and licentiousness. His caustic letters to Sam Jones last year in Chicago were a reasonable evidence of his hatred of tobacco, and privately he has no love for secret societies, either. His effort for young men will not help them into some grand humbug with a monstrous nomenclature and a lot of false oaths across the threshhold.

The International Bricklayers' Union is not a mob, but they know how to throw a brick-bat and hit the mark. They resolved to inform all mankind that they repudiate the principles of the anarchists, socialists, communists, or any other society which is inimical to our government and laws. "The stars and stripes is the flag that should be recognized as the standard of all labor organizations. *

Did Grand Worthy Chief Templar Finch, during the heat of the late Presidential campaign, issue a mandate that Good Templars "must sustain and support" the Prohibition party? If any such command went forth it failed to come to our notice. Did Grand Worthy Chief Templar Finch go into his lodge and move that the Good Templars should support the Prohibition party? We have heard that Miss Frances E. Willard and her associates did it with the W. C. T. U. in face of all fears that it would divide that grand body, but we have never heard that John B. Finch peeped Prohibition party once in the presence of his lodge satellites. If we are mistaken in these surmises, somebody will surely correct us, but we have no fear of being corrected. Does our memory betray us or did prominent officers of the Good Templars, in New York State, give themselves to the work of drawing the votes of Prohibitionists to the Republican party? Were the published stories false which represented certain prominent Good Templars' lodges, as being closed against speakers who were known to be Prohibitionists? If any local, State or national Good Templars' lodges have passed any resolutions endorsing the Prohibition party, will somebody please name them and give us full particulars? It would be fresh news because we have not seen mention of it in our exchanges. If the Prohibition party is the child of the Good Templars, at least by a one-third interest, we can see propriety in calling on the parent to own the child in its infancy, but that the child must sustain the parent is absurd.—*American.*

—In one of his last public addresses, Keshub Chunder Sen uttered the following words, in a spirit of prophecy, more full of truth than perhaps he intended or understood: "Christ will surely reign over India. Already his benign rule has brought about many and grand blessings, and soon in the full light of his complete revelation, darkness will pass away, and the full and everlasting light shine never to set again; for India is already won for Christ."

OUR POLE STAR NEVER SETS.

THE CYNOSURE FOR 1887.

The readers who have welcomed our weekly visits for 1886 will be pleased to know something of the plans maturing for their benefit during the coming year.

The star beams of the *Cynosure* have shone upon the portraits and the characters of twelve noble men as the months of 1886 have passed: David Bernard, George W. Clark, John G. Fee, Charles C. Foote, John B. Gough, J. R. W. Sloane, George Thompson, Samuel D. Greene, Nathan Brown, Philo Carpenter, John Dougall, George F. Pentecost, and Charles Francis Adams—each a noble life, full of such excellencies as all should imitate.

We have in preparation biographies of other men as worthy, and fine portraits are already of such statesmen as:

SUMNER, SEWARD, WEBSTER, GLADSTONE,
with HOWARD CROSBY, and BISHOP HAMLINE, and
"JOHN BROWN, OSSAWATOMIE BROWN."

The complete list we do not wish to promise, since the changes of the year will make calls that cannot be anticipated. But the biographical department will be as full and rich as ever.

SECRET SOCIETIES CONDEMNED by "Great Men in the State," will be completed; and will be followed by the condemnations of "Great Men in the Church;" of "the Public Press, and "Out of their own Mouth." The compilation of these extracts will involve prolonged and patient labor, but the work will be made as perfect as possible. A list of papers which oppose the lodge is also preparing. This is also requiring much examination.

The center of interest for the year will be in the Christian Congress. This meeting will receive the most careful attention of the *Cynosure*, and the most complete report may be expected in its columns. The development of the work in the South will also be closely followed, and in every possible way encouraged, as well as the lecture work in the several States.

NO GENUINE ANTI MASON

can afford to be without the *Cynosure* next year. The growing list of contributors and correspondents constantly invites companionship with some of the bravest and noblest men living. Look back over the list of hundreds who have written and you may justly dread even a short separation from their estimable company.

The *Christian Cynosure* will be, God willing, the paper for Christian reformers in 1887. Let it have the patronage of thousands to whom it is now a stranger.

THE HOME.

THE WIFE'S SONG.

Linger not long!—Home is not home without thee,
Its dearest tokens only make me mourn;
Oh! let its memory, like a chain about thee,
Gently compel and hasten thy return;
Linger not long!

Linger not long!—though crowds should woo thy staying,
Bethink thee—can the mirth of friends, though dear,
Compensate for the grief thy long delaying
Costs the poor heart that sighs to have thee here?
Linger not long!

Linger not long!—how long shall I watch thy coming,
As evening shadows stretch o'er moor and fell;
When the wild bee hath ceased her weary humming,
And silence hangs on all things like a spell!
Linger not long!

How shall I watch for thee when fear grows stronger,
As night grows dark and darker on the hill!
How shall I weep when I can watch no longer?
Oh, art thou absent, art thou absent still?
Linger not long!

Yet I should grieve not, though the eye that seeth thee
Gazeth through tears that make its splendor dull:
For oh, I sometimes fear, when thou art with me,
My cup of happiness is all too full!
Linger not long!

Haste—haste thee home unto thy mountain dwelling,
Haste as a bird unto his peaceful nest!
Haste as a skiff, when tempests wild are swelling,
Flies to its haven of secured rest!
Linger not long!

—*Selected.*

FATHER.

Not long a pastor received a call from a young man, whose face he remembered having seen in church, but whose acquaintance he had not made.

"I have come to live in town," said the young stranger, introducing himself, "in the employment of ———, and have taken a seat in the High Street church. I have ventured to call now in consequence of a letter from home upon the desirability of uniting myself with your church."

"By letter?" said the pastor.

"On profession of my faith," was the reply.

The pastor was taken by surprise. With no friends, no appeals, no "revival interest," no spiritual drumming of any kind, as the pastor put it to himself, here was a young stranger asking to enter the church.

"Yes, yes," he answered hurriedly; "yes, yes, by all means. I see you have an excellent mother."

"I have," was the quiet reply.

"And her faithful letters are telling you, That is right, that is right."

"It is a letter from father," said the young man. "We are a family of rough, overgrown boys. I am afraid poor mother would have made little headway with us. My older brothers united with the church before leaving home. They are noble Christian fellows. I am the youngest. I was not expecting this place when father left home. He only returned the night before I left. That, I suppose, is the reason why I had not followed their example."

"And you—you are a converted young man?"said the pastor, hesitating.

His visitor did not immediately reply. "I have not much experience to speak of," he at length said slowly, " if that is what you mean. I was brought up in a true Christian home. The last night before I left home father came into my room and said, 'Arthur, shall we kneel down together, and will you distinctly consecrate yourself to the Lord?' I did. It was a great help having father by my side. He seemed to seal my poor prayer by his great heart of prayer. I can't say whether I am converted or not, but I feel certain"—and he stopped—"certain that I feel towards God as I feel about father. I want to do what he would like me to do above all things else."

"That is enough,"said the pastor, feelingly. "You have a good father. He is a true priest in his house."

"Oh, father, sir, he always helped us just where boys need help. We were always free to talk with him. If it had not been for father—"

Father! Yes, we believe in such fathers, and only wish they were multiplied a thousand-fold; fathers who take pains to keep close to their boys' hearts and confidence; fathers who do not think that providing for bodily wants embraces the whole duty of man; fathers who do not leave all the counsel and correction of the children to mothers; who do not wait to be summoned in great disciplinary crises only, but whose wise and firm government controls and blesses every hour; who do not believe that a "word and a blow" are the best persuasives to repentance and amendment, or that easy neglect will foster only that which is good; fathers who do not leave all the Christian influence of the household to wives, but share it, taking their full share; fathers responsible for the Christian growth of their children.

Fathers often excuse themselves and are excused from family duties by the stress and hurry of business, as if mothers had not worries and anxieties torturing their nerves, crossing their tempers, and grieving their hearts. The mother can not excuse herself if she would; and if she would, think of the sermons and homilies taking her to task and instructing her in maternal duties!

"I can not talk religion into my children," said a father in excuse for their waywardness, just as if it should be done or could be done. The discernments of youth are quick enough to discriminate between formality and earnestness, and as naturally they revolt against the one and are won by the other.

Religion can not be talked into children. It can be talked out of them. It must come like the rain and sunshine on young grasses, entering into the growth of every day, naturally, lovingly, penetrating the atmosphere of home with its life-giving power, so that when children come to the crisis of life, choosing for themselves, they choose thoughtfully and willingly Christ and his grace and truth, as the saving and uplifting elements of their character.

The best means of Christian nurture reside in the family. Pastors can do something; Sabbath-school teachers can do something. These are everything to the young who have no one else to care for them: but in Christian households these are but supplementary to parental instruction and influence. At the family altar, the daily meals, the evening hours, the shifting scenes of work and play,are the real opportunities for sowing the seeds of eternal life in young hearts and exercising that spiritual husbandry which will nurse their growth and mature the fruit.

"Why is this?" we once asked, referring to one of this character.

"It is probably a case of praying mothers and 'professing' fathers," was the answer. "They don't draw together, and this variance,be it ever so silent, tells. It is hurtful, sometimes destructive."

Are there not many praying mothers with"professing" fathers—fathers who think lightly of the family altar, easily set it aside or neglect it altogether, the wife ever seeking to excuse and make up for the delinquency. Yet what father disregards the children will easily break from. This is all the sadder because the family altar, divested of formality, is the real spring of household piety.

Three times a day a family is quite sure to sit side by side together. Table manners and table talk are the index of the family atmosphere. Whose influence is likely to be in the ascendant? Father is the greatest stranger. He is the house-band, he is the bread-winner,he is the expected one,waited for and waited on. Father! Does his approaching step spread gladness round? Does he not come with a pleasant smile, a kind word, with hearty inquiries about this and that, which lend fresh interest to the common employments of daily life? Or does he come in and sit down silent and preoccupied, or impatient and fault-finding, or moody and indifferent?

As children are stepping on the threshold of manhood and womanhood, is father still by with vigilant affection, watching how they lay hold of the new issues and uses of life and opportunity? Is he helping them in their supreme choice? Have they learned that noble living is the true and only end of Christian education, and that this is to be attained not by steadfastness in the virtues which are easy and pleasant, but by a surrender of the whole life to the will of God in faith, affection and loyalty? Have they been taught by father's example that the wages of truth and virtue are not paid in this world's goods: that strength, health, prosperity, riches,however good in themselves, are not the best or the fitting recompense for purity, self-surrender, and spirituality? Their true recompense is imperishable and eternal.

Happy and honored is the father who has imprinted these lessons on his children!—*Christian Weekly.*

IKE JONES.

You don't know Ike. I am sorry to say that I do. He is the nuisance of our neighborhood. He is the result of an idea. His father, Solomon Jones, does not believe with Solomon, the King of Israel, that he who spares the rod spoils the child. He is not an old fogy, but a modern Solomon. His theory is, "You musn't work agin natur. Natur will train up a child better than you can. You must give it what it hankers after. You must let it do what it wants to. You musn't make it do what it don't want to. To whip a boy because he don't learn his lessons is cruel. If it ain't nat'ral for him to study, you've no business to make him do it." Acting on his theory, Mr. Jones would say to Isaac: "I want you to go to school to-day." "But I don't want to go," replied the boy. "Very well, then, stay at home." His mother was enjoined not to insist upon the young hopeful's doing anything against his will. When he condescended to go to school the teachers were notified that they must, in no case, chastise him or try to curb his free spirit. The result was that Isaac did not go to school very often, or learn much when he did go.

Isaac is now nearly sixteen. He is a tall, gawky, saucy fellow. He spends his time loafing about the blacksmith shop and the grocery. He is ready for any kind of mischief. He has very vague ideas in regard to other people's rights. He thinks it is a good joke to shoot the neighbor's chickens, pretending that they are game. He comes into our orchards and vineyards, and helps himself, and insults us if we try to drive him out. He thinks it's "agin natur" for us to claim all the fruit we raise.

Folks would think that Old Solomon would begin to see the folly of his theory. But he don't. He contends that Isaac will come out all right. I found him plowing in one of his fields the other day. There was a fine young growth of thistles which he was turning aside. I said to him: "Why, Mr. Jones, what are you doing? Isn't that plowing agin natur? Natur wants these thistles to grow, and you won't let them. Natur don't want wheat there, and you have no right to try to raise it." He didn't know what to say; so he yelled at his horses and cracked his whip over them. "Stop, stop," I cried. "These horses do not want to drag that plow. They are agin you, and with natur. They would rather have thistles than wheat here. But he went on without any explanation.

Next day I saw him pruning in his orchard, and I said to him: "How is this? Natur wants all those suckers to grow, for she has started them. What right have you to go agin natur, and cut them down as fast as they sprout." He muttered "Trees ain't boys," and that was all the answer I could get out of him.

But soon after I saw him breaking a colt. It didn't want to be bitted and made to work. But Mr. Jones was agin natur, in the case of the colt, with might and main. He used both curb and whip freely. I laughed; how could I help it?

He was nettled, and said: "Look here, colts is colts and boys is boys. Natur gives boys brains to tell them what to do, but colts don't know and we have to teach them."

None of my neighbors have adopted Solomon Jones' theory of family government, out and out, but I am afraid that some of them act upon it. Boys and girls are not governed as they used to be. Fifty years ago we little folks got more whippings than sweetmeats. We were not coddled, and coaxed to be good. We were taught to obey, and if we didn't we were punished. I don't believe that the new system of training up children with toys, and candy, and picture-books will make as likely men and women as the old system of King Solomon and our fathers.

I knew a man, years ago, who was sort of forerunner of Solomon Jones. He was the most popular lawyer in my native State, and a man of splendid intellect. He used to talk bitterly about his father's strictness with him when a boy, and to say that he wouldn't treat his children as he was treated. He had three beautiful boys. They were my playmates and schoolmates. They were indulged in everything. They were never punished for anything. How we used to envy those boys and wish we had as good a time as they had! Well, one of them became a common thief, and would steal the spoons from his father's table. They all became drunkards, and their father lived long enough to lay them in drunkards' graves. I used to pity that grey-haired, childless old man, and I often wondered if he didn't think his stern New England father was right after all. Is not the want of family government a great and growing evil in the land? Our children are no better by nature than the Jewish children three thousand years ago. And it is as true now as it was then: "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." Proverbs 22: 15.—*Obadiah Oldschool, in Interior.*

A BRAVE BOY.

I shall ever remember a lesson which I received when at school in A——. One morning while on our way to school, one of our scholars was seen driving a cow toward a neighboring field. A group of boys met him as he was passing. The opportun-

ity for ridicule was not to be lost by a boy of the name of Jackson.

"Hellos!" he exclaimed, "what's the price of milk? I say, Jack, what do you fodder on? What will you take for the gold on the cow's horns? Boys, look here. If you want to see the latest Paris style, behold those boots."

Watson, waving his hand to us with a pleasant smile, opened the gate, saw her safely in the inclosure, and then closing it, came and entered the school with the rest of us. After school in the afternoon he let out the cow and drove her off, none of us knew whither, and every day for two or three weeks he went through the same task.

The boys attending A—— school were nearly all the sons of wealthy parents, and some of them were dunces enough to look down with a sort of disdain upon a scholar who had to drive a cow.

With admirable good nature did Watson bear all their silly attempts to wound and annoy him.

"I suppose, Watson," said Jackson one day, "your papa means to make a milkman of you?"

"Why not?" asked Watson.

"Oh, nothing. Only don't leave much water in the cans after you rinse them—that's all."

The boys laughed, and Watson, not in the least mortified, replied: "Never fear. If I should ever rise to be a milkman I'll give good measure and good milk, too."

The day after this conversation there was a public examination, at which a number of ladies and gentlemen from the neighboring towns were present. Prizes were awarded by the principal of our school, and both Watson and Jackson received a creditable number, for, in respect to scholarship, these two were about equal. After the ceremony of distribution, he remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years ago to a boy in the first class who rescued a poor girl from drowning.

The principal then said that with the permission of the company he would relate a short anecdote:

"Not long since some boys were flying a kite in the streets just as a poor lad on horseback rode by on his way to the mill. The horse took fright and threw the boy, injuring him so badly that he was carried home and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster none followed to learn the fate of the wounded lad. There was one boy, however, who had witnessed the accident from a distance, who not only went to make inquiries, but stayed to render service.

"The boy soon learned that the wounded boy was the grandson of a poor widow, whose sole support consisted in selling the milk of a cow, of which she was the owner. Alas! what could she do? She was old and lame; and her grandson, on whom she depended to drive her cow to the pasture, was now helpless from his bruises. 'Never mind, good woman,' said the boy, 'I can drive the cow.'

"But his kindness did not stop here. Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with, but I can do without them for awhile.' 'Oh! no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who can't wear them. If you would only buy these we should get on nicely.' The boy bought the boots, clumsy as they were, and has worn them up to this time. Well, when it was discovered by the other boys at the school that our scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were a matter of mirth. But he kept on cheerfully and bravely, day after day, never shunning observation, driving the widow's cow and wearing his thick boots, contented in the thought that he was doing right, caring not for all the jeers and sneers that could be uttered. He never undertook to explain why he drove the cow, for he was not inclined to make a vaunt of his charitable motives; and, furthermore, in his heart he had no sympathy with the false pride that could look down with ridicule on any useful employment. It was by mere accident that his course of kindness and self-denial was yesterday discovered by his teacher.

"And now, ladies and gentlemen, I appeal to you; was there not true heroism in this boy's conduct? Nay, Master Watson, do not sink out of sight behind that blackboard. You are not afraid of ridicule; you must not be afraid of praise."

As Watson, with blushing cheeks, made his appearance, what a round of applause spoke the general approbation of his conduct.

Those clumsy boots on Watson's feet seemed a prouder ornament than a crown would have been on his head. The medal was bestowed upon him amid general acclamation.

The other boys who had ridiculed Watson were heartily ashamed of their conduct, and sought his forgiveness and friendship.—*The Child's Own.*

TEMPERANCE.

DR. EMORY POTTER.

While at Saratoga Springs we made the acquaintance of Dr. E. Potter, a most unselfish, earnest and esteemed temperance worker. We are happy to introduce him to the readers of the *Cynosure* in a short article of his which we find in the *Saratoga Eagle.*—ED. CYNOSURE.

THE VIEWS OF AN UNADULTERATED PROHIBITIONIST.

Emory Potter is totally deaf in one ear. This accounts for the fact that he never hears only one side of the temperance question.—*Saratoga Eagle.*

I am glad that if I cannot hear but one side of the temperance question I can hear the right side. I hear: "Woe to him who giveth his neighbor drink," but I cannot hear that this woe is removed by paying a lesser or larger sum into the treasury of the town. I have two good eyes—I can see professed temperance men and professed Christians saying by their votes to the rumsellers—"Give us a portion of your gains and you may give your neighbor drink, you may put the bottle to him and make him drunken." I also see that the men who vote thus are no less guilty than the men who stand behind the bar. I care not who a man is or what his profession may be, whether he belongs to the church or not, if he votes for license, or if he votes for men who are in favor of license, or if he supports a party which is in favor of license, he is equally guilty with the rumseller. There is no shirking this truth.

Rumselling is legalized by law, and every voter who does not protest against such laws by his ballot—consents to and supports them. I am glad that those who see this truth are increasing rapidly. All the people need is light. When this truth bursts upon the minds of all the voters of our country who love righteousness and the happiness and prosperity of their fellows, as it has already dawned upon the minds of 30,000 in our State, then will they arise and sweep this terrible liquor traffic from our land.

God speed the day! EMORY POTTER.

A FIENDISH CRIME.

The inside facts connected with the death of W.T. Clarkson at Junction City, Ky., on *Christmas* day, have just leaked out and are as follows: That morning Clarkson went to the home of Dan Twaddle, yard-master of the stave factory, upon some business, Clarkson being an employe of the factory. The latter had all his life been a temperance man, and Twaddle an anti-prohibitionist. Twaddle had egg-nog at his house. He asked Clarkson to drink with him. Clarkson refused, and Twaddle insisted repeatedly and said: "You know I've kept you in a job at the factory, and to show your friendship for me you ought to drink with me." Thus goaded on, and forced by repeated tenders of drink, Clarkson yielded and took one, two and more glasses which soon began to tell on him. Twaddle soon saw that Clarkson was his victim, and it was not long before they adjourned to the bar of G. W. Ball & Co., and when the doggery was reached drink after drink was poured down until Clarkson lost all consciousness and sank to the floor.

While on the floor a grand jubilee was gone through with by those who had been taking delight in his fall. Time and again Clarkson was raised from the floor and liquor poured down his throat until he could contain no more. During all this time the motley crew in the bar-room were celebrating the fall of Clarkson, who has always borne a good character and enjoyed a reputation for sobriety, uprightness, and honor, in drunken songs and harangues upon temperance and the fall of their victim. When Clarkson became dead drunk, or as some say when he was lying on the bar-room floor dead, he was picked up and placed in a wagon, from which was raised a banner bearing the inscription: "Prohibitionist, died Dec. 25." After the body had been placed in the wagon, some of those who had been instrumental in the unfortunate termination of this spree got on the wagon and drove over Junction City, making a most disgraceful exhibition of themselves. All this time Clarkson was lying a corpse in the wagon.

This is the most disgraceful piece of business ever perpetrated in Boyle county, and great excitement prevails. Clusters of men can be seen conversing on the street-corners, and it is not at all unlikely that a mob will visit upon the heads of the perpetrators of this dastardly outrage condign punishment for their barbarous and fiendish act. The Coroner's jury was in session yesterday, but held back their verdict until they could consult with the Commonwealth's Attorney.

How long before the rum traffic shall be suppressed? How long the record of such fiendish crimes continue before the abominable nuisance shall be abated? Shame on the nineteenth century if it be not done speedily Yours for God and home and every land. M. A. B.

DEATH-DEALING LIQUOR TRAFFIC.

BY S. CALVIN HART.

Of all the creatures here below,
The most remote from state seraphic;
None are causing greater woe,
Than they who ply the liquor traffic:
Crime-creating liquor traffic,
Desolating liquor traffic,
World-annoying,
Soul-destroying,
Vicious, cursed liquor traffic.

Of all the selfish men existing,
None exceeds the vile bar-tender;
None the law of love resisting,
Like the murderous liquor vender:
Assassinating liquor vender,
Christian-hating liquor vender;
Orphan-making,
Vile, heart-breaking,
Law-defying liquor vender.

"Personal liberty!" they cry—
Yea! "Constitutional defenders!"
Nay, countless thousands yearly die,
Victims, lo! of liquor venders:
Hypocritical liquor vender,
Mean, political liquor vender;
Lazy, lying,
Church-decrying,
Sabbath-breaking liquor vender.

"Sumptuary laws," indeed!
Flimsy plea of vile pretenders;
Never will it hide the greed
And laziness of liquor venders:
Virtue-wrecking liquor vender,
Christ-rejecting liquor vender;
World-polluting,
Hell-recruiting,
Hell-deserving liquor vender.

Lecompton, Kansas.

A CHRISTMAS GIFT.

Christmas is Christmas, but what that may mean depends upon circumstances, and how it should be observed is a matter of taste in this land of freedom. A prominent contractor in New York city aqueduct works, a son-in-law of a St. Paul millionaire, to boot, announced to his several hundred laborers that he had a Christmas treat in store for them, and straightway they expected to hear of fat turkeys all around, or of new boots or gloves for the winter. Mr. Brunton did not do any of these things. He is building a saloon near the New Harlem bridge, and the idea which struck him most forcibly was to get all the men drunk and break up the monotonous quiet of Tenth avenue. He therefore took $700 and distributed it in wads of $50 at various saloons, and gave notice to his men that "free liquor" was to be had for two days. As soon as they knocked off work they beseiged the saloon. Policemen were stationed at every door to keep them moving on, but the gangs soon got drunk, and as the liquor began to fire their besotted brains they began to defy the police. Three places in particular were made the scenes of rioting and uproar—the cable house at One Hundred and Forty-ninth street, the contract store of Ackley & Co., and Saul's Washington Park Hotel. Special police were ordered out, and soon there was a hand-to-hand conflict. The officers attacked, and, backed up against the wall, laid about them vigorously with their clubs. As fast as the men could be handled they were put into carts which had been impressed into service, and were taken to the station house.

Now, whatever may be thought of these scenes and doings, that which produces them and the men that engage in them is the saloon. This institution is well nigh omnipotent in our cities, and its fruits are seen on every hand. Yet they who would fight it are "fanatics," and are opposed by the almost solid political press of the country. The great daily from which the above account is taken is the friend and defender of the saloon, and has some editorial utterance in almost every issue which would delight and encourage the perpetrators of these very outrages.—*Christian Standard.*

REFORM NEWS (*Continued from 5th page.*)

the pastor of a large Baptist church. He told me that he had been a Mason, and had renounced the order as false and fraudulent and inconsistent with the Christian profession. He said that he had borne a faithful testimony against the orders, and incurred much opposition and obloquy in his own church. He said that the churches are all under the control of the orders, and in this city more than elsewhere. He thoroughly approved of my work, but thought that about the only chance of doing anything was to visit the schools, where the future ministers and educators are being taught. He referred me to the Richmond Theological Seminary and the Hartshorn Female College, both Baptist schools for the education of colored youth. Accordingly I called on Rev. Dr. Colby, president of the Theological Seminary, who, though not prepared to endorse our views, yet believed in free discussion, and told me that I might have a hearing from 8 to 8:30 A. M. of Thursday the 13th. I then called on Pres. Teft of Hartshorn College, who expressed a hearty sympathy with our work, and bade me come at 9 A. M. and occupy the time after the morning exercises until 10.

This morning at 8 A. M. I was at the Seminary and met the 65 students, fine appearing young men, who listened with great apparent interest to my rapid review of the leading arguments against the lodge system. The president, who said that he was not prepared to oppose or endorse what I said, suggested some mild criticisms to which I made a brief reply. I then got on the street cars and after a long ride and rapid walk reached Hartshorn College before the conclusion of the morning exercises. I found assembled about 100 young ladies, to whom I was introduced and spoke for forty minutes, the president adding remarks of approval and endorsement. I arranged to have reform literature sent to each of these schools; and as there seems to be no other opening, I have concluded to go on to Chase City in the south part of the State. I subjoin a statement of lodges and churches as gleaned from the directory for 1886. The following is the relation of secret orders to the churches in Richmond, Va., according to the latest directory, with this exception, that the colored lodges are wholly omitted:

Baptist churches, white, 10; colored, 11; Catholic, white, 3; colored, 1; Christian, white, 3; Protestant Episcopal, white, 9; colored, 1; Friends, 1; Jews Synagogues, 4; Lutheran churches, 3; Methodist Episcopal, 9; Non-sectarian, 1; Presbyterian, 5; Universalist, 1; A. M. E., 3. Total, 65.

Lodges, Masonic, 17; Knight Templar, 3; Ancient Architects, 1; I. O. O. F., 12; Knights of Honor, 12; Ladies of Honor, 1; Knights of Pythias, 13; Improved Order of Red Men, 9; Order of Golden Rule, 5; United Ancient Order of Druids, 5; Royal Arcanum, 6; American Legion of Honor, 6; Iron Hall, 7; Order of Chosen Friends, 3; Junior Order of United American Mechanics, 2; Sons of St. George, 3; Home Circle, 2; Sons of Temperance, 3; Jewish Secret Orders, 5. Total, 115.

Trades unions are not included. Thus it seems that of white lodges alone there are nearly twice as many as all the churches both white and colored.

BOYDTON, VA., JAN. 18.—I left Richmond, Va., at 1:30 of the 13th and came to Chase City in Mechlenburg county, ninety miles southwest. It is a pleasant village and has in it a considerable Northern element. It seems to have been named from the great Ohioan, Chief Justice Chase. A mile north is Thane Institute, a flourishing school for colored youth, under the care of Rev. J. H. Veazey, assisted by three other teachers. There are nearly two hundred pupils in attendance, including some in mature life, and a considerable number of teachers have completed here a course of study and are engaged in conducting colored schools. A flourishing United Presbyterian church is connected with the school, which is under the patronage of the United Presbyterian Board of Missions. I was most cordially received, and hospitably entertained by Pres. Veazey, who most heartily endorses our reform movement. I also received a liberal contribution. On the evening of my arrival I attended a well-conducted and most interesting young people's prayer meeting.

Next morning after the usual devotional exercises I was invited to address the students on the secret lodge system. I spoke forty-five minutes and had undivided attention, the president adding words of endorsement and approval. On Friday evening, the 14th, they held a temperance meeting which I was invited to address. On Sabbath at 2 P. M. I met a crowded congregation of both white and colored and including a number from the town, and spoke an hour on the relation of secret societies to Christianity and civil government. There was marked attention, and if there was any dissent, it did not come to the surface. At 7 P. M. I preached in the Presbyterian church in Chase City to a full house, made up of the congregations of several churches.

This morning at 7 o'clock I was brought by Bro. Veazey to Boydton, twelve miles distant, and the seat of Boydton Institute, which was established by Dr. Cullis of Boston, and has until recently been under the care of Rev. John James, who formerly labored as a Free Methodist minister in Iowa, and who was the *first man to suggest this reform work among the colored people of the South.* His health has become seriously impaired and he has resigned his charge. Rev. W. H. H. McAllister of Maine takes his place.

Unlike most of the colored schools of the South, this institution found a large fine building ready furnished for its use. Boydton is one of the oldest villages in this part of the State, the county seat of Mechlenburg county, and was the seat of Randolph Macon College, one of the oldest and most honored of the institutions of Virginia. In one of the upper rooms is a tablet that sets forth that Randolph Macon College died June 25, 1868, and Boydton Institute was born Oct. 4, 1879, with fifteen students. The building is four stories high, with a chapel and rooms for more than one hundred students. It is beautifully situated one mile west of Boydton, and has a tract of more than 300 acres of land. There are at present more than one hundred students with six teachers. There is also an orphan asylum in connection with the school under the care of Miss Odell of Nova Scotia.

Last night I spoke for an hour on the lodge system to the students and others, including one lodge man, who has been fourteen years a member of the Virginia legislature. My remarks were heartily endorsed by Pres. McAllister, and I go on my way to North Carolina feeling that it is good to have been here.

H. H. HINMAN.

RELIGIOUS NEWS.

—Daily prayer-meetings have been started in Geneva College by the students, indicating a happy revival of religious interest.

—The evangelist A. P. Bell, of this city, is spending the winter among the Methodist missions of Chicago, and great good is being accomplished.

—High Street church, Columbus, Ohio, Rev. C. W. Hiatt, pastor, is opening a protracted meeting. Several conversions are reported from a late Sabbath evening service.

—Evangelist Moody preached two powerful sermons last Friday, one in the afternoon at the First Congregational church, on "The Holy Spirit," and the other at the Second Baptist church in the evening, on "Sudden Conversions." Both services were largely attended, and in order to accommodate the overflowing audiences Mr. Moody will hold three services daily this week. His audiences have numbered some 3,500 daily and the pastors are much encouraged.

—Francis Murphy, the well-known temperance lecturer, together with his son, also a popular lecturer, have announced their intention to join Mr. Moody in Chicago, and to engage in a five months' vigorous warfare against intemperance and sin. This announcement may be a mistake as Mr. Moody has intimated nothing of the kind publicly.

—Frank C. Haddock, the only surviving son of the late Rev. Geo. C. Haddock, has entered the ministry and accepted a call to the pastorate of the Methodist church of Bagley, Iowa. He had entered the legal profession, and gained considerable repute, but the tragic death of his father materially changed his plans of life-work.

—Captain Isaiah Bray, who took out the new missionary steam vessel "Morning Star" to the South Sea Islands some two years ago, is now secretary of the Y. M. C. A. in Oakland, Cal. Capt. Bray left the vessel because of some disagreement with the American Board. The contract for its construction not having been fulfilled he does not wish to become responsible for another disaster. He prints a monthly Y. M. C. A. bulletin which he calls the *Log-book.*

—Bro. Shemeld writes to the *Free Methodist* from Estcourt, Natal, Africa, of a quiet communion season and the sickness of Bro. Harry Agnew, who was with W. W. Kelly at Inhambane, some distance north on the east coast, until the latter had to give up the field and return to America because of his health. The work now is among the Zulus, who are friendly toward the missionaries.

—The history of the First Union Presbyterian church, New York, for the past three years, is one of great prosperity, and the pastor, the Rev. Wilbur F. Crafts, and his flock, are greatly encouraged, as well they may be. When Mr. Crafts commenced his work there in November, 1883, the membership numbered two hundred and forty-one. The present membership is five hundred and fifty, and over four hundred accessions have been recorded. The congregation has largely increased, and the benevolent offerings have grown in proportion.

—Deacon L. E. Willard, so long and popularly identified with Bible Class instruction in the Chicago Y. M. C. A., has resigned his work at Farwell Hall, in order that he may give himself more fully to the work of instructing students, Christian workers and converts in the fundamental truths of the Gospel. His talks at the noon meetings recently were greatly enjoyed, and were of great profit to all who heard. There is need of an hundred such men "to make the message plain" to the workers and converts in this city alone.

—The ladies of the W. C. T. U. of Greenville, Pa., have succeeded in uniting all the churches of that city in the greatest revival in the history of this community. For a week three meetings a day have been held, addressed by Major Hilton, of Washington, D. C. The enthusiasm was so high that the merchants contemplate closing their places of business and attending the meetings en masse. The night meetings have an attendance of nearly 2,000 each evening. All have thrown aside petty differences and are working heroically in the harvest of souls. This is the third week of the meetings.

—The Presbytery of Westmoreland, says the *Midland*, is not able to see that there is anything in membership in the order known as the Royal Arcanum inconsistent with membership in the United Presbyterian church. There was, however, a wide difference of opinion about it in the presbytery as the vote stood thirteen for, and twelve against the order.

—Egypt is mainly occupied by American missionaries and their native assistants, the only exception being Alexandria, where the Scotch missionaries are evangelizing. There are about 250,000 debased Copts, the only vestige of that once exalted intellectual type of Christians. The American missionaries, through them, are creating a Christian literature in the Arabic. The whole Protestant educational work in the country cost in 1885 over $23,000—the natives paying $14,275, or about two-thirds of the entire amount; the church in American paid only $7,659; the small balance was received from other sources.

FREE MISSIONS IN WEST AFRICA.

ATLANTIC OCEAN, Nov. 29th, 1886.

EDITOR CYNOSURE:—Rob't. L. Harris, with his Band No. 1 of Faith Missionaries, left New York city Oct. 30th, in the bark "Monrovia" for Monrovia, Liberia, W. C. A. Thus far we have had a very good voyage. Thirteen cabin passengers and one hundred and three in the steerage, and also the crew, make quite a field for Gospel labor. The roughness of the sea made it impracticable to hold religious services during the early part of the voyage, but God opened the way for us, and for a week since meetings have been in progress for the salvation of souls. But little interest was manifested at first, yet it has been increasing all the time until last night God took a walk through the ship by the Holy Ghost, and many went on their knees for pardon or purity.

This is our thirtieth day out and we are between the Cape Verde Islands and the mainland but we are willing that it be thirty more if God has work to keep us this long. The rules for our African Faith Mission will be published in the *Vanguard*. We believe that God endorses this plan and we are full of faith and courage in thus moving out for him unsalaried. It is the Apostolic way and God blessed that. Pray for us in this foreign field. Will be thankful to get the *Cynosure* as well as other publications promised us. God bless them all.

MONROVIA, LIBERIA, Dec. 16th.—After a voyage of forty-five days and a few hours we are here full of faith and courage and in excellent health. Praise the Lord. Yours in service for Jesus,

MRS. JENNIE TORRENCE.

LITERATURE.

ART AND LIFE. A Ruskin Anthology. Compiled by Wm. Sloane Kennedy. Pp. 593. Price $1.00. John B. Alden, New York.

Few busy readers in America have the leisure if they have the perseverance to read carefully all the works of the eloquent and original English philosopher and critic, though the publisher of this volume issues them in handsome volumes and at the lowest price. Thousands must, therefore, hail the appearing of this volume which is a selection of the choice sayings of Ruskin on Art, Social Philosophy, The Conduct of Life, Science, Nature and Literature. Mr. Kennedy is a great admirer and student of Ruskin, to whom the selection must have been a labor of love. Portraits of Ruskin and his romantic home adorn the volume and a good index happily closes it.

The *Century* promises next month a portrait of Rev. Peter Cartwright, the famous Methodist minister, "whose life is the history of his church in the West for sixty years; and also that President McCosh, of Princeton, is to be the subject of an article, with frontispiece portrait.

Professor Edward L. Youmans, the distinguished writer and lecturer on scientific subjects, died in New York last Tuesday, in his 66th year. Professor Youmans was the well known editor of the *Popular Science Monthly*. He was the author of a "Handbook of Physical Science," "The Culture Demanded by Modern Life," and other works of a scientific nature. His sister is Eliza Ann Youmans, the author of several scientific text books.

Scribner's Magazine for February opens with an article of general and scholarly interest, "The Likenesses of Julias Cæsar," by John C. Ropes, the well-known writer of military history. It is illustrated with eighteen portraits, reproductions of photographs from statues of the Roman imperator One of these portraits, engraved by W. B. Closson, forms a striking frontispiece for the number. The second installment of ex-Minister Washburne's "Reminiscences of the Siege and Commune of Paris," is even more interesting than was the first, dealing as it does with the most exciting incidents of the siege. The illustrations to the article are abundant and spirited. One of the artists, Mr. Thulstrup, was in Paris during the siege, and his drawings are from sketches and studies made at the time. Mr. Washburne seems to be getting no thanks from a class of French journals for his truthful history of the last French humiliation Prof. J R. Soley, of the Navy, writes on "Our Naval Policy," reviewing our national resources for naval defense and attack. As in the case of Captain Greene's article last month, we regret these able writers had not given their attention to the prevention of war.

LODGE NOTES.

The German Butchers' Assembly No. 6,838 Knights of Labor has voted $25 to the "new trial fund" of the Anarchists. The publication in the *Arbeiter Zeitung*, Spies's sheet, of a series of fiery-red resolutions in which the statements that the Knights have no connection with the Anarchists is repudiated, and the eight condemned men are declared on the same basis as the Knights, makes it incumbent on District Master Workman Butler to either suspend the assembly in accordance with the order of Mr. Powderly, or run the risk of being himself suspended for not obeying the orders of the General Master Workman. Powderly's order was particularly severe in condemning the voting of the funds of the local assemblies for the assistance of the Anarchists.

The Machine Constructors' Assemblies of Philadelphia have resolved to surrender to the general officers of the Knights of Labor their charter, seal, rituals, and all other effects of the order, and to withdraw from the Knights in a body.

"Does your husband go to the lodge, Mrs. Gibberick?" "Well, he just don't. I broke up that little game quite a while ago." "Why, how in the world did you do it?" Whenever he started for the lodge I went with him as far as the skating rink, and told him to call for me on his way home. It only took a few doses to cure him."—*Chicago Ledger.*

Rev. O. C. McCulloch, pastor of Plymouth church, Indianapolis, the congregation of which is the largest in the city, and is composed largely of Knights of Labor, concluded a sermon lately by expressing the opinion that the trial of the Chicago anarchists was conducted unfairly, and that their conviction was unwarranted.

A remarkable boycott is in progress in Galveston. A female compositor of that city, a member of the printers' union, married a non union compositor, and then tried to get him to join the order. He refused, and the union voted a boycott in which the wife participated, having left her husband and begun proceedings for a divorce.

Those who receive the *Cynosure* with this item marked, will understand that the subscription is paid for by some friend, and will be stopped when the time expires unless ordered to be continued.

ILLINOIS.

Donations to the work of the Illinois State Christian Association since the State Convention at Princeton, Sept. 1886, to Jan. 24, 1887.

Geo. M. Freese	$ 2 80
Mrs. S. E Hull	25
I. R. B. Arnold	35 00
A. F. Rider	10 00
Geo. McHenry	3 50
Jerome Howe	10 00
Peter Howe	25 00
J. A. Rouser	2 00
L. H. Bohrer	2 00
Dr. A. H. Hiatt	5 00
Mrs. S. H. Nutting	3 00
John Gardner	5 00

W. I. PHILLIPS, *Treas.*

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 17 to Jan. 21 inclusive:

L Woodruff, R E Bennett, J S Baldwin, N Thomas, J S Colvin, S Mummery, A Gbjsels, Mrs Nutting, Rev H M Bissell, W F Stalker, G H Troutman, T P Moore, Rev S R McClurkin, F R Tobias, R Bloss, J Jones D Simon, E Sprattey. Mrs F Lloyd, P Chapman, P N Clapsaddle, C Waldron, J W Modlin, A M Miller, S Stutzman, M Van Fossen, S M Swift, W B Poplin, H F Buffham, W W McMillan, W P King, H de Jongh, D J Prince, G Goodell, Mrs Cravath, W B Graham, S Cole, J P Shattuck, J R Glassford, E Koontz, Mrs M A Gamble, W Tisdell, S Guengerich, Mrs Atkinson, E B Krahl, T Flick.

A few fine photographs of Pres. J. Blanchard, editor of the *Cynosure*, the latest and best taken, are for sale at this office. Price 25 cents each.

OUR PARTNERS.

There are hundreds of places where only one *Cynosure* is taken. If the subscription list is enlarged in these places, it must be done by our resident partners.

If you need the enthusiasm of a crowd to enable you to push the *Cynosure* successfully, think of the companies and battalions of workers situated just as you are, and fighting the same kind of a fight. You are one of a battalion! God grant you victory in the good work, and at least one new subscriber from each post office.

ANTI-MASONIC LECTURERS

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

H. H. Hinman, Cynosure office.

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Iowa, C. F. Hawley, Wayne, Henry Co. Care Rev. Geo. Fry.

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J. K. Glassford, Carthage, Mo.

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Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

Anti-masonic Scrap-book.

A neat pamphlet, comprising forty-three tracts against secret orders, published by the NATIONAL CHRISTIAN ASSOCIATION. It contains some of the MOST POWERFUL ARGUMENTS put in brief form, written by men of distinguished ability, showing the evil nature and dangerous tendency of secret societies. Those who circulate tracts need the book to make their selections wisely.

Send for a copy to Anti-masonic headquarters, the NATIONAL CHRISTIAN ASSOCIATION, 221 W. MADISON ST., CHICAGO. Price, 25 cents.

CATARRH

THOUSANDS ARE DYING

In early life with consumption, who can look back a few years—perhaps only months—when it was catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance; while the hacking cough, the excess of blood gushing from the lungs, or night-sweats, all significantly proclaim it is too late; and thus neglected Catarrh ends in the consumptive's grave.

NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the "frontal sinus," or in the "posterior nares," or if it has entered the "Eustachian tubes," as all well-read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe a common air we can inhale and breathe a medical air; and it is perfectly simple, any one can see, thus to treat a disease of the throat, bronchial tubes and lungs. How much better this method, by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

BRONCHITIS, OR INFLAMMATION OF THE BRONCHIAL TUBES.

This disease is so closely connected with CATARRH that it may be truly described as a branch of that disease, only modified and changed by the nature and organization of the parts affected; CATARRH being confined to the interior of the Nose while BRONCHITIS affects the small pipes entering the lungs, known as the Bronchial Tubes. Where the disease obtains its worst character, tumors grow up like mushrooms, creating inflammatory adhesion and discharge of offensive matter from the throat, extending through the Eustachian Tube to the ear, which becomes affected. The absorption of the tuberculous matter is very dangerous, and frequently results in PULMONARY CONSUMPTION and death.

My Experience.

Nineteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night-sweats, incapacitating me from my professional duties, and bringing me to the verge of the grave—all were caused by, and the result of, nasal catarrh. After spending hundreds of dollars and obtaining no relief, I compounded my catarrh Specific and Cold Air Inhaling Balm, and wrought upon myself a wonderful cure. Now I can speak for hours without difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by every physician who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied and feel that I have done my little toward removing the ills of mankind.

THE EXPERIENCE OF OTHERS.

On account of so many patients having been swindled by unprincipled quacks and pretenders, who flood the country with their advertisements, we deem it only fair that every one that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates that have been sent to us by grateful patients; almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will doubtless be willing to let the afflicted know where they may find certain relief

We have hundreds of certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, and business men; but many dislike the notoriety of having their names in print, or, disliking the task of answering letters of inquiry, have requested us not to publish their names; and this injunction is always most sacredly respected. Correspondence of all kinds is strictly confidential.

HE KNOWS IT CURES.

BOSTON, Mass., July 6, 1885.

REV. T. P. CHILDS:

DEAR SIR.—It is now about five years since I put myself under your treatment. I was then a great sufferer from Catarrh and its effects upon my system.

I had dyspepsia, a constant headache, ulcers in the posterior nasal passages, affection of the left tear duct, ringing in the ears—in fact, nasal and bronchial catarrh affecting all the passages of the head and throat. The above was accompanied with a great deal of physical disability, sometimes unfitting me for my regular duties.

Such was my condition when I commenced your treatment. I experienced immediate relief; the terrible pressure in my head relaxed, the bronchial tubes and nasal passages were soothed by the medicines. I continued to use the remedies until the ulcers subsided and healed, the bronchial tubes recovered their wonted vigor, dyspepsia gave place to appetite, and the ringing in the ears ceased.

I could now endure fatigue and exposure better than for many years. The value of your medicines in the family, in the case of colds, etc., is incalculable.

I firmly believe that no other treatment would have been so successful in my case; indeed, nothing I tried before did me any good. I humbly thank God that he has blessed your remedy in my case, and so restored my health. I am yours most gratefully,

CHAS. E. BAKER,
59 Tremont Street, Boston, Mass.

T. R. ROBINSON, Malden, Mass.
Mrs. M. S. BENNETT, North Cambridge, Mass.
LEE HOLBROOK, JR., Milford, Mass.
J. H. BULLARD, Springfield, Mass.
HARRY TRUESDELL, Rockdale Mills, Mass.
Miss H. C. FROST, Pittston, Maine.
W. H. NIVER, Friendship, New York.
J. B. MEATH, Fort Colborne, Ontario, Canada.
C. E. DANFORTH, 19 Nassau Street, New York City.
J. V. SHOEMAKER, 29 East Thirty-second Street, New York City.
REV. A. N. JACKSON, Union Springs, Bullock Co, Alabama.
ALONZO BENNETT, Jackson, Jackson Co., Miss.
D. T. TRUITT, Niles, Berrian Co., Mich.

MR. G. K. SMITH, of the H. C. Stover Implement Co., Chicago, Ill., writes: "I heartily congratulate you on the success of your treatment. It does a sick man good to know that there is a balm in Gilead."

MR. J. MANLY, of Adrian, Mo., writes: "There is a vast difference in my condition to-day from what it was this time last year; thanks to your remedy."

MR. E. R. WALLACE, President of the Merchants' & Planters' National Bank, Union, S. C., writes under the date of June 23, 1885: "I never knew a medicine to answer its purpose better than your Cold Air Inhaling Balm."

[NOTE.—The Cold Air Inhaling Balm is a portion of our treatment for Bronchial Catarrh, but it is very useful to any one, as it will almost immediately break up a fresh cold in the head, and thus prevent seated catarrh.]

MR. P. H. STECKMAN, of Brandon, Iowa, under date of April 7, 1885, writes: "I have recommended your treatment to quite a number, and they say they will give it a trial. You can refer any one to me, for I am satisfied with your treatment and will be glad to recommend it to any one suffering with catarrh."

MR. C. F. SOUDERS, of Mt. Carroll, Ill., writes, March 14, 1885: "Your medicines for catarrh, if used according to directions, with perseverance, are a certain cure for that disgusting disease. I can cheerfully testify to the above."

MR. O. N. YOUNG, of Chico, Cal., writes under date of June 14, 1885: "After having received your medicines, and finding them effectual in producing a cure in my case, I recommended them, and allowed other parties to have the use of them. In one case it cured an old man, and in the other a married woman."

REV. F. B. CUNZ, of Floraville, Ill., writes: "It seems almost marvelous how rapidly my wife has gained: no more difficulty in breathing; very little coughing; and her case was one of very long standing. I shall recommend your wonderful treatment whenever I find an opportunity."

THOMAS B. HAND, 188 East Fayette Street, Baltimore, Md.
Mrs. H. C. MURRAY, 207 Linden Ave., Baltimore, Md.
Rev. G. W. HYDE, Annapolis, Md.
J. H. BULLARD, Springfield, Mass.
CHAS. E. BAKER, 59 Tremont Street, Boston, Mass.
HARRY TRUESDELL, Rockdale Mills, Berkshire Co., Mass.

HOME TREATMENT. Childs' Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home with perfect ease and safety by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address REV. T. P. CHILDS, Troy, Ohio.

Mention the Chicago *Christian Cynosure*.

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-Excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages. In cloth, $1.00; $8.50 per dozen. Paper covers, 50c; $4.00 per dozen. Furnished in any quantities.

KNIGHTS OF PYTHIAS ILLUSTRATED.

By a Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00. Address the

NATIONAL CHRISTIAN ASSOCIATION,
221 W. MADISON ST., CHICAGO.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

HOME AND HEALTH.

THINGS WORTH KNOWING.

Rubbing warts with lemon juice three or four times a day will, it is said, cause them to disappear within a month.

Tincture of iodine will check the growth of a stye. The lids should not be allowed to come in contact until the part touched becomes dry.

As soon as there are indications of a felon apply a poultice of equal parts of saltpeter and brimstone, mixed with sufficient lard to make a paste; renew as soon as it gets dry.

Do not be without sticking plaster, for cut fingers, and with it keep rags for immediate use. The time seems long that is used in hunting for the where-with to do up a cut finger, as everybody well knows.

Five cents worth of vaseline, which is tasteless and odorless, will cure all the chapped hands, sunburned faces and cracked lips, heal all the sores, burns, and abrasions which a family would ordinarily be afflicted with for a year.

To the thousands of ways of curing sore throat a writer recommends the application of cloths wrung out of hot water during the several hours in the evening. Honey dissolved in sage tea is said to be better for gargling than salt and water.

The smallest bit of gum camphor held in the mouth is excellent for sore throat. Chlorate of potash is another remedy for sore throat and diphtheria, which every family should keep. Keep it in solution and it is always ready, and can be reduced when needed for a gargle.

The New Orleans *Times-Democrat* says that lockjaw, which so often follows the running of a rusty nail into the flesh, may be cured by simply smoking the wound, or any bruise or wound that is inflamed, with burning wool or woolen cloth. Twenty minutes' application of this remedy will take the pain out of the worst wound, and repeated once or twice will allay the worst case of inflammation.

FIRE-PROOF DRESSES.—This is how to make your dresses fire-proof. Chemicals galore have been used from time to time to render fabrics incombustible, but one of the most efficacious and least expensive is tungstate of soda, which may be most conveniently applied by mixing it with the starch for dressing: Add one part of the tungstate to three parts of good dry starch, and use the starch in the ordinary way. For fabrics which do not require starching dissolve one pound of tungstate of soda in two gallons of water, well saturate the fabric in the solution, and let it dry. It will not change the most delicate colors or affect the quality of the fabric in any way, and ironing will not in the least interfere with the efficacy of the process. Muslins or silks so treated may be held in the flame of a candle or gas without catching fire, so that, although the portion in contact with the flame by continuance may be charred or even destroyed, there is no danger of spreading the combustion.

At Shenandoah last week, a hanging lamp in the residence of Mr. James McCabe broke the chain by its own weight and fell on a table burning. The oil spilled and took fire, which spread quickly over the table. Mrs. McCabe taking a pan of flour dashed it on the blaze, which completely extinguished it.—*Western Crank.*

FROSTED FEET.—To relieve the intense itching of frosted feet, dissolve a lump of alum in a little water, and bathe the part with it, warming it before the fire. One or two applications is sure to give relief.

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TO KEEP YOUR FEET WARM wear two pair of cotton stockings. They will be found much warmer than a single pair of woolen, though the thickest made.

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FARM NOTES.

PROTECTING ORCHARDS AND VINEYARDS.

Our advice, then, is, if a severe winter is feared, to take advantage of the snow as a protective covering of the roots of our orchard trees and vineyards. This can be done by tramping down the first snow that comes, or, what would be more efficient, by means of a horse, dragging a light roller over the snow in orchard and vineyard, and repeating it with every new snowfall, in order to compact it and keep it from blowing off. Such protection would not always be available, but often it might be made so, and serious loss averted.

It cannot be supposed that a snow covering would, in an extreme case, be efficient against harm to the smaller branches or the fruit buds, but it might save the roots, and thus, through them, sustain the whole cellular system of the stem or trunk and the main limbs. Such treatment might not ensure a crop of peaches, but it might save the peach orchard from destruction. If the roots can be protected from injury the vitality of all parts of the tree is sustained to some extent; and this thought leads us back to earlier protective treatment—to the general cultivation. Well cultivated trees and vines—those that have been supplied with manure sufficient for their wants, that have had the soil above their roots stirred during the growing season, that have not been enfeebled by crops too heavy to be borne and matured, in a word, that have had their vigor highly maintained—such trees will be far better able to resist the rigors of an unusually severe winter in connection with the adverse conditions of a drouth, than those that have been enfeebled by poor cultivation or neglect.—*Vick's Magazine.*

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In the West the object is to feed one-third of the straw-stack, and convert the balance into manure as rapidly as possible. The straw trampled under foot by the cattle will not thoroughly rot within a year if left to itself. To rot and fine it, it must be stirred about, and the swine can be made to do this work. If the hogs are fed on the straw once a week they will move the entire mass, unless quite deep, rooting after stray grains. If their noses do not get to the bottom of the heap, sharpen a heavy stake and prod it through the straw; then withdraw it and drop shelled corn or oats into the hole. In this way a hole can be made every few feet over the pile, and the hogs will turn the manure thoroughly. A hog's snout is a very cheap and effective manure hook. The hogs must not be allowed to lie on the rotting straw, as this is almost sure to produce disease among them. They become too warm, and then when they come into the open air they contract colds, catarrhal or pulmonary diseases. If the hogs are used as above recommended, straw can be converted into well-rotted and fined manure within six months; and if the straw-stack is put on level ground, not much will be lost during this rapid conversion. When from twelve to eighteen months are required for the rotting of the manure (and this time will be required when deep masses are not disturbed), and the straw is on a side hill, not a little of the value of the manure is lost by being washed down hill.—*American Agriculturist.*

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NEWS OF THE WEEK.

WASHINGTON.

A Washington special says: It is hinted that the names of Congressmen holding "calls" on Union Pacific will soon be published. It is rumored that over $2,000,000 can be traced to members as having been paid by the railroad to secure the passage of the funding bill. One Congressman is said to have received $250,000. The lobbyist Sherrill paid out over $500,000 the week before he died.

Mr. Blair has given notice in the United States Senate he would ask that body to take up and act upon the joint resolution proposing an amendment to the constitution so as to authorize woman suffrage.

Representative Miller of Texas has introduced a bill in the Lower House of Congress appropriating $1,000,000 for the relief of the depositors in the Freedman's Savings Bank.

Secretary Manning, in reply to a Senate resolution of inquiry, states that at the beginning of this year the several Pacific Railroad companies owed the government $49,302,181 for interest alone, and at the maturity of the thirty-year bonds the total indebtedness will be $157,372,615.

The House committee on invalid pensions, by a strict party vote, decided to make an adverse report on the bills to pension Mrs. Logan and Mrs. Blair. The ground of opposition is the fact that the husbands of these ladies did not die from injuries received in the service.

COUNTRY.

Charles B. Farwell was last week elected Senator from Illinois, by a plurality of 33 votes over William R. Morrison. Cushman K. Davis was chosen Senator from Minnesota, Eugene Hale from Maine, George Gray from Delaware, Joseph R. Hawley from Connecticutt, F. B Stockbridge from Michigan, George Hearst from California, M S. Quay from Pennsylvania, and F. M. Cockrell from Missouri.

With several districts to hear from, the police of Chicago report that 143 saloons have lately ceased to operate or been closed for violating the ordinances.

The validity of the Dow law in regard to its bearing upon wholesale liquor dealers, was affirmed Monday by the Superior Court at Cincinnati. The wholesalers propose to appeal to the Supreme Court.

D. W. Wood, attorney for the late Dr. Haddock in the saloon cases at Sioux City, has resigned as attorney of the Law and Order League of that city. The saloon conspirators at one time threatened the life of Mr. Wood.

A panther weighing eighty-five pounds was killed on the outskirts of Peoria, Ill., Friday morning.

The new Westminster Hotel at New Westminster, B. C., was swept away by fire Thursday morning. Three persons perished in the flames.

At Cleveland, Thursday morning, Mrs. James Cabalek killed three of her children, mortally wounded two others, and then committed suicide by hanging. She had been ill-tempered at the breakfast table, refusing to speak to her husband, and is believed to have been insane.

The Logan monument bill passed the Illinois House Thursday by a vote of 119 to 14—none but Democrats voting in the negative.

A hill near Chippewa Falls, Wis., has been found to contain gold, umber, and a rich hematite ore, the value of the whole being placed at a fabulous sum. A railway runs to the foot of the hill, thus facilitating the removal of the product.

A jury at Portage, Wisconsin, acquitted Brakeman Wells of responsibility for the death of nineteen persons in the recent collision at East Rio, on the St. Paul road.

Jonas Gilman Clark, of Worcester, Massachusetts, has given $1,000,000 to that city to found a university, and has already petitioned the legislature for an act of incorporation.

The governor-belt of the heavy blast furnace engine in the rolling mills at South Chicago slipped from the fly wheel and the engine "ran away." Before it could be stopped the ponderous fly wheel, weighing fifty tons, burst, flying in all directions. Charles Weislogel, the engineer, was almost instantly killed, and half a dozen other workmen were badly, though not fatally hurt.

A gang of eight train robbers took possession of a train on the Texas Pacific road early Sunday morning near Ft. Worth, Texas, and robbed the mail and express cars of an unknown amount. The passengers were not molested, but could render no assistance as the train was stopped on a high tressle.

A passenger engine exploded near Carmi, Ill, Sunday morning about 2 o'clock, killing the engineer and fireman, and wrecking the train. A number of the passengers were injured.

FOREIGN.

A letter from Berlin, believed to be officially inspired, says: "In government circles here the situation is regarded as serious. The peaceful tone of the French press is not assuring, as it is evident the papers have been ordered officially to adopt a peaceful attitude. There can be no question that France is preparing military camps on the German frontier. It remains to be seen whether a plausible reason can be given for this."

Rumors of war in Europe are becoming more frequent. The *North German Gazette*, the *National Gazette* and the *Cologne Gazette*, as well as the *Times*, *Standard* and *Daily News* of London, all report that France is making elaborate preparations to dispatch to the German frontier strong reinforcements of arms.

While the entertainment of a Hebrew dramatic club was in progress at a London theater, Tuesday evening, some one in the gallery shouted "fire!" the gas at the meter being turned off about the same time. A panic ensued; at the subsidence of which it was found that twelve women and five children had been trampled to death.

The Belgian Government has prohibited the exportation of horses until needs of the cavalry in the event of war have been covered.

The London *Daily News* professes to know that there is extreme danger of war. It says the government is alarmed on account of its having heard that Germany is likely within a few days to ask France to explain the meaning of the French military movement on the frontier.

The London *Standard* says: In the Vatican agreement Prussia assents to the return of all orders except the Jesuits, whom the Imperial law expelled. Negotiations are pending regarding other points.

A British steamer collided at Shanghai with a Chinese transport, causing the loss of several mandarins and a hundred soldiers.

The Scottish Protestant Alliance has sent to Queen Victoria a memorial calling attention to the aggressions of the papacy in Great Britain.

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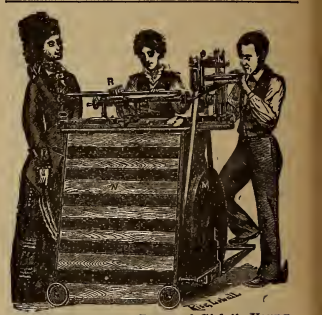

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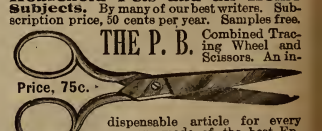

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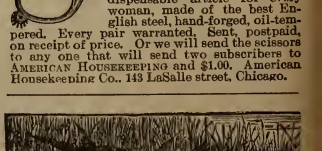

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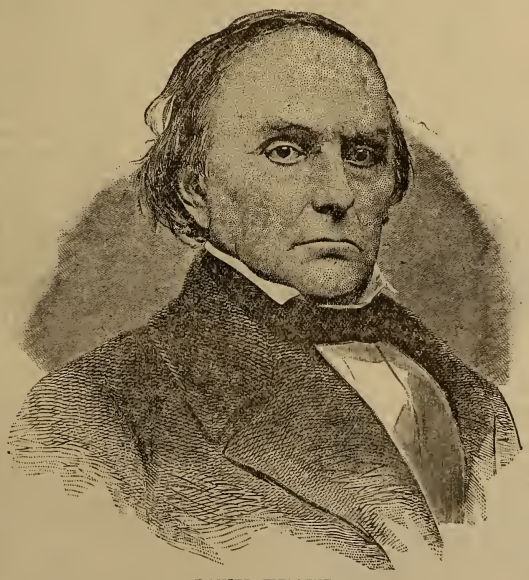
[See table of Contents on 8th page.]

The Presbyterian ministers of Chicago have considered "progressive euchre" in their Monday meeting and have condemned it as a game not to be allowed to their church members. That is well. The game of lodge euchre lies somewhere along the same way; when the Presbyterian brethren come to it what will they do?

Mr. Moody's work is gradually extending over the populous West Side of this city among the wealthy American churches lying west of the business center. Obliquely from the center to north and south is the great bulk of the foreign population of the city. To penetrate this dense mass of humanity he will probably not undertake. The pastors with whom he has been laboring rejoice in the promise of large ingatherings to their churches from this work. Dr. Goodwin of the First Congregational church says, after some three week's meetings with his people, that Moody is a greater popularizer than any one he has ever seen. His work is the most wonderful phenomenon he has ever contemplated. Last Thursday evening in a sermon on Elijah's command, "If the Lord be God, follow him," the evangelist made a powerful appeal for the separation of Christians from the world. "A short time ago," he said, "there was a great cry raised about keeping the church from going into the world, but there was no need for any more anxiety on that point, for the trouble was the world had come into God's church and taken possession, and lots of people did not know the difference between God's altar and Baal's."

Constitutional prohibition is marching on. The Senate committee of the Missouri Legislature is ready to report the House concurrent resolution providing for a submission of a prohibitory amendment to the people. A majority is promised for the measure. In Tennessee the Senate by an almost unanimous vote adopted a prohibition amendment last Friday. In Michigan the Upper House passed a similar measure by a vote of 22 to 10, the Republicans all voting aye but two, and one of these explained that his vote represented the wishes of his constituents and not his own convictions. So one by one the Jerichos of Liquordom are tumbling. Be ready, men of faith, to spring over the ruins and destroy the last remnant of the cursed traffic.

After a life full of devotion to the lodge Alfred Shaw, a Northern bred man, but residing in New Orleans since before the war, died not long since in that city. He is said to have been one of the best known lodge men; his praise indeed seems to have been in many of the lodges, not, like that of Titus, "in all the churches." It is claimed that he had taken more Masonic degrees in various rites than any man living, and has held the highest offices in the order under the Albert Pike regime. He was not only Freemason, but—mark this!—he was the presiding genius in numerous other orders. He was Past Grand Master and Past Grand Representative of the Odd-fellows. He was one of the founders of the Seven Wise Men, and instituted the first lodge of Red Men in that city in 1855. He was also the organizer of the first Knights of Pythias lodge in New Orleans. With such a lodge record, in a city where soon after the war the lodges ruled openly and made war upon the State, until Sheridan went down with U. S. troops, it was to be expected such a character would be seldom out of office: and so it was. He was a convenient man as judge of the district court and member of the school board, and while nominally a Republican he had no trouble from political enemies, who shot and hung other Republicans without mercy. But it is some surprise that he was retained as dean of Straight University Law School, after Mr. Healy, a Knight Templar, left the first place in the institution. It is grievous to think how one so encumbered with the dignities and titles of this world will stand before a righteous and holy God.



DANIEL WEBSTER.

The friends of Mr. Moody are preparing for him an appropriate remembrance of his fiftieth birthday which is on Saturday of this week. They wish to raise an endowment for the Northfield schools. These were started some seven years ago. When the evangelist returned from his successful work abroad and selected Northfield, Massachusetts, the place of his birth, as his permanent home, he began to think of some effort for the benefit of his native village. He always felt the great disadvantage under which he labored because of lack of early education, and decided to organize a school. He first opened his own home for young ladies. The work rapidly grew, for parents with children and men with money all had confidence in Moody. There are now eight buildings for the girls' school with accommodations for 300. These buildings occupy 250 acres, beautifully laid out in park and woodland. Mt. Hermon, the school for young men, is situated some two miles away. This was opened in an old farm building, but 400 acres of ground and eight other buildings have been secured or built. About 500 pupils attend these schools and are being trained for practical Christian work as missionaries and teachers. The millions who have been benefited by Mr. Moody will remember these schools with bountiful and grateful gifts.

The effort of Jonas Gilman Clark to build a monument to his name in Worcester by setting apart a million dollars to found "Clark University" suggests some contrasts to the Northfield enterprise of Mr. Moody. One, begun in farm houses to train men and women for God's work, has become directly a success. The other is an attempt to force one more institution for literary culture into a land already crowded with them. The success of the attempt is problematical. It suggests that such enterprises can be bought and sold in the market; and so wonderfully cheapens them in public esteem. They are rather a growth than a purchase; and need, back of all endowments, or apparatus, or mental qualifications, the rare gifts of moral power and conviction. If Mr. Clark wants a monument he has been ill-advised in this matter. His million will not make a university in Worcester, but it would make ten west of the Missouri river, and would put a tablet on the records of a hundred struggling institutions in the growing West which would forever cause his name to be heard with benisons.

PERSONAL RECOLLECTIONS OF DANIEL WEBSTER.

BY MRS. A. E. KELLOGG.

Attending a Sabbath evening service in an Eastern city where an accomplished clergyman from a neighboring parish preached the sermon, I became painfully interested in the illustration of his subject, for it seemed almost profane. He used for his text the prayer of the Publican, "God be merciful to me a sinner." He treated his subject in an able and impressive manner, as he spoke of that intensely human cry wrung from a penitent heart after every refuge of lies had been swept away and every subterfuge had failed. One could almost see the despised tax-gatherer as he stood utterly without hope from human sympathy or human help, smiting on his breast.

But, lest anyone present should feel that the prayer, though quite becoming to this extortioner, did not fit respectable people like themselves, the speaker sought to make the application from the highest point that he could reach; and so he chose from the annals of greatness a man whom the world had delighted to honor, and that man was Daniel Webster. He took him from his pedestal and forced him to stand face to face with a moving panorama of his life, so that he could see his "sins of omission and his sins of commission," his fruitless ambition, the decadence of his temperate, virtuous life; until, a broken-hearted man, he turned away to die. And then, beside the Publican, he forced from him the same despairing cry in these words:

> "Show pity, Lord, O Lord, forgive!
> Let a repenting rebel live.
> Are not thy mercies large and free;
> May not a sinner trust in thee?"

However true, however apt the illustration, it grated on my ear with a pitiless harshness and left no harmonious impression; rather I felt that Daniel Webster had loved and served his country long and well. His name had been written high on the scroll of fame. The grave had sheltered his massive head, and his soul had returned to God who gave it; with whom the people to whom he had given the best of his grand life might well leave his faults, his weaknesses and his sins.

While listening to the above my thoughts wandered and my memory recalled an event which transpired in a Western village many years ago. Daniel Webster was making a kind of triumphal progress through the Western States, particulars of which I do not recall, beyond the fact of a barbacue in St. Louis and the incident which follows.

No railroads at that early day offered the facilities which steam and palace cars afford the traveler of 1887. Instead, a private coach, with baggage strapped behind, was the conveyance used for this long and tedious journey. He was on his return to the East, and his approach had been heralded from place to place so that no time need be lost in assembling the people who should desire to see and hear him. But this notice had been omitted. Why, was not known. It may have been that the 4th of July

festivities, which at that time were quite distracting, afforded a reason; for it was on the 5th that the coach halted in front of the best hotel in the village in White Pigeon, Michigan, where it was supposed the party had been expected. But the landlord experienced a shock when informed that the great statesman desired accommodations. Not a room in his house was in order, as the patriotism of the young people had held out most of the night before. In his dilemma he crossed the street to my husband's store and told his tale; the result of which was that Mr. K—— returned with him, and after an introduction, mounted the seat with the driver and directed him to his own gate, where he left them to inform me of the honor which awaited us.

I was very young and inexperienced, so it was with much trepidation that I descended from my chamber to receive the Hon. Daniel Webster with Mrs. Webster and Miss Julia. My fright, however, was quite unnecessary, for they were so affable, without superciliousness, that they immediately made me feel quite at ease; and as my house was ample for the emergency, they were soon shown to their rooms, from which they emerged in due time for a delightful afternoon. The visit was a continual surprise. They entered into the interests of my daily life, admired my flowers, and made friends with my baby whose blue eyes and flaxen curls were the expressed admiration of Miss Webster, who was herself a decided brunette. Her last charge to me was, "Now, Mrs. K——, be sure that you never allow this baby to get tanned." And Mrs. Webster begged the privilege of singing the little one to sleep, while I attended to some household matter, a feat of which she seemed quite proud.

An early tea afforded time for a stroll about the village and a climb to the lookout on the tower of the village church from which a charming view of quiet scenery was obtained. Mr. Webster gave great pleasure to my husband by the admiration which he expressed, as he looked off over the rich and well cultivated farms, with their comfortable houses, clusters of trees, ample barns and hay stacks. "Never in my life," said he, "did I look on such a garden as this!" The village stood on one side of a prairie which extended five miles in one direction, and three in another; the village being midway between the extremes, the roads crossing at right angles divided it into mile squares which gave it indeed the appearance of a garden.

Arrangements were made at the hotel for Mr. Webster to meet such of the citizens as should choose to call; an hour remained before it would be time to go, which was spent in pleasant conversation, on the part of Mr. Webster both entertaining and instructing. I remember very well the subject of politics was under discussion, when Mr. Webster asked Mr. K—— how the people stood on some question of general interest. He replied that he took very little interest in politics, the fact being, that a Christian could not mix up with politics and go to primaries, and caucuses and all that, without compromising his self-respect; so he knew very little about it until the results of the elections were published.

I did not sympathize with this view, my father having been a public man; so I watched Mr. Webster's countenance during these remarks, and was not surprised when he said, "I am very sorry, sir, to hear you say so! Because I think that you, and many others who agree with you, make a serious mistake. Our liberties, sir, are a sacred trust; and when a Christian forgets this, and satisfies his conscience by going to prayer-meeting, while he leaves the interests of his country to the management of the unscrupulous and the base, he offers his God tithes of mint and anise and cummin, while he leaves out the weightier matters of the law, judgment and the love of God. 'This ought ye to have done, and not to have left the other undone.' "

He made some slight apology for his vehemence and the gentlemen soon went to the hotel. The next morning when ready to leave, they parted with us as with friends, Mr. Webster saying, "Mrs. K——, I cannot tell you how much pleasure it would give us to have you burst upon us at our home in Marshfield, as we have done upon you," and then with strongly expressed appreciation of our hospitality they went on their way.

The visit over, I supposed that we should drop out of their memory, as individuals are lost in a procession; but I was proved to have misjudged them by two autograph letters afterward received by my husband. I have always remembered this, as one of the pleasant experiences of my early life; and have felt glad to have met the great statesman, and to have heard his voice, before his eye had grown dim, or his natural force was in the least abated.

Denver, Col.

THE TWO SYSTEMS OF CIVILIZATION AND THEIR CONFLICT.

BY HON. S. C. POMEROY.

THE NATIONAL CONFLICT INAUGURATED.—TWO SYSTEMS OF CIVILIZATION AT WAR WITH EACH OTHER.

In all great movements there are underlying principles, and primeval causes, which operate to produce results, and with which the actors have little to do. Things meant for evil have been overruled for good ever since Joseph was sold into Egypt. While this lessens not at all the responsibility of the actors, still it is gratifying to trace good coming from evil, wrath being turned to praise; as light emerges from darkness or the verdure of spring from the frosts of winter. More than one vine has been brought out of Egypt and "the heathen driven out to plant it."

It was more than one year after 1620 before it became known that Plymouth and Jamestown had secured a landing and settlements, one of white and the other of black men, the same year. Two systems of labor, two civilizations, two discordant and irreconcilable elements took footing together upon a virgin soil, which had remained until since the "morning stars sang together." The immigration from the old world kept up a steady increase of the New England colonies. The slave-trade, too, fostered by English merchants, was kept up until the American Revolution, and after that for twenty years, for the most part by our own vessels. The slave power controlled England at that day. Her kings and queens, lords and commons, judges and generals gave the slave trade their undeviating support. "For more than a century," said Horace Mann, "did the madness of this traffic rage." "The clock of eternity," he said, "never counted a minute that did not witness the death, treachery and violence done to some father or mother of Africa." But this infernal traffic went on all the same until over three hundred thousand slaves had been landed on these shores. Half as many more died upon the passage or were killed in the capture. If the ocean was transparent, one might trace the track of slave-ships through the deep waters; their bleaching bones would mark the way from continent to continent. And when "the sea gives up its dead" there will arise "an army which no man can number," attesting to this damning traffic of human slavery! At the time the United States became an independent nation there were no less than half a million of black people within the States, mostly slaves.

The institutions of freedom were prosperous on the soil where first planted, and did not deteriorate by being transplanted. They moved in parallels of latitude westward with the "star of empire," planting in the pathway the shining monuments of a Christian civilization. These monuments of learning and religion stand in the valleys, by every stream, upon the borders of all the lakes, over the swell of rolling prairies, up the sides of the mountains and to the golden shores of the Pacific. Slavery, too, spread its desolating tread over the old States in the South, and several new ones in the Southwest. It acquired the "empire of Texas," and secured a division of the public domain on the line of "thirty-six thirty."

But the antagonisms of these two systems began at an early day and continued until it assumed the form of an "irrepressible conflict." The continent of North America seems to have been reserved as a theatre where could be enacted the grandest drama in human history. No other field in all the world was so well suited for the exhibition. Never before was there such an accumulation of material for a conflict and such a range for unlimited display. The few had become a great nation and the weak one strong. Experiments to establish a free government for man, where equality of rights and *liberty under law* could be maintained and enjoyed by each and by all, had been tried in other lands and failed. The national conflict of 1861 put the tremendous experiment upon trial here. This real issue was fairly joined, and no one doubted but that the life and integrity of the American nation and human liberty were in the contest.

No human foresight could have predicted what our eyes have seen and our ears have heard. The fathers, we say, were in ignorance. I may add we are no less so. Still the closing years of the nineteenth century are eye-openers. While no generation of men ever appreciated their own place in history, we are at least able to see movements in progress which will produce decisive results during the remaining thirteen years of this century. When this century began *human hands* performed all the world's work. Dr. Atkinson took eight months of hard work to go from New England to Oregon; but he returned easily in six days. When I was born there was not an iron or a steel plow in all the world: to-day there are almost none other. When Chicago was laid off, there were no railroads: to-day the world has 250,000 miles, enough to girdle the world with ten tracks. I was twenty-eight years old when Prof. Morse sent his first telegram from Washington to Baltimore: to-day he could flash that dispatch over 600,000 miles, and reach the ear of half of mankind. So that the conflicts and triumphs of freedom in America were the crisis-point in turning the world's battle to the freedom and elevation of man.

We have lately celebrated "Forefathers' Day," but really what a day was that to them; it was rather a night than a day. They had landed upon a continent they knew little about, and cared more to escape tyranny and oppression than to found an empire of Liberty. It took over one hundred years for their settlements to ascend the Alleghany mountains, and another century to awaken the sleeping valleys of the Ohio and the Mississippi. To us, how short-sighted seem the fathers! To posterity we shall seem the same. They did not know of the Connecticut valley for over ten years after Boston was settled, and never expected to people it: what would they have said to have been then told what we to-day have, viz., a Republic of thirty-eight States, controlling a territory sixty times as large as all Great Britain. We have more good agricultural lands than the whole empire of China, which now supports 360,000,000 people. China feeds her untold millions from a poor soil, without a single plow that an Illinois farmer would use an hour, while we feed 50,000,000 at home, and can ship enough abroad to feed as many more. This country also has wonderful wealth under the soil, in the mountains and amidst her waters.

Why may not I again repeat, this continent with such extensive resources was reserved by Almighty God for such a people and for such a conflict and such a victory.

This country in its triumphs and victories has its relations to all other nations and is soon to be an acknowledged center of the world's civilization as it now is of the English-speaking nations. This last year we sent five hundred plows to Natal and $12,000,000 worth of manufactured iron to India with $100,000,000 of cotton goods to other nations. This civilization which we have acquired will sustain a thousand men where a hundred savages would starve. What a prophecy Matthew Arnold made when he said, "America holds the future!" What a benighted set of men we had to contend with, who tried to found a nation with human slavery for its corner-stone, and set back the world's progress for a thousand years!

But it was an unequal contest. The just sentiments of mankind opposed them. No war can succeed against the judgment of the world. The prayers of struggling millions of poor people in all the world were against them. I heard of prisoners in despotic dungeons, condemned to darkness for opinion's sake plead our cause with God. How could they think of prevailing in such an unequal controversy? Every attribute of Almighty God was arrayed against them. They had thrown themselves across the line of the world's progress, and their defeat and desolation became inevitable.

ROME AND OUR NEXT PRESIDENT.

BY REV. A. SMITH.

It is stated as highly probable that the Democracy of New York will present the name of Governor Hill to the next Democratic nominating convention as a candidate for President. It seems that his main political strength is his favor with the church of Rome. According to the Catholic press and a late encyclical letter of the Pope, it is the aim of Rome to fill all offices with Romanists or their tools. Rome is too cunning to nominate at present a papist for that high office. It would open the eyes of the Protestants and might spoil the papal scheme by being premature. She will wisely prefer a tool—a man outside of her pale, who will still be her willing slave and do all her bidding. Mr. Hill in his first message gave a sop to the Pope by pledging himself to sign the Freedom of Worship bill, a Catholic measure, if passed by the legislature. It was this sop probably which elected him for the last term. In his late message he appears to very clearly court the votes of of the Vatican. He recommends as follows:

"An amendment to the election laws of the State so as to permit naturalized citizens to be registered without the production of their naturalization papers, in case of the loss or destruction of such papers, and making the oath or affidavit conclusive evidence of citizenship for the purposes of registration."

Gov. Hill must know that in such cases the oath of a papist is worthless except sanctioned by his

confessor. Is the governor anxious to secure the votes of foreigners? Again he recommends:

An enabling act for the purpose of enforcing that part of the constitution which declares that:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind."

Does Gov. Hill here express anxiety for the church of Rome? Is he anxious to have the Freedom of Worship bill become a law? It certainly looks as though he was bidding for papal support and as though he had been counseled by the Jesuits.

DANIEL WEBSTER ON LODGE OATHS.

Pittsburg, Nov. 11, 1835.

Hon. Daniel Webster, Boston, Mass.

Sir:—The Democratic Anti masons of Allegheny county, by their delegates in Convention assembled, have this day appointed the undersigned to represent them in a Democratic Anti-masonic State Convention, to be holden at Harrisburg on the 14th day of December next, with instructions to urge your nomination by that body, as a candidate for the office of President of the United States.

Your Anti-masonic fellow-citizens here have been influenced in their decision, not only by the esteem in which they hold your character as a statesman, and devoted friend to the Constitution, but also by the impression which has been made on their minds of your entire accordance in opinion with them on the subject of secret associations.

For the satisfaction of our political friends in other sections of this Commonwealth, we shall be most happy if you will enable us to submit to them your opinions respecting the order of *Freemasonry*, an institution, whose principles and obligations the people of Pennsylvania firmly believe to be dangerous to civil liberty, and in contravention to the established rights of American citizens. We are, very respectfully, etc.,

Harmar Denny,
Benjamin Darlington,
James C. Gilleland,
Neville B. Craig,
W. W. Irwin,

Delegates from the County of Allegheny to the Democratic Anti masonic State Convention of Pennsylvania.

REPLY OF MR. WEBSTER.

Boston, Nov. 20, 1835.

Gentlemen:—I have the the honor to acknowledge your favor of the 11th inst., the receipt of which has been delayed a few days by my absence from home.

Permit me, gentlemen, to express my grateful sense of the respect shown me by my fellow-citizens, the members of the Convention of Democratic Anti-masons of Allegheny county, in their recent proceedings, as set forth in your communication. The esteem they are pleased to express for my public character, and their confidence in my attachment to the Constitution of the country, demand my profound acknowledgments.

Nor do they do me more than justice, in their belief of my entire accordance in their opinion on the subject of secret societies. You express a wish, however, that for the gratification of friends in other parts of the State, I should enable you to make known my sentiments respecting the order of Freemasonry. I have no hesitation, gentlemen, in saying, that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of individual members, and notwithstanding the many great and good men who have from time to time belonged to the order; yet, nevertheless, it is an institution which, in my judgment, is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction, I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations.

[This copy is taken from the volume of Webster's letters edited by his son, Fletcher Webster, but in a pamphlet published by Ezra Lincoln, Boston, 1841, the above sentence reads thus: "Under the influence of this conviction, it is my opinion that the future administration of all such oaths, and the imposition of all such obligations *should be prohibited by law.*" Ed. Cynosure.]

I express these opinions, gentlemen, with the less reserve on this occasion, inasmuch as they have been often expressed already, not only to some of your own number, and many of your friends, but to all others, also, with whom I have at different times conversed on the subject.

Of the political principles and conduct of the Anti-masons of Pennsylvania I have spoken freely in my place in the Senate, and under circumstances which took from the occasion all just suspicion of any indirect purpose. The opinions then expressed are unaltered. I have ever found the Anti-masons of Pennsylvania true to the Constitution, the Union, and to the great interests of the country. They have adopted the "Supremacy of the Laws," as their leading sentiments; and I know of none more just or more necessary. If there be any among us so high as to be too high for the authority of law, or so low as to be too low for its regard and protection, or if there be any, who, by any means whatever, may exempt themselves from its control, then to that extent we have failed to maintain an equal government. The supremacy of the Constitution and the laws is the very foundation stone of Republican institutions; if it be shaken or removed from its place, the whole system must inevitably totter to its fall.

Your obliged friend and fellow-citizen,

Daniel Webster.

To Messrs. Harmar Denny, Benj. Darlington, J. C. Gilleland, Neville B. Craig, W. W. Irwin, } Delegates from the county of Allegheny to the Democratic Anti-masonic Convention of Penn.

WEBSTERIANA.

HIS APPEARANCE.

Mr. Webster was less than six feet in height, yet every artist has portrayed him as of almost heroic stature. The fact was that he impressed those who saw and heard him as of gigantic mould. A Liverpool navvy is said to have pointed at him in the street, and called out, "There goes a king!" and Carlyle is reported to have said that he looks like "a walking cathedral." His head was very large, of fine shape, and with a most noble brow, beneath which great eyes looked out full of dusky light when in repose, and glowing like fires when he was excited. His massive features, black hair, and swarthy complexion, together with a manner extremely grand and solemn, all contributed to render him impressive to an extraordinary degree. His voice was one of great richness and compass, in its highest pitch never shrill, but penetrating to the remotest corner of hall or Senate-chamber, and in the open air to the very outskirts of a vast crowd. When he rose to reply to Hayne, he must have had, like Lord Thurlow when he answered the Duke of Grafton, and in a still greater degree, "the look of Jove when he has grasped the thunder."—*Henry Cabot Lodge in the Atlantic Monthly.*

HIS PRESENCE AND MANNER.

Nobody who once saw him ever forgot him. Of all Americans he was probably the most imposing in his appearance. Others have had a finer, loftier, more refined, more spiritual aspect, as there have been Americans of a far higher essential greatness. But there was a certain grandeur in Webster's look which was incomparable. His Olympian presence gave an air of significance and dignity to whatever he said. We have heard him deliver the most astonishing commonplace in such a way that the audience seemed to be listening to a new revelation of great truths. Of the singular charm of his private intercourse there are scores of published records. But the private circle of friends seemed to be always a little oppressed by the consciousness of his greatness. His manners were those of what is called the old school. His dress upon great occasions was that of the English Whigs, blue and buff—a yellow waistcoat, and blue dress coat with brass buttons. Personally and politically he will remain always, probably, the most striking figure of our second political epoch.—*George William Curtis in Harper's Weekly.*

THE BASIS OF HIS FAME.

The essential question was liberty or slavery as the controlling power of the government. It was a question which necessarily absorbed and included all others. It was in its nature, as Seward said, an irrepressible conflict. Yet in the city of Samuel Adams it was the voice of Webster that exhorted Americans—for that was the substance of it—to conquer their prejudices for liberty. We do not reopen the debate, which is happily closed forever. We know all the pleas that have been urged, and every allowance will be made by the student of that angry time. Yet it is not to the 7th of March speech, but to the Plymouth oration, and to that at Niblo's Garden, that the lover of Webster's fame as a man, a statesman, and a patriot, will point. Among all eminent American statesmen the renown of none will be more permanent. The orator of Plymouth Rock, of Bunker Hill, and of Faneuil Hall; the advocate of the Dartmouth College case and that of Gibbons and Owen, settling great principles of law; the diplomatist of the Ashburton treaty and the Hulsemann letter, defining national boundaries and announcing a national policy; the Senator whose ample and complete exposition of the fundamental principle of the government earned for him alone, among all American statesmen, and indisputably, the title of Expounder of the Constitution—by all these permanent public services the name of Webster is secure. His countrymen, proud of what he was and of what he did, will only wish that he had crowned all by heeding the young Sumner's adjuration, to add to his illustrious title the still higher one, "Defender of Humanity."—*George William Curtis*

THOMAS CARLYLE'S OPINION.

One morning Carlyle met Webster at breakfast in London. Afterwards he drew the following portrait of the great American statesman: "I will warrant him," Carlyle said, "one of the stiffest logic buffers and parliamentary athletes anywhere to be met with in our world at present—a grim, tall, broad-buttoned, yellow-skinned man, with brows like precipitous cliffs, and huge, black, dull, wearied, yet unweariable looking eyes, under them; amorphous projecting nose, and the angriest shut mouth I have ever seen. A droop on the sides of the upper lip is quite mastiff-like—magnificent to look upon; it is so quiet withal. I guess I should like ill to be that man's nigger. However, he is a right clever man in his way, and has a husky sort of fun in him, too; drawls in a handfast, didactic manner about 'our republic institutions,' etc., and so plays his part."

WEBSTER AS A FINANCIER.

Much has been said and written about Mr. Webster's extravagance and negligence in money matters. He was not, indeed, a worshiper of Mammon; or, if the world will have it so, he knew not the value of money. But what matter? He never defrauded a neighbor, and he scorned, above all others, the character of a miser. He made money with ease, and spent it without reflection. He had accounts with various banks, and men of all parties were always glad to accommodate him with loans, if he wanted them. He kept no record of his deposits, unless it were on slips of paper hidden in his pockets; these matters were generally left with his secretary. His notes were seldom or never regularly protested, and when they were they caused him an immense deal of mental anxiety. During his long professional career he earned money enough to make a dozen fortunes, but he spent it liberally, and gave it away to the poor by hundreds and thousands. Begging letters from women and unfortunate men were received by him almost daily, at certain periods, and one instance is remembered where, on six successive days, he sent remittances of $50 and $100 to people with whom he was entirely unacquainted. He was, indeed, careless, but strictly and religiously honest in all his money matters. He knew not how to be otherwise. The last fee which he ever received for a single legal argument was $11,000.—*Boston Journal.*

HIS DRINKING HABITS.

Mr. Webster had grown up at a time when almost every man took his daily glasses of toddy, when decanters of brandy were on the tables of the first-class hotels, and when wines and liquors were genuine, not manufactured from poisonous ingredients. Towards the close of his life, when stricken by domestic sorrow, and deserted by some whose fortunes he had helped to make,he may at times have sought to drown care. But he was not habitually intemperate, and what he did drink was taken with no disguise or hypocritical concealment.

He never gambled, although at that time gambling was another open and fashionable vice here. Occasionally,he would play a game of whist with friends, but he played very badly, and he enjoyed an occasional bout at "seven-up." But he never bet a cent on the result of a game, and he was entirely unacquainted with checkers, backgammon,chess,billiards, or ten pins.—*Ben. Perley Poore.*

THE 7TH OF MARCH SPEECH.

Granting all you please about Webster's antecedent services to the Union, the fact remains that he and his fellow-compromisers, so far as they had influence, weakened instead of strengthening the moral sentiment without which slavery never would have been abolished. They postponed the battle; but they demoralized the forces. President Lincoln's anti-slavery proclamation was issued and enforced in spite of their influence, not by reason of it. The proof of this is that, as a rule, the men who had sustained Webster and the Fugitive Slave Law were found in bitter opposition to that proclamation; while the President's hands were held up by the public sentiment which had revolted against

Webster. The "ten years gained," over which Mr. Wilkinson and others have exulted, would have been ten years lost but for the growth of the anti-slavery sentiment in spite of the great compromisers. Had their teachings had the weight they desired, there would have been no Proclamation of Emancipation at all. Undoubtedly the earlier labors of Mr. Webster in behalf of the sentiment of union in the nation were a great source of strength to it in carrying through the war. This is a fact which his sternest opponents have lived to recognize. But when any one goes beyond this, and tries to show that the seventh of March speech was a source of anything but aid and comfort to the Slave Power, he contradicts the common sense of the community. The Webster who helped us in the hour of conflict was not the Webster of the compromises, but of the reply to Hayne. Those who looked for later inspiration had to look quite another way. What did the "Webster Regiment" itself sing, as it marched through Boston to the front? The seventh of March speech set to music? Not at all; it sang the "John Brown Song."—*The Nation.*

HISTORIC PLACES IN TENNESSEE.

BY PRES. C. A. BLANCHARD.

Leaving Nashville we arrived in Chattanooga shortly after nine o'clock in the evening, and took a room at the Reed House. We had hoped and intended to spend the morning, before leaving for Knoxville, in viewing the battlefields of Missionary Ridge and Lookout Mountain. We, however, spent our entire time until we were compelled to leave, with Rev. Mr. S——, the pastor of a colored church, and hence had only such glimpses of those two historic fields as could be obtained from the city. Lookout Mountain to the west lifted his head above the low-lying clouds, and on the east four miles or so away the waving line of hills showed where the rebel line was first assailed and rolled back when Grant and Sherman took the offensive in '63.

Chattanooga shows in every street the tokens of material prosperity. Large, new buildings filled with choice goods, well arranged, iron mills and cotton factories, these are signs that the life currents of society are moving, that the old South is dead, that the new South is here. Slavery cursed society in every way; it made soil and people poor. It was not only a sin against God and a crime against humanity, but it emptied the master's pocket at the same time that it hardened his heart. It is gone, and whites and blacks alike are glad. Its effects are not gone. In the caste prejudice, in race pride, in unsanctified disappointments, and, above all, in churches which attempt to couple the love of God with hatred and contempt for the poor negro, the spirit of slavery still lives, and, like the unquiet ghost of some foul murderer, lingers around the scenes of its unrepented crimes.

Brother S—— told us that every man in his church, with two exceptions only, was a member of one or more secret societies, most of them being Odd-fellows. He said that this same state of things, so far as he knew, prevailed generally throughout the South, and that he did not know of one colored church which could live if the lodge men were refused admission. Of course I do not profess to give his words, but his thought as nearly as I am able. He himself is a member of no secret society, and is opposed to them; but he says that his members, even when they are opposed to such orders, feel compelled to unite with them in order to get bread. In all these particulars he corroborated fully the testimony of a pastor in Nashville, who spoke to the same effect.

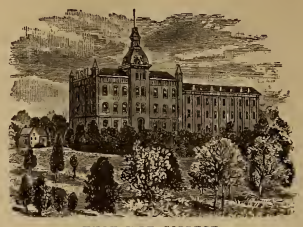
Leaving Chattanooga with these dreary words sounding in our ears, we took the train for Knoxville, one hundred and eleven miles to the northeast. Here we arrived without incident about three o'clock, and were met at the station by our good Brother Hinman, who, more than any other one man, opened this Southern field to our National Association.

Knoxville was the city of Parson Brownlow, and here his widow still resides. Mr. Brownlow was a Methodist minister, the editor of the Knoxville *Whig*, the Governnor of the State, and a Senator in Congress. He was an unflinching Union man, a member of no secret society, and perhaps the most gifted in the use of invective of any man who ever spoke the English language. We may not criticise him. His was rough work and he was compelled to use rough tools. His sons were both officers in the Federal army; his daughters have several of them married Democrats.

This city is the seat of a number of educational institutions, chief among which in its interest for us is

KNOXVILLE COLLEGE.

Its president, Dr. McCulloch, was the presiding officer of our National Convention. At his home I was a guest while lecturing in New York city in 1874. To the College, after the adjournment of the Convention, I returned with Mrs. Blanchard to give an address to the students especially.



KNOXVILLE COLLEGE.

This institution was planted by the United Presbyterian church in 1875, and had last year three hundred and twenty-seven students. The buildings are entirely of brick, with stone trimmings, and are excellently well adapted to their intended use. They stand on a beautiful hill, only half a mile from Fort Saunders, where Longstreet charged Burnside's line in 1863. The earthworks of Longstreet's men ran directly across the College grounds, and are still plainly visible after twenty-three years of peace. These buildings are one hundred and ninety-four feet long, from forty to fifty wide, and four stories above a good basement in height.

There are several things which specially distinguish Knoxville College from other schools of similar character. In the first place it has connected with it the only colored church which excludes secret societies, of which I have yet been able to hear. I do not mean to say that it is exclusively colored, but its membership is mainly colored, and membership in a secret lodge shuts one out of the church. In the second place, all the work about the institution is done by the pupils,—washing, ironing, baking, table-setting, dish-washing. There is no hired help about the College. Yet this work is so well arranged and supervised that no pupil works more than one hour per day. And in the third place, the expenses are so reduced that a young man or woman who desires to attend here can do so at an expense of from fifty to seventy dollars for the entire year of nine months. These are three wonderful facts to me, and I think that the United Presbyterian church has very few investments which are paying as large an interest as is this.

In leaving this mountain city with its beauties and memories, there are a few impressions which I would gladly convey to others. It seems to me that there is no field where God's children should be more lavish of their means than here in the South. I do not depreciate the importance of other points, but here is a large population, eager to learn, capable of learning, naturally religious, by inheritance tractable; but just now in danger from these infidel associations known as lodges, from the liquor shop, from an ignorant ministry, and from the political demagogue. They need education and they need it NOW.

In the second place it seems to me that the two main lines of labor should be with the ministers and through the schools. If the ministers could be led to see how these lodges are sapping the foundations of the churches, and what God requires of them in view of this fact, I believe that many of them could be persuaded to take a stand against these iniquities. One of the prominent ministers of Knoxville told me that he intends to do so, and he was a few years since connected with six of these societies. To go on organizing new churches which are full of these orders, which must by and by be converted or useless, does not seem to me a wise use of the Lord's money. I do not at all profess to comprehend fully this field, but give my honest judgment from the limited observations which I have been enabled to make.

As to the schools, there is need of care and prayer for them, but there can be no question that they are to-day the hope of the colored race of the South. They are sending out young men and women who will be centers of influence all over the South, dotting the night of ignorance and immorality with stars of Christian light. The two schools which I have seen are open to our workers, and Mr. Hinman, who has been a conscientious and successful laborer here, tells me that, so far as he knows, all the Northern schools among the colored people are open to this along with other truth, except only Atlanta. The faculties and students of Fisk and Knoxville certainly gave me a candid and sympathetic hearing. I suppose that the same would be true of all others.

I trust that in these last days God's children will open their treasures and bring forth gifts, gold, frankincense, and myrrh. Oh, that the children of the kingdom would stop heaping up dirt, gathering together fuel for the last burning, spending upon the lust of the eyes, the lust of the flesh, and the pride of life. Dear friends, can we not take hold of the Lord's work as never before, and fill our lives with more real labor for the good of men?

REFORM NEWS.

THE N. C. A. WORK IN THE SOUTH.

An Old Missionary Companion.—Methodist and Baptist Schools.—The Quakers and Wesleyans of Guilford County.—Where "The Fool's Errand" was Conceived.—A. M. A. Churches with no Lodgery.—A Man of Strength and Conviction.

McLEANSVILLE, N. C., Jan. 21, '87.

DEAR CYNOSURE:—My visit to Boydton Institute was one of great interest. From there I went back thirty miles to the junction with the Richmond and Danville railroad, and then southwest to Clover in Halifax county, where I found Mrs. Miller, with whom we were associated in missionary work on the coast of Africa, and who is conducting here a flourishing school which is under the patronage of the P. E. Mission Board.

From there I went next morning to Greensboro, N. C., which I found a pleasant little city, the county-seat of Guilford county. In this part of the State there was before the war, and is still, a large Quaker element, which did, and still does, materially modify the conditions of society, both religious and political. I called on a leading "Friend," Mrs. Mendenhall, who expressed her hearty appreciation of our work, and directed me to Bennet Seminary, as a place I might profitably visit. This is a flourishing school, occupying a large, fine building on the border of the town, under the patronage of the M. E. church, and presided over by Rev. W. S. Steele. He received me most cordially, expressed his hearty sympathy with our work, and told me how as a young Methodist minister he was providentially kept out of the lodge. He said he should be very glad to have me address the school that evening, and referred me to the Baptist school as affording an opportunity of doing good. This is known as the "Baptist Normal and Theological Seminary," and is under the care of Hon. C. Davis, who was for some years a member of the Virginia State Senate, and a (colored) Baptist minister. He told me he was a Mason and Odd-fellow and belonged to several other orders and thought highly of them; nevertheless, if I wanted to address the school, I could do so at 9 A. M. next morning.

We had a most interesting and profitable meeting at the Bennet Seminary. I spoke an hour and had undivided attention. Prof. Steele expressed his hearty approval of what had been said; many questions were asked and tracts eagerly accepted. Next morning I visited the Baptist school and spoke twenty-five minutes, and was accorded a vote of thanks.

I then hastened back to the depot and took the Raleigh train for McLeansville, a little village eight miles east. A walk of three miles brought me to the hospitable and pleasant home of Rev. A. Connett, whom I found in his school room, his son, the teacher, being temporarily indisposed. Bro. Connett has been eight years laboring as a missionary of the A. M. A. He has borne faithful testimony against the lodge, and invites me to remain over Sabbath and address his people.

HILLSBORO, N. C., Jan. 25.—Guilford county, North Carolina, of which Greensboro is the county seat, has been the scene of the conflicting forces of Christianity and heathenism for a long period. Besides the silent influence of the Quakers, here the Wesleyans had some of their most earnest struggles. Hon. Daniel Worth and Adam Crooks suffered persecution and imprisonment for daring to speak against human slavery. Here, too, was the scene of "The Fool's Errand," and "Bricks Without Straw." Judge Tourgee lived in Greensboro, the "Verdensville" of his books, the representations of which were taken from life. Among the patient, earnest workers on this field is Rev. Alfred Connett, a native of Washington county, Pennsylvania, educated at Oberlin, and for the last eight years missionary of the A. M. A. He has a large commodious house of worship, which answers also for a school, and another smaller church and school house, respectively three miles south and one mile north of McLeansville, and east of Greensboro. In the larger

house, there worships the First Congregational church of McLeansville. The Second Church worships in the smaller. There are about 200 members in the First, and fifty in the other. A good school is taught in each. I had the great pleasure of speaking to a full congregation in the First Church on the evening of the 22d, on the secret lodge system, and was heartily endorsed by the pastor who told me that *not one* of the members of either of these churches had joined any secret society, though much effort had been made to establish such societies among them.

On Sunday morning of the 23d I preached in the Second Church to an intelligent and attentive congregation, and in the afternoon to a similar audience in the First Church. At night I also spoke to a full house on Africa and its missions. On Monday night, the 24th, we went to the Second Church, where I lectured on the secret orders and was heartily endorsed by the pastor, who has not failed to let his testimony be heard on this question. During my five days' stay I was most kindly entertained by Bro. Connett and his excellent family, and was brought to the depot by one of his deacons, who spent most of his years under the yoke of slavery, but has never yet sold himself to the lodge.

Among the distinguished men in that vicinity is Rev. G. W. Walker, D. D., of the German Reformed church, a man distinguished alike for his learning, piety, and missionary zeal. He preaches to several large congregations. He was loyal in the time of the war, has consistently opposed the fruit brandy and tobacco business, two sources of demoralization, and lifts up his voice against the lodge iniquity. He has served the people in the Legislature, and might have continued to do so if he would have consented. Guilford county and that Congressional district went Republican at the last election, but will soon go for Prohibition.

At 12 M. I left McLeansville for Hillsboro, thirty-six miles distant, where I am staying at the pleasant home of Rev. G. W. Walker, missionary of the A. M. A., who heard me lecture at Howard University in the fall of 1882, and was made an Anti-mason. He has since contended earnestly for the faith. I expect to speak to-night and to-morrow night to his people and then go to Raleigh. H. H. Hinman.

FROM THE OHIO AGENT.

HOW TO START AN ODD-FELLOWS LODGE—A DEATH-BED CONFESSION AND PEACE.

Senecaville, O., Jan. 26, 1887.

Dear Cynosure:—Since last reporting I have spoken five times as follows: Rix Mills United Presbyterian church; Muskingum College, New Concord; and twice in the Free Methodist and once in the Wesleyan churches of this place. All meetings have been largely attended, notwithstanding dark nights, rain and mud. I have met the usual warm reception of friends and the frowns and curses of those who hate the light.

Anti-masonry is no new theme in this section. The Richeys, John Levington, Ronayne and others have done work here which have left lasting impressions; nor has the constant agitation been helpful to the lodge as is in some places claimed by its members. They have recently brought the fag ends of a defunct lodge of I. O. O. F.'s here from a neighboring town. So far as I can learn they have only secured a few green boys who are more curious than wise, and who think more of a brass badge and a peculiar grip, than they do of an education or respectability. I don't think the thing can live long here. There is too much light to make skeleton shows very profitable.

Yesterday I met a lady who gave me the history of her husband's connection with the lodge, the substance of which I repeat, as it confirms the testimony of many that "*Odd-fellowship will do to live by, but not to die by:*"

"My husband's name was B. F. Ward. He joined and was for some time a member of Quaker City Lodge of I. O. O. F's. We were living here when he was taken sick. A member of my husband's lodge by the name of Johnston came to see him. As I was in the next room while Mr. J. was talking with my husband, I overheard part of their conversation. Mr. J. said that my husband was not entitled to help from the lodge, as he was behind with his dues; but that the lodge would advance his dues and care for him, if he would let them bury him (provided he died), and this said he, "*would help us start a lodge here.*" I did not like to have my husband used as an advertisement for the Odd-fellows, and told him so. He replied that I need have no fears of their burying him. As it became more evident that he could not live, he was much exercised about his salvation. My brother, Geo. Shaw, was called to pray for him. George requested him to pray for himself. He replied that he could not. God would not hear his prayer. When questioned, he said that something stood in his way, *his soul was bound.* He could not pray without a confession which he dared not make. After much urging and a great trial he said that his connection with the lodge stood in his way. He did not believe any man could be a Christian and stay in the lodge. A preacher by the name of Waltz was called in, who had been a lodge member, but who had silently stepped out. He praised God when he found Mr. W. had renounced the lodge. After this," said Mrs. W., "my husband found peace with God and died trusting in Jesus."

Much of my time of late has been occupied in securing readers for the *Cynosure.* Rev. J. H. Leiper recently in comparing the circulation of a good paper to the lecture work, said, "The lecturer comes and goes, but *the paper comes, and comes, and comes.*" *Will not our workers consider this.* Yesterday and to-day Rev. Thompson and I have been riding through the mud over the hills getting new readers. As nearly every one we have asked has subscribed, we certainly cannot complain. A gentleman somewhat in years grasped my hand with a great deal of pleasure to-day, when he learned that I was a grandson of Pres. Blanchard. "Why!" said he, "I used to know about your grandfather in the old anti-slavery days. I remember well when he went to the town where Thaddeus Stevens lived to deliver an anti-slavery lecture. Mr. Stevens, a lawyer, was away from home at the time. The people refused to hear him and passed resolutions against him. When Mr. S. returned, learning what had been done he called a meeting of the citizens, reviewed their resolutions sharply and asked any citizen who would vote for them to stand up. No one arose. He then wrote Mr. Blanchard to return and lecture. He did so. Mr. S. sent him on his way with a twenty-dollar bill and told him to *go ahead.*"

He had allowed his *Cynosure* to drop because of the hard times, but said he could not refuse to renew when asked by a grandson of Pres. Blanchard. Owing in part to the faithful work of Bro. John Leiper, and in part to the earnestness of our friends, I find that the *Cynosure* has had a place in many homes of this community for years. The friends showed their appreciation of my efforts by a liberal collection on last evening.

I would like to speak of the many who kindly entertain and assist me in the work, but should I commence I should not know where to end. I had hoped to have visited Whigsville, Summerfield and other points in this section, but as roads are very bad, will work north through Guernsey county. I go in the morning to Lore City, thence to Cambridge and north. W. B. Stoddard.

THE YEAR WELL BEGUN IN IOWA.

Dear Cynosure:—On Dec. 31st, I lectured at Mt. Zion Presbyterian church and by invitation left an appointment for a second lecture the following week. Sabbath, Jan. 2nd, I preached in the U. P. church of Birmingham at 11 A. M., and in the Free Methodist church of Winchester at 7 P. M. On Monday night I lectured at Winchester, and though the lodge influence here is strong, the order was good. On Wednesday night I gave the second lecture at Mt. Zion church. I lectured at Tole's school-house, at the Lebanon Cumberland Presbyterian church, and at the Doud's Station Baptist church on the other evenings of the week in succession.

Sabbath evening, Jan. 9th, I preached in the same church on Satan's Conspiracy to supplant Christianity by substituting deistical infidelity through the secret lodge system. They have three lodges at Doud's. The Baptist church has become extinct, and the church edifice has fallen into decay. But for the fact that the Methodist circuit riders are giving them preaching once in two weeks, the women, children and cripples, that are not fit material for the temple of lodgery, would be without the means of grace.

Wednesday night I lectured at the Raney school-house, and Friday night at the Slab Town school-house. A brother, who has been an Odd-fellow, loudly praised Odd-fellowship for its benevolence, to those who stood around him after the meeting was closed. But, to my charge that Satan was working through Odd-fellowship, to popularize deistical infidelity and make it the universal religion of the world, he did not reply.

I have learned what was the benevolence of Odd-fellowship, as exhibited in the summary of Grand Lodge reports for Iowa from its introduction into the State until 1884. It seems that in Iowa three out of every eight dollars contributed by the order has been returned in relief. How long would the church send money to foreign missionaries through a missionary society that absorbed five out of every eight dollars contributed? They would immediately repudiate it. Yes, they would at once publish it as a swindle! Why should not the children of this world be as wise, at least financially, as the children of light?

Sabbath, Jan. 16th, I preached in the Christian church, four miles from Birmingham, morning and evening. On Monday night I was to have lectured at Kilburne, but the weather and going prevented my reaching that place till Tuesday. On Wednesday a notice was circulated, and that evening there was a full house, and close attention on the part of the Methodist brethren. On Thursday night I lectured at the Leech school-house, across the Des Moines river from Kilburne. Rain prevented a lecture Saturday evening at Pittsburgh, Van Buren Co. The class-leader of the M. E. church of Pittsburgh said that he was in sympathy with my work; that he had noticed that when a church member became a Mason he soon lost his interest in the church, and the Methodist church of Keosauqua had suffered loss from this cause. On Sabbath, Jan. 23rd, I preached to the United Presbyterian congregation at the Leech school-house.

Not long ago I sent twenty-six subscribers to the *Cynosure*; more recently I sent thirty-one more. Let us unitedly pray and unitedly work to prepare the way of the Lord, and make his paths straight; not doubting but what his kingdom will come in power, and prevail over the saloon, the lodge and the brothel; yea, mightily prevail, until the stone cut out

(*Continued on 12th page.*)

CORRESPONDENCE.

OUR BOSTON LETTER.

THE PASTOR OF BOWDOIN SQUARE CHURCH.

Opinion concerning the exiled preacher of the old Baptist society of Bowdoin Square, has wonderfully changed in his favor, and even the bitterness of his worst opposers begins to be tinctured with sweetness. In the afflicted minister the community, though rather tardily, begins to see an exemplification of the immortal lines of the great poet, "truth crushed to earth will rise again." It has been a weary drag of one long and tumultuous year under indictment and bonds, subjected to gross misrepresentations, insults and ridicule, reduced to extreme poverty and misery. He has been ignored and denied a fair hearing by brother ministers, who should have eagerly obeyed the injunction: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ." Gal. 6:1, 2. Before the papers took the matter up, at the onset, these men should have performed *their duty*, leaving the consequence with God. Whether they are aware of it or not, at their door lies the (indirect) cause, I think, of a very large proportion of the magnitude which this case has assumed. Said Mr. Downs, "Had one of them, Dr. Gordon, for instance, called on me, I would have taken him by the hand and said, 'I am innocent of these charges. Will you stand by me until I am proven guilty or not?'" Could anything be more fair?

After bearing all I have enumerated, and after thumping one year at the court-house doors, begging for a trial; in fact, endeavoring in every way to pronounce the magical sesame which ought to have opened those doors long ago, Mr. Downs to his disappointment finds himself acquitted by the courts,—his case *nolle prossed* on the ground of "*lack of evidence against him;*" and yet Judge Allen at a late hearing of the Taber *vs* Taber divorce case, stated, in substance, that if he did not say he believed Mr. Downs and Mrs. Taber guilty he would be unworthy to occupy his position. Since, however, District Attorney Stevens has dismissed Mr. Downs's case, the very pertinent question of the public is, On what evidence did the Judge base his opinion? On what evidence did the Baptist ministry base their severe judgment. The reply to man's query is of little importance. What it will be to God's will be known at the judgment.

Another reason rendered by Mr. Stevens was a desire to protect public morals, a very worthy sentiment indeed, in itself, but hardly consistent, it must certainly appear to candid minds in examination, in its connection with this case, for, during the past year, as alleged by the defendants, the court has not hesitated in securing the most revolting immoral evidence. The impression apparently given is, that at a trial the disclosure of Mr. Downs's doings would affect public morals. If there is not sufficient evidence against Mr. Downs to try his case, as the

court now claims, how could any revelations concerning him affect public morals?

Can it be, as many suspect, that the Secret Empire governs the case in the interest of Mr. Downs's persecutors? Can it be that in this noble man, who comes so fearlessly to the light to have the charges preferred against him investigated, we have another Morgan, so far as the persecution is concerned. Of course it is to be hoped that such is not the case. Several of Mr. Downs's chief enemies, however, including Taber himself, are members of the same lodge of Freemasons. Several of the court officers before whom these matters have come are also Masons; and, although Mr. Downs was once himself a member of Architect Lodge, 519, F. & A. M., in New York city, he makes "no bones" of openly declaring that in this long and bitter contest against the combined powers of darkness,Masonry has been used against him for all it is worth.

SAM JONES IN BOSTON.

Sam Jones has set up his guns in the People's Church and fired his first shot at the almost impregnable strongholds of Boston iniquity? I say *Boston iniquity*, not because wickedness in itself is different anywhere, but because the expression of it in this city is peculiar. Before he leaves Mr. Jones will discover that the cardinal sin, in the estimation of a Boston sinner, is the deficiency in the ability of even a repenting sinner to express his contrition in a rhetorical or educated manner. Let a poor penitent use two negatives in conflict, or pronounce one syllable out of fashion and the hideousness of his crimes will be forgotten in his transgression against grammar. Sam Jones may fire away to his heart's content at the dens of infamy, gambling hells and rum holes and not receive one exchange shot; he may attempt to unveil duplicity and rottenness in high places and low and receive only a playful shrug of the shoulders or a knowing wink; but let him strike one blow at its established rules of etiquette, or pet educational vanities, and he will find himself in a hornet's nest immediately. Boston is aware of its crimes, its general sinfulness—as well as brother Sam. Moody, and even eccentric Henry Morgan, awakened them to that fact. It has been struck so hard and often that these parts have become thoroughly calloused. It has only one vulnerable spot, —its weakness for educational superiority and caste. If he can get a bullet in here he will bring the hippopotamus down, when he will be able to dissect him at his pleasure.

Pastor Davis, in preparing his church for the preacher's coming, said that although he would doubtless shock a great many,he would nevertheless, he believed, do good in his own peculiar manner. They must let him have his own way and prepare themselves as spiritual reapers to gather into the garner the bountiful harvest which Mr. Jones's efforts would doubtless yield. If he did not believe in the sincerity of Mr. Jones,with all his eccentricity, he would not have sanctioned the use of his pulpit. Such an indorsement from one so honored and beloved as young pastor Davis can hardly fail to have an influence in dispelling apparent prejudice against the famous exhorter. That Sam Jones is just the remedy Boston needs is a question which cannot be answered until this already overdosed child has swallowed him. If he were not so conspicuously labeled "Methodist" he might go down; but that name to a Bostonian is very much like the words "castor oil" to a youngster. Boston is anything but Methodist. Here the bone of religious"ism"lies between Baptistism and Unitarianism. Had he labeled himself *unsectarian* there would be little doubt as to his success. Sam, on the contrary, is actually wrapped up in Methodism. Howsomever, Methodist medicine is good, very efficacious—if the patient will take it. Let us wait and see if Sam can make it palatable enough for the average Bostonian, in spite of his "culchah." D. P. Mathews.

TEN YEARS OF THE NEW HAMPSHIRE ASSOCIATION.

The first decade of the New Hampshire Christian Association having passed, it is fitting to pause and review the years, so fraught with interest and encouragement. In June, 1875, at the Yearly Meeting of the New Hampshire Freewill Baptists held at Farmington, a mild resolution reaffirming the Antimasonic position of the denomination was voted down without debate. Whereupon thirteen Christian men met and voted to request all interested in of the inquiry as to the moral and religious influence oathbound secret societies to tarry for consultation at the close of the next public service. A large number remained, but the Freemasons in the person of three popular preachers consumed so much time in defence of secretism, although pungently rebuked for diverting the meeting from its real purpose, that no business could be done. Nothing daunted the meeting adjourned to the close of the evening public service, when a committee of five was chosen to call a State convention to organize a N. H. C. A. auxiliary to the National Christian Association. This convention was held at Lake Village in November. Rev. J. P. Stoddard of Ill., and Rev. D. P. Rathbun of N. Y., were the speakers. Elder J. F. Browne was chosen President and S. C. Kimball secretary. Although the association was organized specially to oppose the corrupting influence of secret societies yet it has resolutely discountenanced all popular evils as they have appeared. In these earlier years our workers often met with insult and abuse, while their meetings and lectures were disturbed by outrageous and riotous proceedings. These offensive demonstrations by the fraternities have long since ceased. When this association was formed scarcely a Christian man in N. H. dared, above his breath, to speak his honest opinion of secret societies. Now young men in college brave class ostracism rather than join a secret fraternity; ministers boldly assail the whole lodge system in their conferences; while the number of intelligent and outspoken opponents of secretism is steadily increasing.

In consequence of this change in public sentiment the deluded dupes of the various lodges find far less difficulty in breaking away from the bonds of Satan, and some are being led by the cords of Christian love into the glorious liberty of the sons of God. To be sure, some of the lodges truly claim that their members have not diminished; but when ministers, deacons, and other Christians are coming out, their places are filled by men whose presence in the lodge effectually closes the door against every intelligent Christian. One of the characteristics of this association is that as Christian women were among its founders, so they have been among its most faithful and efficient laborers; nor is this to be wondered at when we remember that heart-broken wives and mothers suffer most keenly from the slimy trail of the lodge serpent. Ednah S. Kimball.

TRUTH WELCOMED IN CINCINNATI.

Cincinnati, O., Jan., 21, 1887.

Editor Christian Cynosure:—The National Reform Association proposes to harmonize all elements of society, laborers and capitalists, rulers and ruled, by introducing the divine law in every sphere. "The rich and poor meet together: the Lord is the Maker of them all."

On last Sabbath morning I preached in the First Presbyterian church, 4th street, Rev. F. C. Monfort, D. D., pastor. This is an old and substantial congregation. They have 350 members and as many scholars in their Sabbath-school. They are carrying on a mission in Pilgrim Chapel, Lock street. There are more than 100 members and 150 scholars. The Dr. preaches here every Sabbath evening. There was a large audience and the best of attention.

On Sabbath evening I preached in Asbury M. E. church, Rev. L. F. Van Cleve, D. D., pastor. The membership here is 275, and 300 Sabbath-school children. We had a large and enthusiastic audience. The Dr. thanked the Lord that these good and wholesome truths had been brought to them, and prayed that they might be proclaimed all over this land. One brother said, "I felt like shouting ing amen all through your sermon. I heard Francis Murphy, but yours is an electric light compared with his." This indicates the direction of the wind.

Monday afternoon, at the ministers' meeting, "the second coming of Christ" was discussed. Rev. A. Ritchie read the paper. He urged the pre-millennial-council view. He adopted a middle ground between Drs. Brown and Kellogg. He thinks the world will become more intensely wicked until Christ comes; then the righteous dead will be raised and reign with Christ on earth a thousand years; then the wicked dead will be raised. From these Satan will muster an army and compass the camp of the saints. Then cometh the end. The members generally adhered to the orthodox view: When Christ comes the second time it will be "without sin unto salvation." "Whom the heavens must receive until the times of restitution of all things, spoken of by the mouth of all the prophets since the world began."

On Tuesday I visited the Lebanon Normal School, where are 700 students. The president said they were very much cramped for time. They began at 7 A. M. and continued until 9 P. M., and thus they worked fifty weeks in the year. But they are ready to give moral reform a hearing. Accordingly arrangements were completed for a lecture. He said I must come to his house and be their guest. They have a prophet's chamber and entertain their friends. What medicine that is for a reformer's heart! It makes him feel that the kingdom is coming at once.

On Wednesday evening I preached in the Fourth Presbyterian church, Rev. R. H. Leonard, pastor, on the "Gospel for the Nations." The interest deepened to the end. It is good for one's soul to talk to such earnest, enthusiastic people. They are ripe for the Master's use.

I called on the editor of the *Commercial Gazette*, Murat Halstead. He said he was willing to give our cause a hearing. Accordingly last Monday one-third of a column was devoted to our statement of the character and work of our society. The editor of the *Times-Star* made a similar promise. The editor of the *Herald and Presbyter*, a Presbyterian weekly, kindly offered his columns to discuss the Christian theory of civil government.

Last Saturday I met with the superintendent and principals of our city schools and heard them discuss the proposal of the superintendent to abolish written examinations as the basis of promotion. He told them they were in a rut here and must get out. He would not abolish written examinations as tests of knowledge, but only as the ground of promotion. The superintendent, Prof. Emerson E. White, L. L. D., is a new man here, and is doing a good work. I held an interview with him, and when I mentioned our work, he said, "I heard of your movement in western Pennsylvania. I have heard Dr. Sloane discuss it. I crossed the ocean with him once, and he told me all about it." He offered to aid me in general ways in getting a hearing in our city.

Francis Murphy returns and begins a two weeks' campaign next Sabbath evening. He is to hold his meetings in the Ninth Street Baptist church, Rev. Johnston Myers, pastor. The *Commercial Gazette* has raised him a fund of $500, so that he will not have to be dinging at his audience every night for a collection to pay expenses. He has been often and bitterly assailed, but he takes it all kindly. His motto is, "Malice toward none: charity for all." It was Lincoln's duty once to give an official reprimand to a young officer who had been court-martialed for a quarrel with one of his associates. It is "the gentlest recorded in the annals of penal discourses." Here it is: "The advice of a father to his son, 'Beware of entrance to a quarrel, but being in, bear it that the opposed may beware of thee!' is good, but not the best. Quarrel not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper, and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones though clearly your own. Better give your part to a dog, than be bitten by him in contesting for the right. Even killing the dog would not cure the bite." J. M. Foster.

PITH AND POINT.

A LODGE FOR EVERY 350 PEOPLE.

In our little town of 7,000, we have twenty secret societies, as reported by the R. W. Printing Co.'s Annual for 1887. *Open* anti-secrecy finds little *open* favor but much fear. Born in 1820, and brought up in central New York, I have quite a distinct recollection of the early days of Anti-masonry and Abolition, and am "dyed in the wool" on those reforms, as well as those of the present day. I am glad to join you in looking for the glorious coming of the Master, in *these things*, before he shall come in person to judge the world.—S. S. Grannis, *Red Wing, Minn.*

A CYNOSURE WELCOME.

The visit of our friend this morning which 52 times the past year has gladdened our hearts, is to us as fresh and welcome as ever in its history. Its battles are the severest of anything on the record of time. May the struggling army fight the battle to the end and the victory for God and man be made complete. May this year be the best in all its existence crowned with glory and honor and eternal life.—Stephen Grover, *East Boston, Mass.*

FROM AN AGED "ELECT LADY."

I have long desired to know that my donation to the reform is paid up before I go hence and be no more, therefore, having forty dollars on hand, I forward it *now* knowing you will understand it and give it proper attention. I am not as well as usual, but have sufficient health to cause my heart to overflow with gratitude to my Shepherd who supplies *all* my wants. The weekly visits of the *Cynosure* are *food* for my soul. I read it with *increasing* interest and feel that I have an interest in the prayers of those who are praying for the downfall of Satan's kingdom. May God speed the time, is the prayer of your sister in Christ.—Sally Gilkey.

THIS MAKES THE EDITOR FORGET HIS TROUBLES.

I consider the *Cynosure* one of the best papers published, and heartily wish all the good people of our country could be rallied to the support of anti-secret society principles, which it so ably advocates.—W. G. Waddle, *New Athens, Ohio.*

BIBLE LESSONS.

STUDIES IN THE OLD TESTAMENT.

LESSON VII.—February 13.—God's Covenant with Abram.—Gen. 15: 5-18.

GOLDEN TEXT.—Fear not, Abram, I am thy shield, and thy exceeding great reward.—Gen. 15: 1.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

"Look now toward heaven, and tell the stars if thou be able to number them." In the promise to Noah, the rainbow was made a sign, appearing occasionally, but at the very times when fears for the fulfilment of the promise would naturally arise. To Abraham God gives a brighter sign, that every night would speak to him of God's faithfulness.

"So shall thy seed be." (1) His natural descendants, who, during the last 4,000 years, are countless, and the end is not yet. (2) His spiritual descendants through Christ, the children of Abraham through faith (Gal. 3: 7, 29). These, too, are innumerable. (3) These descendants shine like the stars upon the darkness of earth, and are the permanent, as well as shining, proofs of God's faithfulness and love. The promise of so many descendants included in it the promise of protection, for he could not have the children unless he was preserved.

"And he counted (reckoned, imputed, set to his account) it (his faith) to him for righteousness." (1) In this case Abraham could do nothing but trust; there was no way of manifesting his faith by works, as there was later in the sacrifice of Isaac, and therefore the Lord accepted his faith (his loving heart, that would obey if it could, but could only choose, and trust and love) in the place of deeds of righteousness. Just as a loving desire to help, which is kept from putting itself into action by poverty, is accepted in place of the kind gifts that would gladly be given. The faith that cannot manifest itself in works, but would if it could, is accepted in place of the works. As shown by St. Paul, in Rom. 4, Abraham did not in any way earn or merit the things promised. God did not make the promises to him because Abraham had any claim upon him, but of his own free goodness. Abraham accepted them as God's free gift, and God treated him just as if he had deserved them. He fulfilled every promise as perfectly as if he were under obligation to Abraham. The faith was the source and fountain of righteousness. It was a faith that obeyed that bore fruit wherever fruit was possible. But in itself a loving, trusting heart is the best righteousness, is that which God most desires in us, and all the "good works" in the world, without this, are nothing (see James 2: 17-24).

"I am the Lord that brought thee out of Ur." It was in God's plan, in bringing him out of Ur, to give him possession of Canaan. This is enough. Will God now falter or fail in the midst? So the Christian may encourage himself in God by looking back at all that God has already done for him, at the ways in which he has already led him.—*Jacobus*

"Take me a heifer," etc. The way in which the Lord chose to meet his wish is in all respects remarkable. He entered into a formal ritual covenant with him, after the manner of men.—*Kitto.* This form of making a covenant was probably that usual in Babylonia, and thus Abram received the assurance of his inheritance by means of a ceremonial with which he was familiar.—*Ellicott.*

"When the fowls came down...Abram drove them away." The descent of the fowls may be regarded as emblematic of those obstructions to communion with God which arise from (1) the principalities and powers of the air. (2) The persecutions and oppressions (or, where these are absent, the pleasures and engagements) of the world. (3) The disturbances and distractions of vain thoughts and sinful motions in the heart. *How they were removed:* (1) By watchfulness. (2) By opposition. (3) By perseverance. (4) By divine help.—*Whitelaw.*

"For the iniquity of the Amorites is not yet full." As the chief and leading tribe, they are used here for all the Canaanite nations. We learn from this declaration that the Canaanites were not extirpated by any wilful decree to make room for Israel, but as an act of justice, like that which, because of their moral depravity, overwhelmed the Sethites with a flood.—*Ellicott.* From this simple sentence we have much to learn. (1) The Lord foreknows the moral character of men. (2) In his providence he administers the affairs of nations on the principle of moral rectitude. (3) Nations are spared until their iniquity is full. (4) They are then cut off in retributive justice.—*Murphy.*

"Behold a smoking furnace and a burning lamp." It is the symbol of the gracious presence of God; the splendor of his glory, the consuming fire of his holiness, which no mere human eye can bear, before which no sinful child of man can stand, is veiled beneath his grace.—*Kurtz.*

"That passed between those pieces." The oven of smoke and lamp of flame symbolizes the smoke of destruction and the light of salvation. Their passing through the pieces of the victims, and probably consuming them as an accepted sacrifice, are the ratification of the covenant on the part of God, as the dividing and presenting of them on the part of Abram.—*Murphy.*

"The Lord made a covenant with Abram." A solemn agreement or promise on the Lord's part, and absolute faith in it, acceptance of it on the part of Abraham. To estimate the full effect of this awful solemnity upon the mind of Abraham, it should be borne in mind what solemn importance was, in ancient times, attached to oaths and covenants in almost all nations, even those who, in the ordinary intercourse of life, were by no means remarkable for truthfulness. The judicial legislation of the East does at this day recognize a false oath as a moral impossibility. Even in ancient Greece, where a lie was a small matter, to distrust an oath seems to have been regarded as a high crime.

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George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is. that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders-very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon. Seth M. Gates, ex-Mason:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass.:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 3, 1887.

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WEBSTER AGONISTES,

OR THE AMERICAN SAMPSON.

Milton entitled his tragedy, "Samson Agonistes," from the resemblance of Samson's exploits to those of an athlete or champion. Allowing for the difference of their times between physical and moral sense and intellect, the life of Webster was nearly a transcript of the life of the Nazarite. Both had pious parents. Both were miraculously endowed. Each succumbed to his degenerate age. Both became voluptuous and lost their strength. Both became slaves of slave-holders, tyrants and oppressors of their country; and both were mocked by them. Both died disappointed. The sun of both set in clouds; yet sent forth, through the gloom which covered them, gleams of unearthly brightness, testifying to the true religion, "obtaining a good report through faith." Both left stories which parents will always tell to their children; and both left names over which Christian patriots have

"Shed tears feelingly and fast."

This sketch is not a biography. That is not needed. Curtis, Ticknor, Lodge, Harvey, the general press, Congressional records, and an army of review writers have made Webster's life familiar. His Puritan descent; his log-cabin birth in his forest home in Salisbury, N. H., in 1782; his stalwart, swarthy father, at once ranger, Indian-fighter, farmer, judge, and Revolutionary captain when he guarded the tent of Washington; his puny infancy, like the babyhood of Sir Isaac Newton, which, unlike Newton's, waxed into a robust, muscular manhood which a fabled Apollo or Hercules might have envied; as also, his early struggles, education at Dartmouth, his resplendent success at the bar and in the Senate, his world wide fame in diplomacy, his longing for the Presidency, his bitter, life-crushing mortification at his final failure, his death and funeral at Marshfield,—these are all familiar to American readers.

This sketch aspires to a photographic likeness of Mr. Webster taken under the camera of reform, that the readers of the *Cynosure*, especially our young readers, may gain wisdom from his lofty example as sailors get light from some towering lighthouse, not to guide their course by (the chart and compass must do that), but to escape life's rocks and breakers by shunning his frailties and mistakes.

Young Webster, when a child, could repeat Watts's Lyric Poems, taught him by his mother at her spinning wheel, and when the old master in the low log schoolhouse offered the prize of a jack-knife to the boy who should repeat most texts of Scripture, the lad recited the Bible till the good old man cried "Enough!" and gave him the coveted prize. This simple, sublime literature, with the learning imparted by the still, solemn forests and their wild inhabitants,

"The melody of woods and winds and waters,"

which stretched from his father's cabin to the British possessions,

"And the hills
Rock-ribbed and ancient as the sun;"

these were the teachers of this extraordinary child: and their lessons followed him till at three score and ten he wrote the epitaph which is chiseled on his monument in the vast New York City Park: "LORD, I BELIEVE; HELP THOU MINE UNBELIEF"—that beautiful prayer by which a father prevailed with the Saviour for a son over whom the enemy had prevailed for a time.

Mr. Webster was born when the United States was six years old. He read his first lessons by the light of the furnaces which forged out our liberties. His father helped light those furnace fires. The church of Christ, the sun-clothed, star-crowned woman of the Revelation had fled to the American wilderness from the man-devised dragon-worships of the old world; and "the wings of a great eagle" which brought her here, were the sails of the *Mayflower*.

"That ill-fated bark,
Built in th' eclipse and rigged with curses dark"

landed slavery at Jamestown, Va., the very year when the *Mayflower* anchored at Plymouth. But the first two slaves brought to New England were sent back to Africa at the public expense; and the bringer was denied communion with the church. But the Masonic lodge, which swears men, on penalty of death by mangling, to abjectly obey unknown superiors, had been in New England forty-nine years when Webster was born. But it had not yet polluted the church or darkened the popular mind. The clergy of New England said the lodge belonged to "the kingdom of Satan;" and that Freemasons were "hand-in-hand with the devil." The venerable Storrs of Braintree assured the writer that the above were the opinions of the New England ministers during and prior to his youth, which was the period of Webster's birth. Such was the doctrine of New England divines. Her statesmen were equally explicit. In 1776, six years before Webster's birth, they had declared liberty which the lodge swears away to be the birth-right of man, natural and *inalienable*. A man therefore cannot sell himself as a slave. The moment the buyer takes his purchase he takes all the slave is and has: and a bargain without a legal consideration is not traffic but crime. The lodge is equally criminal with slavery. The Mason swears to obey Masonic signs wherever sent him, and that not for compensation, but at his peril if he disobeys. Of course such a promise has—can have no legal consideration. If others swear a like abject obedience to him, that only doubles the crime: and as Christ's life and teachings were a protest against secret religions, every Masonic oath is a sworn insult to the Son of God. This was the voice of New England. John Hancock, who, more than any other signer of the national Declaration, felt and reflected popular sentiment, said; "I am opposed to all secret associations."

Such was the country and condition of things when Webster stepped on the public stage. It was the advent of an era. He excelled men in intellect as Samson did in strength: and like Samson he *began* to deliver his country from the two curses which threatened its life, despotism and Dagonism—slavery and the lodge. Years afterward when Sumner succeeded Webster as Senator, he wrote to Mr. Greene:

"I find two powers here in Washington in harmony, and both antagonistical to our free institutions,—Freemasonry and Slavery. They must both be destroyed if our country is to be what our ancestors designed it."

Against these two foes of our Republic Mr. Webster struck blows which nobody could equal, much less excel.

The slaves were now three millions. They could not yet wear fetters in New England, but furnaces in sight of Plymouth Rock made hand-cuffs and chains and sold them South. The slaves, too, made molasses which Atlantic cities converted into rum. Slavery was corrupting politics and Freemasonry the church. Webster was thirty-seven years old, and in Congress. The original understanding when the Constitution was adopted was that there should be no more slave States; and that slavery itself was to cease in twenty years (1808) when the slave trade was to be and was abolished. The word "slaves" was not permitted in the Constitution, that posterity might not know there were any. But cotton, molasses and rum were affecting the North; as Phillip, the father of Alexander, subdued cities by introducing "an ass load of gold." In 1819 the slaveholders demanded the admission of Missouri with slavery in its constitution, boldly demanding one-half the country for slavery; which being gained they soon demanded the whole, including Bunker Hill!

In this debate Mr. Webster first stood up against the Philistine aggression. He said:

"We appeal to the justice and the wisdom of the National Councils to prevent the further progress of a great and serious evil. * * * We appeal to those who look forward against a permanent, growing and desolating evil. * * * We have a strong feeling of the injustice of any toleration of slavery. But to permit it in a new country where no habits are formed which render it indispensible, what is it but to encourage that rapacity and fraud and violence against which we have so long pointed the denunciation of our penal code."

This was spoken encircled by slave-holders, and these excerpts are but sparks taken as specimens of a flame. But next year (1820), Mr. Webster was invited to speak at Plymouth, Dec 22, the day of the landing of the Pilgrims, a custom originated by the Congregational ministry to perpetuate their memory and preserve their principles from decay. In that Plymouth Rock speech many believe Mr. Webster ascended to the pinnacle of his fame. Among these were Ticknor, Chief Justice Story, and, above all, the venerable patriot, John Adams, the most eloquent orator of the Congress of the Revolution, who had heard Pitt and Burke and Sheridan, who was at the trial of Warren Hastings and who had been President of the United States. This great man, orator, and statesman wrote to a young man then thirty-eight years of age: "Mr. Burke is no longer entitled to the praise—the most consummate orator of modern times." On that day the past and the future seemed to meet. History and humanity, reason, religion and God stood with Mr. Webster and spoke through him.

"I hear the sound of the hammer; I see the smoke of the furnaces where manacles and fetters are still forged for human limbs. I see the visages of those who, by stealth and at midnight labor in this work of hell, foul and dark, as may become the artificers of such instruments of misery and torture." "That ocean, * * * what is it to the victim of this oppression when he is brought to its shores and looks forth upon it for the first time, loaded with chains and bleeding with stripes." "If the pulpit be silent whenever or wherever there may be a sinner bloody with the guilt of this traffic, the pulpit is false to its trust." Well might the venerable patriot quoted above say; "If there be an American who can read that speech without tears, I am not that American."

We thus see that Mr. Webster smote not only the slave trade but slavery itself, as Samson the Philistines, "hip and thigh." If he had seen the bloody fields of 1861–5 in vision, his words of denunciation could not have been more just; and ten years later he stood like adamant against compromise or slavery extension. And when the right of petition and free discussion of slavery was haughtily denied, he met the arrogant demand for unquestioning submission to the slave power with: "It is the ancient constitutional right of this people to canvass public measures and the merits of public men. It is a home-bred right, a fireside privilege. It has ever been enjoyed in every house, cottage and cabin in the nation. It is not to be drawn into controversy. * * * Living I will assert it, dying I will assert it; and should I leave no other legacy to my children, by the blessing of God I will leave them the inheritance of free principles and the example of a manly, independent, constitutional defence of them."

One who should have predicted his 7th of March speech from the lips which uttered the above would have seemed a sprite from the pit. That speech advocated the infamous fugitive slave bill of 1850; the seizure and return of fugitive slaves while utterly silent concerning slavery itself. It scouted the Wilmot Proviso, which asserted only his own previous doctrine of the non-extension of slavery; and, to crown the horror of his fall, in the words of his biographer, Lodge, "He stood forth as the champion of the Southern policy of placing the territories in the grasp of slavery." A great star had fallen from the firmament of liberty, which, like that in the Revelation, turned a third part of the waters of truth to wormwood. (Rev. 8:11.) But the Abolitionists survived the shock and rallied. Mrs. Stowe ridiculed the fall of Webster in "Uncle Tom's Cabin," and five years after (1856) a million and a half votes were cast for Freemont.

The causes which produced this national catastrophe (for Mr. Webster's fall was no less) were various. Popular applause, always a powerful solvent of integrity, in his case amounted almost to adoration; and his kingly form and universally acknowledged superiority lifted him up so high that he had nobody to compare himself with and seemed to exempt himself from the necessity of paying his debts and living like ordinary men. Then the cotton, molasses and rum corrupted the Atlantic cities which were his clients and princely supporters and enslaved him to their "Southern trade." And as his years increased more liquor became necessary to keep up his waning strength, till his flask was his constant companion. All these foes might have been conquered, but when he saw General Taylor, a man whose principles were unknown, nominated for President by that Whig party of which he himself was considered the founder, placing him beyond all rational hope of reaching the first office in the world, he denounced the nomination, forsook the Whig party, and advised his followers to vote for Democracy and Franklin Pierce, whose one only fitness for the Presidency was subserviency to the slave power. What slew Samson slew him. He felt as Samson did when three thousand Israelites, his own people, instead of accepting him as their divinely commissioned leader, after he had shown himself capable of

subduing their enemies, went up to him in the rock Etam to bind Samson by "the compromises of their constitution" and give him up to the Philistines (Judges 15:11), to worship their gods.

In 1835, when Mr. Webster still wore the locks of his strength, the Dagon-worshipers of the lodge murdered a citizen of New York, and the popular leaders appealed to Mr. Webster. He replied: "All secret associations * * * are dangerous to the cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and obligations should be prohibited by law." The Freemasons never forgave Webster that great utterance as they never forgave Seward for a similar one. They crawled, they hissed in their secret dens. Their lodge-rooms are caucuses in perpetual session. They joined the Freemasons of the South. They ejected Adams and held Liberty and the country by the throat till God raised up Lincoln and his Cabinet of Anti-masons in answer to the prayers of godly men and women, who had at one time two thousand Abolition societies with a concert of prayer for every one! Then slavery fell "by act of God" and the hand of Abraham Lincoln! O, if the churches of Christ, which he joined in his youth, by Webster's advice had stood firm against the Christless temples of Dagon, our mighty Samson would not like the ancient Nazarite have lost his locks of strength,

"Eyeless in Gaza at a mill with slaves."

But let us rejoice that the deliverance which both these mighty men began has been completed. The worship of Jehovah was restored in Judah and lodge-sheltered slavery has fallen in the United States. Samson, though taken captive for his sins, never swerved from the true God to little lodge-gods of his day, and Webster wrote his own epitaph beginning with a prayer to Christ.

"No further seek his merits to disclose,
Or draw his frailties from their dread abode.
There they alike in trembling hope repose,
The bosom of his Saviour and his God."

NATIONAL REFORM ASSAILED.

THE AMERICAN SENTINEL.

This is an able paper, just finishing its first year, in Oakland, Cal. Its conductors are members of the Seventh-day Advent church. Its one sole aim is to antagonize and resist those who would have our national Constitution amended by inserting the single word "Christian" so as to distinguish between the "*free exercise*" of the *Christian* religion, and the "*free exercise*" of child murder, polygamy, assassination, and whatever crimes are called religion: or, perhaps, to insert the word God, so as to derive the "just powers" of government from God, through the consent of the governed, criminals excepted; the sole object of the promoters being to prevent the Constitution from covering crime. Christ asked nothing of men or nations but confession; not coercion. He appointed no bailiffs, built no jails, employed no agents, and used no implements of coercion. Thumb-screws, racks, faggots and stakes were the inventions of priests and high priests, as of Masonry and Mormonism,—a sort of gentlemen whom our *American Sentinel* seems to treat with silent respect, though surrounded by them. Christ never forced a man to his knees to say his prayers, or to go to the communion-table. When he wept over the Jews who rejected his two principles, supreme love to God and equal to man, his sharpest indictment recognized their freedom, saying mournfully, "Ye would not:" "Ye will not come unto me that ye might have life."

But the *American Sentinel* fires an alarm gun and cries, "If the Constitution be amended as these Covenanters desire, a violation of their amendment would require the whole military power of the United States."

We answer: Doubtless it would if the violators should arm and make war on the Constitution. But the *Sentinel*, or we do, misapprehends the whole case. What, practically, do we want? We want a Bible oath in our courts, and chaplains, and Thanksgivings such as we now have and have had from the first; a recognized standard of law and morals so as to know by what God to swear witnesses, and to furnish definitions for public vices and crimes. We wish for a Constitutional barrier against the religion of Dahomey, which celebrates the king's birthday by piling up human heads. We wish to exclude from our court-houses Chinese oaths, sworn by yellow paper and dead cocks' heads, and the secret oaths to have throats cut and bodies mangled to enforce partiality or protection for criminals and concealment of crime. In short, we want our nation to be and to continue a Christian and not a heathen country.

This was what our fathers intended to give, and thought they had given us. But anarchists, atheists and Freemasons have come to us from over the water, and tell us that because the name of God is not in our Constitution, whose framers only thirteen years before had appealed to the God of the Bible, and put forth a Declaration which is related to the Constitution as the underpinning to a house; because of this omission, perhaps in deference to French principles in Mr. Jefferson's party, they tell us that our laws have no standard, our schools must have no Bible and our country no God!

This Pacific Coast *Sentinel*, with an air of injured innocence declares, "We believe most decidedly in keeping the Ten Commandments, every jot and tittle, according to the word of Christ;" and he blames the National Reformers and their organ, the *Christian Statesman*, as guilty of ill usage because they call the *Sentinel* ignorant or atheistic. And yet he prints in the same number a letter from an admirer of the *Sentinel*, who lauds what he does, but urges him to go a little farther and say with the fool and Ingersoll that there is no God but those made by men.

As the *Sentinel* has paid its respects to the *Cynosure*, if the editor will tell us whether he wishes our country to be heathen or Christian, or what really he does wish and mean, we will consider his difficulties with the National Reformers and endeavor to remove them. We can scarcely regard him as sincerely believing that we would "call all the bayonets of this mighty nation" to aid us in voting into our Constitution what our fathers intended to and supposed they had put there.

—Bro. Hinman spent the Sabbath at Raleigh, the North Carolina capital, and expected to go on from there to New Berne and Beaufort.

—Bro. I. R. B. Arnold, of whose work we have some good testimonies this week, is this week in Tonica and will work on toward the center of the State. He hopes to have some aid from Secretary Stoddard soon in organizing the work as he brings together those who are willing to engage in it.

—The Washington correspondent of the Chicago *Daily News* reports a very interesting interview with ex-Senator Pomeroy who gave him an animated account of a remarkable scene in the U. S. Senate when Colonel Baker, a former political associate of Lincoln in Illinois, made an impromptu reply to Breckenridge of Kentucky—one of the most remarkable and eloquent speeches of the kind on record. Mr. Pomeroy's article in the *Cynosure* of last week was the other day pronounced by an enthusiastic friend as "tremendous." It is well worth taking up again after an interval and re-reading.

—Rev. Lewis Johnson of Pine Bluff, Arkansas, was the secretary of the late convention at Knoxville, and spoke ably on Bro. Hinman's report of the work in the South. He desires to engage with the N. C. A., and visited Pittsburgh to arrange with the Presbyterian Board of Missions for Freedmen, who now employ him, but have required only his services on the Sabbath, allowing him the whole week to teach in the public schools. But when the matter of exchanging school work for efforts to strengthen the churches by ridding them of lodgery, the Board votes that "its work demands the entire time of its missionaries and does not feel called upon to take any present action concerning secret societies." Verily, such missionary societies need to have missionaries sent to them. There is too much smoke in the eyes of good men about Pittsburgh. Bro. Johnson will enter our work as soon as he gets work from the N. C. A. Board. Will the *Cynosure* readers back them in this effort?

PERSONAL MENTION.

—The address of Elder Nathan Callender is changed from Thompson, Pa., to Brown Hollow, Lackawanna county, in the same State.

—Our old reformer bard, Clark, after an exhausting trip to Memphis, attempted too soon to speak and sing to two congregations in one day, and the tax on his system, with a severe cold superadded, laid him by for several days. He was most kindly entertained at Le Moyne Institute meantime, while brethren Imes and Countee were assiduous in their good offices.

—Mrs. Gen. J. W. Phelps is living with her mother in Northfield, Mass., eleven miles from her home in Guilford, Vermont, where her beloved husband died two years ago. Their little son is now almost three years old and a promising boy. Gen. Phelps was a brave soldier, and one of the first to see the right and necessity of emancipation. He was a forcible and eloquent writer, and wrote often and ably for this paper. In his wife he has a sincere mourner.

—Mrs. Prof. O. F. Lumry, a member of the Illinois State Executive Committee, has been for several weeks in the W. C. T. U. Hospital in this city for treatment. Her assiduous labors as chairman of her Congressional district for the W. C. T. U., aggravated a stomach difficulty from which she has suffered for years. Last week she was attacked so severely with torturing pains that, after summoning the attendants, she feared that the hand of death was upon her, and lifted her heart to God for help. Her prayer was immediately answered and the remedies were not needed. It is hoped that she will now speedily recover.

OUR WASHINGTON LETTER.

The week has been marked by meetings of various conventions and by an unusual amount of legislation in Congress. Washington has long been the most popular place in the country for holding of national conventions, and every year it seems to grow in favor as a rendezvous for the representatives of all sorts of national interests and industries. It is a common thing for several associations to be in council here at one time, and during the past week six different organizations were in session.

It may now be considered settled that the Centennial of the Constitution, dating from the inauguration of the first constitutionally elected President, will be appropriately celebrated under the auspices of the Government in the spring of 1889,—a year to be known hereafter as the Jubilee Year of the Republic. The sentiment of the country in favor of this movement seems to be practically unanimous. It touches the patriotic impulses of the whole people. The Senate has responded with resolutions of approval, and has taken steps toward carrying out the grand celebration. The President has also conveyed to Congress his unqualified endorsement of the undertaking, and notwithstanding his wise reticence with regard to the proper place for holding this Centennial, it is generally conceded as a matter of course that Washington will be the favored city.

Speaking of Washington's conventions reminds me that a prominent one is now begun. It is made up of women who want to vote, with Miss Susan B. Anthony as mistress of ceremonies. They come to hold their nineteenth annual convention in Washington, where they have held the eighteen preceding ones, and, as usual for many successive winters, Miss Anthony came early to clear the way and complete arrangements. Next year the association will celebrate the fortieth anniversary of its existence and they propose then to have a union of every branch of woman's work. After this they say the younger women must come to the front and let some of the older ones retire.

The Anti-mormon bill will of course be assailed by the woman-suffragists. The Senate bill by Edmunds and the House substitute by Tucker both disfranchise actual Mormons, and Congress did not see fit to except Mormon women, who are often the most bigoted of the sect, from its provisions. Miss Anthony will be heard on this measure before she departs from the city. The women must vote, Mormon or no Mormon.

The bill which passed the House without a division takes the Mormon hierarchy by the throat and practically places the entire government of the Territory out of the hands of the Mormon majority except the lower branch of the Territorial legislature, and places it in the hands of the Federal Government. Among the sweeping provisions of the bill are the dissolution of the financial corporations known as the Church of the Latter Day Saints and the Perpetual Emigration Fund Company, and the Attorney-General is directed to wind them up by process of court. All laws for the organization of the militia of the Territory and the creation of the Nauvoo Legion are annulled. Polygamists are made ineligible to vote, and a test-oath is prescribed to all persons desiring to vote that they will obey the laws of the United States, and especially the laws in respect to the crime defined in this and the original Edmunds act. The bill provides for the immediate appointment by the President of all judges and selectmen of the county or probate courts, and by the Governor of all justices of the peace, sheriffs, constables and other county and district officers. There is some objection in the Senate to the latter clause which makes some 2,400 offices dependent on the Governor. But it is better with him than the President or a transient commission. The Mormons have a strong lobby and plenty of money here, but are not likely to effect anything against the aroused and just indignation of the country. The supporters of the bill did not aim at polygamy alone, but sought to destroy the Mormon hierarchy which has established itself in treasonable defiance of the laws of the land.

The Home.

THE BLIND MAN'S TESTIMONY.

He stood before the Sanhedrim;
The scowling rabbis gazed at him;
He recked not of their praise or blame;
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise;
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken
On the hate-clouded face of men.

But still they questioned, Who art thou?
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here and begged beside the way;
For he was blind.

—And I am he;
For I was blind but now I see.

He told the story o'er and o'er;
It was his full heart's only lore;
A prophet on the Sabbath day,
Had touched his sightless eyes with clay,
And made him see who had been blind.
Their words passed by him like the wind
Which raves and howls but cannot shock
The hundred-fathom-rooted rock.
Their threats and fury all went wide;
They could not touch his Hebrew pride;
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word,

I know not what this man may be,
Sinner or saint, but as for me
One thing I know, that I am he
That once was blind, but now I see.

They were all doctors of renown,
The great men of a famous town,
With deep brows wrinkled, broad and wise,
Beneath their broad phylacteries;
The wisdom of the East was theirs,
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day;
And what the Christ had done for him
He knew and not the Sanhedrim.

—*Harper's Magazine.*

DANIEL WEBSTER'S TESTIMONY.

On the morning of Saturday, October 23, 1852, Daniel Webster said to his physician: "I shall die to-night." Dr. Jeffries, much moved, replied, after a pause: "You are right, sir." The gorgeous and jewelled October day rolled on at the edge of the sea; and, when evening came, the last will and testament of your greatest statesman and orator was brought to him for his signature, which he affixed, and then said: "Thank God for strength to do a sensible act; O God, I thank thee for all thy mercies." His family was brought to his bedside, and his biographer, Curtis, noticing that Mr. Webster was about to say something which should be recorded, took a seat at a table and caught these last words. Curtis says they were uttered slowly, in a tone which might have been heard through half the house: "My general wish on earth has been to do my Master's will. That there is a God all must acknowledge. I see him in all these wondrous works. Himself, how wondrous! What would be the condition of any of us if we had not the hope of immortality? What ground is there to rest upon but the Gospel? There were scattered hopes of the immortality of the soul, especially among the Jews. The Jews believed in a spiritual origin of creation. The Romans never reached it; the Greeks never reached it. It is a tradition that communication was made to the Jews by God himself through Moses. There were intimations—crepuscular, twilight. But, but, but, thank God, the Gospel of Jesus Christ brought life and immortality to light—rescued it—brought it to light." Then the greatest reasoner this country has ever produced caused a sacred hush to fall upon his dying chamber, and in a loud, firm voice he repeated the whole of the Lord's prayer, closing with these words: "Peace on earth, and good will to men—that is the happiness, the essence—good will to men."

Webster knew his own need of these petitions. I am not here to say that he lived a Christian life. I raise this morning, when Webster is before the nation, the question whether there is any evidence that he died repentant. I hope there is. Not many years ago I sat, on a howling winter night, at the fireside of John Taylor in gnarled New Hampshire, and he said to me: "Webster always attended communion service when he was at Elms Farm. Till his death he was a member in good standing with the Salisbury church, with which he united when a young man." "But," said I, "was the church strong enough to discipline a statesman?" "If Webster had shown," John Taylor replied, "anything of intemperance, or other evil ways in New Hampshire, he would have been disciplined by that church. What he did in Washington I know not. Here, among those who knew him best, he was always ready to kneel at the family altar. There was one hymn that we always used to like to sing together," said John Taylor, with his immense bass voice, and wholly unconscious of the expression he was making of his own massiveness. "We liked to sing together 'Old Hundred;' it seemed to fit us." The venerable Judge Nesmith, whose guest I have sometimes been at Franklin, has told me things almost too sacred to be repeated here, concerning Webster's religious thoughtfulness in his last years. "Were they the last words I have to utter," said John Taylor to me, "I should say Webster died a Christian;" and just this testimony has been given by the profound Judge Nesmith, who stands highest among all authorities concerning Webster's life in his native haunts. Your Robert C. Winthrop, at New York on Saturday, said he had knelt with Webster at the table of our Lord, and witnessed the fervor and tenderness of his devotions.

But, gentlemen, a death-bed repentance is never to be encouraged before the time, or discouraged at the time. What I wish to insist upon, face to face with all the small philosophies of our time on both sides of the Atlantic, is the record of Webster's last speech revised by himself. The sentences which Curtis caught are the last unrevised speech. But on Sabbath evening, October 10th, the last formal speech was written, and on October 15th was revised and signed by Webster's own hand. These, his last revised words (Curtis's Life of Webster, Vol. II., p. 684), stand upon the marble of the tombstone at Marshfield. Plymouth Rock looks on them, and they look on Plymouth Rock. This is the record Webster left as his last word to men in all ages; and ought it not to be copied in marble in some spot more conspicuous than that brown Marshfield shore?

"Philosophical argument, especially that drawn from the vastness of the universe as compared with the apparent insignificance of this globe, has often shaken my reason for the faith that is in me; but my heart has assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it."

At twenty-three minutes of three o'clock, on the Sunday morning following that Saturday which was illumined by the serious words of immortality, Webster passed into the Unseen Holy into which all men haste.—*Joseph Cook.*

WEBSTER'S PERSONAL CONFESSION OF FAITH.

Dr. Smith, of Concord, N. H., has put into our hands the following letter of Daniel Webster to Rev. Thomas Worcester, formerly pastor of the Congregational church in Salisbury, which is accompanied with a confession of his religious faith, both of which are in his own hand-writing. We have seen Mr. Webster's name in the records of the church in Salisbury, enrolled among its members, if we mistake not, about the time the letter below bears date. He remained a member of that church till his death. The letter and confession were never before published. They are as follows:

"Boscawen, August 8, 1807.

"Dear Sir:—The other day we were conversing respecting confession of faith. Some time ago I wrote down, for my own use, a few propositions in the shape of articles of faith, intending to exhibit a very short summary of the doctrines of the Christian religion, as they impress my mind. I have taken the liberty to enclose a copy for your perusal. I am, sir, with respect, Yours, etc., D. Webster."

I believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the Word of revelation.

I believe that God exists in three persons. This I learn from revelation alone. Nor is it an objection to this belief that I cannot comprehend how one can be three or three one. I hold it my duty to believe not what I can comprehend or account for, but what my Maker teaches me.

I believe the Scriptures of the Old and New Testament to be the will and word of God.

I believe Jesus Christ to be the Son of God. The miracles which he wrought establish, in my mind, his personal authority, and render it proper for me to believe whatever he asserts. I believe, therefore, all his declarations, as well when he declares himself to be the Son of God as when he declares any other proposition. And I believe there is no other way of salvation than through the merits of his atonement.

I believe that things past, present, and to come are all equally present in the mind of the Deity; that with him there is no succession of time nor of ideas; that, therefore, the relative terms past, present, and future, as used among men, cannot, with strict propriety, be applied to Deity. I believe in the doctrines of foreknowledge and predestination, as thus expounded. I do not believe in those doctrines as imposing any fatality or necessity on men's actions, or any way infringing free agency.

I believe in the utter inability of any human being to work out his own salvation without the constant aid of the Spirit of all grace.

I believe in those great peculiarities of the Christian religion, a resurrection from the dead and a day of judgment.

I believe in the universal Providence of God, and leave to Epicurus and his more unreasonable followers in modern times the inconsistency of believing that God made the world which he does not take the trouble of governing.

Although I have great respect for some other forms of worship, I believe the Congregational mode, on the whole, to be preferable to any other.

I believe religion to be a matter not of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because he declares them. When the mind is reasonably convinced that the Bible is the Word of God, the only remaining duty is to receive its doctrines with full confidence of their truth, and practice them with a pure heart.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in such mystery and doubt that none but critics and philosophers can discover it.

I believe that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus and in the college of fishermen.

I believe that all true religion consists in the heart and the affections; and that, therefore, all creeds and confessions are fallible and uncertain evidences of evangelical piety.

Finally, I believe that Christ has imposed on all his disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful, has performed only a small part of his duty; that he is bound to do good and communicate, to love his neighbor, to give food and drink to his enemy, and to endeavor, as far as in him lies, to promote peace, truth, piety, and happiness in a wicked and forlorn world, believing that, in the great day which is to come, there will be no other standard of merit, no other criterion of character, than that which is already established—"By their fruits ye shall know them."—*Springfield Republican, about 1860.*

A TESTED REMEDY.

It is related that Bishop Kavanagh was one day walking, when he met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The Bishop said, "Doctor, suppose years ago some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said Kavanagh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted have never known it to fail."

What could a doctor say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways, to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by their question.

"How would you prove the divinity of Christ?"

"Why, *He saved my soul,*" was the triumphant reply.

But to give this answer one must be saved, and

know it in his heart, and show it in his life, and he then becomes a living epistle known and read of all men.—*Sel.*

KICKING AWAY THE CRUTCH.

It was a miserably inclement day in Washington. There had been a heavy fall of snow and it was raining copiously. The streets were ankle-deep with slush, and the wind was driving fiercely. A certain colonel entered one of the hotels and walked into the reading-room. He met there a friend standing by the window, looking out upon the dreary scene, to whom he remarked:

"Isn't this a terrible day?"

"Indeed it is," responded the gentlemen; "and I wish you had been here a few minutes ago. A poor crippled old man was making the best of his way through the storm across the street, when a big, lusty fellow came along, kicked his crutch from under his arm, and left him lying in the slush and wet."

"The scoundrel!" exclaimed the colonel; "I wish I had been here! I would have wrung his neck for him."

"Well, colonel, you are the big, lusty fellow I had in mind," said the man, to the amusement of a number of weather-bound listeners. "You are big, and strong, and hearty, and you go about the country kicking the crutch of Christianity from under the arms of poor crippled sinners who have no other support, and then leave them wallowing in the mud and mire of unbelief and despair. You are all pull down, and no build up."—*Right Life.*

THE REAL TROUBLE.

"I have a legal mind," said a young man to his mother, who had earned the money to educate him, "and therefore cannot believe in Christianity." So? Sir Matthew Hale and Lord Bacon and Sir William Blackstone found no difficulty. Several of the greatest lawyers in this and neighboring States are the most devout believers. Hon. Luther Day, LL.D., ex-Chief Justice of the Supreme Court of Ohio, died at his residence at Ravenna, Ohio. His last words were: "I am not afraid to die; yea, though I walk through the valley of the shadow of death, I will fear no evil." This was the passage in which Daniel Webster sought for comfort when the splendor of his career passed under the shadow of the grave. Young man, *have* you a legal mind? If you have, and cannot believe the Gospel, the trouble is not with your mind, but with your *heart.—Dr. S. M. Buckley in Christian Thought.*

THE BOYHOOD OF DANIEL WEBSTER.

Webster's father lived near the headwaters of the Merrimac River, and the only school within reach was a poor affair kept open for a few months every winter. There Webster learned all that the ignorant master could teach him, which was very little; but he acquired a taste which did more for him than the reading, writing and arithmetic of the school. He learned to like books and to want knowledge; and when a boy gets really hungry and thirsty for knowledge it is not easy to keep him ignorant. When some of the neighbors joined in setting up a little circulating library, young Webster read every book in it two or three times, and even committed to memory a large part of the best of them. It was this eagerness for education on his part that led his father to send him to Exeter to school, and later to put him in Dartmouth College. There are not many boys in our time who have not declaimed parts of Webster's great speeches; and it will interest them to know that the boy who afterward made those speeches could never declaim at all while he was at school. He learned his pieces well, and practiced them in his room, but he could not speak them before people to save his life.

Webster was always fond of shooting and fishing, and however hard he studied the people around him called him lazy and idle, because he would spend whole days in these sports. Once, while he was studying under Dr. Woods to prepare for college, that gentleman spoke to him on the subject, and hurt his feelings a little. The boy went to his room determined to have revenge, and this is the way he took to get it. The usual Latin lesson was one hundred lines of Virgil, but Webster spent the whole night over the book. The next morning before breakfast he went to Dr. Woods and read the whole lesson correctly. Then he said:

"Will you hear a few more lines, Doctor?"

The teacher consenting, Webster read on and on and on, while the breakfast grew cold. Still there was no sign of the boy's stopping, and the hungry doctor at last asked how much farther he was prepared to read.

"To the end of the twelfth book of the Æneid," answered the "idle" boy, in triumph.

After that Webster did not give up his hunting and fishing, but he worked so hard at his lessons, and got on so fast, that there was no further complaint of his "idleness." He not only learned his lessons given to him, but more, every day, and besides this he read every good book he could lay his hands on, for he was not at all satisfied to know only what could be found in the school-books.

Webster's father was poor and in debt, but finding how eager his boy was for education, and seeing, too, that he possessed unusual ability, he determined, ill as he could afford the expense, to send him to college. Accordingly, young Daniel went to Dartmouth. But after he had been there two years, and had gone home for his vacation, he startled his father one morning by declaring that he would not go back to college unless his brother Ezekiel could be educated too. This seemed out of the question. The father could barely afford to educate one son, and he could not spare the other from the farm-work that provided the means for this. But young Dan was generous and resolute. If Zeke could not be educated, he would not. He would not let them sacrifice Zeke for him, and there was an end to the matter. The good old mother solved the difficulty. She was getting old, she said, and her children were dear to her; she was willing to give up everything for their good, and if they would promise to take care of her during her old age, the property should be sold, the debts paid, and what remained should be spent in educating the boys. After much debate the matter was settled in this way, and it is pleasant to know that the dear old mother never knew want as a consequence of her devotion to the welfare of her children.

After finishing his college course, Webster began studying law, but having no money, and being unwilling to tax his father for further support, he went into Northern Maine, and taught school there for a time. While teaching he devoted his evenings to the work of copying deeds and other legal documents, and by close economy he managed to live upon the money thus earned so that he saved the whole of his salary as a teacher. With this money to live on, he went to Boston, studied law, and soon distinguished himself. The story of his life as a public man, in the Senate, in the Cabinet and at the bar, is well known, and it does not belong to this sketch of his boyhood.—*George Cary Eggleston in Harper's Young People.*

TEMPERANCE.

THE DEACON'S TREAT.

An old man in Massachusetts, eighty-seven years of age, recently told a temperance worker the story of his boyhood days. He was apprenticed to a good man, a deacon in a Baptist church. There were eight apprentices who worked for this one master. When they had been industrious, and the work had gone well through the week, the good deacon used to give them a treat on Saturday night. They must go and wash and dress themselves, and then go down to the kitchen and seat themselves on the "settle" around the room. Then the deacon would say to his wife,

"Well, mother, they have been pretty good boys this week, and now they may all have some whisky punch."

So she would prepare the punch, putting in sugar, and milk, and spices, and making it as palatable as possible, and then he would give it to the boys to drink. The deacon doubtless thought he was doing the boys a kindness, but, "Of those eight boys," said the old man, "*seven are in drunkards' graves.*"

"How did you escape?" inquired the friend to whom he was telling the story.

"By using my common sense. When the weather was cold in the winter, the deacon's wife was accustomed to come and bring us down a pail of punch to the shop, and give us some to drink. I noticed that a little while after I had taken that punch I began to feel tired; the hammer was heavy, and the work went harder. When I found how it was, I said to her one day, calling her 'mother,' as we all did:

"'Say, mother, would you just as soon give me coffee to drink instead of punch?'

"'No;' said she, 'I would not. I do not want to go and make coffee just for one person.'

"'Well, will you do it, if I will give you ten cents a week extra?'

"She consented to on these terms, and so I let alone the punch and took the coffee, and I found that on drinking that, I did not feel so exhausted as I did after drinking the punch."

Thus there was opened a way of escape; and while seven of the eight apprentices had gone down to drunkards' graves, this man still lives, at the age of eighty-seven, hale and healthy.

We who live at the present time can hardly imagine the change in public sentiment since the time when masters and mistresses, good Christian people, thought to do their apprentices a kindness by giving them intoxicating drink. Let us be thankful that so much has been done in the way of correcting public sentiment; but let us also remember that much remains to be done to save both young and old from the seduction of that fatal poison which biteth like a serpent and stingeth like an adder. And let us also remember that there are yet multitudes who have never been taught the evils of strong drink, and let us teach them the ways of life, and health and peace.—*Safeguard.*

LIBERTY AND LICENSE.

The letter of the law of Moses concerning food, dress, etc., may not be binding among Christians. Nevertheless, they are not to allow liberty to degenerate into license. They are to be temperate in all things. "Put a knife to thy throat, if thou be a man given to appetite," says the wise man. We are to avoid the gluttony of those who are spots in the feasts of charity, "feeding themselves without fear," and we are to see to it that our "table" does not "become a snare" to us. We are to remember that "nature is content with little, grace with less, and lust with nothing;" and that there is no such thing as satisfying unholy appetites and desires.

If Christians would learn sobriety, simplicity and self denial; if they would mortify their desires, and refuse to yield to the lust of the flesh, the lust of the eye, and the pride of life; they would escape the bodily disease, financial embarrassment, mental distress and physical injury which come through extravagance and indulgence; and there would be no lack of funds to spread the Gospel of Christ, and to scatter Christian literature, and to help forward after a godly sort those men and women who for Christ's name go forth to heathen lands, bearing the reproach of Christ, and carrying the glad tidings of great joy to all people.

The cost of the ornaments worn by women, the tobacco used by men, and the needless and unwholesome articles of food and drink consumed by those who profess that their bodies are the temples of the Holy Ghost, would fully supply the present wants of the church of God, and the work of Christ, and would lay the foundation for new and more effective efforts for the advancement of the cause of Christ, upon a scale commensurate with the grandeur of the work, and the solemn responsibilities that rests upon the church.—*Safeguard.*

NO DANGER OF WAR.

The Whisky *Champion* attempts to justify the assassination of Rev. Haddock by the saloon-keepers of Sioux City, Iowa, and denounces him as a "Prohibition fiend who had exhausted all the malignity of a demon against men simply carrying on their business under a license of the United States government," and ends by saying, "Unless Congress interferes and puts a stop to this State Prohibition of a trade authorized and licensed by Federal laws under our Federal constitution, the blind craze to enforce State prohibitory laws will result in a bloody civil war."

Oh, no! there is no danger of "a bloody civil war." The courageous rummies may get a mob together and skulk up behind an unarmed preacher in the dark and shoot him down, in cold blood, or perhaps a whisky mob may imbibe forty rod until they screw their courage (?) to the sticking point and a dozen or so of them assault a temperance lecturer, or if they are afraid to do that they may occasionally throw rotten eggs into a temperance meeting made up of respectable ladies and gentlemen and spoil the dresses of the women, but there is not the least possibility of "a civil war." The idea of men going to war who are cowardly and mean enough to make a living by robbing women and children of food and clothing is laughable indeed! As long as they can buy votes, corrupt courts, bribe legislatures, intimidate partisan leaders and control political parties they will continue their devilish traffic, but they will never "go to war." They might get hurt.—*Ex.*

Carry God whilst thou livest, in the chariot of thy zealous soul and thou shalt not want the chariot and horses of fire to attend to thee when thou diest.

REFORM NEWS (*Continued from 5th page.*)

without hands shall become a great mountain and fill the whole earth.

Will you not pray, my dear brethren, that Jesus may send the Holy Ghost upon me, and gird me with his strength, as I go forth in his name to free the church from the corrupting power of the lodge. The battle is joined. If we unitedly come up to the help of Christ, the victory is sure.

C. F. Hawley.

I. R. B. ARNOLD'S WORK.

Wheaton, Ill., Jan. 28, 1887.

On Wednesday of this week, accepting an invitation to attend the pictorial entertainment at Warrenville with some fourteen others, we reached our destination after an hour's ride. Soon the people began to come in, singly, in pairs, and by the sleigh load, until the ordinary seats of the M. E. church were filled, and others were brought in to accommodate the interested sight-seers, this being the third night of Mr. Arnold's work in this place. His three eldest daughters, with himself made up a fine brass band, which opened the exercises as well as closed them with some fine music, which would have done credit to an older and well-trained band.

The entertainment proper consisted of views of the olden temples, gods, ceremonies, rites, etc., with a vivid description of the old Baal or sun-worships of Egypt, Syria, India, Scandinavia, and Mexico, and showing most clearly from absolute likeness, and the open admissions of the acknowledged authors of the fraternity, that modern Freemasonry and its multitudinous spawn, is actually an imitation, or rather a reproduction, of the old heathen mysteries. This was done in a most masterly and convincing, though inoffensive way. No Freemason need to take offense at the matter or manner of the lecturer, while engaged in this work. Several Masons were present, from none of whom did we hear any disparaging remarks.

Bro. Arnold, we are told, gave another of his unique entertainments at the same place last night, to a larger audience than before, who obtained a promise from him to return and give them another series next month. His views last night were of Palestine, or Jerusalem. The writer has never attended an evening's entertainment where so much of instruction and amusement could be obtained for so little, or where an evening could be so profitably spent by old or young. Bro. Arnold's entertainments are, therefore, most heartily commended to the readers of the *Cynosure*, everywhere.

J. L. Barlow.

POLICY IN WAR.

Aurora, Ill.

With those who will to do good many have to acknowledge that how to perform they find not. In opposing the many evils of our day victory is often turned into defeat, because prejudice is excited before the judgment is convinced. In the conflict of light against darkness, the National Christian Association has to a very great degree overcome this difficulty by placing in the lecture field Bro. I. R. B. Arnold, who has made the subject of secret societies a life-long study. His lectures are illustrated with about sixty pictures for each evening. His first lectures treat of heathen mythology, and his last of Freemasonry, showing that they all originate from the same source, and end in the same, which is *idolatry*, or sun worship. One of Aurora's best citizens, who is an accredited Mason, after listening to Bro. Arnold's lectures and seeing his illustrations, said to me that the lecturer had the beginning and end of Masonry; that he considered it a very fair representation of the facts in the case, and that he was satisfied that Masonry was insufficient to save a soul; which is equivalent to saying that Masonry is not what it claims to be.

I would advise all lovers of truth to secure the services of Bro. Arnold, who always handles the subject in such a gentlemanly and Christian way as to convince all of his candor and fairness, which awakens investigation rather than greater opposition.

J. W. Carter, *pastor.*

AN IMPORTANT SOCIETY FORGOTTEN.

"John, I would like to invite my friend, Mrs. Smalley, this evening. Will you be able to be in?"

"No, my dear, I must attend the meeting of the Ancient Order of Forresters, to-night."

"Well, to-morrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"Oh, the Odd-fellows meet that night; on Thursday I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic lodge, and I couldn't miss that; and then Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I had forgotten. Am I a member of that—let me see—"

"You have forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's!"—*Conservator.*

Religious News.

—Mr. Moody continues his work on the West Side in this city this week by meetings in the Western Avenue M. E. church. Thousands attend his meetings daily and many have found Christ.

—There are now over 700 college and seminary men pledged to foreign work in the various denominations. There are now thirty-five in the McCormick (Presbyterian) Seminary in this city alone. It must be put before the churches whether they will take the responsibility of keeping these home, because the funds are lacking.

—Mrs. J. K. Barney, of Rhode Island, national superintendent of W. C. T. U. prison and jail work, spoke to 1,200 inmates of the Joliet Penitentiary on a late Sunday morning on the subject "God's Love for the World." In the afternoon she attended the prison prayer-meeting and the temperance pledge was signed by all present save three.

—Wm. A. Carr and F. E. Wright, two of the sons of the Adelphi mission in this city, will start for the South in a few weeks to work for the Master. These brethren have given themselves fully to be used to the glory of God in the salvation of souls. Dear brethren and sisters, pray earnestly for the prosperity of these brethren. Any one wishing to aid them, will please address Wm. A. Carr, 68 and 70 Canal St., care of Rev. A. H. Kirkland.

—Rev. George F. Pentecost asks through the *Independent* that the Week of Prayer shall be abolished, because, he says, it keeps people from beginning work till it comes, and makes them feel there is nothing more to do after it is over. This is his objection in brief. Many people will agree with him, for there is no denying that there is a deep feeling that it has become a form, without vitality, and an impediment rather than a benefit. One suggestion growing out of his article, and a good one, is that it should be transferred till the early autumn, and be freed from its cumbersome list of "subjects."

—Phillips Brooks is preaching in Faneuil Hall, Boston, the first of a series of sermons designed to reach the non-church-going classes. Two thousand tickets were issued for the first service and more called for. The hall was crowded, and the closest attention paid to a sermon forty minutes long, from the text "Like as a father pitieth his children," etc.

—The visitation conducted under the auspices of the Philadelphia Union evangelistic movement has brought out some interesting facts. In one district, including four squares in the neighborhood of Arch and Broad Streets, 360 families were visited. Of these 280 attend church regularly; 80 are Catholics; 80 attend church irregularly or not at all; 40 have some preference; the remainder have no preference and practically never go. The visitors were very courteously received with few exceptions; especially were they courteously received by the Catholics. A saloon-keeper, who had been in the business twenty-four years, said during that time he had not been to church once. Saloon-keeping and religion, he said, were incompatible.

—Bishop William Taylor has planned a device for his new Congo steamer which will do away with the necessity of fire-arms. In case of attack he can put the natives to flight by a hose attached to a powerful steam-pump. "Neither dogs nor men," he remarks, "can stand before such a shot of water." The little steamer is also provided with electric lights.

—The American Sunday School Union is renewing its youth, and is this year doing more for the neglected children than ever before. It has entered 1,618 towns and settlements where the people had neither churches nor Sabbath-schools, and in every one of these places it has established Sunday-schools; besides this it has aided old schools in 4,972 cases, reaching all told, 370,000 children and youth.

—Very interesting and successful revival meetings are in progress in the Brooklyn Tabernacle, under the charge of Dr. L. W. Munhall. Dr. Talmage wrote, Jan. 22: "It is a great revival because of the numbers gathered into the kingdom of God, and the manner of the work. It is characterized by silence, by solemnity, by wide-reaching results. To-morrow, at our especial communion, we receive three hundred and forty. This is the first installment, for the work is deepening and widening. It is the estimate of all the workers that over a thousand souls have testified of their conversion in these meetings. Many of these will join us further on, others will go to other churches, and many to other cities and even other lands where they belong. We receive members only on evidence of repentance for sin and faith in Christ. These 340 of to-morrow make our communicant membership 3,700 exactly. Dr. Munhall is a powerful preacher, and Professor and Mrs. Towner sing like heaven."

—The *Daily News* of this city lately sent a reporter among the Swedish and Norwegian Lutheran pastors of Chicago to gain their views of secret orders and especially the Knights of Labor. Considerable space is given to the clear and very able replies of pastors Ranseen, Evald, Juul and others, who present with great force the objections of their church to the orders of every name. Concerning the Knights of Labor they express their objections, but carefully leave the final decision to their synodical meeting whether membership in the order is to be a bar to church fellowship. But the pastor of Trinity Lutheran church of Oshkosh, Wis., has been so pressed by this question that he has not waited for the meeting of Synod. Some two weeks ago he notified certain members of his congregation that unless they renounced allegiance to the Knights of Labor steps would be taken to expel them from the church. Two meetings were held for the purpose of discussing the matter and persuading the members of the church who were Knights to abandon the organization and finally about thirty Knights were suspended from the church last week. The question is thus opened in earnest: we do not fear that the Scandinavian pastors will fail in their duty to Christ and his church in its settlement.

Literature.

Hours with the Bible, or the Scriptures in the Light of Modern Discovery and Knowledge. By Cunningham Geikie, D. D. Vol. IV. From Rehoboam to Hezekiah. Price per volume, in cloth, 45c.; half Morocco, 60c. John B. Alden, New York.

After three years' work, says Dr. Geikie in the preface to this volume, this fourth book of the series is completed. The learned author in this preface notices with rebuke the theories of Robertson Smith, whose heresies so long troubled the presbytery of Aberdeen and the General Assembly of Scotland. Smith assumes that the pillar Jacob set up was an idolatrous sun-pillar, and argues that the patriarchs were tainted with idolatry, and this taint was retained in the worship of Jehovah down to the eighth century. If in reading the preceding volumes of this series, it might have been conceived that the history of Moses or of David furnished the most interesting portion of Jewish history, this last volume will cast a doubt upon that judgment. The times of Elijah, of Isaiah and Hezekiah furnish most fruitful studies to the Bible student, and with the aids of modern discovery the historical student will find few more interesting fields of inquiry. This valuable series should find its place in thousands of homes.

The Faith Missionary has a number of especial interest, because of the account of the farewell meetings at Oberlin to Bro. O. S. Palmer and the company who went with him to Berar, India. Bro. Palmer, it well be remembered, studied in Chicago both theology and medicine, and hopes to introduce some knowledge of the industrial arts among the natives of India, and especially among orphan children. The *Missionary* represents a great movement, yet incipient, for the salvation of our race.

In *The Converted Catholic* "Father" O'Connor yet maintains a brave fight against the papacy. Much of this number is occupied with the case of Dr. McGlynn, the Romish priest of New York who is under censure of Archbishop Corrigan, ostensibly for his support of Henry George and his theories. All who wish to know what is going on at the metropolis for the conversion of Romanists from the service of the pope to that of Christ, need this magazine.

Roberts' Miscellany, an illustrated magazine for young people is again issued from North Chili, N. Y., after several years' suspension. Without the variety, brilliancy or literary merit of the popular periodicals for children, it has yet a prime merit which most of them lack, it has no trashy stories to bewitch and befog the young mind.

Gregory's annual seed catalogue for 1887 is an attractive presentation of one of the long established and most popular and reliable of our great American seed estab-

lishments. A tempting display is made of new varieties which seem to endure the test of experience. Marblehead, Mass.

LODGE NOTES.

—South Park Masonic lodge initiated officers the other night. "Rev. Brother" Charles H. Bixley and "Rev. Brother" George C. Lorimer took part, the latter making a Masonic address. The latter who is described by his ministerial brethren as "devoured by a personal ambition," is evidently selling his honor for the pottage of lodgery.

—A Wooster, Ohio, man is making money by supplying the lodges with low buffoonery and horse-play theatricals. He advertises his scheme as a "Burlesque degree, or initiation of a candidate. Exposing the secret work of the order, such as the opening and closing ceremony, the initiation ceremonies, etc., etc. These rituals have already been performed in nearly every State and Territory in the Union, by the F. A. M., I. O. O. F., K. of P., I. O. R. M., A. O. U. W., K. of H., R. A., O. C. F., O. I. H., G. A. R., A. L. of H., N. U., A. O. K. of M. C., I. O. of G. T., K. of Ms., K. of the G. E., P. O. S. of A., Sons of Veterans, etc., etc. Received wherever presented with roars of laughter." Lodges seem to be good patrons of such folly.

—At a meeting of District Assembly No. 1, of the Philadelphia Knights of Labor, it was decided to place a boycott on all beer manufactured at breweries in the city where a strike is in progress.

—J. J. Upchurch, founder of the Ancient Order of United Workmen, died at his home in Steeleville, Mo. He organized the first lodge of the order Oct. 27, 1868, at Meadville, Pa. The order now numbers nearly 200,000 members.

—The Ohio Miners' Amalgamated Association met at Columbus, adopted resolutions refusing to affiliate with the Knights of Labor, and declaring that if District Assembly 135 continues its warfare against the miners' association, the latter will recommend such of its members as belong to the Knights to withdraw from that order.

—The Supreme Lodge of the United States Secret League is a new lodge with a terrifying name which met at Indianapolis lately. Its officers are: P. W. Bartholomew, of Indianapolis, past cardinal; L. C. Walker, of Indianapolis, cardinal; Jonathan Peters, publisher of *The New Albany Ledger*, vice cardinal; Thomas G. Hall, journalist, of Louisville, Ky., petitioner; Dr. D. M. Purman, of Indianapolis, medical examiner; John Furnas, of Indianapolis, treasurer; A. D. Miller, recorder; C. F. Proudfoot, marshall; —— Weaver, of Warsaw, guard; H. T. Strouse, watchman. The office of chief organizer was abolished, and hereafter a corps of organizers will be placed in the field for the good of the order. The sick-benefit fund, as conducted by the Supreme Lodge, has been abolished, and this branch of insurance is placed under the control of the various subordinate lodges. A new ritual which changes all the secret work and a new constitution are in the hands of committees, soon to be promulgated, which will eventually place the league as a new candidate before the public for popularity.

—The Catholic Knights of America of Illinois, met in Springfield, about fifty delegates being in attendance. Rev. Mr. Dorney, of Chicago, and Julian J. Beall, of Mattoon, were elected supreme delegates, and Rev. Father Kuhlmann, of Marshall, and Mr. Barrett, of Mattoon, alternates. Archbishop Feehan, of Chicago, was elected supreme spiritual director.

—Two Knights of Labor lodges in this city, Nos. 57 and 24, have resolved: "We believe that the verdict, in the recent trial of the anarchists, condemning seven men to death, and sentencing one to fifteen years' imprisonment, was an outrage upon common justice, an assault upon free speech and the right of the people to peaceably assemble for the discussion of their grievances."

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BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 24 to Jan. 29 inclusive:

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No. 3			72
Winter No 2			80¾
Corn—No. 2			35¾
Oats—No. 2			28¼
Rye—No. 2			55
Bran per ton		11	75
Flour	2 00	@	5 00
Hay—Timothy	7 00	@	10 25
Mess pork per bbl			8 90
Butter, medium to best	15	@	32
Cheese	06	@	13
Beans	80	@	1 50
Eggs	27	@	29
Seeds—Timothy	1 80	@	1 88
Flax	1 03	@	1 06
Broom corn	02½	@	08½
Potatoes	38	@	53
Hides—Green to dry flint	05	@	14
Lumber—Common	11 00	@	18 00
Wool	11	@	33
Cattle—Choice to extra	4 55	@	5 30
Common to good	3 00	@	4 40
Hogs	4 65	@	5 15
Sheep	2 75	@	5 00

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Flour	3 20	@	5 50
Wheat—Winter	91	@	95½
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Mess Pork		12	85
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FARM NOTES.

WEBSTER AND HIS OXEN.

When Mr. Webster came to Marshfield he found the land poor and the soil thin. But this was no obstacle to him. He was accustomed to say that he did not want to buy good land, preferring to take that which was considered of little value and show that it could be made productive by cultivation. One method of accomplishing this result—a method in which he was a pioneer—was by purchasing great quantities of menhaden and spreading them upon his fields, an experiment that extended its fragrance into adjoining townships, and linked the statesman's name with vile odors for many miles around. In his various efforts of this kind, however, he was remarkably successful, and the soil which had been reluctant to yield its increase to other hands, in his became generous in its bounty. A favorite crop with him was corn, of which he generally raised 600 or 700 bushels. Another was yellow turnips; of these he sometimes planted as many as ten acres, obtaining from 1,000 to 1,500 bushels. The harvesting of them was regularly begun on the morning after the State election, which fell on the first Tuesday of November. Notice was sent out to the surrounding region a few days previously and all who wished were invited to come and participate in the pulling, receiving three bushels of turnips for a day's work. Mr. Webster, indeed, had great faith in turnips as food for stock, his faith being based upon an experiment made one fall with three yoke of oxen. These did well upon the diet set before them, and were so eager for their meal that it was difficult to cut up the roots fast enough to satisfy them. The farm yielded 200 tons of fine English hay and supported about fifty head of young stock, from eight to fifteen cows, and eight or ten yoke of oxen. Of oxen Mr. Webster was always fond, and was as good a judge of them as could anywhere be found. He knew all his own by name, kept track of their ages and peculiarities, and frequently wrote home from the national capital directing such and such a yoke to be sold and replaced by others in order to keep his stock always at the best. On his return from Washington they were among the first objects of his thought, and sometimes, after entering the house and greeting the members of his family, he would, without sitting down, go out to the barn to see those dumb members of his larger family, going from one to the other, patting and stroking their faces, and feeding them with his own hands. Equally fond was he of showing them to his guests. On one occasion, as he stood thus with a friend, feeding them with ears of corn, his son Fletcher amused himself by playing with the dog. "My son," said Mr. Webster, "you do not seem to care much for this. For my part I like it. I would rather be here than in the Senate. I find it better company." Every one remembers how, only about a week before his death, he had them driven up into the lane before the house in order that he might see them for the last time. Such glimpses as these are worth whole volumes in revealing to us the real character of the man.

USE THE BRUSH ON THE COWS.

But few farmers ever think it necessary that a cow should be brushed. We have seen neighbors laugh and ridicule what they called our over niceness and fussiness, when the cows were curried and brushed twice a day, with as much care as was given to the horses. "What! curry a cow? Never hearn tell of such a thing!" But a cow needs it, even more than a horse; and for several reasons. A cow, whose milk is used for food, unless she have a perfectly clean skin, cannot give clean milk, and then the butter will be bad. The skin should be in a perfectly healthful condition, and the blood pure, or the milk will be impure and unhealthful, and the butter or cheese will be tainted. Neither cleanliness nor healthfulness can be secured without regular brushing of the skin and the removal of all the filth which will gather upon ill-kept cows. This should be done before the cows are milked, both morning and evening. The morning cleaning should be a thorough one; a simple brushing, to remove dust and loose hairs, will be sufficient for the evening. It will help very much for both horses and cows to have the stables so floored that the animals can be kept from fouling themselves.—*Agriculturist.*

HENS IN SNOW TIME.

When the snow is knee deep and everything sealed with ice, hens will require the best of care. A hen is as helpless in the snow as though she had no legs at all. She must have some place, however, where food, water and the dust-bath are accessible, for she will not lay if compelled to crouch on the floor beneath the roosts. With snow on the ground the world is a wilderness to hens; they have no inducement to lay, and will quickly defer egg production, until spring invites them to begin. The food at such times should be given warm and on boards. A clean place should be made for them, and the house rendered as comfortable as possible. The main factor in egg production in winter is warmth and dryness. It may involve labor to remove enough snow to afford them room, but it must be done, or there will be no eggs. The value of a good, warm shed will be more appreciated by the hens when snow is on the ground, for they prefer to be in the open air during the daytime, and their health is greatly improved thereby.—*American Agriculturist.*

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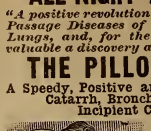

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HOME HINTS.

READING FOR FARMERS' BOYS.

The character of a person is developed largely by his reading, if he reads at all. If he has an aptitude in any special direction, quite naturally his reading will be of the kind most suited to his peculiar bent of mind. Every parent should study the characteristics of his children, and help them to such reading as will most practically assist them in developing their capabilities. The farmer should put before such of his boys as are inclined to work on the farm, good agricultural papers—not those with theories which he knows to be impracticable, but common-sense papers which are edited from a practical standpoint and are for practical men. The boy who reads such a paper will become interested in it, because it treats of the work and the daily life going on about him—the work and the life he knows most about. Whenever he reads of new methods of doing things he will compare them with the method with which he is familiar, and the best method is the one he will follow, be it the new or the old. The paper will sow seed for thought in his mind, and what a boy needs, is to be set to thinking. He does not require to have his ideas thought out for him by some one else, if you encourage him to be his own thinker. A good paper, which deals with the problems most familiar to him, is the best stimulus for thought.—*American Agriculturist.*

PRAISE THE BOY.

It often costs me quite a struggle to do this simple duty; and when one does his simple duty, in spite of his temptation to do differently, he deserves credit for his doing. One has no need to live long in this world before finding out this truth. A bright little boy about two and a half years old recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him.

"No, my son; you mustn't do that," said his father.

The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his inclination, and answered resolutely: "All right, papa; I won't do it."

There was no issue there, and the father turned to something else. The boy waited a minute, and then said, in a tone of surprised inquiry: "Papa, why don't you tell me, 'That's a good boy?'"

The father took the hint and said an encouraging word. Perhaps some other father may need the same hint, and may profit by the suggestion. It is not well to keep all kind words until our friends are dead, and then put them on the gravestones.—*Sel.*

PRUDENT PUNISHMENT.

A child ought not to be punished by its parents for an offence which it committed without knowing that it was thereby incurring the risk of punishment. Parental control and discipline should be both just and loving, and should be such as will enable a child to recognize the justice and the love which directs the paternal action. If a child is duly warned of the consequences of a certain course of conduct, or of a particular act, and then pursues that course, or ventures on that act, that child will recognize the propriety of the parental action in administering the threatened punishment. But if a child does wrong without a thought of risking condemnation, the justice of an unlooked-for punishment of the offence will be no more obvious to the child than will be, in that connection, the loving spirit, which is at the basis of all right parental conduct. A rebuke, or a censure, may well follow a thoughtless or an otherwise improper act of a child, who had not had timely warning against such conduct; but specific punishment from a parent ought to be reserved for offenses where the risk of punishment was understandingly braved. Parents have a duty to warn their children against wrong-doing, and to instruct them in well doing. A child's first offense in the line of previous instruction or warning calls for a formal announcement of the sure consequences to the child of a repetition of the offence. Then, if the wrong be repeated, the punishment ought to follow; and any child will see its justice, in the premises.—*Sel.*

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CATARRH

THOUSANDS ARE DYING

In early life with consumption, who can look back a few years--perhaps only months—when it was catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance; while the hacking cough, the excess of blood gushing from the lungs, or night-sweats, all significantly proclaim it is too late; and thus neglected Catarrh ends in the consumptive's grave.

NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the "frontal sinus," or in the "posterior nares," or if it has entered the "Eustachian tubes," as all well-read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe a common air we can inhale and breathe a medical air; and it is perfectly simple, any one can see, thus to treat a disease of the throat, bronchial tubes and lungs. How much better this method, by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

BRONCHITIS, OR INFLAMMATION OF THE BRONCHIAL TUBES.

This disease is so closely connected with CATARRH that it may be truly described as a branch of that disease, only modified and changed by the nature and organization of the parts affected; CATARRH being confined to the interior of the Nose while BRONCHITIS affects the small pipes entering the lungs, known as the Bronchial Tubes. Where the disease obtains its worst character, tumors grow up like mushrooms, creating inflammatory adhesion and discharge of offensive matter from the throat, extending through the Eustachian Tube to the ear, which becomes affected. The absorption of the tuberculous matter is very dangerous, and frequently results in PULMONARY CONSUMPTION and death.

My Experience.

Nineteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night-sweats, incapacitating me from my professional duties, and bringing me to the verge of the grave—all were caused by, and the result of, nasal catarrh. After spending hundreds of dollars and obtaining no relief, I compounded my catarrh Specific and Cold Air Inhaling Balm, and wrought upon myself a wonderful cure. Now I can speak for hours without difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by every physician who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied and feel that I have done my little toward removing the ills of mankind.

THE EXPERIENCE OF OTHERS.

On account of so many patients having been swindled by unprincipled quacks and pretenders, who flood the country with their advertisements, we deem it only fair that every one that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates that have been sent to us by grateful patients; almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will doubtless be willing to let the afflicted know where they may find certain relief.

We have hundreds of certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, and business men; but many dislike the notoriety of having their names in print, or, disliking the task of answering letters of inquiry, have requested us not to publish their names; and this injunction is always most sacredly respected. Correspondence of all kinds is strictly confidential.

HE KNOWS IT CURES.

BOSTON, Mass., July 6, 1885.

REV. T. P. CHILDS:

DEAR SIR.—It is now about five years since I put myself under your treatment. I was then a great sufferer from Catarrh and its effects upon my system.

I had dyspepsia, a constant headache, ulcers in the posterior nasal passages, affection of the left ear duct, ringing in the ears—in fact, nasal and bronchial catarrh affecting all the passages of the head and throat. The above was accompanied with a great deal of physical disability, sometimes unfitting me for my regular duties.

Such was my condition when I commenced your treatment. I experienced immediate relief; the terrible pressure in my head relaxed, the bronchial tubes and nasal passages were soothed by the medicines. I continued to use the remedies until the ulcers subsided and healed, the bronchial tubes recovered their wonted vigor, dyspepsia gave place to appetite, and the ringing in the ears ceased.

I could now endure fatigue and exposure better than for many years. The value of your medicines in the family, in the case of colds, etc., is incalculable.

I firmly believe that no other treatment would have been so successful in my case; indeed, nothing I tried before did me any good. I humbly thank God that he has blessed your remedy in my case, and so restored my health. I am yours most gratefully,

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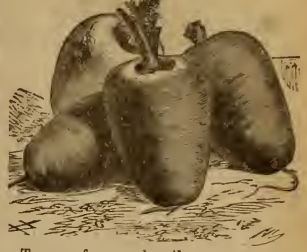

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NEWS OF THE WEEK.

WASHINGTON.

It is generally believed in Washington that Secretary Manning will resign and become President of the newly organized Western National Bank of New York, of which Treasurer Jordan is to be cashier.

The National Legislative committee of the Knights of Labor have petitioned President Cleveland to veto the inter-State commerce bill.

The cowboy son of Senator Fair shot at ex-Congressman Page because the latter gentleman refused to "have a drink" with him.

The Senate on Tuesday, by a vote of 34 to 16, defeated the resolution proposing an amendment to the Constitution granting suffrage to women.

COUNTRY.

The Chicago Board of Trade has issued summons to nine members to appear Tuesday for dealing in "puts and calls." The Board lately abolished such trading.

The preliminary report made by Engineer Hering and his associates on the drainage and water supply of Chicago is submitted to Mayor Harrison. Surveys have been completed as far as Joliet. The South fork of the Chicago river is in condition of great filthiness. In quiet slips the sewerage deposits reach a depth of from one to four feet. It is judicious at present to plan works sufficiently extensive to dispose of the sewage of 2,500,000 inhabitants. It is quite feasible to carry all the drainage over the divide into the Mississippi valley by a canal between Chicago and Summit, taking its choice of three routes. The localities suffering most for lack of pure water are the business section and the southern residence quarter.

Lawyer Grinnell, and his assistants in behalf of the State, in preparing its side of the record for the consideration of the Supreme Court in the case of the appeal of the condemned anarchists, has photographed all the plans of the halls where the conspiracy was hatched, and also all the varieties of bombs that were seized by the police.

It is announced that work will soon be commenced on the elevated railroad in this city which is to run south on State street to South Chicago and Kensington.

The Illinois State Labor Association, in session at Springfield, rejected a resolution Wednesday asking for a new trial for the condemned Chicago anarchists. In regard to the International cigar-makers and Knights of Labor labels a heated discussion arose, but the Knights were defeated, the label of the International Union being approved.

The bill repealing the law giving women the right to vote at school elections was killed Thursday in the Wisconsin Assembly.

A bitter feeling is reported to pervade the saloon element at Sioux City, Iowa, and threats of vengeance against temperance people are being made.

Three boilers in Harvey's paper-mill at Wellsburg, W. Va., exploded Wednesday, destroying a portion of the mill, killing two men and wounding three others, one of whom may not recover. A piece of a boiler struck a dwelling seventy-five yards from the mill and partly wrecked it.

An ice-gorge at Port Deposit, Md., has caused a flood, the main street of the town being five or six feet under water. There has been great destruction of property, and reports from up the river are that the waters are still rising. An unsuccessful attempt was made to break the gorge with dynamite.

The Montana miners on a strike have a novel way for compelling settlement for arrears of pay. They seized the person of young Seligman, the son of the New York banker who owns the mines, and held him as a hostage until their two months' back wages were paid.

The worst blizzard known for years was raging in Dakota and Montana Saturday night, with the mercury 20 to 30 degrees below zero. The storm struck northern Illinois Sunday.

A final dividend of 5 per cent in favor of creditors of the World's Exposition at New Orleans has been made by the Acting Secretary of the Treasury from the Congressional appropriation of $355,000.

The United Labor party of Philadelphia Monday put up a ticket for city officers, a shoemaker, a cigar-maker, a car-driver, and an attorney being nominated for the principal positions.

Bills prohibiting the appointment of "Pinkerton men" as special policemen, and declaring that they shall not exercise the powers of deputy sheriffs, policemen, or constables, under heavy penalties, were introduced Monday night in the New Jersey House.

Three comets have been discovered within five days. One discovered by the director of the observatory at Cordova, South America, is going to be very brilliant.

R. F. Simpson, who lived at St. Elmo, Ill., was bitten on the thumb by his little boy recently, and died last week of blood-poisoning.

Four steel boilers exploded in the works of a steel and iron establishment near Allegheny City, Pa., destroying the works and killing two men.

David Meredith, of Rich Valley, Wabash county, Indiana, who recently made the discovery that he has Cherokee blood in his veins, has received a patent from the government to a rich section of land in the Indian Territory. In the seventeenth century one of his ancestors married the daughter of a Cherokee chief.

Two hundred cases of gun-power exploded on a Missouri Pacific train near Fort Scott, Kan., early Tuesday morning, shivering fifteen cars and tearing up the road-bed and rails. Citizens of Fort Scott, where $10,000 worth of glass was broken, started panic-stricken from their beds and rushed into the street. Houses all over the country were shaken, and glass was broken in windows twenty-five miles distant.

There is a bill now before the Illinois Legislature providing for the printing of all school-books by convict labor. The legislators should be compelled to write the books and their children study them.

There is an epidemic of malarial fever and measles at Tarentum, Pa. There are over 100 serious cases and seven deaths have occurred within a few days. It is believed the poor drainage and impure water has caused the epidemic.

FOREIGN.

M. Flourens, French Minister of Foreign Affairs, has sent a dispatch to M. Herbette, French embassador at Berlin, in which he urges the latter to use no opportunity for impressing upon Germany France's earnest desire for peace, in which desire the whole Cabinet concurs.

It is stated by Henri Rochefort's paper in Paris that seven nihilists were recently hanged in the prison at Odessa, ten others are being tried at Wilna for killing a colonel, and 200 more were lately sent to Siberia.

The French Cabinet says that the war rumors in circulation are as incorrect from a military as from a diplomatic point of view. General Boulanger, minister of war, publishes a denial that he is buying horses abroad for the use of the army.

The British Parliament opened Friday. The government party is much crippled by the defeat of Mr. Goschen, a member of the cabinet, by a Gladstonian candidate. The address of the Queen was unusually vague, developing little of what is believed to be the line of action of the government.

Terrible rioting has been renewed in Belfast. Thirty persons are reported killed and over 100 injured. The trouble, it is said, was caused by soldiers insulting a number of Catholic civilians.

At a court reception to-day Emperor William informed the assembled officers that 72,000 men of the reserves would be called out immediately, and be drilled in the use of the new repeating rifle. This announcement, taken in conjunction with the reported words of the Crown Prince Frederick William at the same reception, that the situation was still serious, renews the public alarm.

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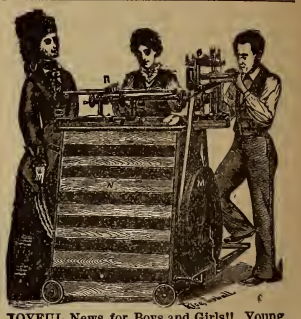

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Spies, the anarchist, committed murder by proxy, was the other day married by proxy, and probably wants to be hung by proxy. Saturday evening a week ago the demented Van Zant girl dragged her equally foolish parents several miles to a justice of the peace, who is an anarchist sympathizer, and was married to Spies's brother who stood as his proxy. Sheriff Matson immediately shut out the poor foolish woman from the jail, and it is to hoped that she will now sink out of public view until she recovers her reason.

Knoxville, Tennessee, of which the *Cynosure* readers have heard so much of late to cheer, is not always in sunshine. The saloon business is not prominent there, but it gave the world a sad story last week. Dr. Alexander, one of the leading physicians and highly connected throughout the city, after a protracted drunken spree took morphine and killed himself, leaving to his distracted wife and sons this bitter message: "I go to hell. Tell my son to go to heaven!"

The Woman's Christian Temperance Union will help Anthony Comstock, our American "Great Heart" against the giant vices of the time, in a new effort. He is preparing a memorial to Congress, backed by a petition praying that some restraint be placed upon the publication of such details of divorce and other criminal cases as tend to the prejudice of public morals. Every decent man or woman who reads a daily paper ought to pray for the success of this measure.

Prohibition is marching on. This week we add the upper house of Pennsylvania to the list of legislative bodies which have voted for a constitutional amendment. The representatives concurring the old Keystone State will have her opportunity for a century. In the Missouri legislature the same question is a lively one. The House failed to reach the two-thirds vote which would carry the measure, but another trial will be given on the 15th. The Tennessee legislature has adopted the amendment. The Alabama Senate passed a resolution Friday to submit prohibition to a general vote 26 to 1 on a joint resolution. In West Virginia the lower house passed a like resolution two weeks ago. It came up in the Senate Friday and got a vote of 17 to 7. One more vote is needed and may yet be gained from absent members. Nothing is more certain in politics than the triumph of this prohibition issue.

The liquor dealers of Pennsylvania have organized a State League and applied for its incorporation under law. Singularly, the headquarters are not at Pittsburg or Philadelphia, the great cities of the State, but at Reading, in the coal region where liquor floats everything. And more strange still, one object of the League is to "elevate" persons engaged in the liquor traffic. One could almost imagine it a branch of the W. C. T. U. The organization has verily a great work to do. Hercules never engaged at any task so discouraging. It is superhuman. Elevate the liquor dealers! Wash a hog in a mudhole! Read the story of the Molly Maguires to know the degradation of Pennsylvania liquor selling. The first step would be to smash their business, but the League is to help them succeed in it and sell more. These phrases of inverted virtue which this League and the national convention of liquor makers and dealers paste in their street windows deceive nobody, not even themselves.

The appalling disaster at Woodstock, Vermont, Saturday morning so nearly resembles that memorable night at Ashtabula thirteen years ago, that every one will recall that valley of fire and death. The Ohio holocaust came about by the neglect of the railway managers to provide a suitable bridge over the chasm. The Vermont disaster possibly might have been avoided by some simple device to prevent the train leaving the ties. At least the Vermont Central do not look upon their record in the matter with such regret as the Baltimore and Ohio company for their Republic, Ohio, collision. The coroner's inquest found the latter resulting from the drunkenness of employers. The company now requires its men to take the pledge. Railroad managers, as a class, are held to be the ablest business men in the country, but any ten-year-old boy would have known enough to lock the stable door before the horse was stolen.

The Knights of Labor employed on the coal docks of New York began a strike some two weeks ago, which, on the *lodge* principle of co-operation, soon extended to all the docks, and threatened to extend in every direction. The Boston 'Longshoremen's Union decided to unload no vessels whose cargoes had been handled by non-unionists. The steamer lines and the railway business were greatly delayed. The engineers on the elevated roads and of stationary engines threatened not to fire with coal polluted by non-union touch; and over in Pennsylvania the miners, always ready for an explosion, threatened to join the issue; and thus make it a fight for life by Powderly's army. So desperate a case he no doubt foresaw would make him a scepterless king, and it has been prevented; but the strike holds on in New York though weakening. A committee from the New York legislature is trying to find out what is the matter.

The great coal strike in New York is so manifestly injurious to the working classes, and causes such suffering among the poor, that Henry Ward Beecher has been roused by it to assail the Knights of Labor in a speech Friday night at the Amherst Alumni banquet. He said: "This abomination, the Knights of Labor, is the result of this infernal idea of paternity of government. Because a few men in New Jersey think their employers have wronged them, all this Nation is called upon to suffer on the order of this paternal government of the Knights of Labor. This is from want of intelligence. God knows I am a friend of the workingmen. I am a workingman. I come from workingmen stock. My grandfather and his father were blacksmiths, and my mother's people worked in leather. The working people are being taken care of by the Knights of Labor instead of taking care of themselves, and people all over the land are being punished and business is stagnant because of it, just because a few men in Jersey have done wrong. The destruction of the poor is their ignorance."

The true child of God enters into rest just so fast and so far as he feels assured that he is "led by the Spirit of God." With this assurance all of the time, nothing could disturb our peace and joy of soul. For we should know that everything as fast as it happened was working for our good: loss of property, sickness, hunger, poverty, loss of character by slander, yea, "life or death, things present or things to come," and we could not be vexed with seeming troubles, any more than a man would mourn the loss of a shilling when he knew that every shilling in the world, the lost one included, was to be used for his particular good.

ENGLISH PROSPECTS FOR THE NEW YEAR.

BY REV. JOHN BOYES.

The year 1887 has come upon England, and indeed we may say Europe, inauspiciously. The nations of the Continent are armed to the teeth, and saying very provoking things of and to each other, as if resolved to provoke an appeal to arms. So far as England is concerned, the year 1886 began with high expectations of great reforms to be accomplished by the new Parliament, but the close of the year saw most of these hopes unrealized. The election, which was caused by an appeal to the country on the subject of Irish Home Rule, while it weakened the Liberals did not so far strengthen the Tories as to enable them to attempt the government of the country on independent principles. The outlook is not pleasant. It is probable that in a very short time another appeal will be necessary, as the Irish question still blocks the way, and seems destined to provoke a state of constant disquiet.

Notwithstanding these difficulties we think there is a hopeful side to the subject, and we prefer looking on that side whenever possible. Hope, however, is not an inspiration when it is not based on sound reason. While we know that faith is the victory that overcometh the world, we also know that a faith whose foundations are not laid in reason is valueless. Goodness is mightier than evil, and when the two forces grapple together in stern conflict righteousness must prevail. God is at the very heart of the world, stirring its energies, guiding its impulses, and controlling its life. It has oftentimes been a wonder to us how good men who are strong in faith can ever be deficient in hope. An astronomical truth ensures the promise of spring, while a physiological truth guarantees the germination of the seeds of the last harvest which are now buried in unsightly soil. In the same way there are germs of great moral principles which have been sown broadcast over the land, and which are destined to enrich the race of man.

One of our strongest hopes is that which arises from the attitude of the church towards the moral problems which are disturbing the age. Christ is the foundation of everything that is eternal, and the church is his representative, to carry into vital action the truths which he taught. The way in which the church is taking up the great political and social problems of the day is an augury of good.

Never to our thinking was there a time when the church made itself felt so beneficially in the arena of politics and science as it is doing now. There have been times when there has been intensity of spiritual force, but it has not been so wide-spread as now. The church has in great measure brought over the world to her side, or in other words to her way of thinking and to the adoption of her principles of action. The morality of the age is far in advance of the past, while the conciences of our leading public men are more susceptible to moral impressions. There are exceptions to all good rules, but an advance has been made and this is to be attributed to the teachings and influence of the church. Whatever may be said of the influence of the press its

conscience has also been made sensitive by the influence of the church.

The growing prevalence of democracy is another source of hope. We do not understand by democracy, *mobocracy* or the rule of demagogues, but such a free interplay of all the interests, characteristics, tendencies, and aspirations of all classes of the people that the resultant is a policy which secures not sectional but the general good.

In the first *Locksley Hall*, Tennyson hailed the dawn of democracy as a rising sun, the introduction of a golden age which has been limned by Virgil, Isaiah, and other poet-seers without number, in which the most brilliantly colored imaginings were conditioned by strict scientific thinkings. Tennyson giving expression to the true and enlightened Radicalism of that time called upon the masses to better themselves, not by seizing upon the property of others, but by strenuousness in toil. The virtue of true democracy is that no class rules as a class, but as a people containing within themselves a vast variety of interests. No one can mingle much with the working men of this country without recognizing their strong convictions that every private interest and trade interest needs to be curbed and limited by the equal rights of all others. In a number of cases we find working men whose imaginations have been warped by professional talkers of a socialistic stamp. The common sense of the people is dominated by a strong under-current of Christian truth, and in this lies our safety and hope of the future.

Grimsby, England, Jan., 1887.

TIMES OF WAR AND RECONSTRUCTION.

BY HON. S. C. POMEROY.

THE BALEFUL INFLUENCE OF SECRET LODGES—"KNIGHTS OF THE GOLDEN CIRCLE" AND "BLUE LODGES OF MISSOURI."

I have referred to the slave power as controlling the country for a whole generation before the late war, and as the cause of the war. But the lodge was the hand-maid of this power. Its ability to control was effected and secured by means of secret organized circles, or lodges; one of the first of which was the "*Knights of the Golden Circle.*"

Some years ago, George W. Childs of Philadelphia, described this organization in his great organ, *The Ledger*, and in the first volume of a work entitled, "Civil War in America." In this he says:

> This secret society was formed primarily for the destruction of the nationality of this Republic. It planned the seizure of the richest provinces of Mexico. the Island of Cuba, and those adjacent thereto, and the establishment of an empire, with slavery as its chief corner-stone. That empire, as they represented it, was to include a "*Golden Circle*," its center at Savannah, with a radius of sixteen degrees of latitude, and sixteen degrees of longitude, reaching northward to Pennsylvania, and southward to the Isthmus of Darien. It included the West India Islands, and those of the Carribean Sea, with parts of Mexico and Central America. These Knights of the Golden Circle were the soul of all filibustering movements from 1850 to 1857, and when they failed, its energies were concentrated upon one of its prime objects—the destruction of the American Union.

As soon as the Nebraska bill was introduced into Congress, and its passage was assured, two emissaries, or adventurers, (Mr. Geo. W. Binkley and his nephew) were sent out and empowered to form lodges, in all parts of Missouri, as they had in the South. They affiliated with or formed what we knew as the "Blue Lodges of Missouri," with, for a time, headquarters at Platte City, in Western Missouri." D. R. Atchison, the then late presiding officer of the U. S. Senate, had been initiated in Washington and welcomed them to his home in this country. In these lodges was concocted the *invasion of Kansas.* The propagation of slavery was one of its objects, and to secure Kansas to slavery by whatever means, now seemed its mission.

I had no sooner landed at what is now so well known as Kansas City, than there appeared the evidences of its existence and power. Being a recognized agent of what was known as the "New England Emigrant Aid Company," a corporation organized in Boston to aid in the settlement of the Territory, I came particularly under their notice, and was sure to have my full share of their hatred and abuse.

I remember one cold night in December, 1855, when I had been captured by armed ruffians, and taken into their camp upon the Wakarusa, the captain announced, in a loud harangue before some fifteen hundred men, who had been marched up there to destroy the town of Lawrence, and to subdue the Yankees, crying out: "We have caught *Beelzebub*, the prince of devils! *Come and see him!*"

Another such a pandemonium—if I escape hell and the burning chambers of the hereafter—I shall never again witness! Such swearing and blasphemy, such yells, mingled with the perfumes of whisky and tobacco, I had never before witnessed, or conceived of. They put me in a tent for that night upon the bare ground, to which I was frozen long before morning; and then for seven days and nights I was held there, and heard more of the Blue Lodges of Missiouri, and the purpose to "wade in blood," if need be, to subdue Kansas and aid slavery than I care to hear again.

Martial law having been declared, their mock military *trial for treason*, to which I was subjected, had more of the damning disgrace of this organization than I ever before imagined. Men, during all that imprisonment, were constantly coming to me with *grips and passwords*, that I knew nothing of, and asking me finally, "Are you a Mason?" "Do you belong to the Knights?" and other questions that had no meaning to me. To all of this questioning, I said simply, "No; I have no association with them." To the question, "Are you for a Free State, and opposed to slavery?" I never failed to reply "*Yes.*" "Do you belong to that Yankee Aid Society?" "Yes, I am their agent in this Territory." And so the ordeal passed on, until they agreed to hang me—when I was rescued.

The next day Gov. Robinson and General Lane arranged terms of peace with Gov. Shannon, and this "militia" disbanded for their homes upon the Missouri border.

I next met these "Knights of the Golden Circle" when General Price was invading Missouri, and on the march with his troops for Kansas. I was for a time a staff-officer with General Curtis, and was with him upon the Sabbath when, at Westport, Price's army was repulsed. General Pleasanton came by forced marches to our rescue, and with General Blunt and Col. Ford, turned the forces of Price southward into Arkansas. I now quote from "Civil War in America," page 275, volume III.:

> General Rosecrans, Jan. 28, in command at St. Louis, discovered that the State was menaced by armed foes on one side and by *hidden and malignant ones on the other*, in the form of *secret associations*, known as "Knights of the Golden Circle," "American Knights," "Sons of Liberty," etc. He employed competent and trustworthy spies who reported that these secret organizations were numerous and powerful. They were preparing to join General Price when he should invade Missouri, in numbers not less than twenty thousand strong! Each man of whom was sworn to perform his part in the drama. They also reported, that General Sterling Price was the "Grand Commander" of these secret leagues for the South, and that C. L. Vallandigham was the "Grand Commander" for the Northern members. They, too, discovered that arms were sent to the State and secretly distributed among these men. One of Rosecrans's men visited their secret lodges and learned that measures were being taken for commencing a revolution in St. Louis, by murdering the Provost Marshall and seizing the Department Headquarters, etc., etc. Hugh Ewing made a bold stand against Price. His "Sons of Liberty" and "Knights" did not respond as expected; and as soon as their "State Commander" had been arrested, they were satisfied that their plot was discovered, and turned toward Kansas.

It was when this army of Price had reached the Blue River, near Westport, that I again saw some of the old leaders, who had been driven out of Kansas in 1856, now again on the march in October, 1864, for slavery and treason. But for these secret orders and secret lodges, and their encouragement given to Price, there would never have been this second invasion, in which Kansas came near losing all she had gained by the preceding eight years of prosperity and peace.

General Curtis had some prisoners at Westport who cursed bitterly all these secret leagues; because, as one said, "they promised to come out of their hiding places in the brush, and fight boldly with us." One of them, who had been guard over me in the "Wakarusa War" in Kansas, said, "D—— these secret fiends! Pomeroy, I always respect an open enemy. I never will again enter a secret lodge." I left him, congratulating him on his good resolution, and assuring him that for one "I never entered a secret lodge." I could but think that this poor man's sorrow and repentance came too late, and recited the familiar lines of Goldsmith:

> "O happy, who in happy hour
> To God their praise bestow;
> And own his all-consuming power,
> Before they feel the blow."

But this man could not greatly excite my sympathy, as he had organized these "circles" and took all the initiation fees for his personal use. I find that one J. P. Newcomb, of the Almo *Express*, on page 6 of his work entitled, "Secession Times in Texas," says that the lodge of "Knights" "was founded by John C. Calhoun, in Charleston in 1835. Hon. Mr. Clingman of Texas said in the Senate (see his speeches, page 79) that "men were hanging by the necks from trees in Texas, because of their Union sentiments;" and were "*tried and convicted in secret!*"

Mr. Childs continues in his book:

> "These lodges included many members of legislatures, and active politicians in all parts of the South. Sixty of them called a State convention in January, 1861, to meet at Austin on the 28th day. Also they called an extra meeting of the Legislature to meet the same day. Only one member of the Legislature signed the call [old Gov. Houston would not call it]. Yet the Legislature did meet with the convention, and together they called a State convention which did take that great State out of the Union."

At last Gov. Houston called another meeting of the Legislature, and he then "protested," but to no purpose. These secret emissaries had done the work; and in the end he, too, fell into their line.

The chief manager, then, of these lodges was John H. Regan, "High Chief" of the Knights, and after that Jeff. Davis's Postmaster General; one McQueen assisted him in Texas as "Commissioner of the Independent State of South Carolina." They held sway in Texas during the convention, and in three days passed the ordinance of secession by almost a unanimous vote. Does any one doubt that these secret lodges planned and executed this work? I do not.

Early as the 6th day of Nov., 1860, on the very night when, in Washington, the election of Lincoln was assured, Wm. L. Yancey called one of these secret meetings, held at the house of James H. Hammond, a son of a Yankee who went South to teach school. At his house was the first consultation of secession of which I can learn. Most, if not all, of this lodge then assembled were under oath of allegiance to the United States. About that table in his private parlor sat Wm. H. Gist, the governer of South Carolina, ex-Governor J. H. Adams, J. S. Orr, and his entire Congressional Delegation, save Wm. P. Miles who was sick. There were there John McQueen, L. M. Reitt, M. S. Benham, J. D. Ashmore, William H. Boyce, also Hammond and Chestnut, their two Senators. This was the meeting that resolved to take South Carolina out of the Union.

These secret lodges were the vile mothers of secession. They kept dark lest their plots should be disclosed. Errors ever so dangerous, are comparatively harmless if they come to the light. But they have all the characteristics of an assassin when plotted in secret. Without these secret societies there could have been no secession, no war, no Andersonville, with its hell of horrors.

Their next "secret circle" meeting held in Washington, was at the house of Howell Cobb, Secretary of the Treasury. John B. Floyd, Secretary of War, was there, with Jacob Thompson, Secretary of the Interior, and Wm. H. Prescott, of South Carolina. What a spectacle! Four of Buchanan's Cabinet, under sworn allegiance to this government, secretly plotting its overthrow! Howell Cobb had them all take an oath of secrecy before they left his house. That man Thompson concocted more infamy than any other man. He held secret meetings, plotted frauds, both here and while hiding in Canada, besides being charged with conspiracy to murder President Lincoln. Floyd died with the straps of a brigadier general of the Southern Confederacy on his shoulders. The others fought their battles in the dark. How all this looks with the light of a quarter of a century poured in upon it! History is a wonderful agency in shedding light upon scenes of darkness, and making plain such crooked places.

I was always glad Mr. Lincoln commended his Proclamation to the verdict of posterity, as well as to the "gracious favor of Almighty God." Posterity calls him blessed, and what he sowed in weakness and doubt has been raised in strength and glory.

The *National Intelligencer*, of Jan. 9th, 1861, contains an account of the fact that a secret lodge meeting was held in Washington the night before, called the "Golden Circle;" and says the following named persons attended; all of whom were under oath of allegiance to the United States. These men were the Hon. Mr. Benjamin, Fitzpatrick, C. C. Clay, R. M. Johnson, John Slidell, Sebastian, Robert Toombs, Jefferson Davis, A. G. Brower, Hemphill and Wigfall, Yulee and Mallory. All went for secession while in the service of the United States! For a further list of the names, all members of the lodge, see McPherson's "History of the Great Rebellion," page 11. That such associations are dangerous to the life of any government, hardly admits of questioning. The National Democratic Convention was to meet in 1864 in Chicago, to assure the country "that the war was a failure." Its secret history is not in this connection out of place. This National Convention assembled on the 29th day of August, 1864—pretty late for a nominating convention! And why it was postponed from July 4th to the last of August was somewhat mysterious then, but clearer now.

On the first of July the "Knights of the Golden Circle" called a meeting at the Clifton House in Canada This call was issued by Geo. N. Sanders, Jacob Thompson, Clement C. Clay, J. P. Holcomb and Beverly Tucker. *The lodge was there.* The call for this meeting bore same date with the notice to postpone the convention. The man Sanders who headed the call had joined the lodge in Washington the December previous, and was the same man who went to Jeff. Davis, before the fall of Sumter, and assured him that the whole Democracy of the North and West would sustain him. We see that on the 14th of April, the Sunday following the surrender of Sumter, he telegraphed to Mayor Wood, Rich-

mond, and Belmont of New York city, as follows:

Montgomery, Ala., April 14, 1861.

To Mayor Wood, Richmond and Belmont:—The entire South is under arms. Peace must come quickly or be conquered. Northern Democrats standing by the South will not be held responsible for Lincoln's acts, unless endorsing them. State sovereignty must be maintained. Hoist your flag!

This dispatch closed thus:

"Davis's answer is rough and curt;
Sumter is ours, and nobody hurt."

For three years this Sanders, with others, had kept up this fire in the rear of our army. His associate, C. L. Vallandigham, had been arrested by order of Mr. Lincoln, and allowed to leave the States for Canada. And now his committee had got the convention postponed, and a "grand meeting," as they called it, at the Clifton House. While there they got out of funds; got up a raid upon St. Alban's bank in Vermont, stole $50,000 and got back.

At this lodge meeting, just opposite Niagara Falls, they arranged (I quote from "Civil War in America," vol. III., page 445,) "to make raids upon Northern cities; to rescue Confederate prisoners near the border of Canada; and to spread contagious diseases in the Union military camps; and, as circumstantial evidence seems to show, to secure the assassination of the President and his Cabinet." "When this Democratic National Convention assembled in Chicago, the city swarmed with these conspirators." "Their method determined upon was a general uprising in the Northwest." Thank God! a good officer was in command in Chicago. Disabled in the field, Col. B. T. Sweet had the sagacity to detect this conspiracy. All letters written by rebel prisoners had to be open when passing headquarters, then sealed and forwarded. Col. Sweet discovered letters written upon large sheets of paper and containing only a few commonplace words. He suspected something wrong, and had them taken and subjected to heat, when lo and behold! the whole conspiracy came to light. These letters could now be read, and they were telling that at the time of the convention friends from Canada were to appear; arms were ready for them; and "Chicago would be laid in ruins, by fire and sword."

Hon. Mr. Colfax, in his address delivered at Peru, Indiana, at this date, says: "Vallandigham had come to this Democratic Convention from Canada. Mr. Lincoln did not have him arrested as would have been natural. For Mr. Lincoln *knew the fact* there was a *secret organization there*, wanting only a pretext for lighting the torch of civil war all over the Northwest. Anxious to preserve your own firesides, he passed over the return of Vallandigham!" Being forewarned, this great calamity was averted. The secret enemies of the Republic failed, as did those fighting openly. But for these secret lodges, the Great Rebellion could not have been inaugurated, nor the dissolution of the Union attempted. They were the most dangerous elements then operating, and the most wicked and cruel. From their continuance let us pray, "Good Lord, deliver us."

Washington, D. C.

THE CONGRESS OF CHRISTIANS.

BY REV. CHARLES R. HUNT.

Every one who hopes to see the day dawn from the night of lodge oppression, must feel a profound gratitude at the call for the forth-coming convention. That it should be called by men of such celebrity as those whose names appear, bespeaks much. From the first suggestion of such convention, the idea of being able to gather together such representative men in such a body as the proposed congress, has seemed a veritable God-send, an "Open Sesame" into a new era of conquests.

That the congress may be followed by all of which it seems the fit precursor, we should all endeavor to make it a very Waterloo to this arbitrary power which "no law of the land can effect and no anathema of the church can destroy."

That the convention may be the mighty engine of war desired, it seems important that the session be of not less than three days' duration. Also for the purpose of bringing into full view the numerous monstrosities of the would-be hidden system, permit the suggestion, that there be such a well-arranged programme that each prominent feature may come under the dissecting knife of inspection. Further, that those persons willing to be convinced by truth may receive the unimpeachable evidences which are at hand, to prove that the system of lodgery is hypocritical and perfidious, it would seem desirable that the opening addresses should be delivered by experienced and able lecturers upon this subject.

If after the arraignment of Freemasonry as an enemy of the church of Christ, because hypocritical, malicious and sacrilegious; an enemy of the government because grasping, arbitrary and unscrupulous, the minds of any are not so convinced by the overwhelming evidence as to use their influence against the pretences of the lodge, they will surely be shown not to be

"Men whom the lust of office does not kill—
Men whom the spoils of office cannot buy."

But in the list of those who call the convention there are many men of great strength of conviction and of independent thought, and it may be that some of them have never had opportunity to thoroughly investigate the influence of Freemasonry upon Christianity. That they may have opportunity, the suggestion to have a thoroughly arranged programme is made.

Another important work in the arrangement for the convention is, it would seem, to have it announced in the columns of every religious journal in the United States. Also in the secular sheets which visit every business room, manufactory, mart of trade, or farm house. I trust that these suggestions may not seem officious, but rather that the interest of every free man in this convention may be greatly increased. I expect to attend, God willing, this convention where Baalism, sun-worship, and devil worship will be tried much as the trial which old Mt. Carmel witnessed by the single prophet of the true God and the ancient worshipers of Baal.

West Union, Iowa.

AN URGENT WORK.

BY REV. J. F. AVERY.

It is the duty of every Christian to be both in purse and person fully consecrated to Christ's service. Who amongst us can say, My contribution is fully equal to my ability? Do we sing—

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all"?

The question practically is, are we doing our best? To withhold from God involves fearful responsibilities. Who would be a miser? It has been said, "A small thing, next to nothing, is the marrow of a gnat's bone, but an infinitely smaller thing than that, is a miser's conscience." From small-soulness let us pray "Good Lord deliver us." Unless our religious feeling goes pocket deep, our professions of love and zeal for God are as sounding brass.

Arnold Thomas put the question thus: "Shall I come to his table and take the sacramental bread and say, 'It is his body, broken for me,' and then proceed to say, 'But as for him, the crumbs which fall from my table—the odd shillings or sovereigns that can be spared, the things that are left after my own needs, present or future, have been met—these, these, shall be payment for Gethsemane, and requital for the cross.' The question is not, What will be easy? but it is, What are we bound to do, by honor, and duty, and love?"

The calls for men and means were never more urgent, and the possibilities for gracious and glorious results never greater. The field is the werld, go work. Surely there is scope and opportunity large enough for the most ambitious. Steam power and the telegraph systems of the world are preparing the gospel way, so that he who would go, can go quickly. The day of service is wonderfully lengthened thereby. Woe be unto us if we preach not the gospel. If we work not to-day in the great harvest field of life, we shall suffer loss.

Halifax, N. S.

THE FREEDMAN'S THRIFT.

The proofs of progress in the social condition of the colored race are not so often seen as the regrets that the degradation in which slavery left them is not sooner shaken off. The following from an article in the *Forum* for August, 1886, by Eugene M. Camp, entitled "Our African Contingent," is a picture of prosperity:

"In one city, where the Emancipation Proclamation of twenty-three years ago found less than a dozen free blacks, there are to-day 103 colored men who are worth above $25,000 each, fifty-two who are worth $10,000 each, and nearly a thousand who pay taxes on above $5,000 each. The author of the standard history of the African race in America is worth $40,000. The Hon. Frederick Douglass has $300,000, and a mansion and farm, the former owner of which in his life-time declared that no negro should ever, for any price or upon any consideration, come into possession of any article that ever belonged to him. Boston has a colored merchant tailor who clothes the Beacon Hill aristocracy, and does a business of $1,600,000 a year. He was once a slave, and followed Sherman and his troops on their march to the sea. When he reached Charleston his total worldly possessions were a suit of very ragged clothes and twenty-eight cents. An ex-tax-collector of the District of Columbia, a colored man, himself pays taxes on $250,000. New York had a colored druggist who died not long ago leaving $1,000,000, and a son-in-law worth $150,000. The Hon. John M. Langston, late United States Minister to Hayti, has $75,000. One of the largest coal dealers in Philadelphia is a colored man—a man, too, who, in mental culture, practical talent, and good works, would do credit to any race and to any community. Cincinnati has a colored furniture dealer whose check is good any day for $100,000. Twenty-three years ago he was a Kentucky slave. The late Robert Gordon owned thirty four-story residences at the time of his death. One day he entered a Cincinnati bank and asked for government bonds. The cashier did not know him, and when he handed out his check for $150,000 the cashier appealed in astonishment to the president of the bank. 'Get him the bonds,' said the latter. 'He can draw his check for three times that sum.' San Francisco has fifteen colored men who are assessed for above $75,000 each. Detroit has several rich colored druggists. Buffalo has nine, Philadelphia sixty-eight, New Orleans thirteen, Chicago twenty-two, Louisville twelve, Charleston eight, Atlanta four, and Pittsburg eleven colored men who pay taxes on more than $10,000 each, and never think of attending the sittings of the Board of Tax Appeals. Up to the failure of the Freedmen's Savings Bank the colored people of the South had deposited therein $53,000,000. This sum is in addition to the amounts deposited by them in other banking institutions. In South Carolina, Georgia, Florida, Alabama, and Mississippi, the colored people are buying for themselves small farms, and what is better, they are paying for them. These monetary figures, of course, represent only a very small part of the colored people. Unfortunatly the great mass of the race has not yet come to learn the value of a dollar, or the advantage of saving it up for a rainy day."

DR. STOVALL ON SECRET ORGANIZATIONS.

I once thought from what I heard and saw that Masonry was a grand institution for the protection of myself and children. When I joined I did not stop at Blue Lodge Masonry but went up to the very top. But after a while I moved to this country and found one man who had been a friend to me, with whom I said I would put my family if I died. While I was riding along on my horse, considering this question, a fresh thought struck me like this: "Is it possible that you are going to take the care of your family from God the creator of all things to put it into the hand of Masonry?" Is not God just as able to take care of your family when you are dead, as he has been able to take care of you and your family both up to this time?" This reason startled me and caused me to both think and act differently. I found that by putting my family into the hands of Masonry, for care and protection, I disparaged the parental care and protection of the Almighty. This was, in fact, setting aside the counsel, providence, and purposes of God through his Son Jesus Christ. This sacrifice I was not willing to make, neither was I willing to say to the Lord by that act perpetually, that I had no faith in his special Providence. From that time I resolved to wipe my hands of the iniquity between me and my Creator, and from that time I have been perfectly satisfied that when I went into Masonry I made one of the greatest mistakes of my life. I have since that time left all this matter with the Lord. I have had more pleasure in one year since I made that resolution than I had all the time that I was in Masonry.

The voluntary information given above, coming as it did and from the source from which it did, impresses us as being true, and worthy of careful and prayerful consideration by every honest and earnest Christian.—*Living Way, Memphis.*

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear."
—*Gray.*

"We who have believed do enter into rest." Of what use would the richest field, or the largest treasure be, to an infant who did not know how to use it? Much more would a universe of worlds, and all which they contain, be of no value to the heir of God, if he had none to look after it but himself. But he is a *joint heir with Christ*, who will see that his title is not disputed, and that his boundless inheritance is ordered in all things for his good.

Bound on an eternal journey, let us take no coin with us but gold.

A PARTY OF SLAVERY.

We have made no attack upon the Labor party, because it is on trial. We have, however, protested against the use of the machinery of secret organizations to drive men into political affiliations. We have warned the managers of the new party that no scheme of this kind will bear fruit, and yet we concede their right to try the experiment. The claim that the secret organization binding men to action proposed by a committee is analogous to the caucus of the older parties cannot be sustained. A caucus in any party is limited to the political action of the moment, and it is simply for the purpose of securing unity of action. A man who declines to go into a caucus may be just as good a party man as though he were a member of the caucus. The fact that he does not go into the caucus may subject him to criticism, but it does not affect his standing as a citizen. In other words, no machinery of a mere party contemplates the driving of a man into the doing of the bidding of any other man. He is under no oath. He is subject to no pressure in his business life or in his associations because of his independent action. On the other hand, the use of secret machinery by any political party to compel men to vote this way or that is clearly illegal. It was tried in the case of the old Know Nothings and failed because it was so out of harmony with American independence of character. Men sworn to obey blindly the direction of a committee or to vote as a committee orders are little better than slaves. If this is to be a feature of the new Labor party it will be opposed by a good many men who are classed as laborers.—*Inter Ocean.*

POWDERLY'S DESPERATION.

Mr. Powderly tells the Knights of Labor that the order has reached the most critical period in its history. This is not news to the public. It has been evident ever since last spring that the course then entered upon could not be followed long, certainly could not be continued into the winter, without bringing the order to the verge of financial ruin. Such enormous destructions of income as the Southwestern railroad strike, the New York car-drivers' strike, the Atlanta cotton operatives' strike, the Chicago meat-packers' strike, the Salem and Peabody tanners' strike, and the Cohoes and Amsterdam knit goods strike, amount in the aggregate to the dimensions of a public debt, and the tax on the district assemblies that have kept out of trouble themselves and gone on earning their wages has become a severe burden. It is not surprising, therefore, that the Executive Board has been compelled to resort to the extraordinary expedient of assessing directly upon the individual members of the order a special tax of 25 cents each. Mr. Powderly says that these expenses have been incurred in protecting the manhood of members of the order. This is certainly an extreme statement. They have been incurred in too many cases through hasty action in raising issues that had better not have been raised. But be this as it may, the Knights are in a fair way to learn that manhood is often more successfully protected by making a dignified protest against the grievance complained of and leaving the matter there to the action of public opinion and moral appeal than by rushing into a fight. That is what the founders of the order thought. Their wise, far-seeing judgment has been too far disregarded.—*Work and Wages.*

PERSONAL MENTION.

—Rev. George Clark and his wife, of Oberlin, were lately reminded of their fiftieth wedding anniversary by an unexpected visit from their friends, in which the whole Oberlin community participated personally or in sympathy.

—The late Charles Francis Adams, the eloquent eulogist of Seward, will be remembered in a memorial address by ex-Governor Long, one of the ablest speakers in Massachusetts or the country.

—Rev. John Boyes, our esteemed English contributor, writes again for our readers. We are thankful to a kind Providence which is restoring his health in some degree.

—Bro. J. F. Galloway, of Florida, writes of his double bereavement, the death of his excellent wife, and later of his father. He is left to struggle along with indifferent health alone with his children. He would like to sell his place and come North to live, and educate his children. It was the dying wish of his wife that he should do so.

—The only word the *Cynosure* has had from Bro. M. R. Britten since his journey to Southern California is that he attended the wedding of some young friends. We congratulate Bro. Britten, and hope this word indicates the continued round of happy events which have occupied the winter season.

—Laura S. Haviland, a member of Friends' Chicago Meeting, has lately been visiting families in the limits of Adrian Quarterly Meeting, Mich. She also spent two days at the Industrial School for girls at Adrian; attended two evening meetings there, and conducted their morning service.

—Rev. C. C. Foote signifies his purpose to be present with Mrs. Foote, at the approaching conference on the lodge system in this city. He wishes about fifteen minutes on the programme on the subject, "The Deadly Sin of Moral Cowardice." All who know Bro. Foote will want to hear that speech. It will be as full of electricity as a Leyden jar, not only sparkling, but possibly shocking some who may get too near.

Enoch Honeywell.—A grandson of father Enoch Honeywell, the great volunteer tract agent of our reform, writes that the good old man died on the 13th of January, in the 99th year of his age. His mind was active to the last, and he left an address to be read at his funeral, which is promised to the *Cynosure*, and which many who well remember his appeals to the Young Men of America, will read with sad interest, as the last work of one of Christ's humble and useful servants. After nearly filling up a century of earnest, whole-souled activity for the Master he has been called home. This long and eventful life was full of zealous labor against slavery and secretism. May his mantle fall upon another who will carry on the good work to which he was so devoted.

—The London Metropolitan Tabernacle congregation, under the pastorate of Mr. Spurgeon, now uses unfermented wine at the Lord's Supper, as do over 3,000 other churches in Great Britain.

Reform News.

NOTES FROM THE GENERAL AGENT.

A brief stop at Rochester, N. Y., gave me time to drop in a moment to see our old friend De Jough, near the depot. He is in deep affliction by reason of the mental condition of his daughter, which, since the death of his companion, is specially trying. The old man is still active and on the outlook for items. One which he recently picked up was a newspaper report of a lodge of Knights of Pythias, at which Rev. J. P. Sankey, of Rochester United Presbyterian church, offered prayer. This should interest every United Presbyterian.

"THE WORLD WILL LOVE ITS OWN."

A lumber dealer in Maryville, Tennessee, in commending Odd-fellowship to his friend, said, "If I had joined a month sooner it would have been worth fifty dollars to me." When asked in what way, he said, "A firm in Knoxville that owed me fifty dollars was about to fail, and every Odd-fellow having a claim was notified in time to secure his money, but I hadn't joined them, and so I lost my debt." The fellow regretted that he had not sold out his manhood sooner and got the fifty dollars, which was probably more than what he had of honesty and self-respect was worth.

After I spoke in Berea, Ky., a gentleman meeting Bro. Fee, said, "I know that what Mr. Stoddard said about the influence of Masonry in the courts is true. We can't punish a Mason for any crime in the community where I live. A man said to me the other day, 'I am a Freemason and can do what I please, and you can't touch me.'" The "mystic brother" doubtless spoke by the blue book of the lodge, though without the legitimate *craft* of his order.

SOWING BESIDE ALL WATERS.

When passing through a Southern town I left upon the hotel table a copy of the *Christian Cynosure* and a Weed tract. Returning I learned that they had been eagerly read by the landlord, who is a Mason, and by his wife, and also by the Presbyterian pastor and his wife, and *all* most heartily endorsed the sentiments. The pastor and his wife called at my room, and our gratification was mutual to find that they were personal friends of Deacon Moses Pettingill, who had greatly aided them while engaged in Christian work in Peoria, Ill., and that they once attended an anti-secrecy convention in that city. They gladly accepted all the literature I could furnish, for distribution at the four different points where they are laboring in the mission work.

Tedious delays are greatly relieved by such incidents, and evidences that our "labor is not in vain in the Lord."

DUES.

Conversing with a clergyman, I learned that he held membership in an Odd-fellow's lodge and a Presbyterian church in Pittsburgh. I asked if he kept up his lodge dues, and was assured that he did. I then asked if he thought Christ required members who had means to support the church with which they were connected, in its work.

"Most assuredly," said he.

"Do you send monthly or quarterly dues to the church of which you are a member?" I inquired.

"I have been negligent in that matter, I must confess," he replied.

"Which, then, am I to understand occupies most thought and has your greatest confidence, the secret lodge or the church of Christ?" He thought the church. I simply remarked, "By their fruits ye shall know them," and passed to other topics.

J. P. Stoddard.

THE SITUATION IN THE OLD NORTH STATE.

Hillsboro, N. C., Jan. 26, 1887.

Dear Cynosure:—I am enjoying the hospitality of Rev. G. W. Walker and his excellent wife. The former graduated at Harvard and the latter at Atlanta University. I spoke last night to a full house in the Congregational church. A good many lodge people were present who did not relish what was said, but others thanked me heartily for my faithful words. This old town, which dates back to revolutionary times, attained many years ago the maximum of its growth and is now thoroughly ruled by the lodge, but not without the protest of some Christian people. I am expected to speak again tonight, and hope that we may be able to make a breach in the ranks of the lodgites.

I have spent some time to-day in the State House and listened to the grave legislators that are now framing enactments for the people. The State House is a respectable, but not imposing structure, not nearly so fine as that of Tennessee. It was built of stone in 1833, and has four fronts. On the south side is a bronze statue of Washington of life size. This is the only work of art I saw about the building. The legislature is a respectable looking body of men, and much more evenly divided as to parties than I had supposed. There was quite as much decorum as in the National Congress and much less difficulty in hearing what was said. Three members of the State Senate are colored and twelve or thirteen members of the House. These, with but one exception, are conspicuously black—literally "*black Republicans*"—but looked like men of capacity and culture. The questions under consideration were of no general interest and seemed to be rapidly disposed of.

At 6:30 p. m. I went to the chapel of the Shaw University where I met some 250 fine looking students, mostly young men. I was introduced by Pres. Tupper and spoke for an hour on the lodge system and had the most respectful attention. Pres. Tupper said that he had been so much absorbed with the subject of prohibition that he had not spoken much on this matter. He believed that all secret societies tended to make men selfish and untruthful and to undermine Christian character. He said that in the army, Freemasonry was used to secure promotions without regard to merit or ability, and he believed that thousands of Union soldiers were in their graves who, but for Freemasonry, might be alive and useful. He warned them to beware of all secret societies.

Raleigh, N. C., Jan. 29.—After two lectures to full and attentive congregations in the Congregational church of Hillsboro, I spoke on the night of the 27th in the court house to a fair congregation of both white and colored. The latter were respectful and attentive as were most of the former, but some Masons were badly hurt and tried to make a little disturbance. A number, both of the white and colored, thanked me for my faithful words and expressed their hearty sympathy in the reform. Yesterday afternoon I reached this city. Almost every shop in the vicinity of the depot has painted on its front "Bar room," "Best Whiskeys," etc., but on inquiry I found that no liquors of any sort were kept in them, and that the prohibition of the traffic is fairly enforced. Liquor lovers have to go but three miles to get all they want, and drinking and drunkenness, though sensibly abated, have not altogether ceased. It is a great gain that there is no open traffic. What is needed is *State prohibition.*

Raleigh seems a pleasant, quiet little city with broad streets and some fine buildings. Among other institutions of beneficence is Shaw University. It is one of a dozen similar institutions founded over the South by the American Baptist Home Missionary Society for the education of the negroes. It has

an industrial, normal, academic, theological, and medical department, to which a law department will be added. Four hundred and fifty students, of both sexes, and six large buildings, on a campus of twelve acres, attest its success. Of these departments there were last year 330 in the normal, 18 in the scientific, 48 in the classical, 26 in the medical, 55 in the theological. From its beginning in an old hotel in 1865, it has been under the care of Pres. H. M. Tupper, and has grown and prospered, as a result of his untiring efforts. I found him in hearty sympathy with our reform. He says he has always opposed secret societies, and has endeavored to keep them out of the church and the school. He was very glad to have me address his students and appointed me the earliest practicable time for a meeting.

Raleigh, like all State capitals, is under the heel of the lodge, and almost every minister, both white and colored, bows the knee. The Congregational minister, Rev. Geo. Smith, does not, and says he will give me a hearing; but he evidently dreads the opposition that he will encounter.

Jan. 31.—Yesterday morning I attended an admirable Bible reading at the Congregational church, conducted by the pastor, who seems earnestly to desire that his people shall be Bible Christians. I attended Sabbath school there, and at the University, and at 3:30 p. m. addressed the students of the University on Africa and its missions. Two of their graduates are already laboring in Liberia, and other students have the mission work in view. Nowhere in the South have I seen a finer appearing body of young men than the students of Shaw.

At 7:30 I met a full congregation at the Congregational church and preached from Isa. 52: 1, dwelling at length on the evil and danger of the secret orders. The truth seemed to be kindly received and was endorsed by the pastor in some earnest remarks.

It is now just twenty days since I left home, and I find that I have given just twenty lectures and sermons, ten of which have been before schools for higher education. I have met in several instances, young men who heard me speak at Selma, Ala., Atlanta, Ga., and at Washington, D. C., and in nearly every instance they are confirmed in their opposition to secret societies. While I greatly wish that this work had been committed to abler hands, I do rejoice in what God has given me to do.

H. H. Hinman.

OHIO WORK WEATHER-PROOF.

Londonderry, O., Feb. 3, 1887.

Dear Cynosure:—I am now five miles from the railroad in the red mud regions of Guernsey county. "And still it rains," is an expression I have heard several times. I am fortunately, however, in a community friendly to our cause, and am assured that I can stay till spring if I wish. There is only one Mason in town. He is the blacksmith. A colony from Londonderry, Ireland, were among the first settlers, hence the name. The United Presbyterian and Covenanter churches have the controlling power, and, I scarcely need add, the saloon and lodge find no foothold. I have visited the following places during the week: Lore City, Cambridge, North Salem, and Antrim. In each of these places I have found friends and readers of our paper.

Rev. J. W. Martin of North Salem, regretted that he could not arrange for lectures among his people. The scarlet fever was so prevalent that no one would wish to expose themselves by attending. He assured me of his hearty sympathy, and added that he would be pleased to arrange meetings at some future time. He commended the work formerly done by Warren Taylor. It seems some of the former members of this church left and joined the lodge. They then organized as a Presbyterian church and called Father Taylor to be their pastor, evidently not knowing his position on the secrecy question; but every one who does, knows that he would be the last man to please such a church.

Coming to Antrim I stopped over night with James P. Aikin. Mr. A. has been a reader of the *Cynosure* for about eighteen years and intends to continue to the end. He is pleased with its improvement of late. At Antrim, among others I made the acquaintance of Rev. A. H. Caldwell, pastor of the United Presbyterian church. Rev. C. invited me to occupy his pulpit Sabbath day. I did so, preaching in the morning and presenting the anti-Christian character of the lodge in the evening. Notwithstanding the bad roads there was a good attendance at both services. The Masons were quite angry, as would be expected, and there was a great deal of talk about the stores the following day. I trust good seed was sown.

Some time since the fraternity were called upon to bury one of their most zealous devotees, a man who had spent a great deal of time and money in taking degrees. A number were so ashamed of the performance that they refused to go through the ritual forms. Some rolled up their bibs, others took them off and put them in their pockets. Quite a number broke ranks and would not march to the grave and go through "the foolishness." A great deal of the ritual was omitted and it was a question in the minds of many whether the man ever got safely through to the *grand lodge above*. He certainly did not get a first class ticket to start.

Leaving a number of new friends and *Cynosure* readers at Antrim, I came to this place and spoke according to appointment to some 100 people who met in the United Presbyterian church. The people certainly deserve credit for coming out through rain and mud.

I am now with Rev. J. W. Taylor and shall hope to reach Smyrna, three miles from here, to-night. Shall expect a letter there from Rev. W. G. Waddle in reference to meetings at New Athens and vicinity. Any in this part of the State desiring lectures should address me at 214 West Second Ave., Columbus. Letters will be forwarded.

W. B. Stoddard.

THE SEPARATION CRY IN IOWA.

Dear Cynosure:—The last place at which I lectured in Van Buren county, was Pittsburgh, two miles from the county seat. The Methodist brethren have a church here, and the lecture was announced by some of its leading members, and one of them kindly entertained me. I showed that Masonry was a religious organization, claiming to teach a religion which, if faithfully practiced, will fit men for heaven "by virtue of the purity of its morals, the regenerating character of its ceremonies, and the purifying power of its obligations," when strictly observed.

From Pittsburgh I went to Mt. Sterling; made some calls, but did not lecture there. The next morning I left for Cincinnati in Appanoose county, and called on the one *Cynosure* subscriber of the town, Mr. Mitchell. An appointment was made for me to lecture that night in the Congregational church. Both the Congregational and M. E. pastors and a good audience were present. The singers sang, and the pastor prayed, after I had read a Scriptural lesson. My description of the Masonic process of regeneration, according to the plan of salvation taught in the religious philosophy of Ancient Craft Masonry, produced a sensation. It was some moments before they recovered their composure so that I could proceed.

The next morning I left Cincinnati, after receiving the benediction of Mrs. Mitchell's father, an aged veteran in the N. C. A. reform, who is now in the border land of the heavenly country, where only the brotherhood in Christ will be gathered. I came on to Allerton in Wayne county. A few more weeks of labor, and then, if the Lord will, I go to Chicago to confer with the Christian reformers who will gather there.

C. F. Hawley.

CORRESPONDENCE.

A THOROUGH RENUNCIATION.

Ridgeville, Henry Co., O., Feb. 2, 1887.

This may certify that I have been a member of Lodge No. 474, F. A. M., of Williams Co., Ohio. That I left the same for the cause of Christ. And it may further certify that, as a Master Mason, I say the exposition of J. Doesburg is in the most correct to the third degree, and further I cannot say.

Further, I deny the utility of the lodge to build up the cause of Christ. I will further state that as a Master Mason I do not believe the lodges or fraternity intend to live in accordance with their "Ritual of Masonry;" that Masonic law is trampled beneath their feet.

Hence you may add my name to seceder's list and publish this if you wish.

R. V. Potter.

THE HOLLOW MOCKERY OF LODGE CHARITY.

Newark, Ill.

Editor Christian Cynosure:—We wish, through the columns of your valuable paper, to present to your many readers the Christian spirit of the three great virtues of Odd-fellowship, namely, "Friendship, Love and Truth," as exhibited by our lodge here in Newark. We will say nothing about the order, but simply confine our remarks to this one lodge, which is under our immediate observation, whereby we have an opportunity to witness the *friendship* it has for self; the *love* it has for money, and the *truth* it manifests in a court of justice, when solicited to aid a sick and infirm member. This member, to whom we have reference, helped to nurse this lodge in its infancy, and carry it through the ups and downs of its existence during the past thirty years until, like many others, beset by misfortunes and disease, he finds himself at the advanced age of eighty, driven to the painful necessity of applying for assistance from this institution which he has helped to maintain and support, and in which he has deposited a large share of his earnings during the greater half of his life.

But the lodge, turning a deaf ear to his appeals, he finally demands of it the sick benefits as provided in its by-laws, to which a member in his condition is entitled. Not only have these requests been refused, but treated with derision and contempt: and the members of this lodge, in their united and untiring efforts to defeat this claim, find it necessary to pass a law (and the majority must rule) in which they declare that all grievances must be settled within the lodge, if possible, otherwise by appeal to the Grand Lodge; and that all business connected with the affair must be transacted between the two lodges and not with any one member of the subordinate lodge. Thus they effectually lay a foundation for the next step—to blockade every avenue of justice, by removing all means by which the Grand Lodge may become acquainted with the case, or even gain a knowledge of its existence. This appears to be one of the great secrets by which old Odd-fellows may pass into oblivion unknown to any of the superior lodges. Thus the son may die in poverty and want, without disturbing the peace and quiet of a loving and affectionate father!

Every chance for appeal, and all remedy placed beyond his reach, this complainant as a last resort seeks redress in a court of law, against the trustees of the lodge. What is the result? Why, the defendants, now intrenched behind their breastworks—the law they have made to suit their own fancy, in defiance of *civil* law—at once raise the question of jurisdiction; and ascertaining that the views of the justice of the peace before whom the suit was instituted are against them in regard to this question, they took a change of *venue*, and when the case came to trial, made a motion to dismiss on the grounds that the court had no jurisdiction, inasmuch as the claimant had not exhausted his remedy in the lodge; that is, in the activity and strength of his youthful age of eighty years, and resting upon the verge of the grave, he had not been able yet to scale the high walls of defense between him and the Grand Lodge! The motion was sustained by the court, and this, too, right in the face of overwhelming evidence substantiating the above facts: that this complainant had repeatedly applied to the lodge for assistance; that he had made frequent demands that some action be taken by which he might obtain his rights, or at least a hearing; that these persistent efforts had continued over a period of fifteen months only to result in taunts and jeers. What a mockery to the objects they profess—"to visit the sick, relieve the distressed, bury the dead and educate the orphan!" What a libel upon the Christian doctrine they profess—"to improve and elevate the character of man, imbue him with proper conceptions of his capabilities for good, enlighten his mind, enlarge the sphere of his affections, and lead him to a cultivation of the true fraternal relation designed by the great Author of his being!" What a pollution of the motto, "Friendship, Love and Truth!"

Under the mask of friendship, and with words of respect on their lips, they have aimed the most deadly thrusts at the vitals of our Christian doctrines of equality and justice.

A Citizen.

CHRIST MUST BE CONFESSED.

Cincinnati, O., Jan., 28, 1887.

Editor Christian Cynosure:—During the past century the church has gained three millions of converts in the foreign field. She has made wonderful progress in the work of missions. But during that time the heathen world has increased three hundred millions. Buddhism or Brahminism have had more converts than Christianity. Dr. Duff said, "The church has only been playing at missions." The fact that enough is spent upon bric-a-brac in the parlors of our Christian homes to place the Bible in the hands of every human being in the world in his own tongue, indicates the justice of the declaration. More brains, more muscle, and more money must be consecrated. The church must arise and put on her strength. But there is a great work to be done at home, which is vital to success in the foreign field. The National Reform Association proposes to have this Christian nation hold up before the world a distinctively Christian government—Christian in its constitution and administration—and the moral influence will be such that the heathen nations will be

won to allegiance to the King of kings. "A nation shall be born in a day."

On last Sabbath morning I preached in the Central Presbyterian church, Rev. J. J. Francis, pastor, on the Kingship of Christ. I was struck with the presence of so many young people in the audience. The pastor announced a prayer meeting for them on Thursday evening. He had sent out invitations to all over twelve and under twenty-one, and he had written 207 letters. Bro. Francis expressed deep sympathy with our views on the kingly authority of Christ. He believes in having Christ honored and acknowledged in individual hearts, in the family, in the municipality, in the State, and in the nation. His members were in accord with me.

That evening I preached in the Wesley chapel of the M. E. church, Rev. Thomas H. Pearne, D. D., pastor. This congregation has 650 members, and as many scholars in their Sabbath-school. We had a fine time. Dr. Pearne said, "I would like to exhort for half an hour. I am all on fire. How I would like to flame out on this subject to-night. But our brother has said so much and said it so well, that I must not talk. We are not a nation of drunkards, nor a nation of Brahmins, but a nation of Christians, and the Christian majority has a right to say that God shall rule this nation and his law shall be supreme. It will wrong no one. It is the nation's duty. It is our only safety. Without it our nation will go down." After service a lady in the choir said to me, "I wish to thank you for that sermon. I am sorry that there were not one thousand people here to hear it." A gentleman said, "You opened up a new field to us to-night. I am satisfied it is just what is needed." A working man said, "You spoke encouraging words for laboring men. We are not in sympathy with anarchists. We are not opposed to capitalists. All we ask is wages that are just and right."

On Monday evening I lectured in Peebles. This village is just newly built. It has only been incorporated this winter. The little hall was filled. The United Presbyterians and Methodists will put up churches the coming summer. Mr. Frank B. Davis made arrangements for this meeting.

On Tuesday evening I lectured in the Sinking Springs M. E. church, Rev. Geo. P. Bethel, pastor. This brother has 150 members here. He has three other similar charges to look after. The lecture was well received. Bro. Bethel said he was astonished at the array of facts and their fitness for the hour. The brethren insisted that I return and give them another talk. Mr. J. A. Wickersham, formerly a Covenanter, but now a member of this congregation, opened the way here. He has not forgotten his reformation principles. The home of Deacon Isaac East received me. He came from Virginia forty years ago. His relatives are still in the South. They were mixed up with the Confederacy. His nephew visited him not long since and said, "The South thought that their hard times were caused by the Republican administration; and if they could only get a Democratic President they would get relief. But now they have their wish and times are no better. The South will not be solid for the Democratic party again. Many will vote the Republican ticket hereafter."

On my way I passed near by Serpent Mound. This was built by the Indians. It is in the shape of a snake, its mouth wide open, its fangs discernable, and an egg in front which it is in the act of swallowing. Sinking Springs takes its name from the springs which boil up and then subside, much like the geysers of Yellowstone Park. This is a quiet little village overlooking Fort Hill, an old Indian stronghold. Returning I passed the birthplace of Rev. H. H. George, D. D., president of Geneva College, Beaver Falls, Pa. On Wednesday evening I lectured in the Tranquility United Presbyterian church, Rev. J. A. Renwick, pastor. They have 225 members here, and a large and comfortable house of worship. The roads are very muddy; all had to walk. They came one, two and three miles. We had a real good turn out. On the way over we passed the house formerly occupied by Rev. David Steel, D. D., author of the "Key to the Apocalypse," also the church in which he preached many years ago. We were near the spot on which the church stood in which Rev. Robert Hutchison preached half a century ago to the Covenanters. Not far away the boyhood of Rev. J. O. Bayliss was spent; mine host, Mr. Steel McWright, was his companion at school. On Thursday evening I lectured in the Union Chapel of Youngsville. A great company came out. The people feel that moral reformation is the need of the hour.

Francis Murphy is having great success in the Ninth Street Baptist church in this city. He and the young pastor make a strong team. He wields the heavy sword of Richard which would cut in twain a bar of steel. Bro. Myers wields the scimiter of Saladin, which would clip in sunder the web of down, whose feathery films floated in the air. The sword of truth ought to be handled by a master hand. The Word "is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

J. M. Foster.

THE SALVATION ARMY AHEAD!

Maryville, Mo., Jan. 31, 1887.

Editor Cynosure:—If the Salvation Army is taking the lead in saving a fallen world, is it not our Christian duty to admit it? By listening for the past eight years to false reports concerning them, I have simply let them alone, adhering to the order given in Acts 5: 39. Since last June I have, in their case as well as in other matters, been proving all things, holding fast to that which is good. I will now and here say, so far as I have investigated their cause, I find them at the front in rescuing the perishing of all classes. The Commissioner of the United States forces, having fully learned from me my anxiety to know all about the Army, has invited me to come to New York city to their headquarters, and look them all over, inside and out, through and through. God willing, I will do so as soon as possible, which I expect will be in a few months. Then will give a true and full report in this paper. Those who have known me for forty years in the United States and Canada know full well that I allow no man or class of men to get one inch the start of me in any good work, only in proportion as his legs are longer. As I am a little over six feet high, I will be expected, from the stand I have taken, to be found in the army that is ahead. If the Salvation Army is ahead, we that can keep up will be expected to, and those who cannot must try and get religion enough to admit facts and behave themselves, in keeping with the rule given in 1 Tim. 3: 15. Yours till the general roll is called. Amen. R. Smith.

WHO WILL BE GOD'S AGENT IN THIS CASE?

New Iberia, La., Jan. 27, 1887.

Dear Editor:—Since my last, published in your issue of the 13th inst., the owner of the property here that the colored people are endeavoring to buy as the site for a high school, has reduced the price from $5,500 to $5,000 on condition that they give $1,250 as first payment instead of $1,000, and he has given them the refusal of it until the 30th of next March.

They have in the treasury a few hundred dollars, but not half the amount required. Still they are going on with courage to raise it by entertainments and subscriptions, though with the small sums that the people are able to give it is slow work. The highest amount paid yet by any one individual is is $10; and one woman who gave $10, and who earns it by washing, said she should give another $10 if necessary rather than give it up; and a young woman who helps her widowed mother earn the living for quite a family by washing, wanted to give a dollar towards the school, but found that she could not unless she should do some extra work to get it, and so she went into the cotton field, a thing she had never done before, and picked enough cotton to earn a dollar and gave it to the school. A man who was born in slavery and had no educational advantages, and who is living in a rented house and working by the month for a farmer, bought a piece of land on which he intends to build a house, and so make a home for himself and family, and is paying for it in yearly installments. He has already given $10 towards the school, and says he has decided to pay interest on this year's payment and give the payment, which is $60, to help buy the property for the school.

Surely such efforts as the two first circumstances mentioned, and such a sacrifice as the last one, for such a purpose, are rarely met with, and they will give an idea of the struggle it is taking to accomplish the end they so much desire. But the courage shown and expressions of faith that God will help them, would excite the admiration of any intelligent Christian person.

The old people who were slaves say that they prayed to God to give them their freedom and he did, and they believe he will help them in this good cause. If any who read these lines feel disposed to send money to aid in this noble undertaking, regard it, dear friends, as a suggestion from the Holy Spirit, in answer to the prayers of these needy people, who are laboring so hard to blot out the degrading effects of slavery, and are taking the right method to do so. S. A. Farley.

PITH AND POINT.

THE HARUGARI.

I have to do with a good, earnest, pious Christian who is a member of the Harugari lodge, who, when I spoke to him about the unchristian principles of the secret societies, maintained that this lodge materially differed from the other lodges so far that no religious doctrines of any kind were held and propagated in that lodge, that anything which had to do with religion was absolutely excluded by them; that they had merely business transactions; that they had no religious ceremonies or rites of any kind, no chaplains, no prayers, no teaching of a deistic natural religion; in short, that it was perfectly true of *this* order, which is so commonly falsely stated by members of secret societies, viz., that their order has nothing to do with religion.

Now since I know that man as a true and sincere Christian I desire closely to investigate into this matter and to examine the writings and publications of this peculiar order of Harugari, in order to find out clearly its tendencies and principles.—G. F., *Mendota, Ill.*

Note.—This German order is classed among the beneficiary societies, that is, it provides a kind of life insurance and perhaps payment of a sick benefit. Of its history or practices we have very little information. If it is devoid of any religious character whatever so as not even to ask the blessing of God upon its meeting, Christian men should beware lest they be unequally yoked together with unbelievers in it. It is at least, we understand, a secret society and, as such is condemned by the example of Christ, and by the whole tenor of the Bible which condemns the sworn concealment of a good, and says that God will bring all hidden evil to light.

WHY NOT EVERY READER BE AN AGENT TO GET ANOTHER?

I do especially commend all seceding Masons in the highest terms possible who had the moral courage and pure-hearted principle to expose the murderous system of Freemasonry, and to endure the persecutions as they must, for the good of mankind. I am exceedingly well pleased with the *Cynosure.* I hope and pray that every reader of it will labor to increase the subscription list to the full extent of dis opportunity. It is calculated to do more general good than any paper in my knowledge. There ought to be some systematic arrangement to scatter tracts and books all over every land, to give the uninformed a knowledge of the evil of secret lodges. If the masses had full information of what Masonry is, it would soon die out for the want of accessions. Let every reader of the *Cynosure* send for tracts, and circulate them as widely as possible and secure as many workers as as he can to do the same.—Samuel Matthew, *Canby, Oreg.*

THE BLESSING OF THE JUST.

I am sorry we could not send a delegate to the Knoxville convention. Infirmities beyond fourscore keep me shut up; but my interest in the war against the lying deism of Masonry increases. There is no paper in this nation that cannot be better spared than the *Cynosure.* It has done noble work for orthodoxy and has become a spiritual power and is more and more welcomed by warm hearted "living spirits of Christ." It improves every year. The Lord bless you all in your good work. Love to Bro. Stoddard.—Geo. Clark, *Oberlin, Ohio.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VIII.—February 20.—Abraham Pleading for Sodom.—Gen. 18:23-33.

GOLDEN TEXT.—In wrath remember mercy.—Hab. 3:2.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

The Angel of the Lord. The special form in which God manifested himself to man, and hence Christ's visible form before the incarnation —*Smith-Peloubet Bib. Dic.* There are many passages in which the expression "the angel of God," "the angel of Jehovah," is certainly used for the manifestation of God himself. This may be seen at once by a comparison of Gen. 22:11 with 12, and of Ex. 3:2 with 6, where he who is called the "angel of God" in one verse, is called God, and even Jehovah in those that follow, and accepts the worship due to God alone. (Compare Acts 7:30-38 with the corresponding Old Testament history, and Gen. 18:1, 13, 14, 33, and 19:1.)

It is to be observed that side by side with these expressions, we read of God's being manifested in the form of *man; e. g.,* to Abraham at Mamre (Gen. 18:2, 22; comp. 19:1); to Jacob at Penuel (Gen. 32:24,30); to Joshua at Gilgal (Jos. 5:13, 15). It is hardly to be doubted that both sets of passages refer to the same kind of manifestation of divine presence. The inevitable inference is that by the "angel of the Lord," in such passages is meant "He who is from the beginning," "the Word," *i. e.,* the Manifestor or Revealer of God. These appearances are evidently foreshadowings of the incarnation.—*McClintock and Strong's Cyc.*

Be given to Hospitality. Twice the Apostle Paul uses the phrase (Rom. 12:10; 1 Tim. 3:2); and the Epistle to the Hebrews (13:2) enforces the duty by this example of Abraham, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. 13:2).

"And Abraham drew near," to the Lord, in human form, who was standing near (v. 22). He must in some way have recognized him as God, perhaps by his way of speaking. Abraham had this privilege because of

his life and character (v. 19). It was one of the rewards and fruits of his choice of God, his obedience and faith. It is only the prayer of "the righteous man that availeth much in its working" (Jas. 5:16).—*P.*

Other Scripture Examples. Moses (Ex. 32:7-14, 30-35); Samuel (1 Sam. 7:3-10); Solomon (2 Chron. 6:1-42); Elijah (James 5:17-20).

"Wilt thou also destroy the righteous with the wicked?" It cannot be questioned that in those judgments which befall communities in the ordinary course of God's providence, the good and the bad are often alike involved. The calamities of war, pestilence, earthquake, etc., fall upon the righteous as well as the wicked.—*Bush.* And yet more certain than the sun in its course is the justice and righteousness of God in all he does.

God cares for each individual, and even in a general destruction will let nothing happen to any one unjustly, or not for his good (Rom. 8:28.)

Often the righteous are partakers of the guilt. They have become contaminated. They have not done their duty in seeking to make their city or their country better and hence are in a measure to blame for the terrible condition of affairs.

"We are to look forward to another world for a complete vindication of the ways of Providence. There the sufferings of the righteous in this world will be abundantly compensated," and all things will be seen to have worked together for their good.

"Shall not the Judge of all the earth," he who rules the earth, decides questions of right and wrong, and metes out rewards and punishments, "do right?" The very question itself is a tribute to the righteousness of God. In many things God has transcended the *reason* of his creatures, in nearly all things he has baffled their *speculations;* but in all instances he has been careful not to excite controversy against himself in the human *conscience.*—*Jos. Parker.*

"If I find in Sodom fifty righteous, . . . I will spare all the place for their sakes." Thus the wicked unconsciously are ever receiving benefit from the righteous. Who can tell how many guilty nations have been suffered to live for the sake of a few godly souls among them?—*Murphy.* Here we see a great principle in the government of God. We are sparing others or are being spared for their sakes. It may be your little child that is keeping the cloud of wrath from bursting upon your wicked house. The righteous man has to suffer many disadvantages on account of the presence of the wicked, whereas the wicked man receives nothing but advantages from the presence of the man who is good. And in proportion as any man is good, he is willing to suffer disadvantage and loss rather than judgment should come upon the wicked. God himself suffers most.—*Jos. Parker.*

PRACTICAL.

Angels are God's ministering spirits sent to minister to those who are heirs of salvation.

God gives to each age premonitions and foregleams of the better things to come. God came in the form of man, for brief visits, before the great incarnation in Jesus Christ.

The privilege and duty of kind treatment of strangers. The seeming men proved to be angels with hands full of blessings.

God cannot let sin go unpunished. Moral cancers and gangrene will destroy the whole body unless they are removed.

If the sinner can be cured, if anything will induce him to forsake his sin, then he will be spared.

It is a great and high privilege to intercede for others, even for our enemies.

Only the "prayers of the righteous avail much in their working."

We all need an intercessor, even Jesus Christ the righteous.

The righteous are the salt of the earth; the leaven of good through which God may purify and save the world from wickedness.

When this salt retains its savor, and the leaven its active power, then God can spare the wicked for their sakes, because there is then hope.

If the salt has lost its savor, and the leaven is inactive; if the righteous are partakers of the sin by contamination or by not doing all they can to make the world good, then they must suffer in a measure with the overthrow of the wicked.

OBITUARY.

MRS. LUCY CHAPEL DUDLEY was born on the 22nd of January, 1803, in Bennington, Vt. She was left motherless at the age of two years, but was reared by a relative. In 1826 she was married to James Dudley in Eldridge, N. Y. In 1830 she made a profession of religion and was baptized by Elder John Tolman, Sr., and united with the Baptist church in Cato, Cayuga county, to which she had previously removed. In 1843 she came with her husband to Delavan, Wisconsin, and setttled on a new farm near this village. Here she found a home in the church, then under the pastoral care of Elder J. H. Dudley of blessed memory.

Mrs. Dudley was a woman of marked convictions, and those convictions were generally right on all moral questions. She was a pioneer in the cause of temperance, moral reform, anti-slavery and anti-(sworn) secrecy. In fact she possessed a a ready sympathy for the oppressed and friendless, and that sympathy did not end with "Be ye warm, be ye clothed." It was carried into practical demonstration. So that it was a common remark, "If any outcast wants a friend or home, let him go to Aunt Lucy,"—as she was familiarly called. As an investigator, few surpassed her in penetration and research, often surprising the members of the Bible-class, even at the age of four-score, by the vigor of her pen in illuminating passages of Scripture and doctrinal truth. She was literally ripe for the harvest, being a few hours over 84 years old. By her request, the funeral exercises were conducted by the writer preaching from the language of Job 7:16: "I would not live alway." H.

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The Christian Cynosure.

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CHICAGO, THURSDAY, FEBRUARY 10, 1887.

RELATION OF MASONRY TO THE REBELLION.

"For there is nothing hid which shall not be manifested; neither was anything kept secret but that it should come abroad."—*Mark 4: 22.*

We call our readers special and profound attention to ex-Senator Pomeroy's articles in this and ensuing numbers of the *Cynosure.* A State Historical Society has applied for these articles in book form, and individuals are asking for them in back numbers. Those who have Greeley's "Great Rebellion" will do well to turn to page 345, Vol. I., and read extracts from the speeches of Parker, Inglis, Rhett, and Keitts on secession in the South Carolina Secession Convention, Dec. 17, 1860. Mr. Parker said, "It is no spasmodic effort that has come suddenly upon us. It has been gradually culminating for a long period of thirty years."

Mr. Inglis said, "Most of us have had this matter under consideration for the last twenty years."

Keitst: "I have been engaged in this movement ever since I entered public life."

Rhett: "It has been gathering head for thirty years."

But the Knights of the Golden Circle, Blue lodges of Missouri, Kuklux, and other side secret orders were then just sprung, or springing up, and Gen. Howard informed the writer that the most cruel and savage of them all kept their robes and masks in the *Masonic lodge rooms.* All the new named secret leagues sprung up as the rebellion opened. But thirty years before, Gen. Jackson and his Cabinet were made honorary members of Federal Lodge, No. 1, at the very time when Parker and Rhett say secession was "under consideration." And the gentleman who was secretary of that lodge at the time, and aided in initiating "Pike's Indians," told the writer that the ten lodges in the District "all went secesh," and that it was for that reason he left them. Here, then, in the lodge rooms of the South is the place where the rebellion was hatched and nurtured for thirty years. And as ex-Senator Pomeroy says, "If there had been no lodges there had been no rebellion."

But the most ghastly and horrible showing of the Masonic lodge is, that their head man, the rebel general Pike, took ($250,000) two hundred and fifty thousand dollars, appropriated by Congress to the Indians, brought some fifty of their leading men to Washington, swore them to obedience in Federal lodge, fought them at Pea Ridge, Arkansas, against the country which fed, and the flag that sheltered them; and having robbed five tribes of civilized Indians of their school fund, and money for bread, clothing, and interest on money due for their lands, he now sees those poor, demoralized Indians pleading in the Court of Claims for the very money which he, Albert Pike, took by fraud and kept for his own uses, or spent in the rebellion. The record of Benedict Arnold is white compared with this compound of treason, cruelty, and fraud; which every Mason in the United States sanctions and endorses by adhering to the lodge.

Let ex-Senator Pomeroy's book be circulated broad-cast. Let it be placed in the library of every school district in the United States; and when the Christian voters of the United States see clearly that their temporal and eternal interests are hourly liable to be wrecked by the lodge, they will arise and shake it off.

THE SUN RISES IN THE SOUTH.

A friend writes, "There ought to be *ten thousand dollars* raised and expended in the South." Prof. Woodsmall, traveling teacher of theology for 800,000 colored Baptists in the Southern States, under the appointment and direction of the National Baptist Board at New York, has warmly urged the same thing for one or two years. A Presbyterian missionary in Arkansas wishes to give up his connection with his Board, who expect him to work without excluding lodge worshipers from their churches. He sees such labor will prove nugatory, as the pro-slavery gospel run down Southern society to the bowie-knife and pistol—mere violence. It would seem that the National Congress of Churches and Christians has been delayed for a year or two, "by act of God," to come in at such an hour and for such a purpose as this. The careful reader of our letters from the South, epsecially Mr. Hinman's, sees that the schools of the different denominations are open and opening to the discussion of secret societies; and if the book which the National Congress produces shall develop and unify the opposition to the lodges which actually exists, all the denominations which hold to Christ, and all their mission boards will become one vast "National Christian Association;" and anti-Christ must fall, as Burgoyne and Cornwallis fell, whose batteries were briskly assailed after, like the lodges, they were silent and returned no fire.

A brilliant young clergyman, graduate of Fisk University and Oberlin Seminary, deceived by the silent neutrality of leading men in the churches, supposed the denouncers and seceders were "cranks," and so was hoodwinked and stripped and sworn into a Southern lodge, and swindled out of his money. When he found the "cranks" had told him nought but sober truth, his indignation knew no bounds. He denounced the Grand Master of colored Masons as a swindler and thief—selling secrets which are not secrets, and taking money by hundreds for knowledge which can be had for pence. He demanded his initiation money, and when the Masons growled, bristled up and showed fight, he took a shot-gun, an argument which they could understand, and he got his money back! Secretists are cowards and sneak-thieves. They murdered Lincoln and attempted to murder the Sewards, father and son. They shot and wounded Countee, and they may kill this brilliant and talented young clergyman, who threatened to answer shot by shot.

Mr. Leonard Swett may save the necks of the men who killed seven and wounded sixty Chicago policemen, and for a time weaken government. If those men are not hung, every Chicago policeman will feel weak and insecure. But the race of Cromwell's Iron-sides are not all dead, and by and by Powderly's Knights will get back to them; and the scenes of the barricades in Paris, when Napoleon commanded the troops, will be re-enacted, aggravated ten thousand-fold. But men who blow up and burn cities with dynamite will lie as cold the following winter as those whom their crimes have made houseless; and crime owns no ambulances or forts of its own. Every great and good cause must have its martyrs. But the blood and bones of the dead on the field of Waterloo made the wheat grow greener for succeeding generations.

But our weapons are not carnal. Christ is the one martyr who has died for us all. And Truth is now "mighty through God to the pulling down of these strongholds of Satan," "all" of them. Let the approaching "Congress" come together "filled" with God's "Spirit" and covered with God's armor. "The whole armor of God." Let them send men all through the South who count not their lives dear, and we shall not need to wait, like worldling Jews, for a Messiah to come. The first we shall know he will be in our midst.

WHO IS AN INFIDEL?

"The public at large," says the Saratoga *Eagle,* "including many of his most intimate friends, are immensely ignorant of Lincoln's piety; and Gerrit Smith, although an orthodox Christian in his early days, was a Liberal in his later life. These great men, however, cannot intelligibly be called infidels until just what is meant by infidelity is clearly defined. What one person would consider the loftiest Christianity another would denounce as the rankest infidelity. The great men in question were undoubtedly unorthodox, but we believe they all cherished a belief in the immortality of the soul and its progressive future."

The religious belief of the writer of the above seems emaciated to what he commends—"the immortality of the soul and its progressive future," but is evidently not yet forsaken of God and goodness, like the common herd of free lovers and scoffers whose Bible is a medium and their religion destitute of any authoritative standard of law or morals: who are reformers without a Decalogue, and Christians without Christ.

Washington communed in the church, and on the eve of a battle was found praying in the brush. Lincoln asked his pious neighbors to pray for him as he left his home for Washington, and he prayed to God from his knees, as did Paul and Christ, when his country's life was threatened. Gerrit Smith built a church in which he preached Christ, and we have often joined with him in his devout prayers. We are sorry if our "intimate friends" are ignorant of the piety of these great men. True, "blindness in part" had happened to God's Israel as in Paul's day, and bitterly has the country answered it. But while Thomwell and Palmer were the high priests of the slavery rebellion; while Garrison taught and practiced the doctrine that it was sin to vote; while weak Christians, ensnared by "the compromises of the Constitution," misled by worldly and corrupt leaders; and repelled by the no-government, no-Sabbath and no-Bible theories of Garrison, Parker, Henry C. and Elizur Wright, Allen, Ichabod Codding, Burleigh, Oliver Johnson, and other miscalled "great men,"—while they perhaps staggered off the platform of righteousness and hugged slavery in their communions for a time; in their darkest hours the American churches had more light and truth and goodness in them than the best groups of "come-outers" who denounced slaveholders, railed at the churches, and declared the American Constitution to be "a league with hell." At this day all the literature of infidel and semi-infidel Abolitionists, boiled down and systematized, would not make one respectable volume fit for family reading. While those reformers who, "concerning the faith made shipwreck," have bred those maggots of piety, free lovers, communists, and worshipers of familiar spirits, who, in summer time, hold great grove meetings, and in winter gather in town halls, "gape and rub the elbow" at mediumistic lectures and revelations; prey on the garbage of weak and worldly churches; and fill New England with the buzzing of their new found beings.

"An infidel" is tersely defined by Paul, 2 Cor. 6: 14–16. He is one who manufactures his own gods, who worships idols, who sets aside Christ and the Bible on which the United States officers swear witnesses, and get piece-meal revelations from those

> "Millions of spiritual creatures (who) walk the earth
> Unseen, both when we wake and when we sleep,"

and who are forbidden to be consulted, worshiped, or dealt with. "*Thou shalt worship the Lord thy God, and him only,*" is the mandate of Christ. "Is it not because there is no God in Israel that ye will inquire of gods that come newly up: whom your fathers feared not." There is one God and one Medium or Mediator, the man Christ Jesus, who declared himself one with God, and was God. He was conceived by the Holy Ghost, born of the Virgin Mary, believed on in the world and received up into glory: whence he shall come to judge the quick and the dead. He exercised divine power on earth, and not only spake, but WAS the truth. And the belief "in the immortality of the soul and its progressive future," which is as good for Judas Iscariot as for the Apostle Paul, is indeed a "liberal belief," corresponding with the road which Christ said was "broad."

—Thousands will see the notice of the national conference in this city March 30th and 31st with a throb of joy. Friends are writing from far East and West, expecting to attend, and eager for the final word of appointment.

—Bro. I. R. B. Arnold writes of a great success at his Tonica meetings. The Congregational church was crowded night after night last week, at times uncomfortably, and some were present who are never known to go to that church because it excludes the lodge.

—The *Sandy Lake News,* will please receive our cordial thanks for its able and efficient help in every good work. One hundred such prints in the United States would lay a platform on which the friends of Christian and foes of heathen civilization could stand and overturn lodgery, as the Republican party stood on the anti-slavery organizations to snatch popular government from the gulf which yawned for it.

—Bro. Hinmon seldom writes a letter which does not surprise us to note how many hopeful openings for the reform he everywhere finds in the South. In one North Carolina city he found a colored Presbyterian minister who heard him lecture in Howard University, Washington, five years ago, and was made an Anti-mason. He holds fast to that good faith yet.

—Rev. J. A. Booker of Helena, Arkansas, missionary among the churches of that State, asks for the *Cynosure* to be sent to some of the leading preachers of the State. He believes that his efforts as a missionary will be thus "greatly aided," as "saloons and lodges are making havoc of the churches." Would that the Presbyterian Board for Freedmen's Missions might look at this question in the same reasonable manner in the case of Bro. Lewis Johnson.

—The *Associate Presbyterian* magazine, organ of the church of the same name, takes a lively interest in the national Christian conference, publishing the notice heretofore appearing, and saying: "It is to be hoped that good work will be done at the conference, and that it will be the beginning of a new era of vigorous aggression against oath-bound secrecy. The anti-republican, anti-Christian principles of the lodge should receive such an airing that honest, respectable, Christian citizens would be ashamed to have fellowship with the works of darkness. Some

one or more of our brethren nearest Chicago—for instance Rev. W. Ballantine, or Prof. G. Fisher, or Rev. R. E. Stewart—might find it convenient to attend the conference. Here is an opportunity for co-operation in work that calls for the influence and energy of all the churches." These brethren will be most welcome.

—The *Genevan*, the college paper of President George's students, remarks on the activity of their faculty for Christ and his kingdom, thus: "It seems that Geneva's holidays are hard on secrecy, Anti-National Reform, Anti-Temperance, Anti-Christianity, in fact, every *anti* that opposes reform. For then our president advances on Tennessee, Martin on Ohio, Burnett on Pennsylvania, so that things become interesting all around."

—A faithful brother writes that at the last meeting of a Congregational Association in New York there was proof that it was grievously falling away from its early opposition to Masonry and other sins, so that now not a sin was rebuked during the whole proceedings. On the contrary a 33-degree Mason was the principal in administering the sacrament. Another Mason led a prayer and conference meeting; and to close there was delivered what we fear the old prophet would call a "dumb-dog's" discourse on the Bride of Christ to a body that had departed from her purity and shorn her of her beauty and strength.

—Bro. Hawley's report is somewhat brief this week, but that proves nothing against its goodness. Of this quality the Birmingham *Free Press* says: "Rev. C. F. Hawley, completed his work in this county last Wednesday, for the present, by a lecture at Pittsburg, where he had a crowded house, as he had also at Kilbourne a few evenings before. There has not, within the recollection of the oldest Anti-mason, been as thorough work done in this county for anti-secrecy as has been done for the past month by Bro. Hawley. The ground had been prepared, but outside of Birmingham no vigorous work had been done. But this work only opens out new and larger fields. This part of the State has done its share, for its contribution approaches nearly two hundred dollars for the year. This money has been raised only by great self-denial. Let us begin to prepare for the annual meeting now, and let this State press forward in the good work.

THE NATIONAL CONGRESS OF CHURCHES AND CHRISTIANS.

FINAL ACTION.

In view of the history of secret societies in this and other lands, and the present state of our country, brought about and managed by secret orders, and the further fact that over twelve hundred clergymen and other influential Christian men, representatives of a public sentiment on this subject, have signed a request to Joseph Cook, asking that the secret lodge system be discussed in the Boston Lecture Course, and in harmony with the action of the National Christian Association, the United Brethren, the Wesleyans and Free Methodists, the Reformed and United Presbyterians, Lutheran Synods and Councils, and other ecclesiastical bodies, and in compliance with the expressed wish of Dr. McCosh, Dr. Talmage, Dr. Storrs, and others whose names are omitted for brevity, it was voted to hold a National Christian Congress, and the following gentlemen were chosen a committee, with power to increase their number, issue an official call, and make all necessary arrangements for a Congress of Churches and Christians.

COMMITTEE.

Calvin W. Pritchard, *Editor Christian Worker and Friends' Review.*

Rev. Joseph E Roy, *Western Secretary of the American Missionary Association.*

Rev. B. T. Roberts, *Editor Earnest Christian and the Free Methodist.*

Rev. M. C. Ranseen, *Pastor of Gethsemane Swedish Lutheran Church.*

Rev. L. N. Stratton, *President of Wesleyan Theological Seminary.*

J. M. Hitchcock, *Superintendent Chicago Avenue Sabbath-school.*

OFFICIAL CALL.

Pursuant to instructions, and in humble reliance upon Almighty God for wisdom, and upon the Christian patriotism of our fellow citizens for co-operation and support, we have secured Hershy Music Hall Chicago, Ill., and hereby announce that a Congress of Churches and Christians will assemble at 9:30, A. M., on the 30th day of March, 1887, and continue its sessions two days and evenings, to consider the nature and principles of the secret lodge system and its influence on the Christian religion and civil liberty, and to take what steps may seem proper, after prayer and due consideration.

IMPORTANT NOTICE.

The committee have learned with satisfaction of the action of several sympathizing bodies in appointing representatives, and are in receipt of the names of over fifty delegates already chosen.

Every Conference, Presbytery, Association, Council, Church, Educational Institution, or other body favoring this Congress, is respectfully urged to at once provide for a representation in its meeting. Let the names of delegates appointed, or who shall be chosen, and the names of all persons intending to be present be forwarded at once to Rev. L. N. Stratton, West Division postoffice, Chicago, Ill., so that entertainment may be provided for those who desire, and a roll of members begun.

Calvin W. Pritchard, *Chairman of Com.*
L. N. Stratton, *Secretary.*

OUR WASHINGTON LETTER.

So many unfounded reports of Cabinet changes have found their way to Washington from a distance during the present Administration that people have not been disposed to credit any rumor on this subject. Everyone, therefore, seems to have been surprised when it was announced that there was really to be a change in the Cabinet soon. But now it is generally believed that Secretary Manning intends to leave the Treasury Department after the adjournment of Congress, to accept the presidency of the new National Bank of New York, at a salary of $20,000, more than twice what he gets as a member of the Cabinet. There has been much speculation during the past few days as to his probable successor, and as to whether his resignation has anything to do with unpleasantness between him and the President.

Mrs. Cleveland is perhaps as popular a lady in her way as Mrs Hayes, but she has not the "power behind the throne" wielded so firmly by her whom the W. C. T. U. women delighted to honor. The intemperate reaction in the White House during the Arthur rule from the high social principles of Mrs. Hayes were the grief of good women. They are rejoicing therefore to note the effort of the young American queen to put away the alcohol poison however glowing its color or tempting its taste. Mrs. Cleveland gave an elegant lunch the other day to sixty young ladies of Washington without wine, and has resolved to rule out the brandy and other forms of alcohol from the kitchen of the White House.

It was a rattling and spirited Woman's Suffrage convention at this favorite rallying point, this, their nineteenth annual meeting here. Miss Anthony says it was one of the most successful they have ever had. The meetings were largely attended and the speaking was the best that the ladies could do. They were much pleased at the good attendance, and compared the overflowing audiences of this winter with the empty benches which they addressed in years gone by, saying it was now almost the fashionable thing to do to go to the Woman's Rights convention. They have planned a great celebration for next winter, in honor of the fortieth anniversary of the beginning of their movement in this country. Forty years ago Mrs. Elizabeth Cady Stanton, at a meeting in Seneca Falls, N. Y., introduced the first resolution favoring the franchise of woman. She is billed for a speech on the same subject at the anniversary celebration, although her husband is quoted as saying not long since that she was done with the suffrage agitation. Mr. Stanton said that his wife was convinced that her sex does not want to vote. They do not suffer any inconvenience from the lack of the ballot; they do not desire it to any appreciable extent; and the suffrage agitators are banging away at something that offers no response whatever. He thought if one woman in every ten, yes, in every hundred, would petition Congress for the ballot they would get it at once.

The issue between the President and the Senate in regard to the Recorder of Deeds is very simple, and cannot, in its present phase, be distorted into a question involving the right of a colored Democrat to hold office, as has been attempted. The people of the District asked for one of their own men for the office. The President served them with a stranger, and the Senate refused to confirm the appointment. The President re-appointed him, and the Senate again rejected him. That is all there is of it: and until the name of a colored citizen of the District is sent in for the office by the President and rejected by the Senate, it cannot honestly be claimed that the color line issue is a factor in the case. *

OUR BOSTON LETTER.

FATHER ROCHE'S HOME FOR WORKING BOYS.

It is indisputably true that when certain people do manage to do a good thing they inevitably spoil it. Although Father Roche's Home for Working Boys is pre-eminently a religious institution, or, at least, is under the supervision of the Romish church, much of the funds for the erection of the new building on Bennett street were raised by worldly methods, i. e., balls, etc., a sort of compromise twixt religion and antagonistic secularism, but in perfect accord, nevertheless, with the Jesuitical doctrine, of the end justifying the means. Just here, however, Catholics are more consistent than their Protestant imitators, who profess differently, yet do the same thing. Passing down the narrow street on the western boundary of the South Cove, where this institution is located, on a Sabbath evening, one's attention is at once attracted to the clamorous sounds wafted from the interior of this pet charitable domicile, dear to every loyal Romanist's heart, as the fond admiration with which they survey it as they pass indicates.

Just above the main entrance, in bold relief, stands a gorgeously colored figure of the Madonna and child. The features of this truly pure, but sadly misrepresented mother of our Lord's humanity (by Rome), are well defined, as are also those of the child, and although idolatrous symbols, the peaceful expression of each are in perfect harmony with the character of the day; but what a contrast with the childhood represented below—down below the sidewalk, where a scene of veritable pandemonium runs riot—and on Sunday night, under the surveillance of a Christian management. On any other day one could enter heartily into the seemingly unrestrained and exuberent expression of juvenile levity and grotesque antics, but the toleration of such downright desecration of the Sabbath is a disgrace to even the denomination which it may represent, no matter how philanthropic its purpose be. To provide shelter for homeless boys is a noble work, but the very apparent laxity of their would-be benefactors in leaving them supremely to their own inclinations in regard to the observance of the day is open to censure. Father Roche is, doubtless, a sincere man, and devoted to this special work, in which he has been long and persistently engaged, and every Protestant can hardly do otherwise (unless a bigot) than to endorse what seems to be the reverened gentleman's life work; but to secure and retain the good wishes of both Protestant and Catholic, the unrestrained hilarity witnessed in the basement of his Home, which can be termed as nothing less than desecration of God's holy day, must be checked.

SAM SMALL IN BOSTON.

Sam Small is an interesting and earnest speaker, fluent in utterance, surprising, or rather perplexing his audiences at intervals with multifarious polysyllables of such indefinable magnitude that the expediency of taking along an unabridged dictionary, and universal encyclopedia, as well as a Teacher's Bible and the "Great Awakening Songster," is inevitably suggested.

Samuel Small, judging from first impressions made by his apparent makeup, would easily be mistaken for the conventional "Hub" preacher. His flowery passages, and rhetorical climaxes, show careful and systematic cutting, and thorough kiln-drying. Perhaps we do not speak at random in saying that most of the Bostonians were disappointed in Bro. Small, having expected to behold Bro. Jones's counterpart. In Sam Small we have only a newly-published edition, or photo-electrotyped version of the popular, well-informed, level-headed minister of the day—nothing more nor less. Boston is well supplied with *fac-simile* type. In Sam Jones, on the contrary, we have a tangent from the great homotonous ecclesiastic circle. Sam Jones is simply the inimitable and naturally copyrighted Sam Jones, and Athens will listen to his so-called vulgarisms, in spite of its æsthetic proclivities, until a greater or later attraction appears in the Areopagus. Admitting that Sam Small is the more highly polished gem of the two, we also deny that he is the rarest and most valuable. Sam Jones is a diamond in the rough. Nature's lapidary has made crude cuttings in him from which brilliant and dazzling rays of logic, common sense, and inspiration flash incessantly.

While the so-called illiterate Sam Jones attacks sin in the midst of reputed culture at the South End, the cultured Rev. Phillips Brooks, D. D., etc., will lay siege to the sin of the illiterate North End. Whilst Jones will aim to bring 'em down, Brooks will endeavor to lift 'em up. The right men in the right places. A change is beneficial sometimes.

D. P. Mathews.

The Home.

A MOTHER'S LOVE.

Some day,
When others braid your thick brown hair,
And drape your form with modest grace,
When others call you "dear" and "fair,"
And hold your hand and kiss your face,
You'll not forget that far above
All others is a mother's love.

Some day,
When you must feel love's heavy loss,
You will remember other years,
When I, too, bent beneath the cross,
And mixed my memory with thy tears,
In such dark hours be not afraid;
Within their shadows I have prayed.

Some day,
A flower, a song, a word may be
A link between us, strong and sweet;
And then, dear child, remember me!
And let your heart to mother's beat.
My love is with you everywhere,
You cannot get beyond my prayer.

Some day,
At longest it cannot be long—
I shall with *glad impatience* wait,
Amid the glory and the song,
For you before the golden gate,
After earth's parting and earth's pain
Never to part! never again! —*Selected.*

THE MOTHER AT HOME.

The mother is the heart of the home. She it is who determines its characteristics and diffuses through it that subtle atmosphere which every sensitive person can feel when introduced into the home circle, and from which can quickly be inferred the ruling spirit of the home.

There can be no doubt that the most effective training for children is the training of example, and this truth the mother needs constantly to bear in mind. How can the impatient, querulous, fault-finding mother teach patience and kindness and good temper? How can the vain mother teach humility? How can the mother greatly absorbed in keeping up with the pomps and vanities of life, eager for place and show, teach her children the true principles of a happy life? How can the selfish mother teach generosity or kindness, or the discontented mother teach contentment?

Children, with all their beautiful and loving ways, are for the first few years of their lives mainly little animals, and attending to their material needs fills up the mother's time and exhausts her vitality. Keeping them out of mischief absorbs so much of her time that she seems to have little for moral and religious instruction. If the mother allows herself to become discouraged at this period in her home work; to look with longing toward the pursuits and opportunities of the women who have no home cares; if she under-estimate the honor and value of her work, circumscribed though it appear, she is in danger of undermining her own comfort and happiness, and consequently the comfort and happiness of the home.

She should strengthen her heart by remembering that these confining home duties and cares occupy only a passing period in her life. What if she have not the uninterrupted time she wishes for accomplishing her own plans, for study, or reading, or practice, or society? She is studying the volume of universal human experience. She is learning the joys and sorrows of the mothers of the human race; she is practicing an art—incomparably the highest of all arts—the moulding of human character, and she must give herself to these duties with an eye single to their right performance, and with a love for and devotion to the work which will make her happy in it. And if the mother thus loves and honors her work, she will make the atmosphere of the home a happy one under all ordinary circumstances.

Children who from their earliest recollection remember their mother as kind and patient and devoted to their best interests—happy in spending and being spent for them—will inevitably feel the influence. The many beautiful instances related of great men who have risen from the humblest homes, and of their steadfast devotion to and affection for their faithful, though often unlettered mothers, are rich with instruction and encouragement for all mothers. In every case such mothers will be found to have held their children's love by their unselfish devotion to and great love for their children, and the respect they compelled by their elevated moral and religious character. How beautiful to hear grown children, who have perhaps gotten far along the road of life themselves, say that, as in early childhood, so in mature years, their mothers are their best, most faithful friends, and their most consoling and helpful counsellors?

Poverty and privation strengthen rather than weaken such bonds between mother and children. "We were poorer than poverty," said a now wealthy business man, talking of his early life, "but it never seemed to us children that we were poor, because our mother always seemed happy with us. She was constantly planning some little pleasure for us that was all our own, and we thought we had the nicest time at home of any children we knew. It was making us little rabbits or birds out of bread dough, or some molasses candy, or turnover pies in fruit season, or some little thing to give us pleasure and show how she thought of us continually. Then she was always encouraging us to hope for better days, and always hopeful herself for the great things her children were going to do for her when they grew up to be good and useful men. We went to school barefoot and carried with us our dinners, often only corn bread and molasses, but it was always wrapped up in a clean white bit of cloth, so that it might look attractive; and one of the most touching recollections of my childhood is of seeing my dear mother patiently washing and ironing those bits of white cloth for our school lunches." And when the mother in after years was suddenly stricken with a fatal sickness, a special train, chartered with instantaneous haste, took two of those stalwart sons, with all the dispatch that money and influence could buy, to that mother's bedside in time to receive her parting words of love and blessing and witness her dying smile.

Such a place, such a kingdom in the hearts of her children, it is worth any mother's toil and care and weariness to win.—*Mrs. Helen E. Starrett in the Interior.*

MOTHER AND CHILDREN.

With children you must mix gentleness with firmness. "A man who is learning to play on a trumpet, and a petted child, are two very disagreeable companions." If a mother never has headaches through rebuking her little children, she shall have plenty of heartaches when they grow up.

At the same time a mother should not hamper her child with unnecessary, foolish restrictions. It is a great mistake to fancy that your boy is made of glass, and to be always telling him not to do this, and not to do that, for fear of his breaking himself. On the principle never to give pain unless it is to prevent a greater pain, you should grant every request which is at all reasonable, and let him see that your denial of a thing is for his own good, and not simply to save trouble; but once having duly settled a thing, hold to it. Unless a child learns from the first that his mother's yea is yea, and her nay nay, it will get into the habit of whining and endeavoring to coax her out of her refusal, and her authority will soon be gone.

Happiness is the natural condition of every normal child; and if the small boy or girl has a peculiar facility for any one thing it is for self-entertainment—with certain granted conditions, of course. One of these is physical freedom, and a few rude and simple playthings. Agreeable occupation is as great a necessity for children as for adults, and beyond this almost nothing can be contributed to the real happiness of a child.

"I try so hard to make my children happy!" said a mother, with a sigh, one day, in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does." "And how is that?" she asked, dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practical, upon their own resources, taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence, they await but one thing—their mother's kiss. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state that insures restful slumber. They are taught to love nature, that there is nothing so mean as a lie, nor anything so miserable as disobedience, that good health, good teeth, and good temper come from plain food, plenty of sleep, and being good.—*The Quiver for January.*

AN APPEAL TO WIVES AND MOTHERS.

The instances recorded in the Bible of wives rejoicing at the prospect of approaching motherhood are strikingly numerous, in fact if there is on record in this book one instance to the contrary, we have failed to discover it. Do the wives of the present day as a rule welcome such prospects? Some think they have no cause for rejoicing at the prospect of increased burdens when already their strength of endurance is taxed to its utmost capacity. No doubt the latter is true of many, but, may I be permitted to quote a very old-fashioned saying, "Things are never so bad but they might be worse," and the surest way to make this thing worse is repining and rebelling against it, while, on the other hand, let surrounding circumstances be ever so gloomy, and reactions ever so sore and numerous, nothing will so surely lighten the burdens of maternity for the present and bring joy in the future as the maintenance of self-control, cheerfulness and resignation. The expectant mother, in practicing these and other noble qualities of mind and heart bestows upon her unborn offspring the blessed heritage of their possession. Her very distresses, just think of it, her very distresses are turned into blessings unspeakable, not only to her but to her children, inasmuch as they afford her an opportunity of exercising those traits of character which every mother desires her offspring to possess, and, inasmuch as in exercising these virtues she transmits them. But the same is true of undesirable traits of character. The mother who surrenders her self-control, nurses her grief and regards no will but her own, not only lays up for herself a fearful harvest of burdens and sorrows, but stamps her precious charge with these unlovely characteristics which will all through life prove to him a "thorn in the flesh." Oh, wearying, grieving mothers and disappointed wives, awaken to the glorious possibilities within reach of you all. Do not *abuse* your sorrows but *use* them as all things should be used, to the glory of God. It will cost you nothing and it may prove a great gain.—*People's Tabernacle.*

A MOTHER'S CARES.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this—
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender words of love or cheer,
To fill my heart with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell;
Things e'en my husband can not see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity,
That mothers know so well;

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of childhood's noise,
The yearning for that subtle poise
That turneth duty into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word;
He knows what thought my heart hath stirred,
And, by divine caress, my Lord
Makes all its throbbings cease.

And then, upon his loving breast,
My weary head is laid to rest
In speechless ecstasy!
Until it seemeth all in vain
That care, fatigue or mortal pain,
Should hope to drive me forth again
From such felicity. —*Selected.*

HOW THEY MADE OUT.

"I don't know," said the wife, Margaret, "how we shall make out, but we can't let the child starve." Margaret was the house-mother in a German home, where money was scarce and plain food was not plenty.

A stranger had come along the street, stopped at the door, and asked if he might have some supper with the family. He was watching the yellow-haired little girl who followed Margaret around, which made her speak the sentence with which this story commences.

"Then she isn't your own child?" asked the stranger.

"No." Margaret explained that she was the child of a poor neighbor who died a few weeks before, leaving nothing for the little girl, and no friends for her to go to. So they had to take her in.

"And can't you manage to keep her?" the stranger asked. "You have none of your own, I suppose."

"Oh, dear, yes!" and she laughed over his queer mistake. None of their own! Why, there were ten in all.

When supper was ready they all trooped in.

What a little army of them! and how clean their faces were, their light hair neatly combed, and their patched and worn clothes looking as though each of them had been as careful of them as possible. At the supper-table each of them looked out for Gretchen; she had the largest potato carefully peeled by Margaret, the mother's name-child; and Melchior, the father's name-sake, put a bit of butter on it, though he ate none on his own. The stranger saw all this and a great deal more, though he seemed to be talking with the father and mother.

The next day a soldier in military dress rode up to the house and asked for the house-mother, and gave her a solemn-looking letter which made her tremble as she broke the seal. Oh, what do you think that letter said? Why, that the man who had taken supper with them the night before was so pleased with all the ten children, and with Gretchen besides, that he had decided to make each a present of $100, which would be paid to them each year while they lived. Eleven hundred dollars a year, because a strange man who took supper with them was pleased with their kindness to him, and their unselfish care of the orphan Gretchen! That sounds like a "make-up" story, doesn't it? And yet it is true. The letter was signed Joseph, Emperor of Austria. And he was the stranger who had eaten potatoes with them the night before.

Ah! I wonder if you know what this makes me think of? Do you remember who laid aside his crown and his royal dress and left his throne and came to us—not simply to amuse himself and give us pleasure, but to save our souls?

Some day we shall see him with the royal dress blazing with jewels, the crown of gold on his head. Will he remember us then as those who received him here? He is watching our actions, whether they are unselfish and loving, or hard and hateful. Is he getting a reward ready for us? The reward is not $100 a year; it is a home in the palace; a seat on the throne. It is to be introduced to his Father as brothers and sisters; it is to reign with him forever and ever.—*The Pansy.*

JAMES BRAINARD TAYLOR.

He was a graduate of Princeton, and only twenty-eight when he died, yet he did work that any man might envy. He got hold of the idea that there was something in this doctrine of the enduement of the Spirit. Studying this subject, he became perfectly sure that the Holy Ghost might come upon him as upon the original disciples. So he prayed, and his prayers were answered. Whenever he went out, he stirred all with whom he came in contact. Sinners used to fall before his preaching as grass before the scythe. It was spontaneous. He could not help speaking to men, and his words were mighty.

There is one very beautiful incident in his life. One day he was out driving, and he drew his horses up to a watering-trough. It so happened that another young man was doing the same thing. While the horses' heads met in the trough, he turned to the young man, and said, "I hope you love the Lord. If you don't, I want to commend him to you as your best friend. Seek him with all your heart."

That was all; they turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa. Said this missionary afterwards: "Over and over again I wished I knew who that man was who spoke to me at the watering-trough. But I never knew till some one sent to me in Africa a box of books. I opened them; saw a little black-covered book, opened it, turned to the title-page, and there I saw a portrait—a beautiful face. 'Ah,' said I, 'that is the man. That is the man who preached the Gospel to me at the watering-trough. To him I owe my salvation.'"

And that of how many more on the Dark Continent! What we want to-day is to be filled with the Spirit. We are filled with so many other things—pride, selfishness, ambition, and vain glory. May the Lord enable us to empty our hearts, and have them filled as by a mighty, rushing wind.—*Dr. A. J. Gordon.*

COMPANIONS.

A boy is known by the company he keeps. You are judged by your associates, for the very good reason that people usually select for their friends those who are in sympathy with themselves.

If suspicion in a school trouble of any sort falls upon a lad or a set of lads, you may be certain that they have been companions in mischief. Wrong-doing is much like a snow-ball rolling down hill: it gathers size and momentum as it goes. If a bad boy could always keep good company, few persons would credit them with badness. But a bad boy would be ill at ease among the good, and so you seldom find him in their society.

May your Aunt Marjorie explain that she is not one of those tiresome people who never have patience with fun, and who consider high spirits and merriment out of place? Indeed, no. When there is a frolic going on, count me in, if you please. Under the head of badness, I include the meanness which makes a boy tell a lie rather than own that he has been wrong; the malice which prompts him to play a practical joke, and the lack of principle which borrows and does not return.

There are diseases which are contagious, that is, communicated by the touch. We are very careful not to put ourselves in their way. The worst disease in the world which affects only the body is, however, to be preferred to a wrong condition of the soul, and the best way to keep out of that is to choose good companions and to avoid bad ones.—*Harper's Young People.*

A CHILD'S LOGIC.

"Come, Johnny," said a father
To his little boy of three,
"If you want a pretty plaything,
Just come along with me."

He led him to the kitchen,
Where, in a fuzzy heap,
Within a box half filled with straw,
Three kittens lay asleep.

"Now, Johnny, dear," the parent said,
With quiet mien and grave,
"Two of these kitties must be drowned,—
Choose which you wish to save."

With searching and impartial eye
The child surveyed their charms,
Then clasped the biggest of the three
Within his chubby arms.

A few days later, Johnny
Was sitting at his play,
When in his father hastened,
His face both glad and gay.

"Come, Johnny, boy, I'll show you
A plaything better far
Than any you have seen before;
But hush! don't wake mamma."

They softly gained the nursery,
Where in a basket gay
With dainty ribbons blue and white,
Two sleeping infants lay.

The father stood there proudly,
And gazed upon the three,
While waiting all expectant
To witness Johnny's glee.

But lo! in solemn silence,
With tightly-folded hands,
And eyes that scan each tiny face,
The child reflecting stands.

Then in the fattest baby's cheek,
Just where the dimples are,
He thrusts a little finger plump;
"Save this one, please, papa!"

—*E. C., in Bazaar Journal.*

TEMPERANCE.

THE SWISS PLAN.

The attempt of Switzerland to check the evil of dram-drinking will be regarded with interest by the friends of temperance everywhere. As before stated, inebriety has become so alarmingly prevalent of late years in the republic, that it shares with Belgium the disgraceful notoriety of being the most drunken nation in Europe. For this addiction various causes are assigned—the unrestricted importation of French brandies and the distillation of a cheap imitation from potatoes, the failure of the vintage for successive years, and the lack of sufficient control over the liquor traffic. Up to 1874 the power of regulating the trade was vested in the cantons, and by wise restriction in the number and locality of saloons, hours of sale, etc., the traffic was held well in check. Unfortunately, however, in the latter year the Federal Council deprived the cantons of restrictive power, and the traffic in intoxicants became as free as that in bread and meat. The result was the multiplication of drinking resorts, the increased importation and manufacture of cheap brandies, and a veritable epidemic of inebriety, which has affected the entire population. Various remedies have been tried, but thus far without avail, the difficulty being to harmonize Federal and cantonal authority sufficiently to form a check. Happily a scheme has at last been set in motion, and as nine-tenths of the liquor consumed is imported or made from imported materials, the first blow has been struck from the revenue side. Hereafter foreign alcohol will be excluded by a duty so high as to be practically prohibitive, while all native liquors will be held as the monopoly of government. That is to say, Swiss distillers are to become Federal agents, manufacturing under strict supervision, and employing no deleterious substances in the composition of liquors. The potato, especially, is peremptorily forbidden, potato brandy being of all spirits the most pernicious, while its extraordinary cheapness has made it an almost national beverage. In return for their expenditure distillers are to have the residual products, the Confederation taking all the alcohol, and dispensing it to the liquor trade at the regular market quotations. At the rates generally current this will leave a handsome balance.—*Interior.*

BOTTLED DEVIL.

Strange how much devilishness a single whisky jug will hold. The following is an illustration. In a recent temperance meeting in Philadelphia, Judge Pierce, one of the speakers, told the following story, the facts of which were brought out in a trial in one of the courts of that city:

"Let me tell you," said he, "what resulted from a single gallon of whisky, which to most eyes seemed innocent and harmless enough. There came out of it two murderers, two widows, eight orphans, and two cells in the State prison filled with wretched convicts for a term of years. The whisky, moreover, was used in connection with the administration of one of the ordinances of religion. It was drunk at the christening of a child, and the men who drank it fought, and two lost their lives, and the further results were what I have said. Did not Shakespeare say well: 'O, thou invisible spirit of wine, if we have no other name by which we may call thee, let us call thee devil!'"
—*Selected.*

WHAT WE PAY FOR VICES.

From the annual report of the Internal Revenue Bureau, it seems that the consumption of beer and tobacco in every form except snuff is largely increasing. This last is especially true of the worst form of tobacco-smoking, viz., cigarettes. The number of gallons of whisky used was 70,763,010, or 1.19 gallons per capita, a decrease from 1883 or 1884, when it was respectively 1.41 and 1.42 gallons per head. The consumption of beer reached the enormous total of 642,000,000 gallons, which gives 10.83 gallons to every inhabitant of the country against 7 gallons in 1878–9. Considering a large part of the population used no beer at all, this makes an enormous consumption for those who do. This increase in the beer accounts somewhat for the decrease in spirits, and then doubtless the prohibition movement, especially in the South, has something to do with it. The amount of smoking and chewing tobacco used has increased 11,010,574 pounds in the present year, making in all 191,023,663 pounds, which is considerably in excess of the consumption of any previous year, and which is about double what it used to be before 1870. There were 59.2 cigars smoked last year for every inhabitant, nearly six times as many as were used twenty years ago. But greatest of all is the increase in cigarette smoking, amounting to nearly 2,500,000,000 last year alone, and of which there is no official record before 1866. It remains to add that, supposing cigars to average only five cents each, and cigarettes twenty cents a package, tobacco a dollar per pound in retail forms, beer five cents a glass, and spirits five cents for half a gill, prices which are certainly not as high as those paid by most consumers, the cost of these articles to the people of this country is over $1,189,000,000, or $19.82 for every inhabitant. From all this it appears that our countrymen will soon be able to out-smoke if not out-drink any people on the earth.—*Demorests' Monthly.*

The Nashville *Advocate* puts it in a nutshell when it says: Punish the liquor dealer who sells whisky to the drunkard, but give free rein to him when he sells it to your son or your neighbor's son who is just starting hellward by that shortest and surest route.

The Chicago *Daily News* (which is putting in some magnificent work for the Prohibition cause, though it is not a new-party paper) states that the brewers of Cincinnati, Milwaukee and other cities are contributing to a fund to be used in clearing brewer Arensdorf, of Sioux City, who has been indicted for shooting Haddock. This is perfectly proper, if the money is used in legitimate expenses. But brewer Arensdorf is wealthy, and if the ordinary expenses of legal defense were all that are contemplated, there would be no need for this move. But it takes extraordinary sums to bribe jurors and witnesses sometimes.

Religious News.

—George C. Needham, the evangelist and manager of the late Prophetic Conference in this city, began revival meetings in Cleveland last week.

—The doors of Western Avenue M. E. church had to be locked at the revival services last Friday night, so great was the crush to hear Mr. Moody. In response to an earnest appeal hundreds flocked into the inquiry room. The evangelist announced that he will preach in that church every evening this week, except Saturday.

—A union Gospel temperance meeting was held in Chicago Avenue church, this city, Saturday evening and was addressed by Pres. C. A. Blanchard.

—The *Christian Conservator* reports powerful revivals and large additions to the United Brethren churches, under the labors of Rev. W. W. Knipple, in Illinois, H. Siemiller in Iowa, A. G. Hempleman and others.

—Rev. Halleck Floyd, of Dublin, Indiana, who is traveling widely in the interest of the United Brethren church to save it from the lodge, expects to hold eight conventions in the conferences in Illinois, Iowa and States farther west during April and May. Rev. William Dillon, editor of the *Conservator*, Dayton, will hold corresponding meetings during the same time in Michigan, Ohio and Virginia.

—Prayer is requested by an aged sister for the churches and pastors of Mallet Creek, Ohio. The town is being visited with a merciful outpouring of the Holy Spirit. A number of men well along in years have been converted, others are inquiring and serious, and new cases of awakening are noted at almost every meeting. May the gracious work go on till not one unsubdued heart is left in the place.

—The Swedish government, as head of the State church, has formally adopted the Revised Version of the Bible, and the British and American Bible Societies, which circulate only the old version, have withdrawn from the country.

—Mr. Boggs, Baptist missionary at Cumbum, India, built a chapel there without cost to the mission funds, from the profits of a grading contract on the new railroad which he took to give employment to his poor Christian people.

—The Presbyterian foreign mission society had an income last year of $745,000, and a net *loss* in members on all their mission fields of 757! There must be a reason for this, and one which undoubtedly the liberal contributors of that large income should look into.—*Missionary Visitor.*

—A large number of prominent ministers and gentlemen interested in the religious welfare of Chicago, met at Farwell Hall last Thursday in conference with Mr. Moody and E. W. Bliss, and it was decided to invite Francis Murphy and his son to come to Chicago. The evangelist, Mr. Bliss, and the two Murphys will commence a series of three meetings daily, morning, afternoon, and evening, at Farwell Hall.

—A number of churches on the North Side have extended an invitation to Mr. Moody to hold meetings in their vicinity this week. It is expected that he will hold afternoon meetings in the Lincoln Park Congregational church, commencing on Tuesday.

—The report of the Y. M. C. A. of Chicago shows that during 1886, 704,936 young men called at the rooms in the Farwell Hall building during the year, or 1,900 daily, this includes meetings and business of all kinds connected with the association. The Employment Bureau under the efficient superintendent J. M, Hitchcock secured places for 4,464 men. The membership of the Y. M. C. A. here is 4,809.

—Bro. W. Van Driessen of Wisconsin has been evangelizing among the Wesleyan churches of that State. The Lord has greatly blessed his labors in the conversion of many souls, among the number a member of the G. A. R., who renounced the order and united with a Wesleyan church.

—Bro. J. E. Wolfe writes from Stephensville, in northern Texas, of a great revival prevailing in that place, such an awakening as has never been known in that part of the country. The brother is sowing the good seed of the kingdom among the people, endeavoring to help them to know the wiles of the devil and be out and out for Christ.

—Rev. John A. Wilson was installed pastor of Wooster, O., United Presbyterian congregation on the 19th of January. The sermon at the opening of the current term of Wooster University was preached by Mr. Wilson. He succeeds the late Dr. David A. Wallace.

—A well authenticated case of faith cure is reported in Adrian, Michigan. Mrs. Walter S. Mead, aged 29, has suffered two years with an abscess in her side, and for the past few weeks has been confined to her bed. Dr. Reynolds, attending physician, called in consultation Dr. Daniel Todd, mayor of the city, and doubts were entertained whether the woman would live. But Tuesday, the physician found his patient dressed, sitting up, and eating with fair relish. She said the Lord, in response to her prayers the night before, had healed her and restored her strength. She was cured, an examination of her side showing apparently a healing wound, with suppuration. The case excites great interest, and medical men pronounce themselves puzzled.

—Rev. N. R. Johnston of Oakland, Cal., the missionary of the Reformed Presbyterian church for the Chinese, makes an interesting report of his work in the *Reformed Presbyterian* in which he says: "You will be glad to learn that our mission schools are now full. If the number continues to increase we will be obliged to have more teachers, and good ones are very hard to obtain. Last month we made out a new roll of scholars in the night school. It numbers over seventy. About one half of them are idolaters. Probably a majority of the other half are no longer idol-worshipers, but they worship nothing; they manifest no concern about anything pertaining to religion. To convince and persuade them we seem powerless, but their hearts are in the hands of a power greater than ours. And yet many of them attend our Sabbath missionary meetings, both day and evening, and show no hostility to the doctrines of Christianity; and they are willing to read the Bible. But their instruction is an 'up-hill' work. In the night school I have a large class reading the New Testament, in the Acts."

—The *Inter Ocean* remarks that this appears to be a great revival season among Chicago churches. Ever since the week of prayer there have been religious revivals in every part of the city. The most prominent of these meetings are those conducted by D. L. Moody. While his work has not created so much talk as that of Jones and Small last winter, it is none the less extensive and important. At the Second Baptist and Centenary Methodist churches, in the very heart of the great West Side, immense crowds have flocked to hear him, and hundreds of conversions are reported. Fourteen neighboring churches have joined in the union services now being held at the Western Avenue Methodist church by Mr. Moody, the territory embraced extending from Kinzie street on the north to Twelfth street on the south, and from Ashland avenue to the western limits of the city. A strong revival is also in progress at the Halsted Street Methodist church, the Rev. Joseph Odgers, pastor. This church stands alone in a population of 50,000 souls, mostly foreigners. On the South Side special services have been held at the First Baptist, Sixth Presbyterian, Immanuel Baptist, Langley Avenue Methodist, and others. At the First Baptist church Dr. P. S. Henson, the pastor, is making special efforts to extend the influence and usefulness of the church. Dr. Henson believes the church is now at the critical point of its history, when it must either retrograde, or go forward and become one of the largest churches in the whole country. The field, he thinks, is not excelled by any in the world, and the church certainly has a great future before it. The services at Langley Avenue Methodist, the Rev. J. M. Caldwell, pastor, are increasing in interest, and have already resulted in many additions to the church. One of the most noteworthy revivals at the present time is that in the Baptist church at Englewood, of which the Rev. W. P. S. Elsden is pastor. Dr. H. G. De Witte, the evangelist, is meeting with remarkable success there. Last Sunday fully one hundred pupils of the Sunday-school arose for prayer, and a larger number in the evening congregation. The revival is deepening in interest, and baptisms are occurring almost every evening.

—The missionaries in Calcutta have adopted the plan suggested by the agent of the Methodist Publishing House, of distributing illustrated Christian leaflets weekly among the 20,000 students in the non-Christian colleges and schools.

—Bibles are distributed among the arriving immigrants at Castle Garden, printed in English, Welsh, French, Danish, Swedish, Finnish, Italian, Spanish, German, Dutch, Russian, Bulgarian, Hungarian, Bohemian, Polish, Slavic, Arabic, Greek, Armenian, Hebrew and Portuguese.

—The Board of Missions of the Episcopal church has received during the past year the sum of $200,000 from the estate of the late Wm. H. Vanderbilt for permanent investment, the interest of which (about $10,000 annually) is to be equally divided between home and foreign missions.

—In answer to inquiries sent to all classes of people in Wales, in reference to the working of the Sunday Closing act in respect of order, thrift, temperance, and the general well-being, 180 of 208 testified that it had been generally successful in the principality.

Literature.

History of Ancient Egypt. By George Rawlinson, M. A. In two volumes, cloth, gilt. Price $1.25. John B. Alden.

The most celebrated of our oriental scholars and historians conceived the plan of this work some eleven years ago and completed it in 1880. It was hardly possible that the author of "The Seven Great Monarchies," should not, from the abundant materials that have been accumulating for twenty years, produce one of his best and greatest works. We believe a discriminating public will accord him that honor, and with almost equal gratitude will they turn to a publisher who can venture to produce two such handsome and valuable volumes at such a price; Canon Rawlinson exhausts the story of Egypt in his account of her geography, climate, origin of her people, their language, literature, science, religion and manner of life, with their methods of agriculture, architecture and sculpture. The second volume is given entirely to the political history of Egypt and both are illustrated with hundreds of engravings. A useful index closes the work.

Helps to Bible Study, with Practical Notes on the Books of Scripture. By Rev. A. Sims. Pp. 184. Price, 50c. Sold by the author, Uxbridge, Ontario; and at this office.

The author and compiler of this useful book has for some years been known to us by his contributions to the *Cynosure*, and every page of this volume shows his characteristic industry and faithfulness to truth. It is divided naturally into an explanation of the different methods of Bible study, the rules of interpretation, the interpretation of symbols and types, an analysis of the different books, and miscellaneous helps. Since the Bible is the best and most important of all books, those next in order must be books about the Bible such as this. Money expended in securing such helps, if they be genuine helps, is never wasted. This little volume will be of constant use in every Christian family.

The *Christian Instructor* publishers issue in a pamphlet the proceedings of the convention held in Alleghany, Pa., last November, to discuss the subject of "Purity of Worship" in the United Presbyterian churches with special reference to the effort to introduce instrumental music. The able addressess of Dr. S. F. Morrow and Dr. W. H. French of Cincinnati are included.

A fine portrait of Dr. James McCosh, president of Princeton College, with whose sentiments of opposition to secret societies we are becoming familiar, opens the February *Century*. It is a number wonderfully strong in portraits, fine engravings of Presidents Tyler, Polk and Van Buren, of David Davis, Joshua R. Giddings, being among the number. Portraits and sketches of two remarkable and celebrated preachers also appear—Peter Cartwright of Illinois and "Father" Taylor, the Bethel preacher of Boston, the former in the Lincoln history. The life of Lincoln, by Hay and Nicolay, is occupied with Lincoln's first term in Congress and his life as a lawyer, this installment concluding the first portion of the biography and carrying its subject to his fortieth year. His campaign for Congress, his opposition to the principle of the Mexican war, his maiden speech in the House, his bill to abolish slavery in the District of Columbia, his attitude toward appointments to office, and his characteristics as a lawyer are part of the subject matter. "The Bailing of Jefferson Davis," as recounted by one of the chief actors in the affair, Hon. George Shea, of New York, is the subject of a paper by George P. Lathrop. Mr. Shea's interviews with Horace Greeley, Garrison, Henry Wilson, F. P. Blair, Chief Justice Chase, and President Johnson, in bringing about the release of Davis form an interesting connected narrative which has not before been given to the public. Mr. Atkinson's second paper on "The Strength and Weakness of Nations" presents graphically an array of facts which will long be referred to by writers. His tables show (comparatively): 1, the national debts per capita; 2, the relative burden of national taxation; 3, acres per head of population and debt per acre; 4, standing armies and navies of the United States; 5, relative proportion of product per capita absorbed by national taxation. Mr. Atkinson's facts, estimates, and deductions are intimately related to current questions of labor and trade.

The publishing house of Ivison, Blakeman, Taylor & Co., of New York, have rendered the cause of public education a good service, at the same time perfecting their geographical publications by sending a surveying expedition to the sources of the Mississippi. A Captain Glazier attempted a while since since to gain undeserved notoriety, by contradicting the government surveys, and making a lake which he pretended to have discovered the source of the river instead of Lake Itasca. The report of the new exploration proves the Glazier story a fraud, and issued in a pamphlet with maps makes a valuable addition to our geographical knowledge of this interesting district.

The *Missionary Review* for February in its monthly form seems to have nearly doubled in size without abating a jot in interest. F. Vinton, librarian of the College of New Jersey at Princeton, contributes a paper on John Coleridge Patteson, the martyr missionary to Mi-

cronesia, who was murdered by savages in 1871. The British contributions to missions in 1885 is an instructive table. The charge of Rev. E. Webb, for many years a missionary to India, to his son who was also departing to the mission work, and an editorial, "Difference between Secular and Spiritual Enterprises," with various missionary reports fill the number.

The American Publication Society of Hebrew announces that after February 1st, 1887, its journals, *The Old Testament Student* and *Hebraica*, will be published from New Haven, Conn. All remittances and correspondence should be sent to William R. Harper, P. O. Drawer 15, New Haven, Conn. The publication of its books will be assumed by Charles Scribner's Sons, New York.

The Citizens' Law and Order League of the U. S. has issued in pamphlet form an address by its secretary, L. Edwin Dudley, at Hamilton, Canada, last August, on the enforcement of the laws for the regulation or suppression of the liquor traffic.

The Complete Poultry Manual by F. D. Craig, N. Evanston, Ill., will be found a very useful adviser about the poultry yard beginning with the selection of eggs for hatching, the rearing of the chicks, and the care of fowls and treatment of their diseases.

Mrs. Housh's *Woman's Magazine* for February contains among other valuable contributions, articles from Miss F. E. Willard, Lucia E. F. Kimball and Mrs. Jennie F. Willing.

Hjalmar H. Boyesen opens the February *St. Nicholas* with a stirring and seasonable tale of Icelandic adventure, entitled "Between Sea and Sky." There is a brilliantly illustrated descriptive article, "Among the Gas-wells," and Washington Gladden has a number of valuable thoughts for the rising generation under the suggestive title, "If I were a boy."

The Chautauqua Drawing-board and Writing Desk lately advertised in this paper is one of the happiest combinations for children. The copies for drawing lessons are a delight to the eyes of them all, and especially when the boys see the fine engine and train they ask for no more. But it is a shame that those who compiled these copies should descend to the low business of selecting lodge symbols for one set. A careful parent may, however, turn an evil into a good by making these drawings a text for lessons on the follies and evils of the lodge.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 31 to Feb. 5 inclusive:

T P Hitchcock, B Hutchins, J C Robinson, W W Leighton, C Hyldahl, E Blackburn, O Breed, J Pierce, C C Martin, H Hulbert, C Williams, A Teter, Mrs C Kennebrook, A Lindsay, A Taylor, J C Woodward, W B Loomis, J R Latimer, T G Morrow, W Van Driessen, J P Rogers, J F Ames, D L Graver, A C Hall, J S T Milligan Mrs I A Hurlburt, P N Dyler, I Flagg, C Lyon, W H Minton, H Johnson, W P King, J Carrington, W Hallowel, N Bourne, D Thurston, E O Clay, I Hyatt.

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to secure as many readers as possible for the *Cynosure* now that the Conference of Christians and Churches is so near at hand! The long term subscriptions pay the cause best, but where they can not be secured, send in as large a club of trial subscribers as possible. Sample papers and subscription blanks will be sent to *Cynosure* agents on application.

NOTICE.

If any one entitled to the books promised in our special offer of December or January last, have not received them, please notify us by postal card, and we will try to find out the reason and the remedy for it.

A few fine photographs of Pres. J. Blanchard, editor of the *Cynosure*, the latest and best taken, are for sale at this office. Price 25 cents each.

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Previously reported	103.55
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to the general fund for the reform work of the N. C. A. have been received from

The Reformed church, Holland, Mich	$13.50
S. E. Morrow	25 00
Jno. Dorcas	1.00
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No. 3		72
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Corn—No. 2		36
Oats—No. 2		28¼
Rye—No. 2		55
Bran per ton		11 75
Flour	2 00	@ 5 00
Hay—Timothy	7 00	@10 50
Mess pork per bbl		8 90
Butter, medium to best	13	@ 26
Cheese	06	@ 13
Beans	80	@ 1 50
Eggs		24
Seeds—Timothy	1 80	@ 1 88
Flax	1 03	@ 1 07
Broom corn	02½	@ 08½
Potatoes	38	@ 53
Hides—Green to dry flint	05	@ 14
Lumber—Common	11 00	@18 00
Wool	10	@ 36
Cattle—Choice to extra	4 55	@ 5 30
Common to good	3 00	@ 4 40
Hogs	3 50	@ 5 40
Sheep	2 55	@ 4 75

NEW YORK.

Flour	3 20	@ 5 50
Wheat—Winter	91	@ 95
Spring		94½
Corn	47	@ 49¾
Oats	36	@ 47
Mess Pork		12 85
Eggs		28
Butter	12	@ 29
Wool	13	37

KANSAS CITY.

Cattle	1 60	@ 4 50
Hogs	4 50	@ 5 15
Sheep	2 25	@ 3 75

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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HOME AND HEALTH.

CURING RHEUMATISM WITH CELERY.

A German correspondent of an English paper writes as follows: I had bad a severe attack of inflammatory rheumatism and was healed in two days' time by a soup made of the stalks and root of celery; therefore I desire to make this simple remedy known through the columns of your valuable paper, for the benefit of all sufferers from gout or rheumatism of of any form. I was induced to try it by seeing the following notice: Numerous cures of rheumatism by the use of celery have recently been announced in English papers. New discoveries—or what claim to be discoveries—of the healing virtues of plants are continually being made. One of the latest is that celery is a cure for rheumatism; indeed, it is asserted the disease is impossible if the vegetable be cooked and freely eaten. The fact that it is always put on the table raw prevents its therapeutic powers being known. The celery should be cut into bits, boiled in water until soft and the water drunk by the patient. Serve warm with pieces of toasted bread, and the powerful ailment will soon yield. Such is the declaration of a physician who has again and again tried the experiment and with uniform success. At least two-thirds of the cases named "heart disease" are ascribed to rheumatism and its agonizing ally, gout. Small pox, so much dreaded, is not half so destructive as rheumatism, which, it is maintained by many physicians, can be prevented by obeying nature's laws in diet. Here in Germany we boil the root and stalks as the root is the principal part of it, and afterwards eat it as a salad with oil and vinegar I received such immediate benefit that I am anixous to let all the rheumatic sufferers know of it.

WHAT IS A COLD?

A cold is the product of two factors. One is a certain condition of the within, the other a certain condition of the without The only soil in which this plant can flourish is a certain condition of the system, the prominent feature of which is a deranged stomach. If the system is prepared through a certain gross condition of the stomach and liver, it requires but a slight exposure to draught or dampness to provoke a cold.

The system being ready a cold is not infrequently excited by a close, heated atmosphere. I think, in a sore-throat cold the proximate cause is generally an unventilated room, and rarely external cold.

Some habits which give tendency to colds should be mentioned. Among these are hot drinks (which in addition to flooding and weakening the stomach, open the skin and increase the sensibility of external changes), the use of warm water baths, especially hot foot-baths, sleeping in close, unventilated rooms; but tenfold more mischievous than all these, the eating excessive quantities of rich meats and pastry.

The old saw, "Stuff a cold and starve a fever," has been the source of much mischief. When you have taken a cold and have some local inflammation, as a nasal catarrh or an inflamed throat, it is just as inproper to eat stimulating food as when you are suffering from any other inflammation. If, for example, the cold takes the form of pleurisy, no one feeds it on beef and mince pie. But I see no reason why a pleuritic stitch may not be thus fed, if lungs inflamed by a cold may be.

Cure of Colds. Treat your next cold as follows, and your faith in the old saying will disappear. Eat no supper. On going to bed and on rising drink a tumbler of cold water. For breakfast eat a piece of dry bread as large as your hand. For dinner eat the same as at breakfast. During the afternoon take a sharp walk or engage in some active exercise which shall produce perspiration. Go without supper and retire early. The next morning you will be nearly well. If instead of this you stuff the cold, it will stay a week or two, and wind up with a hard cough and expectoration. This feeding a cold belongs to the same stupidity which prescribes whisky in consumption, a disease always marked by a rapid pulse and other signs of inflammation.—*Dio Lewis.*

LET THE CHILDREN HAVE A GARDEN.—Joseph Harris, the well-known author and editor, has for several years sent seeds to boys and girls at a reduced price. The Joseph Harris Seed Company, of Rochester, N. Y., of which he is president, in their catalogue this year, continue the same offer. The catalogue is free to all. Let the children send for it. A collection of choice flower seeds, amounting at catalogue rates to $1.40, is sent to the children prepaid by mail, for 50 cts. Mr. Harris is also an enthusiastic advocate of the use of Nitrate of Soda, especially for strawberries, early cabbage, celery and other garden crops. He has used it for several years on his own farm with extraordinary results. In their catalogue (sent free) for 1887, just received, the Joseph Harris Seed Company, Rochester, N. Y., give full directions for using this new fertilizer.

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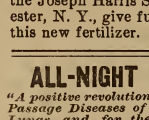

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FARM NOTES.

SMALL FRUITS ON THE FARM.

To stock a small garden with the best varieties requires only a few dollars outlay, and the skill necessary to keep them in good condition is within the reach of any one who is interested in the matter. We generally see a few scrubby and neglected currant bushes in the grass along the garden fence, but not in one garden in a dozen do we see much more in the line of small fruits. That men are fond of these fruits is proved by the avidity with which they dispose of them when placed before them in the shape of pie, shortcake, or eaten with sugar or cream. They seem to forget, or overlook the fact, that the season of enjoying these luxuries need not be confined to summer. Canned fruits are nearly as good during the winter, if properly put up, as when fresh, and the expense and trouble of putting them up is not great. More money is usually spent for prunes and other dried fruit during the winter in families where fruit is not put up, than it would cost to purchase jars and sugar to prepare a supply at home. The women will take care of the fruit if they only have it to take care of, and will be glad to have the chance of doing so. Should more fruit be produced than the family can consume, it will meet with a ready sale at the nearest village and usually bring the grower better returns than if sent to the overstocked markets of a large city. Sell none but the surplus.—*American Agriculturist.*

An Ohio farmer says that he makes his apple-trees bear every year by thinning the fruit when the trees are young. By the time the fruit is as large as walnuts, he takes a long pole and knocks off all but a moderate crop. The Rambo is commonly an alternate bearer; but after thinning as described in the abundant year, a full crop was borne the next year following. In this way he states that he has five Rambo trees bearing every year, from which he has gathered a hundred bushels of apples. But these trees are not neglected nor left to themselves. He keeps up the fertility by the run of hogs and turning under clover.

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In early life with consumption, who can look back a few years—perhaps only months—when it was catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance; while the hacking cough, the excess of blood gushing from the lungs, or night-sweats, all significantly proclaim it is too late; and thus neglected Catarrh ends in the consumptive's grave.

NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the "frontal sinus," or in the "posterior nares," or if it has entered the "Eustachian tubes," as all well-read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe a common air we can inhale and breathe a medical air; and it is perfectly simple, any one can see, thus to treat a disease of the throat, bronchial tubes and lungs. How much better this method, by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

BRONCHITIS, OR INFLAMMATION OF THE BRONCHIAL TUBES.

This disease is so closely connected with CATARRH that it may be truly described as a branch of that disease, only modified and changed by the nature and organization of the parts affected; CATARRH being confined to the interior of the Nose while BRONCHITIS affects the small pipes entering the lungs, known as the Bronchial Tubes. Where the disease obtains its worst character, tumors grow up like mushrooms, creating inflammatory adhesion and discharge of offensive matter from the throat, extending through the Eustachian Tube to the ear, which becomes affected. The absorption of the tuberculous matter is very dangerous, and frequently results in PULMONARY CONSUMPTION and death.

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THE EXPERIENCE OF OTHERS.

On account of so many patients having been swindled by unprincipled quacks and pretenders, who flood the country with their advertisements, we deem it only fair that every one that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates that have been sent to us by grateful patients; almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will doubtless be willing to let the afflicted know where they may find certain relief

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HE KNOWS IT CURES.

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I could now endure fatigue and exposure better than for many years. The value of your medicines in the family, in the case of colds, etc., is incalculable.

I firmly believe that no other treatment would have been so successful in my case; indeed, nothing I tried before did me any good. I humbly thank God that he has blessed your remedy in my case, and so restored my health. I am yours most gratefully,

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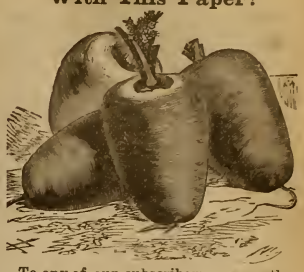

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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland on Friday signed the inter-state commerce bill. Also the act to fix the date for the meeting of the electors of President and Vice-President, and to provide for and regulate the counting of the vote for President and Vice President and the decision of questions arising thereon.

The Secretary of War, in a communication to Congress, reports the unorganized militia of the United States at 7,655, 592 men. It appears that Arkansas, Oregon, Tennessee, and Mississippi have no organized forces.

Democratic opposition makes the defeat of Mrs. Logan's pension bill quite possible. It is estimated that other widows, more needy, and coming under the same conditions could as justly draw pensions and the amount would reach over $300,000 yearly.

COUNTRY.

On Friday Emma Zimmerman, 6 years of age, and her little 4-year-old sister were suffocated by the smoke of a fire which started in the basement of their father's house on Thirty-third street this city.

The directors of the Board of Trade have begun war upon the traders in privileges. Seven members have been suspended for terms of twenty to ninety days, according to the gravity of the offense.

In the Michigan Legislature the committee on the liquor traffic reported a bill in favor of increasing the bonds of liquor sellers to $6,000 and $10,000.

The bill granting suffrage to women, passed by the Washington Territory Legislature in 1885, was Thursday declared unconstitutional by the Territorial Supreme Court.

Dr. T. D. Bancoft, of Kansas, has been engaged by the anti saloon Republican league to organize anti-saloon Republican clubs throughout the country, and will probably begin his work in Connecticut.

Bills were introduced Tuesday in the Illinois House to prohibit the sale of whisky of less age than 2 years and 9 months.

The Chicago, Burlington and Quincy Railroad is reported to have leased in perpetuity the tracks of the Wabash road between St. Peters and St. Louis, including all the terminal facilities of the Wabash in the latter city.

Ten tubs of butter shipped to Atlanta, Ga., by P. Moran & Co., of Chicago, which had been declared oleomargarine by the Georgia State chemist, have just been decided to be pure butter by United States chemists in Washington.

"Honest" John O'Neill, another of the New York boodle aldermen, was found guilty Tuesday. This practically settles the fate of the entire gang of bribe givers and bribe-takers, as O'Neill's counsel presented the strongest case yet made out. O'Neill was surprised and terribly disappointed. He is an old man and the verdict may have a greater effect on him than on either Jaehne or McQuade.

Rebecca Buck, aged 35, who had been suffering from melancholy for some time, hanged herself Monday morning at her home near East Hanover, Pa. Her mother, 72 years of age, was rendered insane by the act, and a few hours later hanged herself in the same place where her daughter's body had been found.

Fire Wednesday morning swept away the Huron House at Port Huron, Mich. Four buildings were gutted at Helena, M. T., one man being burned to death and another badly injured. The mercury at the time of the fire registered 40 below zero. The business section of Minooka, Ill., was destroyed by fire Tuesday night, fourteen buildings being reduced to ruins. The loss is about $30.000, well insured. The factory and two warehouses of the Fond du Lac (Wis) Furniture Company were burned Wednesday morning. The loss is $60,000 with no insurance.

The three Republican Commissioners of Achuleta county, Colorado, were seized by a mob, headed by the sheriff, and driven from the county, with threats that should they return their lives would pay the forfeit. A hotel owned by one of the victims was burned by the mob. The legislature will investigate the matter.

Chestnut Mound, Tenn., was visited Wednesday night by a water spout which carried death and destruction in its wake and almost ruined that section of the country. Near midnight, a solid body of water was precipitated, and swept down the valley with terrific force. One small branch rose fifteen feet in a few minutes. David Bush's house was knocked to pieces, and floated away. Mr. Bush and his family, being asleep were thrown from their beds into the water and one son perished.

Father F. C. Jean, priest at Lyons, Iowa, was deposed about fifteen years ago by Bishop Hennessey, of Dubuque. He sued for damages and was awarded $200, 000 by the District Court of Clinton county. This ridiculous judgment was set aside Friday.

A car-load of beer sent by Keokuk brewers to two saloon-keepers in Des Moines was Saturday seized by the authorities.

The Ohio River reached a stand at Cincinnati, with fifty-six feet three inches on the guage. Steamboats have great difficulty in getting under the bridges. Factories employing 4,000 men have shut down. The Central Union depot was abandoned Saturday. Across the river hundreds of houses are inundated.

An earthquake shock was felt Sunday morning in southern Illinois and Indiana.

About 2 o'clock Saturday morning the express train from Boston to Montreal on the Vermont Central Road was thrown into White River at Woodstock, Vt. by a broken rail near the bridge. Four coaches filled with people went down fifty feet on the ice and at once took fire. The most appalling scenes followed. Assistance was scarce, and few were rescued without injuries. It is believed that there were 80 persons on the train of whom the the dead bodies of 32 were recovered before Monday 18 of whom were identified. The injured number 40. No blame is attached to any of the train men. The engine, baggage and express car went over the break and across the river safely.

FOREIGN.

It is said that Bismark has formed a coalition between Austria, England, and Italy against Russia. Germany will join the coalition if France supports it.

The *Viedomosti*, of Moscow, says that no compromise is possible between Russia and Austria.

Panics prevailed on the London, Paris, and Berlin stock exchanges, Thursday, owing to war rumors, and general financial distrust.

Saturday dispatches from all the European capitals indicated a more peaceful outlook.

General Boulanger is on a visit to the fortified towns along the French frontier. Both Emperor William and Prince Bismarck have informed the Czar that Germany has no intention of attacking France.

It is reported that the Belgian government has decided to ask of parliament a credit of 50,000,000 francs for war armaments, and for fortifying Antwerp and the country between the Sambre and Meuse Rivers.

The Pope of Rome has ordered the Bavarian Francescans to brew no more beer in their monasteries. This beer has become quite celebrated, and its manufacture was a very extensive and lucrative business.

Four girls, three of them sisters, were burned to death in a school-house at St. Monique, Quebec, Thursday night.

A dispatch from Suez states that in the battles between the Abyssinians and Italians near Massowah, Jan. 25, the Abyssinians captured all the guns possessed by the Italians. It also says that of 480 Italians engaged in the fights, not more than fifty escaped. The dispatch adds that the Italians evacuated all advanced positions, and the Abyssinians have already attacked and carried the first line of Italian intrenchments around Massowah. The latter successes were achieved by the Abyssinians the day after the destruction of the Italian forces in the field. The latest intelligence indicates that it is doubtful whether the Italians will be able to hold Massowah until the arrival of reenforcements. The news aroused the greatest excitement in Rome and the Italian parliament.

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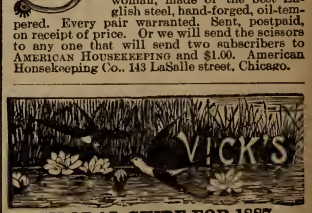

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How the tables have turned since Harriet Beecher Stowe wrote "Dred," her last powerful story against slavery! The great Dismal Swamp is no longer used as a shelter by runaway negroes, because the negroes no longer need to run away, but it is calculated that it is the hiding place of no less than 100 white men who have pressing reasons for retiring to extreme privacy for a time. And it is even talked about that a "grand hunt" is to be made for them.

The Letter Carriers' Union is demanding an eight-hour day along with the laborers, workmen and mechanics employed by the Government. The national committee of the Knights of Labor endorse them. Mr. Powderly spoke strongly against the eight-hour demand last year. Perhaps he is in favor of this movement because it is a habit people have fallen into of getting everything possible out of the Government. But why such laborers have a juster title to full pay for less work than ordinary employes he does not explain.

The report that the New York liquor dealers threatened to boycott the brewers of that city, is the happiest use to which that ill-favored kind of revenge can be put. The California wine men also talk of retaliation upon the grain alcohol producers. It is proposed in that State to prohibit the sale of any liquors compounded from grain alcohol. If men who live to make, and live by making unholy war upon the bodies and souls of men and the health and happiness of their families can be made to turn upon each other, it will be a day to be perpetuated by thanksgiving.

A California letter in an exchange grows eloquent with horror at the abominations of the heathen in the Chinese quarters of San Francisco, connected with the celebration of the Chinese New Year a few days ago. The fact is the average Chinaman pays as little attention to his religion as a Molly Maguire, and makes up for his neglect by overdoing the matter on this anniversary. But if our scrupulous friend will take his stand almost any day on Montgomery street near Market, San Francisco, he will see the great Masonic temple illuminated and scores of young men on their way to scenes of religious debauch as base and unholy and unchristian as the heathen of Dupont street. But our Christian correspondent who is horror-struck with one, has only apologies for the other. Shame!

The great New York strike drags on, impoverishing the laborers and vexing the employers affected by it, but furnishing the astute managers of the unions and Knights, and what not, with an opportunity of exhibiting their generalship and inflating their conceit with the display of a little brief authority. The reasons for the strike, as given in another column from the *Christian Intelligencer*, are adequate, and had they been properly presented would no doubt have secured an immediate arbitration, or at least the public sympathy would have been with the men and compelled a settlement in their favor. Instead of this the lodge leaders, knowing their power, unlawfully sworn to them, have extended the strike in every direction, until through intimidation of the men on the one hand and exasperation of employers on the other no settlement seems possible though attempted by Mr. Durbin, president of the Reading railroad.

A conference of the two houses of Congress on the bill for coast defence and heavy ordnance, has decided that an appropriation of $20,000,000 should be voted immediately to begin work. This sum will be increased year by year so long as our plethoric treasury will allow. Had the national debt been paid off as rapidly as it should, a hundred-million-dollar temptation would have been removed from the money-grabbers about Congress. Just as the nation, in imitation of the folly of Europe, is beginning this costly and experimental business, the Louisville papers tell us of an invention for hardening and tempering steel by which a plate can be made so hard and elastic as to turn a ball from the heaviest gun ever cast. Thus is Providence rebuking, by the inventive genius of men, this folly of war preparation.

If the Christian church could have as decided a revelation of the date of the Saviour's birth as the Mormons, there would be some excuse for observing it, though it might be next to an impossibility to get the world to give up its 25th of December revel. The followers of Jo. Smith, adopting without question his bogus revelation about the ancient Israelites in this country, make the birth of Christ to fall on April 11th, which by a pleasant (and unintentional!) coincidence is the date of the founding of the "Church of Latter-day Saints." We do not know whether the Mormons observe the 11th of April Christ-mass, or fall in with the ways of the wicked Gentiles. It is their custom to coincide with the latter in the observance of anniversaries so far as they can, and then boast of it as an evidence of their loyalty to the government. Gentiles may indulge a smile of incredulity at the coincidence of the birth of the Saviour and the beginning of Mormonism, but the Mormons have as great probability for their pretentions as the Gentiles, with their 25th of December follies.

Tremont Temple, Boston, was full last week Monday when Joseph Cook began his lecture-course for 1887. The evangelists Jones and Small occupied seats on the platform and our Chicago singer Excell lifted his thrilling and powerful voice in song. The series of lectures this year will be devoted to a consideration of "Current Religious Perils," which is wide enough to include that which seems to us one of the most alarming—the secret lodge influence. In his prelude he spoke of the "new departure" in theology. Robert Browning, he said, who is unquestionably the subtlest of the ethical teachers whom the poetry of our age has produced, deliberately affirms that our human earthly choice decides eternal destiny. He is not a theological partisan. He speaks as Shakspeare would, as a student of irreversible material laws. Referring to Henry Ward Beecher's belief of the doctrine, he said Mr. Beecher might have lived longer had he died earlier. In answer to the question "Ought the Chicago Anarchists to be pardoned," Mr. Cook said, "May God have mercy upon the souls of the Anarchists, and may the courts not have mercy upon their bodies." The lecture that followed was on the waste of opportunity as the chief peril of the church. This loss relates to philosophy, to theology, morals and politics. He urged that delay now in missions is immensely dangerous. Postpone the triumph of Christianity now, twenty-five years, and you injure the cause of God more than you would have done a hundred years ago by postponing that triumph twice the time.

The country has always accepted Mr. Powderly's statements about his order with the best of grace. He says it is opposed to strikes and very much opposed to the boycott. These are desperate remedies, and only to be used as a last resort. No strike may be ordered except from the central executive committee of the order. He, therefore, reprimanded the leaders of the Stock Yards strike when he ordered the men back to work after it was certain they would lose their case, and had no popular sympathy from the first. But before and since strikes and boycotts have been ordered by the Knights of Labor here and there on the authority of district lodges without reference to Powderly and his committee. Clothing dealers, boot and shoe dealers, the Armour packing company and other firms in Chicago are under the boycott ban. What does Mr. Powderly expect of the public? Shall we forever believe his proclamations, or judge of his order by its persistent and undeviating practice?

TIMES OF WAR AND RECONSTRUCTION.

REMINISCENCES BY HON. S. C. POMEROY.

HOW KANSAS BECAME A FREE STATE.

When, in 1854, Congress passed what is known as the Kansas-Nebraska bill, under the lead of Stephen A. Douglass, D. R. Atchison and others, *slavery was already there.* The mortifying fact is on record that a Methodist minister, a teacher and preacher to the Shawnee Indians, was the first man to carry slaves into Kansas! This settlement was above the line of "36 deg. 30 min." and therefore was an illegal holding, save that the lawyers of that period held that the master could hold his slaves anywhere, for the time being, even under the shadows of Bunker Hill monument.

To make this question safe, the new dogma was advanced in that bill, that "the squatters," as they were called, should have the sovereign control and make or unmake slavery, as they chose, when they "came to form a State government." This was a *new departure* after the compromise which had been effected forty years previous, and the discussion it caused was wide-spread and deep-seated. It led to the overthrow of the Democratic supremacy. The discussions in Congress at the time were most earnest and exciting. For the first time, ministers of the Gospel took sides in politics; and the press, religious and secular, was outspoken and earnest. Many, in the free States, who afterwards became honored leaders in the Republican party, now left the Democratic party forever, and a new party, with new leaders, came to the front.

I remember to have helped organize a *Free Soil* party in Massachusetts, some years before this. As an impulsive young man, I took strong ground against any more slave territory; and during the canvass when that issue was presented, made my best efforts for Henry Clay; until that painful and killing letter of his was published, in which he said: "So far from being opposed to the annexation of Texas, I shall be glad to see it, if it can be done by the common consent of the Union, and upon just and fair terms." That cured me. We were making a campaign upon the plank of no more such territory; and when our leader surrendered, we bolted and marched to the ranks of Hon. James G. Birney, and polled votes enough to defeat the man we would not elect.

In my native town in Massachusetts I was nominated by the new party for the State Legislature. We polled just *eleven votes* the first year, and were not disheartened.

"Thrice armed is he, who hath his quarrel just."

Again and again for eight years I was the candi-

date of the same party, for the same office, and on that eighth year was elected over the candidates of both the Whig and Democratic parties. That was a new year for the old Bay State. There was no election by the people for State officers. Hence the Legislature elected Geo. S. Boutwell for governor, and sent Henry Wilson to the United States Senate and N. P. Banks to the House where he was made Speaker. The men of "eminent gravity" who had so long governed Massachusetts, took back seats, and the world still moved on. Two years before we sent Charles Sumner to the Senate; and the two great leaders of the anti-slavery party, Sumner and Wilson, became associated and installed at the seat of the Federal power of the nation.

Mr. Seward was already in the Senate, and in his closing speech upon the Nebraska bill, turning full upon the Southern leaders, and seeing the passage of the bill inevitable, he said: "Come on, then, gentlemen of the Slave States. Since there is no escaping your challenge, I accept on behalf of freedom. We will now engage in competition for the virgin soil of Kansas, and God give the victory to the side that is stronger in numbers, as it is in right." This bill passed May 23d, 1854. Then Congress adjourned to carry the question to the people. No clouds ever met in the summer heavens more heavily charged and surcharged with elements of thunder and storm. And storm and thunder followed. Neither party understood the magnitude of the contest, or comprehended the results of its termination. But the "Blue Lodges of Missouri" and the "Sons of the South" moved first to form "emigrant societies," to make Kansas a slave State. This led the Massachusetts Legislature to pass an act, organizing the "New England Emigrant Aid Company."

Hon. Eli Thayer of Worcester, Mass., was then a member of the Legislature, and lead in its passage. Upon the adjournment, he at once entered upon the work of its organization. He was aided by the men who were soon chosen its officers; such as Amos A. Lawrence, J. M. S. Williams, John Carter Brown, of Rhode Island, and others long since dead. This organization was completed and on the 19th day of July, 1854, the first party of twenty men, with Robinson and Branscomb for leaders, (though one went in advance of the party), moved westward to find a home and make the first settlement in that Territory, which was now to be the theater of the pending conflict. They entered the Territory from Kansas City, camped upon the site of the present State University, and waited for the next party. In the mean time, Mr. Thayer had written to me to come to Boston. I complied, and for the first time was introduced to the officers of the company, Mr. Thomas H. Webb having been chosen the secretary.

On the 23d day of August, 1854, I left my home in Massachusetts,—the old homestead where my father was born also,—and the farm where I had tilled the poor soil, and went to Boston, preparatory to starting for the new Territory. The Boston Emigrant Aid Company had chosen me their financial agent and had a company nearly ready to start. Soon as needed preparations could be made, we all, to the number of one hundred or more, left for Kansas. I was then less than forty years old and committed to the freedom of all the Territories, and opposed to slavery everywhere. This was well understood in Boston, for in a speech before the Legislature I had denounced the returning of Simms to slavery and engaged in a contest to take him from the U. S. Marshall (Hon. Mr. Devins).

After some public meetings were held, and we received all the information attainable, the old Boston and Albany depot witnessed our good-bye and departure. That first evening we halted at the Delevan House, Albany, and were cordially greeted by friends who wished us a God speed. The next day we were halted in the depot at Rochester, N. Y., and officers of the American Bible Society made us an address, which was accompanied by the presentation of a large Bible and spelling-book, as the emblems of our civilization. These were accepted, in a handsome speech by one of our men. Well I remember to have made the pledge, "That they shall be laid, one upon the altar of a free church, the other upon the desk of a free school." And in parenthesis I will add, that the First Congregational church at Lawrence, used that same old Bible for many years.

Arriving at Buffalo, a Mr. Noble (and a noble man he was) arranged for us a lake passage to Detroit, upon a steamer called the *Mayflower*. At Detroit we had a railroad to Chicago, and for the first time saw "the Prairie Queen of the West." From there we had the Alton & St. Louis road to Alton, and boat twenty miles further to St. Louis. Here we rested for the Sabbath, and met a mixture of both friends and enemies. Here, then, we first listened to the preaching of that good man, the Rev. Dr. Post. The Sabbath rested and recruited our whole party. By this time we had received many additions, all for Kansas. I then engaged a steamer, called the *Polar Star*, a suitable name, for we had used it as a guide to freedom before. After eight more days, trying the uncertainties of the Missouri River navigation, we were all safely landed at Kansas City, the gateway to the Territory.

Here we halted, unloaded our baggage from the boat, and took our first survey of the surroundings. Dr. Robinson, who had been there before us and had some acquaintances, lead the way. We visited the Territory and stepped upon Kansas soil at Wyandotte. Here the Wyandotte Indian tribe owned all the lands, so we could not settle. Here we met Gov. Walker, the chief of the tribe, and were introduced to him. He seemed friendly to our settlement, and at once told me "he hoped we would make a Free State of Kansas." That was more than I had then heard at Kansas City. But as we were obliged to make that point our chief place of landing, and of purchasing supplies for the Territory, we had to have headquarters there not only for this party but for others to follow. A man by the name of Chapman, though not the owner, kept the "Union Hotel," the only public house in the place, none too friendly. I soon learned that a Mr. Gillis owned the house and wanted to sell it. Mr. Conant, the only Free State man I then knew there, loaned me his horse and saddle. With Dr. Robinson I rode up the bottom to see Gillis at his house, a large stone structure, quite imposing for the place. I asked him if he would sell the Union Hotel, at the same time telling him who we were, and where we came from. He said, "Yes, and I will take 10,000 dollars for the hotel and furniture." We closed the bargain, giving a draft on Mr. Amos H. Lawrence of Boston for payment. Chapman was discharged, and we installed Mr. Morgan, one of our party who had his wife with him, as hotel-keeper, and *we had a home*, where all Free State emigrants could have protection and shelter. This was the *first footing*, and made people believe we had come to stay.

After some days' stay here, purchasing some teams and hiring some, the whole party started to go across the Indian reservation to our first place of settlement. The first night we stayed near the Quaker Mission, and had a friendly hand extended to us by Mr. Mendenhall, the proprietor. Then we moved on, crossed the Wakarusa, and stopped at the town site of what is now the city of Lawrence, taking its name from the good man who had championed our cause, with his voice as well as his purse. Forty tents had been provided, and here on an eminence looking down upon the Kansas river, we had our first night's stay (not much sleep) at Lawrence. Here we found the party which had left Boston in July, waiting for us.

The next morning Dr. Robinson (afterwards Governor) and myself walked through the tall, wet grass down to the bank of the Kansas river. There was a rock formation and a dry situation, and before we had returned to the party upon the hill we decided there and then to *found the first city in Kansas*. And first she has been, in war, in peace, and in the affections of all the old Free State settlers.

A man by the name of Stearns had partly built a log cabin there before we arrived. Wanting no quarrel with him or any one, I paid him $500 in gold to quit-claim his location to me, so he could take a claim elsewhere. This he willingly did. Then the tents on the hill were all moved down near the river, and the city of Lawrence was *well founded*.

The next night, by the aid of the North Star, that old guide of the fugitive, we had our surveyor, Mr. A. D. Searle, who had been my school-boy in Massachusetts, run by his instruments the first line of surveying ever done in Kansas, and this *due north and south*. This line we called Massachusetts street, and so it remains to this day. Every fifty feet upon this line made one lot, and when marked and staked off, we were all apportioned one lot each. I remember drawing one lot and afterwards selling it to Judge Miller for over two thousand dollars.

We note, concerning a prominent man, and a worthy one, too, lately deceased in an Eastern town, that he was a Mason, Odd-fellow, and member of the Grand Army, United Workmen, American Legion of Honor, Royal Arcanum, Knights of Honor, at least two clubs, and of a company of light infantry, and it is added several other societies. Think of the time to be taken by a man who should fulfill his obligations in so many organizations! Yet this is the way the mania for orders is using up a great many men in our day. Be moderate, brethren. We cannot all belong to everything that is going. Besides, some of us need to be alone once in a while, and some of us need to be at home with wife and children, and the church has a paramount claim. —*Pacific.*

WHENCE COMES CIVIL AUTHORITY?

BY REV. J. M. FOSTER.

Special emphasis ought to be given to the fact that civil authority is from God. There are three lines of proof, the natural, scriptural and historical.

1. *That civil authority comes from God is clearly taught in the nature of things.* The common doctrine is that power is lodged in the people. This is unsafe. To-day the people shout, "Hosanna," to-morrow they cry, "Crucify Him." Is it not true. Can I employ a man to exercise the functions of civil office on my behalf on the same principle that I engage him to plough or reap? In other words, has every man the same natural right to wield the powers of magistracy *at pleasure*, that he has to life, liberty and the pursuit of happiness? It is evident that he must have this power *in himself*, else he cannot delegate it to another. If we possess this power it must be in our nature or our relationship.

Are the "due indices" of rightful civil authority found in our natures? Man is a social being, and if they reside in his nature they must be in the principles of sociality. But do the principles of sociality suggest the idea of authority any more than gregariousness in a flock of geese? Suppose they did, who is to rule? Who will define the powers of the ruler? The ideas of sociality and authority are separate and distinct as day from night. The one could never suggest the other. Sociality indicates equality. All are conscious that there is no logical connection, and all intuitively decide that there is no natural connection. Authority is not lodged in, nor does it spring from our nature. (See "Our National Obligation," a prize essay.)

Then are the "due indices" of rightful civil authority found in our relationship? It is not in parentage, for that ceases at maturity. Besides the state is over the family. It is not personal superiority. Froude says, "the strong have a natural right to rule." But do they? "The weak have a natural obligation to submit to the strong?" But have they? Might does not make right. It is not dependence. A physician exercises a supervision over his patient, but that is not civil authority. Children may dictate the diet, the rest and the exercise of an invalid father, but that does not invest them with civil authority. It is not brain power. A man's gifts may secure respect and esteem, but not obedience. It is not the social compact. In that case all who have not signed the compact are free. It must be submitted every generation. Moreover, we can join a voluntary association or not, just as we choose, but we no more will our connection with civil society than the hand does with the body. Furthermore, we can withdraw from a voluntary association at pleasure, but this option is not granted in civil matters.

But there is one other consideration. Government has the power of life and death. This does not reside in the individual. No man has a right to take away his own life, much less to employ another to do it for him. Sixty millions of people have not the right to take away the life of a criminal. How then can they delegate a power which they do not possess?

The only possible solution is, power comes from God. The wisest and best political philosophers of Greece and Rome recognized this trust. Minos, the lawgiver of Crete, claimed to have received his laws from Jupiter. His father, Lycurgus, the Spartan lawgiver, claimed the authority of the oracle of Apollo at Delphi, and Numa claimed to have been instructed by Camena, or the Nymph Egeria. Layard's explorations in Nineveh and Babylon have brought to light ancient records engraved upon the rocks representing their emperors prostrate before the gods. Wilkinson says the Egyptians thought that religion and the state were so interwoven that one could not exist without the other. The Mohammedans thought they were so intimately connected that it mattered little what became of the state which they regarded as the body, provided religion, which they regarded as the soul, were preserved. The Indian races regarded religion as the mother of politics. The emperor of China is regarded as the vicegerent of the supreme deity. Annually he keeps a feast. Three days are spent in solitary meditation. Then he comes forth in his official robes, attended by a great company with banners and music, and enters the temple, and while the sacrifice is being offered, rolls himself in the dust and utters words most disparaging to himself and most exalting to the deity, in token of his submission to the eminence of heaven. Among the Hindoos, "Brahma is accredited as the father of legislators and the author of the Vedas." "In Thibet, Buddha is perpetually incarnate in the person of the Grand Llama, who dispenses the temporal power by consecration, as the Pope of Rome did for several centuries."

Plutarch said: "There has never been a state of atheists. If you wander over the earth, you may find cities without walls, without king, without mint, without theatre or gymnasium; but you will never find a city without God, without prayer, without oracle, without sacrifice. Sooner may a city stand without foundations, than a state without belief in the gods. This is the bond of all society and the pillar of all legislation." All this clearly indicates that there is an ineradicable conviction in the human soul that civil authority originates in the Higher Power, and it is only in recognizing this fact that conscientious submission can be secured.

2. *That civil authority comes from God is distinctly and forcibly taught in the Scriptures.* The rod of Moses which he held aloft upon the mount, Aaron and Hur sustaining his hand, while Joshua and the armies of Israel fought the Amalekites in the valley of Rephidim, was a symbol of the sovereignty of God in national affairs. The anointing of the kings of Israel by the prophets of God was the pledge and seal of the authority with which God invested them. In the 82nd Psalm, rulers are called gods, because they are clothed with authority from God and stand as his representatives among men. In Proverbs, wisdom says: "By me kings rule." In Romans 13th, Paul affirms, "rulers are God's ministers." They are the arm of God executing his will upon earth.

3. *That civil authority is from God is the verdict of history.* Egypt worshiped beasts and became the basest of kingdoms. Nebuchadnezzar was driven from men, and Belshazzar saw the hand recording his doom upon his palace wall, because they gave not God the praise. The Roman legions razed Jerusalem to its foundations and scattered the people, because they rejected the Messiah their King. Alexander's kingdom was divided into four dynasties ere he expired, because it was bound together only by a rope of sand. The Roman Empire grew until her eagles overshadowed all nations. Then she defied the King of kings, and God let loose "the terrible swarming hordes from the Northern hive," who quickly destroyed the empire. So conscious were these "barbarian hordes" of their divine commission to do this that they denominated their thundering legions "The Hammer of the Universe, and the Scourge of God." England accepted the principles of civil and religious liberty and she is to-day the greatest nation on the globe.

The Pilgrim Fathers brought the tree of liberty to America. But on one side was planted the Upas of slavery, on the other side the Upas of secularism. In 1861 God came with the axe of his justice and laid it at the root of the first Upas and cut it down and cast it into the fire. We must now cut down the other Upas and let the tree of liberty grow and fill the land.

Cincinnati.

DR. CHAMBERS AND PROHIBITION.

BY H. H. HINMAN.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Isa. 5: 20. In the September number of the *Homilitical Review* is an article by Talbot W. Chambers, D. D., of New York, in opposition to the prohibition of the liquor traffic. I desire to give it a brief review.

First. The question at issue is not what might have been expedient in other lands and in other ages, but rather what is now demanded for the protection and well-being of society in our land.

In discussing this question we may reasonably conclude that any measure that is approved by the best and wisest people of the land, and most earnestly opposed by the worst, including the great majority of the violators of all law, human and divine, is presumptively right, and ought not to be opposed except for most weighty considerations. Manifestly the great mass of Christians, including nearly all of those who are eminent for piety and learning, do approve of the prohibition of the liquor traffic, and would be glad to see it effectually suppressed. It is equally true that nearly all of the vilest and worst of mankind are as one, in their opposition to this measure. Principles, like men, are known by the company they keep.

The first position taken is, that prohibition is of the nature of a sumptuary law, and is "an abridgement of the natural right of every man to do what he will with his own, provided it works no ill to his neighbor." But the keeping of a dram shop, and the selling of intoxicating drinks *does work ill* to our neighbor. No fact is better attested, and hence no man has a natural right to engage in such business. But if it is morally wrong to keep a dram shop, it is also wrong to patronize it, and the man who buys of the dramseller becomes a moral partaker of his evil deeds. Prohibitory laws do not forbid the purchase of alcohol for legitimate purposes and in legitimate places, and hence are not sumptuary. They only say that when the sale of strong drink works evil to society such sale shall be suppressed; and that those who would buy for legitimate purposes must go elsewhere to purchase.

Again, he says, prohibition assumes that "any use of intoxicating drinks is a *malum in se.*" It assumes nothing of the kind. Whatever may be true or false about the possible use of alcohol as a beverage, the law only assumes that when and where its sale works an unquestioned evil to society, promotes pauperism, crime and death, then society in self-protection may suppress such sale. No man has a right to establish a dynamite factory in the heart of a great city, because of the danger to life and property. Neither has any one a right to establish a dram shop, and for similar reasons. The question of *malum in se* is not involved in the case.

Again, he says, prohibition does not prohibit, and cites the State of Maine as an example. But the argument proves too much. If this principle were true, then the laws against gambling and houses of prostitution, which have never had but a partial enforcement in our cities, ought to be repealed. They ought rather to be enforced more perfectly. But even their imperfect enforcement is of incalculable benefit to mankind. But the Maine law is very generally enforced, and so well satisfied are the people of that State that after an experiment of nearly thirty years they voted two to one, to put it into their constitution as an irrepealable law.

Again, he says, "the force and efficiency of law depend on the moral support of the people it is to govern." This is partly true, but constitutes no objection to prohibition. No one doubts that a majority of the people of Kansas, Iowa, Maine, New Hampshire, Vermont, Rhode Island, Georgia, Mississippi, Arkansas, North Carolina and South Carolina are in favor of prohibition. It is altogether probable that the large majority of the people of the United States would be glad to see this unholy traffic prohibited. But whether it ought to be prohibited and suppressed has nothing to do with the opinions of the majority. The voice of the people is not the voice of God. It may be impracticable to suppress it until the people so determine; but this has nothing to do with what ought to be their decision.

His fifth objection is that by making prohibition a party question it is drawn down into the dirty pool of politics, and so destroyed in its practical influence. But if prohibition is, as he says, wrong in principle, this is surely no objection, as it will result in bringing it soonest into contempt. If, on the other hand, this is a great moral issue, does any one wish to keep it out of politics for that reason? Are we to have no morality mixed with our politics?

Sixthly, he says, that zeal for prohibitory laws gives men a bad spirit. He affirms what is not true when he says that prohibition "takes the place of moral agencies." The truth is that the men who have been most earnest for prohibition have been the men who were also most earnest in moral suasion, and that while they have sought to suppress the crime of the liquor traffic, they have not been less diligent in preaching against the sin of intemperance.

Seventhly, he argues that the conceded right to regulate the liquor traffic implies no right to prohibit it, and that we ought at least to try a well-regulated license system before demanding prohibition. The learned doctor reminds me of the old lady who when she was confounded by argument out of the Scriptures, replied, "That's where I and Paul differ." Our great jurists all affirm that the right to regulate *does* imply the right to prohibit. As for trying license, that is just what we have been doing for fifty years. Fifty years ago there were some self-respectful and law-abiding men engaged in the liquor traffic. There are *none such now*, and we need a different kind of law for their restraint.

His ninth proposition is against the occasional extravagance of prohibitionists, and that it alienates many friends. The objection may be valid so far as extravagance goes, but not as against the object for which we contend.

His last objection is that the advocates of prohibition have made it take the place of Christian character. This is simply not true. We have demanded prohibition for the protection of society, and insisted on religion for the salvation of man. Nor is it true that they "have indulged in an intemperance of speech, as criminal as the crime they wished to extirpate." The blood of no man like Haddock's is on their skirts. Mistakes they may have made, but what class of men are more honorable? Woe unto him that traduces them.

THE LABOR PARTY.

We give a large space to matter which refers to the Labor party, as far as possible in the words of the most reliable of the leaders. American citizens should understand the facts, and it is only by a patient hearing of both sides that any intelligent verdict can be made up. The vote cast by the Labor party at the late election is a legitimate subject of study. Its most conspicuous characteristics are:

1. It is a party of the cities. Outside of localities where there are shops we find little or no vote. It is said that this feature will soon pass away; that the farmers, who are largely anti-monopolists, will in future vote with the Labor party. This will require one of two things to happen, both of which are extremely improbable. Either Mr. George, the most conspicuous of the leaders, must be retired, and his theory discarded, or the farmers must be expected to vote in favor of dispossessing themselves of the farms they have paid for in whole or in part, and become tenants of the state. He must be able to believe a great deal who can confidently expect the farmers to put themselves in the political attitude that party occupies to-day. In every proper sense the party is a city party, and it will require great modifications to make it otherwise.

2. It is a party which roots itself in secret societies. All the preparations for political action were made in such societies. The voter surrendered himself to the society. So, at least, we are compelled to believe from the professions and declarations made, as well as from the general history of the party. This is mentioned for the purpose of calling attention to the fact that any system which reduces a man to a machine, a mere puppet, is vicious. The caucus system in legislative bodies is an example. It is affirmed that this system is necessary to the maintenance of a party. Just so; and that is one of the reasons for condemning it as vicious. So omnipotent is the party idea—a government by *a party* as opposed to a government by representatives of *the people*,—that men do not hesitate to subject their reason, judgment and conscience to the keeping of others. They experience no revolt when the demand is made. They are conscious of no shame when they find that they are voted by party leaders instead of voting their own convictions. While organized parties are a necessity in a free government, they should never make slaves of men. No one can read the average party journal without feeling himself in an atmosphere of party idolatry. The terms expressive of genuine patriotism are sometimes employed, but only the more effectually to bind to the party car. It is one of our worst evils.

It is not therefore a hopeful sign for the new party that it begins its life burdened with party shackles. To emancipate the voter and make him an independent citizen would be a worthy achievement. Then to organize a party around some great principle which can be formulated into a working policy, and which men support because of their convictions and not because their society, or order, or lodge have voted to favor it, is a proper and useful thing to do. Just as there can be sects without sectarianism, there can be parties without partisanship.

3. It voices a discontent and is a protest; but so far as we are advised, it comes before the country with no definite plan for relief. Mr. George has a definite plan. We do not understand the party to have adopted it, but until those who have thought longest and most carefully are able to point out a practicable plan of relief, the party will be at a great disadvantage. There is no doubt that the increase of wealth both from manual labor and from machinery should be more equally distributed. But how can it be done? Until there is a reasonable answer to this question thoughtful people may well be excused from joining the party.

The Prohibition party has always recognized monopoly as an evil, and has made definite demands on the Government, covering definite practical points. But it recognizes as the immediate and pressing need, the removal of that monstrous institution which sucks nine hundred millions of dollars per year into a whirlpool of waste where it is lost for all good uses—nine hundred millions paid for idleness, for disease of body and mind. For it is undeniable that not a dollar spent for intoxicating drink yields a valuable result. Hence the demand is made that a business as really opposed to the public good as organized horse-stealing would be, and yet one which unblushingly assumes to control the Government in its own interest, shall be suppressed. This is a clear-cut issue. Anybody can understand it. The evil is everywhere and pressing. When the evil is pointed out the remedy also is at hand. It appears to us a necessity for a successful party to have a definite

plan of relief which will stand the strain of investigation and experiment. The fact that the party are at once successful in electing some officers and representatives will count for much with surface-thinkers, and will go far towards attaching such to the party. The dozen members of the Illinois General Assembly who claim to be in a position to hold the balance of power occupy a most responsible position, and a dangerous one for their party. They are so in haste to get into office, to be invested with authority, that they do not stop to ask what backing they are to have. Unorganized sentiment, no matter how abundant, is as useless for a reform as a pile of iron bars, tubes, bolts, rods and plates would be for a locomotive. If by a master-stroke of legislation they can point out a way to reach their goal it will be a great help to them; but if they fail in this, their very success will be their calamity.—*Dr. A. J. Jutkins in the Reason.*

THE NEW YORK STRIKE.

A sad story was recited before the committee of the Legislature by the coal handlers on Friday. A topman, that is, one engaged on the track near the shute in unloading the cars, testified by detailed tables of figures that the topmen on the Lehigh pier, Perth Amboy, N. J., earned $484.84 in 1884, $401.-98 in 1885, and only $363.08 in 1886. On the Wyoming pier the wheelmen, who wheel coal on vessels in barrows, earned in 1886 $482, and the topmen $383.68. These are the average wages earned per man. Last year the average wages earned on the Westmoreland docks at South Amboy was $14.50 per week of seven working days of thirteen hours each. But the employment is not constant. It is irregular. The men must be on hand at 7 o'clock in the morning, and, after waiting three or four hours, may be dismissed for the day, or may not be put at work until in the afternoon, when they must keep on until far into the night. They are paid only for the hours of work. The average earnings last year were from about $360 to $380. The trimmers who shovel and trim the coal in the holds of vessels have a very hard and unhealthy life. They breathe an air filled with coal dust and are short lived. Their doctor's bills take about half their wages. Less than eleven years is the average life among them after they begin the work. There is a constant exposure to accidents among all the classes of men on the piers. They wish about $480 a year; would be satisfied with that. In the middle of last October they sent in their requests for relief, accompanied with a scale of wages; on the 25th the companies refused them. The men continued their efforts for the bettering of their condition until January 4th, but meeting with no success then struck work.

The testimony bears all the marks of candor and truthfulness, and awakens pity. The condition of these men should be improved, and by the companies employing them. But why were not these facts given to the public long ago? They should have been made known before the strike. This country and every free country is ruled by public opinion, and that is formed by information. These plain workmen are not to be censured for neglect to tell their hardships, but their leaders are.

The Executive Committee which has been extending the strike would have rendered the men it directs a very much better service if it had published in December the facts and figures given at this late date to a legislative committee. This failure to give information prevails everywhere, in all the appeals of the workingmen to the sympathy of their fellow-men. The newspapers professing to advocate and represent the cause of labor, are almost barren of facts relating to the condition of the wage-earners. We have examined them again and again for such information, and obtained next to nothing. The leaders of the unions do not know how to lead. They are not controlled by American opinions. They seem out of sympathy with the methods of a free people. Their action is so unwise, so despotic, obstinate and unfeeling that it is impossible to avoid the conviction that they are animated more by a disposition to exalt their personal importance and to grasp and wield power than to serve the interests committed to their care. The utter disregard of the ordinary means, the proper, reasonable means for creating and moving public opinion comes either from a stupidity and ignorance which disqualify them for leadership or from a contempt for public opinion which is the very essence of despotism and is to be resisted to the utmost.—*Christian Intelligencer.*

Senator Evarts, in an address before the Baltimore Young Men's Christian Association the other day, said: "Our whole political system was based upon the idea that Government is for the people, and not the people for the Government, and the Government was given as little power as was possible for the welfare of the people. Thus it was provided so wisely that there should be no connection between, no union of, church and state. But none of the bravest of her governors, none of her statesmen or philosophers, ever thought or meant by that secure partition that religion in the people should be disparaged or placed at a disadvantage. By every consideration it was a line of reservation for the people and for their good. Religion must flourish from the hearts, minds, and souls of the people. Government takes care of the National interests, leaving to conscience and manhood the reservation that the people should be free. Religion takes care of the people and makes them freemen, faithful to God and society. So long as these energies are not suppressed, the people will be a glorious and free people.

ENCOURAGEMENT FOR THE CONGRESS.

Endorsements of the coming Congress are numerous and everything indicates an enthusiastic and large gathering. The plan of having fifteen 30-minute speeches, each on a single phase of the secret lodge question, to constitute as many chapters in a book for future reference and study, is meeting with universal approval. The secretary of the committee of arrangements is doing his utmost to perfect details and secure the ablest talent possible for addresses and papers.

Accompanying Bro. Stratton in his visits to some of our city pastors, we met only God-speeds in the work. One faithful worker who has gathered a large congregation, mostly of foreign birth and their descendants, said, "I don't know what to do, my people seem to have a perfect craze for these societies. They used to work and plan for the Sunday-school and the church, but now it's the lodge and the union. I am greatly troubled over this matter, and will do all I can to help on your work."

This is an index to a feeling already become quite general among the pastors of churches composed largely of members from the industrial population. They are "troubled on every side." Something they feel must be done, but just what is not clear to all. These pastors and the general public are in a condition to consider any plan which promises aid in the solution of this question, which they are *forced* to consider. The united wisdom of a large body of Christians, representatives of all branches of the church of Christ, met in one place and filled with the Holy Spirit, ought to give forth utterances that would shed a flood of light on this difficult problem. Can it be doubted that such a conference will be a great and lasting benefit to the church of Christ. To make it a *grand success* the churches and other bodies named by the committee must respond by delegates and sustain the movement by their united and most importunate prayers. Read again the call by the committee and the important notice accompanying it, and do not delay to comply with their very proper request.

J. P. Stoddard.

Reform News.

WORK IN THE OLD NORTH STATE.

Goldsboro and its Churches.—New Berne and its Recollections of Dr. Walsh.—Old Beaufort Welcomes the N. C. A. Agent.—A Dangerous Ferry.—How the Knights of Labor Work for Colored Lodges.

New Berne, N. C., Feb 2, 1887.

Dear Cynosure:—Goldsboro, N. C., I found to be a pleasant little city of about 8,000 inhabitants, and unlike the other towns, comparatively new, having been built since the Weldon railroad, which passes through, and takes its cotton to Norfolk. A lively and moderately fertile country around it is devoted to cotton, corn and rice, which from here to the coast become an important crop.

The pastor of the colored Presbyterian church, Rev. C. Dillard, was a student of Howard University in 1882, when I lectured there. He also heard Bro. Stoddard in the City Hall in Washington. He was convinced that secret societies are wrong in principle and his experience in pastoral work has deepened his convictions. He introduced me to Miss Louisa Dorr, a member of the Society of Friends from Massachusetts, who is superintendent of the colored schools of the city, and who expressed her hearty sympathy. So also did Prof. Stevens, who had known Sam'l D. Greene in Boston. We also visited Rev. A. R. Williams, for many years pastor of the colored Baptist church in that city. He purchased his freedom before the war, went North and obtained an education at Rome, N. Y. He is quite well informed on the general subject of secret societies, but had never seen the *Cynosure.* He said he would be glad to have me address his people. It was arranged that I should speak to the teachers and pupils of the schools at 11 A. M. I did so and had excellent attention. I could not remain longer, and so left at 5 P. M. for this city. I visited all of the seven grades of the colored schools of Goldsboro and was impressed with the able and excellent manner in which they are conducted, but also with the great need of larger and better school buildings.

I reached New Berne at 8 P. M., and stopped at the Gaston House. This is one of the oldest cities of the State, was settled first by the Swiss and named New Bern, after their own city. It was captured by Burnside, in March, 1862, and was for a time occupied by the A. M. A. but afterwards given up. I called on Rev. A. A. Scott, pastor of the colored Presbyterian church, who received me cordially and expressed his hearty sympathy in our work. He is a graduate of Atlanta University, and has been here eight years. He took me to see Rev. C. A. Smith, pastor of the A. M. E. Zion church, who has the largest colored congregation in the place. I am invited to preach in the Presbyterian church next Sabbath morning and in the A. M. E. Zion church at night.

I also called on Mr. N. S. Richardson, the printer who formerly published Dr. Walsh's Anti-masonic paper in this city. He said the paper never had more than 500 or 600 subscribers, and lost its distinctive character when Dr. Walsh died, and it passed into other hands. He expressed his hearty sympathy with our work. I go (D. V.) to-night to Beaufort, N. C., and expect to return here on Saturday.

I left New Berne for Beaufort (36 miles southeast) at 8:30 P. M. and reached Morehead City, the terminus of the railroad, at 11 P. M. From here we must pass three miles over the water in a sailboat. The fog was so dense that a passage was impossible and we stayed at Morehead till morning. At 9 A. M. we began to feel our way across. We passed near Ft. Macon, but did not see it, and at 10:30 were at the ancient town of Beaufort, a pleasant village of 2,500 people.

There is here a fine harbor of deep water, and under other influences it would have become an important place. It has scarcely grown any for fifty years. The little old court-house looks like a relic of antiquity, and there are no fine structures here except the monuments in the cemetery, which indicate that at least there have been some people of wealth and culture. Nevertheless it is a pleasant place. The water that nearly surrounds it is as clear as crystal. The surf that breaks on the outside of the low islands makes a perpetual roar, and toward the southeast the great Atlantic stretches before you. There are two large hotels, and, some months ago, a larger one was *swept away by the sea.* The people are mostly fishermen, and it is both a summer and winter resort for invalids. Beautiful groves of live oaks are everywhere about the town, and the streets are finely shaded with oaks and elms.

Rev. M. Jenkins is pastor of the Congregational church, and has charge of the colored schools of the town. He received me cordially, and arranged for me a meeting on the evening of the 3d. The attendance was very good, and the attention was excellent. The meeting was opened by a Congregational minister from Connecticut, who is agent for the American Missionary Association, and wears conspicuously a Masonic pin! He listened with the others to my talk and I hope was benefited.

This morning I called on Rev. J. B. Small, pastor of the A. M. E. Zion church. He is a native of Barbadoes, West Indies, and a man of culture. He said he was decidedly opposed to all secret societies, but had known nothing of the work of the N. C. A. He purchased a copy of "Freemasonry Illustrated," and was glad to get our tracts and the *Cynosure.*

At the hotel I met Judge C. R. Thomas, formerly member of Congress from this district. He said he had never joined any secret society, and was opposed to the whole system. He subscribed for the *Cynosure* on trial. I forgot to add that Beaufort is a prohibition town, and the law seems well enforced.

Goldsboro, N. C., Feb. 7.—I left Beaufort under some difficulties. The delightful weather was suddenly followed by a violent storm of wind and rain, and three miles of water passage was not pleasant. Nevertheless, two boatmen took me over to Morehead City in a sailboat, which several times ran into the sandbars and marshes, and was nearly upset. Finally my feet were safely on the end of the pier, and with much difficulty I walked a mile to the hotel. Next morning at five o'clock I was on the train for New Berne, which we reached at night, and I enjoyed a breakfast and needed rest.

On Sabbath morning I preached in the new and tasteful colored Presbyterian church, Rev. A. A.

Scott, pastor. He was away, but his elders and deacons showed me every attention. In perhaps no other colored congregation in the city is there so much intelligent piety, and in no other is so little of the secret lodge influence. What I said on that subject seemed to be heartily accepted.

At 7 P. M. I went to St. Peters, the A. M. E. Zion church. This is a fine new building, neatly finished and furnished, and with a seating capacity for 1,500. The pastor is an Odd-fellow, who joined the lodge to do good to others, and has always been in doubt about it. The Presbyterian pastor, and one other minister were present, together with 400 or 500 peopele. More would have been there but for the rain. I spoke an hour from Eph. 5: 11, 12. I had good attention, though I was aware that three-fourths of all that were before me belonged to some secret order. The pastor, Rev. C. H. Smith, thanked me for my faithful words, and said he was convinced. The Presbyterian minister promised to do what he could in furtherance of our work, and I cannot but think that some good seed has been sown.

Violets and other spring flowers are appearing, and the willows are visibly green.

Raleigh, N. C., Feb. 9.—On Monday night, the 7th, I reached the pleasant and hospitable home of Bro. C. H. Ellis at Dudley, N. C., who is joined with his excellent wife in teaching a large colored school, and who also preaches to a Congregational church under the patronage of the A. M. A. They received me most kindly and told me that there was to be a lecture in their church on the Knights of Labor that evening by an officer in the order. We all attended and found a house full, mostly colored, who listened to a presumably honest, but much misinformed and prejudiced speaker. He made exaggerated statements of the encroachments and oppressions of capital, and said the only remedy was in organization as Knights of Labor. He said the order had never originated a strike, nor had they ever counseled or committed violence; but when laborers were thrown out of employment, they paid them the same wages they had received while employed. He reviewed the principles of the Knights, and insisted especially that the government should take possession of the railroads, and that all millionaires should be legislated out of existence. The speech was *taking* and suited an ignorant people who earn small wages. The idea of better wages for less work, or even *no work at all*, was very congenial. He told them they had simply to meet and raise not less than $20, and he would come and organize them. Other remarks were made by both white and colored men, and at a late hour they separated, feeling quite sure they had found a remedy for all their troubles.

Notice was given that next night a lecture would be given on secret societies in general and the Knights of Labor in particular. Supposing it to be in the same line, there was on the next night a full house, nearly the same persons that had listened the night previous. I spoke for more than an hour, dwelling on the general objections to all secret orders and especially to secret labor organizations. Nearly all seemed surprised, some seemed bewildered, and many convinced that the entire lodge system was evil. A Freemason attempted a brief reply, but it was evident that it had little influence. Bro. Ellis heartily endorsed my statements and it is quite probable that no secret lodge will be formed in that community. I go to Charlotte, N. C., and thence to South Carolina. H. H. Hinman.

OHIO NOTES.

St. Clairsville, O., Feb. 10, 1887.

Dear Cynosure:—I pause after a little walk of some seven miles at the home of our old friend A. J. McFarland and will endeavor to briefly chronicle a few items that may be of interest.

I have received several letters via the Columbus office as usual, this week, but not nearly as many as should have come in. There are a number who are indebted to me for their papers who agreed to send the money before this. Some doubtless forget their agreement. Please, friends, be as prompt as you can, and don't put me to the trouble and expense of writing to you.

I am assured by Rev J. M. Wylie, of Frazeysburg, Muskingum Co., that my work at that point has not been in vain. He writes requesting me to return and speak at Dresden, a place near by. I take the liberty to copy a little of his letter: "Your lectures here have caused quite a stir. I have understood that some man at Dresden is ready to bet $50 that you will not lecture there, and that they have threatened if you attempt it to carry you out." I shall try to go to Dresden, as soon as convenient. I have never felt the effect of any Masonic arguments; perhaps here will be a chance. They certainly need a little Anti-masonry there to wake the people up.

It is said Wendell Phillips was once giving an anti-slavery lecture, when some one in the crowd threw a rotten egg and hit him on the cheek. He paused, took his handkerchief and mildly said while wiping his cheek, "I have always contended that proslavery arguments were very unsound."

I was greatly disappointed in finding Rev. W. G. Waddle, of New Athens, away from home. Appointments were made for lectures for the past three nights in this vicinity, however. The attendance was not what it would have been had the roads been better and rain less.

Mr. Albert Lee, a man who belongs to the Presbyterian church in New Athens, in which I spoke, stated to the audience that he had sat in the Grand Lodge and that he saw nothing in Masonry contrary to the Christian religion. When questioned he admitted that Christ was excluded from the Blue Lodge, and did not deny that he was nearly unclothed, haltered and blind-folded when he was entered in the lodge. And yet, *this man* of at least ordinary intelligence, did not see anything contrary to the Christian religion in Masonry! Surely, none are so blind as those who won't see. More anon.

W. B. Stoddard.

A SKIRMISH IN WISCONSIN.

Vernon has just been visited by an agent of the Good Templars, by the name of Sible. He lectured very acceptably on temperance two evenings, to good sized audiences. But it did seem to some of us that he was more interested in organizing a lodge than in temperance pure and simple. He made a strenuous effort each evening to get names by personally passing through the audience, yet it was a most signal failure. At the close of his first lecture and before this took place, however, Bro. Farris and I pressed him closely with questions concerning his lodge, and when he tried to bluff us, we took up arms and told him and the audience what we thought of the whole business. He evidently thought he had come to a hard region, and expressed himself as more and more convinced of the necessity of a lodge here; while the fact is we have prohibition in this town this year.

At a donation party we followed up the subject by a public discussion of the following question: "*Resolved*, that the methods of the secret temperance societies are necessary to the success of that reform." The judges decided in the negative.

It is strange that Christians will stultify themselves and dishonor Christ and his Gospel by going into such societies. Am I to say that the Gospel of Christ delivers the individual and society from all sin except intemperance? But in order that *this demon* may be cast out, the secret lodge must be organized in connection with the church? We might well be ashamed of such a gospel! But no, "it is the power of God unto salvation to every one that believeth." "The blood of Jesus Christ his Son cleanseth us from *all sin*." J. B. Galloway.

FATHER CLARK.

Memphis, Tenn., Feb. 10, 1887.

Occasionally we are favored by visitors from abroad, but to have a real, live Abolitionist of the olden time let loose among us is an unusual event.

Father Geo. W. Clark, of Detroit, the old "Liberty Minstrel," came to Memphis after several weeks of singing and speaking at Knoxville. Broken down by labor and traveling, his first effort here was followed by a severe bronchial attack, which sent him to bed, and to close confinement for a week. Rallying again, he came forth, and has held some six or eight meetings in several different churches and at the Le Moyne School.

Naturally enough, he is full of the memories of the past, when slavery was dominant here at the South, and Abolitionists were as unpopular at the North as are now the advocates of anti-secretism everywhere. He is delighted to witness what God hath wrought, and our people heard him gladly.

It is wonderful to all how at seventy-five years of age his voice is still clear and musical, and when at his touch the organ responds to his favorite theme, "The good time coming," we look upward, as he does while he sings the cheerful refrain, and his heart seems young and hopeful as that of a youth of twenty, rather than a veteran of more than three-score and ten.

His principal themes have been the history of slavery and freedom, and the great temperance reform, not failing, however, to earnestly and tenderly warn the people against the entire system of oath-bound secretism. His good humor, his quaint songs, and kindly spirit, secure respect and confidence, in spite of prejudiced feelings and opinions. It should also be mentioned that the tobacco habit, so dreadful in its almost universal practice here, came in for a large share of Father Clark's attention, and there is reason to believe that a number of persons have been persuaded to give it up.

Yesterday he took leave of our city to go to Pine Bluff, Ark., where with Bro. Lewis Johnson (Presb.) and Rev. Woodsmall, Baptist Superintendent of Missions, he expects to attend several associations and other appointments.

Should Father Clark decide to remain South for a more extended tour eastward through Mississippi and Georgia, I would bespeak for him the confidence of the pastors and churches. B. A. Imes.

CORRESPONDENCE.

OPEN DOORS FOR THE MESSAGE OF REFORM.

Cincinnati, O., Feb. 3, 1887.

Editor Cynosure:—On last Sabbath morning I preached in the Poplar St. Presbyterian church, Rev. J. C. White, pastor, on the dominion of Christ. They have here 175 members and 350 scholars in the Sabbath-school. Recently Bro. White observed his 81st birthday. He answered 500 letters of congratulation and received a number of valuable presents. He was school companion of the poet Whittier who is two years his junior. He is second cousin to Senator Hoar of Massachusetts, and his son-in law is nephew to the Hon. James G. Blaine. He has had a remarkable career. He has held successful pastorates in Providence, Cleveland, Chicago and Cincinnati. His eye is not dim nor his natural force abated. He delights in service still. In the evening I preached in the Union M. E. Chapel, Rev. L. M. Hagood, pastor. There are 700 members here and a Sabbath-school of 750. The house was crowded. The colored people receive reformation principles with great enthusiasm. Bro. Hagood is a second Sam Jones. He is carrying on successful revivals at this time.

On Monday evening I lectured before the students of the Pulte Medical College. Homeopathic instruction is given here. They have the largest and best appointed building for its purposes in the country. They have 60 students, and they are the most orderly and respectable set of students in any medical college in the city. They gave undivided attention, and after the lecture gave a most hearty vote of thanks. Dr. J. D. Buck, Dean of the faculty, very kindly made all arrangements for us.

On Thursday evening I preached in the 4th Presbyterian church, Rev. R. H. Leonard, pastor. After service we went over to St. Paul's M. E. church where Francis Murphy was holding his Gospel temperance meeting. He insisted that I "give them a word of blessing," which was as follows: "I believe in Gospel temperance. I believe the Gospel will save from all sin. It will save the drunkard. Bro. Murphy is sounding the key-note of the Gospel. You remember the fable of the debate between the sun, frost and wind as to how the plaid could be removed from the traveler. The wind blew and he held it tightly. The frost came and he drew it closely about him. The sun poured down his burning heat and he threw it aside. It was too hot. So you may preach the terror of the law and the sinner clings to the cloak of his self-righteousness. You may bring the frosts of divine judgments and he wraps himself up. But let the love of the Sun of Righteousness be poured down and he throws it aside. The love of Christ constraineth us. God bless Bro. Murphy and his work. But suppose all his converts and the temperance people in the United States were to put their heads together. They would be in the majority. We believe in majorities ruling. This is not a nation of drunkards. It is a temperate nation. Let a temperate nation declare in her supreme law that this is a fact and that her government shall be administered on temperance principles."

On last Sabbath afternoon a meeting was held in the first Presbyterian church for the purpose of inaugurating a Presbyterian City Mission. Mr. Thomas McDougall has given $4,000 for that purpose. Two missionaries, one English and one German, are to be employed at $1,000 each per year. At the end of two years he believes the work will be so far advanced that its support will be an easy matter. Rev. Geo. P. Hayes, D. D., presided. Mr. McDougall, Rev. J. J. Francis, Rev. Geo. C. Heckman and Rev. W. H. Robertson addressed the meeting. Rev. Robertson is the English missionary. The German has not been secured yet. Bro. McDougall stated that some time ago he had witnessed Rev. Robertson's work in Ireland. Ever since he had been looking for some one to do the same kind of work in our city. A few months since Bro. Robert-

son came to America and has since been looking for some one who would support him in his work here. This winter the two met and found they were looking for one another. Dr. Hayes said that meeting had been fore-ordained. And so the work is begun. Mr. Geo. T. Howser, Gen'l Secretary to the Y. M. C. A., appeared before the Presbyterian Ministers' Association and laid before them their plans for the new building. It is to be located on the old site S. E. Cor. 6th and Elm sts. Size, 60x90, five stories high. Its cost will be $100,000. They have $15,500 subscribed. Bro. Howser is gathering a fine class of young men about him. He is sure that within one year after the new building is completed their membership will be 2,000. He has been very helpful to me. He opened the way for me at the Work-house, and has called upon me to lead in two of his services in their hall. J. M. Foster.

ONE MORE DENVER TESTIMONY.

Professor O. S. Fowler in one of his lectures in Denver last December was speaking of the moral and physical evils that result from the separation of the sexes. He eulogized Horace Mann for resigning a lucrative and honorable position that he might demonstrate practically the successful co-education of the sexes. At the same time he condemned the Y. M. C. A., the convent and the cloister, because each of them excludes one of the sexes.

He then said, "The Freemasons and Odd-fellows do wrong in not admitting women. They know my sentiments and they don't like me a bit. But I don't care whether they like me or not." Then throwing out his right arm in animated gesticulation and snapping his fingers loud enough to be heard all over the house, he exclaimed in a loud voice,

"I wouldn't give THAT! for their opinion."

The above is from an eye and ear witness, and as you are publishing the well-defined sayings of notable men against the clans and secret orders we think the independent stand that Prof. Fowler took in Denver, amid Masons and Odd-fellows, is worthy of note with others, for there are too many whose heads are right on this subject but hearts faint to tell it, and we would love to send up every name that is on the Lord's side. Surely those opposed to darkness and secret selfish clans are on the side of God and right.

St. Clair Ross.

AN OPEN LETTER TO FRANK M. FORBUSH,

GRAND SECRETARY OF THE HOME CIRCLE GRAND COUNCIL OF MASSACHUSETTS.

Dear Sir:—A short time ago your circular and paper of documents came to hand. I am told in the circular, "No town in Massachusetts is too small for a Council of the Home Circle. Please read the enclosed documents carefully, after which, if you will get up a charter list in your town you will receive a LIBERAL COMPENSATION for your time and labor."

The first words on your paper of documents are, "the Home Circle is a *secret* benevolent order." Now, dear sir, I think it would be as impolitic to multiply secret societies at this time, as it would for Pharaoh to have gone to raising frogs, when they were swarming into his bread-troughs.

Not long ago Gov. Oglesby of Illinois had to call out two regiments of soldiers, with forty rounds to each man, to protect a few laborers going to and from their work from the assaults of one *secret society*. Were I greedy for grandeur or gold, and had not the fear of God before my eyes, I might attempt to get up a charter list in this good old town of Weston. But should I succeed, when I had clutched that *liberal compensation* I think I would feel some as Judas did when he was sneaking off with those *thirty pieces of silver*. Three institutions on this earth, God has ordained, the *Family*, the *Church* and the *State;* all else are human inventions. I am sure it is perfectly safe to exert all the power and influence we have for good, in these three, remembering the pattern our Saviour has given us saying of himself, "I ever spake openly in the world, and in *secret* have I said nothing." Please read Rev. 13: 16, 17, and 14: 9, 10. Now I have resolved not to carry the mark of the beast to the bar of Almighty God.

Respectfully yours, Increase Leadbetter.

CALIFORNIA NOTES.

San Jose, Cal., Jan. 29, 1887.

The *Cynosure* comes to us weekly and we appreciate it highly. After our perusal it is frequently sent to some neighbor. It is with pleasure that I recall the events of your visit with us, and our stroll through "Chinatown." The "high-binders" still pursue their nefarious business. Only this week three policemen who were rescuing an enslaved Chinese girl were followed by an armed mob of them and one policeman came near losing his life. Rev. Bro. Masters, superintendent of the Chinese Mission, was the one who secured her freedom. She was taken to the Mission.

The Chinese here in San Jose and vicinity furnish a great deal of business for the courts. Yet, be it said to the credit of the race, they furnish many examples of frugal industry. In the vicinity of the University of the Pacific (which I am now attending) many Chinese are making comfortable livings. There is very little now said concerning boycotting. The attention of most localities seems now engaged in home and city improvements.

Los Angeles has had a boom in real estate for some time past. San Jose has now aroused, and backed by the best natural advantages of climate and soil proposes to make known as thoroughly as possible her great attractions. The boom is *here*. So much for real estate. While that excites the minds of many the cause of Christ does not languish in many hearts and minds. That, too, commands attention, but not to the extent that many who are deeply engrossed in the things of this world will one day wish it had done.

There are near three hundred and fifty students in attendance here, the largest number ever enrolled. Prohibition sentiment is strong among the large majority of students.

A petition praying the legislature for a "Sunday law" has recently been circulated. The Christian element of our State hope to secure their wishes from the present legislature. But two light rains have up to this time blessed our valley this season. More is hoped for in the future. L. R. Reid.

DISCUSSIONS AND VOTES.

Little Rock, Ark., Feb. 5, 1887.

Editor Cynosure:—Perhaps a few words concerning the "Arkansas Baptist College" will be interesting to your readers. This is a missionary school for colored people, and one main feature of it is the training of Baptist ministers for practical effective work. Rev. H. Woodsmall, General Missionary for the Southwest for the Am. Baptist Home Mission Society, is spending the winter here working up the interests of the school. He has a good class of ministers under his charge, taking a course in practical Bible study.

Rev. J. H. Garnett, recently of Morgan Park, Chicago, was appointed president of the school by the A. B. H. M. Society. He has an assistant, Mrs. Miller, in the literary department of the day school. Besides this I have a night school that is doing good work. Yesterday afternoon, during the hour appointed for discussions and general exercises, the question was discussed, "Resolved, that secret societies do more harm than good." There was much interest manifested and many of the ministers took part in the debate. At the close of the discussion a vote was taken on the *merits* of the question and nearly every one present voted against secret societies. All those connected with the school as teachers are firm against this and all other evils that are degrading our nation. Yours truly,

Warren H. Rishel.

PITH AND POINT.

THE BANNER TOWN IS IN NORTH CAROLINA.

On Saturday, Jan. 22, Rev. H. H. Hinman lectured here on secret societies, and again on Monday. To your readers he needs no introduction or commendation. I was heartily pleased with the manner in which he treated his subject. So far we have succeeded in keeping all secret societies out of our churches and out of our neighborhood. We are very grateful to Bro. Hinman for his visit, and to the good people in the North for sending him. I wish every colored person in the South could hear him.—Alfred Connet, *McLeansville, N. C.*

A FAIR OFFER—WHY NOT ACCEPTED?

Last October I met a brother Simpson of Garfield, Washington Territory, who told me of an offer he made four years ago to Elder Carnes of Colfax, who is engaged in building up a Baptist College at Colfax. The offer was this: forty acres of land at Garfield, then worth $1,000, now $2.500, provided he would get $9,000 more to go with it within five years, the college to be built at Garfield or elsewhere. Also, that it should be a Christian school, and that no atheist, infidel, deist, Roman Catholic, Mason, or Odd-fellow, should ever be engaged to teach in it. Otherwise the land to revert to the donor. I talked with Elder Carnes frequently about the school, and they were much in need of funds, but he never hinted of this to me, nor do I think he has ever tried to secure the donation as offered; nor do I think he ever will. I wish I may be mistaken.—J. H. Hunting, *Russell, Kans.*

MANY FRIENDS WHEN YOU LOOK FOR THEM.

I have been talking and enquiring among the people here where I live, and it is quite surprising to find how many there are who oppose the secret lodges in sentiment although not much informed upon the subject. However, this is not the case with all. One man, a former resident of Birmingham, Iowa, is a staunch and well-informed Anti-mason, having heard many of the leading lecturers and workers in the cause.—Jas. P. Rogers, *Bijou Hills, Dak.*

CHEER UP, BROTHER! REMEMBER ELIJAH.

Oh, that some of Christ's dear soldiers in this work would call on me, as they pass through these parts, and make this a stopping place. If they could, it would so refresh my spirit, and encourage me in future duty. But, oh! to be only a sentinel *all* the dark night *all alone*,—for so it seems to me—and none to take my place at the second or third watch of the night. This requires greater courage and faithfulness than on the battle field with comrades on either side to cheer you in the strife. When will the good time come when I shall be relieved, and rest a little while, while others take my place (which it seems to me I so poorly fill after all) and bear public witness against this subtle evil of lodgery.—L. D. Brown, *Morenci, Ind.*

IS THE POLE STAR GETTING OUT OF PLACE?

The course of the *Cynosure* upon the subject of secret societies, temperance, and morality is all that could be desired. Its stand upon the subjects of Chinese immigration, the Indian question, woman suffrage, and protection to American industries is utterly untenable; and it will never have, nor deserve, a large circulation until its position with reference to these subjects is changed. A religious paper is always supposed to be ready to discuss religious subjects. But during the past year the *Cynosure's* columns were always open to any one who had anything to say in favor of substituting the first day of the week for the Sabbath that God appointed, but could not admit any reply. In this matter the action of the *Cynosure* was neither candid nor honest.—Edward A. Washburn, *Denver, Col.*

Note.—In discussing public questions, as tariff, Chinese, Indians, etc., the *Cynosure* is on the side of eternal justice and righteousness, if human judgment can determine it. So we believe our position good, and that the time when "ever the truth comes uppermost" will prove it so. Bro. W., unfortunately for the value of his last objection, is not often in the *Cynosure* office, and is not aware of the articles on both sides the Seventh-day question we send back: and his memory is at fault also, or he would recall several, both for and against, which appeared in 1886.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—February 27, 1887.—Destruction of Sodom.—Gen. 19: 15-26.

GOLDEN TEXT.—Escape for thy life.—Gen. 19: 17.

[*Open the Bible and read the lesson.*]

From the Christian, Boston.

The angels of God had gone on to do their mission. There were three personages who appeared to Abraham, but only two came to Lot. One tarried with Abraham, and he is called the Lord, or Jehovah. The others went down to do their solemn work. Lot, true to his instincts and his early training, was not forgetful to entertain strangers. They entered his house and he made them a feast. But it was Sodom, and the baseness of a debauched and drunken people could only be restrained by the mighty power of the angelic messengers. And when the morning arose, the angels hastened Lot, saying, "Take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city." Streaks of dawn were on the eastern clouds. The last day of Sodom had come, and the angels stand hurrying and hastening Lot to escape. And while he lingered, hesitating, and at the prospect of leaving his friends and relatives, stupefied perhaps with horror at the thought of the impending doom. While he lingered, the men laid hold upon his hand and upon the hand of his wife and his two daughters, the Lord being merciful unto him, and they brought him forth and set him outside the city. When they were outside the city, *He* said, "Escape for thy life." Who is He? Perhaps the same one we read of in the previous chapter, *He* with whom Abraham pleaded. "Look not behind thee, neither stay thou in all the plain." There must be no lingering, no looking back. Escape to the mountain, lest thou be consumed. There is no safety on Sodom's level. Lot made the mistake of his lifetime when he left Abraham and came down toward Sodom. He must leave that whole region, so fair, so fertile, and so well watered,—he must flee to the mountain and escape for his life. And Lot said, "Oh, not so, my Lord." Abraham was praying for others, Lot was foolishly praying for himself. I cannot escape to the mountains. Behold this city is near to flee unto, and it is a little one, oh, let me escape there. Is it not a little one? and my soul shall live. This little city of Bela or Zoar was probably among the foot-hills, a little above the plain, but not far off on the mountain. Lot was old; his wife and two daughters were with him. The journey might be dangerous, and it was hard climbing the steep and barren hills. Evil might overtake them. Robbers or wild beasts might destroy them. He had no faith to prompt him. He was a crushed and broken old man. Zoar was a little city. It was not a great thing, he thought, to ask that it might be spared as a refuge for him. "See, I have accepted thee." And so he was permitted to tarry there, though it is evident that he was not satisfied or safe, and finally decided to go on. The sun was risen when Lot entered Zoar, and then the Lord rained fire and brimstone upon Sodom and Gomorrah, and overthrew those cities and all the plain. It

would seem that burning brimstone fell from the sky, and the region being filled with sulphur and bitumen, the destruction became all the more horrible. His wife looked back from behind him, longing for her beautiful city home, wondering what would be the fate of the place, and perhaps wishing that she had never left it. Suffocated by the sulphurous steam, the spray of salt and sulphur rain seems to have encrusted her whole body, so she became a pillar of salt. Anything left near the Dead Sea now speedily becomes encrusted with saline particles, and such pillar-like lumps are still to be seen on the southwestern borders of the Dead Sea. The fire descending from heaven may have been met by a bitumous petroleum eruption, inflammable gases bursting forth from the riven earth, and these with the petroleum, that still exists about the plains of Sodom,—liberated perhaps by an earthquake or a thunderbolt—would produce such a destruction as is here described.

Lot's wife looked back. How many there are who have partly escaped the snares and sins of the world, and yet have looked back. How woeful is their apostasy, how terrible their doom, and how solemn the warning of the Saviour, "REMEMBER LOT'S WIFE." May we add another warning, especially to the *business man*, REMEMBER LOT!

From Peloubet's Notes.

THE ANGEL'S WARNING. As God sent his angels to Lot, and one of them was the Lord himself, so God sends angels to warn us. Chief among them is Jesus Christ himself, with his loving heart, his message from God, his perfect example, and his cross, showing more than all else the danger of sin, and the desire of God for the salvation of men. Then his Word, the sweet and hallowed Sabbath days, prayer meetings, Sunday schools, teachers, friends, God's providence, joys, afflictions, the influences of the holy Spirit, the voices of our own consciences, all are angels sent from God, entreating us to escape for our lives.—*P.*

STAY NOT IN ALL THE PLAIN. It is not enough to go outside of the walls of the Sodom of flagrant acts of sin, open crimes, and disreputable and degrading vices; but we must not stay in all the plain. We must be saved from all sin, and from the love of it, from that state of the heart which is the soil in which sin grows and flourishes. (1) Those stay in the plain who cling to secret sins. (2) Those who break off bad habits, but do not repent of all sin. (3) Those who are sorry for the punishment of sin, but not for sin itself. (4) Those who rest in good resolutions and intentions, without keeping them. (5) Those who rest in conviction of sin, in a general seriousness and thoughtfulness, without giving the whole heart to God. (6) Those who rest in religious forms and ceremonies. (7) All who live on the border land, or in the twilight, of Christianity, but do not believe with all their heart in the Lord Jesus as their Saviour and their Lord.—*P.*

LOT'S ESCAPE. Lot was saved so as by fire, but he lost everything for the sake of which he had gone to Sodom. His wife and some of his children were destroyed; the others were contaminated. And yet no doubt it was largely for their sakes that he pitched his tent toward the fertile fields of Sodom. He lost his home, his flock and herds, and all his property. He escaped, a poor, forlorn, seemingly broken-down man. The poorest investment he ever made was in property in Sodom. There are not a few Lots still living, who have pitched their tents toward Sodom, who have indulged in doubtful practices, and have been saved so as by fire (1 Cor. 3: 11-15), escaping themselves, for at heart they were good men, but have lost all they hoped to gain by their course.—*P.*

PRACTICAL.

1. We have another illustration of the blessing of true hospitality. Like Abraham, Lot also entertained angels unawares, and received a heavenly blessing.

2. Those who have become hardened in sin refuse to believe God's warnings, and refusing, perish.

3. Whosoever voluntarily and for selfish reasons makes the ungodly his companions, will become contaminated, no matter how strong or how good he was.

4. Ver. 15. There is no way of escape from destruction except by leaving sin. Salvation is from sin, not in sin.

5. This leaving sin and hastening to the Saviour requires great earnestness and self-denial. "Strive to enter in at the strait gate."

6. In escaping for our life, we should take our families with us.

7. Vers. 16, 17. God sends his angels to warn and entreat and help us to escape,—the Bible, the Holy Spirit, afflictions, joys, conscience, teachers, friends, examples.

8. "Stay not in all the plain." In the outworks of sin, in good resolutions, in religious forms, in general morality, in vague hopes, in partial reformations, in anything short of Mount Calvary, Jesus Christ and him crucified.

9. It is possible to be saved so as by fire, losing most that our lives have sought, property, friends, dear ones, because our lives have been largely built of the "wood, hay, stubble" of worldliness, instead of the "gold, silver, precious stones" of heavenly usefulness and character.

10. Vers. 18-21. We sometimes make most foolish prayers, insisting on what seems best to our short sighted vision, instead of trusting all things to God, who knows best. Faith does not so much insist on any particular good, as to commit all things to the love and wisdom of our heavenly Father.

11. Vers. 24, 25. It is necessary, when the wicked are beyond hope of reformation, and are only a leaven of evil in the world, that they should be destroyed. Their punishment is both justice and mercy.

12. The wicked have within them the elements of their own punishment,—their moral natures, memory, conscience, bad character, remorse. These are often dormant till God's outward punishment sets them aflame. As Milton's Satan says, "Myself am hell."

13. Ver. 26. It is a terrible thing to backslide, to look back regretfully at worldly pleasures, and linger along instead of hastening to salvation.

14. The value of a good character. Who would buy real estate in Sodom?

15. Our treasures should be those which fire cannot destroy.

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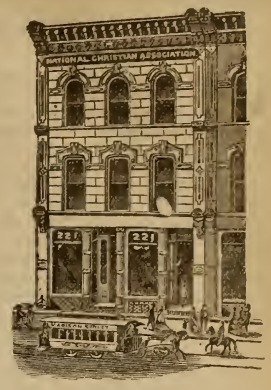

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 17, 1887.

FALSE LIBERALISM, AND TRUE.

"Thou for my sake at Allah's shrine,
And I at any god's for thine."

This is false liberalism Tom Moore, while lionizing in the United States, turned the heads of half the simpering misses and poetic swains of literary circles by his doctrine in the above distich, though a known and avowed rake and profligate in morals. Hafed was to worship Allah for the sake of his mistress, and she worship fire or anything else for him. Such is all false liberalism. Its principle is not the glory of God, but the gratification of self.

On the contrary, Christ's liberalism included Cornelius, a captain in a conquering pagan army, of the band called "The Italian Band." Not, of course, an orthodox Jew, but yet, "A devout man, one that feared God with all his house; which gave much alms to the people and prayed to God always." To him a vision was granted, and an apostle sent.

If there is one Cornelius in all the spirit circles, lecture-ships and squads of New England, though we have met in their conventions when they were in the vale of abolition, we have not been so fortunate as to meet one. "Not one who prayed to God always," "with all his house." We have traveled one hundred miles in Utah, and found each Mormon having a familiar spirit and revelations of his own. We have walked through the Masonic temples in Boston, Philadelphia, and Cincinnati, and have conversed with a thousand Masons; but an instance of consistent, god-fearing, household religion, like that of this heathen Roman centurian, we have not found among them all. "The Lord our God is one Lord" Deut. 6:4. But the lodge, the circle and the papacy are polytheistic, having "lords many and gods many;" and what is virtue in the jurisdiction of one, is vice in the realm of another. And since polytheistic paganism is become unpopular by the moral and political meanness of its national and social results, the devil-gods of the old shrines of idolatry have changed their jackets like thieves and burglars, and animate the contraband worships of Christendom, and legions of devils inhabit these self-projected worships, and mesmerize their followers, who

"Wandering upward to the blest abodes
Fear makes their devils and weak hope their gods,
Gods partial, changeful, passionate, unjust,
Whose attributes are rage, revenge and lust."

And "liberalism in belief" covers all these gods and worships with its clouds of incense and dubiety, so that all who "believe in the immortality of the soul and its progressive future," are saints in the liberal calendar, let them hold and practice what they may beside.

But as the woman who is liberal with her love, has no love; so these "liberals" in religion have no true religion, but "wandering out of the way of understanding, they remain in the congregation of the dead."

But we are not to hate liberalists, or any other of human kind. Christ did not. The Samaritan was his neighbor, and the "woman of Samaria" was his convert; though he insisted that salvation was of the Jews, who had the oracles and truth of God. Yet his most dire and terrible denunciations were against those who held the truth in unrighteousness and so were blind leaders of the blind.

"AMERICAN GENERAL REFORM PARTY."

We have received with request for our co-operation a manifesto for a new party with the above title. The conception is not a bad one, but the method seems hardly wise. In 1888, if the Prohibition party, which now out-numbers all other reform parties, shall bring forward a candidate who can see and will say that the fuel, bread and commerce of the United States is in danger so long as there is one secret sworn politico-religious league tolerated by our laws, whether called "Masons," "Knights" or any other title drawn from the devil's vocabulary, that candidate will draw to himself the votes of all true intelligent American reformers. But the multitude of political parties now in the field demanding "Reform" seems to indicate that the policy of Satan is to split up reformers into splinters so small, and keep them so separate from each other, that there can be no general flame. Since the American party was formed in 1872, now fourteen years ago, two or three other parties have sprung up with the name "American" in their title. This proves two things: that the name is true, and that it is popular. Our American platform has tinged with its own complexion several other platforms since it was put before the public. The very first article is a platform by itself; that "ours is a Christian, and not a heathen nation, and the God of the Christian Scriptures is the author of Civil Government." And this, and this only, is the "American platform;" as Charles Francis Adams at Buffalo (1848,) said: "That grand conception of our fathers, a CHRISTIAN COMMONWEALTH."

This is our conception. It gives the Bible to schools, the Sabbath to the laborer, the oath to our courts, chaplains, Thanksgivings and fasts to the people and the nation to God, as against the swarming multitudes of little gods, with each his self-projected worship. We hold ourself ready at all times to unite with any and all reformers on this basis.

Any of our readers who wish to learn about this attempt to organize a new party can do so by addressing S. E. Booth or J. Colvin, Moline, Kansas.

THE CATHOLIC CHURCH AND THE LABORING CLASSES.

The controversy between Archbishop Corrigan and Dr. McGlynn, the deposed priest, will call public attention to the monopolies established by the Romish power, even more than did the defrauding of his Cincinnati flock by Archbishop Purcell, a few years since. McGlynn, as disciple and second of Henry George, has fully accepted his errors respecting national ownership of land. His superiors, though they make out a good case against him for insubordination, are not able to invade his right to private opinion, erroneous though it may be. The George doctrine is of course most obnoxious to Rome.

In its time the Roman Catholic church, in Europe was the largest owner of the soil. From the earliest time to the present, dying Roman Catholics, to propitiate heaven and condone their sins,have made bequests of land to the church. As the latter never sold its realty, by the end of the sixteenth century it was in possession of the best portion of the soil of the Old World. Henry VIII., in breaking with Rome, took away from the church its landed possessions in the United Kingdom, and every nation in Europe, Catholic as well as Protestant, has since followed his example. The last to seize the land of the church was the Italian kingdom. Hence the position of the papal power has always been a protest against interference with the right of property in land.

A gentleman, formerly well-acquainted for years in Italian and Spanish ports, told us lately that after the accession of Victor Emmanuel to the Italian throne, the government confiscated a large portion of the property held by the Romish church, the total valuation being $400,000,000. This property included many large buildings, convents, etc., which it was found difficult or impossible to sell and were therefore used for government purposes,as barracks, custom houses, etc. At the time of confiscation the papal power claimed to own one-third the whole property of Italy, and even now in the Spanish peninsula owns a yet larger proportion. The difficulty of selling the confiscated property was largely increased by the opposition of the priests, who used their influence to deter their congregations and gave out that all these millions of property would some day revert to the pope with a round interest in addition. They thus endeavored to cloud the title to this property and too often succeeded in prejudicing the popular mind.

A remarkable confirmation of the threat of the papal power to recover possession of property it has been compelled to disgorge, is seen in its claim upon immense estates in England with a round interest added, as found in a pretended "History of the Protestant Reformation" by the somewhat famous William Cobbett. In the first volume of the work Cobbett attempts to show that the chief motive of the Reformation was "plunder;" and that the success of the effort "has impoverished and degraded the main body of the people." He does this in a most incoherent and labored manner, ranting at this and that ruler in coarse language; indeed, his grossness renders the book hardly fit for ordinary reading, though it is reissued by an accredited Catholic house in New York. Cobbett himself was notorious both in this country and England during the first quarter of this century. He was several times arrested and fined for his libels on both sides the water, but nothing seemed to check his virulence. In 1819 when he finally returned to England, he took back some of Tom Paine's bones and proposed to canonize the author of the "Age of Reason." His second volume is almost entirely filled with a simple list of the abbeys, priories, and other properties recovered by the British people from the priests, with their value at the time *and their estimated value* at the time Cobbett wrote, two centuries later. This "present" value is always twenty times greater than that of the first assessment. He evidently copies from some Roman Catholic record: and, why, it is naturally asked, is such a careful record kept, with both prices put down, the whole filling 236 closely printed pages? Why, unless requisition is sometime hoped for by the priests? This idea of "impoverishing and degrading" a people who had been so diligently farmed by the priests is most original and astonishing.

H. L. Hastings, editor of the *Christian*, Boston, now lecturing on religious topics in England, writes to his paper of some of these great establishments which were preserved through the storm of the Reformation. The cathedral at Lincoln he says has stone enough to build fifty respectable meeting-houses, and cost enough to build 500 chapels in India or China, and is after all comparatively valueless for the real work of the Christian church. "Wherever we find," he says, "these vast and majestic structures, from the Egyptian pyramids down, they speak of the poverty of the people and the oppression of their civil and ecclesiastical rulers. And to this day the more magnificent the cathedral, the meaner the homes of the people who worship in them; while those who worship the Lord in plain and inexpensive places,are most likely to have comfortable and happy homes, and occupy positions in every way more desirable."

This is the real picture of poverty and degradation which unscrupulous priests and lying histories, like Cobbett's attribute to the truth which broke against Romanism in the 15th century. What, indeed, may be seen to-day of the poverty and degradation in Roman Catholic countries? In Ecuador there is a church, it is said, for every 150 inhabitants; and ten per cent. of the population are priests, monks, or nuns. The priests control the government in all its branches, and 272 days of the year are observed as feast or fast-days. One-fourth of all the property belongs to the church and seventy-five per cent. of the people can neither read nor write.

If the Henry George movement shall help to disenthrall the mind of Catholics respecting the wicked monopolies of Rome it will have done something to compensate the country for the mischief and discontent it has produced by spreading an unsound philosophy.

PERSONAL MENTION.

—The *Cynosure* wishes to make personal mention of itself. It may hope to do so for the benefit of friendly readers without violence to any rules of propriety or modesty. The following from an exchange is an appreciative notice which any paper might envy, and is all the more valuable because from our noble co-laborer in Christian reform, the *Christian Statesman*: "The *Christian Cynosure* has shown remarkable vivacity and power of late in the advocacy of its difficult and unpopular, but most important cause. We doubt if ever a deserving cause was better served by a journal specially established for the purpose. Great interest has been awakened of late by a series of biographical articles, accompanied by really excellent portraits, a rare thing in newspaper work, and by a series of papers on the times of war and reconstruction, by the Hon. S. C. Pomeroy, one of the heroes of the Kansas struggle for freedom, and for twelve years member of the Senate of the United States. The sketch and portrait of Dr. George B. Cheever, in the issue for December 30, were especially admirable."

—In a private letter Miss Flagg tells a most touching story of animal affection shown by a large Newfoundland dog, Dan, for her lately departed mother. She says: "Even the cat and dog, both great pets of hers, seemed to feel an almost human sense of loss. You know how Dan looks in the picture you have of him, how his eyes sparkle, and how full of life and fun he seems. It was a common remark of people who came to the door while mother was sick, 'How that dog has changed!' He seemed to stand in the shadow of our grief. When mother lay in her casket Dan went with us to take the last look. He caressed the cold, still face and seemed to wonder that she did not speak to him. He refused at first to leave the room, but we coaxed him out. A little while after we missed him. He had slipped back into the parlor and was standing with his fore paws on the casket looking sadly down into it. He stood in that attitude for a moment, then got down of his own accord and with drooped head walked slowly out of the room and never tried to enter it again. It seemed as if he knew that he was taking the last look."

—Pres. H. H. George, of Geneva College, Beaver Falls, Pa., has prepared with much study and care an address on evolution, which he has delivered

with great success in different cities in the East,and we should be happy to announce that he was to repeat it at points about Chicago during his visit here to the Christian Congress, March 30th. The Pittsburgh and Philadelphia papers say of this address: "For over an hour he held the closest attention of his audience and made a deep impression." "The different theories of evolution were fairly presented, and in a masterly way overthrown. He presented in an effective manner the great cost of accepting evolution as now advocated. The lecture should be published and widely circulated."

—Bro. George W. Clark, of whom we last heard that he was nearly sick with a cold at LeMoyne Institute, Memphis, has recovered and writes under date of Feb. 9th that he has had large and attentive audiences, especially in Bro. Countee's large fine church. He is much interested in the Memphis people and believes the way open to a great and good work in that city. On Thursday he expected to go to Pine Bluff, Arkansas,where he will lecture in Rev. Lewis Johnson's church,going on from there to join Prof. Woodsmall in a three-days' ministers' institute. Any contribution to help bear his expenses will be gladly forwarded from this office.

—Rev. A. T. McDill, formerly editor of the *Christian Instructor*, and more lately of Denver, is now located in Santa Ana, California, to the southeast of Los Angeles. In response to numerous requests, he is endeavoring to secure suitable colony lands in southern California, for a United Presbyterian settlement. Bro. McDill was most earnest in arranging for a meeting against the lodge in Denver last spring.

—Bro. I. R. B. Arnold went on from Tonica to Wenona, Ill., and last week addressed crowded houses in the latter town, and the friends there esteemed it one of the best presentations of lodge religion ever made to them. One of the Tonica pastors, who has been a Royal Arch Mason, endorsed the lectures, and confessed the representation of lodge heathenism all true.

—The Young Womans' Christian Temperance Union of Wheaton, Ill., lately invited the public to hear an address by Pres. C. A. Blanchard in the College Hall on "Ireland." The excellence of the address constrains us to say that many communities might well think themselves favored by its repetition, and possibly may secure it by application.

—Bro. Edward Mathews, who gave up his work in Michigan last fall, after assisting his brother in mission work in New York a short time, has determined to join William Taylor's African mission. He will go to the Congo country, says the Detroit *Evening Journal*, to put together and launch the missionary steamboat lately purchased.

—Rev. T. H. Hanna, D. D., of Monmouth, Ill., First United Presbyterian church,gave last week the first of a series of special lectures to the students of the U. P. Theological Seminary at Allegheny, Pa. "Popular Preaching" was his topic.

THE NATIONAL CONGRESS OF CHURCHES AND CHRISTIANS.

FINAL ACTION.

In view of the history of secret societies in this and other lands, and the present state of our country, brought about and managed by secret orders, and the further fact that over twelve hundred clergymen and other influential Christian men, representatives of a public sentiment on this subject, have signed a request to Joseph Cook, asking that the secret lodge system be discussed in the Boston Lecture Course, and in harmony with the action of the National Christian Association, the United Brethren, the Wesleyans and Free Methodists, the Reformed and United Presbyterians, Lutheran Synods and Councils, and other ecclesiastical bodies, and in compliance with the expressed wish of Dr. McCosh, Dr. Talmage, Dr. Storrs, and others whose names are omitted for brevity, it was voted to hold a National Christian Congress, and the following gentlemen were chosen a committee, with power to increase their number, issue an official call, and make all necessary arrangements for a Congress of Churches and Christians.

COMMITTEE.

CALVIN W. PRITCHARD, *Editor Christian Worker and Friends' Review.*

REV. JOSEPH E ROY, *Western Secretary of the American Missionary Association.*

REV. B. T. ROBERTS, *Editor Earnest Christian and the Free Methodist.*

REV. M. C. RANSEEN, *Pastor of Gethsemane Swedish Lutheran Church.*

REV. L. N. STRATTON, *President of Wesleyan Theological Seminary.*

J. M. HITCHCOCK, *Superintendent Chicago Avenue Sabbath-school.*

OFFICIAL CALL.

Pursuant to instructions, and in humble reliance upon Almighty God for wisdom, and upon the Christian patriotism of our fellow citizens for co-operation and support, we have secured Hershy Music Hall Chicago, Ill., and hereby announce that a Congress of Churches and Christians will assemble at 9:30, A. M., on the 30th day of March, 1887, and continue its sessions two days and evenings, to consider the nature and principles of the secret lodge system and its influence on the Christian religion and civil liberty, and to take what steps may seem proper, after prayer and due consideration.

IMPORTANT NOTICE.

The committee have learned with satisfaction of the action of several sympathizing bodies in appointing representatives, and are in receipt of the names of over fifty delegates already chosen.

Every Conference, Presbytery, Association, Council, Church, Educational Institution, or other body favoring this Congress, is respectfully URGED to at ONCE provide for a representation in its meeting. Let the names of delegates appointed, or who shall be chosen, and the names of all persons intending to be present be forwarded at once to Rev. L. N. Stratton, West Division postoffice, Chicago, Ill., so that entertainment may be provided for those who desire, and a roll of members begun.

CALVIN W. PRITCHARD, *Chairman of Com.*
L. N. STRATTON, *Secretary.*

OUR WASHINGTON LETTER.

The Forty-ninth Congress has but a short time in which to complete its record. From the progress legislation is making this fact seems to be realized in both the Senate and House. Very little time has been wasted this winter by either. Indeed, the present session has been an exceptionally industrious one.

In looking over the work of the last few days it will be found that some appropriation bills were disposed of,—the railroad attorneys' bill got through the Senate—about a hundred pension bills were passed, (some of which are of the kind that the President will veto) and there were debates on such subjects as Congressional funerals at public expense, clerks for Congressmen at public expense, civil service reform under the present administration, ships, guns, coast defenses, and on other questions.

Secretary Manning will be subjected to some very severe criticism in the House of Representatives because of his reply to the resolution of inquiry sent him by the silver men, but he will not be impeached, as threatened, for his party in the House would not allow the matter to go that far. The authors of the resolution were much nettled at the Secretary's attempt to show them that they did not know what a greenback was; that they did not know the difference between a Treasury note, which is now almost a thing of the past, and a greenback, which is known to the law as a United States note. This allegation of the shallowness of their knowledge displeased them, and they also consider Mr. Manning censurable for previous official acts. Consequently, at the Capitol, there has been some consulting of books relating to impeachment, what it means, to whom it applies, the proper occasions for impeachment and how to do it.

Senator Stanford of California believes that much may yet be learned from English methods, although it is quite the fashion to cry out upon Anglo-mania. Taking the laws regulating the open trade unions of Great Britain as a model he has introduced a bill for the incorporating of labor organizations. This may be a wedge to split them off from the lodge system.

These are the hardest weeks of the year for the President. The measures that are being sent to him by Congress demand much careful attention,and the drafts upon his time,politically and socially,are very pressing. The most prominent social event of the week at the White House was the diplomatic dinner, at which the representatives of twenty-three of the thirty friendly nations usually represented here were present. Mrs. Cleveland surmounted the difficulty which presented itself in the wine to be served to the foreigners. Her temperance proclivities on the one hand, and the courtesy due the guests of state on the other, might have seemed antagonistic to a person of less tact, but she reconciled the two claims upon her by distinguishing between her capacity as mistress of the White House and her character as an individual. In the former she served the usual wines, and in the latter she confined her own potations to water.

Senator Conger of Michigan is being warmly commended by the labor lodges as one of the commissioners to be appointed under the inter-State commerce bill. The Typographical Union is especially urgent. One of their leaders spoke severely the other day of "certain enemies of organized labor," meaning Senator Hale and others who endeavored to wrest the control of the Government Printing office from secret society control and restore in it the national authority. The attempt, said the printer, "seemed about to be successful,but Senator Conger, and that other staunch friend, Senator Vorhees, thwarted it by lifting their voices in the Senate chamber in favor of our union. Had these two men remained silent on that occasion, Columbia Union would to-day have not one of its members employed in the Government Printing office, but it would be a huge 'scab' institution." *

OUR BOSTON LETTER.

KING'S CHAPEL.—AN OLD BURIAL GROUND.—THE COLOSSAL TOMB OF A STRANGLED ENGLISH CHURCH.

On the northeast corner of School and Tremont streets, just in the shadow of the renowned Parker House, which hovers above it like a beautiful white cloud, majestic in its artistic proportions, stands a low, dark and prison-like structure known as King's Chapel. At its front, which faces Tremont street, surrounding rather than supporting a massive pile of masonry, originally designed as the foundation of a steeple which never was, and probably never will be completed, are twelve huge Corinthian pillars, reminding one of the columns of the building at Gaza, which Samson cast down. Between this sombre edifice and the Suffolk County Probate building, and the City Hall, lies an old graveyard, wherein "lie interred," as the innumerable low slate headstones inform the passers-by, many of the celebrities of the seventeenth and eighteenth centuries. Upon two large composition plates fastened to the bars of the gates at the main entrance on Tremont street, the names of the most illustrious sleepers are inscribed in raised capitals, viz:

KING'S CHAPEL BURIAL GROUND.
1630.
Here were buried
Jacob Sheafe, 1658. John Winslow, 1674.
Mary Chilton, 1679.
A Passenger in the Mayflower,
and wife of John Winslow.
Major Thomas Savage, 1682.
Lady Andros, 1688.
Captain Roger Clap, 1690. Thomas Brattle, 1713.
Professor John Winthrop, 1776.
James Lloyd, 1831. Charles Bulfinch, 1844.

KING'S CHAPEL BURIAL GROUND.
1630.
Here were Buried
Governors of Massachusetts.
John Winthrop, 1649. John Endicott, 1665.
John Leverett, 1679. William Shirley, 1771.
Lieut. Governors of Massachusetts.
William Phillips, 1827. Thomas Lindall Winthrop, 1841.
Governors of Connecticut.
John Winthrop, 1676. Fitz-John Winthrop, 1707.
Judges of Massachusetts.
Wait Still Winthrop, 1717. Adam Winthrop, 1743.
Oliver Wendell, 1818. Thomas Dawes, 1825.
Ministers of Boston.
John Cotton, 1652. John Davenport, 1670.
John Oxenbridge, 1674. Thomas Bridge, 1715.

This ancient home of the dead, and the old-fashioned chapel, (which more than anything else, resembles a colossal tomb), stand out most conspicuously in the midst of the busy life surging around them through the main arteries of the city, and the piles of modern architecture.

On a Sabbath morning, passing with a decidedly aristocratic current of humanity through a narrow, and low-studded entrance, you are suddenly ushered into one of the most quaint and accurate architectural auditoriums in New England. The transition from the lugubrious exterior to the surprisingly cheerful interior has an almost magical effect. The contrast between the cold and gloomy world, and the warmth and brightness of heaven is suggested. Space forbids a more minute and extended description of this exquisitely designed and appointed sanctuary. Seated in one of the high-backed, yet comfortable box pews, you can almost imagine yourself back in the time of the Georges. The service you observe to be of the Low Church Episcopalian order, but when the rector ascends the rostrum, above which is suspended the old-time sounding-board, and enters upon the morning discourse, if you have often attended Episcopal services, you will begin to vaguely wonder at the cause of the strange incongruity of the sermon and liturgy.

Returning to your home, or hotel, should you be interrogated as to where you had spent the morning, the following dialogue would naturally ensue, much to your astonishment:

"We attended services at King's chapel."
"Interesting?"
"Very."

(*Continued on 12th page.*)

The Home.

COME, LORD JESUS.

Come, Lord, and tarry not;
Bring the long looked-for day;
Oh, why these years of waiting here,
These ages of delay?

Come, for thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, Come;
Dost thou not hear the cry?

Come, for creation groans,
Impatient of thy stay,
Worn out with these long years of ill,
These ages of delay.

Come, for the corn is ripe,
Put in thy sickle now,
Reap the great harvest of the earth;
Sower and Reaper thou!

Come in thy glorious might,
Come with the iron rod,
Scattering thy foes before thy face,
Most mighty Son of God.

Come, and make all things new;
Build up this ruined earth;
Restore our faded paradise,
Creation's second birth.

Come, and begin thy reign
Of everlasting peace;
Come, take the kingdom to thyself,
Great King of Righteousness.

—*Horatius Bonar.*

"HE'S COMING TO-MORROW."

"The night is far spent; the day is at hand."

My soul vibrated for a moment like a harp. Was it true? The night, the long night of the world's groping agony and blind desire, *is* it almost over? *is* the day at hand?

Again: "They shall see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, look up and rejoice, for your redemption is nigh."

Coming! The Son of Man really coming, coming into *this* world again with power and great glory? Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten and flash, and will upturned faces in this city be watching to see Him coming?

So our minister preached in a solemn sermon; and for moments at times I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stockton, whispered to me not to forget the meeting of bank directors on Monday evening, and Mrs. Goldwaite poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had noticed the extravagant toilet of Mrs. Pennyman.

"*So* absurd," she said, "when her income, I know, cannot be half what ours is! and I never think of sending to Paris for my things; I should look on it as morally wrong."

I spoke of the sermon. "Yes," said my wife, "what a sermon! so solemn. I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by-the-by, *don't* forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were all so on my mind that I was thinking of them every now and then in church; and that was so wrong of me!"

"My dear," said I, "sometimes it seems to me as if all our life were unreal. We go to church, and the things that we hear are either true or false. If they are true, what things they are! For instance, these Advent sermons. If we are looking for *that* coming we ought to feel and live differently from what we do! Do we really believe what we hear in church? or is it a dream?"

"I *do* believe," said my wife earnestly, (she is a good woman, my wife,) "yes, I *do* believe, but it is just as you say. O, dear! I feel as if I am very worldly—I have so many things to think of!" and she sighed.

So did I; for I knew that I, too, was very worldly. After a pause I said, "Suppose Christ should really come, and it should be authoritatively announced that he would be here to-morrow?"

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators and chief councilors, in anticipation of a personal interview. Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for His presence in vain. He would not be in palaces."

"O!" said my wife earnestly, "if I thought our money separates us from Him I would give it *all*—yes, *all*—might I only see Him."

She spoke from the bottom of her heart, and for a moment her face was glorified.

"You *will* see Him some day," said I, "and the money that we are willing to give up at a word from Him will not keep Him from us."

That evening the thoughts of the waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of *something* just declared, of which all were speaking with a suppressed air of mysterious voices.

There was a whispering stillness around. Groups of men stand at the corners of the street and discuss an impending something with suppressed voices.

I heard one say to another, "*Really* coming? What? to-morrow?" And the other said, "Yes, to-morrow He will be here."

It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array; but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing; and each person looked wistfully on his neighbor as if to say, have you heard?

Suddenly, as I walked, an angel-form was with me, gliding softly by my side. The face was solemn, serene and calm. Above the forehead was a pale, tremulous, phosphorus radiance of light, purer than any on earth—a light of a quality so different from that of the street lamps that my celestial attendant seemed to move in a sphere alone.

Yet, though I felt awe, I felt a sort of confiding love as I said, "Tell me, is it really true? *Is* Christ coming?"

"*He is*," said the angel. "To-morrow He will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many in this city it is only terror! Come with me."

In a moment I seemed to be standing with him in a parlor of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold and silver, and gems and foreign furniture, and costly pictures and articles of *virtu*—everything that money could buy—were heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow and spoke:

"I don't know, wife, how *you* feel, but *I* don't like this news. I don't understand it. It puts a stop to everything that *I* know anything about."

"O John!" said the woman, turning toward him a face pale and fervent, and clasping her hands, "how can you say so?"

And as she spoke I could see breaking out above her head a tremulous light, like that above the brow of an angel.

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off. What does He want of me? I'd be willing to make over—well, three millions, to found an hospital if He'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from to-morrow."

"Is He not our best Friend?"

"Best Friend!" said the man, with a look of half fright, half anger. "Mary, you don't know what you're talking about? You know I always hated those things. There's no use in it; I can't see into them. In fact, I *hate* them."

She cast on him a look full of pity. "*Cannot* I make you see?" she said.

"No, indeed you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions! To-night it's mine; and to-morrow it will be all so much waste paper; and then what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, *the whole, not* to have Him come these hundred years." She stretched out her thin hand toward him, but he pushed it back.

"Do you see?" said the angel to me solemnly; "between him and her there is a '*great gulf fixed*.' They have lived in one house with that gulf between them for years! She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as a dewdrop to the sun; and he will call to the mountains and rocks to fall on him—not because Christ hates *him*, but because *he* hates Christ."

Again the scene was changed! We stood together in a little low attic, lighted by one small lamp—how poor it was—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bed-clothes as they talked in soft, baby voices. "When mother comes she will bring us some supper," said they. "But I'm so cold," said the little outsider. "Get in the middle, then," said the other two, "and we'll warm you. Mother promised she'd make a fire when she came in if that man would pay her." "What a bad man he is!" said the oldest boy; "he never pays mother if he can help it."

Just then the door opened and a pale, thin woman came in, laden with packages.

She laid all down, and came to her children's bed, clasping her hands in rapture.

"Joy! joy, children! O, joy, joy! Christ is coming. He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus. He had been their mother's only friend through many a cold and hungry day, and they doubted not He was coming.

"O, mother! will He take us? He will, won't He?"

"Yes, my little ones," she said softly, smiling to herself; "He shall gather the lambs with His arms, and carry them in His bosom."

Suddenly again, as by the slide of a magic lantern, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusation, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: "Judge me, O Lord! for I have walked in my integrity. I am as a monster unto many, but thou art my strong refuge."

In a moment the angel touched her. "My sister," he said, "be of good cheer. Christ will be here *to-morrow*."

She started up, with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture:

"Come, Lord, and judge me; for thou knowest me altogether. Come, Son of Man, in thee have I trusted; let me never be confounded. O! for the judgment-seat of Christ!"

Again I stood in a brilliant room full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop to everything! Of what use will all these be to-morrow."

There was a poor seamstress in the corner of the room, who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder, "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of such a thing—to change all at once from this to that other life."

"It is enough *to be with Him*," said the poor woman. "O, I have so longed for it!"

"*The great gulf*," again said the angel.

Then again we stood on the steps of a church. A band of clergymen were together. Episcopalian, Methodist, Baptist, Presbyterian, Old School and New School, all stood hand in hand.

"It's no matter now about these old issues," they said. "*He* is coming; He will settle all. Ordinations and ordinances, sacraments, creeds, are but the scaffolding of the edifice. They are the shadow; the substance is *Christ*." And hand in hand they turned their faces when the morning light began faintly glowing, and I heard them saying together, with one heart and voice: "Come, *Lord Jesus!* come quickly."

—*Harriet Beecher Stowe in Words and Weapons.*

The Coming of Christ.—I will come again—John 14:3. I will not leave you comfortless; I will come to you.—v. 18. As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.—Matt. 24:27. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1: 10, 11. For the Lord himself shall descend from heaven.—1 Thess. 4:16. Be ye also patient: establish your hearts, for the coming of the Lord draweth nigh.—James 5:8.

"LIKE UNTO MEN THAT WAIT."

How long, O Lord, our Saviour,
Wilt thou remain away?
Our hearts are growing weary
Of thy so long delay;
Oh, when shall come the moment
When brighter far than morn
The sunshine of thy glory
Shall on thy people dawn?

How long, O gracious Master,
Wilt thou thy household leave?
So long hast thou now tarried,
Few thy return believe.
Immersed in sloth and folly,
Thy servants, Lord, we see;
And few of us stand ready
With joy to welcome thee.

How long, O heavenly Bridegroom?
How long wilt thou delay?
And yet how few are grieving
That thou dost absent stay!
The very Bride her portion
And calling hath forgot,
And seeks for ease and glory
Where thou, her Lord, art not.

Oh, wake thy slumb'ring virgins!
Send forth the solemn cry,
Let all thy saints repeat it,
"The Bridegroom draweth nigh!"
May all our lamps be burning,
Our loins well girded he,
Each longing heart preparing
With joy thy face to see.

—*George James Deck.*

LOST.

There was once a boy in Liverpool, who went into the water to bathe, and he was carried out by the tide. Though he struggled long and hard, he was not able to swim against the ebbing tide, and he was taken far out to sea.

That evening a gentleman, who was walking near the place where the little boy had gone into the water, found his clothes lying on the shore. He searched and made inquiries, but no tidings were to be heard of the poor little boy. He found a piece of paper in the pocket of the boy's coat, by which he discovered who it was to whom the clothes belonged. The kind man went with a sad and heavy heart to break the news to the parents. He said to the father, "I am very sorry to tell you that I found these clothes on the shore, and could not find the lad to whom they belonged; I almost fear he has been drowned." The father could hardly speak for grief; the mother was wild with sorrow. They caused every inquiry to be made, but no account was to be had of their dear boy. The house was sad; the little children missed their play-fellow, mourning was ordered; the mother spent her time crying, and the father's heart was heavy. He said little, but he felt much.

But the boy was picked up by a boat belonging to a vessel bound for Dublin. He was almost lost. The sailors were all very kind to him, when he was taken into the vessel. One gave him a cap, another a jacket, another a pair of shoes, and so on.

The lad was taken back in a vessel bound for Liverpool. As soon as he reached that city, he set off toward his father's house. He did not like to be seen in the strange cap and jacket and shoes which he had on, so he went by the lanes where he would not meet those who knew him. At last he came to the hall door. He knocked. When the servant opened it, and saw who it was, she screamed with joy, and said, "Here is Master Tom!" His father rushed out, and bursting into tears, embraced him. His mother fainted. "There was no more spirit in her." What a happy evening they all, parents and children, spent! They did not want the mourning. The father could say with Jacob, "It is enough; my son is yet alive."

But what do you think will be the rejoicing in heaven, when those who were in danger of being lost for ever, arrive safely on that happy shore? How will the angels rejoice, and the family of heaven be glad! Perhaps when some of you hereafter go to heaven, your fathers and mothers, or brothers and sisters, will welcome you and say, "I am delighted to see you safe. Welcome! welcome!" You will not go there like the boy with the cap and clothes of which he was ashamed, but in garments of salvation, white as snow, with crowns of glory that fade not away.

But remember the great multitude of heathen children, who have never heard a word about heaven, and who do not know that there is any Saviour for lost men. Suppose you had seen that Liverpool boy carried out to sea by the tide. How would you have pitied him! Then suppose you had seen the water full of boys, all drifting out beyond the reach of human help. How would your spirit have died within you! When you should have turned away, and gone home, how sad you would have felt! No "pleasant bread" could you have eaten that night. But all the children in heathen lands are drifting—can you tell whither?—*Church Messenger.*

A HAPPY CHILD.

Bishop Ryle, of England, says the happiest child he ever saw was a little girl eight years old, who was quite blind.

She had never seen the sun, nor moon, nor stars, grass nor flowers, nor trees, nor birds, nor any of those pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her own father or mother, yet she was the happiest child of all the thousands the bishop had seen.

She was journeying on the railway this day I speak of. No one she knew was with her, not a friend nor a relation to take care of her; yet, though totally blind, she was quite happy and content.

"Tell me," she said to some one near by, "how many people there are in this car. I am quite blind and can see nothing." And she was told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened; I have traveled before, and I trust in God, and people are always very good to me."

"But tell me," said the bishop, "why you are so happy?"

"I love Jesus, and he loves me; I sought Jesus and I found him," was the reply.

The bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much of the Bible," he asked.

"My teacher used to read it to me, and I remembered all I could," she said.

"And what part of the Bible do you like best?" asked the bishop.

"I like the story of Christ's life in the Gospels," she said; "but what I like best of all are the last three chapters of Revelation."

Having a Bible with him the bishop read to her, as the train dashed along, Rev. 20th, 21st and 22d chapters.—*Sel.*

TEMPERANCE.

CHICAGO'S BIG BEER BILL.

One of the brewers of this city has lately given to the *Freie-Presse* some interesting facts in reference to the extent of beer-drinking here, upon which can be based a fairly reliable estimate of the cost of the traffic to the consumers, who are, in the large majority of cases, wage-earners and people of small means. The brewer states that the quantity of beer sold annually to the city of Chicago is 1,560,000 barrels, or 624,000,000 glasses, reckoning 400 glasses to the barrel. (The Milwaukee brewers represented here are alone said to sell 572,000 barrels, or more than one-third the entire amount.) Reckoning Chicago's population at 700,000, this gives over 890 glasses a year for every man, woman and child in the city.

The cost to the consumers of these millions of glasses of beer is about $31,200,000 for the whole city and the stranger that is within its gates! The estimate of 890 glasses per individual means an average annual expenditure of $44.50 for each man, woman and child! Opinions vary as to the proportion of the people including women and children, who do not drink beer, but the smallest fraction named by several men conversant with Chicago people and their daily life, is one-half. Accepting as true this opinion that the whole of the beer is drunk by not more than half the people, we must double the average amount consumed by each of the beer-drinking half; this makes an expense of $89 paid by the average beer-drinker each year.

Beer is specially the poor man's drink, and hence it is a safe assumption that this large sum spent for beer comes principally from the common people who are least able to afford it. A recent labor document computes the average income of the "wage-earners" of Chicago at $425 per annum. Can it be that they spend anywhere near one fifth of this for beer? If so, Mr. Powderly should hasten here and effectually carry out the slogan, "Boycott the saloon."

I have obtained from the offices of the City Comptroller and the County Clerk the amount of taxes for all purposes, State, County, City, Town, School, etc., which are paid in this city. The sum totals of the taxes which all the "rings" extort from the people of the city are as follows on real and personal property:

State Tax	$ 574,061.16
County	1,110,550.44
Town	157,191 24
City	5,027,029.35
Parks and Boulevards	654,251.73
To this the railroads add their mite of taxes	186,754.80
Total	$7,709,838.72

So that the grand total of the tax which all the real, personal and railroad property pays in the city of Chicago is *less than one-fourth of what the city pays for beer.*

One of the items included in the city tax of $5,027,029.35 is that for schools, the total cost of which for 1885—from the abstract of taxes for which year all these figures are taken—was $1,708,701.38, or less than one-eighteenth of the amount expended for beer. How long before the non-partisan method of scientific temperance instruction in the public schools will catch up with and outstrip the beer saloon with the latter seventeen lengths ahead?

In slave days a considerate darkey came in from the stable and said to his master: "Mahs'r one o' yur oxen am dead; t'oder too. 'Fraid t' tell y' o' bof tuwunst f' feah 't mout broke yur heaht!" In the foregoing only the cost of the beer curse has been discussed. There is as much spent for whisky, wine and other liquors as is spent for beer!

As a result of all this, there are several poor families in Chicago this winter, also a few criminals. The Cook County Hospital for the Insane is full, and the county's quota in the three State asylums full also. —*Chicago Correspondence of the Voice.*

BENEFITS OF THE G. A. R.

O. D. Barker was in the *Free Press* office and from him we learned following facts. He has been approached very often to join the Masons and other such truck, but has always declined. He now sees the benefit (?) of such orders, for J. M. Whitcomb, who was running another saloon, and who belongs to the Masons, the G. A. R., and the K. of P., received from some worthy (?) brother due notice that the officers would be after him, and he got out his stuff at 11 o'clock at night; but Barker was not notified and was caught. The fines against Barker are now $375 and costs, but the high official Whitcomb in the G. A. R. has only the costs in one case amounting to $25 against him. Sheriff Wilkin and Whitcomb are the high officials of the G. A. R. and both are good (?) Masons, and before he searched Whitcomb's premises, Whitcomb always received notice, and was never caught. Ben. Johnson is a G. A. R., a Mason, Knight Templar, and he pretends to be doing fair in getting after Barker. Ben Johnson says, that he was instructed by the supervisors to collect all these fines and costs for five years back. After he does that, then he should bring to justice all of these secret society men who protect criminals and screen the guilty and help them to defy the law. Then the lodges, posts, etc., should be presented to the Grand Jury as nuisances, and fines inflicted on their officers and promoters. The idea in the minds of the *Free Press* editors is that the secret society men want to have a monopoly of running saloons, billiard halls, gambling dens, and other such places. We have often wondered why they meet in the dark, and now we know that they are plotting against the rest of the community. Dennis says that he has no money to pay his fines and therefore expects to lie in jail till it is settled. Go on, thou beautiful system of heathenism and infernal meanness.—*Birmingham (Iowa) Free Press.*

The first constitution of National Woman's Christian Temperance Union, adopted in 1874, antedating any State constitution, states the objects of the organization to be as follows: "The education of the young; the formation of a better public sentiment; the reformation of the drinking classes; the transformation by the power of divine grace of those who are enslaved by alcohol; and the removal of the dram shop from our streets by law." This is the foundation of the W. C. T. U. of America.—*Mary Allen West.* This is a good foundation. Help to rear a grand superstructure upon it!

The Vermont Legislature has recently passed the most perfect law requiring scientific temperence instruction in the public schools yet enacted in any of the States. It contains a provision whereby any school which fails to give such instruction forfeits its school fund.

An injunction prohibiting the sale of liquors, was granted recently against the saloon keepers along the line of railroad between Tunnel City and Seattle, W. T., it having been shown by indisputable records that 3,000 men without whisky performed the same labor as 4,000 with whisky.

BOSTON LETTER (*Continued from 9th page.*)

"Quite a mongrel affair?"

"We don't quite comprehend."

"Regular Episcopalian service?"

"We should judge so."

"Downright Unitarian sermon?"

"We thought—we—we—"

"You thought so—but didn't know so; isn't that about it?"

"Then we have attended a sort of Episco-Unitarian service?"

"That's about the size of it."

"Isn't this a new departure?"

"Yes, it's to prevent a departure."

"You are enigmatical; please be explicit."

"Well, to be serious, the society worshiping in King's chapel is Unitarian; to hold the property, 'tis said, the regular observance of the Episcopal service is necessitated,—to prevent its forced departure."

"We thought the church was gathered and established by the early Episcopalians of Boston."

"So it was, but shortly after the Revolution, it evolved into Unitarianism, but to 'survive' it retained the old shell."

"A kind of wolf in sheep's clothing."

"Exactly."

"Almost eclipses the reputed manipulations of the same evolutionary species at Harvard?"

"Right again."

The following paragraph, from the *Boston Herald's* (Dec. 13, 1886) report of an anniversary celebration of the founding of the church, may be of interest:

"At the end of the war (Revolutionary) there was an aversion for everything English, which was shared in by the congregation of King's chapel. The very name of the church was altered to Stone Chapel, till it was noticed that the old name might be considered as applying to the 'King of kings.' The English prayer book was revised, largely through the influence of Dr. James Freeman, who was the rector of the church. Mr. Foote (present pastor) thus comments on the revision: 'What was the character of this change in our words of prayer? Our Book of Common Prayer, as thus adopted, was substantially the same as it now stands. Its most significant omissions and changes from the liturgy of the Church of England as it has been used here (besides leaving out everything which referred to the English crown and church) were in those phrases which related to the doctrine of the Trinity. By this act the church took a distinct and unequivocal position, and based its worship on the Scriptures only, refusing to accept the unscriptural additions of later ages to the primitive faith.'" "From that day to this," the *Herald* continues, "King's chapel has belonged to the Congregational Unitarian denomination, and its congregation has been uniformly large and influential."

In other words this church evolved from faith in a triune God-head to confidence in an Unitarian human-head. "Distinct and unequivocal position," says Mr. Foote. Well, perhaps his definition of these weighty adjectives are about as correct as his scriptural interpretation, but certainly, as long as the service of a denomination whose fundamental doctrines it repudiates, is observed in any part, the King's Chapel Society's "distinct and unequivocal position" is very, very ambiguous, to say the least.

D. P. Mathews.

Religious News.

—The revival in Wheaton began last fall in the College and has passed on through the town by way of the Wesleyan and M. E churches. A special communion was held by the College church January 30 and sixteen united with the church. Fifteen have been received by the Wesleyan church. More are to unite soon with both these churches. The meetings at the Methodist church have been held several weeks and some 30 or more profess Christ or have been reclaimed from a back-slidden state. At the Wesleyan meetings one brother who had been a member of the Masonic lodge, for the first time in public made known his determination to live for Christ and not for Masonry. We understand a similar testimony was given in the Methodist meeting.

—Bro. B. Loveless, after a series of successful meetings in Clinton, Iowa, is now in Cedar Rapids, where the work of salvation has begun with great encouragement.

—High Street church, Columbus, O., is again rejoicing in an extensive revival, many heads of families having been brought to Christ. Bro. C. W. Hiatt, the pastor, has conducted the meetings.

—Rev. M. S. McCord of the United Presbyterian church at Providence, R. I., recently preached an appropriate and interesting sermon on the 12th anniversary of his settlement.

—The work of Mr. Pentecost in Cleveland, which begins March 1st, has been preceded by excellent meetings by the evangelist Needham, in the great Doane Tabernacle. These meetings have been a great blessing to the People's church and pastor Johnson is much encouraged.

—Dr. M. M. Gibson of San Francisco, after twenty years of hard work for Christ in that city, is looking forward to a tour through Europe, during the coming summer.

—The Los Angeles United Presbyterian congregation is growing under the ministration of Rev. J. M. Hervey, who says his new church will soon need extension if the increase continues.

—Bro. Harry Agnew writes from Estcourt, Natal, to the *Free Methodist*, that the war at Inhambane, which drove him from that place, is now about over. The natives sacked the house of the American Board of Commissioners for Foreign Missions, stealing what they could and smashing the rest. Quietness has been restored, and Bro. Agnew will return.

—Robert Shemeld at Estcourt has been laboring with energy to build a school house and mission dwelling, and has been prospered in his efforts, preaching and teaching the Zulus the way of Christ.

—Rev. Z. McNew, of Washington, Indiana, who has long served as a faithful presiding elder in White River United Brethren conference, has been blessed with a powerful meeting at Washington. Eighty souls have come to Christ for salvation and many have united with the church.

—At the revival meeting at Payne, Ohio, under the labors of Rev. P. B. Williams, 47 have been converted, 38 have joined the church, 3 have left the lodge, some other lodgites are on the fence.

—More than 30,000 copies of the Hebrew New Testament lately translated by Prof. Delitzsch have already been circulated among the Jews. Mr. Faber states that in Galicia, Roumania and Bessarabia whole families of Jews assemble in secret with their friends to read the Gospel.

—The Rev. Geo. F. Pentecost, pastor of the Tompkins Avenue Congregational church of Brooklyn, announced to his congregation Sunday, January 30, that he had resolved to devote himself exclusively to evangelical work, and tendered his resignation, to take effect on March 1. His first evangelical work will be in Cleveland.

—The *Moravian*, in an article on the ability of Christians to have their own way here if they will only agree to insist on it, recalls the efforts to check the movement to open the Centennial Exhibition on the Sabbath, and tersely says: "The Centennial Exhibition kept the Lord's day holy because the Christians of Philadelphia determined that it must be so."

—Major Whittle, James McGranahan, and Charles Herald, the evangelists, have been holding union evangelistic meetings in Harrisburg, Pa., since the first of January. Two hundred and fifty-five claim to have been saved during the month.

—An impressive service was held at the chapel of Drake University, Des Moines, Iowa, last Tuesday, being the ordination of two Persian students named Serzius Van Moses, and Oshana Van Jesus, who, after a brief preaching tour through this country, will go to Teheran, Persia, in charge of the Christian mission.

—The interests of the American Medical Missionary Society of Chicago are being presented in the churches of the different denominations in this city. The First Congregational, of which Dr. Goodwin is pastor, permitted the presentation of the cause from the pulpit giving it his sanction. The agent has also been with Dr. Scudder at Plymouth Congregational church. This society was organized in March, 1885, and has now seven students under its auspices, a small number in comparison with what it might have had if it had been furnished the funds necessary. The society is inter-denominational, and receives funds and students from all the Evangelical Protestant denominations. Each donor or church has the directing of the donation. Students are furnished with superior advantages in the Chicago or Rush Medical College for three years, during which time they are afforded much practical experience in medicine and evangelistic work.

—Evangelist Moody brought his mission on the West Side to a close Friday evening, and preached at the Western Avenue Methodist Episcopal church an earnest sermon, touchingly appealing to his audience to turn to God that night. The crush at the doors was so great that the building was packed before service commenced, and hundreds were unable to gain admission. An overflow meeting was held at Warren Avenue Baptist church by Mr. Bliss.

—Francis Murphy addressed between two and three thousand people at the Gospel temperance meetings at Farwell Hall Friday, and hundreds came forward and took the pledge. His meetings began Tuesday and have been well attended.

—President McCosh has recommended to the Board of Trustees of Princeton College that the institution take on the dignity and title of Princeton University.

—The American Board has decided to commission Rev. Dr. A. Hume to return to the Maratha Mission, notwithstanding that he has inclinations in the direction of the future probation theory, but he has promised to avoid teaching or preaching that doctrine.

Literature.

Brother and Lover: A Woman's Story. By Eben E. Rexford. Cloth, 40c. New York: John B. Alden, publisher.

Mr. Rexford is well known to many American readers, who were perhaps unaware of his poetical genius. But this is a genuine poem; and for gracefulness, simplicity and fine versification and a fine and gentle treatment of a tender theme, American literature supplies few that are its equal. It is a real love story, but a noble one. It is, too, a story of friendship and devoted patriotism, ennobling the emotions of every reader. Mr. Alden presents it to the reading public in an attractive style which must add to its popularity.

The *Phrenological Journal and Science of Health* for February, 1887, opens with a portrait and sketch of Michael Munkacsy, the artist, whose picture, "Christ before Pilate," has excited the wonder, admiration, and criticism of the world. "The Progress of the Emancipated Race" is a series of sketches and portraits of eminent colored men. "A Divided Republic" is a curious paper with a half-threat of what may possibly be done in the event of the continued indifference of legislators to the demand of a handful of women for suffrage. The papers in in health are of general interest as they treat of conditions especially probable in our climate. The editorials are unusually spirited, particularly that on "The new brain theory."

That measles is not a disease which children "ought to have" is conclusively shown in Dr. Chapin's important article on "Measles and its Complications," in the February number of *Babyhood*, which no mother of young children can afford to overlook. Equally valuable articles in the same issue are "Scrofulous Tendencies," by Dr. L. M. Yale, and "Treatment of Diarrœa," by Dr. Jerome Walker. Under "Nursery Problems" are to be found discussion of such interesting topics as "Test for Cross-Eyes," "The Value of Flour Balls as an Article of Diet," "Disadvantages of Early Instruction in Piano Playing," "Physical Exercise for girls," "Preparing for Weaning Time," etc.

Science announces that it has in preparation a series of original maps of explorations and geographical investigations in various parts of the world. The work is in charge of Dr. Franz Boas, who has resigned his position with the University of Berlin to assume charge of the geographical department of *Science*. This new department in *Science* will cover a field which has never been touched by American journalism. The first of these maps will be issued in March. *Science* is published at 47 Lafayette Place, New York.

"A Night in Chinatown," an illustrated article by Mr. Geo. H. Fitch, editor of the San Francisco *Chronicle*, is one of the most striking and interesting articles in the February number of the the *Cosmopolitan*, Rochester, N. Y. It sets forth in vivid and picturesque language the striking features of this Chinese settlement in the heart of an American city. Dr. Edward W. Bemis's article entitled "The Iron Octopus," is an able and timely discussion of the railroad problem.

Vick's Magazine for February is a bright number which warns us to be getting ready for spring. Everyone will want to read of "Low Prices" and the new climbing plant "Mina Lobata," "Landscape Gardening," "Forest Trees," and "Plants for Amateurs."

J. S. Ogilvie & Co., New York, issue their eighth collection of *Recitations and Readings* for public and private entertainments, selected by Mrs. Anna Randall Diehl. It has many excellencies.

The *Converted Catholic* for February devotes much space to the Father McGlynn case in New York, and the editorial on "Public Money to Catholic Institutions" is timely. Almost the only public money voted by Congress to charitable institutions in Washinton, goes to the Catholics.

The *Library Magazine* as a semi weekly is a new venture by John B. Alden, the popular New York publisher. "Goethe and Philosophy," "Nova Scotia's Cry for Home Rule," "The Lower Education of Women," "Vocal Music in Public School Instruction," are a few of the late article that will have a wide reading.

The *Missionary Review* office, now removed to 436 W. 20th street, New York, has issued a pamphlet on missions for American girls, "*Shall I Go?*" which ought to be circulated by the million. They can be had for 50c per dozen; $3.50 a hundred.

IN MEMORIAM.

We have a heart sorrow when we see an infant—sweet bud of promise—nipped and laid low in death. Again, when blossoming youth, or maturer years, invest our loved ones with added interest, and more enduring charms, we have a different, if not a deeper sorrow, as the fell destroyer cuts them down. But when the aged, like a shock of corn fully ripe, is gathered in, we may mourn, as did the children of Israel for Moses or Joshua, with a grievous wailing; but joy that their days and usefulness have been so prolonged should cause thankfulness to mingle in our grief, and our souls rest with theirs in Jesus, who has at last taken them to himself.

In a beautiful New England village, lately departed a mother in Israel, a descendant of the Pilgrim Fathers, aged 77 years. Though unknown to the world of folly and fashion, there are true hearts that loved, and to-day mourn her loss. She with her companion (who survives her) commenced a life of devotion to God in the year 1837, which continued to the end. One of her marked passages in the Bible being, "Hold up my goings in thy paths, that my footsteps slip not." Blessed prayer for each of us daily to offer, if fulfilled to us as to her.

It is pleasant to find such scrupulous care and rigid honesty as Mrs. Flagg exhibited in little, as well as large affairs, in a world where so much dishonesty and carelessness are found. Every one who worked for her must be paid promptly, and to the uttermost farthing.

When her advice was sought by her neighbors or friends in perplexity, she would do anything she could to aid them, but manifested extreme sensitiveness about hurting their feelings. On one occasion when she feared she had done so, it troubled her so deeply she went right away to see and apologize, only to find no offence had been taken, and no harm done by her innocent remark. If all were like her in this respect how different would society be, and how many heart burnings and misunderstandings be saved or at once reconciled. She loved the cause of missions, and was also firmly opposed to all popular evils, especially the lodge and the saloon.

Though greatly shut out from the activities of life herself by the infirmity of deafness, yet she could rejoice in the work others were able to do, especially the labors of her daughter, Miss E. E. Flagg, with whom we all sympathize, as also with her aged father, so touchingly committed to her care by her dying mother. At his age the loss of a life long companion comes hard. But he inherits precious promises. "Lo, I am with you always even to the end," we pray may be sensibly realized in that quiet, far off eastern home. M. A. B.

An advertisement of Florida lots which occurs in this paper offers to give these lots absolutely for nothing. We suppose that no one can lose much by accepting land on such terms, unless the taxes come to more than the land is worth. It is, however, well for readers to remember that no one is going to give away anything of value to all comers without expecting to make money out of it in some way. It is a good rule, when reading advertisements, to remember that one cannot expect to get anything for less than it is worth, and every man must be his own judge of the value of that for which he pays his money.—*N. Y. Witness.*

LODGE NOTES.

In the Wisconsin Senate a bill has been introduced exempting from taxation the property of Catholic Knights and other so-called benevolent societies.

Miss F. E. Willard is to speak to the women of the Knights of Labor on her return to Philadelphia.

The Philadelphia Clothing Exchange has decided to lock out all Knights of Labor.

The Miners' Executive Board, Knights of Labor, has decided on an advance in the rate. The award displeases both miners and operators, and it is feared that the strike of 6,000 men will be continued.

The Great Council Improved Order of Red Men began its annual session at Kalamazoo, Michigan, last Tuesday, with all the great officers and a large number of the great delegates present.

Thirty-four Knights of Labor are said to be in the Michigan Legislature. It is boasted that they will have something to say about what shall become a law, and they will speak on the lodge side of all questions.

Andrew Byrne, director of McVicker's theater orchestra, last week secured a temporary injunction against the Chicago Musical association, restraining its directors from expelling him. Byrne was recently fined $5 by the society for employing a non-union man in the orchestra, which is against the rules. For refusing to pay the fine he was threatened with expulsion.

A charity ball will be given by the Knights Templar of Chicago on the 22d of this month, in aid of the Masonic orphans' home. Tickets five dollars each. Charity sweetened with the intoxication of a dance instead of love to God and man.

The Detroit *Freemason* deals thus summarily with its lodge brethren: "M M. Chase, 32°, etc., is now in Los Angeles, Cal. He beat us out of a large sum of money before he left this State; then he beat Owen Scott of Bloomington, Ill., out of a few dollars. We would advise our California brethren to look out for him. He is a smooth-tongued, slippery fellow, and imbibes freely of the cup that intoxicates."

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 7 to Feb. 12 inclusive:

J K Letts, C Landis, C Denham, J H Wilcox, A Austin, J F Galloway, J C Bartlett, H Gaines, A Millett, L Wood, W A McCray, G W Rihne, W Porter, E A Washburn, I N Jack, F R Hill, S Bingham, J Moody, Mrs L H Plumb, A Lull, E Watson, O Lokensgaard, J M Seacord, G Brokaw, P F Thurber, N Whitinger, T B Bates, J Shigley, G W Holmes, E C Sanders, A C Lane, Mrs H A Weed, P D Miller, H C Outman, J Dawson, J Emerson, J P Bartlett, J Perry, G Anderson, J L Burrell, E C Spencer, Rev J Excell, W Gregg, Mrs T S Bliss, E L Harris, D Brown, T C Patterson.

DONATIONS

to the Illinois State anti secret work.

N. G. Carlson	$ 1 00
Louis H. Bohrer	5 00
Mrs. H. Parsons	1 00
Daniel Brown	1 50
Chas. Gunn	5 00
Previously reported	149 55
Total	$163 05

W. I. PHILLIPS, *Treas.*

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to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once.

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Corn—No. 2	35¼		36¼
Oats—No. 2	28		31
Rye—No. 2			56
Branper ton			11 75
Flour	2 00	@	5 00
Hay—Timothy	7 00	@	10 50
Mess pork per bbl			8 90
Butter, medium to best	13	@	26
Cheese	07	@	14
Beans	80	@	1 50
Eggs	18		20
Seeds—Timothy	1 85	@	1 90
Flax	1 03	@	1 06
Broom corn	02½	@	08½
Potatoes	38	@	53
Hides—Green to dry flint	05	@	14
Lumber—Common	11 00	@	18 00
Wool	10	@	36
Cattle—Choice to extra	4 70	@	5 35
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HOME HINTS.

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A large class of women have devoted themselves to the same work in Mexico. Indeed, this sort of manipulation has become nearly universal. And I venture the assertion, that the most remarkable cures ever achieved among us have been the work of the rubbers. These peripatetic doctors, who cure by "laying on of hands" (which means rubbing, and generally of a very violent sort), do perform wonderful cures. I know that physicians generally sneer at these miracle workers, but if with their drugs the doctors could perform such cures as these quacks do actually achieve, there would be no end to the glorification.

There are numberless sufferers from uterine displacements and inflammations, who submit to an endless round of indecent and torturing applications without avail, who might by lying down flat, with the shoulders as low as the hips, and having a little daily kneading and percussion of the lower part of the abdomen, obtain a relief which they can get by no other means.

But it holds true that no other class of affections is so immediately, decidedly and permanently impressed by these manipulations as those of the digestive apparatus. There cannot be imagined a case of indigestion in which rubbing, kneading and percussion may not prove useful. Nor do I believe there is any other affection of the organs of abdominable cavity which is not benefited by such treatment.

We physicians may shut our eyes and ears, and cry "humbug" as long as we please, the people know very well that thousands of exhausted invalids, who have passed entirely beyond our drugs, are rubbed back into life and health. And I will add the opinion that still other thousands, who are waiting in vain for salvation to come from a bottle, might be restored by judicious rubbing.—*Dio Lewis.*

RUBBING CURE.—It is impossible to find a simpler and more effectual remedy for nervous diseases than what is known as the Rubbing Cure—a cure within the reach of all. Nervous persons are in a disturbed electric state and need the rubbing friction from another's hands to draw off the electricity which is in excess, or impart what is lacking to a healthy condition. Rubbing is the best anodyne that can be administered. It soothes and quiets the nerves, inducing sleep, which in turn invigorates the body. Again, rubbing is beneficial to invalids as a substitute for other exercise and outdoor life. Were rubbing generally resorted to in the case of persons suffering from overwork or nervous prostration, more cures would be wrought than the best physicians ever dreamed of in their philosophy.

OVER-WORK.—In our American life we quite over-strain the muscles, over-wear the brain, and over burden the heart. Men at the hottest point of enterprise give out, and consumption takes the body, lunacy the mind, avarice the affections. Prominent men drop suddenly here and there, when they are all aglow with perspiration, and dilated eye, and absorption of success. The epitaph is—"Died of over work." It should be—"Died of mismanged work." That wheel on the car is not hot because it rolls faster than the other wheels, nor because its journal was not packed as well—because some unusual friction has heated it. Here is a sewing machine with which a woman has flung thread enough to baste the two hemispheres together at the equator and reach to the north pole, and make a spool of it; and yet it has needed little repair, as it has sung the dollars together with its monotonous buzz. Here is another that has returned, broken in pieces, and radically injured. Lack of lubrication, misfeeding or guiding, causing an injury, and then it has been up-hill work ever since, till it has become absolutely worthless.

Men are worked in precisely the same way. A man cannot run his mind and leave his body in the lurch without harm. No mechanic shall fail in muscle nor in skill if he will fertilize his mind as he goes along, and keep a window in his soul open to God. No business or professional man shall waste in body or waver in mind if he will proportion his intellectual and physical toil, and not forget his religious obligations.—*Health Culture.*

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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FARM NOTES.

VALUE OF WHITE GRAPES.

At a late meeting of the Summit Co., Ohio, Horticultural Society, a brief report was made of the vineyards at Euclid, near Cleveland, of which there are three thousand acres in all. Two vineyards of Niagara are in bearing. Concords brought two cents a pound the past season, Delawares five cents, and Niagara and Pocklington seven cents. The Early Victor was found to be less profitable than expected. While it is rather earlier than the Worden, the latter is larger and colors up very early.

From this report it appears probable that the opinion will prove to be true which has been expressed by some practical and experienced fruit-growers, that the white grapes, such as Niagara and Pocklington, will be worth no more than Concords when they become plentiful and are no longer a novelty. The ultimate test will be quality and not color, and it is impossible, with the growing discrimi nation the public is acquiring, that fruits no better than the white ones above named, ranking not at all above the Concord, even if equalling it, should bring a price above fruit of the high quality of Delaware and Catawba. White grapes, however, like the Duchess and the Rebecca, should bring a price equal to any in the market. These are of high quality, and, like most fruits of high quality, more difficult to raise, and costing more than those of inferior varieties.—*Vick's Magazine.*

THE KIND OF GRAPES TO RAISE.—Mr. E. P. Powell gives the following advice, and it is worth heeding:

"For a small home garden I would recommend to plant Pocklington, Worden, Vergennes, Massasoit, Lindley, Delaware, Duchess, Lady, E Victor, Empire State, Walter, Brighton, Jefferson— a baker's dozen. If you wish a lot of grapes with least trouble and most neglect, take Worden and Lady and Agawam—especially Worden; but Lady must get a good growth before you neglect it. Cover your sheds with Concord, Worden, etc. If south of forty-two degrees run them up trees like elms and ash. There is nothing so fine for porches and walls as grapes. I have a vine that runs around my house seventy five feet in one direction and forty in another, shading the windows and shielding the walls from hot sun. A barn covered with vines is an object of beauty. The profits may be equal to that from a cow. The fruit is one of the healthiest, and as a mere object of beauty is equal to the finest of all ornaments. I grow the best of the wild grapes for arbors to shelter seats in. Their fruit is best of all for jelly."

OIL YOUR BOOTS AND SHOES.

The efficacy of oiling depends much upon the way in which it is done. In the evening brush the shoe clean, and then wash it with lukewarm water, rather to moisten than to clean it. Set it where it will dry slowly. It should not be perfectly dry the next morning, when the oil is applied, but feel damp, not wet, however. The best mixture for oiling shoes is made of one half of neat's foot oil—be sure you get the genuine article—one-third beef tallow, and one sixth caster oil. Mix thoroughly over a gentle heat. Depend upon the rubbing rather than the heat to get the oil in—to express it differently, two parts of rubbing to one of heat. If the shoes are pegged, as farmers' shoes usually are, and always should be, get the oil in well betwen the uppers and the sole; it will prevent the sole pulling loose, or the leather breaking away from the pegs. Shoes worn at farm work should be oiled at least once a week. It requires only a few minutes to do the work, and it is decidedly profitable labor.—*American Agriculturist.*

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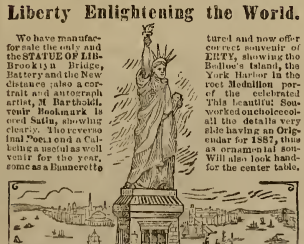

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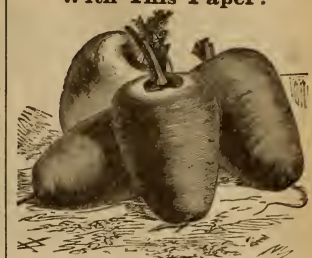

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NEWS OF THE WEEK.

WASHINGTON.

The United States Senate on Monday last passed, without debate, two bills appropriating $21,000,000 for modern ordnance and coast fortifications.

The President Thursday signed the Indian lend severalty bill and the "backbone" land-grant forfeiture bill.

Senator Vest introduced a bill Thursday to authorize the construction of a bridge over the Missouri river near Lexington, Mo.

The bill to carry into effect the international convention of March 4, 1884, for the protection of submarine cables, was passed by the house.

President Cleveland in a long message Friday, vetoed the bill for the relief of dependent parents, and soldiers and sailors now disabled though not at the time of their discharge.

The Commissioner of Pensions Thursday started requisitions for $18,780,000 with which to make the payment of pensions due March 4, next. This will be the largest payment for current pensions made in any one quarter in the history of the Government.

After a long session the conferees on the anti polygamy bill reached an agreement on the points in difference between the two houses. Another meeting will be held to perfect the phraseology of the bill. The provisions of the measure include what is regarded by the conferees as the best features of the House and Senate bills.

COUNTRY.

The walls of a burning building at San Francisco fell Thursday, killing one white man and fatally injuring three others. It is believed a number of Chinamen perished.

The Sunday law passed by the last Louisiana Legislature has been declared constitutional by the State Supreme Court.

Representative Clark introduced in the Illinois House Tuesday, a bucket shop bill to prevent dealing in futures.

From reports received by the Chicago Teachers' Association it is ascertained that about 15,000 or more teachers will take part in the conclave to be held in Chicago in the ensuing summer. The Exposition Building will be fitted for the general assembly meetings, and the committee on halls will dertermine on the allotment of space for the State exhibits.

Professor Ashburner, Chief Engineer of the Philadelphia Natural Gas Company, believes there is a large deposit of natural gas under the city of St. Louis.

The resolution for the submission of a prohibition amendment to the people has been signed by the governor of Pennsylvania.

The Clothing Exchange of Philadelphia locked out their cutters, numbering 1,000 Monday morning. Probably 12,000 persons are affected by the lock-out.

Charles Ogden Ferris, alias Sir Roger Tichborne, the pension fraud, was placed in the penitentiary at Buffalo, N. Y., Tuesday, to serve five years.

A negro, named Calvin Garmany, has been found near Greenville, S. C., who has just discovered that he is a free man. He has been working for a brutal master, and had not heard of the emancipation proclamation.

One hundred head of cattle died on board the steamer California during its voyage from New York to London.

The strike of the yardmen of the Pittsburg, McKeesport and Youghioeny Railroad at Connellsville, has been settled, the company conceding the increase in wages demanded. Trains are running as usual.

A bloody tragedy took place on the Navajo reservation, New Mexico, in which three white men and two Indians were killed. The report shows the Indians were not much to blame, as the white men made the attack. Two men accompanied a deputy sheriff to make the arrest of an accused horsethief. They were bitterly hated by the Indians for good reasons, and the latter were not slow in taking advantage of the situation. The Navajoes are imposed upon by this class of men, and may yet be the cause of this powerful tribe taking the warpath.

Heavy warm rains rapidly carried off the snow causing flood and disaster in many places, with destruction of railway bridges. Most of the factories at Rockford, Ill, were closed on account of the flood. The inundation was the most serious ever known there. An ice gorge at Lyons, Mich., resulted in the flooding of the town. An ice-gorge has also formed at Owasso, necessitating the closing of all the factories. The streets of Lansing are being navigated by boats, and all the mills along the river are being shut down. The bridges imperilled have been secured by cables, and dynamite has been used successfully to scatter the ice. Dynamite was also used in the southwest part of this city to break ice-gorges, which were flooding large sections.

Telegrams from eastern Ohio state that a terrible windstorm passed over that section Friday. At Louisville seven houses and a woolen factory were blown down, and the Catholic church and seminary, two large and costly structures, partially demolished. Not a chimney is left standing in the town. The Lutheran church and many dwellings at Greensburg, Pa., were wrecked. The Third Presbyterian church at Wheeling, W. Va., was unroofed, and the Mound City Hotel at Moundsville, W. Va., was partially destroyed. At Wooster, Ohio, the residence of M. K. Hard was wrecked, and the tower of the Lutheran church was blown through the roof of the new Methodist church. Several other houses were unroofed, and trees and fences blown down. The loss will be several thousand dollars. During the windstorm at Tyrone, Pa., a tree blew down killing four Hungarians, railroad laborers, who had taken shelter under it.

FOREIGN.

Dr. Windthorst, the leader of the Center (Catholic)party in the German Reichstag, in a political address delivered in Cologne, took a position of opposition to the pope's recently expressed wish that the Center party adopt a policy of conciliation on the septenate bill in order to enable the pope to meet the views of Prince Bismarck, and secure improvement in the position of the Papacy.

Dr. Von Gossler, Prussian Minister of Ecclesiastical Affairs, has sent circulars to officials in the Prussian provinces, instructing them to offer facilities for the return of the Catholic religious orders.

The police attempted to disperse a socialistic meeting at Stettin Feb. 7th, but failed A force of military was then summoned, and with fixed bayonets drove the people from the hall. Several people were wounded with bayonet-thrusts, and one man is reported to have been killed. The hall was completely wrecked. At Magdeburg yesterday, twenty-four socialists were arrested on a charge of belonging to an illegal society.

The volcano of Mauna Loa, on Hawaii Island, is again active, and earthquake shocks are so frequent that houses are continually rocked.

One third of the German army is already armed with the new repeating rifle, and by the end of the month 250,000 men will be completely drilled.

Parnell's amendment to the Queen's address in the British Parliament was rejected Friday by a vote of 352 to 246.

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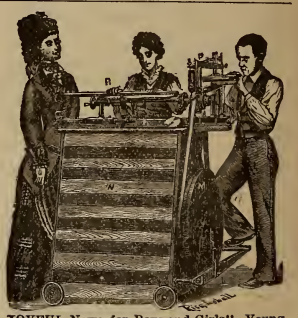

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The first Monday in April is a critical day for Michigan. The fate of the Prohibitory amendment to the State constitution will then be decided. The resolution providing for the submission, provides that, if carried, there shall be absolute prohibition, except for legitimate purposes, of the manufacture, sale, or gift of spirituous, malt or vinous liquors in the State. The friends of the reform throughout the country are realizing the importance and critical nature of the case, and are raising funds and sending able men to canvass the State. May God give victory to the right.

Boston Corbett, whose well-aimed musket brought down Wilkes Booth, the assassin, became an unpleasant dictator to the Kansas legislature last week. He had been appointed an assistant door-keeper though known to have fits of insanity. Last Tuesday he whipped out his revolver and cleared a gallery and received prompt obedience when he demanded the legislative body to adjourn. Corbett has lived for some time in Concordia and has something of a local reputation for his denunciation of secret societies. The lodge will now rail at the "cranks," but the consideration of the iniquities unbosomed in secretism is enough to make many Corbetts crazy.

Freemasonry furnished a sensation in New York last week. It seems that Jere Dunn, a notorious Chicago gambler, thief, pugilist and murderer, with a pal, his equal in crime and keeper of a brothel, were some time since made Master Masons in "Prudence" Lodge, and then in due time went on through the chapter degrees in Palestine Chapter. As soon as the matter got to the public ear, the infamy of the case caused the chief authorities of New York Freemasonry to immediately suspend the lodge and chapter in the summary way the despotic rules of the order provide. There is no great significance in the matter, except that it shows what a broken-down gate the lodge has against the devil; and how many companions of such characters there must be in the order to have passed on their characters in committee and associate with them on the square for months.

William C. Stevens, a veteran of the anti-slavery struggle, died in this city during the early part of the present month at the age of nearly 90 years. He was the founder of the town of Princeville, near Peoria in this State. He was a personal friend of Wm. Lloyd Garrison, and his house became known as one of the stations on the underground railway. For his conviction and opposition to slavery his property was destroyed and the lives of himself and family threatened. On the occasion of one of Garrison's speeches, from the front door of his house, the audience was dispersed and the house riddled with bricks and other missiles. It has been his happy lot to live to see the triumph of the principles for which he was willing to endure persecution.

President Cleveland's veto of the Dependent Pension bill, though a document of considerable length is also an able paper. His position is quite generally approved by the press of the country. No unprejudiced observer of affairs can fail to note that our politicians in Congress are altogether too free with the immense surplus an unwise council has allowed to accumulate in the National Treasury. They will soon want to pension every suttler and muledriver who followed the army, and when no pensioners are in sight, they will squander a million or two on needless bridges across the Potomac. The Washington correspondents tell us that this last pension bill and others to follow it originated with the G. A. R. Lucius Fairchild of Wisconsin, the head of the order, has issued an order to all the camps to pass resolutions, and work upon the tender feelings of their Representatives to get a vote passing the bill over the veto.

Mr. Moody has at last moved into those parts of Chicago which are generally looked upon as mission fields. In a large skating rink, well out on Milwaukee avenue in the northwest part of the city, meetings were opened on the Sabbath, and although it will accommodate several thousands, crowds were turned away because there was no more room. Meetings will continue a week in this locality. Last Friday Mr. Moody spoke of the Chicago Evangelization Society which was organized when he came here about New Year's time. He spoke with enthusiasm and hope of the work the society was doing, and said that in the spring when his own work closed, Major Whittle would be here to carry it on. It is believed by those who are best acquainted with his plans that Mr. Moody is in the midst of the most important work ever undertaken here by way of a definite plan for the evangelization of the masses. This plan will be a kind of fruits of his life work for Chicago, and will be more elaborate, far-reaching and practical than any yet successfully undertaken. The business men have confidence in the faith and executive ability of Mr. Moody, for they can see that city evangelization is the best, most direct, and most economical means of counteracting the rabid socialism that has secured so strong a footing here. Many of them also see that the Gospel is the only real remedy for these social and political evils. But they need to remember that this is a work that cannot be altogether done through an agent, though one of the best God ever chose. A little personal effort and self-sacrifice will double the value of the money invested in the Evangelization Society.

The note of last week on the inconsistency of the practice of the Knights of Labor lodges with their proclamation of principles has its confirmation in the report of the Philadelphia *Press* last week, that Powderly and his board declare the Chicago boycotts entirely unauthorized, and yet there is no movement to enforce the frequent proclamations is sued from the Philadelphia headquarters. The *Press* says: "The increasing lack of high discipline in the big order, and the failure of the various district assemblies to keep close to the suggestions of the general master workman and his board, have made Powderly's face anxious, and worried all his lieutenants." Can it be true that Powderly, who seems often to be a man of fair judgment, is beginning to realize that his secret, despotic method of organizing the workingmen is all a mistake and that they can never secure permanent and wholesome reforms by such means? Word comes from Salem, Massachusetts, that the order of Knights of Labor is rapidly falling to pieces from various causes incidental to the failure of the great leather strike, the difficulty being that the more radical members had obtained control of the association and precipitated strikes. A number of former leaders in the Knights claim that a new organization will shortly be established in Salem, with substantially the same principles as the Knights of Labor, with the exception that the members will be pledged not to participate in any strike or boycott until all other means of arriving at a settlement have failed. This is exactly the platform of Powderly's order, and the movement shows how far it has departed in its practice from that position: and the new order will travel over the same road.

IS OURS A CHRISTIAN NATION?

BY REV. B. W. WILLIAMS.

"We hold that ours is a Christian and not a heathen nation."
—*American Platform.*

The general impression has usually been that the United States is a Christian nation. We believe that this idea is well founded. There are two classes of persons, however, who dissent from this view of the matter. First, there are the infidel secularists, who contend that Christianity was totally ignored in the formation of our government, being placed only on a level with other religions, and with infidelity; and that this great republic cannot be said to have any distinctively Christian character. Then, there is a certain school of Christian thinkers who say that ours is far from being a Christian nation, because some of our customs are at variance with the divine law; and that nothing short of the explicit acknowledgment, in our national constitution, of the Lord Jesus Christ as the ruler of nations, and God's revealed will as the supreme law, together with entire obedience to this law, will constitute a Christian nation. With the former class, we cross swords; and we appeal to the facts of history and the established usages of our government, to disprove their assumption. With the latter we dislike very much to take issue, for we recognize among them men of learning, piety and patriotism.

In order to rightly decide the question, we must clearly understand the meaning attached to the terms employed. Without this, we need not hope to reach a correct and satisfactory conclusion. What do we mean by a Christian nation? And in what sense does the American platform affirm such to be the character of our government? It evidently does not intend to convey the idea that Christianity is, with us, a state religion, to be enforced by law. It does not use the term in any sense that would imply compulsory conformity, in faith and practice, to the Christian's creed. When we affirm that this is a Christian nation, we simply mean to say that our government was founded by Christian statesmen; that it was based upon Christian principles; that its administration has generally been characterized by Christian usages; and that the Christian religion is entitled to special respect and protection as the acknowledged religion of the people.

The fact that there are yet some wrongs and inconsistencies in the management of our national affairs (such as Sabbath desecration, lax divorce laws, and the permission of the liquor traffic) does not invalidate the claim we make any more than errors in the conduct of the individual Christian invalidate his title to the exalted honor of being a follower of Christ. It is still a fact that the main forces of our national life are shaped and modified, to a great extent, by Christian influences. This is shown by our employment of chaplains in legislative bodies and governmental institutions, our use of the judicial oath in courts of justice and on inauguration into office, our exemption of church property from taxation, our annual observance of Thanksgiving Day, our laws concerning the observance of the Christian

Sabbath, etc. The founders of the Republic wisely prohibited the establishment of a national church, but at the same time they recognized the fact that religious principle is essential to the welfare of the state, and that Christianity is justly entitled to the protection of law as the religion of the people.

Let us now consider some of the facts upon which we base the claim that ours is a Christian nation:

I. *This country was originally settled by Christian believers.* The desire to plant Christian colonies, and to establish a Christian commonwealth, was one of the principal motives which prompted our forefathers to emigrate to America The various colonies were founded by the different religious denominations. In New York, the Dutch Reformed church predominated. In Virginia the church of England was established. Pennsylvania, Delaware, and West Jersey were settled by the Quakers; Massachusetts, by the Puritans; Maryland, by the Catholics; other colonies, by the various Protestant sects. Bancroft says:

"The colonists, including their philosophy in their religion, as the people up to that time had always done, were neither skeptics nor sensualists, but Christians. The school that bows to the senses as the sole interpreter of truth had little share in colonizing our America. The colonists from Maine to Carolina, the adventurous companions of Smith, the proscribed Puritans that fre ghted the fleet of Winthrop, the Quaker outlaws that fled from jails with a Newgate prisoner as their sovereign,— all had faith in God and in the soul. . . . Our fathers were not only Christians, they were, even in Maryland by a vast majority, elsewhere almost unanimously, Protestants."—*History U. S., Centenary Edition, vol. ii., p. 177.*

Let it be remembered, then, that the first settlers of this country were Christians and not infidels.

II. *The Declaration of Independence was chiefly the work of men who revered Christianity and the Bible.* This is made clear from several facts.

1. It appears that the first man who openly and publicly declared in favor of a total separation from Great Britain was Samuel Adams, of Massachusetts. This was about the year 1768. (Bancroft, vol. iv, p. 109.) He "originated the idea of a Colonial Congress in 1765, and was the earliest advocate of a Continental Congress in 1774." (Lossing's Eminent Americans, p. 79.) These measures did much to prepare the way for independence. At the time the declaration was made in 1776, no one man had done so much to bring about independence as the elder Adams." (Bancroft, vol. v., pp. 269–70.) We are told that "he was a sincere and practical Christian; and the last production of his pen was in favor of Christian truth." (One Hundred Years of a Nation's Life, p. 15.)

2. The first formal declaration of independence ever issued by a public assembly in America was made by a company of Scotch-Irish Presbyterians, at Charlotte, Mecklenburg county, North Carolina, in May, 1775. (Bancroft, vol. iv., pp. 577–79.) This is known as the Mecklenburg Declaration. True, it was local in its character, and formed only a kind of prelude to the final declaration of independence by Congress in July, 1776; but it goes to show that the prime movers in the struggle for liberty were Christians. Infidels talk a great deal about the services of Thomas Paine to the American cause; and it is true that he did much, by his writings, to popularize the idea of independence. But at that time he was a professed Quaker, and not an avowed infidel. His "Common Sense" and his "Crisis" were both written from a Christian standpoint, and employed Scriptural arguments. It was not until some years later that he became an infidel. We have nothing good from his tongue or pen after his renunciation of Christianity.

3. It will be remembered that the resolution in Congress, which declared "that these united colonies are, and of right ought to be, free and independent States," was offered by Richard Henry Lee, of Virginia. (Bancroft, vol. v., p. 267.) "He was a professed believer in the Christian religion; and this avowal of his faith was made amid the accumulated honors of the world, which were lavishly bestowed on him, with sincere good will, and in the full unclouded exercise of his vigorous mind." (Dwight's Lives of the Signers, p. 286.)

4. The committee appointed by Congress to draft the Declaration of Independence was composed of men who revered the Christian religion. That committee consisted of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert R. Livingston. (Bancroft, vol. v., p. 269.) The last mentioned, however, was called to his duties at home before the final vote was taken, so that his name does not appear as one of the signers to that instrument.

Mr. Jefferson has often been put down as an infidel; but a closer examination of his character reveals the fact that he was far from being a scoffer at religion. In 1803 he wrote a letter to Dr. Rush in which he said: "To the corruptions of Christianity I am indeed opposed; but not to the genuine precepts of Jesus himself. *I am a Christian* in the only sense in which he wished any one to be; sincerely attached to his doctrines, in preference to all others."(Works, vol. iv., p. 479.) He was a frequent and liberal contributor to religious enterprises. He attended the Episcopal church regularly, and participated in the services. His children were baptized in that church. His wife belonged to it. He was buried according to its rites. (See Randall's Life of Jefferson, vol. iii., chap. 14.)

John Adams was a man of fervent and sincere piety, and for sixty years a member of the church. (Sanderson's Biography of the Signers, pp. 129–30.)

Dr. Franklin had been tinctured with skepticism in his youth, but his practical good sense soon led him to abandon such views, and according to the testimony of his biographers, he became, in maturer years, a believer in divine revelation. (See Lossing's Eminent Americans, p. 40; Sanderson's Biography of the Signers, p. 402, and One Hundred Years of a Nation's Life, p. 42, 43.) He called himself a "Protestant of the Church of England, holding in the highest veneration the doctrines of Jesus Christ." (Parton's Life of Franklin, vol. i., p. 557.)

Roger Sherman was an humble, faithful and devoted Christian. "Before he had attained the age of twenty-one years, he made a public profession of his religion, and continued more than half a century a zealous defender of its doctrines." (Sanderson's Biography of the Signers, p. 222.)

5. It appears from a careful study of American history and biography that the signers to the Declaration of Independence, with scarcely an exception, were men of deep religious convictions—firm believers in Christianity and the Bible. If there was a scoffer at religion among the entire number, we have been unable to find any record of it in history. They were men who "owned the restraints of religion." (Sanderson's Biography, p. 21.) When they signed the Declaration of Independence, "it was accompanied with prayer to Almighty God." (Abbott's Lives of the Presidents, p. 106.) They explicitly recognized, in that immortal document, the existence of God as our Creator. They spoke of the right to life, liberty and the pursuit of happiness as being derived from him. They asserted the Christian idea of the equality of all men. They appealed to God, as the Supreme Ruler of the Universe, for the rectitude of their intentions. How, I ask, could these facts be explained on the hypothesis that our forefathers were hostile or indifferent to the Christian religion?

III. *The Revolutionary War, by which our independence was established, was carried on and successfully terminated chiefly by Christian believers.*

The soldiers and patriots of the Revolution were very generally men who accepted, with devout reverence, the Christian religion. An atheist in the American army would have been regarded as a kind of moral monstrosity. The generals who led our armies were, with scarcely an exception, devout, pious, prayerful men. This is especially true in regard to Washington, Putnam, Green, Warren, Prescott, Morgan, Wayne, Knox and Lincoln. Those foreign noblemen who came to America to assist in the struggle for liberty, De Kalb, Steuben, Lafayette, Pulaski, and Kosciusko, were also Christian believers. Benedict Arnold, who betrayed his country and went over to the enemy, did not acknowledge the restraints of religion. Charles Lee was an infidel, but he turned out bad, and was dismissed from the army in disgrace.

IV. *The adoption of the Federal Constitution and the formation of the government under it was principally the work of Christian statesmen.*

"Many of the authors of the Constitution were themselves men of strong religious convictions." (Townsend's Analysis of Civil Government, p. 225.) Some people imagine that the Constitution of the United States is an infidel document because it prohibits Congress from making any law respecting the establishment of religion. This provision, however, did not result from indifference or hostility toward Christianity, but from a desire to prevent the establishment of a national church. Judge Story says:

"We are not to attribute this prohibition of a national religious establishment to an indifference to religion in general, and especially to Christianity, *which none could hold in more reverence than the framers of the Constitution*, but to a dread by the people of the influence of ecclesiastical power in matters of government."—*Exposition of the Constitution, p. 259.*

We may be reminded, just here, that the constitutional convention declined to have its sessions opened with prayer. Yes; but Lossing says it was because there was no money which could be appropriated for the payment of a minister of the Gospel for the sacred service." (Outline History U. S., p. 231.)

V. *The preservation, development, and progress of our government are chiefly due to the labors of Christian statesmen.*

The men who have been chiefly instrumental in defending, strengthening, and perpetuating our free institutions, and in giving stability, honor, and greatness to our nation have not been infidels, but believers in Christianity and the Bible. This is notably true of such men as Hamilton, Madison, Jay, the Adamses, Kent, Story, Webster, Clay, Jackson, Lincoln and a host of others. They feared God. They revered the Bible. They believed in Christ. What would our country have been to-day without their services? How small would be the volume of American history were their achievements eliminated from its annals. Abbott truly says:

"The presidents of our colleges, the most prominent men at the bar, the most distinguished of our statesmen, our ablest scientific men, our most heroic generals, are men who revere Christianity; who seek its guidance through life, and its support in death."—*History of Christianity, pp. 300-1.*

These observations of the illustrious historian are undoubtedly well-founded. They are worthy of our utmost confidence. We are indebted to Christian statesmanship for the establishment, development and preservation of our free institutions.

VI. *Our ablest jurists, historians, and writers on constitutional law have declared ours to be a Christian nation.*

The courts have repeatedly declared that Christianity is a part of the common law of the land. Our most eminent jurists have affirmed it in their decisions. And our wisest statesmen and best historians have entertained the same opinion. In proof of this assertion we quote the following extracts as samples of the many that might be given.

Chancellor Kent.—"The Christian religion is the law of the land, in the sense that it is preferred over all other religions and entitled to the recognition and protection of the temporal courts by the common law of the State."—*Decision, case of the People vs. Ruggles.*

Judge Allen.—"Christianity is not the legal religion of the State, as established by law. If it were, it would be a civil or political institution, which it is not; but this is not inconsistent with the idea that it is in fact, and ever has been, the religion of the people. This fact is everywhere prominent in all our civil and political history, and has been, from the first, recognized and acted upon by the people, as well as by constitutional conventions, by legislatures, and by courts of justice."—*Decision, case of Lindenmuller vs. the People.*

Chief Justice Shea. "Our own government and the laws by which it is administered, are in every part, legislative, judicial and executive, Christian in nature, form and purpose. In using the term 'Christian' I do not and cannot use it in an excluding sense. Alfred, in collating the laws of England, certainly considered the Jewish law as part essential of a Christian system of secular government, and as the authority and foundation of the common law. Let me repeat, therefore, that I use the word compendiously, and in this inclusive import."—*Nature and Form of the American Government, p. 35.*

Chief Justice Story. "One of the most beautiful boasts of our municipal jurisprudence, is that Christianity is a part of the common law, from which it seeks the sanction of its rights, and by which it endeavors to regulate its doctrines. And the boast is as true as it is beautiful. There never has been a period in which the common law did not recognize Christianity as lying at its foundation. It pronounces illegal every contract offensive to its morals. It recognizes with profound humility its holidays and festivals and obeys them as '*dies non juridice.*'"—*Quoted in Kingsbury on the Sabbath, p. 124.*

The Historian Bancroft. "Certainly our great united commonwealth is the child of Christianity; it may with equal truth be asserted that modern civilization sprung into life with our religion; and faith in its principles is the life-boat on which humanity has at divers times escaped the most threatening perils."—*In New York Christian Advocate, April 3, 1884.*

Quotations might be multiplied; but these will suffice. In view of these considerations, our position will not seem novel or unwarranted. We trust the reader may be able to reach an intelligent conclusion with little or no difficulty.

Christianity is the parent of our great republic. It sustained our fore-fathers in the struggle for independence. It taught their descendants to be free and happy. It has been the foundation and source of our national greatnes and prosperity. Surely, then, it is safe to assume that ours is a Christian nation.

Weatherford, Texas, Jan. 29, 1887.

TIMES OF WAR AND RECONSTRUCTION.

REMINISCENCES BY HON. S. C. POMEROY.

HOW KANSAS BECAME A FREE STATE. (*Concluded.*)

After this location had been effected Lawrence was a busy city, for it was a city from the start. I devoted myself to getting up a saw-mill for manufacturing lumber for our houses, and met my full share of delays and discouragements. Dr. Robinson, as we then called him, remained more constantly with the colony, and was first in everything. He was wise and prudent in counsel, and had a most unselfish devotion to the good of the Free State cause. And now, in my old age, I say deliberately he was the truest and bravest man I ever saw. I have seen him in war and in peace, in riots and bloodshed, when wisdom was needed in counsel and bravery in execution, with the most unruffled temper. While he had the courage of Cæsar, he had at the same time the feelings of a man—a noble, honest champion, a fearless defender. The cause owed him much; Lawrence, everything.

In October of the first year, before we had builded a house (save temporary ones), we were visited by the officials appointed by President Pierce for the government of Kansas. I remember that Governor

Reeder, the secretary, marshals and judges, all drove up one day to see the first Yankee settlement, and partook of our rude hospitality. I was designated to make them an address of welcome. This I tried to do, and met with a pleasant response from the Governor. Samuel F. Tappan, a Boston Abolitionist of the old type, reported the proceeding for the papers, and I quote from a slip in my old scrapbook, as saying in this speech: "Gov. Reeder, and officers of the Territory: We welcome you to our place of abode, as the site selected for our homes in the new Territory. We have journied through the older settled States to avail ourselves of the provisions of the law which opened Kansas for settlement. We gladly welcome the executive officers appointed by the President of the United States, and shall cheerfully co-operate with you in all just measures to promote the prosperity of the Territory. We respect law and abide by decisions of courts of justice. We come to seek the things that make for peace; and in good faith to abide by the constituted authorities and make for ourselves homes in this virgin soil. We have come with the Bible and the spelling-book. They were presented to us as the emblems of our civilization, and we propose to lay the one upon the altar of a free church and the other upon the desk of a free school. We have inherited the principles of freedom from honored ancestors, and hope not to be found unworthy custodians of the gift.

"To these rude dwellings, just put up, you are welcomed. We congratulate you upon the favorable auspices with which you enter upon the responsibilities of your station; upon the delightful prospects of founding a rich and prosperous State. We have chosen this site, upon which we hope to see built a great city. On the hill which overlooks us [where the State University now stands] we hope to have erected an institution of learning, and have already dedicated all that section to learning and religion, for this generation and for all who come after us."

To this the Territorial officers responded in very fitting words. It was their first visit to Lawrence, and a great day for the new settlement. The place put on the dignity of a city before we had a single *permanent house*, or one that could be warmed in cold weather. Besides tents, Lawrence had a few temporary cabins, and two or three large and somewhat public edifices, made in this way: Our men cut poles or small logs about twenty-five feet long, placing the large ends in the prairie sod, and bringing the tops together, fastening them with short pieces of rope. Placed all in line they formed a sort of steep roof, like the top of a Pennsylvania barn set down upon the soil, for these poles were like rafters, and performed the same uses. We thatched them with long prairie grass, the only thing we had in great abundance, and thus protected ourselves from rain. The gable ends were covered with white cotton cloth, which kept out the wind and let in the light. For a carpet we covered the floors with new, sweet prairie hay, and congratulated ourselves upon our many comforts. These large thatched houses served the purpose for places of entertainment, for lodging and dining rooms, and for public meetings, both for week days and upon the Sabbath.

We had not been a week there before we organized "The First Congregational Church of Kansas." This some eight or ten young men did one evening in a tent, sitting upon trunks, one holding a tallow candle in his hand, while I had extemporized a writing-desk, and with pen in hand, while brother Savage (still living at Lawrence) held an ink-bottle, I wrote a Declaration that we, then and there, formed a Congregational church, and resolved that as soon as practicable we would present our letters from the several churches in the East of which we were members.

At the same time, and in the same manner, I also wrote Articles of Faith, and a Covenant, such as I remembered were in use in Massachusetts. And so a full-fledged church appeared upon the prairie, without the aid of minister, priest or bishop! We demonstrated that none were needed to form a church of Christ, where a body of believers chose to associate themselves for that purpose. The Rev. S. T. Lum was afterwards accredited to us as minister and missionary, and was cordially received. He examined all we had done, pronounced it regular and proper, and then and thereafter we enjoyed regular preaching service. That church, thus formed, took the Bible presented to us at Rochester, and there she stands to-day, with an elegant church edifice, filled with devout worshipers, and the Rev. Richard Cordly, an honored and beloved pastor, officiating in a most acceptable manner.

This is to show that the church goes of itself,—is planted where believers choose to make their homes; that the source of all authority under God is in the church itself; and it is inherent there, and no officials from abroad need to come to give authority, or to exercise authority. Indeed, there is no authority higher than the church itself acting under Christ, the Great Head.

This example of church organization was copied elsewhere. The public school, too, followed in the wake of the church. Mr. Charles L. Edwards, whose name suggests his honored and distinguished ancestors—and he, not a degenerate son—was soon in charge of the first free school. He had been a successful teacher in my town in Massachusetts, and could not, and did not, fail in the new settlement.

Thus were established these models of religion and learning with the first settlement. And they stand to-day, and will forever stand, not simply as monuments of the wisdom and devotion of the first settlers of Lawrence, but as the pride and glory of a great commonwealth. There stands Kansas, the center of the continent, the Queen of the Prairies, high above all her surroundings in her efficiency of church service, in her well-equipped schools, and in her influential and commanding public press. In these consist the greatness, the grandeur, the glory of a State.

Washington, D. C.

THE IMMORAL LODGE COVENANT.

BY REV. C. F. HAWLEY.

In discussing the morals of Ancient Craft Masonry we must remember that it is the covenant that makes the Mason; not what the master says to the candidate before he is sworn, nor what is said to him in the lecture after he is sworn; but the covenant, ratified with an oath. What makes one Mason better than another when viewed from the Masonic standpoint is, that the one keeps his obligation more strictly than the other. Therefore, to determine the moral character of Masonry we must analyze its covenants.

As religion is principally taught in the Master's degree, I would call attention to the morality of the Master Mason's covenant.

I admit that Master Masons are sworn not to cheat *each other:* and that they are further sworn not to act the part of libertines towards the wives or mothers or sisters or daughters of Master Masons, when they *know them to be such.* I frankly confess that I fail to see any moral quality in these clauses of the Master's obligation. It seems rather as though they expected to initiate some scoundrels, and, therefore, swore them not to cheat their brother Master Masons, under no less penalty than to have their two legs amputated above their hips, and a bonfire made of their bowels; that they expected to receive some licentious men to membership, and, therefore, swore them not to select their victims from the wives or mothers or sisters or daughters of Master Masons; at least, not when "they *knew* them to be such." Partial honesty and chastity may be observed in this obligation; but I see only an effort to protect themselves and their families from the scoundrels and libertines of their order, while the reckless immorality of the system is seen in the fact that they are left free to prey upon the property or virtue of those outside.

Moreover, the Masonic obligations, a strict observance of which is said to *free from sin*, are of such a nature as to *bind to sin* and CRIME, as well. I instance the Master's obligation to keep all criminal secrets, except murder and treason, that Master Masons might commit to him; and the Royal Arch obligation to keep all criminal secrets, not excepting murder and treason. Persons thus sworn are liable to be brought into court and sworn to tell the "whole truth" about the very matter that they have been Masonically sworn to keep an inviolable secret.

Behold that Masonic witness, with two oaths upon his soul; one binding him to keep secret what the other binds him to fully reveal. God is back of the civil government, and the witness is exposed to his eternal wrath if he does not tell the whole truth, as God's minister, the civil magistrate, has sworn him to do. Masonry is back of his oath to keep the criminal secrets of his brothers and companions in Masonry, and seeks to terrify him by her savage, murderous penalties into strictly keeping his Masonic covenants. With the brazen effrontery of a harlot she insists that her covenants are irrevocable, and, therefore, perpetual; that they are more binding than either civil or ecclesiastical law: and then to cap the climax of this devilish philosophy, the victim of Masonry is taught that by strictly adhering to the covenants of Masonry he is freed from sin.

What can be more blasphemously wicked? What darker doctrine of devils has ever been taught? What! freed from sin, by strictly observing a covenant that *binds to sin!* Surely it would make the devil blush, if he was cornered and obliged to father such a doctrine as that.

How long, O Lord! how long shall this system of devil worship be permitted to corrupt the churches and the courts of this Christian land?

"SO ABSALOM STOLE THE HEARTS OF THE MEN OF ISRAEL."

The Bible tells us that Absalom rose up early and stood beside the gate, and when any man had a controversy and came to the king for judgment, Absalom would call to him and say, "Of what city art thou?" After the man would answer then Absalom would say, "See, thy matters are good and right, but there is no man deputed of the king to hear thee." "Oh, that I were made judge in the land."

This stealing of hearts neither began nor ended there, but has kept pace with honesty and candor, and has more than won in the race, until there is no place where we may not find people resorting to these measures. Ask the school teacher who has hardly common sense, "How do you succeed so well in teaching?" She will reply, "Oh, I keep on the right side of the officers." Ask the officers who have no adaptation to school work, but who keep their offices several years, "How do you manage to hold your offices so long?" "Oh, I've learned to please the people." How many men during the last campaign turned their thoughts toward an office, and left their farms and workshops and stood beside the gate, not only early in the morning but late at night, not kissing, but hand-shaking, and saying, "See, thy matters are just and right. Oh, that I were made judge in the land." I knew a young man at school that was genial and pleasant; no one was so kind in explaining that which was hard to be understood as he; but a desire for pleasing took possession of him there. After leaving school he went into the drug business "and stood beside the gate," and last November he not only "stole the hearts," but also the votes of the people (with free whisky), and has now gone to Lansing to help adjust the affairs of our State and be "a judge in the land."

A man starts a newspaper in a certain village, and he puffs the G. A. R., talks of reunion, pensions for the boys, etc. He smiles on the church, then on the lodge, on the schools, on the W. C. T. U., smiles, smiles continually, and thus "he steals the hearts," and the silver dollars come rolling in, and it is thought he will certainly become one of our State Representatives. Christian women become disgusted with all this fawning and flattery, though they would love to have the ballot, but preserve us from the "wooing and cooing" for office.

Have our dear sisters of the W. C. T. U. concluded to seek the assistance of secret societies to aid them in their work? What means, at their last annual meeting, their compliments and recognition of the Knights of Labor as their co-laborers in the work of temperance? If they decided at their last meeting that the Knights of Labor were their co-laborers, perhaps at their next annual meeting they may conclude the G. A. R. is "a good temperance society," and will not many Masons become their ally? The Lord forbid that as temperance workers we should seek to steal the hearts of members of secret societies to further the temperance work.—*Martha V. Sked in the American.*

DR. McGLYNN'S CASE.

The call of Dr. McGlynn of New York to Rome, to tell the pope why he did not obey his superior, and why he should not be suspended from his priestly functions permanently, has caused considerable disturbance in the Roman Catholic church as well as in labor circles. The case is a very simple one, and may be stated in a few words. Dr. McGlynn was the rector of St. Stephen's church in New York, and took a great interest in the last city election in New York, in which he espoused with great vigor and earnestness the cause of Henry George, the labor candidate for mayor. The doctor was advertised to speak at a certain public meeting, in behalf of Mr. George and his cause, which the bishop forbade him doing. Regardless of this he appeared at the meeting, made his address, and was promptly relieved of his duties as rector of St. Stephen's. His case was referred to Rome where he was ordered to appear and defend himself, but he flatly refuses to obey. There are, of course, two factions in the case. The labor people maintain that the doctor had a right to disobey the commands of his bishop, who had no authority to restrain him in his duties as a citizen, or to say what party he should or should not favor. The other faction holds that, while a priest may vote as he pleases, the church has the right to say how

far he may go in the support of his candidate. Without discussing the abstract question as to whether a church has the right to restrain its clergy in politics, the labor party in New York is in no position to attack the church for what it has done. The Knights of Labor compel implicit obedience from its members, who have agreed to obey officials of the order, and certainly no Knight has promised obedience with more solemnity than has Dr. McGlynn himself, who has promised to obey the authorities of the church to which he belongs. Having done so, he should either obey or leave it, and this he has the unquestioned right to do. He can leave the priesthood whenever he pleases, but so long as he remains in it he is bound by the rules and discipline of the church. The submission he has counseled he must practice himself. The Knights of Labor would not themselves tolerate for an hour the spirit they advocate in the case of Dr. McGlynn, however restive they may be when the discipline they insist upon operates against them.—*Chicago News.*

THE LABORING PEOPLE AND THE CATHOLIC CHURCH.

The suspension of Father McGlynn by Archbishop Corrigan, for advocating the election of Henry George as mayor of New York, has naturally excited a great deal of discussion both in and out of the Catholic church. The followers of the Roman church in this country are generally very poor people, and very many of them are Irish or of Irish descent. Naturally, they incline to extreme views on the land question, and are more or less committed to the various labor organizations. Hence, a section of the poorer class of Catholics were eager supporters of Father McGlynn in the stand he took for Henry George. But the Catholic church is, by its traditions, on the side of power and property. At one time, Mother Church was the owner of the bulk of the soil of Europe. Henry VIII. was the first to confiscate the lands of the priests to the state, and his example has since been followed by nearly every government in Europe, Catholic as well as Protestant. Naturally, the church has objected to what she regarded as spoliation. Hence Archbishop Corrigan's rebuke of Father McGlynn's attitude toward the land question was but carrying out the civil polity of the church for the last three hundred years. But the vital matter is the effect of this action on the large body of Roman Catholics who are affiliated with the labor organizations. If Dr. McGlynn should raise the standard of revolt, he would, undoubtedly, have a large following. So far, in this country, when the Roman church has come in conflict with the Protestants on the school question, it has had no serious internal dissentions. This has been the nearest approach to a national dispute between Catholics in this country. Still it could never be very far reaching, as the difference does not involve doctrine, or religious faith, but it may wean a large body of working-people away from the church, if they believe the latter favors the rich and employing class at their expense.—*From Demorest's Monthly for March.*

ROME IN GERMANY.

The suspension of Father McGlynn for taking a part in politics which was not approved by his Church, caused great excitement and much rebellious feeling among the Irish Catholics of this city. They looked upon the act as an aggressive one on the part of their Church, and were for a time determined to resist. In reality, however, it was just an illustration of the invariable policy of that Church, a policy only modified by a judicious leniency when compulsion is found impossible.

The same question is now up in Germany. A serious conflict is apparently about to be waged between the Church of Rome and a large portion of its members over the Septennate bill. Prince Bismarck, as a last resort, to overcome Parliamentary oppositions, and crush the rising spirit of liberty, has made a league with the Pope. By this agreement he has consented to revise the May laws, which shut the religious orders out of Germany, on condition that the Pope shall secure enough votes of Roman Catholic members in the next Reichstag to carry the Septennate bill. The Pope wrote a letter expressing his desire that the bill should pass in the interests of the Church, but the Roman Catholic leaders did not feel disposed to be guided by his Holiness in such matters. Now the Bishops are, it seems, compelled to warn the priests not to take part in any agitation against the bill. There can be little doubt that the Emperor and the Pope between them will triumph.

The great struggle which is now going on in the German Empire has thus a deeper significance than the mere question of the strength of the army or the length of time for which supplies should be voted. —*New York Witness.*

OUR LETTER FROM GREECE.

Andros, Greece, Via Syria, Jan. 10, 1887.

Dear Bro. K.:—It is a long time since we wrote to you. Since our baby died and the preaching here, the people seem to have changed their views and feelings towards us,and not only many children come every Sabbath, but some of the women come also and we have a Sabbath-school service and some extra talks to the women. But the evil priests put their hands everywhere to destroy our work. One woman came regularly every Sabbath and was so glad to hear the Word, but now for two Sabbaths she has not been here. It seems that since she went to the priest and confessed her sins during the fast just before Christmas that he turned her head away from us.

The children of our Sunday-school are very fond of pictures,so if any of your Sunday-school children have any old papers with pictures, or some pictures to spare, we should be very glad to have you send us a few, for every Sunday when they come here they see the same pictures over and over again.

We are so surprised to see a newspaper article from Abyssinia printed in a Greek newspaper about the following things which took place there. One of the high officers of the king of Abyssinia's army used to get drunk regularly and utter insulting words against the king. This reached the king's ears and the officer was called before the court to give an answer. He confessed that he was guilty of uttering such words and the officer was condemned and executed. After a few days another officer died from the effects of drunkenness. After the king heard of the death of the latter he made the proclamation that whoever should bring into the country intoxicating drinks should have his arms and legs cut off and suffer the penalty of death. This proclamation was made to the great damage to the business of the Italian merchants.

Perhaps you have already heard of it through some press and it will not be very interesting to be published again; but to me it was very striking, for it is the first time that the Greek newspapers have published such a thing and I carry the paper in my pocket and show it all around to the people. This was printed in one of the leading daily papers of Athens, the *Acropolis.* We hope that this proud and haughty people may take a lesson from that semi-civilized king and nation and do better. Yours with Christian love, A. D. Zaraphonithes.

Reform News.

AMONG THE MOUNTAINS.

Biddle Institute, Charlotte, N. C.—Its instructors and students.—An examination in Hebrew.—Jones Institute.—Crowder's Mountain under foot.—A pleasant Sabbath.—An expected adversary.

Gastonia, N. C., Feb. 14, 1887.

Dear Cynosure:—I reached Charlotte, N. C., at 1 a. m. of the 10th, and at 9 o'clock went to Biddle Institute, where I was most kindly received by President Johnson, taken to his pleasant and hospitable home and entertained during my stay in the place. Mr. and Mrs. Johnson have spent twenty-five years in missionary work in the north of India. Their family of six children were all born there, and it is but two years since they returned. It was arranged that I should address the students at 9 o'clock next morning, and that I should not be limited as to time. Meanwhile I listened to recitations or visited and was introduced to professors and their families.

Biddle Institute has two large and fine college buildings, beautifully situated a mile or more out of the city. It has eight professors, nearly all of whom are men of maturity and much experience. Every one of them with whom I conversed expressed a hearty sympathy with the work in which we are engaged. Several of them had been trained under the teachings of the Covenanters.

There are in attendance 105 young men—young ladies being provided for at Scotia Seminary, Concord, N. C. There is no primary department, and these young men are all in the classical or theological course. I listened to the recitation in Hebrew; and though it was "all Greek" to me, I could at least understand that they took passages of Scripture that I had selected and wrote them rapidly in Hebrew and then gave the grammatical construction. There had certainly been faithful instruction and diligent study.

At 9 o'clock of the 11th I met the students and faculty, and after the usual exercises I spoke nearly an hour on the secret lodge system, and had undivided attention. It is believed that not many of the students here are, or have been, connected with secret societies. In none of the institutions that I have visited have I been shown greater personal kindness, and nowhere has there been greater respect shown to the cause I represent.

At 1:30 p. m. I left for Gastonia (20 miles), where I found in waiting the carriage of Rev. E. E. Boyce, which took me six miles farther to Jones Institute, All Healing. Here I had a most cordial reception and was most kindly entertained. Next day, together with my daughter and a number of the young ladies of the Seminary, we started to climb the apparently inaccessible pinnacle of Crowder's Mountain. A brisk walk of half a mile, slowly ascending through pine woods, brought us to the foot of the almost perpendicular cliffs. Here a winding path up which we climbed by clinging to rocks and shrubbery brought us to the top, a thousand feet higher than the point from which we had started. There was a magnificent view of the country in all directions. The Blue Ridge, twenty miles distant, stood up against the western sky, while King's Mountain and several peaks of less note rose up around us in various directions. Of course we were weary, but we enjoyed the grand panorama which included two villages, Gastonia and Dallas, and two railroads. The rocks were sandstone, interspersed with white flint, and had by some great force been so thrown up that the strata were perpendicular. There are some perpendicular cliffs that are from 200 to 300 feet high.

We discovered that another peak was a little higher than the one where we were. In considering whether we should go to it (for none of us had ever been there) youthful enthusiasm conquered, and old age had to obey. With great difficulty and not without danger we climbed down over the rocks into a deep gorge and began slowly to ascend until greatly fatigued we reached the top, which gave us not so fine a view as from the other peak. We then toiled slowly downward, laden with ferns, mosses, holly berries and trailing arbutus, the last just ready to blossom, and found the dinner waiting, to which we did ample justice.

Sabbath morning we went to Pisgah, a country church of Associate Reformed Presbyterians, ministered to by Rev. E. E. Boyce. The house stands in the woods, and is large, pleasant and commodious. There was a good congregation of intelligent country folk, as well as the young ladies from the Seminary, who had walked two miles to attend. By request of the pastor I spoke for 45 minutes on Africa and its missions. We then had a recess of 10 minutes, and I spoke another three-fourths of an hour on secret societies as related to the Christian church. The subject was new, for it is only since I was here in December that the people have known about our work. They were anxious to hear, and when I had concluded the elders and others took me by the hand and thanked me for my faithfulness. I went home with Bro. Boyce and am enjoying his hospitality.

It has been arranged that to-night I shall lecture in the Town Hall, and it is expected that the pastor of the M. E. church South will reply. A copy of "Masonic Outrages" has been circulated here and has fallen into his hands. He thinks he is called to defend the faith. He is chaplain of the lodge and has a strong backing. May the Lord defend the right. I go from here to Chester, S. C.

H. H. Hinman.

SOUTHEASTERN OHIO.

General Interest and Expectation Centering in the Chicago Conference.—Lodge Jewels Lost.—An Abdiel at Bellaire.—Anti-Lodge Churches will be Vindicated.

Steubenville, O., Feb. 16, 1887.

Dear Cynosure:—I am greatly gratified to know that the final arrangements have been made for the conference of Christians to consider the lodge question. I am confident I speak the sentiment of thousands in this State when I say that *no movement which the N. C. A. has made of late has awakened such general interest as this conference.* This aims at a "consummation devoutly to be wished"—a united effort of the churches. I have constantly been questioned in regard to this. Many who do not read the *Cynosure* have seen the call in their church papers. I hope that every friend of the cause in this State will either arrange to attend themselves, or assist the church to which they belong in sending delegates. Will not you see to this at once, friends?

During the past week I have again experienced the truth of the statement of one of our workers: "This work brings us into the company of the best people the country affords." "A true reformer always has grit as well as grace." Sabbath morning I filled the appointment of Rev. Wm. Givens. His

church is known as the Belmont United Presbyterian church. The attendance was good, notwithstanding the bad condition of the roads. Rev. G. assured me that he would be glad to arrange for lectures any time I might return. I am indebted to Mr. King of this congregation for kind entertainment.

Coming to Bellaire I spoke according to previous arrangement in the church of which Rev. R. G. Wallace is pastor. At the conclusion of the lecture I succeeded in getting the Methodist preacher to show his colors. He stated that he was an Odd-fellow and was proud of it. He thought that I had not treated them fairly, but was prejudiced. He made the usual plea of charity, stating that they had been charitable to him, and so he knew they were what they claimed. Encouraged by this the tyler of the lodge took the floor and stated that he could refute every argument I had advanced *if he only had the time.* I told him I would give him all the time he wanted. If he wished to discuss I would be pleased to meet him. A discussion followed in which the audience took the greatest interest. The tyler was compelled to admit the statements which I had made in regard to his initiation.

In short, this discussion, like all others, helped to clinch the nail I had endeavored to drive. It was reported in the Cleveland and other papers.

If there is a pastor in the United Presbyterian church that deserves credit for his firm stand, Rev. Wallace is one of them. In some places it is comparatively easy to maintain the rule of the church, but in Bellaire it is not. All the lodge devils in this section, and their name is legion, are combined against this little band. Knowing this Rev. W. did not hesitate a moment to grant the church for my lecture. May the Lord bless him richly.

At Martin's Ferry I found that the former pastor had not enforced the rule against the lodge, and that the present pastor, Rev. Brownlee, thought a lecture at present would not be wise. He said personally, "I detest the lodge." At Steubenville I have been made the welcome guest of Mr. John Berry, a man of deep convictions, who belongs to the old line class of reformers. Mr. B. has lately been quite afflicted by deafness. He accompanied me in my calls and to the prayer meeting in the evening. The subject of the evening was, "Loyalty to the church of Christ, and especially to the principles held by this (the United Presbyterian) church." Rev. Owens very kindly opened the way and invited me to occupy part of the time in speaking of the progress of the anti-secrecy cause. He was especially interested in the conference of Christians. He has recently resigned his pastorate here to superintend the home missionary work of the church. In speaking of his work at home said he, "I always advise our young men to stand firmly by the rule of the church against the lodge. There is a crisis coming. There is a general unrest in the minds of the people. A minister said to me not long since that he would give his right arm if he could speak out on the secrecy question. When the crisis does come we will be on the winning side." This is certainly very encouraging.

Since commencing this report I have taken the train and am now winding my way up the Ohio river en route for Wellsville. I expect (D. V.) to spend Sabbath and such time as may seem best with Rev. H. T. Leiper at Moore's Salt Works.

W. B. Stoddard.

IOWA METHODISTS JEALOUS FOR CHRIST.

Dear Cynosure:—Owing to a revival meeting in progress at Allerton, Wayne Co., I did not get up a lecture there as I intended, but went ten miles into the country. There I preached three times in the United Presbyterian church, and once for the United Brethren. I lectured at the M. E. church at High Point in the edge of Decatur county, and also at the M. E. church of New Zion, five miles from Corydon, the county seat of Wayne county.

One of the leading brethren of the New Zion church is anxious to have me lecture in all the principal M. E. churches within the circle of his acquaintance. He offered to confer with the brethren and arrange for the lectures when I visit that part of the State again. He is sure that no friend of Jesus would remain a Mason, after hearing such lectures; and he is anxious to have me lecture in Methodist churches, believing that his people, who have been beguiled into the lodge, will immediately forsake that false way, when its true character is presented to them.

I believe this Methodist brother is right. No man, with a spark of loyalty to Christ in his heart, could adhere to Masonry, if he knew that in the religious philosophy of Freemasonry as taught by the men who are appointed by the Grand Lodges to teach Masonry, a plan of salvation is developed, as distinct as the Gospel plan of salvation, in which Christ has no part or place.

I was hindered by rain and sleet from lecturing at Lewisburg, as I had purposed. When I left Wayne county, I came to Mahaskee county, and preached in the Free Methodist church last Sabbath morning and night. I have attended several other meetings since, among which was a meeting of the ministers of the city of Oskaloosa. I am preparing the way for a lecture in this city.

Brethren, let there be fervent believing prayer for the blessing of God upon this work. The lodge system is a system of false worship, ignoring repentance towards God, or faith in our Lord Jesus Christ, or both. Satan is the inspiration of all false worships. He is the god of the lodge. It is only by the power of Christ, that his mesmeric spell upon the minds and hearts of the lodge men can be broken. Christ has power over devils. He can rebuke Satan, and deliver the lodge men from his blinding power, and give them the liberty of the sons of God.

The church must be delivered from this corrupting power. Christ, by the Holy Ghost, will make the truth mighty to free the church from the domination of the lodge if we come up to his help and *pray* and *labor* as we ought. The church is the salt of the state. It must be cleansed from the lodge leprosy, if we would have impartial justice in the courts.

C. F. Hawley.

THE MICHIGAN FIELD.

Williamston, Mich.

Editor Cynosure:—It may be of interest to your readers to be informed of movements in our State against the unfruitful works of darkness. We employed two colporteurs last fall, only one of whom has reported to me personally. Rev. S. E. Lane of the U. B. church was one. I have been informed of his sickness and of the sickness of his wife, so that probably not much has been done. Bro. Lane when in the field is effective.

Bro. J. Tucker, a seceded Mason of three degrees, whom the Lord has clearly and unmistakably called to the work, has done some good service since the rise of our October convention. Wherever he has been a fire has been kindled. He takes especial pains to call upon Masons and their families, and tells his simple story of how the Lord called him from the iniquity of the lodge. He carries books and tracts and scatters light and truth in every vicinity. Without mentioning his former connection with the lodge, he opens his valise and presents the tracts and shows the books, patiently waiting for the criticisms and denials which are sure to come, even from professed followers of Christ, and frequently from his ministers (so-called). He then quietly informs them that he has been through it all, and can vouch for the correctness of the expositions, at the same time referring to the call of God to him to come out and leave the ungodly system.

What always follows is easily imagined. When their wrath is at white heat, he again quietly says to them, "I used to feel just as you do. I can sympathize with you," etc., at the same time telling, or trying to tell, how God led him to see his error. Many times he is not allowed to proceed. Even in the homes of ministers he is shamefully abused, being told to leave the house, and that his talk is not desirable, etc. He has been silenced on the trains, abused in depots, pushed out of stores and shops, etc. In one instance the man of the house caught one of the books, and hurling it to the floor with great vehemence, told Bro. Tucker to leave his premises at once.

Still Bro. Tucker continues in the same pleasant way, bearing reproach for Christ's sake, and doing effective service. Michigan contains other workers who will not keep silence, even at the howling rage of the poor cable-towed votaries of the dark, secret chambers. Among these steady, straight-forward men, whose names and labors will not all be mentioned here, the name of Edwin Webster of Oakland county comes prominently before me. For how many years, I know not, he has quietly published and circulated annually hundreds, and probably thousands, of tracts, working with a small press, without ostentation or remuneration.

We as a State claim the citizenship of C. C. Foote and Geo. W. Clark, whose homes are in Detroit. There are others whose names we will not mention here, in whose lives of labor and sacrifice for this cause there occur incidents which occasionally reach the ear of the secretary, but space will not allow mention of them.

The writer is now preparing a review of the Ida Lee murder case; which murder (as no doubt it was) occurred in the village of Brighton a few weeks since. The beauties of Odd-fellow membership will no doubt come to light so that every one contemplating any such dastardly outrage will at once seek shelter under cover of this charitable institution, founded on "Friendship, Love and Truth." For the statements made some time since, concerning the Cronch murders and murderers, judge, jury, etc., I have been warned to be on my guard. I never venture away from home without a competent body guard, a relative of mine. In fact he lives with me. I find him a Friend that sticketh closer than a brother, and when I put myself under his care, he said: "I will be with thee always, even unto the end of the world."

Hardy A. Day, *Sec. M. C. A.*

NOTES OF THE ILLINOIS WORK.

Tonica, Ill., Feb. 14, 1887.

Editors Cynosure:—Bro. I. R. B. Arnold, State agent of the Ill. C. A., was here five nights, giving his illustrated lectures on Egypt, Palestine, etc., commencing on Monday evening, Jan. 31. His lectures drew large houses of the most intelligent and cultured people of Tonica. All admitted that it was the finest entertainment of the kind that they had ever attended.

Friday evening he gave his first lecture on mythology, showing the origin of idolatrous worship, that it began by the worship of nature. Saturday night he traced it down to the modern sun-worship, Freemasonry, making it very clear that it is a religion which rejects Christ, as the readers of the *Cynosure* are well aware.

Bro. Arnold is well adapted to the work. His manner in presenting this subject is such as to inspire confidence in him, even from those who are opposed to the reform movement. A Mason who was present told me that every word he said about Freemasonry was true. Another Mason said that he could have sat two hours longer. An Odd-fellow said that he had never thought of the subject in that light before.

A number of Christian people have expressed themselves as seeing the lodge question in a new light after hearing the lecture, and are looking into the matter for themselves, by the aid of books on the subject. We feel that God has blessed the brother's work here in Tonica. Your brother in the work,

J. H. Bullock.

Wenona, Ill., Feb. 14, 1887.

Editor Cynosure:—I. R. B. Arnold, our State lecturer, has just given us a course of five lectures on ancient sun, or nature worship by the Egyptians. His illustrations and explanations seemed to be favorably received as an unquestionable fact, until he began comparing it to the rites and ceremonies of the Masonic and Odd-fellows' lodges, when it became very unpalatable to those members of the fraternity present, as they did not seem to relish being compared with heathen idolators.

I think Mr. Arnold's plan of showing the origin and theology of the Masonic fraternity the best I ever saw or heard of, and more likely to meet with success than any previously followed. While he said nothing that could reasonably offend, his presentations and comparisons were so forcible that they could hardly fail of carrying conviction to a candid hearer. One of our best citizens told me it was the best lecture he had ever heard on that subject.

While some of the fraternity accuse Mr. Arnold of practicing deception, by announcing one subject and speaking upon another, they do not realize that their "eyes are blinded." Since the lecture I hear the old retaliatory threat made that, "Such lectures will make more Masons than it will convert;" but I tell them if they join with a knowledge of the truth their sin is the greater. From your friend in the cause,

Jerome Howe.

CORRESPONDENCE.

DISCUSSIONS AND VICTORIES ON THE OHIO.

Cincinnati, Feb. 12, 1887.

Editor Christian Cynosure:—Constantine saw a cross suspended from the heavens bearing this motto: *In hoc signo vinces* (By this sign thou shalt conquor). Following it he entered Rome and assumed the purple in A. D. 323. Paganism went down and Christianity ascended the throne of the Cæsars. The National Reform Association has seen the sign of Christ's crown and covenant, and following it they propose to storm the fortifications of Satan in our land, and exalt the King of kings to the throne.

On last Sabbath morning and evening I preached in the Cumminsville Presbyterian church, Rev. J. M. Anderson, pastor. They have 230 members and 300 scholars in their Sabbath-school. Their new brick church is neat and comfortable. Our audience numbered over 400 at each service. Bro. An-

derson is a third party Prohibitionist. He learned national reform from Prof. A. A. Hodge while in the seminary, and it has been growing on him ever since.

The subject discussed at the Presbyterian ministers' meeting last Monday was, "Is a third party necessary?" The brethren were agreed that the Prohibition party has done good. It has held up a higher standard of political morality; it has compelled the recognition of moral reforms; and it is hastening on the crisis which will issue in national reformation. Dr. French voted the Abolition ticket before the war, and now he votes with the Prohibitionists.

On Wednesday evening I lectured in the Presbyterian church of Manchester, Rev. Maurice Waller, pastor. This is a river town of 4,000. The flood last week came up to Second street. The one in 1884 submerged the greater part of the place. Last summer the temperance people drove the saloons into the river, but they were not choked. They set up in the wharf-boats under cover of bourbon Kentucky, until the fever had passed away, and then returned. The town is infested with secret orders; Masons for men and Daughters of Rebecca for women. They are the dry rot on our political body. They are sapping the life-blood of the church. If all the time and energy and money expended on secret, oath-bound societies were devoted to the church, the millennial reign would be here within one decade. If the church allow the talent to be hid in the napkin of the lodge, she cannot expect her Head to smile upon her.

On Thursday evening I spoke in the Union Methodist church of West Union. They are holding revival meetings. The house was filled to its utmost capacity.

On Friday evening I lectured in the Winchester M. E. church, Rev. Maddox, pastor; and was entertained at the homes of Revs. Kerr and Park. I was urged to make the rounds of these same places again two weeks hence. I rode in the hack forty-six miles holding these meetings, part of the time through a dashing rain, and part chilling cold.

J. M. FOSTER.

SALVATION NEWS FROM THE SOUTH.

TARPON SPRINGS, Fla., Feb. 9th, 1887.

EDITOR CHRISTIAN CYNOSURE:—You may be a little surprised to learn that I am here in the land of flowers, preaching the unsearchable riches of Christ, a great portion of the time, to a class of people we have understood in the North to be our bitter enemies. But I find the love of God breaks down the wall of partition, and I receive as warm a welcome in these Southern churches (composed of what we termed rebels)as I ever did in any Northern churches.

I have conducted a series of meetings in three different places, Tarpon Springs, Curlew and Keystone, and to-morrow I begin a series at Anclote. The Lord has blessed my labors most wonderfully. A great many church members have been lifted out of dead formalism into a higher Christian life, and a large number of sinners have been born into the kingdom of our Lord.

I have heard of but one secret society in this section, and that is a lodge of Odd-fellows among the colored people. No liquor is sold openly in this section, and since I came here I have only seen one man that even had the appearance of being at all under the influence of liquor. Where he got his liquor is a mystery. But the people, young and old, male and female, use tobacco as though they relished it. In every place I have held meetings some one has been freed from the tobacco habit.

A man testified last Sunday that when I first presented the tobacco subject he was convinced it was a sin, and then he took his case to the Lord, and he destroyed the appetite. He claimed he had tried a great many times to quit before this, but he said the appetite was so strong he could not hold out; but now he claims to be free from any desire whatever for tobacco. A man testified in the meeting last evening that after attending one of the meetings about four weeks ago, he went home and prayed to God to show him whether chewing tobacco was a sin or not, and if a sin to destroy the appetite. He said he carried a plug of tobacco in his pocket and every once in a while he would unconsciously take it out in his hand, but would no sooner see the tobacco than the desire would leave him. This he says he did for about two weeks, and since that time believes God has taken away the desire for chewing tobacco.

One good old lady got up in a meeting and testified that Jesus had been her Saviour for over fifty years, and then said, "This is the gladdest time of my life." One of the leading members of the church where we were last Sunday, was sick nigh unto death. He was taken suddenly ill Saturday night, and his people believed it to be a relapse of pneumonia which he had been having a short time since. They sent around the country and gathered in his friends, as they believed him to be dangerous. When the people were gathered in the church, I related the condition of the brother to them, quoted them the promises of God for the sick, and then we laid the case in the hands of God, and the good brother soon recovered. I saw him Monday morning and he was looking as bright as before his sickness.

I would like to tell you of many more of the cases that God has been working with, but these will suffice to show you that God is no respecter of persons or places. Yours in Christ, WM. E. CATLIN.

IS THIS ANOTHER CASE OF MASONIC MURDER?

OTISCO, Mich.

DEAR CYNOSURE:—About eight miles northeast of where I reside lives a lady by the name of Worden, who gave me the following statement concerning the death of her father:

"When I was about six years of age my father, whose name was John Bredenburgh, was said to have died of cholera in Albany, N. Y. Masons reported this, and Masons came to my father's house and unlocked his trunk and took out his Masonic regalia and carried them off. Masons told my mother that her husband was dead and buried.

"When I removed from Deerfield, Michigan, to Saginaw, I found a man named Austin, who was an old friend of my father's. He had worked with him many a day on buildings. They were stone masons. He told me that he threw the last shovel full of dirt upon my father's grave; that he (my father) was found with his throat cut from ear to ear.

"Twelve years ago I went to visit my mother in the State of New York, and I asked her about it; and she was astonished and came near fainting, and had spasms during the night. This was near Lewiston, N. Y. Across the street from my mother's there lived a man by the name of Kneeland Townsend. One night the Masons came and called him out. His wife fearing, caught hold of him and would not let him go. Then a shot was fired and the ball came near the place where Mrs. Townsend stood, brushing her hair as it passed by. Townsend then wrenched himself away from his wife and went out, and was not heard from again in a year."

This occurred during Mrs. Worden's visit at her mother's home some twelve years ago, and she could give no further information in regard to the matter. Their reason for firing upon a brother Mason she never learned. JAMES L. ANDREWS.

A GOOD SUGGESTION—LET US HAVE IT.

PLANO, Ill.

MR. EDITOR:—Why not have some corner or department in the *Cynosure* specially set apart for the confessions, renunciation, or experience of individuals who have seceded from secret societies? I have lately received the following from a near relative: "I have been a member of four secret societies, one of which was Masonic; but years ago I gave all up, concluding I could fill in my time more profitably than attending them. I do not think it consistent for myself to have anything to do with them. I do not see how any devoted Christians (and I doubt if there are any) can be active in a Masonic lodge, and I do not see how any Christians can belong to the order, but no doubt many do (such as are ignorant of the real claims and teachings of the order, I suppose he means), but I think they need 'washing.' Their eyes need opening to see where they stand."

I have also received a reply to inquiries in regard to Masonry, from a minister past 80 years of age, who claims to be the oldest Mason in this State, a minister of fifty years' standing in one of the largest and most popular denominations in the land. He does not distinctly, in so many words, condemn Masonry, but advises all ministers with whom he is associated to "let it (Masonry) have the go by," thus tacitly, and very unexpectedly to me, admitting it to be an evil. J. S. BIBBINS.

PITH AND POINT.

POMEROY, BLANCHARD, FOSTER—MORE OF THEM AND MORE LIKE THEM WANTED.

I read many papers, and I know of no one that within the past few years has improved more in character, and risen more in my estimation than the *Christian Cynosure* The biographical notices and portraits of eminent Anti masons constitute a feature of rare value. Ex-Senator Pomeroy's papers are of thrilling interest. They have only one fault. They are getting over the ground too rapidly. There can be no question that Samuel C. Pomeroy is full of reminiscences of the period of which he writes that would be eagerly welcomed by a host of readers. And let Dr. Blanchard's pen, always racy and always vigorous, and almost always right, give us from the full storehouse of his memory as many historical sketches as practicable of the stirring times in which he mingled. He must be able to recall a multitude of facts and persons of great interest to us. The new and happy feature of Bro. Foster's letters on National Reform work is to be commended, and should be maintained. And above all continue to deal out your vigorous smitings of the hydra-headed monster of secrecy with increasing rapidity and power.—D. H. COULTER, *Winchester, Kan.*

FINCH, STEARNS AND LODGERY THE STUMBLING BLOCKS!

By the reports of the National Convention, they must have had a very enjoyable and profitable time at Knoxville. How I did desire to be there! Poor health and "shorts" prevented. Chicago did nobly. In fact all our reform conventions and associations would be almost a failure without Chicago—wicked, lodge-ridden, dynamite Chicago! What ought to be done about organizing thoroughly the American party? If Finch and Stearns were out of the way, there would be little doubt but a union of all reform parties could be effected substantially on the American platform, perhaps with American Prohibition for a name, and both white and black on the ticket. We await action of the Chicago sub-committee. May the Lord direct.—F. W. CAPWELL.

SCATTER THE TRACTS.

I have been reading some of your tracts, and from being a strong defender of secret societies I now oppose them. If every person should read them carefully, I think there are none who will not be convinced that secret societies are only "selling dead horses," etc. I heartily wish the National Christian Association every success. —CHAS. J. LINDLEY, *Madrid, Iowa.*

SUGGESTION TO THE PUBLISHING COMMITTEE.

I hope S. C. Pomeroy's letters published in the *Cynosure* will be put in pamphlet, and the lecture of President George, D.D., at Knoxville, Tenn., also. I wish every minister in the land would read it. If it is put up in tract form I will put it in the hands of ten clergymen.—E. P. TOURESLEY.

THE TABLES TURNED.

The pope is a protestant. Yea, he *protests*, not against the errors of Rome, of course, but against the loss of the revenues of his church and their restoration to the rightful owners, viz., the people and their servants, the civil authorities of Italy. He laments the present sad times, when freedom, enjoyed by Protestants in Italy, permits them to *protest* against Romish errors in their very citadel, the city of Rome itself!—T. H.

BRO. HINMAN CAN'T BE SPARED.

I should be rejoiced almost beyond measure, could we here succeed in getting a good, thorough Christian lecturer who is well versed in working up the degrees of Masonry, etc. We should be extremely glad to get such an one as H. H. Hinman, as some of us here believe him to be a genuine Christian gentleman. It needs some one with power, to go into what is called the Friends' church here, and tell them the deceptiveness of lodgery. What a blessing could they but be induced to read certain authentic authors on the subject.—LEWIS WOOD, *Spiceland, Ind.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON X.—March 6, 1887.—Abraham Offering Isaac.—Gen. 22: 1-14.

GOLDEN TEXT.—God will provide himself a lamb for burnt offering.—Gen. 22: 8.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

"God did tempt Abraham." "Tempt," *i. e., try* or *prove* as in the Revision. God does not tempt any man (Jas. 1: 13) in the sense of persuade, or influence, toward evil; but he continually *tries* men, by putting them into circumstances which test and manifest their qualities of character.—*Todd*. The trials of life are often a great mystery to the one who suffers the trials. "If God is so rich, why does he let us be so poor? If God is strong and so good, why does he let us have so much pain and sorrow?" He gives us for answer the words he spoke to the Israelites who wondered why they must wander 40 years in making a journey for which 40 days would have sufficed. *"To prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no"* (Deut. 8: 2).

"And offer him there for a burnt offering." That Abraham did not stagger on receiving this astounding injunction may be accounted for by remembering that the practice of offering human sacrifices prevailed among the early Chaldeans and Canaanites, and that as yet no formal prohibition, like that of the Mosaic code, had been issued against them.—*Whitelaw*. F. W. Robertson well says, "God *seems* to have required of Abraham what was *wrong*. He seems to have sanctioned human sacrifice. God did *not* require it. You must take the history as a whole, the conclusion as well as the commencement. The sacrifice of Isaac was commanded at first, and forbidden at the end. Had it ended in Abraham's accomplishing the sacrifice, it would have left on the page of Scripture a dark and painful blot. My reply to God's *seeming* to require human sacrifice is the conclusion of this chapter. God says, 'Lay not thine hand upon the lad.' This is the final decree. Thus human sacrifices were *distinctly* forbidden. He *really* required the surrender of the father's will. He *seemed* to demand the sacrifice of life." The act was a supreme test of obedience

on the part of Abraham. It was ever to be an object-teaching for the ages of supreme and perfect consecration to God. All we have and are belongs to God; and the true child of God holds it in subjection to his will. The *principle* holds the same to-day. There are times and circumstances when we must give up our lives and the lives of our children. We let them go as physicians or nurses into the most infected regions. We give them up to be missionaries, even in lands where life may be short; we give them our benediction when they go forth to defend, and perhaps die for, their country. Abraham knew that there would be some way out of it, even though by a miracle; for only so could God's promises be fulfilled (Heb. 11: 19).

"And Abraham said unto his young men, Abide ye here." For two reasons. (1) He would be alone in his agony and in his communion with God. (2) "If Abraham had allowed the servants to go with him, they might have interfered, to prevent his obedience to the divine command."—*Todd.*

"And I and the lad will go yonder,... and come again to you." Some think that Abraham told a falsehood here, to prevent any suspicion of his real design; but in this instance we have good authority for believing that Abraham meant what he said, feeling sure that God would provide some deliverance for Isaac, even if it were through resurrection from the dead (Heb. 11: 19). The confidence of Abraham was based upon the repeated and explicit divine promises (chap. 17: 21; 21: 12); and it is here that we find the explanation of his ready obedience.—*Todd.*

"But where is the lamb for a burnt offering." Only the scenes of Gethsemane and Calvary surpass this; and the antitype is more than the type.—*Jacobus.*

"And Abraham built an altar there." An altar of earth or of loose stones would be very quickly raised.

"And bound Isaac, and laid him on the altar." The Jews agree that Isaac yielded submissively to his father's will, and consented to be bound and sacrificed (Joseph. "A. J." 1: 13.) Herein he was the truer type of him, "who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." (1 Pet. 2: 23).—*Cook.* It was not merely filial affection and pious obedience to the parent; it was implicit trust in God.—*Jacobus.*

"And Abraham....took the knife." Abraham, so far as his heart and his intent are concerned, has shown the deed virtually done. Paul shows that it was so regarded by God (Heb. 11: 17).—"By faith Abraham, when he was tried, *offered up Isaac.*" It is not the act, so much as the will and the purpose of heart, which God regards. He will take the will for the deed, but never the deed for the will. —*Jacobus.*

"And behold behind him a ram caught in a thicket by his horns." Here occurs the wonderful substitution, in which God set forth as in a figure the plan of the Mosaic economy for the offering of animal victims instead of human sacrifices, —the blood of bulls and of goats instead of human blood,—animal offerings for the sins of men; pointing forward to the only acceptable substitute whom they foreshadowed, who is God's Lamb and not man's.—*Jacobus* It is difficult for the most superficial reader not to be struck with the points of resemblance between the offering of Isaac and the offering of Jesus Christ, and not to be impressed with the idea which has been accepted by the whole Christian world, that the former was designed to be an acted prophecy and illustration of the latter. The giving up by the father of his only and well-beloved son (ver. 3; John 3: 16), the ready submission of the son (ver. 9; John 10: 15), the bearing of the instrument of death by the victim (ver. 6; John 19: 17), the violent death consented to (ver. 10; John 19: 16), the deliverance from death on the third day (vers 4, 12; Matt. 20: 19), cannot be mere incidental coincidences. The main points of difference are, that Christ actually died, and died as a substitute for others; and these facts were typified in the substitution and actual death of the ram, so that Isaac and the ram together made a perfect type.—*Todd.* Thus all through the earliest Scripture are types and foregleams of the great central truth of the Bible, growing clearer and fuller till it shines forth from the cross like the noonday sun.—*P.*

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PASTOR FISCH, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D., *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian ... Its prayers are blasphemous. ... Its use of the Bible is sacrilegious. ... The whole is a compound of Judaism and paganism.

MOSES STUART, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

CHARLES G. FINNEY.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

REV. HENRY JONES:—On what then does the whole superstructure of Freemasonry rest but a base fabrication of wicked men, who in some dark and apostate age of the world, have risen up, united into a secret society and darkly handed down their inventions to flatter us to believe that their institution is good as having originated among wise and good men; and being ignorant of the manner in which their false pretensions would be exposed, have told us that it was establishde on certain specified facts and events, which by looking at them carefully, and comparing them with our Bible, we find never had existence?

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

ALBERT BARNES, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

PRES. L. N. STRATTON, D. D.—One other fact worth naming is, that the oaths and secret workings of Freemasonry are out and well-known to the world. They are published in the reports of several State legislatures, and in Wendell's Supreme Court Reports of the State of New York, Vol XIII, pp. 9-26. Their oaths are no less murderous than those taken by the Mollie Maguires, and for obedience to which latter twenty-one have been tried and hung in the State of Pennsylvania.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra-judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. HENRY TATEM, *Providence, R. I., renouncing Mason:*—Adopting the law of liberty as I found it laid down in the Constitution of my country, and in the Gospel of salvation, I have latterly spoken with freedom of the evils of Freemasonry, and the dangerous character of the oaths and principles it sanctions and inculcates. I have been brought to a full sense of the awful and wicked responsibility of assuming such oaths, to heap upon my conscience, calling God to witness, and taking his holy name in vain to help me to keep and perform obligations which, upon examination, I am entirely convinced no man can live up to, without a frequent violation of his duties as a citizen, and an awful departure from his views of his Maker, as a member of a Christian church.

HENRY TATEM, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

REV. MATTHEW L. R. PERRINE D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass :*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. JOSIAH BRADLEY, *Principal of Rock Spring Seminary, Illinois, 1829:*—Masonry is a human, and cunningly formed system of deception. Is it not rightly named "Speculative Freemasonry?" Millions have been drawn within its veil, and led away captive by its false pretensions and exhibitions of morality, charity and brotherly love. And many may still rejoice for a season in their delusions, despise reproof, and perish without remedy.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

LEONARD WOODS, D D., *Professor in Andover, 1829:*—Now I have never seen or heard of any evidence, of any kind or degree, in support of the pretended antiquity of Freemasonry; and I suppose the same is true of all others. What then can we do, consistently with reason and common sense, but to withhold our belief. As to *probable* evidence; it would be very proper to inquire, whether it can be reconciled to the acknowledged character of Solomon, and of the twelve apostles to suppose, that they belonged to a society, established on the *principles* and practicing the *rites* of Freemasonry. If these principles and rites are what the community at large understand them to be, and what *Freemasons themselves* understand them to be, an answer to this inquiry would be no very difficult thing.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 24, 1887.

DR. HENRY M. SMITH conducts the *Southwestern Presbyterian* at 94 Camp street, New Orleans. This paper has representatives, leading men, in six Southern presbyteries. Dr. Smith is regarded as one of the profoundest minds in the whole Presbyterian church South, and his paper evinces the correctness of this judgment. We called on Dr. Smith at his office some two years since, and we have seldom been so favorably impressed with any person on so short an acquaintance. It is to be hoped that the committee will not fail to procure either the personal attendance of Dr. Smith, or a paper from him, for the "Congress" of March 30.

THE LOUISIANA SUPREME COURT, on Monday, Feb. 7th inst., sustained the State Sunday law by an exceedingly learned and able decision. The decision rests wholly on *civil*, not on religious ground. Enforced abstinence from labor, liquor selling included, is to be judged of precisely as if any other day than Sunday was selected as a laborer's day of rest, which the court holds is demanded by the laws of life and health; and the validity of the law is not injured by the selection of a day on which the masses rest on the ground of faith. The law demands one day of rest, and if Jews overwhelmingly outnumbered Christians Saturday might have been the day, without affecting the validity of the day. A friend remarked on reading this Louisiana decision, "Surely the South is becoming the New England of the United States." Of course Jews and Seventh-day Baptists are not debarred from keeping Saturday and persuading others to; and when they are conscientious, upright citizens, the law exempting works of necessity and mercy should, and would be construed liberally as applied to them. But one day must have legal protection from needless molestation.

THE CONGRESS! THE CONGRESS!!

There are some seven hundred thousand people in the city of Chicago, soon to be a million. Of these some sixty thousand are Scandinavians, whose immediate ancestors, by clear air, cold mountains, and the great Luther, were, under God's Spirit, led from human, popish ceremonies to Christ. Rebold, in his history dedicated to all the lodges in Europe and America, says: "The Lutheran Reformation destroyed almost all the lodges on the Continent." More than a million Scandinavians are scattered through the United States, and though in the homeland, their kings, their bishops, and even the Methodist, Baptist, and Congregationalist missionaries have been inducing them to subside toward ceremonial salvation and open their communion to lodges, yet both the old Lutherans and new free or mission people in this country are the clearest nationality from the lodges which we have. Let these 60,000 Scandinavians form a hollow square about the Christian congress in Hershey Hall on the 30th and 31st of next month.

This meeting is a great attempt, greater than any of us comprehend. Large as is the population of Chicago the invisible inhabitants are more than the visible, and the city itself is the mercantile, moral, and religious gateway from Europe and our own Atlantic to the Pacific, and if this Convention realizes its conception, to unify and concentrate the actually existing Christian sentiment against the lodge anti-Christ, it will prove to be a pivot of United States history.

A SOCIAL MONSTROSITY.

We have to thank Mr. E. P. Townsley for the proceedings of a Royal Arch Chapter of Masons, met in Ogdensburgh, N. Y., Jan. 18th last. During a snow-blockade, which excluded guests from abroad, one hundred and fifty people of the city, "Men with their *wives and daughters*"(!) met to witness the installation of lodge officers "in Israelitish costumes," and to partake of a banquet. Three clergymen shared these orgies, Rev. Dr. Miller, Presbyterian, Rev. Mr. Amshe, Congregationalist, and E. C. Coleman, denomination not given.

The installing officer traced the origin of the Royal Arch degree to the founding of the second temple by Zerubbabel, and said that in the erection of Solomon's temple there was a stone rejected by the builders which was found to be the only one which would complete the building, and said that story, handed down to New Testament times, was used to illustrate the rejection of Christ by the Jews, and the speaker further quoted texts to prove that St. Paul knew and respected Royal Arch Masonry.

The Presbyterian, Dr. Miller, being called, endorsed and explained the above condensed compound of false history and blasphemy, and spoke of "the Masonic order" as the "twin sister of Christianity." The Congregationalist, Rev Mr. Amshe, followed in a similar strain and hinted his purpose soon to join the lodge.

Now the *Cynosure* requests our friend Townsley to procure and forward to us the address of Presbyterians and Congregationalists in the city of Ogdensburgh whose pastors are wickedly deceiving them; or, that he will himself send them this brief history of the Royal Arch degree in Masonry.

This degree was invented by papists in France. The first members were Jacobin priests. The name of the body conferring the degree, *chapter*, was the name of a dean and his clergy. It was called *Holy* Royal Arch as another secret organization of priests was called "The *Holy* Inquisition." It was called *Royal* first by Charles II., because by its aid he regained the throne of England by the overthrow of the Commonwealth, established by Cromwell. Pierson, a leading Masonic writer of Minnesota, says the degree was brought over from France into England by one Ramsay, a Scotch traitor to England, who went to France, was converted to popery, and became tutor to the Pretender, son of James II. This Ramsay (or Ramsey) was called by various titles, Baron, Chevalier, and Doctor. This Royal Arch degree was taken up by an Irishman, Dermott, who headed the York split of the English Grand Lodge, altered, and by him first named "*Holy*." It became popular; was taken by both parties and aided in healing the York and London schism of near seventy years. But the degree was not formally adopted by the London lodge till 1770. It was then adopted through the efforts of Thomas Dunckerly, a bastard son of George II.

The above history of this infamous device of popery and monarchy by which it seized the throne of Protestant England under James II., "the simpleton who lost three kingdoms for a mass," can be verified and established by Masonic authorities. The names of the books and pages are given on page 596 of "Freemasonry Illustrated," which may be obtained at the office of the *Cynosure*, Chicago, price $1.25.

We call the attention of the approaching conference, March 30th, to the fact that ministers of the Gospel are still found filling the minds of Christians with Masonic falsehoods, and undermining the Bible and history by such lying legends.

POST-MORTEMISM.

Gail Hamilton has a weak and flippant article in the *North American Review* which seems to oppose any probation for men either past, present, or future. Its chief characteristic is the utter absence of all reference to the teachings of the Bible, or the sayings of Christ.

A friend, well known in the columns of the *Cynosure*, writes a critique on the editor's Baccalaureate address, in which he makes two points against the proposition in the address, "A majority of our race for whom Christ suffered, die in infancy, of course sinless, and not liable to punishment."

1. That infant salvation is not the doctrine of the Westminster Catechism; and,

2. If heathen babes, dying without actual transgression, are saved by Christ's atonement, the older children, and their parents even, ought to be saved, dying without the possibility of knowing or believing in Christ.

This friend's suggestions are liable to the same objection with Gail Hamilton's, that is, reasoning from our infinitessimal conceptions of God to what we should suppose he would do.

> "As if upon a full proportioned dome
> A critic fly, whose feeble ray scarce spreads
> An inch around, should dare to tax
> The structure of the whole."

If we had never known a race in the moral condition of ours, a globe in the moral state of ours would be the most improbable of all improbabilities, under a wise, infinitely benevolent God. "But when men knew God, they glorified him not as God, but became vain in their imaginations, and changed the truth of God into a lie. Even as they did not like to retain God in their knowledge, they became filled with all unrighteousness, fornication, wickedness, covetousness, envy, murders, deceit, malignity, haters of God, despiteful, inventors of evil things, without natural affection, implacable, unmerciful," and the whole terrific catalogue in Romans 1, of which this is but an abbreviation. This testimony of God concerning the moral state of the heathen, which every traveler finds true, together with the fact that Christ's sole parting words made every disciple a missionary, this, and his promised reign on earth, are the pillars on which missions rest. These make it "A fearful thing to fall into the hands of the living God," which no dreams of probation after death can diminish or take away.

The whole post-mortem scheme rests upon the fallacy that there are some who had "*no chance*" of salvation by Christ. Twelve legions of angels waited about the cross of Christ to do his behests. The unseen realms are bursting with them. All who are in Christ are "*come to an innumerable company*" *of them:* and these messengers and ministers of light may have strengthened myriads beside Christ, in their agony; and by his ubiquity he may, in his own person, have met thousands beside Moses in the desert and Saul on his road to Damascus, the record of which meetings is not given. These must be known and counted before we can dogmatize as to the relative numbers saved and lost. And as to the babes, which Christ took in his arms and blessed, and declared to be "of the kingdom of God,"—though there may be

> "——devils born,
> On whose foul nature culture hath no power."

We yet have seen little babes on the bosoms of squaw mothers, whose look was as innocent, and their smile as sweet, as those in our own cradle or those of the dark-faced Jewish babes, whose mothers brought them to Christ. And as God's system includes infinity of both space and duration, we are willing to hope that the smut of eternity will prove less than its wheat—infinitely less.

—T. H. Gault, Esq., of this city, and member of the N. C. A. Board, returned last week from a brief business trip to central Kansas, and speaks with enthusiasm of the triumph of prohibition so far as he observed the condition of society. The grand progress of Kansas in every essential element of prosperity within a few years is marked on every hand, and will be yet more wonderful as years go by and the rum curse gets not only out of sight, but out of the blood.

—Rev. P. A. Huddleston, the Knoxville brother whom Secretary Stoddard recommended to the benevolent readers of the *Cynosure*, acknowledges with many thanks and blessings the receipt of several donations forwarded by the N. C. A. Treasurer. This brother has endured much privation and trial because he has refused to endorse or countenance the lodge in any way. May his tribe greatly increase South and North.

—Dea. M. R. Britten called on the *Cynosure* last week Tuesday, on his return from California. He was greatly pleased with his winter trip, and thinks that with all his tramping and staging and boating and railroading, what he does not know about the great Pacific State, no transient visitor to those regions can tell him. He thinks the home of our former N. C. A. treasurer, Rev. Edward Hildreth, at Santa Barbara, one of the very choicest spots he visited.

—*Puck*, the comic illustrated paper, has been hitting the "walking delegate" of the Knights of Labor and the trade unions some resounding blows. A week since it had his lordship perched in a chair strapped on the back of the laboring man, like a traveler carried over the Andes. He is well dressed with plug hat and heavy fob and redolent cigar. The strap about the laborer's breast is labelled "*assessments*," and the poor slave doubled down, staggers and creeps over the rocks of "Poverty," "Distress," and "Hardship." The last number shows Mr. Walking Delegate sprawling on the ground, his assessment chair smashed, while Mr. Workingman walks off with his employer to the *arbitration* office, while his laughing boy and girl, with father's dinner in hand, jibe the dethroned lodge "boss." Thus be it ever to the enemies of labor.

—After the death of General J. W. Phelps of Vermont the *Cynosure* wished to publish his portrait and a sketch of his life, but every effort to secure either seemed to be balked, as the General left no likeness, except that which is printed on the memory of friends, and the materials for a sketch were almost equally difficult to obtain. It is with great satisfaction, therefore, that we are able to announce in our literary department that Mr. C. H. C. Howard of the Astor Library, New York, proposes to issue a pamphlet on the General's life and work. It will be a work of friendship and of great value. General Phelps began his antagonism to the lodge as early as most of us. While in the regular service he translated from the French and published a considerable volume on Freemasonry, and our readers will remember his trenchant articles in these columns

almost from the first volume of the paper. We hope a liberal subscription will quickly be made up for the work.

—Monday is review day at Farwell Hall noon meeting. This week Mr. Moody led while Francis Murphy sat by, punctuating the remarks, the singing, the collection, and all with fervid ejaculations of amen with a good smack of his hands, that put every one in good humor with himself and all the world. The city pastors had been called to the platform until they nearly crowded each other off onto the reporters. It was a speckled company, as not a few remarked. Among the last to come up was Dr. Thomas himself, the well known ex-Methodist. Just behind him sat old Elder Boring and Dr. M. M. Parkhurst, both prominent in the trial that very justly evicted Thomas from the Methodist pulpits. But Thomas soon edged over by Lorimer, and then it seemed as if the unblest ties that bind in the lodge, got these two Masonic champions and Bishop Fallows close together; while in close proximity was Dr. Parkhurst who has put more Masonry behind his back forever for Christ's sake than either of them know; and Dr. Henson who stopped on the lodge threshold when he got a glimpse within, as through Ezekiel's hole in the wall; and Dr. Lawrence who has testified to his church against the evil; and Captain Bundy, the sailor evangelist, and others, not to speak of Mr. Moody himself.

THE NATIONAL CONGRESS OF CHURCHES AND CHRISTIANS.

FINAL ACTION.

In view of the history of secret societies in this and other lands, and the present state of our country, brought about and managed by secret orders, and the further fact that over twelve hundred clergymen and other influential Christian men, representatives of a public sentiment on this subject, have signed a request to Joseph Cook, asking that the secret lodge system be discussed in the Boston Lecture Course, and in harmony with the action of the National Christian Association, the United Brethren, the Wesleyans and Free Methodists, the Reformed and United Presbyterians, Lutheran Synods and Councils, and other ecclesiastical bodies, and in compliance with the expressed wish of Dr. McCosh, Dr. Talmage, Dr. Storrs, and others whose names are omitted for brevity, it was voted to hold a National Christian Congress, and the following gentlemen were chosen a committee, with power to increase their number, issue an official call, and make all necessary arrangements for a Congress of Churches and Christians.

COMMITTEE.

Calvin W. Pritchard, *Editor Christian Worker and Friends' Review.*

Rev. Joseph E. Roy, *Western Secretary of the American Missionary Association.*

Rev. B. T. Roberts, *Editor Earnest Christian and the Free Methodist.*

Rev. M. C. Ranseen, *Pastor of Gethsemane Swedish Lutheran Church.*

Rev. L. N. Stratton, *President of Wesleyan Theological Seminary.*

J. M. Hitchcock, *Superintendent Chicago Avenue Sabbath-school.*

OFFICIAL CALL.

Pursuant to instructions, and in humble reliance upon Almighty God for wisdom, and upon the Christian patriotism of our fellow citizens for co-operation and support, we have secured Hershey Music Hall Chicago, Ill., and hereby announce that a Congress of Churches and Christians will assemble at 9:30, A. M., on the 30th day of March, 1887, and continue its sessions two days and evenings, to consider the nature and principles of the secret lodge system and its influence on the Christian religion and civil liberty, and to take what steps may seem proper, after prayer and due consideration.

IMPORTANT NOTICE.

The committee have learned with satisfaction of the action of several sympathizing bodies in appointing representatives, and are in receipt of the names of over fifty delegates already chosen.

Every Conference, Presbytery, Association, Council, Church, Educational Institution, or other body favoring this Congress, is respectfully urged to at once provide for a representation in its meeting. Let the names of delegates appointed, or who shall be chosen, and the names of all persons intending to be present be forwarded at once to Rev. L. N. Stratton, West Division postoffice, Chicago, Ill., so that entertainment may be provided for those who desire, and a roll of members begun.

Calvin W. Pritchard, *Chairman of Com.*
L. N. Stratton, *Secretary.*

OUR WASHINGTON LETTER.

The President's veto of the big pension bill has been a leading topic at the Capital during the past few days. Many were prepared for the veto, since it was the logical sequence of Mr. Cleveland's action with regard to private pension bills, and he could not have been consistent had he adopted any other course. It is too soon yet to say what Congress will do about it. Its future action depends much upon the manner in which the veto is received by the country. The humiliating confession had as well be made that our National Legislators follow public opinion, instead of leading it.

Some members of the House who voted for this remarkable pension bill say now that they suppose the President is right about it. Southern members are unqualified in their approval of the veto, and declare that it will secure to Mr. Cleveland the vote of Southern delegates to the Democratic convention and insure his nomination. Others who do not agree with the President, acknowledge that the veto message is a very able state paper, and that it will be almost impossible now to pass the bill over the veto. Representative Warner, of Ohio, was opposed to the principle of the Disability Pension bill as a whole, but he maintains that the Mexican Pension bill contained much of the same principle, and that the President would be more consistent and his position stronger had he vetoed both.

Great interest centered in the *personnel* of the counsel engaged in the great telephone contest which has been argued here for two weeks in the Supreme Court. The appellants were represented by an immense array of counsel from all parts of the country. They were all able lawyers and commanded close attention from the crowded audiences which heard them. The great importance of this case will be better understood by the fact that the interests based on the Bell patents is now worth over $100,000,000.

The people of Washington are waiting anxiously for Congress to sanction with a generous appropriation their scheme for spanning the Potomac to Arlington with a magnificent, mile-long, memorial bridge to General Grant. It is proposed that this monument to the great chieftain shall be the ideal bridge of the world. It is to get its monumental character from two grand towers over the main piers in the middle of the river. Each of these towers is to be 250 feet high, and constructed of granite, with suitable inscriptions and allegorical representations. It is intended that the towers shall furnish implacement for memorial stones or other objects dedicated from the various States, countries and societies. This is another evidence that the government has altogether too great a surplus. The temptation is too great for our liberal-minded Congressman. There will be no need for such a bridge across the Potomac for fifty years to come.

The printers' secret unions have succeeded in their case against the Government Printer Benedict in so far as to secure the Republican members of the Senate committee on printing against his confirmation. Their argument is that Benedict has not such a knowledge or skill in type-setting as would enable him to join their order. It is confessed that he has a general knowledge of the whole printing business joined with good executive ability and understanding of general business such as not one type-setter in thousands possesses; but the secret domination of the orders will not allow in the Government printing office one man who is not sworn to them, and our noble Senators who have too often learned to "crook the pregnant hinges of the knee" are inclined to be their humble servants.

The President's pastor complains that he is grievously afflicted with office-seekers. "Why," said he, "no one has any idea of the trouble to which I am daily subjected. I dare say my mail is as large as a Cabinet officer's, and the requests cover everything that can be thought of." He says it does not avail him much to declare that he has no influence at the White House. That plea is construed as a ruse to relieve himself of responsibility, and letters, prayers and entreaties are then redoubled to induce him to lend a helping hand to the applicant. *

OUR BOSTON LETTER.

THE "WATCHDOG" SOUNDS A NOTE OF WARNING.

The *Watchman*, one of the leading Baptist organs of this section, better known to Bostonians under the satirical title of "Watchdog" (a cognomen contemptuously given it by a member of its own household, at whom it had once, it is alleged, savagely snapped), has been growling at the "risible" discourses tolerated in "a central pulpit" (People's church) by the original Georgia—minstrel, the *Watchman's* tone had almost led us to say. That it should attack strangers is not at all surprising after its apparent readiness to bite one who claims to have once petted and fed it.

The key note of what seems to be an alarm is the danger which threatens to undermine the established method of evangelical proselytism by (as it evidently insinuated) the religious comedian, Rev. Sam Jones. Taking as a text Philippians 4:8, which reads: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things," it launches out into a prosy prefatory exegesis of the apostle's meaning, and its adaptation to the present as well as the olden time, and the duty of keeping within the boundaries of what it elaborately designates "an epitome, broad and beautiful." It then enters upon the subject proper as follows:

"We are now having visited upon us in Boston," (the syntaxical construction of this phrase leads us to surmise that the synonymous meaning of the little verb in the active voice is thrust) "in a central pulpit, the ministration through a long succession of days afternoon and evening, drawing multitudes to the sanctuary, which ministration does not at least quite tally with this precept which with so rare an emphasis was commended to those at Philippi. Among the texts used, not to unlock any wealth of meaning which lies in them, but rather in accommodation to popular usage, it has not so far been noted that Rev. Sam Jones has yet stumbled upon the one text standing at the head of this article. It is to be fairly presumed he would not of purpose pass it by. Possibly, if it was fully put under his eye, its point and its significance apprehended, and this text should commend itself to his taste, he might employ the same—at least, as the motto of a discourse. Up to the present writing he has not done this, nor has he discoursed—rather harangued—as if he possessed any knowledge whatsoever that texts like the one quoted are stereotyped in the Christian Scriptures. On the contrary, the preaching, so-called, of Mr. Jones has struck into an altogether different vein from this of the Apostle to the Gentiles. Doubtless this is done not so much from ignorance of what this preaching, as in the cited precept, is, as from the feeling that the people of Boston do not need what the Greeks of Paul's day needed, but instead, preaching of a wholly unlike sort. So the burden of Mr. Jones's discourse is, or seems to be, as to its central motive, to interest, to wake up, certainly to amuse, his Boston congregations. Thus in whole columns of his reported discourses, packed away in the finest type, the word 'laughter,' or 'great laughter,' put in parenthesis, is frequently printed. It may not be doubted that what provokes this frequent and audible laughter is of the same or of a like staple with what provokes the same thing in comedy, or in the political stump or platform speaker. The theme, if there be one, discoursed upon is of course different, but the risible effects produced are alike. The practical outcome of all is, and must be, not to lift what should be the most sacred of all themes in the estimation and in the view of the multitude, but to depress and to sink it instead."

While criticising Mr. Jones's method by an attempted application of a text which can, at best, have only an abstract bearing, it is to be hoped that the vigilant *Watchman* will not fail to call the attention of the clergymen of its own denomination to the peril which must naturally arise from their apparent negligence during the past eighteen months, to heed and fulfill an injunction of paramount if not more direct importance given by the same apostle, recorded in Ephesians 6:1-2: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ," and kindred texts which are "stereotyped in the Christian Scriptures." "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "Judge not that ye be not judged."

A few days after the publication of the quoted criticism, Mr. Jones preached from the very text which the *Watchman* seemed to so greatly fear he would omit, at Faneuil Hall, to business men, and so pungent, so penetrating was it that had the *Watchman* been present its fears concerning the dethronement of religious propagandism through Mr. Jones's manner of putting forth the Gospel would have been forever dispelled. Boston has swallowed the remedy as compounded by Jones, like a good child, and strangely enough manifests a desire for more, and even the so-called "Watchdog," since the snarl we have mentioned, has shut its mouth and actually wagged its old tail.

D. P. Mathews.

The Home.

A WOMAN'S QUESTION.

Do you know you have asked for the costliest thing
Ever made by the Hand above—
A woman's heart, and a woman's life,
And a woman's wonderful love?

Do you know you have asked for this priceless thing
As a child might ask for a toy?
Demanding what others have died to win,
With the reckless dash of a boy.

You have written my lesson of duty out,
Man-like you have questioned me:
Now stand at the bar of my woman's soul,
Until I shall question thee.

You require your mutton shall always be hot,
Your socks and your shirts shall be whole.
I require your heart to be true as God's stars,
And pure as heaven your soul.

You require a cook for your mutton and beef;
I require a far better thing:
A seamstress you're wanting for stockings and shirts—
I look for a man and a king.

A king for a beautiful realm called home,
And a man that the Maker, God,
Shall look upon as he did the first,
And say, "It is very good."

I am fair and young, but the rose will fade
From my soft, young cheek one day;
Will you love me then, 'mid the falling leaves,
As you did 'mid the bloom of May?

Is your heart an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.

I require all things that are grand and true,
All things that a man should be;
If you give this all I would stake my life
To be all you demand of me.

If you cannot do this, a laundress and cook
You can hire with little to pay;
But a woman's heart and a woman's life
Are not to be won that way.

—*Elizabeth Barrett Browning.*

THE WORK FOR CHRISTIAN WOMEN.

Suggest to the ardent, able and eloquent advocates of these new departures that the training of every girl should be based on the theology of the Incarnation and that she should begin with a profession of the Nicene Creed. I tell you in advance that you will be laughed to scorn. All the world through, men are in revolt against God's word and law; the rationalist and the agnostic are making prodigious efforts to direct public opinion, to control the press, and to imbue the community with their principles; honestly, no doubt, and under the impression that Christianity is a superstition, the Bible an un-inspired volume, and the church a barrier to progress. They know their own mind, and perfectly comprehend what they are about. And the leading advocates of woman's rights, female suffrage, and kindred projects, are either in open league with those revolutionists or mute when in their company.

Here, then, is the opening for a mission for a Christian woman, for the daughters of the church, for you who received your Christian names at the font. Here is a mission worthy of yourselves, and one which you can combine with your daily work, whatever it may be; one which gives to you the discipline which blesses yourself, the power to bless others. It is to do what you can to stem the flood, to strive to revive the faith in the hearts of those who have lost it, to resist the forces of sectarianism and naturalism, and maintain the old Christian ideas. And of this mission let me say a few words.

It is, of all works that could be named, the fittest for a Christian woman.

First, because she was at the beginning of all the trouble of the world. We are no skeptics nor novelty mongers; we believe the old story of the Bible, re-affirmed by Christ and his apostles, that Adam was not deceived by the devil, but the woman being deceived was in transgression. Now to her with whom the wrong began we look for the beginning of the right.

Secondly, because it was through her that redemption came; for the Saviour was made of a woman, bone of her bone, flesh of her flesh; she therefore did aid in a divine mystery, toward the saving of the world at first; to her we look, of right, for help in all new trial.

Thirdly, because she is the mother of man and the natural instructor and trainer of children; she stands on the throne of dominating influence, and each well-ordered Christian household attests her mighty power.

Fourthly, because, unless she forfeits that influence by acts unsuited to her sex and unworthy of her glorious position, she must be the tower of strength to her age and generation. She stands for the best that man can know, for the sweetest that he can enjoy, for the faith which is life to his spirit, for the purity which is the shield of his soul. Let the woman be the true, real woman, and man will not think of disputing her sway or rebelling under her sacred and divinely sanctioned rule.—*Morgan Dix.*

WOMAN'S PLACE IN THE EARLY CHURCH.

Woman occupies a conspicuous place in the primitive church. This will be evident if we simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phœbe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphœna, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried, in one way or another, to serve the Lord Jesus; for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history, so small as the four Gospels, was ever written, in which the womanly element so largely prevails as in the life of Jesus the Christ.

Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may so say, a natural believer in Jesus Christ. He is emphatically "the seed of the woman."

"Not she with traitorous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

—*Selected.*

A NOBLE WOMAN.

Mrs. Logan, in a recent talk, spoke as follows of her husband, the late Senator: "A great deal has been said at different times about the assistance I have rendered the general in the performance of his duties. I aid him by relieving him of many details, but it is not right to say that I write his speeches, because it is not correct. I take charge of his correspondence, and I do this because the general is very conscientious. I read all his letters and lay all their contents before him. Most public men are at the mercy of their private secretaries who do not have their interests at heart, and who often abuse the confidence reposed in them. Every correspondent making a reasonable request is entitled to some sort of a response. The general never deceived any one because he has known the contents of all his correspondence. I have also done much copying and have marked authorities on various subjects upon which he proposed to speak. I belong to that class of American women who feel that the glory of their husbands is their glory. I chose rather to shine in the reflected light of my husband than to put myself forward. It has always been my sole ambition to be a good and useful wife and a true mother. I have been the companion of my husband and I think this is the ambition of the great mass of American women as it should be."—*N. Y. News.*

WHAT ONE WOMAN DID.

Several years ago Miss Beilby, a young English woman, who had studied medicine to fit herself for usefulness as a missionary at Lucknow, in India, was sent for by the wife of the native Prince of Punna, who was ill. Punna was a long distance from Lucknow, and the journey was a dangerous one; if Miss Beilby went she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The English woman was young and timid, but she knew her duty; she went, remained two months, and cured the patient. When she was about to return the Ranee sent for her, and begged her to go in person to Queen Victoria with the message that Indian women, not being allowed the attendance of male physicians, died in great numbers every year for want of care. The Ranee brought paper, pen and ink, and, with tears, besought Miss Beilby to write her petition to the Queen to send them women doctors.

"Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it in the hands of the great Ranee herself."

Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket in her hands with the message. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India.

Many women doctors have been sent out by the association, and Indian women are now being educated as physicians and nurses. An estate of fifty acres, with large buildings, has been given by a native prince as a hospital for Hindoo female patients.

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings—which are but the beginning of help and hope for all the women of India—probably never would have come to them.

Sow the seed, however small it may be, of good deeds. Only God knows what the fruit will be.—*Youth's Companion.*

WOMAN'S EMPLOYMENT.

I have never doubted but the true and noble function of a woman in this world was, is, and forever will be, that of being a wife and helpmate to a worthy man; and discharging well the duties that devolve on her in consequence, as a mother of children and mistress of a household—duties high, noble, silently important as any that can fall to a human creature; duties which, if well discharged, constitute woman—in a soft, beautiful, and almost sacred way—the queen of the world; and which, by her natural faculties, graces, strengths and weaknesses, are in every way indicated as specially hers. The true destiny of a woman, therefore, is to wed a man she can love and esteem, and to lead noiselessly under his protection, with all the wisdom, grace and heroism that is in her, the life prescribed in consequence.

It seems, furthermore, indubitable that if a woman miss this destiny or have renounced it, she has every right, before God and man, to take up what ever honest employment she can find open to her in the world. Probably there are several or many employments now exclusively in the hands of men for which women might be more or less fit—printing, tailoring, weaving, clerking, etc., etc. That medicine is intrinsically not unfit for them is proved from the fact that in much more sound and earnest ages than ours, before the medical profession rose into being, they were virtually the physicians and surgeons, as well as sick nurses—all that the world had. Their form of intellect, their sympathy, their wonderful acuteness of observation, etc., seems to indicate in them peculiar qualities for dealing with disease, and evidently in certain departments (that of female disease) they have quite peculiar opportunities of being useful.—*Thomas Carlyle.*

A WOMAN'S VIEW OF WOMEN.

The best educated woman will best understand the limits of her own powers; the girl who can really earn her own living in a manner suited to her sex will not desire work for which she is unfit; and the woman who most thoroughly understands what the term "politics" implies, will be the last to aspire to a direct share in the government of the state, even though she may think herself and her sisters not unworthy of a voice in the choice of their rulers. "There is a great deal of human nature about," even in women, and you will never succeed in cutting them all to one pattern. Votes or no votes, Penelope will embroider; Nausicaa entertain her guests, Andromache nurse her baby, Helen will flirt, Aspasia teach eloquence and guide statesmen to the end of the chapter. And Cassandra? Oh, Cassandra will prophesy. We fear that she will be as little heeded as she was in the days of yore, and we hope that her forebodings will prove less true than those which spoke the doom of Troy.—*Countess of Jersey in National Review.*

"Be careful about how you throw coal on the fire, my dear," said Job Shuttle. "The stuff is high and going to be higher." "This hod full will be higher, I'm sure of that. It goes up in smoke and goes very soon." "Very well, when the coal bin is empty you can fill it, that's all." "That's all right. You give me your cigar money and I'll fill the coal bin and buy my bonnets besides."—*Hartford Post.*

FOR THE MASTER.

Speak earnestly, my sister,
Thy Lord hath need of thee
To tell the trifiers at thy side,
From coming wrath to flee;
O tell them earnestly of Him
Whose truth shall make them free.

Speak warningly, my sister,
For days of grace may fly;
There are, who dear to thee, reject
The love which rules on high;
Speak warningly, speak pleadingly,
The days are going by.

Speak loyally, my sister,
Nor blush the name to own
Of Him who intercedes for thee,
Exalted on the throne;
Of Him who paid the utmost price
On Calvary alone.

Speak fearlessly, my sister,
The Lord is on thy side;
The Lord, victorious o'er his foes,
Should challenge all thy pride.
Speak fearlessly and glowingly,
Nor shrink, though men deride.

Speak joyously, my sister,
And be the light of morn,
The luster of the beaming noon,
Upon thy forehead worn.
Speak joyously, for Christ the King
Hath all thy sorrows borne.

Speak faithfully, my sister,
The Word is very plain,
It is not thine to alter it,
The Lord hath right to reign,
Speak faithfully; life's two-edged sword
Thrusts keen with healing pain.

Speak tenderly, my sister,
The world is full of woe,
And many a heart with bitterness
Is like to overflow.
Speak gently, and speak tenderly,
Where'er the mourners go.

Speak frequently, my sister,
To those who love the King;
Speak frequently, and let thy tones
With jubilation ring.
Aye, speak, and oft for pure delight
And deep thanksgiving, sing.

Speak clearly, too, my sister,
That far off homes may hear,
And dawn arise and glory shine,
On heathen nations drear;
O speak the truth for Jesus's sake,
Until his day appear.

—*Margaret E. Sangster.*

WHAT YOU DO, DO WELL.

"Why do you take such pains in cutting out these little figures?" asked Winnifred of her brother Ernest.

"I will tell you why, sister," replied Ernest. "I take pains because my teacher tells me that if a thing is worth doing at all it is worth doing well."

"Did he mean that we should try to do well even in trifles?" asked Winnifred.

"Yes," answered Ernest; "because, as a great man once said, 'Perfection is no trifle.' "

Winnifred sat looking at her brother, as, handling a pair of scissors, he carefully cut out figures of horses, dogs, pigs, and various other animals.

Three years afterward she remembered this conversation; for it happened at that time, that, her father having died, her widowed mother was left almost destitute, with a family of seven children to support. What should the poor woman do? At first she thought she would take in washing; then that she would try to keep a little shop. While she was hesitating, Mr. Mason, a brisk old gentleman, came to the door, and asked, "Where is the boy who cuts these figures and faces in profile?"

One of his grandchildren had brought him home from school some specimens of Ernest's skill, and Mr. Mason saw at once that they were the work of a gifted and painstaking artist.

"You must mean my little Ernest," said the mother. "Poor little fellow!" He little dreams what is coming. I shall soon have to take him away from school."

"Why so?" cried Mr. Mason. "Take him away from school? You shall do no such thing! I'll not allow it."

"We are destitute, sir, and I have no means of support," said the mother, with a sigh.

"No means of support? Nonsense! With a boy in the house who can cut figures like that, do you say you have no means of support?" exclaimed Mr. Mason. "Good woman, I will ensure your boy good wages every week for the next year if you will let him come between school hours and cut pictures under my direction.

The rest of my little story may soon be told. Ernest became the staff and stay of his family. The little talent he had cultivated so carefully and diligently was the means of giving him not only an honest employment, but a liberal support. He rose to distinction, and his productions were much sought after by all good judges of art.

WHEN YOU STUDY, STUDY.

Lord Macaulay, the celebrated historian, was a great student, and when he studied, he studied. He used to get up at five o'clock, and study till nine or ten. He got so that he could read Latin and Greek right off hand the same as you can this. He had the power of putting his whole mind on his book. Many people put part of their mind on their work and the rest on something else. But all this is wrong. Play when you play, and when you study, study. In study all the faculties are needed; reason, to judge of what you read; memory, to recollect it, and so with all the rest. Macaulay became one of the most distinguished writers of his time, and it was mainly by dint of this early habit of his, of putting his entire mind at the disposal of the work before him. All cannot study alike, but we can all be deeply in earnest in whatever it is that we do, and only downright earnestness will cause us to succeed in life.—*Young Churchman.*

Chinese children know how to practice the "Golden Rule," as the following testimony from an English lady missionary, will show: "After an experience of years among them, truth compels this assertion, that we have found them remarkably free from bad habits and vices. Possessing the same mental abilities, and the same spirit of emulation as our own children, they rarely manifest any malice or envy, and are ever ready to lend a helping hand one to another. This trait was exemplified while the class of small children were on the floor for recitation. The youngest of them had by hard study contrived to keep his place at the head so long that he seemed to claim it by right of possession. Growing self-confident, he missed the word, which was immediately spelled by the boy standing next him, whose face expressed the triumph he felt, yet he made no move toward taking the place. and when urged to do so, firmly refused, saying, 'No, me not go; me not make Ah Fun's heart solly.' That little act meant much self-denial, yet was done so thoughtfully and kindly that spontaneously from several lips came the quick remark, 'He do all the same as Jesus's Golden Rule.' "—*Selected.*

DRIVER ANTS.

There are certain ants that show wonderful intelligence, and the "driver ants" not only build boats, but launch them, too; only, these boats are formed of their own bodies. They are called "drivers" because of their ferocity. Nothing can stand before the attacks of these little creatures. Large pythons have been killed by them in a single night, while chickens, lizards, and other animals in Western Africa flee from them in terror. To protect themselves from the heat, they erect arches under which numerous armies of them pass in safety. Sometimes the arch is made of grass and earth gummed together by some secretion, and again it is formed by the bodies of the larger ants, which hold themselves together by their strong nippers, while the workers pass under them.

At certain times of the year, freshets overflow the country inhabited by the "drivers," and it is then that these ants go to sea. The rain comes suddenly, and the walls of their houses are broken in by the flood, but instead of coming to the surface in scattered hundreds and being swept off to destruction, out of the ruins rises a black ball that rides safely on the water and drifts away. At the first warning of danger, the little creatures rush together, and form a solid ball of ants, the weaker in the center; often this ball is larger than a common base-ball, and in this way they float about until they lodge against some tree, upon the branches of which they are soon safe and sound.—*C. F. Holder, in St. Nicholas.*

TEMPERANCE.

THE LIQUOR LIBEL ON ATLANTA.

The following letter is from ex-Mayor George Hillyer, of Atlanta, Ga., in answer to a request from the New York *Witness* for an explanation of a report which recently went the rounds of the daily press, regarding the present aspect of prohibition in the capital city of Georgia:

"The difficulty about the wine-rooms in Atlanta is in the act of the Legislature; what we call the prohibition law, which contains the radical defect of permitting the sale of domestic wine; and so, under the law, the city government has no power to suppress the sale of domestic wine. Under the pretext afforded by this privilege, abuses undoubtedly exist to some extent. The *Evening Capitol* newspaper did contain in one issue the rather petulant article contained in the clipping you sent me. The paragraph seems to have been telegraphed all over the United States, for I have received quantities and quantities of similar clippings with similar inquiries from every direction. The same paper the *Evening Capitol*, in its next and succeeding issues, in stating its views more fully, made the fact quite distinctly appear that its real object was to attack the wine-room nuisance, and seek to get the law amended so as to break up the wine-rooms, and still expressing and *reiterating in most emphatic terms, the allegiance of the paper to prohibition, and its faith in its wisdom and policy.* But the whisky men do not telegraph that, and the outside world has only seen what was printed by the *Capitol* on the whisky side of the question.

"The truth is, there is not one-tenth of the drunkenness in Atlanta that there used to be in the days of the bar-rooms. The reform in the drinking habits of the people is most unmistakable, and in the very highest degree gratifying. Taken altogether, the prohibition law is to-day better enforced in the city of Atlanta, than is the law against concealed weapons, or any of that class of misdemeanors, or I make bold to say, the prohibitory law of any other city in the United States.

"What we have achieved by prohibition is worth all, and a thousand times more than it has cost us, in the struggle to carry it. Ever since its adoption prohibition has been a very decided benefit in material prosperity; but of very much greater benefit in the moral well-being of the people. We have some cause to complain that our friends at a distance are rather too ready to give heed to the erroneous statements sent abroad or printed at a distance by the whisky men. I commend them to the spirit of the old Roman patriot who was so highly extolled by his fellow-citizens because 'he did not despair of the republic'; but if they will exercise that virtue, I am compelled to say they could not claim quite as high a degree of merit as was his, because when that was said of him Rome was or had been in danger. But I feel well assured that prohibition in Atlanta is not in like danger."

We believe that the teachings of science, experience, and the Golden Rule combine to testify against the traffic in alcoholic liquors as a drink, and that the homes of America, which are the citadels of patriotism, purity, and happiness, have no enemy so relentless as the American saloon. We believe that, while the poison habits of the nation can be largely restrained by an appeal to intellect through argument, to the heart through sympathy, and to the conscience through motives of religion, the traffic in those poisons will be best controlled by prohibitory law. Therefore, we do hereby respectfully and earnestly petition you to advocate and adopt such measures as are requisite to the end that prohibition of the importation, manufacture and sale of alcoholic beverages may become an integral part of the national constitution.—*Memorial of N. W. C. T. U. to national political conventions of 1884.*

One of the most striking and, to us, interesting evidences of the progress of the prohibition cause, is seen in one of the islands of the sea. Ebon, one of the Micronesian Islands of the Marshall group, passed a prohibitory law in 1877 by a rally of the chiefs and people in assembly. Previous to the coming of the rum traders no intoxicant was known to them. But they saw at once the bad effect of the liquor. The missionaries warned them, and one of chiefs proposed that the traders be banished in the following words: "Let their Government attack us; let them blow our island out of the water if they will. It would be better for us than to be killed by their rum." All accounts from this to-be-noted island testify to satisfactory effects of the law. Thus we see "Those who are but a generation removed from barbarism and heathenism can and do enforce a prohibitory law which was pronounced by a prominent German as beyond any other law in the world. The natives say it is the only law they need. It is their only written law."—*S. S. Times.*

Belgium is now the greatest beer drinking country in Europe. It is third on the list of dram-drinking countries, 70,000 000 liters of spirits being drunk there every year.

Literature.

The History of France from the Earliest Times to 1848. By M. Guizot and Madame Guizot at De Witt. Translated by Robert Black. Vol. 3, pp. 473. John B. Alden, New York.

A profound interest attaches to every political and religious movement of the 16th century, because of the Lutheran Reformation and the successive struggles of the papal power to suppress it. The location of France, in the center of European conflict, between Italy and England, Germany and Spain, render her most conspicuous in all these remarkable movements for the disenthrallment of the conscience. Her king, Francis I., was the most brilliant of the three famous rulers of the Reformation, though the emperor, Charles V., of Germany was perhaps more powerful, and Henry VIII., of England more ambitious. The history of the Reformation, always read with interest, is most absorbing in the French nation, and we watch in this story of Guizot with increasing and painful fascination the struggle which produced a character so amiable and virtuous as Margaret of Valois, one so brave and wise as Coligny, and a people so intrepid and noble as the Huguenots on the one side, and on the other the Guises, Catherine de Medici and the conspirators of St Bartholomew. The events and factors of this great movement in France, begun so auspiciously and ending so disastrously, we find described in this volume most vividly, as it begins with the ascension of Francis I., A. D. 1515, and closes with the death of Henry of Navarre in 1610.

Alden's Handy Atlas of the World. Pp. 19. Price 25c. John B. Alden, New York.

At the word "atlas" the imagination conceives a book of wide page and bulky form; there is, therefore, some surprise at this pocket volume assuming so great a name. But on becoming familiar with it the value of the compilation is apparent. The maps are not large, but the statistics are. They form a valuable compilation, and as the book is in handy, pocket form, it will be found a useful companion for the newspaper, returning its value a hundred times.

General Phelps's Life.—A card from C.H.C. Howard, Astor Library, New York, informs us of his proposal to publish a pamphlet on Gen. J. W. Phelps, who died suddenly some two years ago at his home near Brattleboro, Vt., and is well remembered as one of the most prolific writers on the lodge. Mr. Howard was a friend of Gen. Phelps, and read a sketch of his life and public services before the New England Historic Geneological Society in Boston last December. This pamphlet will cost 25 cents, and will appear as soon as subscribers enough are received to warrant its publication. The *Cynosure* readers ought to take 1,000 copies at least, and we hope will so signify their wish by P. O. card to Mr. Howard, as above.

Joseph Cook has arranged with the Rand Avery Company for the exclusive right to publish the *Boston Monday Lectures* for the present course. They are to appear once a week in handsome pamphlet form, magazine size, in large type on fine paper, thoroughly revised and copyrighted by Mr. Cook, and are to be the only authentic reports of his lectures. Just as the course of lectures has been given for twelve years without any aim at pecuniary remuneration, so these lectures are to be published at a merely nominal price, 10 cents a copy, or 50 cents for the set of eight lectures: to pay only the bare cost of publishing. The present course is probably the most important and most interesting of all that have been delivered within the past twelve years, covering as it does the general topic of "Current Religious Perils." In these lectures Mr. Cook is to interpret in his most eloquent and powerful manner, the many theological signs of the times, and review such vital topics as the Andover controversy, the debate at Des Moines, the attitude of secular journalism, the new religious efforts on the colleges, and the general feeling of anxiety in the churches.

The Evangelical Lutheran Almanac for 1887 is issued from the Book Concern of the Joint Synod of Ohio and other States, at Columbus. Its special value is in the carefully revised lists of educational and benevolent institutions of the Lutheran church and the Synods of North America which in all number nearly 1,000,000 communicants, and nearly all opposed to the lodge. The list of Lutheran pastors is also given very completely. Rev. D. Simon of Prospect, Ohio, is editor of this valuable compendium.

Demorest's Magazine has taken a firm stand on the Prohibition question, which makes it popular in families where there are boys to influence. Nor are the girls forgotten, for the department of "Our Girls" contains useful advice to *them*. Aside from its stories it deserves a place among the popular family magazines.

Everything for the Garden comes as near vindicating its title as any seed catalogue of the year, and Peter Henderson & Co., the New York seedsmen, may well be proud not only of their excellent reputation as dealers, but also of the handsome book which describes it. Among the most enterprising of our seedsmen, they have this year several new and attractive productions which gardeners and farmers will wish to see thriving under their own tillage. The price of the catalogue is 10 cents, which may be deducted from the first order.

The *English Illustrated Magazine* for February opens with an appreciative and honest article on Robert Burns by James Sime, which gives us a better knowledge of the home training of the wayward Scottish bard, and the factors that make up his character, than is usual in mag azine articles. Other illustrated articles are "An Unknown Country" and "Description of a Morning in London." The frontispiece, "The Sheik's Captive," is a portrait of remarkable interest.

Our thanks are due to the U. S. Civil Service Commission of Washington for their Third Annual Report which reviews the work of the past year, suggests remedies for some defects in the operation of the commission, and shows the beneficial effect of its work upon the government service.

Composite photography, the curious process by which is produced the average of an indefinite number of portraits, will be described by Prof. John T. Stoddard, of Smith College for Women, in the next *Century*. The illustrations, which have a weird fascination, include composites of the classes of '83, '84, and '86, and a composite of these three.

Religious News.

—The evangelist Moody closed his work at the Lincoln Park Congregational church in this city Friday night, and there was not standing room in the building. His sermon was eloquent and touching, and hundreds went to the inquiry-room. This week he preaches afternoon and evening at the skating rink, No. 1107 Milwaukee avenue, which it is claimed will seat 6,000.

—The Gospel temperance meetings in Farwell Hall, this city, continue with unabated interest. Francis Murphy addressed two large meetings Friday, and hundreds signed the pledge. An incident occurred which brought the audience to tears, when a young man named William L. Bliss, who had been a drunkard for fifteen years, came forward and asked to sign the pledge, and then knelt on the platform and invoked God's pardon for the ruin he had wrought on his wife and children.

—At a missionary meeting in Rutger's Presbyterian church, New York, Rev. Dr. R. R. Booth, pastor, Elder Robert Carter, the noted publisher, said "his wife made the paste and he prepared the mail of the first missionary periodical sent out by the Presbyterian church." Mr. Carter was also the first publisher of Greene's "Broken Seal."

—The Holland people remaining in fellowship with the Reformed Synod are reported to be 12,500 members with 105 churches and 87 pastors.

—With this winter's accessions the membership of the Methodist Episcopal church will probably reach 2,000,000.

—In accordance with the invitation of the San Francisco Association, the 27th International Convention of the Young Men's Christian Associations will be held in that city early in May next.

—At a recent meeting of the Baptist Union of Minneapolis, it was proposed to raise $15,000 for the mission work within the city during the year, and over $13,000 were subscribed.

—Rev. Dr. Spence, President of the Grant Memorial University, speaking of the Methodist Episcopal church in the South, south of Mason and Dixon's line, says there were 425,000 members of that church, of whom 225,000 were white. He said that more than $1,500,000 had been expended on the training and education of the colored people, but little had been done for the proper training of the whites, of whom 10,000,000 were in a condition of illiteracy, and of these 4,000,000 could neither read nor write; 750,000 white men were unable to read their ballots, and at the last general election did not know whether they voted for Cleveland or Andrew Jackson.

—The Hollander churches which seceded from the General Synod of the Reformed church several years since, on account of the collusion of that body with Freemasonry, formed, not long after, an organization called the "Christian Holland Reformed church." Their churches according to a late report number 68; their ministers, 44; and their membership, 7,729.

—The Methodist Episcopal Missionary Society, that raised $1,000,000 for missionary work last year, is feeling much elated over recent information received from China. About a year ago, in the riots that occurred in China, the missionaries were driven away in the outcry that was raised against foreigners. The lives of many were in danger and a great deal of property was destroyed. The Chinese Government, after an examination, has offered to pay the society $28,000. "It is only about twenty-five per cent of the actual loss sustained," said Dr. Reed, one of the secretaries at the rooms, "but the prompt action of the Chinese Government is what gratifies us. It is an assurance of protection in the future, and we shall probably have very little trouble hereafter. It is an example that our own Government might follow in protecting and reimbursing the Chinamen who were so brutally treated in the West last year."

—Although the American Board has agreed to return Mr. Hume to the mission work, the case of R. J. Morse of Yale Theological School, who has recently been licensed to preach, was too much for the Prudential committee. The rejection is assumed to be on the basis of the probation theory. In stating his theological belief to the Board, Mr. Morse said: "I am not prepared to affirm that all those are lost who do not receive the Gospel in this life. I do not believe that the Bible teaches such a doctrine. I do not believe that the general tenor of the Bible-teaching is that now is the day of salvation. This teaching it is my purpose to teach All I mean with reference to the hypothesis of a future probation is that I do not know. Practically it affects neither my belief nor my teaching."

—There are four educational institutions in the South, designed for the benefit of the colored race, which were established and are entirely supported by the United Presbyterian church. One of these, the oldest, Knoxville College, is at Knoxville, Tenn. The other three are in Virginia. The largest of the four is Norfolk College, at Norfolk, Virginia's "city by the sea;" the other two are in Mecklenburg county, one being Thyne Institute, in Chase City, of which Rev. J. H. Veazey is the principal, and the other the Bluestone Mission, at Abbyville, of which Rev. J. A. Ramsay is the head. The four institutions are under the control of a board of trustees, of which Rev. J. W. Witherspoon, D.D., of Allegheny City, Pa., is the secretary. The object of all four is the same, to provide for both sexes of the colored race the advantages of a thorough normal and classical education, special attention being given to the training of teachers. Last year $40,000 were spent on the four schools; this year about $35,000 will be expended.

—According to the Salt Lake City *Tribune*, "the grandest features of Utah are her mission schools. The work they are peforming is as noble as was ever done, and their success is most gratifying. They are supported in great part by money contributed in the Eastern States; it amounts to thousands of dollars annually. This work has been continued here for many years, and yet there has never been a breath whispered against the managers or the teachers of these schools. They have made a record which should gladden all generous hearts, whether Christian or pagan. They are doing a good which cannot be measured; doing it with a holy and unselfish purpose, and they have extended until their impression has become marked upon society."

—The Monday meeting of the Presbyterian ministers, on the 7th inst., says the *Interior*, was addressed by Mr. John B. Stoddard, of Utah, who discussed the political principles and aims of Mormonism. Mr. Stoddard was born of Mormon parents, his father being a polygamist, and for that reason is now in jail, having been convicted under the Edmunds law. The speaker pointed out the despotic character of Brigham Young, John Taylor, and others, who claim to fully and by authority represent Mormon civil and religious doctrines. That such assumptions relating to the Mormon kingdom as are now advocated by its chief men at Salt Lake City should be believed by anybody is a matter of wonder and amazement to people of ordinary intelligence. And yet it is by these miserable assumptions—they are neither less nor more—that the ignorant Mormon population in Utah is held under bondage by its leaders. Mr. Stoddard spoke out of a full heart of the mental slavery and moral peril of this delusion. It was while submitting to the degraded, disgusting and horrid indecencies and awful oaths of the endowment house that he formed the purpose to renounce Mormonism and go out of its prison house. He is an intelligent gentleman, a pleasant speaker, and his address cannot fail, where he is heard, to arouse a public sentiment, founded on a knowledge of facts, against the religious and political principles of Joseph Smith, Brigham Young and their deluded followers. Mr. Stoddard thinks the bill now before Congress, should it become a law, would seriously cripple the Mormon power, and open the way for the Christian missionary and the Christian school to secure its ultimate extinction. Those who desire to know the truth on Mormon theology should hear Mr. Stoddard, whose services may readily be secured, to lecture on these topics.

LODGE NOTES.

—The Knights of Labor and the Amalgamated Association of Iron and Steel Workers are in conflict at Mingo, Ohio, regarding a strike in the Junction Iron Works. The leaders of the Knights have ordered their men back, while the Association will not permit its members to return until their demands are conceded. A conflict between both orders is imminent.

—The Brewers' Union gave as one reason for severing their connection with District Assembly No. 49, Knights of Labor, that the latter have never helped them in any way, and are opposed to the business in which they are engaged. If it was equally true of all the Knights and of their local bosses there would be much less danger of such foolish and unrighteous strikes as that which has led to this action.

—Advices to the Chicago press from Nebraska show that there is a marked activity in the movements of the Anarchist Association in Omaha. A plot has just been discovered, by which J. A. Hospodsky, editor of a Bohemian paper, the *Nardou Listy*, and Frank J. Kasper, his partner, who is a City Councillor, were to be assassinated. The paper had been ridiculing the Anarchists generally, and Mrs. Parsons in particular. Last week seven men went to Hospodsky's house to kill him, but his absence prevented the plot from succeeding. The editor has applied to the police for protection.

—William Bird pleaded as his defense in one of our Chicago courts Friday, for assaulting Thomas Healey with a knife, that he had been hired by Union men to "do up" Healey because he was a "scab." Both men are employed at a box factory, and Thursday evening, as the men came out after working hours, Bird assaulted Healey with a knife, inflicting an ugly and painful gash over the left eye. Several fellow workmen interfered, and took Bird to a police station.

—At the meeting of the Illinois Department, G. A. R., Thursday, the action of President Cleveland in vetoing the dependent pension bill was condemned, and members of Congress were asked to pass the measure over the veto.

—Ex-Governor Person C. Cheney, lately elected Senator from New Hampshire, is a prominent man in secret orders, being a Royal Arch Mason, an Odd-fellow, and also a member of the Loyal Legion.

BUSINESS.

A NEW OFFER.

The *Christian Cynosure*.....$1 50
Bible Helps..... 50

Total.....$2 00

Sent postpaid for only $1.65 to every yearly subscriber sending in before April 1st, next, for the *Cynosure*, and paying for the paper one year in advance $1.50, and Bible Helps will be sent for only 15 cents additional. See advertisement of Bible Helps in this paper.

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FARM NOTES.

A MATTER FOR THOUGHT—ROADS.

Good roads not only save horseflesh, but vehicles. Take what are ordinarily called "good roads" and "bad roads," and a vehicle used on the first only will last twice as long, at least, as one used on the latter only. No one can doubt that country roads would be fifty per cent. better than they now are, if the labor and money put upon them were properly applied. How to have that work and money properly applied is the matter to be discussed now, that the best methods may be ready for adoption when the season for road-making comes. Whether or not the road-bed should be only surface-drained, or underdrained with tile, or by putting in a corduroy foundation; whether or not gravel or plank should be used; how best to use gravel, or plank, or tile—these are points to be decided before spring. The farmers' club should also discuss specifically the repair of each highway in the neighborhood. This will lead, among other things, to an understanding whether or not it will be proper to shorten a highway by straightening it; whether a road that now goes around a hill should be carried over it by grading down the hill, or whether making a road longer by carrying it around a hill will be compensated for by the less grade; how to keep weeds from growing in the highways, to seed the adjacent land, and many other points which, thus being settled, would greatly add to the improvement of the roads.—*American Agriculturist for January.*

ROADS AGAIN.

MR. EDITOR:—Suppose a portable tile factory, so constructed as to do service along the side of the road, and the material to feed the same be procured and prepared from the center of the road, excavating space wide enough for the road, and of sufficient depth (with or without a tile drain in bottom at center with suitable latterals) and as fast as said machine could deliver the hard-burned material, the same should be at once conveyed by machinery or otherwise, to fill the space previously occupied by the clay before burning—the shape, size, etc., of said burned clay to be such as may prove best for the purpose intended, whether in plates or nuggets, and the depth of same such as to preclude sinking, and to form perfect protection from frost. Is not such a plan feasible? In the absence of gravel, sand and rock, and the great expense of shipping same for our roads; I think it well worthy the attention of our enterprising tile manufacturers to carefully consider this question at an early day, and present for the consideration of our people the cost per mile of road as indicated above. The praiseworthy zeal of our people in very generally tile draining farm lands, thus very largely increasing production, and consequently increased use of the roads, while it has tended to make our roads better by diminishing volumes of water thereon, evidently can never enable us alone to have good roads, and these must come if ever by gravel, rock or tile, and it seems to the undersigned that the latter (tile) for this purpose should now receive merited attention.

A. H. BAILEY.

IN BRIEF.

Mrs. Eunice Darling, of Hersey, Mo., aged 101 years, knits a pair of stockings every day and attends to her household duties.

Mrs. Howell, of Paulding, Ga., was passing her husband a few days ago just as he tried to light a match by striking it on the wall. The head of the match flew off and lodged in her ear. In one minute she became blind, began to vomit, and was prostrated for an hour and a half.

When the terrible labor riots in Belgium were subdued by military force, investigations were made as to the church connections of the strikers. It was found that not one of them belonged to the Protestant church, whilst all of them acknowledged the pope as their lord and master. This is an illustration to the assertion of the Romanists, that the Lutheran Reformation is the mother of revolutions.

A little boy who was to pass the afternoon with the doctor's little daughter was given two pieces of candy. When he returned his mother inquired if he gave the largest piece to the little girl. "No, mother, I didn't; you told me to give the biggest piece to the company, and I was the company over there."

"Can you tell me what kind of weather we may expect next month?" wrote a farmer to the editor of his country paper. The editor replied: "It is my belief that the weather next month will be very much like your subscription bill." The farmer wondered for a while what the editor was driving at when he happened to think of the word "unsettled." He sent a postal note.

The Humane Society of Washington has voted a gold medal to Captain David Knode, a boatman on the Chesapeake and Ohio canal. The captain has followed the towpath for nineteen years continuously, and during that time has worn out four boats, but has driven the same team of four mules from the day he went into business until now. Three of the animals are now twenty-four years old and one is twenty-seven. They have never missed a trip and never been sick or lame. The team seems good for ten years longer, and the Humane Society thinks the captain entitled to the medal.

An Oswego (N. Y.) mechanic, who has just returned from Panama, where he was at work for the canal company, says that employes are being buried daily, by hundreds. Three trains are run out of Aspinwall each day, bearing bodies of dead employes, which are taken to a place called "Monkey Hill." These three trains bear three classes of corpses. The first is known as "dumps"—those who have neither friends nor money. The second train contains those who die at work. The third contains those whose friends can pay for a decent burial. At the burying ground a long trench is dug, and the bodies are dumped in and covered over with two or three feet of earth.

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NEWS OF THE WEEK.

WASHINGTON.

—President Cleveland on Tuesday sent to the Senate the name of Lieutenant Greely, of Arctic-exploring fame, to be Chief Signal officer, vice General Hazen, deceased. Greely thus jumps from a lieutenant's to a major general's rank. He is a Freemason.

—The President has allowed the act appropriating $400,000 a year to provide arms and equipments for the militia to to become a law without his signature.

—Secretary Manning called at the White House Monday afternoon and placed his resignation in the hands of the President. The letter of resignation or the name of Mr. Manning's successor will not be made public for some days.

COUNTRY.

—The country about Fredericktown (Mo.) was disturbed Thursday night by a heavy shock of earthquake.

—At a religious meeting in Erie county, Pa., Thursday night, John Lewis, aged 17, was suddenly attacked with hydrophobia, and began snarling and biting at persons in his vicinity. Lewis, who was bitten five years ago, was secured with difficulty.

—The smoke-stack of the Antrim furnace at Marcelona, Mich., was blown down by a storm Thursday night, endangering the lives of many men, who narrowly escaped being suffocated by gas.

—A cave has been discovered in Marshall county, Kentucky, in which are many rooms of great extent. Two skeletons, $600 in gold and silver, and a quantity of silverware were found in one of the chambers. It is believed to have been the hiding-place of "Bloody Bill Brady's Gang" of guerillas during the war.

—A band of Mormons, under command of the notorious Lot Smith, have taken possession of the store and ranch of Edward Stone, near Tula City, Arizona, and driven out the owner and his family. The aid of the Governor has been invoked to dispossess the invaders.

—At Dalton, Ohio, Friday morning, John Baughman, aged 87, perished by asphyxiation in his burning house, and his wife, 85 years old, was rescued in a dying condition and cannot recover.

—Five sons of J. C. Pendergrass, of Roseville, Ark, were burned to death early on Friday morning, in a fire which destroyed their father's dwelling.

—The Missouri Senate Friday indefinitely postponed consideration of the resolution for the submission of a prohibitory amendment.

—Both houses of the Michigan Legislature Friday passed a resolution asking Congress to pass the dependent pension bill over the President's veto.

—The Public Charities committee of the Illinois House will report favorably on the bill appropriating $100,000 for an Industrial Home for the blind in Cook county.

—A car load of St. Louis beer was seized at Des Moines, Iowa, Thursday. There was a lively contest for possession of the stuff.

—Judge McLeary, of the Supreme Court of Montana, says that the lowest estimate of the Montana cattle loss for the season is 25 per cent., while many cattle men say 40 to 50 per cent. One Bozeman owner will lose 10,000 of a herd of 25,000.

—A hurricane prevailed in Colorado from 4 A. M. until 2 P. M. Thursday, doing heavy damage in Denver. At several points in the State trains were blown from the track and the passengers badly injured. The wind attained a velocity of sixty miles an hour.

—A band of Apaches recently left their reservation in Southern New Mexico, and at last accounts were heading for their old reservation in Southwestern Colorado. Trouble between the Indians and settlers is anticipated.

—W. J. Gallagher, the Chicago tax-receipt forger, was Tuesday night lodged in the penitentiary at Joliet, and placed at work as stoker in the wire shops, feeding the furnaces used in annealing the wire.

—Owing to a snow blockade on the Central Pacific no mails from the East were received at San Francisco for three days last week.

—While suffering from nightmare in a sleeping-berth on the limited express train on the Panhandle road, C. F. King, of Washington, attempted to jump through the window, and was with difficulty rescued by the porter. King imagined that the car was on fire and attempted to escape.

—John Stever, aged 70, jumped into the Niagara rapids, Tuesday, from the suspension bridge, falling 190 feet.

—The Governor of Kansas Wednesday approved and signed the bill conferring municipal suffrage upon women.

—The bill repealing the black laws and the statute providing for separate schools for colored children was passed Wednesday by the Ohio Senate.

—The Governor of Iowa issued a proclamation Tuesday forbidding the importation of cattle from Illinois.

—States Attorney Grinnell of this city is working up a bad case of Tweedism against the Commissioners of the county. Their frauds have been notorious for some time, but immunity has made them bold. It is reported that their conviction will take them to the penitentiary.

FOREIGN.

—Prince Bismarck's organ, the *North German Gazette*, says the Reichstag will be again dissolved unless the government secures a majority in the coming elections.

—A letter from Mr. Gladstone appealing to Irish Protestants to favor home rule has been made public.

—Dr. Pebal, professor of chemistry in Gratz University, Vienna, was stabbed to death on Friday by a valet whom he had dismissed. The murderer committed suicide by poison.

—Dispatches received at London Thursday announce that Russia has notified the Bulgarian delegates at Constantinople that she has decided to occupy Bulgaria. Austria, deserted by Germany, is reported as yielding to the occupation. If resistance is offered it must come from the Bulgarians or Turks, the three powers having arrived, as reported, at a complete understanding. If the report should turn out to be well founded it will be accepted as proof of Russia's pledge to Germany to stand aside in the event of a Franco-German war, and that Austria is to receive territorial compensation elsewhere, sooner or later, at the expense of Turkey.

—Dispatches from the Soudan state that a prolonged war between the Italians and Abyssinians is expected.

—Twenty five thousand of the 75,000 prisoners confined in jails throughout India will be released to day as an act of clemency to commemorate the jubilee of Queen Victoria.

—In the House of Commons on Monday evening an amendment to the address in reply to the Queen's speech offered by a Liberal member in favor of an inquiry into the condition of farm laborers in Scotland was rejected by a vote of 198 to 96.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	76½	@	77
No. 3	72	@	74
Winter No 2	77½	@	79
Corn—No. 2	35¼		36¼
Oats—No. 2	28		29½
Rye—No. 2			56
Bran per ton			13 00
Flour	2 00	@	5 00
Hay—Timothy	7 00	@	10 50
Mess pork per bbl			8 90
Butter, medium to best	13	@	26
Cheese	07	@	14
Beans	80	@	1 50
Eggs	18		20
Seeds—Timothy	1 85	@	1 90
Flax	1 03	@	1 06
Broom corn	02½	@	08½
Potatoes	38	@	53
Hides—Green to dry flint	05	@	14
Lumber—Common	11 00	@	18 00
Wool	10	@	36
Cattle—Choice to extra	4 70	@	5 35
Common to good	3 00	@	4 50
Hogs	3 25	@	5 75
Sheep	2 50	@	4 80

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	91	@	95
Spring	91		94
Corn	47½	@	48
Oats	36	@	42
Mess Pork			12 85
Eggs			18½
Butter	12	@	26
Wool	13		37

KANSAS CITY.

Cattle	2 60	@	4 40
Hogs	4 75	@	5 40
Sheep	2 25	@	3 75

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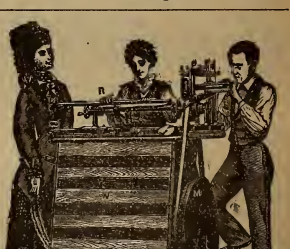

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Kansas is a great State, and yet greater in her possibilities, but her legislators are capable of doing some exceedingly small business: we would hardly think it possible of the children of the men of whom Senator Pomeroy is now writing so eloquently. One of the Kansas counties was named St. John, after one of the ablest and best governors of the State. But now that Logan has been canonized by the G. A. R. and the Masons, some trickster in legislation gets a vote to change the county to Logan. For personality, meanness and spite this is going far down. It must be the dying wiggle of the old liquor snake whose head St. John so thoroughly smashed.

Sioux City, Iowa, is a place of saloon sensations and tragedies. The liquor curse struck Haddock down and has for months stood threateningly across the pathway of justice, when she reached toward the men well known to be his assassins. But State law has triumphed in closing the saloons until but one remained last week, where for several days the defiant keeper with seven helpers were kept in perspiring exertion to supply the demand over their bar. But this performance must of necessity be very brief. Twenty-three informations for open violation of law were served on the owner of the place and he may yet find that the profit of even a very prosperous business will not meet the demand of a broken law.

The Commissioners of Cook county, whose maladministration of hospital, asylum and poor house interests is about to bring them into court in this city, are, as might well be expected, well known in Chicago lodge circles as we understand from the following in the *Inter-Ocean:* "Many of the boodlers who are members of secret societies have been humiliated very deeply by their brothers in the orders. It is no secret that one of the Commissioners would have been at the head of an order that is second only to the Masons in this State, had it not been that his fellow members did not care to see him occupying that exalted position in the organization, and at the same time be despised by all honest men. Others have felt the blighting effects of published and unchallenged charges of dishonesty and corruption. Their friends pass them by with a nod, when before a warm grasp of the hand testified to the feeling that then existed. The Commissioners have lost caste, they have lost friends, and they are liable to lose their liberty."

Among the questions of economy which should be considered by the working men of our cities, the expense of strikes is not one of the least importance. The study of such figures as are being given after the late New York affair should make men sober. The State Commissioner of Labor Statistics in New York, in his report to the legislature, says that in 1885 there were 222 strikes in the State, and that in 1886 the number was 1,900, showing an enormous increase of labor strikes as compared with the previous year. There were more than six labor disturbances of some sort for every working day during the year 1886. The Commissioner has been able in only fifty-eight of the 1,900 strikes to ascertain the cost of these strikes; and in these fifty-eight strikes he sets down the cost to employers and the employed at the round sum of $3,000,000, the greater part of which was the loss of wages on the part of workingmen. One would think, says the *Independent*, that workingmen would after awhile learn something, from their own sad experience, in regard to the unwisdom of labor strikes, as well as the inexpediency of surrendering their freedom of action to the arbitrary dictation of any labor "boss," or the executive committee of any labor organization.

The appalling earthquake visitation of the thickly settled district about the bay of Genoa will not soon cease to be a theme of public interest. It has come upon a people secure in their finely-built dwellings, and the fashionable winter resort of thousands of wealthy Europeans and Americans. Thousands of pathetic incidents will be related of wonderful escape and patient suffering and wretched death; and if the conjectures of scientists are correct, successive visitations will nearly depopulate a fertile and wealthy region. Of the remarkable scenes connected with the calamity, that at Nice, in France, is most singular and appalling. The festivities that precede the Lenten season were at their height, and after an all-night revel crowds of merry-makers and maskers in their fancy costumes were on their way home when the first shock struck terror to every heart. A rush was made for the churches, and confessionals were besieged by multitudes whose worship an hour before had been only of mirth and reckless pleasure. The ball-room costumes which thronged the streets at that dread hour were horribly ghastly in the presence of fearful death. Very suggestively the dispatches say, "To these the earthquake came with peculiar terror." Even thus will it be when the Son of Man cometh.

Last spring in Denver Joseph R. Buchanan was spoken of by good citizens as a labor agitator of unsafe character, whose principles were revolutionary and whose methods were not sufficiently scrupulous. Rev. De La Matyr, formerly Representative in Congress from Indiana for the Greenback party, now pastor of the Lawrence St. M. E. church, Denver, had joined the Knights of Labor in order to counteract the influence of Buchanan and others like him. That his effort had little success appeared in the appointment last summer of Buchanan to an important national position in the order over the head even of a man of Mr. De La Matyr's character and standing. Buchanan gravitated toward Chicago, where agitators have more following and principles such as he professes a wider field. He has been engaged in newspaper labors connected with his order, and last week began the issue of a new semi-weekly, the *Labor Enquirer*. Another significant movement in the section south of the Chicago limits is the proposal to make M. J. Butler a candidate for Supervisor, an office with an income of $20,000. Butler is head of the Knight of Labor District Assembly, and led the Stock Yards strike last fall. Butler is now holding a public office which is a sinecure with an $1800 salary. Butler is a good representative of the "walking delegate."

THE WORK OF SECRETISM IN THE KANSAS STRUGGLE.

REMINISCENCES BY HON. S. C. POMEROY.

The prompt and earnest efforts to settle Kansas from New England, and by men adopting Free State sentiments, kindled new hopes after the defeats in Congress by the passage of the Nebraska bill, and the election of James Buchanan. Mr. Thayer's system of "organized emigration" had many advantages. Men going together from the same locality will not deteriorate, or assimilate to other ways. They will maintain their consistency, and each sustains the other. They have and will maintain the same literature, the same ways and means to the same end; and be more likely to improve upon it than to abandon it. This is not so where individual emigrants settle in neighborhoods, where different ideas prevail; men easily assimilate to their surroundings.

The success of the settlement of Lawrence, Kansas, stimulated additional colonies from Massachusetts and other New England States, as well as from New York, Pennsylvania, Ohio and other States then called Northwestern.

Gov. H. H. Reeder, a Democrat, appointed from Pennsylvania, having entered the Territory, being cordially received and welcomed at Lawrence, traveled on further westward, to Fort Riley, and soon began to organize a territorial government. He accepted and adopted the Democratic ideas of the party, and in good faith undertook to have a fair determination of the slavery question by an honest vote of the settlers.

This first election was to take place in the November following our settlement in September. In the meantime, a constant stream of emigrants came to the Territory, mostly from the free States; some, however, from the slave States, bringing a few slaves —*a very few*, not enough to be noticed. Property on legs, overtopped with some brains, with eyes that could see, and ears that could hear, was none too safe anywhere, and was particularly unsafe on the boundless prairies.

During this interval, before the November election, Dr. Robinson and others of us accompanied parties farther up the Kansas valley, selected, laid off, and founded another city, and called it Topeka, now the capital city of the State. We had named Lawrence in honor of Amos A. Lawrence, the man who championed our cause in Boston, and who gave us the first ten thousand dollars for public education. We named Topeka from the fact that at that place, upon the sandy bottoms near the river, the wild potato grew, which the Indians called "*topeka.*" So the capital of a great State has the Indian name of *potato.*

While I am upon names, I ought to say that *Osawatomie*, made memorable more for the settlement of old John Brown than for itself, was named in this way: While in camp one night under a big walnut tree with Mr. O. C. Brown, at the confluence of the Osage and Pottawatomie rivers, where we had decided to have a town, and were arranging to build a sawmill, the question arose, what shall we call this settlement? Various names were proposed. At last, as the two rivers joined their waters there, we said, "Let us blend the two names, Osage and Pottawatomie, and call it Osa-wat-omie." That was agreed to, and that has been the name ever since.

During the month of October of that year, I took a trip further up the Kansas valley and located a place, now called Manhattan. We called it "Blue Mont." But soon after a Cincinnati colony arrived, and they changed it to the old Dutch name, Manhattan, much to my disgust. But the men who first settled on that town site, were men of exemplary character and sturdy integrity. The names of Dennison, Goodnow, Gillestury, Huntoon, with dozens of others, will be cherished and remembered in Manhattan, while man is honored or woman loved.

Leavenworth, too, was settled as early as any of the towns. It was a mixture of soldier and civilian, Free State and pro-slavery, but became a city of commanding influence and importance. The first blood was there shed for the Free State cause; and there the first Free State newspaper was thrown into the

muddy Missouri. Brown's *Herald of Freedom*, in Lawrence, followed, being thrown into the Kaw river. Then were inaugurated those scenes of robbery, murder and assassination which characterized the efforts of those who would subdue Kansas to slavery.

Immediately after Gov. Reeder had made a trip over the settled portions of the Territory, he ordered a census to be taken, and an election to be held in the November following. And now commenced the first open and determined hostility to our efforts for a Free State. The Governor was preparing for an honest and fair vote, when bands of Missourians, by a concerted secret arrangement, under central dictation, and distributed at different points, appeared on election day, took possession of the ballot boxes, and held the election in their own way. The settlers, no less than the Governor, were astounded. The enforcement of this first fraud compelled the perpetrators to all the subsequent acts of violence and blood.

This so-called election resulted in a return of over *three thousand* votes, for J. W. Whitfield for delegate to Congress, when we did not have by the census *fifteen hundred* votes all told, in the new Territory at that date! No one would believe if it was not now accredited history, well proven, that leading public men could adopt and execute such a plan. But they had made it a law that slavery or no slavery should be settled upon the soil. This was denominated the "squatter sovereignty" of 1854, the new departure from the old compromise line.

David R. Atchison, in a public speech, said to the people of Platte City, Mo., as published in his own organ: "You reside within one day's journey of the Territory. Your peace, your quiet, and property, depend upon your action. *Send five hundred of your young men, who will vote for your institutions.* Should each county in Missouri do its duty, this question will be settled at the ballot box. I advise you, one and all, to enter the Territory at every election district, in defiance of Reeder and his myrmidons, and vote at the point of the bowie knife and revolver." All this and more was said by the leaders of the pro-slavery party. And that was said and published by a man who was the late Senator of the United States! This fact explains the greater facts embodied in the Kansas struggle, which was the first edition of the great struggle of 1861 to 1865.

Following this election came the "*bogus* Legislature," which passed a code of laws legislating for slavery, and offering prison doors to all who dared to say that slavery did not legally exist in Kansas. Thus the principle of the Nebraska bill, that the people should decide upon their institutions "when they came to form a State government," was forestalled and settled (if wrong can ever be settled) by the first election, controlled by a Missouri invasion in obedience to the dictates of "secret lodges, "*Golden Circles*," all *Knights of Fraud*, the slaves of slavery. Thus it was that the Free State settlers were deprived of their rights, offensive institutions forced upon them, *and they had to fight.* I do not stop to discuss the question of the right or wrong of war in general, or of this one in particular. All I say is, we had to fight off this yoke of bondage; and this we did.

I spent the winter following in trying to arouse the people of the free States, and for them to influence their members of Congress, so the *great fraud* upon Kansas might be annulled in Washington. At first we did not believe that such an outrage would be there sustained. Soon as I reached Boston, Faneuil Hall was thrown open, and fresh from the scenes of this effort by slavery to conquer Kansas, I depicted the outrage, and appealed for sympathy and support. On that platform, while the crowd stood, (for there are no seats on the floor of Faneuil Hall), most burning words were spoken, and the old hall seemed to echo what the fathers uttered for liberty three generations before. On each side of me there stood the men who made that period luminous and Boston glorious, by their eloquence and their action. On my right stood Starr King; on my left, Wendell Phillips; while back of us, beamed from the wall the faces of Adams and Otis. A sympathizing audience made the hall resound with applause, which all New England heard, and heeded.

I then plead our cause in every Eastern State. The legislatures of Maine, New Hampshire, Massachusetts and Rhode Island invited me to address them. Halls and churches were opened, and a general campaign inaugurated. I took the names (and have them yet) of over two thousand men who enrolled for Kansas, and appeared there as soon as navigation opened in the spring. Noble fellows they were. "Some remain until this present, others have fallen on sleep."

All our eyes were then turned upon the XXXIVth Congress, which assembled Dec. 3, 1855. But this slavery struggle was there when they met; and the House of Representatives could not organize, and did not, until Hon. N. P. Banks was chosen speaker on the 3d day of February! The Kansas struggle had got into Congress, as I hoped, and *sixty* days of angry debate followed before the House could organize! When the second slaveholders' war came in 1861, I was there again. But the warriors for slavery had left, thank God! for their own chosen fields, and we had the organization of Congress all to ourselves.

Two years more of President Pierce's administration remained, and in his annual message, speaking of Kansas, he said nothing had occurred there which in his judgment required Federal interposition! But he took good care in the same message to condemn "associations organized in other States to agitate slavery there." He arraigned the administration of his own Governor (Reeder), endorsed in advance the action of the bogus legislature; then turned Gov. Reeder out of office, and appointed in his stead Wilson Shannon of Ohio.

On the 14th day of February, Gov. Reeder presented our memorial to the House of Representatives, remonstrating against the election of one Whitefield who claimed an election by this Missouri invasion of the November previous. In this Gov. Reeder said "that Whitefield's election was absolutely void, without law, as it was imposed upon Kansas by non-residents from the State of Missouri."

The President's message upon Kansas and the memorial of Gov. Reeder instigated that long debate in Congress upon Kansas affairs, which lasted over six months of that session. Slavery had a large majority in the Senate, but the House was about equally divided. Finally Reeder's case was referred to the Committee on Elections, and Hickman of Pennsylvania reported a resolution to investigate. After an angry debate Geo. G. Dunn of Indiana proposed a substitute, which was that the House send a committee to Kansas and take the testimony, which passed. This saved us. Howard of Michigan, Sherman of Ohio, and Oliver of Missouri were of the committee.

Then the public began to learn of what slavery had done. Their papers, up to this time, had cautioned the public not to believe our stories. I had been denounced by the New York *Observer*, to say nothing of secular papers, as an "agitator," a "falsifier," a "slanderer," etc., etc. But now "judgment was laid to the line." This committee would get at the truth. Concealment by secret oaths, under cover of darkness, by the pro-slavery men, could no longer hide their record. They had shot, in open day, William Dow, my own friend—and one Coleman did it. They permitted his body to lie from noon till after dark, before any notice was taken of it. The murderer escaped to Missouri at first, but soon after returned to Gov. Shannon and surrendered himself. The Governor bid him go free! He was never punished. But the good Samaritan, who came that way and took up the body to care for it, was arrested; and while Sheriff Jones had him, and was on the way to a place of confinement, S. F. Tappan, A. N. Wood and a few others of our men, met Jones and his posse, and they rescued Branson. Jones was indignant, and rushed for Gov. Shannon and demanded *three thousand men* "to aid in the execution of the laws." Few from Kansas responded, but on the 29th of November the Governor issued his famous proclamation. Then Missouri poured in her men (such as they were) and this inaugurated what was known as the "Wakarusa war." I was one of their prisoners, in their own camp, during six days and nights of that war; and I heard one Maj. Clark, an Indian agent, admit and boast to Gen. Richardson, who held me, that he (Clark) had shot and killed Thomas W. Barber while they were passing on the road near Lawrence. Shannon saw that lifeless body the next day at the "Free State Hotel" in Lawrence. This fact I reported to the President; but he retained Clark in office all the same, and he went his way, unwhipt of justice.

The Free State men of Kansas were not lawless, nor were they satisfied by simply protesting against "bogus laws," as we called the Shawnee Mission acts. Like all good citizens, we sought freedom under law, and good government. If there be, subordinate to the Deity, one thing above another to which men swear allegiance, *it is law.* To this we bow. At that altar we sacrifice. Here at morning, midday and evening, we worship. In subordination to law, we sought liberty—liberty for Kansas and liberty for man. To this end we early formed the "Topeka Constitution;" and on the 15th day of December we ratified it by an almost unanimous vote. Thirty days later, January 15th, we elected officers, and soon memorialized Congress for admission to the Union under it. In support of it several of our men lost their lives. Captain E. P. Brown was the most noted instance. This was accompanied by a brutality that would make savages blush.

After peace had been temporarily restored by a "Treaty," signed by Gov. Shannon, with Lane and Robinson as the represenatives of our cause, Gen. Atchison, just from the Senate of the United States, wrote this appeal, which I preserved, and now in part copy, as follows:

> "Men of the South....Difficulties have been adjusted; but I will never counsel peace again. Civil war is inevitable; it is near at hand. Twelve months will not elapse before war of the fiercest kind will be upon us. We are now arming and preparing for it. Indeed, we of the border counties are prepared. We *must have* the *support* of the *South*. We are fighting the battles of the South. We want men—armed men. We must have money. Let your young men come on in squads as fast as they can be raised and armed."

Then the *Blue Lodges* sent out their circulars. I copy from one:

> "We have been heavily taxed in both money and time, in fighting the battles of the South in Kansas. Lafayette county alone has expended one hundred thousand dollars in maintaining the rights of the South. Come before the cause is lost."

This started Col. Buford with his regiment from South Carolina, and many others. All entered Kansas in the spring of 1856. Then began the grinding process, between this pro-slavery mob on one hand, and the pro-slavery Administration at Washington on the other.

This experience fastened upon me the conviction that the *Slave Power* was to rule or ruin this country; and their rule was, in my mind, its ruin. Through this medium I saw and weighed every movement. Those before, no less than those after the firing upon Sumter. That first gun I called the awakening of the Slaveholders' Rebellion; and I saw in it the madness of a suicide. I thanked God that the hour which I knew must come had arrived; and I had lived to see it. I protested against any more compromises, any more concessions, any more subserviency to the Slave Power. I was alarmed and surprised at Mr. Lincoln's pathetic appeal to "save the Union with or without slavery." I wanted no old Union. We had had a Union only in name, during all my manhood, and I wanted no more of it. I knew a man from the South, who said, "Give us a clean piece of paper on which to write the terms upon which we will remain in this Union, and we won't write them!" "Good!" I heartily responded. "Nothing will do you any good but a most thorough whipping."

To-day I look down upon it from an eminence of a quarter of a century, and all is well, for it ended well. But I can never cease to mourn for cost of life and blood, by which all this was achieved. But great achievements always cost. The rescue of one race cost the blood and treasure of another. The just for the unjust has been the law of sacrifice. American history is a grand drama, enacted upon the grandest scale. Many of the actors did not understand the parts they were playing. It was no satisfaction to Joseph's brethren to be told, "Ye meant it for evil." "God meant it for good." The final triumph was glorious, though led by a way we knew not.

I can but repeat the verse, written and sent to me by Miss Caroline Briggs of Worcester, Mass., when life was in peril for this cause:

> "Build thy great acts high and higher,
> Build them on the conquered sod;
> Where thy weakness first fell bleeding,
> Where thy first prayer rose to God."

Washington, D. C.

WEEK-DAY SERMON.

BY E. E. FLAGG.

"I's a long time tryin' to git religion, but when I left off tryin' to do dat and got *Jesus*, den I found religion."

This speech of a colored sister at a prayer-meeting has drifted to me from the cotton-fields of Mississippi on the wings of a beloved friend's letter, and it haunts me with the persistency of truth—truth that so often wanders like a homeless angel while a falsehood is receiving entertainment under her name. In such a case it generally takes some simple soul like this poor ignorant colored woman, unspoiled by theological conventionalities to detect the difference.

Religion is a rather vague term to the mass of humanity. To many it means reading a chapter in the Bible and going to church every Sunday; to others it is a restless craving after something, they know not what; to a few it is an infinite longing and yearning which nothing short of a sight of the King in his beauty can ever satisfy, that no floods of persecution can ever quench, and to which all the pleasures and riches and honors of this world are but fuel, kindling it to an intenser flame. How many in the ages past and present have repeated this colored sister's mistake, and spent weary days and nights "trying to get religion" instead of going to the Fountain head. It was Luther's error in those

years when his great restless heart, like the mill-wheel of his own proverb with no grain in the hopper, turning round and round, wearily and blindly and dizzily, only ground itself. It was Madame Guyon's, and a host of nameless believers have wandered their forty years in the desert with its Sinai lightnings, its fiery serpents, its hostile tribes, its mirage gleams. And all the while the harvest fields of the land of promise ripened under the early and the latter rain, and the grapes of Eschol purpled its hillsides,—only they missed the way. Who was to blame?

In the life of sister Dora I find this memorable sentence: "When you want to point a soul to Christ, point, but don't stand in the way yourself." There would certainly be less trying to get religion and more trying to get Jesus if every teacher of spiritual truth would remember this. Great revivalists and preachers are perhaps more apt to commit this mistake than humbler workers. The position they hold before the eyes of the world renders it almost impossible not to do so unless they are signally endowed with that Spirit whose choicest gift is humility. The smallest iota of self is enough to hide Christ, as a bit of pasteboard less than an inch square is enough to hide the sun.

Madame De Gasparin tells us in one of her charming books that it takes the three theological virtues—nothing less to graft successfully. "If you graft in a sullen humor, you are unskillful and the graft does not take. If you graft full of an assurance bordering on the pride of life, the wind of the desert passes over your graft and burns it. If you graft without faith, persuaded of unsuccess in advance, you rush into ill-luck, the thorns tear you, the knife plays you false, the ligature loosens, the graft dies." But when we are trying to graft a human soul into the true Vine it surely demands no less. And may we remember, you and I, when we are trying to graft a spiritual scion which shall grow and bring forth fruit for the heavenly kingdom, that we are to graft it on Christ himself, not on what we believe about him, not on the dead word of our own religious opinions and theories, but on the Eternal Vine; and the heavenly Husbandman will send his dew and sunshine and cause the sap to circulate through every fibre, and make it a living branch.

WHAT'S IN THE WAY?

BY J. S. BIBBINS.

It is pitiable in the extreme to hear ministers complain as I heard one not long since, in his effort to promote a revival in his church, that "something is in the way." Of course there was, but he does not seem to see what the real hindrance is, or if he does he ignores it, or has not the moral courage to preach against it.

Let us look at some of the facts in this case. This pastor has charge of about 230 members, and among these are several Masons who are prominent members (including a D. D. who has charge of this part of the church's territory), besides a large number of other members belonging to various other secret societies, so that it is safe to conclude that this church is wholly controlled by the Satanic influence of the secret lodge. This minister has held revival services, so-called, preaching almost every evening for several weeks, about one-third of the members, on an average, being present each evening, and perhaps a half dozen taking part in the exercises; but no sinners converted yet, and no perceptible improvement in the spiritual condition of the church. Still this pastor continues the meetings, preaching and working with much zeal and flattering himself that the church is improving and that sinners will be converted.

Now the Word of God affirms that "one sinner destroyeth much good." How much more then where there are several. And if it be a fact, as some affirm, that "two Masons can control any church," and especially if we take into account that Masonry entirely ignores and rejects the Lord Jesus Christ as the only Saviour, and that all other similar secret societies teach a system of salvation contrary to the Christian, it is easy to see "what's in the way" in this and all similar cases. Now suppose sinners should be truly regenerated and unite with such a church as this, is it at all probable they would long retain their Christian character and experience, as at the beginning? How could they with such surroundings, such examples as Masonic and other lodge members usually exhibit? Sooner or later such converts will learn to their sorrow that "evil communications corrupt good manners."

But this is not an exceptional case. In the various churches where revival services are held, as is usual at this time of the year, the same religious farce is enacted of preaching a partial gospel, regardless of the real cause of such meager results. No account is taken of the fact that most, if not all, secret societies teach a plan of salvation wholly distinct and contrary to the Christian religion; all that is required of each member is that they should live in strict obedience to all the requirements of the order, and the reward after death will be eternal happiness in the "Grand Lodge above." What folly, then, if *this be true*, to insist that the Lord Jesus Christ is the only Saviour!

DWIGHT L. MOODY.

On the other hand, if it be true as the Bible teaches, that Christ is the only Saviour, "the way, the truth, and the life," then the teachings of these orders are blasphemously false. How strangely inconsistent and contradictory are the obligations which the professed Christian assumes when he unites with the lodge, and it is a most notorious and significant fact that, with rare exceptions, by some strange infatuation or Satanic influence, such members of the church practically regard their oath to the lodge as superior to their obligation to the church, and pay but little if any regard to its requirements.

Such is the sad condition of things in many of our churches. Ministers of all grades, bishops, presiding elders, and laymen, by their union with secret organizations are all alike involved in this terrible iniquity. How fearful and significant are the words of Isaiah and Ezekiel in regard to such ministers! "His watchmen are blind, they are all ignorant, they are all dumb dogs; they cannot bark: sleeping, lying down, loving to slumber. They are all shepherds that cannot understand," etc. These are the watchmen who do not "warn the wicked" when they see the "sword coming." Will not such "die in their iniquity," and will not God "require blood at their hands"? These are some of the reasons, it seems to me, why so few sinners are saved.

Plano, Ill.

THE WORST TYRANNY

[From the Prairie Farmer.]

Endured by any class of men in this country, and in almost all others, is that now suffered by the great mass of ordinary members of the Knights of Labor, and of other kindred associations. The general object of such associations is a good one; but the management soon falls under the arbitrary direction of certain men having the gift of gab—men not really working-men, but labor demagogues, who climb into offices and good salaries by poisoning the minds of industrial society—men who pander to class passions and sentiments of wage-earners, and incite them to labor contests, so as to show their own authority, and make a show of earning the salaries they themselves receive. Their salaries never stop, no matter how long their dupes may be out of employment, and income needed to support themselves and families. These "Martin Irons," and "Butlers," and "Quinns," on some pretext, real or pretended, order their dupes to sacrifice their daily bread, for weeks and months, and then lose their good positions permanently.

Take the "strike" just closed in New York: A few men employed by a steamship company differed with their employers about 2½ cents per ton in handling coal, and struck, as they had a right to do if they wished. Other men were put in their places, as there were thousands glad to do the work at the prices paid. Thereupon these strutting satraps of officers forbade everybody from using the coal or having anything to do with the offending company, and because they were not instantly obeyed, 80,000 men were ordered to quit work—men who had not a grievance of their own in the world, and their honestly earned wages were assessed to support others who were idle. The scandalous strikes lost the laborers over *three million dollars* they would have earned while idle, besides disarranging the business of a whole city, discommoding many millions of people, and causing a large advance in the cost of coal, mainly to people least able to pay it, as those who could best pay the advance were already supplied with their stocks laid in for the winter. On the pretense that there had been a slight yielding to their authority by a single company, these Quinns and other pestiferous disturbers ordered the strike "off;" but thousands of their dupes find their places filled, and they are all afloat. The salaries of the "walking delegates" and those responsible for the strike *go right on*, though doing no labor with their own hands.

Take all the strikes that have occurred in twenty years past, and in the aggregate, for every *one single* dollar gained by the strikers, in increase of wages, or otherwise, *two hundred* dollars have been lost by the men engaged in them. And this will *always* be the case, in the very nature of things. Goods, property, stocks, bonds, labor, skilled or unskilled, will follow the unchangeable law that supply and demand regulate prices, in the long run. Every man has a perfect right to set his own price upon his products, his skill, his time, his labor; but he has no right to do this for any other man, nor has he right or power to compel others to take his products or his labor at his own price. Suppose, for illustration, that the farmers of this country should resolve that their grain, which represents *their* labor, is too low, and that they would not sell a bushel, except at certain figures, and that they would boycott everybody who sold lower than their set prices, and boycott all who bought of anybody who did sell lower. Would they succeed, when the rest of the world has wheat to sell at what can be got for it? No more can their helpers, who have labor to sell, control its price. Its price is the highest rate it will bring. We *work* upon the *Prairie Farmer* more hours per day, and do harder service, than Irons, or Butler, or Quinn, were ever accused of laboring. But if anybody else makes as good or a better paper, and offers it at a lower price, can we expect or command that subscribers shall continue to take our paper at our price? It would be nonsense; and equally nonsensical is it for those who have skill, or goods, or labor to sell, to expect to control the market, and compel others to pay *their* price.

FROM THE FLY-LEAF OF D. L. MOODY'S BIBLE.

It will greatly help you to understand Scripture if you mark not only what is written, but of whom and to whom; with what words, at what time, where to, with what intent, under what circumstances; considering that which goes before, and that which follows.—*Preface to Miles Coverdale's Bible, 1535.*

The Bible sets forth two things—the cross and the throne.

The Old Testament points toward the cross.

The Gospels tell the story of the cross.

The Epistles point toward the throne.

The Revelation tells the story of the throne.

The Old Testament tells us what sin leads to, and ends with the words, "Lest I come and smite the earth with a curse."—Malachi 4: 6. The New Testament shows us the way out of sin, and ends thus: "The grace of our Lord Jesus be with you all.—Rev. 22: 21.—*Sel.*

Alcohol does not destroy its victims, in most cases, suddenly, as in the dead sleep of profound intoxication or in the wild maniacal ravings of delirium tremens. By slow and unmeasured steps, in most cases by inducing cirrhosis of the liver, Bright's disease of the kidneys, anasarca, ascites, rheumatism, rheumatic gout, defective vision, fatty degeneration of the heart, arteries and muscular system, which finally end in paralysis, imbecility and insanity.

Reform News.

OUR REFORM IN SOUTH CAROLINA.

Columbia, S. C., Feb. 18, 1887.

Dear Cynosure:—My appointment at the Town Hall at Gastonia, N. C., was attended with difficulties. The night was very dark and a heavy rain was freezing as it fell. There was no arrangement for lighting the hall, and only a fire place without fuel to warm it. Nevertheless there was a good congregation, including the leading Masons and Anti-masons, and lamps and fuel were provided. I spoke nearly an hour, confining myself to Freemasonry as related to Christianity. I was listened to with careful attention, and in conclusion I asked for remarks or questions from those who dissented. An M. E. minister, who said he was a Mason, assayed a defence. He held first that since I was not a Mason I could not testify in reference to the lodge, and that many good men belonged to the order, which would not be true if it was evil. But he was compelled to admit that Masonry did exclude Christ from its prayers and Scripture readings, and this he said was necessary on account of the Jews who are members of the order. This he held was justifiable because the object was not to teach religion, but only to inculcate morality. There were two other ministers present and his admissions had more weight than my lecture. Among some who were present there was considerable bitterness, but the general temper of the meeting was good. Most of those present had never imagined that the order could be opposed.

Leaving the pleasant and hospitable home of Rev. E. E. Boyce, I went south to Chester, S. C., where is a flourishing Presbyterian school under the management of Rev. Mr. Loomis, who received me kindly and invited me to remain with him, but for some unexplained reason was unwilling to have me address his students or distribute our literature. One professor is an Odd-fellow.

My next stop was at Winnsboro, county-seat of Fairfield county, S. C. Here the Presbyterians have a flourishing school known as Fairfield Normal Institute, for eighteen years under the care of Rev. W. Richardson. He received me into his family and expressed a hearty appreciation of my work. On consulting the pastor of the colored Presbyterian church I found that he was a graduate of Howard University, and heard me lecture in 1882. He has some tracts and a copy of "Finney on Masonry" which he brought from that institution. He said that he had been over-persuaded when he came to W—— to join the Odd-fellows, but had seen his mistake and renounced them. He said he would do what he could to secure me a hearing. At night the large, new Presbyterian church was well filled. There were 150 students and at least as many more of citizens. Pres. Richardson offered prayer, and I spoke for more than an hour. A number came to me and expressed their earnest sympathy. The pastor, Rev. J. C. Watkins, said that there had been of late a decided decline in interest in secret societies in that town, though they were still numerous and strong. I called on the pastor of the A. M. E. church, a well educated man from Detroit, Mich. He said that he had never joined any secret order and had done what he could to oppose them. He had never seen the *Cynosure* nor any of our publications, but would do what he could to circulate them. The church to which he preaches has a fine house of worship and 400 or 500 members. My stay with Pres. Richardson was most pleasant. He and his excellent wife did much for my comfort, and I learned some things in methods of teaching that I had not known. In their primary department they adopt the word system, and very small children speedily learn to read and spell—much quicker than when they first learn their alphabet.

At 12 M. I left for this city and am being most kindly entertained at Benedict Institute, one of the large and excellent schools sustained by the Baptist Home Missionary Society. It has a classical, theological, normal and industrial department. Its five large buildings, one of which is new and elegant, are on the east side of the city. There are in its different departments five professors and eight teachers. By invitation of Pres. C. E. Becker I spoke to the assembled students in the chapel on the morning of the 18th, and was followed by Prof. Hopple, who has been a Freemason and has "renounced the hidden things of dishonesty." He warned his young friends to keep out of all such organizations.

After my lecture I was conducted by Mrs. Becker through the ladies' hall, and saw the admirable order in which everything is kept; after which she very kindly accompanied me to the Allen Institute, a large colored school under the patronage of the A. M. E. church. The president, Rev. J. W. Morris, is a graduate of Harvard University, a fine specimen of a pure African. He received me cordially and said he would call together his advanced classes and give me a hearing. About seventy-five met in a recitation room and listened attentively to my lecture. I was accorded a vote of thanks, and Pres. Morris and Mrs. Hurd, the music teacher, expressed most hearty concurrence in my remarks. Mrs. Hurd said that her husband, Rev. W. H. Hurd, was the pastor of a large church in Charleston, and they had been strongly impressed with the evil which the orders were doing to the church. She was very anxious I should go to Charleston and address the schools and churches. Benedict and Allen Institutes are on the same side of the city and have about the same number of students, 160 each. The former has the better buildings, and its students are of higher grade, but Allen has also a classical and theological department, and some fine looking young men and women. Allen Institute needs better buildings and is worthy of patronage and aid.

Orangeburg, S. C.

During my stay in Columbia I visited the State Capitol, which was commenced in 1855, but on account of "the late unpleasantness" and other reasons, remains unfinished. Even the walls are not yet completed, though portions of the building begin to bear marks of age. The work is now being rapidly prosecuted and when done it will be much like the new State Capitol at Hartford, Conn. There stands on the first floor a bronze statue of Washington. On one side in front is an iron palmetto tree, which looks very natural. Directly in front is "a monument to the Confederate dead of 1861–1865." The following are the inscriptions on the north and south sides:

(North side.) "This monument perpetuates the memory of those who, true to the instincts of their birth, faithful to the teachings of their fathers, constant in their love for the State, died in the performance of their duty. Who, having glorified a fallen cause by the simple manhood of their lives, the patient endurance of suffering and the heroism of death; and in the dark hour of imprisonment, in the hopelessness of the hospital, in the short, sharp agony of the field, found support and consolation in the belief that they would not be forgotten."

(On the South side.) "Let the stranger, who in the future may read this inscription, recognize that these were men that power could not corrupt, whom death could not terrify, whom defeat could not dishonor, and let their virtues plead for just judgment of the cause in which they perished. Let the South Carolinian of another generation remember that the State taught them how to live and how to die, and from her broken fortunes she has preserved for her children the priceless treasure of their memories, teaching all that claim the same birthright that truth, courage and patriotism remain forever."

This costly monument is doubtless gratifying to State pride, but in view of the unfinished State House (for thirty-two years a monument of State incapacity) and in view of the still more deplorable condition of her public school system, which has an existence only in name, this was a most unfortunate use of South Carolina's "broken fortunes." I respectfully suggest to the people of this State (and I am sure it will meet the approval of a majority) that the inscription be changed to read as follows: "This monument is erected to the memory of those brave men who, from a mistaken sense of duty and patriotism, sought to destroy a government that had been their shield in the hour of danger and their faithful friend and protector at all times. In obedience to leaders who were equally misguided, they sought to perpetuate the most infamous system of oppression the world has ever seen, and their signal failure is a matter of profound rejoicing. The State lost a vast number of valuable slaves; and it gained an equal number of more valuable freemen. It failed to establish a confederacy whose corner stone was to be human bondage, but secured a firmer and more enduring union under the ægis of universal liberty. We rejoice that the four millions that were, not without cause, the perpetual though powerless enemies of our country and its laws, are now our trusted fellow citizens and joint inheritors of our liberties. We mourn for the dead, but we rejoice that from our mistake there has resulted the emancipation of a great people and the overthrow of slavery in this and all Christian lands."

The day I visited Columbia was the twenty-second anniversary of its partial burning, it is claimed, by order of Gen. Sherman. Not a vestige of that conflagration remains. The broad, quiet streets are like those of all the Southern cities that have not added manufacturing to their industries. There is much of idleness and poverty. This is said to be one of the worst years since the war.

From Columbia I came here, fifty-two miles south, where I find a pleasant town, the county-seat of Orangeburg county. It is the seat of Claflin University, under the patronage of the M. E. church, and under the care of Pres. L. N. Dunton. It has one large fine building and a number of smaller ones and enrolls over 500 students. The president was formerly pastor of the largest colored church in Charleston, and has been here four years. He is in warm sympathy with our reform, and was very glad to have me address the students on the lodge system. On Sunday morning I preached to a full house in the Congregational church, Rev. J. L. Grice, pastor. He has formerly been a Mason, but has now no fellowship with this order or with any other. My subject was "Secret Societies and Christianity Contrasted." In the evening I spoke to the students of Claflin University on the same subject, from Eph. 5: 11. The president heartily endorsed what I said and urged them to keep out of all such societies. He and Mrs. Dunton pressed me to remain over night with them, and until I should leave the city. There is a farm of 80 acres connected with Claflin University which produced the following: Thirteen bales of cotton, 1,500 bushels of corn, 900 bushels of sweet potatoes, 200 bushels of cow peas, 200 bushels of grapes; besides vegetables of different kinds. This shows the capacity of Southern soil under judicious cultivation.

Next morning by invitation I addressed the students on Africa and its missions, after which I visited Rev. W. L. Johnson, pastor of the colored Presbyterian church, who with his excellent wife conduct a school. Scarcely anywhere have I found a more commodious and finely furnished home. Mr. Johnson is a graduate of a Pennsylvania college, and a native of New York city. He has been an Odd-fellow, but now abhors the whole system of secrecy, and is very anxious to have his people enlightened on this subject. In no town in the entire South have I found a better field and a more open door for the presentation of our reform than in this. I expect, D. V., to go to Charleston to-night and to return and spend next Sabbath in this place, preaching in the M. E. church.

Yours in Christ, H. H. Hinman.

BETTER TO WHISTLE THAN WHINE.

Navarre, O., Feb. 26, 1887.

Dear Cynosure:—I sometimes meet those who have read the agents' reports in the *Cynosure* who inquire how it is that I always get along so well, while others meet strong opposition. These friends are frequently mistaken. It is not my custom to speak of the dark side, but always try to look on the bright side. There are dark Februarys as well as bright Junes. One of the dark clouds which comes to the agent of reform is often the seeming indifference of those who claim to be friends. I constantly meet those who would be glad to talk to me by the hour, telling their belief of the terrible evil the secret societies are doing, but when asked to take a paper like the *Cynosure*, or in some practical way help the cause that is seeking their overthrow, they with one accord begin to make excuse. They will tell of all the tribulations they have had for the last ten years. Men worth thousands of dollars, spending every year for tobacoo enough to pay for a dozen papers, will sit for hours spitting the juice of the weed into the grate, and talk as if they were afraid of going to the poorhouse the next day. I suppose Gabriel will find such people when he blows his trumpet.

The past week has been one of mingled sunshine and storm. I have spoken five times to attentive audiences. The pastors of the United Presbyterian churches at Mooretown, Scroggsfield, and Mechan-

icstown, have made me very welcome and kindly assisted in arranging meetings. There are a number of the George family living at and near Mooretown. They are related to the N. C. A. president and our State secretary; and it is scarcely necessary to add that they are reformers. Quit a number added their names to the list of *Cynosure* readers. At Scroggsfield I received but one subscription; there should have been fifty. The country for three miles around is nearly all owned by United Presbyterians. At Mechanicstown a good interest prevailed. A number took the *Cynosure*. I had expected to have spent Sabbath at Boliver. As extra meetings are being held it was thought best by friends to postpone work there until some future time.

I take the train to Justus, where I expect to meet friends and arrange meetings. There was a fall of snow last night, and it is raining hard now.

W. B. Stoddard.

THE ILLINOIS AGENT IN MICHIGAN.

I have just closed a course of lectures at Dutton, a small village on the Michigan Central road, ten miles southeast of Grand Rapids, Mich. As it was rainy the first evening, the school-house easily accommodated all who came, but on the following evenings the crowds increased so that many remained at home, knowing they could not get in. The building seats about one hundred, but as the people kept coming more seats were brought in, and although fully two hundred and fifty people were packed into the room the best of order prevailed, and I had the closest attention throughout. One young man said to me the next day, "I learned many things last night that were new to me. I never heard it claimed before that Masonry is a religion; but it is plain enough. My relatives are many of them Masons, and I have just been on the turning point, not knowing whether to join or not." Quite a number of young gentlemen and ladies are attending school here, preparing for the ministry, and one of the young men said, "The good your lectures have accomplished will not stop here."

The Michigan Holiness school of Dutton was founded by Miss Lura Mains, who is the manager. There are about forty students, many of whom are orphans, and receive board and tuition free of charge. Those who are able to do so, pay $1.50 a week for board, and receive tuition free. The expenses of the school are met by voluntary contributions from those who are interested in the work. A church building is about half completed, which it is hoped will be finished in the spring. This is built entirely by donations. The influence of the school is good in the community, and students are converted almost as soon as they enter. Contributions for this work are worthily bestowed.

I began a course of lectures last evening in the U. B. church at Caledonia, Mich., with fair prospect of large audiences. Will begin work in Illinois next week.

I. R. B. Arnold.

MISS MAINS'S REPORT.

Bro. Arnold from Wheaton, Ill., with his sun pictures, has given us four lectures of much profit to the young. The two first on ancient Egypt and idol worship, prepared the way for the third on Freemasonry. On canvas the lodge appeared before the people, and the present system of Baal worship was clearly explained. Young men were warned, and I think by remarks made after the lecture some of them decided never to join a lodge. The last evening he lectured on Palestine. Bro. Arnold preached for us Sunday afternoon, leaving a good impression upon the people. The salvation work in Dutton has been going on since last April. It is anti-secret, anti-tobacco, anti-fashion, and anti-sin of every kind. The converts are radical and earnest workers. The young ministers are taught to be bold heralds of the truth, and without compromise to "march on to the sea," singing "Psalms of victory."

Lura A. Mains.

A PAULINE MISSIONARY IN THE SOUTH.

New Orleans, La.

Dear Cynosure:—I am here struggling on for Jesus, our Redeemer. I preached Sunday night last in St. Luke's Baptist church, on the text: "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The truth was strongly borne witness to by all present, though there were two secretist preachers present; but they admitted the truth. A prominent doctor and high Mason said to me last week that if I continued bothering Freemasons they would hang me higher than Haman. But, dear brethren, none of this will scare me. I am expecting to start out through the country next week (God permitting) to lecture and preach against the lodge. Please pray for me all who read the *Cynosure*. "Behold, I send you as lambs among wolves." That is the position of every minister who preaches to-day against whisky and the lodge.

Plaquemine, La.—I left New Orleans last Thursday for this place. Plaquemine is the county-seat of Iberville, often called "Sweet Iberville." There are about 3,000 or 3,500 inhabitants in the city. On my arrival I was very cordially received and accommodated by Bro. Joseph A. Porter. In the afternoon, in company with brother and sister Porter, I attended the funeral of a Bro. Charles Antoine. There were at the burial about 500 people, but the deceased was a Freemason. The fraternity took charge of the body, and gathered round about the grave with their Masonic and pernicious signs of burial. I was introduced to Rev. A. Hubbs and G. Holmes, pastors respectively of St. Peter's and Macedonia Baptist churches. In conversation with Rev. Hubbs at the funeral, he said to me: "I want either to be altogether with God's people or altogether with the devil's. The performance of those Masons are the performance of devils, and I believe that preachers should preach against them." Bro. Hubbs is in accord with your work, and bids you Godspeed. I called on Bro. George Holmes and found him very comfortably situated and owning two comfortable little dwellings. Bro. Holmes is a member of both the Odd-fellows and Female Tabernacle, but I found him very intelligent in speech and ready to accept God's Word as his guide. He spoke very freely on the question of secret societies, and acknowledged that they are invading the churches and corrupting Christians. After carefully pondering over God's Word he declared that he would leave the secretists and preach nothing but truth henceforth. He invited me to preach for his congregation, St. Peter's Baptist church, to-morrow evening at 3 o'clock.

I don't know just how long I will be here. I mean with God's own help to bear a strong testimony for truth. Plaquemine is very much under the lodge power. I am informed that a man was acquitted for a murder last week through lodge influence. Bro. Holmes assured me that he will do all he can to reject all societies from his church hereafter. He says he intends to set apart a special treasury for the purpose of attending to the sick and burying the dead of the church. I mean to leave here when I get sufficient means to travel further, as I have both to labor in the Word, and then work to pay my expenses wherever I travel. Please continue in prayer for the South. I learn that the Knights of Labor help some of the pastors' support here, and even our dear Bro. Holmes acknowledged that he thought it a good institution; but after I informed him that the Masons began as a labor union or guild, he accepted it as spiritually dead. I would like you to try and send the *Cynosure* to Revs. Ambrose Hubbs and George Holmes, Plaquemine, La.

The colored people are generally very poor here, and at present work is very scarce. The Sunday law generally meets the approval of the majority of the citizens.

I have found Rev. A. Hubbs very intelligent in speech, and also a seceding Mason. He denounces sin in whatever guise it may appear. He spoke most freely on the question of secrecy, and plainly sees the evils thereof. He promises to reprove sin in all of its forms. He also thought the Knights of Labor a good society for the negro, but before parting from him he acknowledged its unchristian features and received very gladly a copy of the *Cynosure*, and desires the paper regularly. He had read the *Cynosure* before and was convinced of its truthfulness. I am to preach for his congregation (God permitting) to-morrow (Sunday) evening at 7 p. m.

Francis J. Davidson.

CORRESPONDENCE.

THE CINCINNATI SUBURBS.

Cincinnati, Ohio.

Editor Christian Cynosure:—The enemy is coming in like a flood. The liquor traffic, Mormon polygamy, Sabbath desecration, licentiousness, profanity, anarchism, are making an assault all along the line. Shall we quietly permit them to take the field? Shall we lie supinely on our backs until they inflict "an incurable wound?" No; in the name of the high privileges we enjoy; in the name of this free land, purchased with the blood of our fathers; in the name of our national vocation, to lead the nations into the enjoyment of the Mediatorial reign; and in the name of the King of kings, whose we are and whom we serve, we answer, No. We have adopted the words of the Roman general, "I came, I saw, I conquered." We belong to a band on whose drum head never beats the hollow sound of retreat. "They overcame by the blood of the Lamb and by the word of their testimony."

On Sabbath morning I preached in the Springdale Presbyterian church, Rev. W. H. James, pastor. He has 200 members. His is an old congregation. Their first church building served them from 1791 to 1833. Their second lasted from 1833 to 1886. They now occupy a brick house, built after the most modern fashion. Springdale is an interesting village off the railroad. Here Oliver P. Morton, the Indiana "war governor," was raised. Here Rev. Jos. P. Thompson, the missionary and author of "The Land and the Book," was reared; and it is the birthplace of Judge Cox and other luminaries. I took dinner with Mr. Thomas Duncan, a wholesale merchant in the city. He then drove out three miles to the Oak Hill school-house, where I preached at 2:30 p. m. The Presbyterians have been carrying on a mission Sabbath-school here for the last fifteen years. Bro. Duncan is now superintendent. We had a houseful of interested listeners.

At 6 p. m. I addressed the students of Glendale Female College on the subject of missions. This institution was founded by Drs. J. G. Monfort and L. D. Potter. The latter is its president and has now full charge. They have twelve teachers. There are 120 in attendance altogether. They have fifty boarders. Their building was put up originally for a hotel. I took tea with the Dr. and his family. Their order is complete.

At 7:30 I preached in the Glendale Presbyterian church, Rev. S. H. McMullin, D. D., pastor. This is a strong congregation. It is made up of business men from the city and their families. Glendale has 1800 hundred people, and they are almost all of that class. I stayed all night with Elder W. H. Hughes, a banker in the city. He has the largest theological library I ever saw owned by a layman. He has been a Sabbath-school teacher for years, and prepares himself as carefully for his class as a preacher for the pulpit.

On Monday morning the Evangelical Alliance of city ministers passed a resolution to the effect, that as the *Post* and *Times Star* do not issue "Sunday papers," the church notices shall hereafter be given to them. I am to preach in the Fourth Presbyterian church Friday evening. Two of our city principals have invited me to attend the meeting of their Principals' Association next Saturday morning, and address them on moral reforms as related to our public school system. Dr. Joyce tells me that he has engaged Harrison, the "boy preacher," to occupy his church the first two weeks in March, and Sam Jones the last two. He proposes to break down the throne of Satan in this city, who has so long been teaching our citizens to say, "Evil, be thou my good." May we soon be able to say to the saloons and theaters and low dives, as Caius Mucius said to the Roman mob: "Go, get you home, you fragments."

J. M. Foster.

THE NEW PARTY.

Darlington, Mo., Feb. 21, 1887.

There is in some of our papers a suggestion that "the reform parties should unite." While I am a prohibitionist from the crown of my head to the soles of my feet, yet, with a large class of voters, I do not believe it wise to follow any movement whose leaders are in alliance with saloonocrats. In fact, there is an organized, active and wide-spread agitation against those anti-American, monarchy-aping institutions, with their royal technique and high-sounding titles of nobility, transplanted from Continental Europe, that are productive of nothing but evil, and that continually. Oath-bound secret societies are at this hour causing no end of trouble in religion, business and politics.

Take Freemasonry, for instance. It has its odes, chants, prayers and funeral dirges; it has its chaplains, stewards, deacons, "worshipful masters," priests and "most excellent grand high priests;" then, to cap the climax, it has its horrible oaths and barbarous, mutilating, throat-cutting and tongue-pulling, breast-tearing and heart-plucking, body-severing and bowel-burning death penalties, enough to make a common cannibal shudder, yet God is called upon to witness the unlawful, forbidden compact, thus making it the blackest of blasphemy. It will astonish future generations that such miserable systems ever existed under our laws, selling so-called secrets that are no secrets and pledging candidates to keep "secrets" when the lodge has no secrets to keep, as hundreds of civil affidavits, with not a single one to the contrary, attest. A man takes three degrees in Freemasonry, and I place a sworn exposition under his nose, and will sell him for forty cents all the information that the lodge sold him for thirty dollars, just as near as the human mind can remember, thereby swindling him out of twenty-nine

dollars and sixty cents on a square deal. No Freemason can make a lodge due guard or sign or see one given without bringing to his remembrance a blasphemous obligation or murderous death penalty.

Now, sir, can any man constantly familiarize his mind with murder and blasphemy and organized swindling and not come to look upon crime with complacency? To rid our fair land of these pernicious midnight cabals is a work that even angels might envy. No wonder men first and foremost in American statesmanship and jurisprudence have so bitterly denounced these orders, and sent a note of warning down to younger men to beware of these despotic systems with their Overseers, Noble Grands, Most Worshipful Grand Masters, Kings and Grand Kings. I propose to say that no negro in the palmiest days of slavery ever addressed his owner as "Worshipful Massa!"

To liberate white men from the low-down subjugation of lodge thralldom and slavery, no less than from the rum power, is the highest mission of the Christian, the patriot and the philanthropist. Thousands of true Christians and genuine prohibitionists are slow to believe that prohibition or any other righteous law can be successfully enforced so long as officers and criminals are tied up in such sworn fraternity or life-and-death sympathy.

Let every believer in the Bible then read the following plain Scriptures bearing on this important matter: St. John 5: 29. 2 Tim. 3: 16, 17. 2 Pet. 1: 20. Deut. 29: 29. 1 John 1: 5, 6. St. John 18: 20. Matt. 24: 26. Prov. 6: 12. Gen. 49: 6. 1 John 2: 4. Prov. 4: 14–16. 2 Cor. 6: 17, 18. 1 Tim. 5: 22. 1 Thess. 5: 22. Eph. 5: 11, 12. St. John 3: 19, 20. 2 Cor. 4: 1, 2. 2 John 1: 10, 11. Luke 12: 2, 3. Matt. 24: 35.

While I am not a member of any of the churches, yet I am a firm believer in Bible Christianity and experimental religion—the kind that separates from evil. I do not admire the churches that are married to the world, the flesh and the devil. Neither do I care to emulate the man that talks and prays one way and acts and votes another. See 1 Tim. 4: 1, 2. Jer. 5: 26. Titus 1: 16. Matt. 15: 7, 8. 2 Tim. 4: 3, 4. 2 Thess. 2: 11, 12. Jer. 5: 30, 31. Ezek. 5: 11. Ezek. 22: 26. Matt. 6: 24. Lev. 5: 1, 4, 5. Matt. 5: 33–37. 2 John 1: 10, 11.

These are some of the things to be considered by every Christian and patriot when uniting with any party religiously or politically. What is politically wrong can never be religiously right, and what is morally wrong can never be politically right. Have written W. Jennings Demorest and other prominent prohibition leaders. By all means let reformers unite. The Bible and the Constitution of the United States furnish common ground for all Christian patriots. Every American worthy the name could unite on a platform in harmony therewith. Yours for right and good government,

M. N. Butler.

ARE MASONIC RITES HEATHENISH?

Columbus, Miss.

Editor Cynosure:—It is well to be "zealously affected in every good work," but it is unwise to allow either pen or tongue to give utterance to extreme and untenable positions even in defence of the right. Referring to a letter from California in which horror was expressed at the abominations of the heathen in the Chinese quarters of San Francisco, connected with the celebration of the Chinese New Year, you say: "But if our scrupulous friend will take his stand almost any day on Montgomery street near Market, San Francisco, he will see the great Masonic temple illuminated and scores of young men on their way to scenes of religious debauch as base and unholy and unchristian as the heathen of Dupont street. But our Christian correspondent who is horror-struck with one, has only apologies for the other. Shame!"

You will pardon me if I echo your "shame!" I am no apologist for Masonry, indeed, I believe Christians should not belong to the order; but at the same time I respectfully and earnestly protest against the above statement concerning Masonic rites. Those rites may be wrong—they may even be in a sense non-Christian—but they certainly are not as "debauching" or "base" as the "abominations of the heathen." Let me not be misunderstood—I repeat, I am no apologist for Masonry. I severed my connection with the order a score of years ago, because I could not longer conscientiously affiliate, believing then as I do now, that Christians should do all their benevolent work in the name of the Lord Jesus. Masonry is confessedly non-Christian. The name of Jesus is out of place in its lodges—at least till the seventh degree is passed. The lodge is, therefore, no place for me, but I do not see that anything is gained by ascribing to the rites of the order a character which every Mason knows to be untrue. C. E. W. Dobbs.

Note.—Let us rejoice that this brother sees clearly such a part of the Masonic system as he does. Truly it is enough to decide the course of a Christian man. But as to the camparison of the Masonic and Chinese religious rites, let this brother first read what is said by others who have obeyed their conscience in leaving Masonry. Let him then study carefully the explanation and philosophical analysis of Masonic rites as given in Ronayne's "Master's Carpet." Let him also watch the Chinese at their worship, as the writer in the *Cynosure* above has done, personally comparing it with Masonry. After this he will, we are confident, agree that our language is neither extravagant nor unjust.

PITH AND POINT.

LET THIS NOBLE GALAXY SPREAD OVER THE WHOLE HEAVENS.

Allow me to express my delight in the series of articles you are publishing in the *Cynosure*. They are bringing to light the hidden virus of the lodge system not apparent to the minds of the masses generally. Such articles it seems to me are deserving of more than a casual reading. Am glad to know that there is a call for them in book form. The publishers may have my name as a subscriber. The same is true of the noble galaxy of names gracing the pages of the *Cynosure* for the past twelve months or more. Their fame should be held in everlasting remembrance by a grateful people.—E. L. Harris, *Delavan, Wis.*

FROM THE PASTOR OF CHAMBERS ST. PRESBYTERIAN CHURCH, BOSTON.

There is no more important question before the public at the present time, neither is there any that is more certain of a righteous and speedy settlement. It is gratifying to every earnest Christian heart to see how evil is being engaged at every point by some distinctively Christian force and vigorously combated. No one reform is vastly ahead of the rest, but they are all marching forward like a company of horses in Pharaoh's chariots and the victory is inevitable and will be almost simultaneous at all points. I see in this the controlling hand of our Master, and rejoice with all my heart in the evidence it gives that he will soon come and take to him his great power and reign.—D. McFall.

THE SISTER IS RIGHT: WHO WILL GAINSAY?

I would like to see an article in your columns by some of your able writers on the question, "Has Odd fellowship ever done any good?" I have been having a little controversy on the question, and am accused of willfully trying to support a point I know to be false. I hold that the order is of no use, because all the good Odd fellows have done could have been done just as well without their being Odd-fellows, therefore Odd-fellowship is *not* a necessary means to the end and for that reason deserves no credit for the good done by those who may be Odd-fellows. I read your paper with interest and may our good Father hasten the day when its teachings may be read and supported all over our land.—Mrs. W. V. Hunt, *Delta, Iowa.*

REMEMBER CHAMPAIGN, ILL.

Give my sincere regards to Bro. Dissette and say I was in attendance at the week of prayer at the same room in the Baptist church of this city, where they (the Presbyterian and Congregational ministers) abused him so unkindly one year ago. The same men at the same place practiced their same trickery to prevent me from talking or praying. May all these persecutions but drive us nearer to the dear Master, and to be more like him, in obedient loving faith and work to oppose the works of darkness.—A. D. Howell, *Champaign, Ill.*

THANK GOD FOR THE N. C. A.

I wish to congratulate you for your good work in the publication of so many good tracts and books that so justly condemn secret associations, and especially Freemasonry, and for the great work you are doing all over the United States by your conventions. I thank God for your boldness and courage to stand up against so high a tide of malignant opposition. The good Lord bless and speed the work, and give you much success. I thank God for the good already done.—Samuel Mathew, *Canby, Oreg.*

THE NEED OF THE CONGRESS OF MAR. 30TH.

My husband and I have been reading the *Cynosure* for the past few years, and we feel that there is no periodical that comes to our home in which we are more interested. We think there is reason for abundant thanksgiving to God that he has inspired so many with the spirit to investigate and expose the terrible evils of secretism. Though much has been done, yet it seems the number of secret societies has been increasing until their name is legion, and, like the frogs of Egypt, they have come up to fill the whole land. The Scripture says, "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against them." How then can the conditions be better met than by a Christian congress meeting for prayer and consultation. In view of the interests involved, no Christian can consider the call premature. My first choice would be to attend the convention, but some of us are feeling that there is much to be done in Michigan before the spring elections which occur soon after.—E. H. Candee, *S. Whitford, Mich.*

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON XI.—March 13, 1887.—Jacob at Bethel.—Gen. 28: 10-22.

GOLDEN TEXT.—Surely the Lord is in this place.—Gen. 28: 16.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

Good things obtained in a wrong way. It seemed to Rebekah and Jacob as if God's promises were about to fail, and they must do something to bring the right thing to pass, even if they did a wrong in accomplishing it. But did God need Jacob's sin in order to carry out his plans? God forbid! The work would have been done infinitely better if Jacob had gained his birthright in God's way and God's time. His sin arose not from faith, but from the imperfection of his faith. And behold the result. Instead of a clean, untarnished blessing from God he gained a *curse* with the blessing. And it is always so. Whenever we use wrong methods to gain God's blessings, the curse always clings to us.—*P.*

Pillows of stone were but an outward expression of Jacob's feelings at this time. He was alone, poor, banished, undefended, with a long and dangerous journey before him among hostile tribes, and with an uneasy conscience. But all this was leading him to God, for in this night of darkness he "called upon God in his distress." The valley of humiliation and of the shadow of death was the way to the land of Beulah and the Delectable Mountains. Often from a pillow of stones come the brightest visions of the soul. From weariness and pain and trouble arise the steps that lead to heaven. Stephen when stoned by a mob saw the heaven opened, and Jesus on the right hand of God. Paul from a Roman prison saw his crown of righteousness. Life's Pisgah's and mounts of transfiguration are built of the hard rocks of affliction and trial. This is finely expressed in the hymn, "Nearer my God to thee."—*P.*

"The angels of God ascending and descending." God would teach him the connecting and living intercourse between heaven and earth. The angels descending from heaven to earth designate the revelations, the words and promises of God; the ascending angels indicate faith, sighs, confession and prayer.—*Lange.*

The Ladder a Type of Christ. To us the ladder is Christ, and that in two ways: Christ bridges over heaven and earth by union of the human with the divine, and by him we have access to the Father. I say not, Jacob saw this; but it is so to us: the ladder to us is Christ. Again, to us the angels *descending* are the intimations God gives us of his Spirit; the angels *ascending* are our prayers. Again, there is the voice speaking of fatherly protection, of hope, assurance to the end. This is made still clearer to us, for it is in Christ that we are made sons of God.—*F. W. Robertson.* (1) It is a type of the *person* of Christ. (2) It is a type of the *work* of Christ.—*Dr. Robinson.*

"Behold I am with thee and will keep thee," etc. I will direct, help, and support thee in a peculiar manner. The Lord assures him that, however he might be an alien from his father's house, he should not be cast away from *his* presence, and that he would be his guide and guardian wherever he should go. Why should we not, as the spiritual seed of Jacob, catch a gleam of refreshing light from this assurance as we pass along? If God will be with *us*, if he will keep us in all places and circumstances, if he will never leave us nor forsake us, and if he will bring us at last to our promised and hoped-for land of rest, then may we go on our way with confidence and joy.—*Bush.* Against his fourfold cross here is a fourfold comfort. (1) Against the loss of his friends, "I will be with thee." (2) Of his country, "I will give thee this land." (3) Against his poverty, "Thou shalt spread abroad to the east, west," etc. (4) His solitariness; angels shall attend thee, and "thy seed shall be as the dust," etc.—*Trapp.*

"And this is the gate of heaven." Alluding to the ladder or stairway opening to him access to the heavenly world. If it was a ladder for angels to traverse it was also a ladder for men, the poor, humble, distressed sinner like himself. If it was a ladder for God to come down in the flesh, it was a ladder for men to go up to God.—*Jacobus.* Every true house of God is a gate of heaven to every true worshiper. His soul rises toward heaven in worship and love, and heaven comes down into his soul.

"And poured oil upon the top of it." Because oil was the symbol of the dedication of a thing to holy uses.—*Ellicott.* Herein is the value of forms; impressions, feelings, will pass away unless we have some memorial. If we were merely spiritual beings, then we might do without forms; but we are still mixed up with matter, and unless we have a form, the spirit will die. Resolve, then, like Jacob, to keep religion in mind by the use of religious rites. Church-going, the keeping of the Sabbath are not religion; but religion hardly lives without them.—*F. W. Robertson.*

"And this stone.... shall be God's house." He would dedicate this place to God's worship, and afterwards erect there an altar for the celebration of divine worship, a resolution which was subsequently carried out (see chap. 35:1, 15).—*Pulpit Com.*

"And.... I will surely give the tenth unto thee." This was one share of all his earnings, given to God in acknowledgment of his allegiance, just as men pay taxes to the government to which they belong. God's kingdom needs money, as do earthly kingdoms. The taxes not only show allegiance, but bind the people closer to their country. They have a part in all that is done. The same is true of what we give to God. We do not know in what way Jacob gave it to God, but probably in sacrifices, altars, and to the poor.

OBITUARY.

ENOCH HONEYWELL of Altay, N. Y., died at the residence of his daughter on the 13th inst. in the 99th year of his age. He had been for a year or more an invalid from the fracture of his hip. This, with a severe cold and old age, carried him off. He was born in 1788 in Westchester county, near New York city, and lived, with the exception of some three or four years, his whole life in that State, the last fifty years at the place where he died. In early life he was married to Miss Eliza Dye of Lawrence county, N.Y., who preceded him in death near twenty years ago. He was the father of three children, all living—Alba of Hoopeston, Illinois, Gilbert and Emma of Altay, N. Y., the latter the wife of Willard Fenno, and mother of Prof. Frank H. Fenno, the author of several works on elocution and kindred subjects.

About 1816 Mr. H. came to southern Ohio and Indiana, being one of the first settlers of Terre Haute, on the site of which present city he then owned 160 acres of land. He traveled quite extensively through the then wild west, generally by horseback on land and by canoe on the rivers. His record of adventures, events, and descriptions of men and places as then existing are extremely interesting. He engaged for a time in pork-packing, shipping his products to New York by way of New Orleans, the Gulf of Mexico and Atlantic Ocean, sometimes accompanying the shipments himself. Sickness, however, finally drove him back to his native State, where he engaged in mechanical and agricultural pursuits, until in old age he retired from active life and lived mostly with his daughter upon the old home farm till death.

About 1830 he became a member of the Baptist church under the preaching of Elder Jacob Knapp, a noted evangelist of that time. Subsequently, owing to conflicting opinions in the church upon the slavery question, he joined with the Wesleyan Methodists, remaining a nominal member of that church while he lived. His views of religious profession and duty, however, were quite liberal. He valued a conscientious, godly life far above the most rigid adherence to church creeds. He was one of the original liberty party Abolitionists, and his was the first, and for several years the only vote cast with that party in the town where he lived. Subsequently, as the party became larger, he was often made a delegate to the State and National anti slavery conventions of that period. Upon the great questions of slavery, temperance, and others of a reformatory character, he was far in advance of his age. His tendency of radical thought and action usually placed him in the minority of public and popular sentiment. His mental powers were strong and vigorous, and his writings, of which a number have been published, were forcible, pungent and aggressive, his zeal carrying him often, as many thought, somewhat beyond the lines of discretion. He was, however, true to his own convictions of duty, perhaps too much so for the convictions of others. It is possible that the memoirs of his life and a collection of his more important writings will be published. At his funeral exercises a lengthy paper written years before in anticipation of his final departure, was read by the officiating minister, embracing his views upon the leading reformatory topics of the day, and his last words to his relatives and many friends left behind.

A firm believer in the justice and mercy of the all-wise Father through the saving atonement of his Son, he was at all times ready to go to his final reward, in the strong and ever-abiding hope that his long and eventful life had not been lived in vain.

Died at Fredonia, N. Y., Jan 23rd, 1887, ABEL L. BLOWERS, aged 88 years, 6 months.

The deceased was born at Pompey, N. Y., Aug. 6th, 1798. He was one of the pioneers of western New York, settling at Cuba, Alleghany county, in 1823. He cleared, unaided, the farm where the most of his life was spent, enduring hardships and privations of which the present generation have little conception. The last few years of his life were happily past in his home at Fredonia.

In early manhood Mr. Blowers embraced Christianity and united with the Baptist church, ever leading a useful, consistent, Christian life until the end. He gave to all reformatory movements a ready sympathy and support, discountenancing by his own upright life all forms of evil. Since Morgan's time he has been a staunch Anti-mason, working with great zeal in the cause, especially during the later years of his life. His most prominent characteristics were a love of truth and an unwavering conscientiousness in the performance of duty. Strong in his opinions, he ever stood firmly by his convictions regardless of public comment. But words are weak. The record of a noble, useful life, such as his has been, speaks with an eloquence greater than any eulogy.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Associton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

Five Dollar

LIBRARY.

"The Broken Seal."
"The Master's Carpet."
"In the Coils, or The Coming Conflict."
"The Character, Claims and Practical Workings of Freemasonry," by Pres. C. G. Finney.
"Revised Odd-fellowship," the secrets, together with a discussion of the character of the order.
"Freemasonry Illustrated," the secrets of first seven degrees, together with a discussion of their character.
"Sermons and Addresses on Secret Societies;" a valuable collection of the best arguments against secret orders from Revs. Cross, Williams, McNary, Dow, Sarver, Drury, Prof. J. G. Carson, and Prests. George and Blanchard

National Christian Association.
221 W. Madison St., Chicago, Ill.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. McCulloch, D. D.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 3, 1887

THE NATIONAL CONGRESS OF CHURCHES AND CHRISTIANS.

OFFICIAL CALL.

Pursuant to instructions, and in humble reliance upon Almighty God for wisdom, and upon the Christian patriotism of our fellow citizens for co-operation and support, we have secured Hershey Music Hall, Chicago, Ill., and hereby announce that a Congress of Churches and Christians will assemble at 9:30 A. M., on the 30th day of March, 1887, and continue its sessions two days and evenings, to consider the nature and principles of the secret lodge system and its influence on the Christian religion and civil liberty, and to take what steps may seem proper, after prayer and due consideration.

The committee have learned with satisfaction of the action of several sympathizing bodies in appointing representatives, and are in receipt of the names of over fifty delegates already chosen.

Every Conference, Presbytery, Association, Council, Church, Educational Institution, or other body favoring this Congress, is respectfully URGED to at once provide for a representation in its meeting. Let the names of delegates appointed, or who shall be chosen, and the names of all persons intending to be present be forwarded at once to Rev. L. N. Stratton, West Division post-office, Chicago, Ill., so that entertainment may be provided for those who desire, and a roll of members begun.

Calvin W. Pritchard, *Chairman of Com.*
L. N. Stratton, *Secretary.*

The Swedish Lutheran Conference of Illinois met in this city on the 16th ult. and continued its sessions over the following Sabbath. This body represents a membership of 32,318, and every church in the bounds of the conference except one was represented by its pastor on the floor. Rev. M. C. Ranseen is its president, whose position of opposition to the lodge is well known to our readers. Pres. L. N. Stratton visited his conference in behalf of the approaching Congress of Churches and Christians, and was listened to with marked attention. The matter was taken up and endorsed, and Rev. L. A. Johnston, pastor of the First Swedish Lutheran church in Rockford, Ill., appointed to speak for the conference. Rev. C. A. Evald, Chicago; Rev. S. P. A. Lindahl, Moline, Ill., and Mr. J. A. Enander, editor of the *Hemlandt*, Chicago, were appointed delegates.

The Millennium.—In one hundred and thirteen years, we shall reach, if the world stands, the beginning of the seventh thousand years from creation, by the ordinary Bible chronology. Will some one skilled in such studies, tell us how extensively the opinion prevailed in Cowper's day, that the seventh thousand is the Millennium? He says:

> The time of rest, the promised Sabbath comes;
> Six thousand years of sorrow have well nigh
> Fulfilled their tardy and disastrous course
> O'er a sinful world: and what remains,
> Of this tempestuous scene of human things,
> Is merely as the working of the sea
> Before a calm, which rocks itself to rest.

DWIGHT L. MOODY.

To attempt here a sketch of the life and work of the great evangelist, would be like introducing Mr. Wentworth, the "Long John" of Chicago, to the people of this city, than whom there are probably few men better known to our citizens. Mr. Moody himself might, perhaps, be an exception; and it is certain that Chicago has given no men to the world whose work she may regard with greater satisfaction. That work has answered the question of the right mode of interesting and educating the religious life of men in a practical way. D. L. Moody was born in Northfield, Mass., in 1837, and was left fatherless when four years old. The mother fought a brave battle with poverty until her children were old enough to care for her. When seventeen he went to Boston as clerk in a shoe store and was brought to Christ under the labors of Rev. Dr. Kirk of the Mount Vernon Congregational church, himself an eminent evangelist. He came to Chicago nearly thirty-one years ago, and his history here as Sabbath-school and mission worker, until his charge grew into a church; his work in the Y. M. C. A., extending to religious conventions and to revival work in churches; his journey to England in 1872 where he went, as he tells us, to learn how to study the Bible, and soon with Mr. Sankey began his remarkable career as an evangelist; the immense meetings in this country in 1875-6; and his subsequent journeyings over the United States and Great Britain—these labors are a part of our American history, of which all men have known and read. In all this work the directness of business life has, under God, given a success which was hard to be understood by those who held to the methods of the schools. All have confessed that the mighty power of the Holy Spirit of God could alone use such means for such astonishing and glorious results. Mr. Moody himself gives all credit to the work of that Spirit whom it is the work of his life to honor.

Of late years Mr. Moody has turned to such efforts as, in a sense, give more permanency to his work. The establishment of the Northfield Schools for young men and women; and the present work which it is believed he will accomplish in Chicago, of organizing a great mission training school which shall at once be a center of light and beneficence to the wayward multitudes of a great city, and a model for other cities—these enterprises, either of which would be a life work for ordinary men, will embody in more permanent form the principles of evangelization on which he has acted, and perpetuate them when he shall have gone to his reward.

A LODGE MENACE.

Prohibitionists do well to be on their guard. Eternal vigilance is surely the price of their liberty, so long as the lodge has any influence in the counsels of their party. Rev. M. A. Gault, district secretary of the National Reform Association, writes to the College Springs *Crank:* "A prominent Good Templar in Wisconsin told me last summer that 'Hon.' John B. Finch would almost certainly be the Prohibition candidate in 1892, when there would scarcely be a doubt of his election. The Good Templars, he said, were so thoroughly organized all over the country, that they can control the Prohibition party. It is at this point the danger lies. There is a large anti-secret element in that party who will bolt unless anti-secret men are nominated." This is the iniquitous management of the lodge, against which the *Cynosure* has ever warned the Prohibition leaders. It is next to impossible, human nature being as it is, that a secret organization working in connection with such a movement should not be used for manipulating, controlling and subverting, to secure supremacy,—and this simply; justice, right and honor being left out of the count entirely. To nominate John B. Finch to-day would nearly ruin the organization of the Prohibition movement. Do the Good Templars expect him to be a more worthy or honorable or capable man six years hence? Not a bit of it! He is only the head of their lodge. He stands for it, and so is to be foisted upon a noble movement. If the Prohibition party does not wish to repeat the story of Sinbad the sailor, let this back-load of lodgery be thrown off, and let us all pray that Mr. Finch and all Good Templars may have their eyes opened by the grace of God to see how unworthy of them as men, as Prohibitionists, as Christians, is this secret society business.

THE KNIGHTS OF LABOR MAKE AN OFFER.

An official organ of the Knights of Labor, as quoted by the *American*, commenting on the opposition of the Lutheran churches to their order, as represented in the late ejection at Oshkosh, says: "There is a desperate effort being made now to force an issue between the Lutheran church and the Knights of Labor on account of the secrecy of the order. The order has no secrets; its objects and purposes are published to the world daily. The only secret it has is in the names and persons of its members, and if the church will secure the abolition of the infernal black-listing system practiced by employers, and by which a known Knight of Labor is unable to get work, we will abolish the password, and make all our meetings open."

There is much matter for reflection in these few lines. It is doubtful if any "forcing" is being done to make a quarrel except by the order, which, by making it impossible, so far as it is able, for working men to live who are not sworn to them, is attacking, not only the religious vows, but the personal rights and the peace and happiness of the family of a vast majority of the Lutherans, for they are a laboring people. Does the order flatteringly think that nothing will be done in self-defence by the church?

It is a good and honest confession, that the order "has no secrets;" for the exposition first issued in this city by E. A. Cook, and afterward published in the public press far and near, is correct, as we have good evidence. But a society whose members are unknown to the world, is a standing temptation to vicious or unwise and ambitious men, and furnishes them a power they are sure to misuse to the damage of laborer and employer alike. If Mr. Powderly can speak for his order, and assure us that the lodge tactics will be abolished if black-listing shall be stopped, we believe that employers can be persuaded to do their part honorably and readily. But will the organization meet the case fairly? We may believe so when it appears that the object of its formation was to oppose black-listing.

—Enoch Honeywell, whose obituary appears on another page, was one of the most remarkable men connected with our work. Although already of extreme age when the cause of Anti-masonry revived in 1867–8, he entered into the work with the heartiness of youth. He was not a public speaker, but he knew the value of the printing press, and that he could through it speak to the million. He, therefore, prepared one or two appeals, especially to young men, and issued them in immense quantities. Only eternity can reveal the value of this work. Mr. Honeywell prepared a paper on his life and work to be read at his funeral. This has been kindly sent us by his daughter, and will soon be given our readers, if possible, in connection with a portrait.

—Our excellent and gifted Miss Flagg writes that she hopes to be at her post in the *Cynosure* after March 1st. She will come out from under her cloud of sorrow like the moon "walking in brightness." Many will hail her return.

—Some friend in Illinois has written to John Daly of Wilkesbarre, Pa., for some of his publications on Romanism, but very carelessly neglected to give name or postoffice. Mr. Daly is anxious to serve the brother so soon as he has a fair chance to do so.

—M. N. Butler of Darlington, Mo., writes a strong letter on another page. Mr. Butler began without experience and has struck heavy blows on the flinty ramparts of despotism and darkness. He has chosen a good companion, and as Henry Kirk White said of himself:

> "E'en his worst foes will confess him sincere."

If his life is spared the good seed he has sown will bear a large harvest.

—The Chicago papers have worked up a sensation over the County Hospital, an institution upon which the city has spent immense sums of money, much of it in "jobs." The abuse of patients by drunken and brutal nurses, and the proof that the stealing and cheating is limitless, is abundant. Not long since the hospital was suffering from the bad administration of the Freemason who succeeded Edmond Ronayne as master of Keystone Lodge. The present warden, McGarrigle, is also, we believe, a Mason.

PERSONAL MENTION.

—Rev. Dr. Wishart of Monmouth writes with great interest of the 30th of March congress, and will, if possible, attend. He is also preparing a contribution for the *Cynosure*, which our readers may anticipate with pleasure.

—Pres. J. Blanchard went to Galesburg, Ill., with Mrs. Blanchard, on Friday last to attend a semi-centennial reunion of the First Church of Christ in that city, of which he was for a time pastor while President of Knox College. He was to make an address on the occasion and will remain several days.

—The lumbermen's evangelist, William F. Davis, has been so busily engaged in his work in Wisconsin that he had not learned of the change in time of the national conference from February 22 to March 30. On his way to Manistee, Mich., he came via Chicago to attend the meeting, and regrets that his Eastern engagements in March will prevent his return.

—Mr. C. B. Knight of Worcester, Mass., after spending a few weeks in the West, has decided to settle in the thriving young city of Abilene, Kansas. He returned to Chicago last week from a journey of observation, highly pleased with the great and free State of Kansas, and went immediately East to remove his family. We regret that our great city could not hold out sufficient inducement to stop Mr. Knight here, but it is the legitimate result of prohibition to attract to Kansas the best class of our citizens.

—We regret to say that Elder J. L. Barlow preached his farewell sermon in the Baptist church, Wheaton, on the Sabbath. He has accepted a call to Grundy Center, Iowa, and goes on immediately to the new field. Elder Barlow, both in his own church and in conventions and other meetings in connection with the reform, has manfully and faithfully maintained the principle of separation from secretism, as commanded in the Word of God; and

has been one of the most assiduous and faithful workers. He will be greatly missed both in Wheaton and this city; but in his new field his influence will be given for the same principles. We pray that God and good men may stand by him there, as he does by the truth.

THE CONGRESS OF CHURCHES.

I am not authorized to speak for the committee of arrangements, but I am in a position to know much of the progress they are making. Nine able speakers have been already secured, and several others are yet to be heard from. The committee are diligently at work on details, and will report officially in due time, on entertainment, railway fares, etc.

No meeting on the lodge system that has come to my knowledge for years, has awakened so much interest, or called out such hearty approvals, and every mail brings increasing evidence of a large and representative gathering. Existing troubles brought on and managed by secret lodges, have compelled all classes to consider the lodge as an element of power in the political and commercial movements of our time, and created a desire to know its principles and the secret of its power. Public attention is centering in this congress as promising clear and authentic utterances upon a question vital to both state and church. Notices in the press, including half a column in one of our leading city dailies, indicate the public interest in this meeting; and the endeavors of the opposition to cast suspicion on the authority of the call and its endorsement by eminent men are significant. The movement is fairly inaugurated and in the hands of a competent and experienced committee, and it only remains for the churches and individuals who believe in it, to come forward in aid of the committee, and make this one of the grandest meetings ever held in maintenance of the church of Christ and the free institutions of our civil government. Appoint representatives; send in names of parties purposing to attend, and pray without ceasing for the Spirit's presence.

J. P. Stoddard.

OUR WASHINGTON LETTER.

The Senate for its week's work has given its consent to Capt. Eads's Ship Railway scheme across the isthmus of Tehuantepec, and wrangled, as it always does, over the appropriations for rivers and harbors, and voted away millions by passing a number of bills for the increase of the navy. The House of Representatives has devoted most of the time to discussion of the money bills which run the Government. These invariably provoke debate and must be disposed of before the 4th of March, otherwise an extra session would be necessary. Both the Senate and House again passed the anti-polygamy bill, this time as it came amended from conference, and the measure is now ready for the President to make it a law by affixing his name.

There was an interesting debate over this question. Senator Vest said that, as a matter of course, the bill would become a law, but he could not vote for it. He was well aware what the public sentiment of the country was, but no amount of criticism would affect the performance of his duties as a legislator. In his judgment it violated a principle of the Constitution, as to the rights of property. He considered its provision as to the Perpetual Emigrating Fund Company, simple, naked, bold confiscation, and nothing else. It took money subscribed by individuals, and applied it to an object (public schools) not contemplated by the corporation. The same thing might be done in regard to any other religions corporation in this country. It was no answer to say that it applied only to the Mormon church. Another feature of the bill which he could not support was the test oath imposed upon voters and persons elected to office. He knew something about test oaths. He had gone through an era of proscription on account of them.

Senator Edmunds denied that any principle of the Constitution in respect to the rights of property were violated in this bill, and as to test oaths, he said they had been carefully incorporated into the Constitution of the United States. Every Senator had been obliged to take one. The President of the United States and every officer of the United States or of a State was compelled, and always had been, to take an oath, which, in effect, was like that required in this bill.

Senator Hoar here inquired whether the bill, in prescribing an oath or qualifications for office, anywhere attacked a mere opinion separate from a criminal act. Mr. Edmunds replied that it did not in the slightest degree. The most astute and ingenious sophist could find in it no hint of such a thing. It had been carefully excluded. Senator Ingalls asserted that he had as much respect for the sincere opinion of a Mormon as that of an Episcopalian, Catholic, Congregationalist, Methodist or Baptist. All religious belief that was honestly entertained was respectable though it might be erroneous, and condemned by one's judgment. "But," said he, "it is not the Mormon religion that is attacked in this bill, it is the practice of polygamy, which is one of the tenets of a certain proportion of that church."

The Washington social season is about over now, and the gay world is ready for Lent. Mrs. Cleveland held her last public reception on Saturday afternoon, and the crowd was the largest she has ever had. It began to gather two hours before the doors were thrown open, and ere long it extended from the White House entrance to the Avenue gate and down the sidewalk for half a square,four or five abreast. To about every fifty women there was one man, and he invariably looked as though he felt out of place. *

OUR BOSTON LETTER.

"NO, NOT A REPUBLIC, BUT A DEMOCRAT!"

While crossing Broadway bridge, which connects the main thoroughfare of South Boston with the center of the city proper, I overheard one of a company of young Irish-Americans, leisurely sauntering just in advance of me, exclaim in theatrical tones, as he spread forth his hands:

"This is a republic!"

With quick Irish wit, and equally dramatic effect, another retorted:

"No, not a republic, but a Democrat!"

No one, certainly no one residing in this city, will deny the appositeness of the young man's jocular contradiction. Boston, figuratively at least, may well be designated a Democrat. Look about you here, and what will you observe? Democratic government, Democratic community, Democratic influences, Democratic police, Democratic employes, Democratic rum.

Democrat! Democrat! Democrat! All is Democrat! Democrats "to the right," Democrats "to the left," Democrats "in front," Democrats hemming in, and Democrats penning in. Who will dare assert that there is no truth in the young Irishman's declaration?

It is true, the Irish-Democratic element has failed in its attempt to remove the English lion and unicorn from the roof of the old State House, relics of pre-republic days, but the municipal red ink will soon be substituted by emerald green. It is rumored to have been already. One of the leading Democratic dailies has facetiously suggested the naming of the city, cognominally, after the present mayor. How would *City of O'Brien* sound?

"There was a time," said a prosperous Irish merchant, his tones indicating a period inconceivably remote, "when an Irish name was enough to bring reproach upon its bearer. That day has passed away forever. Even so Celtic a name as Flanagan is considered as nice as any."

"That is so," some one will say. "What's in a name?"

Nothing in the name itself, a great deal in what the name represents. Why should any foreigner's name, a simple proper noun, bring reproach upon him? Does the name harm the object, or the object the name? No foreigner has ever been the recipient of reproach in this country because his name was simply O'Brien, or Snyder. Why has the name been stigmatized? The *character* of the foreigner, alone, has brought stigma upon his name. Now, what has caused the marked change in the Bostonian's opinion of a foreign cognomen? Has the name changed? has the object changed? or has the number of objects bearing the name changed—increased, and thus, because the majority rules, the name has naturally lost its alleged derogatory reputation?

The once common advertisement for help, "Americans only need apply," is almost a curiosity. Future notices of the kind will be more likely to read reversely. The value of an Irish name in enhancing one's chance in securing a situation now-a-days, is recognized by even our Mongolian visitors, as the following extract from an anecdote published in a recent number of the *Youth's Companion* shows. Applying for employment in a certain railroad, a Chinaman said:

"You heap likee me work?"

"What do you want to do?"

"I makee lailload. I keepee wash-house, allee same. I no care."

"What's your name?'

"My name Patlick O'Laffaty."

"Patrick O'Rafferty! Now, that is stealing a name."

"Welly goot name!"

"Oh, come, Hop Key, or whatever your name is, what did you give me an Irish name for?"

"If I no hab Patlick O'Laffaty for my name, I no ketchee contlact! You see?"

The Democracy of this city is largely an importation of European offscouring-foreignism of the lowest type, which, terrible to contemplate, is rapidly spreading over all the sister States of New England, and probably it will not be long before the grand old Puritan name, which our forefathers loved so well, because of its Britanic derivation, will be usurped by that of New Ireland, or the appellation of some other European Fatherland.

The next time I meet in our streets the well-known form of the aged author of our national poem, "America," taking advantage of acquaintanceship, I may be tempted to request him to add another verse to his immortal lines, something after the substance of this:

My country, can it be,
Thy sons shall ever see
Anarchy dawn?
When cherished truths will fade,
And laws our fathers made,
By aliens lowly laid?
Let foes begone!

Ah! there may be more significance in that little utterance heard by the writer, than we imagine:

"No, not a republic, but a Democrat!"

D. P. Mathews.

COLORPHOBIA.

AN INCIDENT.

On Feb. 9, 1887, Rev. Lewis Johnston, an educated colored Presbyterian, minister and teacher in the public schools, and a perfect gentleman, took his friend, Geo. W. Clark, to a private boarding house in Pine Bluff, Arkansas, to call on Rev. Mr. Woodsmall, the Baptist missionary, who had that day arrived in town. The *colored servant* ushered them into the sitting room to await Mr. Woodsmall, as all were at supper. The servant announced the waiting gentleman; whereupon the lady of the house came in and was informed they wanted to see Mr. Woodsmall, and finding a *black and white* man together in her sitting room, rushed out and reported. When lo! in came the blustering furioso landlord, and the tempest at once began. For a few minutes it fairly howled. Mr. Clark coolly informed the irate animal that they had called to see *Rev. Mr. Woodsmall*, and not to encounter a *thunder squall!*

Bro. Woodsmall hurried in and tried to calm the raging billows, but the good brother's "oil" had no effect upon these troubled waters, and so the three missionaries shook the Arkansas dirt from their dirty boots and left this enraged colorphobist to his own sweet reflections! Bro. Clark had committed the unpardonable sin—had actually brought a "nigger" into this man's sitting room! The "lost cause" "dies hard!" This devilish "caste prejudice" enters and rankles like rusty iron in the souls of these poor people! Bro. Johnson went home from the above scene and wrote the following lines. G. W. C.

TO MY FRIEND, GEO. W. CLARK, AFTER THE AFFAIR ON THE NIGHT OF FEBRUARY 9TH, 1887.

Father Clark, are we yet free,
While such a spirit stalks the land?
This relic fires your soul to see
Of Slavery's hateful iron band!
How it does our peace destroy!
How its wrongs our lives annoy!
How it bows us into dust!
And stirs our souls with deep disgust!
From public places we're ejected:
Even in churches not respected,
By those who shout and praise the Lord!
Out on such a rebel horde!
Are we free while chains are clanking,
Though *our* limbs they do not press?
Shall we pause and God be thanking
Till we every wrong redress?
In our affliction *Thou* hast woe;
In wronging us they caused *Thee* grief;
Care they if bitter tears do flow;
Or do such tears afford relief?
Gray hairs by them are not respected,
Nor do they reverence men of God:
Charity is by them neglected,
Truth is trampled in the sod.
Are we faithful to our trust,
Are we valiant for the truth?
Right *can* triumph and right *must*.
Write thou and sing as in thy youth
You helped to slavery overthrow,
You joined in the victorious shout:
Give it now a final blow
Ere your lamp of life goes out.

Lewis Johnston.

Pine Bluff, Ark.

The Home.

ALL THINGS.

"All things work together for good to them that love God."—Rom. 8:28.

Sometimes, dear Lord, my doubting heart,
Can scarce take in this world divine;
When far from thee my feet depart,
Or when I hopelessly repine.

When loving friend is laid below
The soft brown mould far out of sight;
When my poor heart is filled with woe,
And life's bright day is turned to night.

Or worse, estranged from some loved friend,
Who ne'er before had stood aloof,
Whom fain we'd trust unto the end,
But who had failed when put to proof.

Then, Lord, ah then, our hearts rebel,
And bitter, burning tears fast flow;
Life's sullen surges deeper swell,
And bitterness is crowned with woe.

The disappointment that will come,
The cares and worries of each day—
Are these but leading to one home?
Is this the path—the only way?

But there are times, dear Lord of mine,
When my soul grasps the promise sweet;
Accepts this blessed Word of thine,
And humbly lies at thy dear feet.

Willing to take from thy wise hand
Whatever thou mayst choose to give;
Lowly to serve, or to command;
To rest in death or weary live!

Could we but this sweet truth receive,
Our lives would flow in endless peace;
O help us, Lord, then to believe,
Bid our dark doubts forever cease.

Within my heart I hear a voice
That says, "Thy pain, thy loss and strife,
Will make thee all the more rejoice
When thou shalt enter into life."

At last my restless heart is stilled;
Whatever comes is for the best;
It could not come unless God willed,
And so I leave to him the rest.

—*Mary G. Woodhull in The Presbyterian.*

THE CONDEMNED SOLDIER.

During the Franco-German war, a clergyman was traveling abroad, and with him an old German, who devoted his life to going about and preaching the Gospel. One day, being near the outposts of the German army, they met several soldiers leading a man, manacled and despairing, away to execution. They ventured to ask the escort for what crime the man was condemned. "For robbing the dead," answered the soldier briefly. "And by our laws he is punished with death."

"Is he prepared to die?" asked the good clergyman pityingly.

"We do not know," they replied; but one of them, the leader of the party, turned to the clergyman and said: "You, sir, seem to be a minister of the Gospel; you may speak to yonder poor man, if you wish, of the 'hereafter.'"

The clergyman, glad of the opportunity, went and spoke solemnly to the unahppy prisoner; but he only shook his head and said:

"No, I am not ready to die, but that does not trouble me. My sorrow, and these tears, are for my wife and little children, left destitute and heart-broken; my thoughts are all of them; trouble me with naught else!"

As he continued in this strain, the old German, who had been attentively listening, stepped forward.

"My friend," he said, "I weep for you. I have no child—no wife. My heart was long ago made one with God, and death to me has no terror; it is only a welcome guest. *I will die instead of you.* I have naught to lose, but, oh, so much to gain! I will give you my life."

All around stood amazed at this strange proposal; but, as the officer in command saw that the German really was in earnest, he said; "I have no power to accept your offer; but let us return to the camp, and tell this strange circumstance to the general."

So they turned and went, the German walking beside the poor manacled prisoner, trying to comfort him, telling him of Jesus. The general, too, seemed strangely moved, and asked the German if he was really sincere in his offer.

"Certainly," answered the old man; "I tell you death is no dread to me; I am Christ's, and I shall only go to him; I will gladly lay down my life as a ransom for this poor man's. Surely, the law cannot require two to die. My life will suffice."

The general, still more astonished, referred the matter to the Crown Prince, who thought long over it. At last he said, "The law does not admit of your being accepted for him; but I can do one thing, I can pardon, and *I give you this man's life* instead of taking yours."

I leave you to imagine the sequel, and the prisoner's gratitude to his deliverer, while I would ask you to turn from this true story to an older one—the story of Him who meets the poor manacled sinner going forth to die, and who says in love and pity, "I will lay down my life for thee!" His was not only an offer but a bitter though blessed reality.

In Leviticus 1: 4, when the sinner, conscious of his deserved death, brought a *lamb's* life and blood, it was accepted of God, *instead of his own.* But Christ, the Lamb of God, once and forever took away sin by the sacrifice of himself. Dear reader, if you believe not in Jesus, you are "*condemned already*" (John 3: 18), and are only waiting for the execution of the sentence. Even now, on your way towards destruction, fast bound by sin, Jesus meets you and says, "I gave my life for you;" for "there is *none other name* under heaven, given among men whereby we *must be saved.*"—*The Gleaner.*

CHRISTIANITY AND SCIENTIFIC MEN.

I have been asked to give "A word of testimony from a scientific man." I do not know that the scientific men have been slow in their testimony for Christ altogether. To begin when Christ was in Bethlehem. The first who came to him were poor peasants; but the *next* were *the scientific men of the age*, traveling from afar, who had seen the star in the East. Not the priests of Jerusalem, not the leading politicians, but astronomers—wise men, who came bringing gold, frankincense, and myrrh. That was only the commencement of a long line of scientific men who have brought their homage to Christ in one way or another. I will not go through the whole line; it would be too long and complicated. There was not a great number that we should call scientific men in the early ages of the Church; but those that there were generally influenced the current of Christianity to a considerable extent, though not always advantageously. Coming to later ages we find such men as Copernicus, Tycho Brahe, and Kepler, who were men of a Christian spirit, and ready to ascribe to God all their faculties and to give praise to him. Turning to our own country we find such men (I will only speak of those of the first rank) as Lord Bacon. I do not say that he was a godly man in every way, but we know not only that he was a believer in the Bible, but that he wrote as a Christian, and that his writings contain not only the highest philosophy, but a good deal of religious advice. Well, we go on and find Newton. No higher name could we mention—a name great in many departments of science, the greatest, perhaps; and at the same time, a devout Christian who was not ashamed to write religious works. I might proceed to such men as Robert Boyle, the "father of chemistry," or Cuvier, one of the greatest anatomists. Then again, there is Michael Faraday, a man who was a humble Christian, and who in various quiet ways endeavored to do acts of Christian kindness. And may I mention Herschell, Sir David Brewster, and the late Clark Maxwell, all men well known as Christians by their words and by their writings?

If you ask whose name stands the highest in physical science among living men, some will probably answer, Professor Stokes of Cambridge, and others, Sir William Thomson of Glasgow—both believers in Christianity. Some of you may have read Professor Stokes's paper at the recent Church Congress.

If we turn to the biological side of science, and ask which is the highest name, we shall probably be reminded of the veteran Richard Owen, whose contributions to the study of natural theology are well known. Some time ago, at the anniversary of the Royal Society, the four English savants to whom medals were distributed were Professor Flower, Captain Abney, Professor Cayley, and Lord Raleigh, no slight proof that among those who are taking a high place in science are to be found good disciples of Christ.

Let us look abroad to the French Academy; M. Dumas, the perpetual secretary, and M. Wurtz, the late president, are both personally known to me as Christian men, though belonging to different churches. These I have mentioned are leading men. It is difficult for me to remember a single man of the first rank in science who is opposed to Christianity, unless that charge can be truthfully brought against my friend, Professor Huxley. I could find several in the second or third ranks; but alongside of these could be found many who are believers. That has been the case in time past, and it is so at the present time.—*Dr. J. H. Gladstone, F. R. S.*

BUDDHISM AND THE VEDA.

The great oriental scholar, Monier Williams, Boden Professor of Sanscrit in Oxford University, while presiding over the Bible Society meeting at Oxford, gave certain reasons why he was sure that our own Bible was the only book of God. Contrasting it with other books he declared that Christians had no reason to shrink from a comparison with other religious systems, and said:

"To translate the Veda, or the Koran into other languages the Hindoos and the Mohammedans consider simply desecration. It is the *sound* and *intonation* of the sacred Sanscrit and of the sacred Arabic, which is of primary importance and primary efficacy; the *sense* is merely secondary. Millions and millions who know nothing of Sanscrit are obliged to hear and repeat the Veda in Sanscrit, and millions who are wholly ignorant of Arabic are obliged to hear and repeat the Koran in Arabic. Think of what would happen if no Christian in any part of the world were allowed to hear, read or repeat his Bible except in Hebrew or Greek!"

Further, he found no such revelation of our nature and needs in the Veda as in the Bible. Again, Sanctify this life and all its trials, says our Bible; Get rid of the troubles of life, says the Veda. Sanctify the body, says our Bible; Get rid of the body, says the Veda. Sanctify your daily work, says our Bible; Get rid of all action, says the Veda. Rest not on any merits of your own, says our Bible; Rest on your own merits alone, says the Veda. Get rid of sin, says our Bible; Get rid of misery, says the Veda. Moreover, the historical element is wholly wanting both in the Veda and the Koran. Then note one other very remarkable feature. Progressive development marks our Bible. The light of Revelation is gradually unfolded till the perfect illumination of the Epistles and the Revelation of St John is reached. The very reverse is the case in the Veda and the Koran. In these the earliest utterances contain the greatest light, the later become darker and darker. After a *life-long study* of the religious books of the Hindoos, Professor Williams said he felt compelled to express publicly his opinion of them. They begin with much promise amid scintillations of truth and light and occasional sublime thoughts from the source of all truth and light, but end in sad corruptions and lamentable impurities.—*Sel.*

KNOCKING.

BY MISS E. R. HOAR.

We have believed.
We've asked of Thee and have received;
We've sought of Thee and we have found,
And still, though humbled to the ground,
We come for more, we come for more;
We're knocking at a bolted door.

We dare but give
One backward look, that only sees
The way was traveled on the knees,
And kneeling still our spirits bow,
For we are knocking, knocking now
And coming, coming, coming, Thou.

Upon the door
We lean our heads; Thy footfalls catch:
We feel Thy hand upon the latch.
So near to us sure Thou must know
We're knocking still, though faint and low:
So near to us sure Thou must know.

We lift our heads
In little strength: look up: receive:
Still keep Thy patience and believe.
We know the Voice we've heard before,
"I set for thee an open door
And no man shutteth evermore."

A CURE FOR WEARINESS.

The world is full of tired people; merchants tired of business; farmers tired of raising crops; mechanics tired of building houses; housekeepers tired of preparing food; operatives tired of the rushing wheels. Pass along the road or street and see how very tired three-fourths of the people look. How shall they get rested? Some say, "By fewer hours of work!" But some of them have no work at all. Others might prescribe easy sofas, and more arm-chairs and soft beds. But some of the people who have the weariest look, have plenty of good furniture and luxurious upholstery. Now we offer a pillow not curtained with gobelin tapestry nor stuffed with the down of angels' wings; but a man who puts his head on it gets rid of his cares and

anxieties. It is a pillow stuffed with promises. "Come unto me all ye that labor and are heavy-laden, and I will give you rest." "Cast thy burden on the Lord and he will sustain thee." We have friends who, because they cannot sleep well, put under their head at night a pillow of hops; but they have never tried the better pillow filled with the myrrh and frankincense from the Lord's garden. Men and women tired out with the world, try it.—*Christian at Work.*

BETTER WHISTLE THAN WHINE.

As I was taking a walk, I noticed two little boys on their way to school. The small one stumbled and fell, and though not very much hurt, he began to whine in a babyish way. The older boy took his hand in a kind, fatherly way, and said, "O never mind, Jimmy; don't whine. It is a great deal better to whistle," and he began in the merriest way a cheerful boy whistle. Jimmy tried to join the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good."

"O that is because you have not got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows, they were whistling away as earnestly as though that was the chief end of life.—*Early Dew.*

HE KNEW THE BOY.

Once upon a time there was a schoolmaster who had been placed over a new school. His pride was aroused, and he wanted to make that just the best school that ever was. He pondered over it a good while, and then he concluded that the best way to get at his object was to arouse a spirit of self-respect and self-improvement in the pupils. So one day he talked to them quite earnestly, and finally he said, thinking he made the subject very plain to them all: "Now, boys, I believe there's just one way to do this thing. If each one of you will make up his mind to mend one boy of his faults, the whole school will be improved in a very short time."

"All right, sir," spoke up little Jimmy Eaton, who had been very much interested in the discussion, "I'll mend Jack Wyeth." The whole school laughed aloud, for it seemed funny that the only boy who had not understood what the teacher meant was the one to be so eager to answer.

But, boys, I wonder how many of you, if your name had been Jimmy Eaton, would have made up your mind to mend Jimmy Eaton instead of Jack Wyeth? It is so easy to try to mend other people's faults instead of our own. If you see faults in your schoolmates, don't talk about it or them, but just say to yourself, "That looks pretty bad in Jack. I wonder if I do anything like that?" If on self-examination you find that you do, just struggle your best to mend it. Or if you find you haven't that particular fault, pick out some other from your own, and the chances are ten to one that by the time you have corrected yours, he will have corrected his, especially if he notices you trying to break yourself of the habit, whatever it may be.—*Golden Days.*

ADVANTAGES OF EARLY POVERTY.

It is far from being always a disadvantage to young men to commence life in poverty. In fact the worst thing that can happen to a young man at college is to have a father or mother so injudicious as to keep him amply supplied with pocket money. It is fatal to studious habits, and, in the end, generally fatal to good morals. This is equally the case with a young man in business, who is made to feel that to him "salary is no object"—that a wealthy father's purse is always open to his most extravagant demands. Nothing develops a young man like fighting his own way in the world. Some spur of necessity; some bracing of adverse surroundings is needful to most men, if they are to put forth their whole power. The rich man's heir, nursed and petted in infancy, and shielded from battling with the world, never fairly learns to stand erect and walk alone. If by any chance he is stripped of his inherited wealth and has to learn to take and give hard knocks like others, he nearly always goes under in the struggle—at any rate, he seldom regains by his own efforts the fortune he has lost. Nearly all the wealthy and successful men of this country are poor men's sons. Nearly all of the scholars, poets, orators, statesmen, are poor men's sons. Wealth has its advantages, it is true, but, after all, the son of a rich man begins life with odds against him. The poor man's son has all the odds in his favor. He must work or starve. He has nothing to lose and everything to gain. The rich man's son has already social position, and everything that money can give him. There is much less to strive for, and infinitely less inducement to strive.

TEMPERANCE.

"NUMBER 25."

"Number 25!"

"Bring on number 25!"

"The court is waiting for number 25!"

There was a little hanging back on the part of the usual prompt official, but in a moment more a tall, fine-looking woman strode defiantly up, and, placing herself before the judge, awaited the usual questioning.

There was something so piteously desperate in the prisoner's appearance, and her great hunted eyes had a look of such anguish in their fierce depths, that the judge, accustomed to all kinds of sad sights and sounds, yet hesitated a moment before asking, with unwonted gentleness:

"What is your name, my woman, and where were you born?"

"Me name is Aleen Byrne, yer honor, an' I were born in Aberdeen, off the Scottish coastland."

"And you are charged with striking a man?"

"I am, yer honor, an' I ken weel I stricht the mon."

"And you meant to?"

"I did, indeed, yer honor. I only wish I might a kilt him!"

"That would hardly have been for your good, Aleen."

"He's kilt me, yer honor."

The woman spoke with a low, impassioned wail, which caused respectful silence even in the lower court, where touching tones were often unheeded.

"McGinnis testifies that he never laid a hand on you," returned the judge.

"He stabbed me to the heart, yer honor, an' the mon kens it well!"

"Stabbed you? Suppose you tell us about it."

"I will, an' me voice will sarve me. Ye micht no ken wha' it is, yer honor, to hev one bonnie laddie, an' none else ye cauld yer ain. I left the gude father o' me lad a-sleepin' in the kirkyard when I brought me wee sonnie to this land. They say this be a countrie flowin' wi' milk an' honey, but oh, yer honor, it flows wi' milk an' honey for some, an' for others, I mind me, it flows wi' a very sea o' poison.

"For mony a year after I reacht these shores I toiled in sun an' shade, but wha' greeted mesel' for a' the toil so long as me winsome Robbie were thrivin' an' gettin' a muckle o' learnin' fra' his books! He growed so fine an' tall that soon he were ta'en to a gentleman's store to help wi' the errants an' to mind the counter betimes. Then the mon McGinnis set his evil eye on the lad. I was forced to pass his den on me way to 'an fra' the bread store, an' he minded 't was mesel' hated the uncanny look o' the place. An' one morn as I passet by, he said I needn't be so gran' aboot me b'y, he were no above ta'en a sup o' the liquor wi' the rest of an e'en. I begged me childt for the love o' God to let the stoof alane. Me Robbie doin' no ill, an' promised to bide by me will an' wishes, but the mon McGinnis watchet o' night when't were cauld an' stormin', an' he give the lad many a cup o' his dretful dhrinks, to warm him, he would say. I got upon my knees to me ain childt, an' prayed him to pass the place no more, but to gang hame by some ither road. Then I went mesel' to the mon wi'out a soul in his body, an' p'raps ye ken, yer honor, a mither would beg an' pray for the bone o' her bone an' the flesh o' her flesh. But he laughet in my face, an' I runned from his sicht afore I did him ill.

"Las' night, yer honor, the noise at me door frightenet me; I runned wi' all me micht to see wha' were the trouble, an' me Robbie swayed into the room an' fell at me feet—he were dhrunk, yer honor! Then McGinnis pokes his face in at me door, an' asket, 'Wha' think ye now, Mistress Byrne?' Did I mean to strike the mon, yer honor? An' could I, I'd a-sthruck the breath fra' his body! Ye'd better keep me wi' lock an' key the nicht till me gloom dies out; but, oh, jedge, jedge! there's naught to kill the gnawin' at me heart, an' wisht mesel' an' me lad were in the kirkyard aside the gude father!"

The woman at the bar extended a clenched hand as she added with bitter vehemence:

"They telled me, an' I could prove the mon sold liquor to the bairn under age, the law could stoop him. It's mesel' wud like to see the law stoop one o' the mis'rable rumseller's o' the land! I tell ye, jedge, there's naught but God's gruesome vengeance can stoop his ilk, an' when that falls it'll crush ye all! It's a' weel enough to 'rest the mither as she strikes the mon as ruins her ain childt, but wait ye, till the Lord Almighty strikes—aye—wait ye for that, an' ye dare!"

As the threatening voice stilled, the woman was pronounced discharged, and after his re-appearance in court, McGinnis was lodged in the county jail on a charge of having wilfully sold or given intoxicating drink to a minor. His comrades declared the evidence on which he was convicted to have been illegally slight and uncertain. But the clerk of the court was heard to remark that he believed from his soul the judge was afraid to disregard the old witch's warning, and dare not wait for the Lord Almighty to strike back with gruesome vengeance at them all. Then the clerk added:

"But she did have a knell of fiery doom, did that No. 25!"—*Christian at Work.*

LOCAL WORK IN MASSACHUSETTS.

At Whately, too, says a correspondent of the Springfield *Republican*, there is a lively waking up on this issue, and some of the staid old farmers don't propose to be dictated in their voting by the rum power any longer. A local preacher, a few nights ago, gave some startling statistics on the drinking habits of Whately people, which have set the villagers to thinking, and many have been busy with pencils trying to see just how the town was benefited by so much guzzling. During 1886, not including beer or cider, there were drunk in Whately of whisky, rum and such stuff, over 25,000 drinks or glasses,—reckoning but five glasses to the pint, an expenditure of $2,500 at ten cents a glass; of beer, over 20,000 drinks, or about 46 to every man, woman and child in the town during the year, at five cents a glass, making $1,000; of cider 450 barrels, over 20,000 gallons, or equal to 2,000 gallons of alcohol; or counting the cider at the price of vinegar, 15 cents a gallon, and $3,000 more would be added, making a total of $6,500 in that little town, and this is a very low estimate. Cider, which is drunk so freely in the homes of country people, is the curse of some of these rural communities. Consisting of rotten apples, worms, boot dressing and old straw, cider is drunk because of the alcohol in it. Evaporate the alcohol from the cider by boiling for a short time in an open vessel, and how many of the grangers would drink the liquid? It is a low estimate which holds that one-half of the drunkards of this county began on cider. Other towns are alive on this vital topic, and not more than two towns in the whole county will vote in favor of license at the approaching annual meetings, judging from the practical way in which friends of this needed reform have gone to work.

A STRONG VOTE FOR PROHIBITION.

Sir Charles Tupper, Canadian Finance Minister, and who, it is generally supposed, will succeed Sir John A. Macdonald as leader of the Liberal-conservative Party, has just made a very important declaration on the prohibition question. He is opposed, among others, by a third-party prohibition candidate, notwithstanding his life-long record as a temperance man. In his speech he pointed out that he had carried through Parliament a law giving absolute prohibition in the Northwest Territories, covering an area of 2,500,000 square miles; that he had made total abstinence compulsory among employes on the government railways all over Canada, and that to-day he regarded prohibition as the most vital question before the people. He declared that if the resignation of his position as financial minister and by going to the opposition to the government he could secure legislation that would prevent the manufacture, importation, sale, and use of intoxicating liquor he would not hesitate one moment about doing it. Sir Charles is opposed to a third-party prohibition candidate.

The Woman's Temperance Crusade.—For weary, despairing years they have waited to see the reform that should protect them from further harm. The politicians have played them false; the officers of the law are unfaithful; the government revenue thrives on the thriftiness of their curse; multitudes of the clergy are not only apathetic in their pulpits, but self-indulgent in their social habits; newspapers do not help, but rather hinder them; the liquor interest armed with the money that should have brought them prosperity, organizes against them; and losing all faith in men, what can they do? There is but one direction in which they can look, and that is upward!..... We bow to this movement with reverence. We say to the glorious women engaged in this marvelous crusade, "May God help and prosper you, and give you the desire of your hearts in the fruit of your efforts."—*J. G. Holland.*

LITERATURE.

NATURAL LAW IN THE SPIRITUAL WORLD. By Henry Drummond, F. R. S. E. Pp. 300. Price 40c. John B. Alden, New York.

This is the title of a work by one of the professors in Edinburgh University. He is a young or middle aged man, a scientist by profession, and a wide awake Christian. The book is the result of his labors as a Bible teacher and an instructor in the University. He says that he found his Sabbath instructions taking on more and more the form of scientific statements, and that he was finally led to ask whether or not it were true that the laws of the natural and spiritual world were identical. He concluded that the regulations for the two worlds were the same, and hence his title, NATURAL LAW IN THE SPIRITUAL WORLD. The work is in reality Butler's "Analogy" brought down to date, and is a most convincing and helpful book. The chapters on Biogenesis, Mortification, Degradation and Classification are perhaps not more helpful than others, but are certainly very inspiring. The similarity between the laws of the two worlds is put in a most startling and realistic way. As the mineral cannot become vegetable except some vegetable life reach down and transmute it, so the natural man can never become the spiritual man unless he be born from above. As the organ unused wastes away and dies, so the spiritual faculties of man undeveloped will diminish until their power is gone and the man is spiritually blind, deaf, crippled, dead. As the excessive growth of plants must be restrained, limited, so men must mortify their members which are upon the earth. As the crystal may be as beautiful as the living plant or animal but still is dead, so the mere moralist may be outwardly as beautiful as the Christian, but the one has life and the other is dead.

These are but hints as to the mode of treatment, which is thought-provoking and helpful throughout. The author is criticised as fatalistic in his tendencies. If this is true, it did not so appear to us. The grand characteristic of the work seems to be its absolute truth to nature and revelation. It costs but a trifle and is worth many times as much to the thoughtful reader.

The first article of *Scribner's Magazine* for March, "The Stability of the Earth," by Prof. N. S. Shaler, is a full comprehensive discussion of the whole subject of earthquakes and kindred phenomena. Professor Shaler writes in a clear and interesting manner of their causes, distribution and effects, and pays particular attention to the probability of severe shocks occurring in this country, and to the best method of preparing for and of avoiding their dangers. The illustrations, which are very numerous, are mainly taken from photographs which have been collected by Professor Shaler, and cover a very wide area. They include several interesting views of the effects of the recent Charleston earthquakes. The third installment of ex-Minister Washburne's "Reminiscences of the Siege and Commune of Paris" describes the establishment of the Commune, and many of the exciting and terrible incidents that occurred during its reign. The value of the article is greatly increased by the descriptions of prominent leaders of both parties. The frontispiece is a strong and dignified portrait of M. Thiers, engraved from the painting by Healy, which has not before been reproduced.

Mr. Charles F. Benjamin, who was formerly a clerk in the War Department, under Edwin M. Stanton, will contribute to the March *Century* his personal recollections of the Secretary, with much anecdote setting forth his characteristics, his relations with Lincoln and others, etc. A frontispiece portrait of Stanton will be given.

A CARD OF THANKS.

COLUMBUS, Miss., Feb. 17, 1887.

Our hearty thanks are returned to Miss E. E. Flagg, the Misses Eastman and other friends in and around Boston, Wellesley and Natick, Mass., for a barrel and box of missionary supplies, valued at $75.00. Friends, your offering is very highly appreciated. It has strengthened our hands in God, and we are so thankful that we can say that the dear Lord does not forget us while we struggle through many difficulties to spread the Gospel and give warning against "the unfruitful works of darkness." Mr. Tapley suffers often intensely with pain in one of his eyes. Christian friends, will you not pray for God's blessing upon the work and workers here? Pray ye the Lord of the harvest that he send more laborers into his harvest. M. A. F. TAPLEY.

We fully agree with a correspondent who refers to a recent article in this paper in regard to the treatment of secretists, that the best way to bear testimony against the lodge, so far as funerals are concerned, is to have nothing to do with such as are in charge of these fraternities. That is a more effective testimony than it would be to go and preach a sermon at the house and then leave. And that would also be more in harmony with our principles. If the lodge-priest is to officiate at the funeral, what can the minister of Christ have to do there? If the minister of Christ is to officiate, what can the lodge-priest have to do there? At a funeral, where the services of the Christian church are deemed insufficient, but the rites of some other religion are desired, a Christian minister has no calling and should perform no function. His testimony against lodgery should be unmistakable in acts as well as in words. —*Lutheran Standard.*

RELIGIOUS NEWS.

—Dr. George F. Pentecost, in resuming his evangelistic work, has chosen Norwich, N. Y., as the place in which to begin the renewal of his old work. He will then go to Cleveland.

—The evangelist, Munhall, whose labors have been so manifestly blessed in Dr. Talmage's church, has been engaged by Dr. Gifford of the Second Baptist church, Boston, during March. Dr. Gifford writes to the committee of the conference of March 30th, this city, that this arrangement will prevent his attendance here.

—Rev. Dr. Meredith of Boston, the popular Bible-class instructor of Tremont Temple, Boston, has been called by the Tompkins Avenue church, Brooklyn, to succeed Dr. Pentecost.

—The Evangelist Needham is holding meetings in Philadelphia, where a general movement among all the denominations has been made in the way of a house-to-house canvass, inviting the people to the churches to hear the Gospel.

—Dr. Pentecost comes to Cleveland the 9th of March for a month's work in the center of the city in connection with seven of the churches. The present plan is to hold meetings in the several churches, one week in one then change to another, and so go from church to church.

—Rev. Dr. Wishard, the evangelist of Kentucky, has been holding revival meetings in Utah among the Mormons, for three months, and his labors have been blessed to the conversion of many souls. He is now back in Kentucky hard at work among the churches of that State.

—Bro. A. J. Phillips of Maquoketa, Iowa, gives this testimony: "The Salvation Army has, in the last two years of its work in Maquoketa, done more towards saving people from hell than all of the churches here have done for the last ten years."

—Dr. Munhall, the evangelist, has had, perhaps, the greatest work of his life in Talmage's church in Brooklyn, N. Y. Over 2,000 persons have been in the inquiry meetings seeking Christ. Wonderful success seems to go with this brother wherever he goes. May God continually bless him as he is faithful to proclaim the whole Gospel.

—The Cincinnati Y. M. C. A. has for several years occupied an old hotel at the corner of Sixth and Elm streets. It is now so unsuitable for their purpose that its officers are proposing to erect a building adapted to their requirements at a cost of $100,000.

—At the recent conference of the Mennonite Brethren at Reading, Pa., their preachers were prohibited from riding on railroads on Sunday. One minister walks eighteen miles every Sunday, going to and returning from his preaching appointment, nine miles from his home.

—The *Lutheran Observer* states that the Philological Society of Berlin favors retaining Luther's German version of the Bible for the German people in preference, we suppose, to a revised version.

—Mr. Moody Stuart, of Edinburgh, Scotland, will complete fifty years' ministry in June next, and Drs. Horatius Bonar and Macdonald, of North Leith, with Mr. Brown of Dean church, will also have their jubilee celebration in 1887.

—The Arkansas Legislature has passed a bill repealing the law punishing for engaging in secular pursuits on Sunday those who religiously observe one day each week as Sabbath. Under the existing law there have been numerous prosecutions of Second Adventists for working on Sunday.

—The labors of Mr. Ira D. Sankey and Rev. W. W. Clark, of Staten Island, at Albany, have resulted in rapidly-increasing interest. Their closing services at the First Reformed church were crowded.

—At a Philadelphia Conference of the Evangelical Lutheran Synod in that city, the use of fermented wine at the sacrament was discussed. The conference, while approving of the use of unfermented wine, decided that the fermented article is preferable, except in cases where it is likely to stimulate thirst for liquor.

—At the communion services on Sabbath morning, January 16, eighty-five new members were received into the First Presbyterian church of Los Angeles, California. The recent growth of this church has been phenomenal, a total of 316 having been added to its membership since the Rev. Mr. Chichester became pastor fourteen months ago. Its week-day meetings are crowded to overflowing, while its Sunday congregations occupy every seat in the recently enlarged auditorium, which will accommodate one thousand persons.

—It is conceded that 1886 was more than ordinarily a fruitful year in a spiritual sense in Scotland, and so strongly has this been felt, in the Free church especially, that a late Sunday was observed as a day of thanksgiving in all its congregations.

—Dr. Kerr, Rev. Mr. Fulton and wife and Miss Dr. Fulton, Presbyterian missionaries, have succeeded in renting and occupying a house in the city of Kwei Ping, some four hundred miles west of Canton, in the Province of Kwang Si. Hitherto all attempts to secure either chapels or places of residence in this province have failed. The people have been most bitterly hostile to all foreigners, and especially to Christian missionaries.

—The name of H. L. Hastings is well known to our readers, as he himself is well beloved for his work in the Gospel. He is now at work beyond the ocean in the United Kingdom of Great Britain and Ireland, especially in the anti-infidel conflict. His work is telling. He's being heard. The *Monthly Review* for January, the organ of the Y. M. C. A., brings word that Elder Hastings lectured on "The Inspiration of the Bible" in Exeter Hall, London, on Dec. 13. He began a three weeks' lecture tour in Ireland on the 16th of January, 1887. Pray the Lord to anoint him with unusual power.—*Bible Banner.*

—An incident which occurred at Canton illustrates the power of the Gospel to convert men under circumstances most unfavorable to such a result. In September, 1884, six Chinese Christians were cast into prison simply because they were Christians. A man in the prison heard from them something of the Gospel, though that Gospel had brought these men to prison. The man became interested in it. When he got out of the prison, he went to the chapel to hear more about the way of salvation; and, by the Spirit of God, he was led to accept of Jesus as his Saviour, and at the last communion he was received into the church on the profession of his faith in Christ.

—Among our improvements in missionary management will be open sessions and an independent press. The ordinary business of the Executive Committee should be transacted in public, and our missionary publications should be in the charge of editors who are not officials. Our present method is as if Congress sat always with closed doors, and our newspapers were edited by the clerks of the Houses. A glance at the comparison is enough to show us that we have not yet quite reached the point where we serve our Lord as intelligently as we serve our country.—*Rev. E. W. Hicks in Missionary Visitor.*

THE TESTIMONY OF THE DUNKERS.

The principles of the Brethren church (Dunkers) are set forth in a tract by Daniel Vaniman of Virden, Illinois, of which the following is a portion:

SECRET SOCIETIES.

"The Brethren do not join secret, oath-bound societies. 1. Because in so doing they would violate the law of God to begin with, in taking an oath. Jesus says, 'Swear *not at all*, neither by heaven, for it is God's throne, neither by the earth, for it is his footstool, neither by Jerusalem, for it is the City of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea, nay, nay, for whatsoever is more than these, cometh of evil.' James says, 'Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation.'

"2. Because the Bible being a perfect law, contains every obligation required; therefore, whatever other obligations the secret order enjoins upon the Christian, are necessarily human, schismatical and dangerous, for we may neither add to, nor diminish from the Bible.

"3. Because we have already pledged our fidelity to Christ's law, which embraces the whole duty of man; and it is, therefore, impossible for us to pledge our fidelity to another institution differing from the church of Christ, and enjoining duties not found in the Bible, and maintain our fidelity to both.

"4. Because, whatever time or money is spent by the Christian to do good, through the lodge, is credited to this worldly institution, instead of the church. 'Be not unequally yoked together with unbelievers.'"

LODGE NOTES.

The Knights of Industry, which organized to take the place of the Knights of Labor, is virtually dead.

The "Non-Swearing Knights" is an organization started within the Knights of Labor in Chicago to discourage the habit of profanity.

The *Journal of United Labor*, heretofore the organ of the Knights of Labor, and obtainable only by assemblies, is now a public newspaper and may be subscribed for by any one.

Can any one show any constitutional authority for summarily ejecting good union men from assemblies of the Knights of Labor and from lucrative employment for the crime of belonging to the Cigarmakers' Union? In most organizations and under most governments even criminals are entitled to the formality of a trial, and an executive order, even though backed up by a resolution of the General Assembly, should not override the constitution and laws.—*Ex.*

The railway managers have informed the committee of arrangements for the G. A. R. National Encampment, to be held at St. Louis next September, that the interstate commerce bill will prevent the granting of reduced rates. Senator Cullom writes that the bill is not prohibitory in cases of this kind.

The Medina (N. Y.) Manufacturing company, which has always maintained a rule to employ no union men, discharged all those found to be connected with the Knights of Labor this morning. The lockout affects fifty men. There is no trouble regarding wages. Trouble is anticipated in another shop on account of the discharge of a union man.

In the case of Quinn, McKenna, and other leaders of the 'Longshoremen's Association at New York, held at the suit of the Old Dominion Company for $20,000 each, arising out of the recent strike and boycott, Judge Brown, in the United States Circuit Court, decided Friday that the company had legal cause for action and refused to discharge the defendants.

The Ancient Order of United Workmen of Chicago held a memorial meeting Friday at Central Music Hall, this city, in honor of the founder of the order, J. J. Upchurch. The address was delivered by John D. Vincil, D. D., of St. Louis, a leading Mason of Missouri.

The Chicago, Burlington & Quincy R. R. Co. has published a Pronouncing Dictionary containing 320 pages, 32,000 words and 670 engravings. It teaches everybody how to pronounce correctly. Send sixteen cents in stamps to Paul Morton, G. P. and T. A., C. B. & Q. R. R, Chicago, Ill., and get a copy of the Dictionary—the cheapest book issued.

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Corn—No. 2	35½		36½
Oats—No. 2	28		30½
Rye—No. 2			53
Branper ton			14 00
Flour	2 00	@	5 00
Hay—Timothy	7 00	@	10 50
Mess pork per bbl			8 90
Butter, medium to best	13	@	28
Cheese	07	@	14
Beans	80	@	1 50
Eggs	15		16
Seeds—Timothy	1 85	@	1 90
Flax	1 03	@	1 06
Broom corn	02½	@	03½
Potatoes	38	@	53
Hides—Green to dry flint	05	@	14
Lumber—Common	11 00	@	18 00
Wool	10	@	36
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In Brief.

Sir Henry Gordon has given to the British Museum two interesting relics of his illustrious brother who perished at Khartoum. One is a pen-and-ink sketch map by Gordon, of his operations in China, with the date of the capture of each town written under it, including practically all the operations of the "ever victorious army." The other is the Chinese Emperor's decree to Li-Hung-Chang ordering him to give to Gordon the highest decoration of the empire and $15,000 in money, of which Gordon accepted the former and declined the latter.

German and other foreign competition in ocean commerce is s riously impairing the prosperity of Livepool. Its shipping statistics for 1886 show a decrease of 100 000 tons. The coastwise trade shows an increase, the falling off being in the foreign trade.

The Supreme Court of Maine has decided that it is negligence *per se* for a person to cross a railroad track without first looking and listening for a coming train. If his view is obstructed, he must stop and listen if riding in a vehicle to which bells are attached.

The *Scientific American* says that Dr. H. H. Rushby, an eminent botanist, who for nearly two years past has been exploring Peru, Bolivia and Chili has successfully descended the Amazon river, having floated in a canoe from the mountains of Bolivia to Para, in Brazil, a distance of 3500 miles.

It is confidently predicted that in five years the magnesium light will be as familiar as is the electric light of to-day. The high cost has heretofore been a serious obstacle, but it is said to be now removed by a new German process which has reduced the price from $40 to $8 a pound, with a prospect of still further cheapening. A wire of moderate size equals the light of seventy five stearine candles; the cost is now but little more than gas; no expensive works or street mains are required, and it is absolutely safe. The magnesium is burned in lamps provided with clockwork movement to feed the ribbon of metal regularly.

Fifteen years ago land could be purchased within a mile of the business center of Chattanooga, Tenn., for from $30 to $50 an acre. But the rapid growth in business and population in that city is sending real estate up in value. Recently a syndicate of capitalists from Ohio, Kentucky and Mississippi purchased a tract of 200 acres in the suburbs of Chattanooga, paying for it $500,000, or at the rate of $2,500 per acre. The purchasers will make extensive improvements on the property, and will develop many sites for manufacturing and business purposes. The representative of several English bankers purchased 160 acres of land some distance from the city limits for $100,000. Another sale was a site for a huge steam forge, which will give employment to a large number of hands.

Modern improvements threaten to make naval warfare too expensive for nations to indulge in. Each charge fired from a 110 ton gun on the new British iron clad. "Benbow," costs $765. It consists of 900 pounds of powder, costing $350; a steel shell, costing $400 and a silk cloth (to hold the powder), the purchasing price of which is given as $15. The gun in which this expensive ammunition is used costs $705,000, and together with the other available stores aboard the "Benbow" entailed an outlay of $1,000,000.

Another English landmark is threatened. The Crystal Palace, long one of the most celebrated places of entertainment about London, at last has proved a financial failure and is practically in the hands of a receiver. Unless something is done to revive its drooping fortunes it will be torn down and the land upon which it is situated will be sold for building lots. The Crystal Palace was the first of the great world's fair buildings of a permanent character. It was opened in 1856 by the Queen and the Prince Consort. Much of the success of that exposition was due to the Prince Consort, and the building after thirty-one years is full of mementoes of him. Constructed of glass and iron and being of a noble and striking style of architecture, the building itself has always been the object of admiration to the visitors to London. Many thousands of persons who have enjoyed a happy day under its roof will regret to learn that probably it is now to be demolished.

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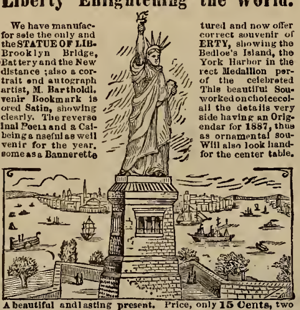

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EARLY POTATOES.

It pays to plant early potatoes quite close, as they do not usually make rank vines; and I would recommend the rows to be two and a half feet apart and the pieces of seed one foot in the row; this gives 17,424 hills to the acre; and a half pound of potatoes to each hill will give a yield of 145 bushels to the acre. It will pay to make the land very rich for early potatoes, because a second full crop can always be grown profitably on the land the same year, among which I name winter squashes, sweet corn, late cabbage, celery, turnips and tomatoes. I have known a truck farmer, by getting his potatoes early into market, to make $1 per square rod from a crop of several acres; and even half this will pay for a large outlay for manure and labor, especially when we take into consideration the fact that much of the manure will be available for succeeding crops.—*The Tribune.*

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NEWS OF THE WEEK.

WASHINGTON.

The House of Representatives on Wednesday passed, with but one dissenting vote, the Senate fisheries retaliation bill, amended by the adoption of the substitute reported by Mr. Belmont from the Committee on Foreign Affairs.

Senator Sherman, of Ohio, on Tuesday resigned his position as President pro tempore of the Senate in order that a Senator may be chosen to preside whose term does not expire with the closing of the present Congress.

The House on Thursday refused (yeas 175, nays, 125) to pass the dependent pension bill over the President's veto, not the constitutional two-thirds in the affirmative.

Senator Ingalls was on Friday chosen President pro tempore of the United States Senate, in place of Senator Sherman, resigned.

The President has signed the bill indemnifying the Chinese Government for the massacre of Mongolians at Rock Springs, Wy. T., in the summer of 1885. It was the honorable thing for this government to do, but it will be remembered that the assassins were never brought to punishment and there rests the disgrace.

COUNTRY.

The Ohio Supreme Court has decided that county treasurers must, according to law, expend sums collected under the Dow liquor tax law, and that the fact of the money being paid under protest is of no avail.

The Wisconsin Legislature has decided to investigate the extra expenditures of the Regents of the State University in the construction of Science Hall.

A bill defining anarchy and conspiracy and providing for the punishment of the same was introduced in the Illinois House Tuesday by Mr. Merritt.

The National Convention of the Law and Order League, in session at Albany, N. Y., on Tuesday elected the Hon. Charles C. Bonny, of Chicago, President, and Andrew Paxton, General Secretary. John R Walsh represents Illinois in the Executive Committee.

An explosion of natural gas in the Black Diamond Steel works at Pittsburgh, Monday evening, fatally burned one man and seriously injured five others.

Benjamin Franklin Taylor, lecturer and literateur, died Thursday morning at Cleveland, Ohio, aged 65.

Hannon & Son, proprietors of a free-love newspaper at Valley Falls, Kansas, were arrested Thursday for circulating obscene literature through the mails.

Hon. Jesse W. Fell, an enterprising citizen of Bloomington, Ill., expired Friday morning, aged 78. He was the first man, it is said, to propose and work for the nomination of Abraham Lincoln for the Presidency.

General B. F. Butler has exchanged 27,000 acres of land in Polk county, Minnesota, for real estate in Chicago worth $121,500.

A deposit of hematite iron ore, sixteen feet thick, has been discovered near Tuscaloosa, Ala. It analyzes 62½ per cent of metallic iron.

In a room at Pittsburgh, occupied by Pater Eckert, who became a maniac recently, was found Thursday all the appliances for manufacturing nitro-glycerine, together with packages of gun-powder, bullets and bullet-molds, and a number of guns and revolvers. The police chief inclines to believe that Eckert is an anarchist, and became insane in trying to invent some terrible instrument of destruction.

The bill changing the name of St. John county to Logan county passed the Kansas Legislature Thursday and received the Governor's signature. The county was first named for the Prohibitionist leader.

Saturday a hurricane swept over Illinois, Wisconsin and Michigan in some places accompanied with a foot of snow which was hurled into immense drifts, blockading all roads.

At the Chicago waterworks crib Saturday evening the wind blew steadily at the rate of seventy miles an hour.

The snow in the Sierra Nevada Mountains is said to be the deepest since the winter of 1873-74. It amounts to a complete blockade.

Judge Conrad decided Wednesday at Des Moines that the manufacture of intoxicating liquors, to be sold in other States, is a violation of the Iowa Prohibitory law. The case will be carried to the highest court.

The people of Pecatonica, Ill., burned down the only saloon in the town last Saturday, first saturating it with oil.

A resident of Chicago has appealed to the Treasury Department for the redemption of a United States $1,000 bond which he swallowed to prevent its falling, as he believed, into the hands of burglars.

A severe storm prevailed in Northern New York and New England last week, stopping trains and suspending business generally. A regular blizzard prevailed in the Farmington, Me., section. Immense drifts blocked all roads and passenger trains were canceled, something which has not happened before for over twenty years.

An engine of the Chicago and Eastern Illinois Road exploded Saturday evening at the Polk Street depot, this city. The engineer and fireman were instantly killed. The locomotive was scattered a hundred yards in every direction, and everybody in the vicinity was terribly shocked. Several persons were badly hurt.

Carl Schurz, former Secretary of the Interior, fell on a sidewalk in Sixth avenue, New York, and injured his left hip so severely that he had to be assisted to his home. The bone was broken. A similar accident happened to Gen. B. F. Butler in Philadelphia, the result being that his shoulder was badly wrenched.

FOREIGN.

Two severe earthquake shocks extended Wednesday over a large part of southern France and northern Italy. The first shock lasted fifteen seconds, the second, twelve. The cities of Genoa, Pavia, Nice, Avignon, Cannes, Geneva, Leghorn and Milan were in the shaken district. It is believed that some 2,000 people perished and there is a great and sudden departure of foreign visitors. Astronomers predict further earthquake shocks in Italy, but say the disturbances will be far less severe.

Gadban Pasha, the special agent of the Porte in Bulgaria, has informed the Grand Vizier that the only solution of the problem was the Russian occupation of Bulgaria and the Turkish occupation of Eastern Roumelia.

General Ignatieff declares himself as unwilling to accept the responsibilities of the foreign portfolio in the Russian Cabinet.

General Wolseley, British commander-in-chief, says that a great and appalling war is a certainty in the near future. He also says he has no patience with such a miserable squabble over a kettle of fish.

The *Pall Mall Gazette* announces that the views of Parnell, Chamberlain, Trevelyan and Gladstone are now harmonious.

Returns from the Canadian elections up to midnight indicate that the McDonald government will have from ten to fifteen majority in the new House. Their majority in the last House was seventy-six.

Dispatches from Rome assert that negotiations have been satisfactorily concluded for a renewal of the alliance between Italy, Germany, and Austria, which expires next May.

Prince Alexander, the deposed Bulgarian ruler, is ill of small-pox at his father's home in Darmstadt.

The unveiling of the statue of Louis Blanc in Paris Thursday was made the occasion for a violent demonstration by the anarchists who were present in large numbers. After the unveiling they hissed, shouted "Long live anarchy," and made a rush for the inclosure in which the statue stands. The police arrested several of the most prominent.

The German elections have resulted in returning to the Reichstag a majority of members who will support Bismarck's septennate measure providing for a compulsory service of seven years in the army.

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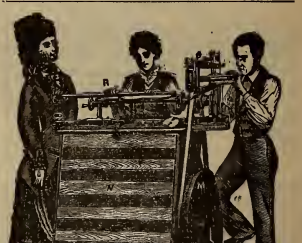

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Judge Blodgett of the United States district court in this city, has given a decision that will modify the vocabulary of our Pharisees. The *Tribune* called a certain lawyer a crank. Unused to being mentioned in connection with anything so useful, he sued for damages; and the judge told him it was no libel. The conservatives and hobby-phobists may now hold a convention for the invention of a new term of reproach.

A rule that is good for a railroad may be good for a farm or a factory as well. It surely is when it prohibits dram-drinking. The order of General Superintendent Lee of the Baltimore and Ohio Railway to all employees is: "No person addicted to the habitual use of intoxicating liquors will be retained in the service, and the use of the same, even in a single instance, while on duty will result in instant and final dismissal from the Company's service."

Dispatches from Rome intimate that the Knights of Labor are to be practically taken under the sheltering wing of the Romish church. Cardinal Gibbons of Baltimore is in Rome to see to the matter. He has represented to the Vatican council that about one-third of the order in the United States are members of the Catholic church; that Powderly is a very devout and obedient Romanist; that the order is not a secret society in the sense condemned by the church; and that the amendments necessary to conform the order entirely to Romanist decrees will be made. If the order can be used to promote the temperance cause as Miss Willard fondly hopes, is it not most manifest that it may be much more easily used to promote the destructive designs of the Vatican.

A land-grabbing business of enormous proportions has developed in Kansas City. A syndicate has bought up old Mexican land grants and other realties, which it is safe to say are worth little in the market and have thus acquired a title to some 79,000,000 acres in Texas, New Mexico and Colorado, a tract equal in size to the British Islands or the Territory of New Mexico. Part of this land is already occupied by actual settlers who will be forced off, or to pay for a quit-claim deed, for no individual of them or probable organization will be able to fight the powerful syndicate in the courts. Business of this kind gives Henry George the best basis for his theories and drives thousands to accept them.

The Methodist churches and papers have had their black fever, as children have the measles, and have come out of the trouble with a new strength and godly vigor. The trustees of their Chattanooga University were somewhat ailing with negrophobia, and one of the professors had the disease badly. The property of the University belongs to the Freedmen's Aid Society of the church, and between the Society and the directors there appeared a serious difference of opinion. The board of the General Conference has settled the question by requiring the resignation of Prof. Calkins, who would not shake hands with a black preacher brother, and that students shall be admitted without distinction of race or color. This righteous decision will help on the cause of righteousness all through the South.

If Charleston was not swallowed up of the earthquake it is of Masonry as our Southern lecturer has found. Let us join things that belong together: this power of the lodge in the center of secession and rebellion twenty-five years ago; the articles of Senator Pomeroy showing that the Kansas war was run by the lodge; and the remarkable testimony of Mrs. C. B. Miller in the Syracuse National convention in 1874, when in her account of her gifted father, Victory Birdseye, she said: "During a somewhat protracted residence at the South, I was struck with the remarkable vigor of the order there. .... When the secession heresy began to spread before the war, and State after State either lapsed or was hounded into rebellion, I could not but recall one of my father's sayings, that Freemasonry eats out the heart of a man's patriotism till it is a mere shell that yields to the first approaches of treason. My father died in 1853. Had he lived to see the rebellion of 1861 I have no doubt that he would have said that Freemasonry in common with slavery should bear the responsibility of that terrible war."

The *Daily News* of this city is doing a good work by publishing the assessment lists of some of the wealthiest citizens of Chicago in connection with cuts of their elegant residences and some hint of the interior furnishings. The revelation has both a ludicrous and an alarming side. Property which is worth tens of thousands is reckoned among the hundreds with an astonishing uniformity; and among all the millionaires of Chicago, but one, Cyrus H. McCormick, Jr., has the honesty to give a fair valuation. Nearly one-half of the assessment on personal property in Chicago is returned upon the personal property of this young man and his manufacturing company. And yet the labor lodge bosses have abused him more roundly than any other man in Chicago,—because he dealt just as honorably with a few laborers who were backed only by their families, and not by a lodge. It is sorely to be regretted that John V. Farwell's name appears in this list of evaders of taxation. He could better afford to turn into the collector's hand part of the $100,000 he has pledged to help Mr. Moody's mission enterprise. Mr. Blatchford, a prince among the Congregationalists, is another. Would that these good men—for such they are in spite of this showing—could see that by evading just taxation, they only throw a heavier burden on the poor man, who cannot put off the tax officials so easily. The complaints of anarchists have a readier ear among the poor, because of such injustice.

LOOK UP.

BY CECIL HAMPTON HOWARD.

Look up, brave hearts, where bright stars shine,
Within the quiet, distant sky;
For victory shall yet be thine
If you but fight, as days go by.

Trust Him who every striving knows,
Through whom each victory is won;
Wage war with self, nor spare thy blows;
Each day thy Christian armor don.

He knows thy pain, thy quiet grief,
He knows what thou canst daily bear;
To those who ask He gives relief,
'Tis He alone that hears thy prayer.

Then rouse, brave hearts, be true to Him;
Cease gazing earthward, day by day;
Let not thy lamp each day grow dim;
Look upward, then, fight on and pray.

Brooklyn, N. Y.

WE CAN DO NOTHING AGAINST THE TRUTH.

BY REV. B. CUNZ.

God is good, supremely good, and kind are all his ways. He loves the world. He is the Governor over all. There is no other treason so reasonless, so criminal, as disloyalty to him. And yet, does it not often appear that giving all honor and glory to God alone, "simply clinging to the cross" and depending upon the everlasting Word as the sole instructor and guide in evil days worketh tribulations—yea, reproaches, persecutions, distresses and impoverishment for Christ's sake? It certainly often seems so, but as we live by faith and not by sight, experiences of this nature must not intimidate us to betray the Lord and to forget that his mission must be the main purpose of our lives: to seek and to save the lost. "We can do nothing against the truth."

"Let no man think me a fool if otherwise, yet as a fool receive me that I may boast myself a little. Seeing that many glory after the flesh, I will glory also." To disarm the insinuations of unscrupulous enemies it is not out of the way to preface the illustrative episode of personal experience of the large-hearted "generosity" and "brotherly love" of the secret powers that I am about to disclose, with the statement that I have been for nine years in active membership on the clerical roll of the N. Y. Ministerium, a highly respectable Christian body of the Lutheran church, afterwards, on the invitation of a friend, with whom I was co-editor of a religious weekly, I accepted a commission from the American Home Missionary Society and at present am in connection with the General Synod of the Evangelical Lutheran church in the U. S. So much for the information of traducers, who eat the bread of wickedness and drink the wine of violence.

Heretofore I have not found myself fighting in the center of the enemy's camp, trying to capture that standard that is labeled, The Secret Abomination. True, the plague of the secret conspiracy has long been the burden of my heart. My observations have long led me to the conviction that the despotic dominance of the lodge-idea (that man's value must be measured after the degree of his willingness to conform to the absolutistic decrees of the lodge as to what constitutes "manhood," "liberality," "brotherly love," etc., meaning in their idiomatic phraseology the utmost indifference, and if needs be, terroristic boycotting and persecution of all efforts tending to establish the exclusive claim of the Lord Jesus and his eternal truth upon the human heart) is the *one* crying sin, the fatal promoter of the wide-spread infidelity in our land, the building up of a Christless structure, the true curse of the lodge-ridden so-called churches of modern innovation, the one pestilential "Krabsschaden" (as the Germans call it), blighting and fighting the true pastor everywhere.

German Christians as a rule, I am glad to say, do not take kindly to secret societies. Even the brilliant scholar, Dr. Beyschlag, otherwise an extremely liberal thinker and by no means an orthodox

guide, though the most valiant champion of Protestantism against the aggressions of Ultramontanism in Germany at the present date, the man on whose shoulders the mantle of the sainted Tholuck has fallen, gave us students in the University of Halle in his lectures on pastoral theology, the following bit of wholesome advice:

"Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry."

The people in Germany at large place no confidence in a clergyman and regard him as unfit to be a leader of Israel's hosts who serves two masters in this respect, and this just feeling is by no means confined to the orthodox Lutheran clergy, but is shared by all religious circles alike. It is true the grand ninety-years old emperor is the Supreme Protector of Masonry; but he owes his stern, old-fashioned, unrelaxing piety and habits to his early religious training, certainly not from the inspirations drawn from the dark recesses of the mystic fraternity, consequently the "*ex post hoc, ergo propter hoc*" logic clearly can not apply to his case.

In a similar manner most of the German-American churches are keenly sensitive to the profound and material danger to all genuine church development arising from the pestilence that walketh in darkness. The Evangelical Synod of North America, numbering some 500 pastors, as well as the Wartburg Synod and the General Council, close their doors of reception to any minister in connection with any of the secret bodies, although they are inconsistently, we think, tolerated to some extent among the lay-membership. The General Council of the Evangelical Lutheran, church with its 1055 pastors and 1907 congregations, has repeatedly, in their delegate conventions as well as in district synods, lifted its voice of warning and passed its "condemnamus" in official resolutions on the entire lodge system pointing out its unhealthy mixture and its undermining tendency to growth in Christian grace. Foremost of all, the Wisconsin and Minnesota Synods, comprising 257 congregations, the Ohio Synod, including 266 pastors serving 443 churches, and last but not least, the most influential of all of the strictly Lutheran bodies, the Missouri Synod, with a total membership of 935 ministers and 1272 congregations (as given in Stall's Historical Quarterly, February 1, 1887): these all practically unite, after discussing the matter time and again, that Christian flocks must be undivided in their obligation to the one Master, and only such ministers and congregations can be, and remain members of these synods, who fully agree with them in regard to the necessity of bearing witness against the secret conspiracy. The German Methodists apparently are the only ones among German churches held under by the Masonic thumb; their paper persistently closes its columns to arguments pertaining to the question, and one of their preachers complained to me that it was certain moral annihilation to any of them to dare to utter a single criticism unfavorable to secretism; the career of success was open only to those who stood highest in the estimation of the lodge-preachers, their prospects as to positions were largely determined from the pliability with which they could yield to this pressure, etc.

Turning to the small list of English-speaking organizations and churches formed on an Anti-masonic plan, we Germans certainly, it must be confessed, have been far in advance of them. However we may differ on methods in church work, Germans will not be apt to appreciate the radical temperance reform to any extent, many will look upon it as a meaningless farce, however noble the motives that prompt them, as long as American preachers persist in giving countenance, hearty approval and the sanction of superior sanctity to the lodge-idea, as long as they ostracize and help to persecute German pastors who are thoroughly honest and conscientious in their dislike to forfeit their rights as freemen on the secret society nuisance, by them considered a far greater evil than the saloon. For all sins may and will be forgiven but the sin against the Holy Ghost.

I am forced to ask: Why is not this precious cause properly presented; why are the men in sympathy with the *Cynosure's* stand traduced; why does this cause not enlist the support of all American ministers? Why do they not do their full duty and properly instruct and discipline, as a last resort, their people on the all important matter? *Hinc illae lachrymae.*

But ere I am conscious of it I am consolidating the two articles I meant to write into one and must return to my subject, giving an account of the damaging effects of secret agitation on church work entrusted to the writers's care. Had I been a member of the fraternity, why, I am very positive I should enjoy the reputation of being the most scholarly, prominent, a very good man, and all that throughout this section. Have they not told me so many a time before I ventured out on the skirmish line though I know it is not true, and am simply an unworthy, weak, imperfect servant of Him who is my one and all.

Queen City, Mo.

THE KANSAS STRUGGLE IN CONGRESS.

REMINISCENCES BY HON. S. C. POMEROY.

I have said that the Kansas struggle was a sort of pocket edition of the greater work which followed it only four years later. Our settlements there commenced in 1854, and the troubles began early in 1855. All the steps taken there by the Free State men were sustained by the free States generally, and denounced by the Administration and the Southern States. The effort to subdue Kansas occupied the last two years of Pierce's administration; entered into the canvass of 1856, called the "Freemont Campaign;" and became a great disturbing element during the four years of Mr. Buchanan's administration.

But before that the Senate and House of Representatives had made a wide breach in public sentiment. Indeed, they were divided themselves. Mr. Douglas of Illinois was imperious, and in this matter for a time led the Democrats of the Senate; and did not desert them until it came to what was known as the "Lecompton Constitution." Here he hesitated, bolted, and defeated it. I remember Mr. Hale of New Hampshire offered a resolution, while I was in Washington, calling on the President (Pierce) for "information concerning the troubles in Kansas." And on the 7th day of January following, Henry Wilson offered a similar resolution, which he allowed me to write for him. This was more specific. The answer of the President was delayed. On the 4th day of February following, Mr. Jones of Tennessee presented resolutions "calling for copies of the laws and journals of the Kansas Legislative Assembly." On the 18th day of February the President responded, and all papers and correspondence were laid before the Senate.

This furnished the material for the great campaign which followed. Senators Hale, Wilson, and others championed our cause, refuted the charges made against the Emigrant Aid Company, and denounced the invasion of Kansas with merited indignation. John P. Hale got a copy of the Kansas Territorial Slave Code, and gave the party defending it a terrific lashing.

On the 1st of March, while this discussion was going on, the Legislature of Kansas, under the Topeka Constitution, met and organized a State government. Dr. Charles Robinson took the oath of office as Governor, and Andrew H. Reeder and James H. Lane were chosen United States Senators. They then adopted a memorial to Congress, asking to be admitted into the Union, and then they adjourned, to meet again on the 4th day of July. The reports from the Committee on Territories in the Senate were two, one championed by Stephen A. Douglas, the other by Mr. Collamer of Vermont.

The spring of 1856 looked gloomy for Kansas. All efforts to be admitted as a State, under the Topeka Constitution, had failed. Even General Sumner of the Regular Army appeared in Topeka with soldiers and cannon, and on that 4th of July to which the adjournment was had dispersed the Legislature, with loaded cannon and a fuse lighted. When he appeared before the Legislative body, composed of as brave men as ever stood in line of battle, to make his demand, he said: "Gentlemen, this is the most unpleasant and trying duty of my life. But I am a soldier. I am here under orders from the President of the United States." The presiding officer, General Schuyler, replied: "We are not fighting the United States, only the invasion of Border Ruffians from Missouri. We respect your feelings and your commission. We will adjourn."

Thus ended the efforts of the Free State men, under the Topeka Constitution; and Franklin Pierce got the credit of dispersing a Free State Legislature with sword, bayonet and cannon. This high-handed support of the pro-slavery party by the General Government was the greatest trial we had. To be loyal to the Union and to the old Flag was our full determination. Gov. Robinson, myself and some others took very strong ground against any collision with the General Government. Free State men differed in this policy. Some said, If the Government aids the Border Ruffians, let us fight the Government as well as the others. We said, No! by no means. It is our Government, though for the day in bad hands and under bad advisers. Robinson said, "No! But let us so conduct this border war that our friends can sustain us and their own positions until the change come, as come it will." So we resisted some of our own men, who were impatient at our surrender, and only resisted the Ruffians when we could.

For a time we incurred the displeasure of old John Brown, who would fight a nest of wild cats if he met them in his way. He could not understand why we would not fire upon the U. S. troops when they came to aid the Border Ruffians. And I came near losing what little character I had for courage, because I surrendered to the old Flag when it appeared on the hill just above Lawrence on the 21st of May, 1856, and allowed the town to be sacked and destroyed. But that was a temporary sorrow. The severe losses were bravely endured and we still survived. On that day I was made a prisoner, locked up and put under guard: but still was in full sight of the burning "Free State" hotel, printing offices, etc.

Those days—the 19th, 20th, 21st, and 22d days of May, 1856—are ever memorable. Freedom in Kansas and her great champion in Washington fell prostrate at the same time, though a thousand miles apart. The Hon. Charles Sumner on the 19th of May delivered that wonderful, ever-memorable speech, "*The Crime against* Kansas!" The poet Whittier said, "It was severe and awful truth, which the sharp agony of the national crisis demanded."

Sumner, with his blue eye upon Kansas, said, "Even now the black flag of the land pirates of Missouri waves over Kansas. In their laws ye hear the pirate yell, and see the flash of the pirate knife,—while, incredible to relate, the President testifies a private sympathy!" Then he added in eloquent words, "In the name of the Constitution outraged, of laws trampled down, of humanity degraded, of peace destroyed, of freedom crushed to earth,—and in the name of the Heavenly Father, whose service is perfect freedom, I make this last appeal." Then he turned full upon Senator Butler of South Carolina, saying, "The Senator dreams he can subdue the North. How little that Senator knows himself, or the strength of the cause he persecutes! He is but a mortal man; but against him is an immortal principle. With finite strength he wrestles with the Infinite, and he must fail. Against him are stronger battalions than any marshaled by mortal man,—the inborn, ineradicable, invincible sentiments of the human heart. Against him is Nature with all her subtle forces. Against him is Almighty God! Let him try to subdue these!"

That great speech was his last till Kansas triumphed. The second day following Preston S. Brooks, a nephew of Senator Butler, struck Sumner to the floor with a bludgeon! That blow came while Preston Brooks said, "You have libelled South Carolina," and with an oath which I cannot write, followed the blow. The great champion of Freedom and of Kansas fell stunned and bleeding to the floor of the Senate. He was taken to an anti-room; then his colleagues, Wilson and Buffington, carried him to his lodgings. Then followed long years of pain and suffering—at times, agony. He was treated by physicians in Washington, Philadelphia, Boston, and then Paris. He made two trips to Europe, where he submitted to the most painful treatment. It was four years before he was cured (if he ever was); and for four years that vacant chair in the Senate plead his cause. On that chair was inscribed Mr. Sumner's own words, "*The barbarism of slavery.*" Sumner and Brooks were exponents of the two civilizations, then to wage their contests but a little longer—thank God!

On the evening of May 22, 1856, all the Republican members of Congress met at the house of Senator Seward. They then composed one-fifth only of the Senate. But they agreed that Mr. Wilson should call the attention of the Senate to this outrage the next day, which he did in well chosen words. He submitted no motion; but said, "I leave that to older Senators of this body." He took his seat. There was a long and dreadful silence. At last Mr. Seward moved that five Senators be appointed to investigate this case, and report their opinions to the Senate. Mason of Virginia moved to amend by having the committee chosen by the body. At last Pierce of Maryland, Cass of Michigan, Dodge of Wisconsin, Allen of Rhode Island, and Geger of Missouri, were selected. *Not one Republican; not one man friendly to Mr. Sumner was put upon that committee!* Hon. Lewis D. Campbell of Ohio had a resolution passed the House of Representatives the same day, which secured a fair committee, composed of Campbell, Pennington, Spinner, Cobb and Greenwood.

As Brooks was not a member of the Senate, the majority of that body claimed they had no jurisdiction over him. And while the House Committee

were investigating the outrage, Brooks resigned his seat and left Washington for home. Several apologies were made the next day on the floor of the Senate, but one man, Toombs of Georgia, said, "I stated then to some of my friends, *I approved of it;* and that is my opinion now." This aroused the old "war-horse," Ben Wade of Ohio, who said, "It is impossible for me to sit still, and hear announced what I hear on this occasion. I am here in a pretty bare minority, but when I hear on the floor of this Senate that an assassin-like, cowardly attack has been made upon an unarmed man, and such attacks are approved by Senators, it becomes a question of interest to us all in the minority. A brave man may be overpowered by numbers on this floor; but, sir, overpowered or not, living or dying, *I will vindicate the right and liberty of debate, and freedom of discussion upon this floor, so long as I live! So help me God!*

So the war began. Kansas had a severe blow at Lawrence. The Senate on the same day had one as severe; and then the mills of God began to grind, and it took just five years more of preparation, and the grand consummation was inaugurated, and Mrs. Howe exclaimed, "Our God is marching on." Let me now record that Brooks and Butler died within one year of this event, and Keith was killed in the war he inaugurated.

I am writing from a standpoint of thirty years from that date, and see that the blood shed in Kansas, and on the floor of the U. S. Senate, was like a drop in the bucket to what soon deluged all the land. But it shall never escape my memory that the very morning the telegraph gave us the burning words of Sumner's "crime against Kansas," the armed hosts of slavery were on "Mount Oread" just west of Lawrence, with armed men and cannon loaded, to plunder, burn and kill. And though a prisoner under a drunken guard of seven men, I saw our buildings burn; saw David R. Atchison when he ordered the torch applied to the cannon; saw the flash, and the holes their balls made in the stone walls of the hotel; and when he could not shoot the building down, he ordered a fire kindled upon the office floor, and the great structure, the pride of the new town, was soon enveloped in flames. So ended the "Free State hotel" of Lawrence—which had to be three times built before the war finally ended. But like truth itself, "though crushed to earth," it did rise again; and though the slave power had a temporary triumph, it was only for a day. I have lived long enough to see that there was wisdom, even patriotism, in bowing, for the time being, to National authority, though in wicked hands, rather than to resist the Government of the country with arms. Men who censured me on the 21st day of May, 1856, I hope also by this time agree with me. Of course we memorialized Congress, and the President issued a special proclamation, saying, "I propose to maintain the laws of the Territory, if necessary, by the whole power of the Government"; and so we bowed to the powers that be."

In April, a month previous, the Committee of the House of Representatives, Howard, Sherman and Oliver, arrived at Lawrence, and while they were in session, Marshal Fain summoned ex-Gov. Reeder to appear before the grand jury at Lecompton. Reeder knew what it meant, and appealed to the Committee for protection. Sherman and Howard sustained him; Oliver dissented. Then it was that the U. S. Marshal Fain repaired to Franklin where the pro-slavery army were stationed. Buford and his South Carolina invaders were there reinforced by two pieces of cannon and the Missouri gang, and marched upon the defenceless settlers; as they said to "wipe out the Abolition town of Lawrence."

Judge Le Compte instructed his grand jury to find bills for "constructive treason," against all who resisted them, or attempted to organize a Free State government. Gov. Robinson started to go East and arouse the free States to a sense of our danger, but was arrested at Lexington, Mo., brought back and imprisoned four months, guarded by U. S. soldiers! Gov. Reeder got down the Missouri river, disguised as a wood chopper, and escaped to Illinois by the way of Alton, leaving his boat before it reached St. Louis.

The Congressional Committee held some sessions also at Leavenworth, and saw some things which seemed to hasten their return to Washington. Gov. Shannon, too, left the Territory in a hurry. That made Secretary Woodson acting governor. This, for us, was a step from bad to worse. Then the Missouri river was closed to us. No more Free State men allowed to go that way to Kansas. On July 1 Mr. Howard of the Committee made a full and fair report. Mr. Oliver dissented in a minority report. On the 24th, Washburn of Maine, from the Committee on Elections, made a report "that our elections were so irregular that neither Whitefield or Reeder were entitled to a seat as delegates from Kansas." Mr. Stephens of Georgia dissented, of course. After this, however, by a vote of 99 to 97, the Free State Topeka Constitution was endorsed by the House of Representatives.

PRIESTS OF THE LOWEST OF THE PEOPLE.

BY REV. JAMES DONALDSON.

Many young men are tempted away from a good business position by the supposition that God intends them to study for the ministry, and to make "the best of both worlds," in a worldly sense. To carry out this idea they connect themselves with some deistic secret order whose patronage they think must ensure them success. They begin well as hopeful Christians. Soon they drop the story of the cross. The bald morality of the lodge pays better. They take to that in preference. "They teach for doctrines the commandments of men."

It is sad to hear a young minister tearing a text from its connections, and applying it to a secret order to which it has no possible application. What cares the orator? He wants to serve God and mammon. He appears to have admirably succeeded. "Be thou faithful unto death and I will give thee a crown of life." The words of Jesus to a faithful church, are thus made to do service to "a synagogue of Satan." They are lulled to sleep on the brink of hell, in the fatal delusion that the faithful performance of lodge duties will certainly ensure the possession of a better life in the world to come. They build up their hope upon "the sinking sand," and like the barren fig tree, there is nothing for Jesus but "withered leaves!"

From the religion of every deistic lodge, whatever be its professed object, the name of Jesus is carefully excluded. The whole tendency of the teaching given there is to draw away the mind from Jesus. Their prayers, from which Christ's name and merits are carefully excluded, are fearfully daring and dangerous. If they are ever answered it is only to their injury. Jesus answered the prayers of the demons, when he refused those of the maniac dispossessed by Jesus of them, who was sent home, while they were sent into the swine. But the swine would not be controlled even by the demons, for they ran immediately down a steep place into the sea and were choked. The one petition of these demons destroyed the other. They preferred the swine to the deep. But having got the swine, to the deep they soon carried them. So, in anger God may give wicked men answers to the prayers they offer to their speedy destruction.

It is sad to think that so many young men are being rushed through the theological seminaries without almost any warning of the fearful responsibility of concealing the truth from the blinded devotees of secret lodgery. "If the blind lead the blind shall they not both fall into the ditch?" Even in churches non-fellowshiping secret, deistic members constitutionally, there is no reproving of them, either from the pulpit or by special discipline. When the whole truth cannot be spoken in the house of God, and discipline is neglected, "the salt has lost its savor." The end, which is destruction, is next.

These remarks are applicable to the following case, as reported in the Dumfries *Reformer:*

Personal:—Rev. James A. K. Walker, son of Rev. W. S Walker, of the Galt Baptist church, left for Morgan Park Theological Seminary, near Chicago, on Monday, where he purposes taking a theological course.

Sermon to Odd-fellows.—There was a fair attendance in the Methodist church on Sabbath afternoon, to hear Rev. James A. K. Walker preach a special sermon to the Odd-fellows. The brethren were largely represented, some being present from a distance. Mr. Walker, who is himself a member of the order, and a clever and rising young minister, took for his text, "Be thou faithful unto death and I will give thee a crown of life." He dwelt upon the cardinal principles of Odd-fellowship, Friendship, Love and Truth, and exhorted the brethren to be faithful and steadfast in their attendance at the meetings of the order, etc., as well as in the higher duties which they were called upon to perform.

Have the Baptist churches a board of examiners to test the spiritual standing and piety of those they license? It is right the churches should be protected from the fatal consequences of being led to destruction by men "who preach another gospel" than that of the Son of God and his apostles.

Galt, Canada.

WORDS FOR WORKINGMEN ON THEIR LODGES.

One fact is that the government of this country is a free, representative government. It is a government of laws enacted by the people through their representatives, chosen by a majority of voters in a free and fair election. The people are very jealous of this right, and will not tolerate an attempt by any organization to substitute another method, especially an attempt to order public affairs by a committee meeting secretly and not chosen at a public election. The people are wonderfully long-suffering, because they know they have the remedy for usurpation in their own hands; but usurpation persisted in will arouse them in due time, when the usurpers will be swept away as chaff before the wind.

Another fact is that control based on force and intimidation has no endurance. Everywhere in the world and at all times such control has been overthrown and will be. It simply causes combinations to thwart and defeat it, and such efforts have and always will succeed in the end. Such control is overturned and destroyed much more rapidly in these times and in this country than in past times in other countries. But for intimidation, the fear of non-union men that they will be maltreated by the union men, the strike would not continue forty-eight hours.—*Christian Intelligencer.*

What has struck me as strange is, that generally as soon as a man becomes the champion of the wage-earners, he stops working at his trade and goes into the "chin-moving" business for all that it is worth. Some whom I know have made well at it. I don't object to a man trying to better his condition, or to his quitting hard work for the stump or pen; but what I don't like is for a man who has done so to berate others who, like himself, live by their brains.

Not long since I was present at a meeting of toilers which was addressed by a man who looked more like a "dude" than a mechanic. He wore on his shirt-bosom something that looked like a diamond; a ring on one of his "lily-white fingers;" tight pants, Prince Albert coat, and a white neck-tie. It struck me that he was not the kind of a looking man that working-men should take as a leader. Of course he had a right to dress as he pleased for this is a free country; but if that man ever entered a factory as a workman, dressed in that style, he would be laughed out of it. What made it more ridiculous was, that he shed one or two crocodile tears for the "ground-down slaves of the workshop." As far as foppishness is concerned, I never but once saw his equal, and that was a young minister at Greenpoint, L. I. Both ought to have been hired by a clothing establishment to show off the latest fashions.

It is a well-known fact that many of those who were advocates of workingmen's rights have discontinued their labors of love, having been put into good positions by "boss" politicians, who knew what they were about. Industrious common people should keep all such meddlers at arm's length. They care naught for the wives and children. To them an industrial disturbance is a picnic; they fatten on it; and the more trouble there is between the men and their employers the better they are pleased.

The workingmen have wrongs to be righted. The sight of beloved but wretched wives and children often makes sad hearts. A man is a fool who does not do his utmost, with his head as well as his hands, to improve his condition. But the average "people's leader" is not the one who will lead them into green pastures. On the contrary, there are hundreds of men to-day who rue the hour when they surrendered the right to think and act as they deemed best into the hands of such frauds.—*Geo. R. Scott in the New York Witness.*

CONGRESS PROVIDING FOR WAR.

Our national lawmakers are striving to lead the nation headlong in the race with other great powers in piling up munitions of war. A glance at the bills which are reported as pending in the two houses will astonish that portion of the Christian public who have imagined that our geographical position and, perhaps, a more enlightened and more Christian spirit dictating our policy, were to exempt us from the military burdens which are crushing the nations of the old world. Two bills which have passed the Senate appropriate an aggregate sum of twenty-one millions of dollars for the purchase of steel, the establishment of gun factories, and for beginning work on coast defences. Besides these bills, Senator Cameron introduced another on Friday, the 11th inst., and the committee to whom it was referred reported it back for action the very next day. It provides for building ten fast steel cruisers with a maximum speed of twenty knots an hour, and offers a liberal bonus to the builders for every knot in excess of this speed attained. With the armament the estimated cost of these vessels will be $21,800,000. Not to be outdone by the Senator from Pennsylvania, Mr. Hale, of Maine, introduced at the same time, and the committee reported on the following day, a bill for the construction of heavily armored vessels and armored floating batteries to be used for coast and harbor defenses. This bill calls for $15,400,000. Besides all this, Senator Stanford introduced a bill on the same fateful day, to encourage the building of four private gun factories, one in

South Boston, Mass., one in Pittsburg, Pa., one in Birmingham, Ala., and one in San Francisco. The aggregate amount he proposes to spend for this purpose is $40,000,000. Moreover, the five millions of dollars for coast defences, included in the first measure named above, is felt to be entirely inadequate. The Board ordered by the President to investigate and report on fortifications and other defenses present a scheme which if carried out will cost $126,000,000. And many Senators are in favor of increasing the provision in that bill to twenty-five millions of dollars.

In the House there are several independent propositions pending—one to appropriate a round fifty millions to be expended immediately in the construction, equipment and armament of new vessels of war. Mr. McAdoo, of New Jersey, has introduced a bill appropriating $20,000,000 for the manufacture of ordnance, and Mr. Herbert, of Alabama, proposes $6,000,000 for the purchase of steel.

All these preparations are proposed and discussed, and demanded by the majority of our people, without a word of protest, or even regret, in view of the waste and wickedness caused by war, and of the awful responsibility involved in the wholesale destruction of human life. The war policy is the accepted and settled policy of the United States, as well as of other nations, for the settlement of international disputes. While millions are voted for military preparations, not a dollar is proposed to promote among the nations a general disarmament and the establishment of courts of international arbitration. Yet how much more reasonable the latter policy than the former. We long to see one nation enlightened enough to say: "We will prepare for peace, not for war. If any question arises between us and our neighbors we will refer it to arbitrators, and will, in all cases, abide by their decision." Such a nation, in this age, would be secure from wanton attack. The cause of justice would be better served by such a course than by the arbitrament of battle, for war decides only who is strongest, not who is right. And is God's providence to go for nothing in such an argument? We have inscribed "In God we Trust" on our later coins. Do we trust him? Is his favor of no value? his displeasure not to be feared? What an opportunity for America to throw the weight of her great example and her growing influence on the side of the Peace, in the scales where the fate of millions hangs trembling on the decision of weak or angry princes! The whole war policy of the world to-day is wicked and suicidal. Immediate and complete disarmament, with a resort to arbitration in cases of dispute, is the unquestionable duty even of the European nations. Her favored position, and the improbability and needlessness of war in her case, make it far more imperatively the duty of the United States. For these reasons we condemn the proposed legislation as unchristian and barbarous, and deplore the sentiment which urges its passage.—*Christian Statesman.*

The structure of the human soul compels all men to seek a Deity, the mighty difference being this, that the heart of the righteous "as the hart after the water brooks, pants after the *Living God*," while conscious guilt in the soul of the wicked makes him desire a *dead God*. Like some of old, they wish to believe that "the Most High will not do good, neither will he do evil." Their soul is in torment without a God of some kind, and they are afraid of one who will punish the guilty.

Reform News.

IN THE EARTHQUAKE REGION.

Charleston, S. C., Feb. 24, 1887.

Dear Cynosure:—From Orangeburg to Charleston is a continuous plain mostly covered with pine forests, but with here and there a cotton or rice field. The meager villages look poverty-stricken, and the entire country is poor. Branchville and Summerville are exceptional places. Near the latter town much attention is paid to fruit-raising, and the peach and pear trees were in full bloom. As we approached this city the soil grows richer, rice fields were common, live oaks take the place of pines, and the long gray Spanish moss hangs from all the trees. Near the city are fine market gardens, and the long rows of growing peas and other vegetables were suggestive of spring and agreeable food.

I saw little of the effects of the earthquake until I got into the city. Though most of the buildings have been repaired, there are few of brick or stone but show some marks of destructive power. Most of the chimneys are new, and cracks in the brick walls are everywhere seen. A large old church near where I am staying is being entirely reconstructed. The Custom House, which is the finest structure in the city, was extensively damaged, and is being repaired. The postoffice is still propped up and stayed together and will have to be reconstructed. All along the Battery front are a large number of fine buildings that are partly thrown down and unfit for habitation. The greatest destruction was here and on Meeting street, where the wealthiest people lived. St. Michael's church is being extensively repaired, but its great tower will not be taken down.

The view from the Battery is very fine. The bay stretches out until it is lost in the ocean. Ft. Sumter and Sullivan's Island are seen in the distance, and the Ashley and Cooper rivers form natural boundaries on either side. Beautiful for situation and with a splendid harbor, Charleston ought to have been a great city. But for slavery and secession, it would have been such. Alas! alas! The great cyclone of a year ago, the earthquake, and worst of all the intensely bitter sectional feeling of the ruling class, have stopped her development, and well nigh paralyzed her energies. Her 40,000 colored people, many of them intelligent and efficient citizens, are without representation—literally counted out. Her only daily paper is sold at a price beyond the reach of the masses; and, unlike other cities, the voice of the newsboy is scarcely heard in her streets. The editor's great speech on the 22d, was a most foolish and criminal revival of all the animosities and bitterness of the war. It may be safely predicted that until Charleston changes her conduct and spirit the visitations of an avenging Providence may be expected. Yet there are some good things even in Charleston. Much effort has been made to give practical effect to the public school system, and the city has done kindly and wisely in its fine school buildings and well sustained schools for the colored.

From a time since which the memory of man runneth not to the contrary, Charleston has been a preeminently Masonic city. Those distinguished Masonic writers, Drs. Dalcho and Mackey, were Charlestonians.

I brought a letter of introduction from the president of a university to a pastor in this city. He listened to what I had to say and then told me that he was the second officer in the Grand Lodge of the A. F. and A. M. of South Carolina; that most of his members belonged to some secret order and that it would be very awkward for him to invite me to lecture in his church. I realized his position and went elsewhere. Rev. Geo. C. Rowe, pastor of the Plymouth Congregational church, invited me to accept his hospitalities. I have found a pleasant home with his interesting family. He arranged for me a meeting last night and took pains to invite all his members. After the prayer meeting, which was large and interesting, I spoke for forty-five minutes to a full house, including a goodly number of Freemasons. The strictest attention was paid, and at least one Mason seemed convinced. Others were offended and withstood me with the usual Masonic arguments. There was much excitement and an excellent impression.

My next call was on Rev. J. L. Dart, pastor of a large Baptist church. He said he was made a Mason in Washington, D. C.; had not joined a lodge since he came here, and did not expect to; would be glad to hear me, but declined to invite me to address his people. We returned to Bro. Rowe's and in a few minutes Bro. Dart called to say that he had seen several of his ministerial brethren and that they had arranged, if I consented, to have me address a ministers' meeting at the Congregational church, on Friday morning, promising to advertise it as far as practicable. This was better than I expected.

Next, we called on Rev. W. H. Hurd, pastor of the A. M. E. Zion church, who expressed his hearty approval of my work. Our next call was at a meeting of M. E. ministers, all of whom are, I think, Masons or Odd-fellows. They listened to me with patience and apparent candor, and promised to attend to-morrow's meeting. Considering the state of my health I have been remarkably favored, and thank the dear Lord for his loving kindness in using me to prosecute his work.

The Avery Institute, which has for so many years done excellent service in this city, had to be suspended on account of the earthquake. The repairs on the building have been nearly completed and the school will be opened, D. V., March 14. Rev. Geo. C. Rowe has done a most excellent work here and his church is prospering. Bro. Rowe lectures tonight "On the Race Problem," and expects to lecture in the North on "The Earthquake in Charleston." I hope he may visit the Northwest.

Orangeburg, S. C., Feb. 28, 1887.—Charleston, S. C., has as intelligent and cultured ministers as any other city of similar size, but in perhaps none is there a larger percentage of Freemasons. It is pre-eminently a Masonic city. The Grand Master of the Grand Lodge of the A. F. and A. M. (colored) is an officer in the Congregational church. The second officer is pastor of the largest M. E. church of the city. After my meeting in the Congregational church at which one Mason acknowledged himself convinced and two others were made angry, I met a number of M. E. ministers and conversed with them some time on the lodge question. They promised to attend the ministers' meeting, but most of them were Masons. Friday morning came and about fifteen ministers, nearly all Masons, representing four different denominations, met and listened most attentively for more than hour. The Baptist pastor who called the meeting asked quite a number of questions, which helped me materially in making out my points. All admitted the authority of Dr. Mackey, who was well known in the city, and when it was shown beyond question that Freemasonry as *he taught it* excluded Christ from its prayers and Scripture readings, there was a united voice in its condemnation. They thanked me for my lecture and I am sure will profit by it. The Grand Master came to a church meeting in the evening, and after it had adjourned we discussed the subject for an hour or more, much to the benefit of those who remained.

Just before I left the city I was introduced to a Masonic minister, who mistook me for a Mason and conversed for a long time about the inside of the order. When he found that I was not a Mason he was much embarrassed, but admitted that I knew much about the order and said that I had called his attention to some things he had never thought of. I left at 5:10 P. M. and at 8 o'clock was in Orangeburg. I have been most kindly entertained at Claflin University. I preached in the morning yesterday in the M. E. church, Rev. I. N. Cardogo, pastor, and at night lectured on "Secret Societies and Christianity Contrasted." I had the hearty endorsement of the pastor and an attentive hearing from large audiences. One of the members of this church, a Royal Arch Mason, said that when he was converted five years ago he abandoned the order, and that he was greatly rejoiced at my testimony against it. I go to-night to Augusta, Ga. Like the men who went after Oreb and Zeeb, I am "faint yet pursuing." May the Lord help. H. H. Hinman.

SUN AND STORM IN OHIO.

Ontario, O., March 3, 1887.

Dear Cynosure:—When I last wrote it was raining. To-day the sun is shining. People often change like the weather. The same crowd that one day cry "*Hosannah*" the next may cry "*Crucify.*" While some silly and ignorant are still attracted by lodge shows of vanity, continued sunshine banishes clouds. Men and women who think for themselves are getting their eyes open. The papers show which way the wind is blowing.

I spent last Sabbath and Monday at Justus, Stark Co. Rev. LaMaster, United Brethren pastor, invited me to fill his pulpit Sabbath morning and evening. Owing to the prevailing storm the attendance was not large. Some two hundred were present at the Monday evening lecture. A good interest was manifested. I was kindly entertained while here at the home of Bro. A. Putman. He with his excellent wife are doing all in their power to maintain the present rule of their church (the United Brethren) in the exclusion of secretists.

Enroute for Mansfield I stopped over one train at Wooster. Rev. Wilson of the United Presbyterian church was not at home. I learned by members of his congregation that he recently preached against the lodge. At Mansfield I found Secretary George's family quite afflicted in the sickness of Mrs. George's sister and their little girl Blanche. The oldest daughter of James Reynolds, a very highly esteemed member of the Covenanter church, died this morning after a brief illness of two days. So we are constantly reminded that in the midst of life we should be prepared for death. Mr. Reynolds has been sick for some time and is now confined to his bed. It is the earnest prayer of many that he may be spared to his family and the church.

I find "Uncle John Finney" (as he is familiarly called) enjoying usual health. Although nearly eighty-six years of age, his interest is not abated in the reforms of the day. He reads the *Cynosure* with great interest, having been a subscriber from the first. I expect to take the train this evening for Galion, from thence to Iberia, where I expect to spend Sabbath with Rev. Robb. I find that some of our friends who have kindly pledged their support to the State work are behind in their payment. We are aware that "*times are hard.*" We trust, friends, you will be as prompt as possible. All contributions should be sent to Rev. S. A. George, Mansfield, Ohio. W. B. Stoddard.

A DEMORALIZED COUNTRY.

Pine Bluff, Ark., Feb. 22, 1887.

Dear Brothers:—I have had good audiences here in the Baptist churches, in Bro. Johnston's church and in his school, and to-day in the Branch Normal college. I am to be in the St. John's A. M. E. church this evening, and to-morrow go to Little Rock where I meet Bro. Woodsmall. This town is reeking with liquor, tobacco and secret societies, there being some thirty-two or more "lodges" in this little town of only some 4,000 inhabitants; and nearly all the ministers as well as the people are complicated with these gross evils and with card-playing and dancing as well. Even some church members run business establishments, and dealers open their liquor saloons on the Sabbath. An Episcopal minister, while at work "charging" his soda fountain on Sunday, got a "charge" himself and had one of his eyes blown out, and is now a walking monument about town of a ministerial Sabbath desecrator!

O ye teachers and temperance and Christian workers and missionaries, here is a field for your sympathies, your prayers, your money and your labors. Here you will find "Africa" in dark and dense grossness without going across the ocean, or having to learn a foreign language!

From Arkansaw's rolling river,
Her rich cotton-growing plains,
"They call us to deliver,
Their land from error's chains.

Geo. W. Clark.

OSKALOOSA, IOWA, HEARS ABOUT THE LODGE.

Dear Cynosure:—On Sabbath, the 20th of Feb., I preached to a good audience in the U. P. church of Oskaloosa, a city of eight thousand inhabitants and the county-seat of Mahaska county. Rev. Mr. Morrow, the pastor of this church, is a staunch Christian reformer. According to previous arrangement he announced that I would lecture in his church on Tuesday night, Feb. 22d. In the evening of that Sabbath I preached at the Free Methodist church, and on Monday night I preached in the colored M. E. church of Oskaloosa.

On Tuesday night I lectured in the U. P. church to a fine audience, larger even than that of Sabbath morning. This was the more gratifying from the fact that Oskaloosa is badly infested with secret lodges, and many of the church members and some of the pastors have been deceived by Satan into fellowshiping and supporting this "mystery of iniquity," the secret lodge system, of which Freemasonry is chief. There were also meetings the same night in several of the churches, and there was a citizens' mass meeting to devise ways and means for the construction of street railways and to produce a business boom by establishing manufacturing industries in the city. Notwithstanding this strong competition for public attention, a fine congregation, some of whom were Masons, were in attendance, curious to understand the Masonic plan and processes of salvation, and anxious to hear the Bible proof that a man cannot intelligently adhere to Ancient Craft Masonry and be a Christian. The attention was profound and the order excellent. "A nail," I trust, "was driven" that night "by the Master of Assemblies in a sure place." Leaven was put in the meal that will work, I believe, until the churches of that city are leavened.

The sad spectacle of men adhering to and defending Masonry, that antagonizes Christianity in principle and in practice while claiming to fit men for heaven by regenerating them and freeing them from sin, will, by and by, be a thing of the past, like the slave pens and auction blocks of slavery times that *have gone;* and the saloons and Mormon polygamy that *must go.* Masonry is now entrenched in the churches. But it must be driven from its strongholds. Its pagan and infidel character must be exposed, until those whose *consciences are so dead* that they cannot know its wickedness will be constrained to withdraw from Masonry to conserve their reputation as Christian men.

Three-fourths of the Masons of my conference have withdrawn from the lodge, said a prominent minister of the M. E. church. Many of them, he said, withdrew because they found they could not have the influence with the people, as Masons, that they could if they were not Masons; but some of them, he added, withdrew because they were convinced that Masonry *is wicked,* and they could not be Masons and be Christians.

Where the ministers have worshiped at false altars until they have fallen under the mesmeric power of Satan, and the light which was in them has become darkness, let the people be enlightened until the pressure of public sentiment shall crowd these clerical devotees of devil worship out of the lodge. It is a shame for the clergy to allow themselves to be used as stool pigeons by Satan to draw young men into these snares that are set for their souls. And yet it is said of a leading clergyman of Oskaloosa, that he is a high and active Mason.

C. F. Hawley.

FROM THE LOUISIANA MISSIONARY.

Dear Cynosure:—At my last writing I spoke of the conversation between myself and Revs. George Holmes and Ambrose Hubbs which was very encouraging. But when the trying hour came for a sermon in St. Peter's Baptist church, instead of the sermon there was a lecture by a physician on medicines. Nevertheless brother Holmes invited me to preach last Friday night and so I did. There were present secretists as well as others, and notwithstanding Bro. Holmes's own words to me, when he beheld the secretists sitting in the church he arose after the sermon and gave me a sharp rebuke for preaching such a sermon. He said, "I don't think a minister has a right to come in another's house to instruct his congregation. Let a man preach the Gospel; that's enough. Never mind about secret societies. I belong to the Odd-fellows and Tabernacle too; but I put my church first. I don't believe in a man trying to preach all the Bible at once, for he never will get through all the Bible. Let people do to suit themselves. I am going to preach nothing but the Gospel. It's not my business to preach about secret societies."

After speaking thus the congregation in part yielded to what he said. But, thank God, Bro. J. A. Porter and a few others stood up for the truth amidst the confusion. I have since been denounced and some of the secretists say I shall not get along here, but, thank God, Bro. Hubbs cordially received me and accepted every word. Bro. Hubbs's church, the Macedonia, is pretty well cleansed of secretists.

Francis J. Davidson.

CORRESPONDENCE.

SAVING THE GOVERNMENT FROM SECULARIZATION.

Cincinnati, O.

Editor Christian Cynosure:—Julian, the Roman Emperor, undertook to destroy Christianity and reinstate paganism. While engaged in his great campaign some one asked a Christian in Rome, "What is the Nazarene doing now?" He replied with triumphant faith, "Making a coffin for Julian." Immediately the news came that Julian had died, casting dust in the air and exclaiming, "Thou hast conquered, O Galilean!" Satan is mustering the liquor traffic, Sabbath-breaking corporations, secret oath-bound fraternities, anarchists, etc., to take possession of this land. But the Great Conqueror is coming forth to meet him. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not." The right will prevail.

On last Sabbath, morning and evening, I preached in the Third Presbyterian church. This is a vacant charge. They have 720 members. There was a grand audience at both services. They are a devoted, earnest people. It is unfortunate that such a congregation should be without a pastor. They have hired Rev. S. S. Cryer to supply them for a year.

On Monday night Henry George lectured in Music Hall. Five thousand heard him. He maintained that land in its native state belongs to the race. "The earth hath he given to the sons of men." It should be free as air and water. Man should own nothing but the improvements. The increased value of land by improvements and environments should be taxable. It is an ingenious theory. Because Father McGlynn accepted of it he was deposed and ordered to Rome. The reason why such travesty can get a hearing is because the laboring classes are smarting under injustice. There must either be reformation or revolution. This judgment must first begin at the house of God. I know some professing Christians who go to the saloon every day. I know some who are so mean and cruel in their disposition that they can break their brother's heart and glory in it. What is the difference between them? "Just the difference between small-pox and fever. The one has it outside, the other inside. But in either case it will kill."

On Tuesday I went up to Bellefontaine. That evening my brother, Rev. F. M. Foster, drove with me to Rushsylvania, ten miles out, where I lectured in the town hall. The hall was filled, and they listened throughout with the deepest attention. My brother made this point: the character of the government is a powerful agent in determining that of the nation. When the kings of Israel were wicked the people became so, and when they were good the people became like them. Let our government remain secular, and it is only a question of time when this nation will be secularized. But Christianize the government, and it will ultimately transform the whole people. "A little leaven leaveneth the whole lump."

On Wednesday evening I had expected to lecture in the Springfield United Presbyterian church, Rev. Joseph Kyle, pastor. Owing to a dropped link in the correspondence it was not announced. It was well enough, for the rain would have drowned it out. The U. P. congregation there is putting up a new church. They expect to be in it by the first of June. They realized $25,000 on the sale of their old property. Bro. Kyle is making his mark in Springfield. Said one, "You have no reason to be ashamed of him as a relative. He is a strong man and is doing a good work." We spent a pleasant afternoon at the home of Mr. James Carson, a wholesale groceryman, and one of Bro. Kyle's elders. Springfield is a manufacturing centre, and is making wonderful strides in the line of improvement. On Thursday evening I preached in the Bellefontaine R. P. church, Rev. F. M. Foster, pastor. This congregation was organized ten years ago by Prof. D. McAllister, L. L. D., of Beaver Falls, Pa. Mr. David Boyd, now of Kansas City, Mo., was the leading spirit in that enterprise. Possessed of a genial spirit, a clear head and a large heart, he is just the man to unite people of the same faith in an organization. It is to be hoped he will do in his new home such a work as he accomplished here. This congregation has been self-supporting from the beginning. They have a neat little church, free of encumbrance. The United Presbyterian congregation here is putting up a new brick church. They expect to have it ready for occupancy some time next month. Their pastor, Rev. John Williamson, is a popular man in these parts. He is frequently called called away to deliver lectures on "The Plough," "Hobbies," etc.

On Saturday morning I am to address the students of the Lebanon Normal School. There are 700 in attendance. This is the great Normal of the West. It is a private enterprise. They have no endowment, own several buildings and make it pay its own way. The president, Dr. Alfred Holbrook, is a wide-awake, long-headed man. He devises liberal things.

J. M. Foster.

A TRUE AND A FALSE STANDARD.

Beaconsfield, Iowa.

"Governments derive their just powers from the consent of the governed." This is according to the Bible, but we may abuse this standard and thus eventually destroy our government and prove a curse to posterity. If the governed are educated under the right standard, then we will be to a greater degree a Christian nation than we now are. It must be admitted that good and evil exist in the world, a good and a bad standard, a true and a false, for the good is only true, and evil is always false. Remove the Bible, the only standard of right, from the public schools and the governed would soon vote according to a wrongly educated conscience. Our constitution and laws are founded on divine law as far as they are right.

All Christians want men of God to administer the affairs of government, and they pray for righteous rulers. But many think the opinion of the ungodly must not be disturbed by having a government that recognizes Christ as king of nations. "Christ has of right all power in heaven and in earth." Where Satan rules it is by usurpation. The devil seems to rule to some degree in all nations.

In order to have righteous rulers, we should have a nation of voters that are Christian, for we elect righteous rulers to office only in the degree that we are Christian. We are not doing this well because Freemasonry, an infidel institution that rejects the Christian's God in Christ, manages to hold two-thirds of the offices of this Christian nation. Our fathers intended this to be a Christian nation. In spite of all the false standards in the whole lodge system causing two oaths in the jury box, the spirit of the Lord is raising up a standard of reform against them, according to his word. May the time soon come when the synagogue of Satan will be driven from church and state. When the church has "*no* fellowship with the unfruitful works of darkness," the Bible will be restored to the schools and prohibition would flourish as never before. There would be so many Christian votes cast at a Presidential election that "a nation would be born in a day."

Cyrus Smith.

WHY THEY CANNOT WORK TOGETHER.

Sabetha, Kans.

Editor Christian Cynosure:—Secret societies being the bulwarks of the saloon and the strong hold of the whole whisky traffic and some of the leaders of the Prohibition party being connected with them, how can they carry out the law,if it was passed,with the lodge oath in the way, to stand by a brother right or wrong and warn him of his danger that he may escape punishment from the law. If the Republican or Democratic parties were to pass a prohibitory law it would be the same with them; they would also be disarmed by their connection with the secret empire and the same oaths would stand between them and their duty as officers of the law, therefore the law would be a dead letter.

Now it is a well known fact that nearly every saloonist, brewer and distiller is a member of the lodge, and our prohibition law in their hands would be a farce and worse, for it would be a complete victory for the devil. Dear friends, be not deceived. The devil is cunning and doing all he can to save his two strongest holds he has on our race from being destroyed by the power of truth. The devil often clothes himself as an angel of light to deceive if possible the very elect. Beware of the wiles of the devil. We do not believe he has any foreknowledge, but he knows that certain causes will produce certain effects,and if the Prohibition party can pass the prohibition law, and still keep it in the power of the secret empire to carry it into effect, it would be a complete failure. The liquor traffic and secret orders are inseparable; like the Siamese twins, if you separate them you kill them both. The secret lodge is not only the chief corner-stone of the rum traffic, but it is under the whole building of the rum traffic and bears it up, and it will take the American party that stands aloof from all secret societies to put it down.

Oh,the cunning of Satan! When woman suffrage was beginning to be agitated, he knew they would finally succeed, and then woe to his secret empire if he did not do something to entice them, as the lying spirit went out from the presence of the Lord to entice Ahab: and he began to organize secret side shows to shut their mouths and turn them to favor the secret empire; and now the thousands of those women that have been fooled, enticed into these secret side shows, will stand up and plead for Baal.

My communication may appear harsh. It is true the nearer any deception approaches the truth the more harm it does and the harder it is to put it out of the way. Now the principle the Prohibition party is advocating is all right, so far as temperance is concerned, and we say,Amen; but they do not go far enough, they do not attempt to remove the secret empire upon which the liquor traffic rests. I do not apprehend that it will take as hard a struggle to convert the Democratic and Republican parties to prohibition as to convert the Prohibition party to anti-secrecy, and this must come before prohibition can be made effectual. John Thompson.

REMEDY AND PREVENTIVE.

Menominie, Wis.

Dear Cynosure:—Your statement of what the Oswego (N. Y.) man said about the burial of hundreds of workmen daily from Aspinwall, Panama, moves me to write what a man told me in Texas a few years since about a sure preventive and remedy for malarial diseases. The gentleman's name was Rogers; a Scotch Irishman, I should think, but for many years a citizen of these United States,and said he belonged to the "Covenanters."

Mr. Rogers was living in New York city during the prevalance of the cholera epidemic in 1849. He says that the physicians prescribed pulverized charcoal, such as is commonly sold at the drug stores, and proved a sovereign remedy whenever taken as directed. In one family and household of eighteen persons, all of whom were attacked with cholera, every one recovered except a girl who refused to take the charcoal. A teaspoonful mixed in cold water on going to bed aad on getting up is the dose. It acts as a purifier and absorbs all poison in the stomach and alimentary canal. As it does not digest and assimilate, an occasional dose of pills will carry it from the system.

At another time Mr. Rogers was in a Southern city during the prevalence of cholera, and, though the doctors strictly forbade the use of fruits and vegetables, he ate both freely, using the charcoal meanwhile, his system moving with the regularity of clock-work. He declares that he would have no fears of living in the worst malarial district, with the use of this simple prescription: and it certainly is not unreasonable. Many a life might be preserved by a knowledge of this simple remedy, and so with your concurrence and,I trust, God's approval, I pass it along. W. W. Ames.

PITH AND POINT.

THREE TIMES WAS ENOUGH.

I have been a member of three lodges in my time: Odd-fellows, Brotherhood of the Union, and Good Templars; and as far as the last named order is concerned, I am a Good Templar yet, and always expect to be, but I don't belong to the order. I want to tell you that I have got my eyes open to such things. I see the wrongs in them now, and the night I was initiated into the Odd-fellows was one of the darkest I ever beheld. To make it still darker I had to be blindfolded, and was so excited that I did not know what kind of an oath I was taking. But they had my money and I thought I would go through and see it all, and when I got there I found nothing to see after all. I want you to know that there is one anti-secrecy man in Orbisonia, and I think I can get several subscribers to the *Cynosure*.—Miles Kelly, *Orbisonia, Pennsylvania.*

MORGANIZING.

In Bernard's pamphlet, entitled "Reminiscences of Masonic Veterans," he says, "The son of a Baptist clergyman of Utica, while in the house of God, put 'his fist in my face,' saying with a vengeance, 'D—— you, you ought to be sent after Morgan.'" This reminds me of an incident I witnessed a few years ago in a Western city. A tract was handed a respectable looking man, who stood a moment to read the title, and without raising his head turned his eyes to the giver, and glared as he slowly growled, "Hell has lots of such fellows as you!" It was like the ominous rumbling of thunder which told of the lightning that accompanied it. There are deaths by lightning. Ahem—there are "accidental" deaths—perhaps more numerous than they ought to be, if all the truth was told. So, reader, if you are a moral coward, say nothing against lodgery, and escape the honors of such heroes as John Brown and George C. Haddock.—T. H.

GOOD REASON FOR BELIEVING.

I find the testimony of seceding Masons so completely one thing, that I am bound to give full credit to it. Also I find in the general reading that Masonry is a hundred-fold worse than I had suppposed it was; so I have been lifting up my voice against it, and will continue to do so in pulpit as well as elsewhere, God being my helper. Any amount of persecution will not stop me. I am richly and wonderfully baptized for the work. Success to the National Christian Association. The Lord is with us.—Samuel Mathew, *Canby, Oreg.*

A GOOD DELEGATE.

By all means let's have the sayings and doings of the National Congress of Christians, soon to meet in Chicago, in *book form*. Boil down and get the best of all the speeches. It is what will do the work among the people. The finger of the Lord seems to point in the direction of the Congress of Christians. I shall try to be there and get others to go as well. Let us pray for a good meeting.—J. S. Hickman.

A BUSINESS OPENING.

An anti-secret-society man is desired to build up a business at Daggert Station, Milwaukee and St. Paul railroad, in Salem township, Carroll county, Illinois. The country is settled by German and Swedish Lutherans on the north and west, mostly German Methodist on the southeast, and Americans south and southwest. Secret societies get no foothold in this section of country; if we get a good business man to hold the center we will be able to keep them out.—B. Apple, *Mt. Carroll, Ill.*

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON XII.—March 20, 1887.—Jacob's New Name.—Gen. 32: 9-12, 24-30,

GOLDEN TEXT.—And he said, I will not let thee go, except thou bless me.—Gen. 32: 26.

[*Open the Bible and read the lesson.*]

From the Truth.

1. When Jacob was called to face the consequences of his meanness and treachery to Esau, true to his nature, for nature never changes, he went to planning. But planning does no good in the things of God. Prov. 28: 26; Jer. 10: 23; 17: 9; Rom. 10: 1-3; 8: 7; 1 Cor. 1: 20, 21.

2. The angels of God met him, Mahanaim, two hosts or camps of them, and this ought to have been sufficient to assure him of divine protection and deliverance. 2 Kings 6: 17; Psa. 34: 7; Matt. 26: 53; Luke 22: 43; Acts 5: 19; 12: 7; 27: 23, 24; Heb. 1: 14.

3. It is true that he went to praying as well as planning, but his praying at first was only asking God to carry out his planning. There is too much of this kind of praying, making use of God's omnipotence to prosper our own plans, instead of asking him to plan for us. Jas. 1 6-8; 4 3;Psa. 66 18;Prov. 15 8; Isa.1 15; Jer. 11 11.

4. At the end of his planning "Jacob was left alone," and if we would have power, we must be much alone with God. Matt. 6 6; 2 Kings 4 33; Isa. 26 20; John 1 48; Acts 9 11, 40; 10 9, 30.

5. "And there wrestled a man with him until the breaking of the day," or "the ascending of the morning." This is not "the wrestling Jacob," as it is called, but the wrestling Christ. It was not the sinner who had an object to accomplish by wrestling, but the Saviour, as it so often is still, if there was grace to see him. 1 Cor. 11 30-32; Heb. 12 5-11; Jas. 1 12; Psa. 119 67, 71; Rev. 3 19.

6. But Jacob must have the pillar of his strength shattered before he would hang his whole weight upon the arm of omnipotence, for the power of Christ can tabernacle only upon the wreck and ruin of man's resources. 2 Cor. 12 9, 10; Psa. 8 2; Isa. 40 29-31; Eph. 3 16; Phil. 4 13; Col. 1 10, 11; Heb. 11 34.

7. Then he received the name of Israel, "a prince of God," and he called the name of the place Peniel, "the face of God;" and although he had to go halting upon his thigh, "as he passed over Peniel the sun rose upon him," Luz becoming Bethel, and Bethel Peniel in his increasing nearness unto God. Hos. 12 4; Rom. 8 15-17; John 1 18; 14 9; 2 Cor. 3 18; 6 4-18; Rev. 22 3-5; 18 8.

From Peloubet's Notes.

The answer to his prayer.—Vers. 27-29.

First Answer,—A New Nature. The experience which some have called second conversion, an uplifting of the character and life to a higher plane.

"And he (the Angel of the Covenant) said unto him, What is thy name?" Not as if requiring to be informed, but as directing attention to it, as representing his character hitherto.

"And he said, Jacob," *i. e.*, Heel-catcher, or Supplanter (*vide* ch. 25 26).—*Whitelaw.* Such had been his character, shrewd, tricky, crafty, self seeking, with none too much of the principle of love in his dealings; too ready to take advantage of others.

"And he said, Thy name shall be called no more Jacob." But especially to the ancient Hebrews, names were not mere distinguishing appellations; they expressed the essential qualities of the character or being of the person or thing named. Hence in the Bible, the word "name" is often used instead of the character or being expressed by it; thus, "His name shall be called," *i. e.*, he shall be.—*Todd.*

"But Israel." That is, *a prince of God*, or *one powerful with God.* His name was changed, because he was an altered man. Hitherto there had been somthing subtle in his character,—a certain cunning and craft. Israel, a larger, more unselfish name,—a larger and more unselfish man.—*Robertson.* The real reason why Jacob is called Israel is, Jacob is vanished; Israel is born. So the after history of this patriarch shows that a great change has passed over him. God had taught him that his greatest enemy was not Esau, but himself. Let there be purity, and there will be peace. Even his decendents are called the children of Israel. Eventually the nation, as well as the land, were spoken of as Israelites and Israel.—*Robinson.* He was now fitted to receive the birthright blessing, and inherit the promises of faithful Abraham. So, "if any man be in Christ, *he is* a new creature," or, literally (since *he is* is in italics), If any man be in Christ—*a new creation.*

Second Answer,—Power with God. "For as a prince hast thou power with God," or, as in *Revised, thou hast striven with God*, and prevailed. Thus he had power with God. The blessing of God was given him (ver. 29). The birthright blessing was retained. He had been weak in the presence of men. Worldly and shrewd policy had failed to hold for him the blessing. The only result of his wrong policy was failure, for Esau could destroy him and his on account of the wrong. But now he receives it from the lips of God. He has now come into union with God by faith and obedience, so that the Lord himself is his sun and shield, the rock of his refuge, the host that encampeth about him as the mountains are round about Jerusalem. "Blessed is the man whose strength is in thee." It was now with Jacob as Christ promised long after that it should be with his disciples,—"he that abideth in me shall ask what he will, and it shall be given unto him." Jacob, abiding in God, in love and faith and obedience, can now claim God's protection and care and love.—*P.*

Third Answer,—Power with Men. This naturally follows from his power with God. "One with God is a majority." He that has God on his side is sustained by a wisdom and power that infinitely surpasses those of all his enemies combined. Power with God always means power with men.—*P.*

Fourth Answer,—Deeper Knowledge of God. 29. "And Jacob....said, Tell me....thy name." That is, reveal to me more fully, with the certainty of positive assertion, who and what thou art; what is thy character and nature?—*P.*

"Wherefore is it that thou dost ask after my name?" Why do you ask, seeing that (1) I have been revealing myself to you all the past night, and all through your life. Read the providence in your life, and you will see who is dealing with you now. (2) You would not understand, if I should express my name in words. You would think you knew all, and yet it would be chiefly in an unknown tongue to you. You would know less of the depth of its meaning than you know of a star cluster when you call it Pleiades, or of literature when you read the alphabet. It is useless to tell you my name in words. (3) But I will reveal as fast as you are able. Only as you grow more like God can you comprehend God. And (4) I will give you all you can understand now, by giving you my blessing. You shall understand something of my goodness and power.—*P.*

"And he blessed him there." This blessing he was doubtless made to experience internally. His mind was sweetly tranquillized. His former fear departed from his soul, as did the shades of night at that very time before the breaking of the day. His heart is strengthened by the secret succors of the God of all grace, which are far more effectual than words or more literal promises. His question was answered in the state of his soul.—*Bush.* It was a new development of spiritual life, and a new capacity for bodily action.—*Murphy.*

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PASTOR FISCH, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D., *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian ... Its prayers are blasphemous. ... Its use of the Bible is sacrilegious. ... The whole is a compound of Judaism and paganism.

MOSES STUART, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

JOHN WESLEY, *June, 1773:*—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate, February, 1884.*

ALEXANDER CAMPBELL:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

CHARLES G. FINNEY.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

HENRY TATEM, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge. Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

JOSEPH COOK:—I do abhor the selfish, clannish spirit of secret societies.

WILLIAM OTTERBEIN, *founder of the church of the United Brethren in Christ:*—A Freemason cannot be a Christian.

BISHOP WARBURTON:—Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies.

RICHARD S. STORRS, D. D., *pastor of the Church of the Pilgrims, Brooklyn.*—My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it.

CARDINAL MCCABE, *Dublin:*—Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle from which there is no escape.

REV. LEBBEUS ARMSTRONG:—Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre-eminent rank.

HENRY G. LUDLOW, *pastor Spring St. Presbyterian Church, New York, 1829:*—I can hardly think that any candid and intelligent Master Mason can seriously assert that Masonry should be kept up. For my own part I have ever been disgusted with its nonsensical ceremonies, and ashamed of myself for submitting to them.

GEORGE F. PENTECOST, D, D., *pastor of Tompkins Avenue Congregational church, Brooklyn, editor of "Words and Weapons."*—I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence.

H. L. HASTINGS.—Freemasonry is the one institution of this country that will not bear investigation. Schools are inspected; churches throw their doors open and invite the strictest scrutiny; political parties are examined, searched and riddled if anything like corruptness is seen or suspected in connection with them; all these institutions simply ask a fair field and no favor.

REV. J. E. ROY, D. D., *Secretary American Missionary Association:*—A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man.

REV. JAMES H. BROOKES, D. D., *editor of the "Truth," and pastor of Washington Avenue Presbyterian church, St Louis:*—It would give me pleasure to aid you in your work of seeking to bring Christians out from entangling alliances with secret societies. It seems to me that the positive injunction of the Holy Ghost, "Be ye not unequally yoked together with unbelievers," applies particularly to those disciples of our Lord who have been led into such societies.

THE BISHOP OF BIRMINGHAM, ENGLAND:—Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination it resembles, and through several of its writers even claims descent from the secret societies of Pagan Egypt, Greece and Samothrace.

REV. HENRY JONES:—On what then does the whole superstructure of Freemasonry rest but a base fabrication of wicked men, who in some dark and apostate age of the world, have risen up, united into a secret society and darkly handed down their inventions to flatter us to believe that their institution is good as having originated among wise and good men; and being ignorant of the manner in which their false pretensions would be exposed, have told us that it was establishde on certain specified facts and events, which by looking at them carefully, and comparing them with our Bible, we find never had existence?

CHARLES C. FOOTE:—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

ALBERT BARNES, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented its lf to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 10, 1887.

THE NATIONAL CONGRESS OF CHURCHES AND CHRISTIANS.

OFFICIAL CALL.

Pursuant to instructions, and in humble reliance upon Almighty God for wisdom, and upon the Christian patriotism of our fellow citizens for co-operation and support, we have secured Hershey Music Hall, Chicago, Ill., and hereby announce that a Congress of Churches and Christians will assemble at 9:30 A. M., on the 30th day of March, 1887, and continue its sessions two days and evenings, to consider the nature and principles of the secret lodge system and its influence on the Christian religion and civil liberty, and to take what steps may seem proper, after prayer and due consideration.

The committee have learned with satisfaction of the action of several sympathizing bodies in appointing representatives, and are in receipt of the names of over fifty delegates already chosen.

Every Conference, Presbytery, Association, Council, Church, Educational Institution, or other body favoring this Congress, is respectfully URGED to at once provide for a representation in its meeting. Let the names of delegates appointed, or who shall be chosen, and the names of all persons intending to be present be forwarded at once to Rev. L. N. Stratton, West Division post-office, Chicago, Ill., so that entertainment may be provided for those who desire, and a roll of members begun.

CALVIN W. PRITCHARD, *Chairman of Com.*
L. N. STRATTON, *Secretary.*

THE CONGRESS.

JOSEPH COOK AND JOHN G. WHITTIER.

We give below extracts from letters just received from these distinguished Americans. Mr. Cook speaks at the West, in April, though he says he "*may*" be prevented from attending; this leaves a possibility that he *may* attend.

Mr. Whittier is in his eightieth year. Though absent in body he will be present in spirit; and as the swan's last song is sweetest, we shall hope the echoes of his sweet sounding lyre will reverberate in the convention of March 30.

THE LECTURER'S LETTER.

DEAR PRES. BLANCHARD:—I wish well to your convention called under approval of Pres. McCosh, Dr. Storrs, Dr. Talmage, Dr. Herrick Johnson and many other distinguished men, to discuss the influence of the secret lodge system on Christianity and civil liberty. My merciless preoccupation with public work here and elsewhere may prevent my attendance, but this letter is at your disposal. I hope all sides of your large and intricate subject will be thoroughly discussed. I shall examine carefully any documents that express the opinion of your convention. Yours truly, JOSEPH COOK.

THE POET'S LETTER.

OAK KNOLL, DANVERS, MASS., Feb. 18, 1887.

MY DEAR OLD FRIEND:—I am glad to hear from thee once more this side of the river. As one of the tried and valiant speakers for freedom I have always remembered thee. As regards the secret societies, I have always kept aloof from them. I can see no good in them to compensate for the real or possible evil.....Ever thy friend,

JOHN G. WHITTIER.

DR. J. B. WALKER DEAD.

The light of another great name in the church of God has faded from earth. Sabbath evening at 9 o'clock Dr. Walker passed away quietly amid the circle of his weeping friends, at Wheaton. For some eight or ten years he has been too feeble to engage in any considerable public work, such as have occupied the strength and zeal of an unusually active and useful life. His final sickness came on some two weeks ago; but in the struggle which overcame a feeble frame, the mind was unclouded, and "the star of the unconquered will" never set. Dr. Walker was a Christian reformer in the best and noblest sense. He was for Christ, and against all that opposed itself to the Redeemer's reign. Slavery, intemperance, and the lodge he combated both in the pulpit and in the press from the sure ground of Christian truth. His work must, therefore, endure while truth maintains her eternal years. His latest work for our reform was as president of the National Association when he had the pleasure of receiving from Mr. Carpenter the keys of the N. C. A. building, and of responding to that munificence with an address fitly expressing the gratitude not only of those intimately engaged in the reform, but of millions of others, even of generations yet to be, who should be blessed by the efforts then made for the truth of God and the honor of Jesus Christ among men. An extended notice of Dr. Walker appeared in these columns in December, 1883, with a portrait; a further notice of his long life and eminent labors for the church, in ways of practical, private benevolence, public ministrations, and especially as the author of some of our best and most widely read works on religious philosophy, may be expected next week. The arrangements for the funeral, as announced Monday morning, were services at Wheaton Tuesday forenoon and final interment in Mansfield by the side of his first wife, and amid the scenes of his longest continuous labor as pastor.

JOSEPH COOK introduced the daughter of the principal Omaha chief, Bright Eyes, to his great audience in Tremont Temple, Feb. 21st, and she gave a most extraordinary address. If her facts are true (and they seem so) they sustain fully Mr. Cook's indictment of our Government for "a century of dishonor." Still it must be remembered that Indians, like other men, are depraved, and that our Government and people have made honest and earnest efforts for their good, as witness Gen. Grant's Quaker commissions. The marplots are depraved frontier whites and more depraved politicians.

WHEATON COLLEGE CHURCH (Rev. Mr. Chittenden, pastor) last Sabbath appointed seven of its members delegates to the Congress of Churches and Christians. Prominent Free Methodists and others in Wheaton express their full purpose to attend. In Galesburg, Ill., the large and venerable First Church is being moved by some of its members to send delegates. We hope by all means Rev. Mr. Thain, pastor, will have delegates appointed. A student in Chicago Theological Seminary (Cong'l.) distributed circulars which were gladly received by all but one, who said, "What is the matter with secret societies." "That is what we are going to see," said Mr. Ekman.

JOKING ABOUT HELL.—At Aurora last week we asked an intelligent citizen how the Universalist church there prospered. He answered: "We changed our name to 'The People's Church' like the churches of Swing and Thomas. We've knocked the bottom out of hell, and, as a denomination, we are no longer needed." "My good friend," we replied, "in one point you are mistaken. Universalists have not knocked the bottom out of hell for it never had any but was always 'THE BOTTOMLESS PIT!'" Who can joke about hell and retain any respect for Jesus Christ and his terrifically solemn utterances concerning it? Or Milton's—

> "Within whose lowest deep a lower deep,
> Still threatening to devour me opens wide."

THE GALESBURG SEMI-CENTENNIAL.

LETTER FROM THE EDITOR.

The Semi-Centennial of the First Church of Christ in Galesburg, Ill., closed Feb. 27. It has furnished a magnificent series of meetings. The ladies of the church laid covers for 600 guests in the rink Friday evening, and the galleries were crowded for the post-prandial speeches. Mr. Selden Gale and Dr. Bateman were down for speeches but did not appear. Mrs. George Avery, Mrs. Professor Losey and Mrs. Jane G. Johnson read deeply interesting articles, and ex-Professor Erastus Wilcox and Mr. Marcus Belden addressed the great crowd. Geo. Davis, the honest and popular College treasurer, who complained that his birth-place was ignored, said that "*by his special request*" he was born in Ireland, "which of course brought down the house. But genuine Irish wit was only the seasoning of a set of personal and social reminiscences, like the music of Caryl described by Ossian of his native island as "pleasant yet mournful to the soul." Henry R. Sanderson, among the first mayors of the city and an early graduate of the College, gave a very eloquent address in which he said that the principles of the founders of the church were sound and correct; and though his life had swerved from them, he had never doubted their correctness or that they would finally prevail.

E. Payson Williams closed the evening banquet with a brief but direct and pleasant address. Mr. Williams is one of the best, if not the best, lawyers in Galesburg. He spoke feelingly of the early revival meetings which he attended when a boy and declared his conviction that the brilliant rise and progress of the city was owing to the religious lives and principles of its founders. Prof. Geo. Churchill presided at the banquet, and introduced the speakers, after filling with agreeable reminiscences the time allotted to Mr. Gale, who was called away.

On Saturday, Feb. 26, Prof. Comstock presided. Prof. Geo. Churchill gave the first twenty-five and Mary Allen West; of the *Union Signal*, of Chicago, the last twenty-five years of the colony and the church. Prof. Comstock followed in an able statistical paper, and the services were adjourned till evening when Prof. Churchill read a letter from Jas. Holyoke of Denver. He was followed by Mrs. C. A. Webster who read an agreeable letter from her sister, Mrs. Prof. Perkins (Mary Farnham) of Burlington, Vt. These two ladies represented the family of Mr. Eli Farnham, much beloved by the citizens; and the bountiful and elegant banquet owed much to the energy of Mrs. Webster, whose husband is a leading bsiness man in the city and elder in the church. Mrs. Webster was followed by E. A. Bancroft, Esq., who read a letter from a former pastor.

On Sabbath morning, Feb. 27th, an excellent historical sermon was given by the pastor of the church, Rev. A. R. Thain, and Rev. Mr. Worrall represented the Presbyterian and Rev. Mr. Bradshaw the Congregational churches, colonies from the First Church. They were followed by Rev. Dr. Joseph E. Roy ("Pilgrim") in one of the best, if not the best, speeches that gentleman ever made. One of the speakers said of him at the close that the speech was like the speaker,—"whose character includes urbanity and eloquence; the courage of a general with the gentleness of a saint." After giving a humorous sketch of early times and persons in the college Dr. Roy said: "We have been these three days celebrating the founders, especially the departed founders, of this church and of Knox College which it originated. But, in their high abodes, they would be more pleased to see us carrying out their principles than to hear our praises of their lives. (Suppressed applause.) They had come from New York at a time when those reforms which, under God, are to save our nation were at furnace heat, and in those reforms they had founded this church and college." And the speaker exhorted us to imitate the examples and copy the virtues of the men we have been praising. He specified particularly their "just condemnation of secret societies, which had revived since their overthrow and were now endangering the substantial interests of the country, especially at the South." And though of the crowd that filled the large church,—galleries, aisles and all,—a very large proportion were members of secret societies, such was the wisdom and spirit with which Dr. Roy spoke, not a frown was visible on the faces of the multitude, nothing but thoughtful enjoyment. The principal Galesburg paper, the *Republican Register*, gives a full and fair report of the occasion. [Another address which is of more immediate interest to the *Cynosure* readers will appear next week].

—Rev. Henry Cogswell, whom many of our Ohio friends well remember for his candid and honorable renunciation of the sin and folly of Masonry while a pastor in that State, has been for two or three years living near this city. He has lately accepted a call to the Disciple church at Fairfield, Iowa, and has removed thither.

—Bro. Geo. T. Dissette, who is conducting a mission at Pony Creek, Brown county, Kansas, near Sabetha, is corresponding with Gov. St. John to secure from him a testimony on the lodge question, to add its light to the bright galaxy of eminent men who have spoken for God and truth against the evil. Bro. Dissette was also expecting to lecture at the mission against the lodge last Monday evening.

—Through Miss Sarah Stevens of Batavia, New York, whose intimate acquaintance with the family of William Morgan before his abduction in 1826 has been of much assistance in tracing the scattered members of that household, the *Cynosure* has been able to obtain from Mrs. George Spencer of Oregon, a grand-daughter of Morgan, a full account of the family and the names of the living members. This account will be of great interest to our readers, and will be soon printed.

—We are happy to note in the *Christian Worker* that its editor, Calvin W. Pritchard, has recovered from a prolonged and very serious illness, and is again at his post. The rule of the Friends, which is a great leveller of distinctions, prevents the use of any term in connection with this excellent man's name, which would be like D. D., in other churches. His calm and judicious service as chairman of the committee on the Christian Congress will some day be appreciated. By some mistake we at first published him as editor of the *Friends' Review*, as well as the *Worker*. The *Review* is a Philadelphia paper.

The Emperor William has made his acknowledgments to the Pope for his material assistance in carrying the late German elections in favor of the war policy of the government. The royal order prescribing the form of oath to be taken by Catholic bishops in Prussia has also appeared. Each bishop must swear to be submissive, loyal, obedient and devoted to the King of Prussia; to inculcate in his clergy and the people of his diocese veneration and fidelity toward the King, love of the fatherland, and obedience to the state's laws, and to abstain from maintaining either within or outside of the country any relations prejudicial to the security of the country.

THE CONGRESS OF CHURCHES AND CHRISTIANS.

That the proposed gathering named is to be a success there remains no longer any doubt. First, a unity of action among the anti-secret denominations of the United States has largely been secured. There are ten or twelve of these bodies whose aggregate membership number over one and a half millions of people. There are besides estimated to be as many more Christians who are in full sympathy with the Congress, and will represent themselves.

Second. The movement is to represent no one denominational hobby or individual specialist. It has broadened into all anti-secret Christian brotherhoods, and combined its forces "to consider the nature and principles of the secret lodge system, and its influence on the Christian religion and civil liberty."

Third. Public attention, long called to the great evil of multiplied secret societies which have grown into conspiracies in our land, now begins to awaken, as conspiracy combines with conspiracy to subjugate every material interest, political influence, civil court, and even Christian character and standing to its dictation and behest. Edmund Burke, more than a hundred years ago, said, "When bad men combine the good must unite, else they will fall, one by one, an unpitied sacrifice in a contemptable struggle." People begin to see that if any considerable number of men secretly combine in any community to promote their own personal interests, distorting capital or labor, demand or supply out of their own natural and current commercial values, or consorting for mutual assistance in the securement of private ends regardless of the general effect upon community, such is the selfishness of the human heart, that the combination formed would be a standing menace to community, and the balance of the people will be compelled to form similar combinations or become a prey. But society divided up into conflicting combinations, under oaths binding to profound secrecy and protection, is destruction from that hour to free government. Abraham Lincoln said, "This country must become all slave or all free." But no community, either in a state of assault or siege, can be free.

Fourth. There is a very wide spread and growing sentiment that the lodge is stealing the breath from a comatose Christianity, is unawares capturing the ministers and members of the church of our Lord, and is tightning up, finger by finger, the grip of a hand which has been caressingly laid upon the throats of municipal and civil governments, until it has been necessary, as in Pennsylvania, for the sovereign State to arise and hang twenty-two Mollie McGuires, or as in Ohio and Illinois, the State malitia were called out to vindicate the rights of private citizens in their accustomed pursuits, and to defend the majesty of the law.

Fifth. The Committee of Arrangements are representatives of five different denominations. They propose to have fifteen closely compacted, clearly proven and brillantly illustrated addresses, of thirty minutes each, delivered by as many representative men, of various denominations, and ready for the daily press, and also for publication as separate chapters in book form, for future reference and study.

Sixth. There have been already securred to deliver these addresses, four college presidents, two denominational editors, two Doctors of Divinity who will represent nine hundred thousand Swedish and German Lutherans in this country, one "Honorable" gentleman from Indiana, and one bishop. Particulars will be given later.

Seventh. Free entertainment can be positively warranted to but a limited number, but special rates are made with convenient places of public entertainment very little above the cost of living at home, which will be furnished to delegates and visitors.

After much care, faithful work, and extensive correspondence, the promise of a large and enthusiastic meeting is abundant. L. N. Stratton,

Secretary of Committee.

OUR WASHINGTON LETTER.

The attempt and failure in the House of Representatives to pass the Dependent Pension bill over the President's veto, has been the sensation of a week at the Capital. Crowds of spectators filled the galleries, and the debate, which was quite interesting, at times became exciting by interruptions, personalities and stinging retorts. There was much noise and confusion, and the scenes upon the floor were such as have not within a long while been witnessed there. Three hundred members were present at the time the vote was taken, and 200 affirmative votes were therefore necessary to pass the bill over the veto. But the final vote was 175 yeas to 125 nays, which showed that 29 Democrats changed their votes since the bill orignally passed.

It was a courageous act on the part of the President to veto this bill, knowing the hostile sentiment that it would arouse against him throughout the country. It is conceded that the Democrats also who first voted for the measure and then determined to sustain the President, exhibited a good deal of courage, although it will be charged in the case of some of the Northern members who changed their votes that their motives were not wholly disinterested.

Senator John Sherman, who has ably presided in the Senate since the death of Vice President Hendricks, has resigned to allow the Republican majority to elect his successor, and the choice has fallen upon Mr. Ingalls of Kansas. The importance of this position to the party interests of the Republicans is not to be denied, as the president of the Senate will become President should Mr. Cleveland die. But the selection must be regarded as one unworthy of the Republicans, who, though they have not many keener or shrewder men, might certainly find a number in their ranks whose abilities, statesmanship, and especially whose moral convictions and regard for the great principles which make us a worthy people make them far better represenatives of the party.

Work is accumulating with great rapidity upon the President's hands as the Congressional session draws to a close. He remains at his desk long into the night examining bills and transacting other business. His determination last year not to go to the Capitol during the last hours to hurriedly sign bills which he had not been permitted to examine, gave great satisfaction then, and he will doubtless adhere to the same course at the approaching adjournment. The best men in Congress of both sides thoroughly approved of his resolve not to make laws by affixing his name to measures which he had no chance to learn anything about.

The President has said in the last few days that he did not see any special necessity for calling an extra session of the Fiftieth Congress, though it is possible he may ask the Senate, which is a permanently organized body, to remain in session beyond the fourth of March. There are some important nominations which he wants to submit, but which he is not sure he will have time to decide upon before the end of this session. Among them are the Interstate Commerce nominations and those for Secretary of the Treasury and United States Treasurer. *

OUR BOSTON LETTER.

MRS. MARY E. RANDALL JONES.

To the *Cynosure*, Mrs. M. E. R. Jones of this city is no stranger. Taking the risk of meeting her disapproval, I venture to speak of her ardent advocacy of anti-secrecy principles, also, to introduce her to the friends of the cause, feeling confident that they will esteem it a pleasure. Mrs. Jones, although possessing some wealth, is entirely free from ostentation in every respect. In her estimation the humblest person is as worthy of attention as the most exalted, provided he be honest. Between her and the lodgeman, however, be he rich or poor, there exists only antipathy. Indeed, she is a veritable Nemesis to the lodge, and in her attacks against it is as fearless as logical. Munificent in her donations, yet she is always judicious in placing them. So well posted is she in the work that without solicitation she knows where assistance is most needed.

As owner of one of the finest anti-secret libraries in the country her resources of information are, comparatively, almost unlimited. Neither pains nor money is spared in securing the oldest as well as the latest works on the subject published. More than one devout follower of old Hiram she appalls by giving them the various signs and grips, which, in their astonishment they inadvertently acknowledge, in exclaiming:

"Where—where did you get that?"

"Is your husband a Mason?"

Her indescribable sarcastic "No," immediately turns their astonishment to anger and mortification, especially when she informs them that it is "book-learning, "which they, in spite of themselves, have acknowledged to be genuine.

Upon learning that any young man contemplates taking his first or advanced degree in any order, he is immediately supplied with revelations made by seceders. The correct descriptions of the initiations which he has undergone convinces him of the truthfulness of those he had intended to go through. In this way she has been instrumental, doubtless, in saving more than one from slavery.

By her acquaintances Mrs. Jones is acknowledged to be a wonderfully level-headed woman, which is demonstrated by her successful management of extensive city property. In legal matters she is well posted, and is "a thorn in the flesh" to "brow-beating" lawyers with whom it has been her lot to have much to do in protecting her property from encroachment. To oppose her the shrewdest of them are well aware that it is like Greek meeting Greek, and she almost always proves herself a feminine Hercules.

Fortunate, indeed, is the cause in having in its ranks one so earnest and enterprising as Mrs. Jones, who, so far as I can ascertain, is the most active and self-sacrificing anti-secretist in this city. When asked if she is not afraid that her property as well as her person will be endangered because of her radical position against the lodge, her courageous reply always is, "Goodness, no! I'm not afraid, God will care for me, and if necessary I am willing to sacrifice all I possess for this cause."

For many years Mrs. Jones has considered the lodge an evil, having seen some of her poorest tenants suffer on account of it, and who, but for her kindness would, perhaps, have become paupers. It was not, however, until Edmond Ronayne visited this city, giving expositions of the third degree of Freemasonry, in Rev. David McFall's church on Chambers street and in Music Hall, that she became aware of an organized effort to suppress it. Had it not been for Mrs. Jones, the writer might have been ignorant up to this very day of the existence of such an organization. In his turn, he has been instrumental in calling the attention of others to it. So the good work goes on. It is contagious. Oh! that the world might catch the disease. Its whole social and political system would become purified thereby.

"WANTED.—BY AN ODD-FELLOW."

Without doubt Boston is as greatly afflicted with lodgism as any place in the country. Nearly every man is bedecked with the insignia of the rival lodges, and there is more rivalry and competition between these abominations here than is suspected by some, who, were they not so blinded by selfishness, would notice. In this case Beelzebub is divided against himself. I hope we shall soon see his fall. Many individuals are serving two, yes, a dozen or more, lodge masters. How some of them manage to pay their dues is somewhat of a mystery. Men who seem utterly unable to pay their honest debts seldom fail to meet their lodge obligations.

There is scarcely a chance for an independent and honest man to live because of lodge partiality. Many of the weak-minded, who have no affinity for Masonry nor Odd-fellowship, are induced to join for the sake of help. Not long ago the writer was earnestly solicited to use his influence in forming the embryo of a newly "blown" secret benevolent society in a well-known town in this vicinity, for which he was to receive seventy-five dollars. The pleasure of refusing the request, which was made by a prominent Mason, was worth the whole amount, and he was glad to pay for the privilege in that way. Besides he received more strength by the refusal than would have been imparted by the bread and butter which the money would have procured.

The appended advertisement, clipped from the Boston *Globe*, shows, like straws, which way the wind blows, and, substantially, is evidence of the real motives many, if not all, have in joining the lodge, much depending, of course, upon the amount invested in these charitable (?) insurance companies. The person advertising, in this case, is, apparently unsophisticated. In so openly seeking the privileges promised by the lodge, he manifests little or no diplomacy in protecting it from ridicule. This must have a tendency to disgust many of his brethren in better circumstances. Well, I don't blame them, it is enough to shame as well as disgust a hog, even though it savors of downright hoggishness:

"WANTED.—By an Odd-fellow with a family, a situation drive team or care of horses," etc., etc.

D. F. Mathews.

The Home.

MARCH.

The stormy March is come at last,
With wind, and cloud, and changing skies;
I hear the rushing of the blast,
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild, stormy month, in praise of thee!
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou, to northern lands, again
The glad and glorious sun dost bring,
And thou hast joined the gentle train,
And wear'st the gentle name of Spring.

And, in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills
In joy that they again are free,
And brightly leaping down the hills,
Renew their journey to the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But in thy sternest frown abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

—*William Cullen Bryant.*

CHURCH TOILETS WHICH DRIVE MANY WORSHIPERS AWAY.

Nobody can object to the love of dress which most ladies have. There must even be the utmost charity in judgment for girls and women whose lives are a prolonged struggle to dress as well as their more fortunate sisters. It is the first duty of the sex to look as well as they can, however unfortunate may be the passion for fine dress, which leads in some cases to illegitimate sacrifices. But why dress for church in garments so costly and of such variety that they must necessarily attract attention. The place is not adapted to such displays. They distract attention from church purposes. It is too much to say of any lady that she seeks attention to the sacrifice of that which should be devoted to book, or sermon, or prayer; that she airs her vanity when she should most show humility; that she wants to excite envy when the heart should be empty of all selfish and other personal considerations; but, surely, she does not dress in that manner altogether to please herself, and it is just possible that she takes to herself a somewhat irreligious satisfaction on making the discovery that no other lady has her costliness of plumage and her superiority of display.

It has been repeatedly stated that no poor and economically dressed man or woman can receive cordial treatment at any fashionable church, however clean and decent the dress may be. We do not believe this is so. There is, perhaps, as much Christian warmth and fellowship in fashionable as in other churches, though, of course, a radically bad dress would be more offensive in such a church than in a backwoods congregation, and more objectionable than a very costly one. But there are sensitive women whose thought is driven to church dress because of its noticeable expensiveness. They do not wish to be conspicuous for cheapness of apparel any more than a properly sensitive woman would wish to be conspicuous for the luxury carried on her back.

Rich dressing at church is impropriety, and, besides, it drives away from church many worthy people who would be glad to attend. That being fully understood—it being thoroughly known that such display amounts to selfishness, as well as love of adornment—there should be few ladies who will offend in that way.—*N. Y. Graphic.*

A HARLOT'S FASHION.

It is well known that many of the Parisian fashions are started by the fallen women who throng that gay capital, and these fashions clearly bear the impress of their origin. Satan himself would be puzzled to invent devices more deadly and devilish than many of the popular fashions of the present day; fashions which distort the form, compress the vital organs, cramp and maim the feet, disfigure the face, and rob the countenance of beauty and expression, to say nothing of the immodesty by which they are characterized, the extravagance which they entail. And yet Christian women follow these base-born and horrible customs, instead of obeying the precept which says, "Be not conformed to this world."

The following paragraph from *The Nation* gives the origin of one of the fashions which for wanton, causeless cruelty, is well worthy of the source from which it sprang.

"Some seven years ago there appeared in Paris, at a ball of the *demi-monde*, a woman wearing on her head-dress a dead bird. The bird had artificial eyes and its wings and tail were spread out so as to give it a life-like appearance. It was a small stuffed bird, not a bird's skin stretched on wires. Its introduction as an ornament in fashionable bad society was not received with much favor at first, although the wearer succeeded in attracting attention to herself by the singularity of her adornment. This was all that she desired or intended to accomplish by fastening a bird's corpse to her head-gear. She had not the slightest expectation that she would be imitated even by her immediate companions, still less that the whole world of fashionable good society in France, England and America would 'fall into line' at her heels. Probably her only thought was that the oddity of her costume would serve as a striking advertisement, and cause her to be talked of among the males and females of her kind.

"Strange indeed are the caprices of fashion. Seven years have passed by, and we find the eccentricity of a woman of the town becomes the craze of millinery—so great and deadly a craze that State legislatures are considering bills to prevent extinction of our song birds and all birds not too large to be worn on bonnets of women and children. Nothing more revolting to good taste can be imagined than the 'remains' of an animal fresh from the dissecting room of a taxidermist as an ornament for a lady's forehead. The very suggestion ought to excite horror aud disgust, as well as pity for the slaughtered songsters of the grove."

How long will Christian women follow such leaders, and disgrace their womanhood by wearing the plumage of dead birds upon their heads, much as a savage warrior would wear the scalp of a woman at his belt as a token of his power and heroism! Away with such savagery, and let Christians no more dishonor their Master, nor desecrate the house of prayer by such trophies of cruelty and barbarism. Not one sparrow falls to the ground without our Father's notice—what does he whose tender mercies are over all his works, think of the head-gear which his professed worshipers wear?—*The Safeguard.*

WHO IS MOST TO BLAME.

Concerning the wholesale slaughter of innocent birds for millinery purposes according to the bad taste prevailing at present, the *Woman's Journal* holds forth as follows: "We should like to know: 1. Who shoots the little innocent, singing birds. 2. Who puts them on the market, and tempts the unthinking ladies to buy them? Not one woman in a thousand would take the life of a bird for self-adornment; but tastefully prepared and offered for her approval, she thoughtlessly buys and wears the beautiful wings and feathers of these little songsters. The demand is created by the supply in this as in many other cases. Let men desist from shooting, and women will desist from buying." This is well said. Women, it is true, are not wholly guiltless in the matter, but the chief cause lies with those who do the killing, and their instigators who in most cases, if not in all, are men. Yet, after all, it is well to remember that there is no excuse for wrong-doing.

NEATNESS IN DRESS AT HOME.

The importance of neat and tasteful house-dressing cannot be overestimated. The matron who appears before the members of her family in a shabby, soiled wrapper, and makes the excuse—if, indeed, she takes the trouble to make one at all—that "it is so much more comfortable," has little idea of the possible consequences of such a course. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach far beyond her own span of life; that her husband and sons cannot fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons cannot fail to decrease their respect for her, she might be induced to give more attention to her personal appearance. Not even the burden of care and constant employment can furnish a sufficient excuse for careless personal habits, for few things are more important to the well-being of a family. There is an old saying to the effect that an untidy mother has disobedient children; and while neither parents nor children may realize the why or wherefore of it, yet there is always a lack of respect and an indifference to the authority of a mother who takes no pride in her personal appearance. And it is not the mother alone upon whose shoulders rests the burden of responsibility for home neatness and order in dress; the father has his duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well-kept hands, clean faces, neatly-brushed hair, and orderly dress, at least at every meal where the family assembles.—*Brooklyn Magazine.*

DRESS QUIETLY.

Be quiet in dress. In a day's travel on the railway one sees a good many people, and if he is a close observer, will find representatives of all classes of society. There are men and women whose very dress betrays their bad taste and ambition. They are fond of showy raiment, heavy jewelry, and a multitude of trappings. Everything is carefully, and in some cases ostentatiously, displayed. As they themselves measure other people by what they have on, they suppose that others will so judge of them; and hence their anxiety to make a public exhibition of their wardrobe. Whatever may be the pretensions, the social position of such persons, they lack true refinement. They are coarse and low in all their feelings, their pleasures and their aims. The real gentleman and lady, while not careless or indifferent to personal appearance, set no such store by it as to make it the index of worth and character. They know that pride, vanity, and utter want of virtue may be clothed in purple and fine linen, while the truest, noblest manliness may go in plain homespun. Hence they have learned not to judge by the outward appearance.—*The Christian.*

THE TORN BIBLE.

Upon the open, airy veranda of an Indian bungalow, in the early morning, is sitting a missionary wife with her two children. The elder child is a bright boy of five, the other a gentle little maiden who has not yet seen the second anniversary of her birthday. The mother is just now busy reading from a Telugu Bible, while every now and then she consults her English version, which she has also at hand, not feeling satisfied with her own interpretation of the Telugu, which is yet almost a new tongue to her. Presently some duty calls her within, and not having finished her daily portion, she lays both books upon a low teapoy by her side and passes into the house.

Scarcely has she entered the open door, when Nita is seized by a desire to know what has been interesting mamma all the time, while she and Bertie have been quietly playing, and whether there are pretty pictures in mamma's books. So, grasping the books in her soft, dimpled hands, the baby sits down on the veranda floor, and, opening one of them, begins turning the leaves as gently as she could, and soon a loosened leaf, falling from between the fairy fingers, is caught up by the breeze and carried away, just as mamma's returning footsteps are heard.

"Oh, mamma," cries Bertie, "see! Nita has torn your book."

"Why, Nita, you naughty, naughty child," hastily and rather sharply speaks the usually gentle mother, "mamma shall surely have to——" But catching sight of the frightened look and tear-filled eyes of her baby, the mother catches back the remainder of the hasty words she would have uttered, and her face flushes, her heart misgives her, as she recalls the almost angry feelings with which her breast was filled as she began to chide the little Nita. Stooping, she kissed the quivering rosebud mouth, saying in a changed and very gentle voice: "Mamma's little Nita didn't know, did she? But darling must not touch mamma's books without leave."

Turning to a lady acquaintance who had followed her out upon the veranda, she said, in an apologetic tone, with flushed face and filling eyes: "I am very sorry that I was so hasty and so nearly angry; but if an excuse may be offered, it is always annoying to have one's books injured, and it has always seemed to me almost, if not quite, a sin to tear a Bible."

Bertie, who had been standing thoughtfully by, now said:

"Mamma, do you think God is very angry with little sister for tearing a leaf from his holy Word?"

"No, my son; I cannot think that he is."

"Well, I am glad, for I surely thought that God must be very angry when you spoke so to Nita, and the tears stood in your eyes." And he gave a sigh of relief.

"Come, dear, we will see; maybe mamma can fasten the leaf, and then the book will be quite good again."

"Oh, mamma, the leaf has blown quite away; I

tried to catch it, but the wind took it right over the wall, and, you know, you have told me ever so many times that I should never go beyond the gate."

"Yes, my dear boy, and I am glad that you have remembered to obey so well. But what leaf has been taken away? We will see. Ah! here is the place; it is the third chapter of the Gospel of John, with a few verses of the latter part of the second chapter. There is the whole Gospel truth on that leaf that is blown, no one knows whither, and—who knows?—it may fall into the hands of some one who can read Telugu, and be a blessing to him," she says, musingly, half-forgetful of Bertie, who is standing quietly by.

The lady visitor, who was still sitting within the window, heard every word spoken by the mother and son, and, with a half-dissatisfied sigh, said to herself: "Mrs. E—— is the queerest person I ever saw. Now there, that midget Nita has already forgotten her griefs, and is playing with her dolls, while her mother is still fretting over those few light words, and speaking as though it were a precious jewel or a purse of gold that had been lost. Heigho! I believe I'll get my Bible, if I can find it anywhere, and see what there is that is so wonderful in the third chapter of John that may prove such a blessing to him that reads."

And, rising, she went slowly in search of her neglected Bible. Let us hope that she found it; that she read the chapter referred to, not only once and carelessly, but often and thoughtfully, until she found the jewel which she knew not of, as possessing the pearl of great price.

We will now follow the leaf as the wind carried it away. Tossed over the wall, it went whirling down the road, attracting the attention of a group of naked Hindu children who were playing in the sand by the roadside.

"We will catch it," they cried; and, scampering away, laughing and screaming, the largest of the group was just about to seize it, when, whiff! came the wind, and, catching the fluttering leaf, carried it high out of the child's reach and away over the low roofs of the native houses, until it fell ignominiously upon a heap of rubbish in an adjacent alley. A poor widow, who was searching for any and everything of a combustible nature by which to make a fire to cook the family's daily rice, now saw the luckless leaf, and was just about to gather it into her basket, when again a puff of wind took it up, and this time, as though with more care, it gently fell at the feet of a young Hindu student, who, seeing that it was in his own language, picked it up and began to read. At first the words seemed to have but little or no meaning to him, for his thoughts had been somewhat disturbed; but reaching the words, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," his attention was riveted. He read it again and again.

"Oh, how beautiful!" he cried. "This must be a part of the Englishman's sacred book. This must be a leaf from the Christian's Bible."

And although fascinated, he almost trembled with fear lest some of his bigoted heathen relatives should see him so eagerly perusing this bit of God's Word. Hastily thrusting it between the leaves of his book, he went on to school, for he was studying Sanscrit, with the hope of becoming a priest. Try as he might to stifle them, all through the day those beautiful words kept ringing in his ears. Day after day he read the words of the whole chapter, but none so impressed him as these two verses.

One evening, as he was about to take his meal, his young wife, coming into the room bearing two platters with his rice and curry, was about to withdraw that her lord might partake of the food which she had placed before him, when she heard him softly repeating these words. She looked up startled, for they were familiar to her, having often heard them from the missionary lady when she was a little girl and attended the mission school; and quickly there flashed through her mind another verse which had always been a favorite one of hers. And in a clear, brave voice she repeated, "We love him because he first loved us."

It was now the husband's turn to be startled. "Where did you learn that?" he asked.

"I learned what you repeated, what I have just said, and many others, at the mission school," replied she, timidly.

"They seem very good," he added, "and some day you may tell me more."

After this he often had her repeat verses to him that she had learned several years before in the school, and which she always had loved to remember, but feared to repeat, lest some of the family should overhear her. Now she felt glad that her young husband had learned and loved some of the sweet verses; but although she repeated many, none ever seemed quite so beautiful to him as those he had first learned from his treasured leaf.

Soon after this he told his wife that he meant to serve the Christian's God—a God who loved those who served him, instead of hating and visiting all manner of pestilence and disease upon those who bowed down to him, as the gods he had been taught to serve were said to do; and requiring all manner of horrid rites and ceremonies to allay their wrath and stay the hand of destruction—those hideous objects having four hands and one eye and features and forms writhed and tortured into all sorts of disgusting shapes and expressions, so well described by the Psalmist. He would no longer be a slave to those practices and superstitions, but was now one who was free indeed, having been made free through the truth. It was not until he had seen and talked with the good missionary that his old mother, who was the only other member of his direct household, was told of his determination to become a Christian, and of his wife's hope and desire to be baptized with him. Her grief, rage and terror knew no bounds. She covered her head with dust, tore her hair, and fairly gnashed her teeth in her wrath. Changing her tactics, she fell at his feet, clasping his knees with her withered arms, and besought him not to forsake her in her old age.

But failing to change her son's purpose of becoming a Christian, alike by her threats of the vengeance of the gods, or her own suicide, she left his home and became a street beggar, while he, after receiving Christian instruction, became a mission worker, and in his zeal to carry to his benighted and enslaved people the glorious gospel of peace and good-will, of love and forgiveness, in whose possession he found so much happiness, and lost that terrible fear of death which oppresed him like a horrible nightmare whenever India's dread evil, cholera, stalked abroad, and which showed him the first possibility of a happy home and loving family here upon earth, and a mansion prepared for him and his beyond the grave, within the hallowed presence of an ever-loving Father, Veriah became a wonderful aid to the missionaries. Through his earnest efforts, and the more retiring but devoted love and fellowship of his gentle wife, so many souls became "heirs with God and joint-heirs with Christ," that it seemed as if, for every word of prayer offered by the penitent mother, and every tear shed over her harshness to little Nita and her own impatience, a new soul was gathered into the kingdom of God.

But death has spread his dark wings over the home of Rev. E——, and little Nita has found a home among the angels. The sorrowful mother still keeps her torn Bible, and in place of the lost leaf there now lies a soft, bright curl; and often, as the mother looks upon this tress that once adorned the head of her darling child, the tears start afresh and a prayer falls upon her lips that the missing leaf may have been a message of life to some benighted soul.—*Lutheran Observer.*

When you find an unkind feeling toward another person rising in your heart, that is the time not to speak to a fellow-being, but to talk to God in prayer.

TEMPERANCE.

HOW THE SWISS DEAL WITH THE LIQUOR TRAFFIC.

Some years ago, several towns in Sweden, notably Gothenburg, attempted to solve the problem of drunkenness by going into the retail liquor business themselves. All the saloons were closed, and the local authorities undertook to be the only sellers of strong drink. The Swedes are large consumers of ardent spirits and it was hoped that this experiment would result in checking drunkenness. The plan was much lauded soon after its adoption, but nothing has been heard about it lately. The Republic of Switzerland, however, is now trying it on a national scale. The distillers in that nation are required to sell all their products to the State. The alcoholic stimulants are manufactured under the oversight of government officials, who see to it that no poisonous ingredients are employed. Those who want liquor to drink must go to the officers appointed by the State, who are under bonds not to sell to individuals or families whose habits are intemperate. Of course this experiment will fail, as the only remedy for drunkenness is total prohibition. The dog's tail must be cut off close behind his ears. But it shows that the problem of how to best cure the evils of intemperance is world-wide, and that all civilized nations are beginning to grapple with it. These experiments, after they have failed, will educate the people to the necessity for sterner measures. It is idle to say that prohibition cannot be enforced, because throughout the Mohammedan world, spirit and wine drinking has been put a stop to for centuries. There is no drunkenness nor any consumption of ardent spirits in Mohammedan communities, except where there is what is called Christian traffic. European trades invariably introduce liquor into all commercial channels which they reach.—*Demorest's Monthly.*

A BLAST AGAINST BEER.

For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcohols, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also that bitters may have some medical quality which will neutralize the alcohol which it conceals, etc. These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, dimished circulation, condition of congestion and perversion of functional activities, local inflammation of both the liver and kidneys, are constantly present. Intellectually a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute disease ending fatally.

Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our cities are beer-drinkers.—*Scientific American.*

AFRICA MORE "DARKENED" BY THE ADVENT OF CIVILIZATION AND RUM.

During his recent visit to America, Henry M. Stanley placed himself on record with regard to the use of alcoholic stimulants among those who undergo the hardships and exposure which accompany the work of exploring a new country. Mr. Stanley's African experience make him competent to speak with authority, and in an interview published in the *Voice*, of this city, he declares very decidedly against the use of gin and other liquors as practiced by the old traders and travelers in the Dark Continent. He says: "The very atmosphere seems hostile to the physique of the men who pin their faith on whisky, rum and brandy. Such men invariably succumb." There has existed a general impression among Europeans that alcohol in some form must be used to ward off the attacks of fever and malaria that are chief among the dangers encountered in traveling through African swamps and deserts. Mr. Stanley declares that such use only aggravates disease and hastens death.

Upon the natives the results of association and contact with the liquor-using whites have been deplorably apparent. On the west coast, which has been longer known than the east and south, intemperance has existed to an extent that has greatly retarded the civilization and advancement of the people. Gin is the favorite liquor in that part of the continent, and in some places it is the substitute for money, being supplied by traders to the natives in exchange for their commodities. The physical excellence of the people enables them to indulge to excess for a long time without breaking down. They learn to love the liquor before it has injured them sufficiently to warn against continuing its use. The evil has as yet been confined almost entirely to the coast region, where it has greatly hindered missionary work.

In the interior it is as yet unknown, simply because the white man has not yet penetrated so that he can conduct a regular commerce. When he does reach there, it is all too apparent that he will take the odious traffic in alcohol along. It is too profitable to be given up for so trifling a reason as the moral and physical safety and health of these savage people! What a reflection on the civilization and humanity of the Caucasian race! The governments of those European nations that are assuming control of these new African colonies, might greatly hinder the pernicious business, if they were so disposed. Mr. Stanley's testimony is a strong argument for their so doing. It would be comparatively easy to keep the whisky and gin trade out of these countries as yet uncontaminated by its presence.—*N. Y. Witness.*

THE CONGRESS AND THE PRESS.

Our exchanges are giving liberal notice of the conference of the 30th inst. in this city on the lodge system; the dailies of Chicago are also printing excellent notices, an indication of the deep though quiet interest of the public in the discussion. The *Western Crank* of College Springs, Iowa, will send its editor; the *Religious Telescope* of Dayton, O., will also be represented by an editor. The *Mennonite* of Philadelphia giving a summary of the call says: "We are highly pleased to see that, as the lodge system is rapidly extending its baneful influence and is threatening both church and state, men like the above and others of similar standing and influence, are not yet blinded as to the evil consequences that must ultimately be brought about by this mighty foe of true religion and civil liberty. May God's blessing rest upon the deliberations of this body and may all churches and Christians opposed to the secret lodge system stand in sympathy with this movement and as far as practicable elect and send delegates to this congress."

The *Christian Worker*, representing the interests of the Friends of the West and Northwest, says of approaching Congress on the lodge system: "Many of the ablest and most devout men in the country see, with much anxiety, the evils of the secret lodge system. They see the dangers multiplying as the conflict between capital and labor increases. The feeling is widespread that a calm, searching, able discussion of the various bearings of this system, in a meeting that is national, by speakers whose opinion will carry weight, will have a healthy and widespread influence. Such a meeting the coming one is expected to be. The teaching and record of the Friends on secret societies is such that their influence ought to be felt in the coming 'congress.' We hope to have one of our ablest men on the programme; we ought to have many Friends in attendance. We suggest that Monthly meetings which occur in time appoint delegates and send credentials at once."

LITERATURE.

The Works of William Shakespeare. Edited by William George Clarke and William Aldis Wright. In twelve volumes of about 300 pages each. Cloth, 50 cts per volume. John B. Alden, N. Y.

Men will never cease reading or loving to read Shakespeare, but they do weary of the infinitessimal type of the small editions and the heavy volumes of the larger. This edition is a happy conception and will be welcomed by every one who has realized the difficulties that have beset a favorite author. The twelve handy volumes which will contain the thirty-seven plays are printed in large, handsome type, and yet they are very convenient for the pocket, as well as for the eye, the narrow page giving the weary optics the easiest of reading. While most handy-volume editions of this author are either of small type or large price, we have an additional recommendation in the remarkable cheapness of this set. Until March 15 Mr. Alden sends three volumes in cloth for 60 cts., postage 8 cts. per volume, the remainder of the set being taken at the full price of 50 cts. each.

In the March *Century* the history of Abraham Lincoln enters upon a new stage. The first period of his intellectual development, including the first forty years of his life and ending with his term in Congress has been considered. The second period of about ten years, concluding with his speech-making in New York and New England, is now to be treated; and the particular topic for the present month is, "The Movement for Slavery Extension," these pages being preliminary to the study of Lincoln's relation to the anti-slavery movement. Messrs. Hay and Nicolay date the slavery controversy as far back as the time of "The May Flower," and follow it from then down to the repeal of the Missouri Compromise. The portraits of the number are of Eli Whitney, the inventor of the cotton-gin, President Pierce, Cass, Houston, Atchison, Dixon, Aiken, Richardson, and Banks. Mr. Charles F. Benjamin, formerly a clerk in the War Department, gives his recollections of Secretary Stanton, which give a well-rounded presentation of one of the most striking individualities of the war. Coming after the recent discussion of the relations of McClellan and Stanton, this paper will be read with special attention. A full-page engraving of Mr. Stanton forms the frontispiece. "Faith Healing and Kindred Phenomena," is the subject of a second paper by Rev. Dr. J. M. Buckley, of the New York *Christian Advocate*, who has made a special study of the topic, his first paper having appeared in June of last year. Dr. Buckley combats what he considers the delusions and impositions of a fanatical creed. This paper is preceded by an article from Mr. R. Kelso Carter, one of the leading disciples of the Faith Cure, which may be considered as an apology for the believers in this doctrine. In "The White Man of the New South," Professor Wilbur Fisk Tillett, of Vanderbilt University, Nashville, considers the gain which the South has made over its ante-bellum prosperity, not only in material wealth, but in respect to intellectual and moral growth. Other illustrated articles are "Camping out in California," "The Coinage of the Greeks," "French Sculptors," "The Cathedral Churches of England," and one of quite a popular character with most attractive illustrations, on "Composite Photography."

St. Nicholas for March is a bright and breezy number, full of captivating pictures and short pieces of lively interest. Gas wells, dog stories, Alaska adventures, summer coasting in the Madeira islands, the boyhood of the author T. B. Aldrich, a glimpse of George Washington's boy life, and an account of the business of a "commercial traveler" are among the good things of the number.

The March number of *Words and Weapons*, edited by Dr. George F. Pentecost, announces that he will continue to direct its columns as heretofore, and a department for the record of evangelistic work will be added. Christian workers will find in this number much valuable instruction and suggestion in the editorial, "A Working Church," in the Bible study on "The Ministry of our Lord," in Dr. Pierson's sketch of Dr. Chalmers, and in the S. S. Lesson notes by Dr. Pentecost.

The Library Magazine in its monthly edition for March gives American readers some of the best articles that have appeared in the current English magazines. Thus we have Prof. Drummond on "Conformity to Type;" W. E. Gladstone on Tennyson in Locksley Hall and the Jubilee;" "The Glazial Period in America," by Grant Allen; "Is Constantinople worth fighting for?" "Ireland beyond the Pale;" "Rural Life in Russia," and "University Education in the United States." Published in New York at $1 per year.

The Cosmopolitan is a growing periodical in every sense that makes for usefulness and popularity. The illustrated papers are "Life beneath the Crescent," and "The Paris Bourse." "The Home of the Blizzard," by Joel Benton; "Fasting and Fasters," by Henry Howard; "The Profits of Novel Writing," by William Westall, are among the other articles which will be read. (Rochester, N. Y., $2.50 per year.)

RELIGIOUS NEWS.

—Mr. Moody left his work in Chicago last week to take up the sad duty of burying the remains of a relative, one of the lady teachers in the Northfield schools, who died in California. He went to Northfield with the body. Mr. Sankey reached Chicago Friday and was most warmly welcomed by a great crowd in Farwell Hall. Mr. Moody thinks the work now progressing excelled that done in the old Tabernacle ten years ago, because all the ministers and churches were actively engaged in the work.

—Bro. B. Loveless of Wheaton, lately returned from Cedar Rapids, where in his meetings some 150 confessed salvation through Christ.

—Elder J. L. Barlow is much encouraged with the beginning of his work in Grundy Center, Iowa. When he responded to the call of the church for a visit he found the people praying. Daily meetings were begun immediately and continued for over two weeks. A number of conversions followed and additions to the church.

—Rev. C. W. Hiatt of the High Street church, Columbus, Ohio, is on a visit at the home of his father, Dr. A. H. Hiatt, Wheaton, snatching a brief rest from the severe labors of two months' special meetings in his church. The work of God began with the week of prayer and continued with gracious power week after week. Some 200 were converted and seventy-one were received into the church Feb. 27, forty of whom were heads of families. Bro. Hiatt has carried on this work practically without the aid of evangelists or other pastors, and speaks of it as the wonderful work of God in blessing the simpel Gospel truth in answer to prayer.

—The theological department of Augustana College (Swedish), under the instruction of Rev. Dr. Hasselquist and Professors Olsen and Weidner, now numbers 47 students, and the college has upwards of 160 students. The Rev. Prof. Olsen has been elected vice-president of the college, and in view of his new duties, has resigned the charge of his congregation in Davenport. A second son of Rev. Lars P. Esbjorn, the first professor of the seminary, who has been studying in Europe, has been called to a professorship in the college. The addition of the conservatory of music, and the admission of ladies to the class rooms, and the lectures of the college professors, will attract many who are now studying in other institutions not of their own church.

—A pastor at Gainesville, Fla., writes to an exchange: "Our city is receiving a gracious visitation from God. Two weeks ago a meeting was begun in the Methodist church. The interest grew till the largest hall in the city could not accommodate the people. The stores, and even the bar-rooms, were closed at the hours of worship, and a deep religious feeling pervaded the community. Up to this time there have been three hundred and fifty applications for admission into the Methodist, Baptist and Presbyterian churches. The meeting is still going on in the Court House, none of the churches being large enough.

—For several weeks there has been in progress at Franklin, Ind., one of the most remarkable revivals ever known there. In a town of less than 4,000 population, there have been more than 500 persons added to the churches within the last few weeks. A deep and thorough work is being done among the students in the college, many of whom have already accepted the Saviour. One saloon keeper has been converted, and others are obliged to leave the place because the business is so dull.

—A gracious revival has been experienced in the Ohio Wesleyan University, Delaware, Ohio, beginning with the Day of Prayer for Colleges. Up to Friday, Feb. 4th, over eighty students had given the clearest testimony as to their conversion and others were seeking.

—A revival at Ripley, Ohio, brought nearly thirty persons into the Wesleyan church. During the late rise in the river the church was for several days surrounded by water.

—A gracious outpouring of the Spirit upon Houghton Seminary, N. Y., has brought many students to Christ. Prof. A. R. Dodd, the principal, hopes to see the whole school converted.

—Rev. George W. Gates of Upper Montclair, N. J., having been offered the presidency of Iowa College, has decided to accept the call.

—Rev. David Gregg, late of the Third Reformed Presbyterian church, New York, in taking the place of Dr. Withrow in the Park Street Congregational church, Boston, has received a hearty welcome not only from the church, but from the churches and ministry of the city generally. His council was attended by all the ministers of the city proper.

—Rev. Hugh Pentecost, pastor of the Belleville Avenue church, Newark, N. J., and brother of Rev. Geo. F. Pentecost, has been preaching a series of Sunday evening sermons in which he advocated the Henry George land theories. The services have been largely attended, but Mr. Pentecost, it is said, does not carry his own people with him in these peculiar views.

—There is an extensive revival at Olivet, Mich., mostly among the students of Olivet College, though the interest is spreading. There have been about forty conversions.

—Five young people of the First Church of Christ, Galesburg, Ill., have devoted themselves to the foreign mission work, and four more of the congregation who are Knox College students, have the same work in view; while twenty in all, mostly Knox College students and undergraduates, have signed a paper devoting themselves to foreign work.

—Union meetings at Winsted, Ct., have resulted in about 250 conversions. Rev. G. F. Pentecost assisted the pastors ten days. The power of prayer and the importance of personal effort are prominent features of the work.

—Dr. L. W. Munhall, the evangelist, who has been laboring successfully at Mr. Talmage's Tabernacle in Brooklyn, began union meetings at the South End, Boston, Feb. 27, in the Clarendon Street Baptist church. Two or more churches will co-operate. Prof. Dr. B. Towner conducts the singing. Dr. Munhall gives Bible readings every afternoon and preaches every evening.

—State Evangelist Paddock closed his work in Dwight, Ill., Feb. 20, and fifty-five persons united with the church on that day, forty-two on confession. Mr. Paddock began work in Chenoa Feb. 27. Rev. Albert Ethridge, evangelist for the Illinois Home Missionary Society, is aiding at Millburn in daily meetings.

—The seventh annual report of the Golden Gate Kindergarten Association, a pamplet of 110 pages, states that there are now forty free kindergartens in San Francisco and its environs where seven years ago there was but one. Eight of them are sustained by Mrs. Senator Stanford. There are over 2,000 children in them. The receipts of the last year were $16,507. Mrs. Stanford gave $5,000 and is the honorary president, and Mrs. Sarah B. Cooper is president, and chief manager.

—In Washington City there are ten churches calling themselves Lutheran. Of these six belong to the General Synod, two German are independent, one German belongs to the Missouri Synod, and one, that of Pastor Tressel, belongs to the Ohio. The largest of these is the Memorial church, of which Dr. Butler is pastor. In front of it stands the monument of Luther.

—Rev. John Hall, D. D., of New York, is said to be making a tour of the South in the interest of a union between the Northern and Southern branches of the Presbyterian church, to effect which an attempt will be made at the next General Assembly.

BUSINESS.

DONATIONS

to the Illinois State anti-secrecy work:

Mrs. E. M. Livesay	$ 1 00
John Stahl	2 00
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David West	1 00
Mrs. H. E. Hayden	24
Mrs. E. McKune	5 00
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A. Rose	1 30
Dr. F. J. T. Fischer	3 00
Previously reported	163 05
Total	$184 59

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SUBSCRIPTION LETTERS.

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Butter, medium to best	18	@	28
Cheese	07	@	14
Beans	80	@	1 50
Eggs			15
Seeds—Timothy	1 50	@	1 81
Flax	1 08	@	1 08
Broom corn	02½	@	08¼
Potatoes	43	@	65
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There is no questioning the fact that many cases of restoration to health, some remarkable ones, are now being effected by the "Faith Cure," "Mind Cure," etc., at present quite popular. The principle at the bottom of these operations is philosophical. Imagination goes very far. "As he thinketh in his heart, so is he," is as old as Holy Writ. Our earliest text books on Mental Science gave, among others, this illustration: A man in robust health, coming home from a distance, was intercepted every mile or two by a preconcerted arrangement among physicians and other friends, each one inquiring anxiously about his health, and speaking of his bad looks. Result, a severe sickness.

While there is much betng effected in the way of "faith cures," there is, on the other hand, a vast amount amount of *"Faith Killing,"* now going on, and long has been. The great business success of various "patent medicines" and nostrums is due to the skill of the one who writes the advertisements. They are so worked up and worded as to catch the eye and the "faith" of an immense number of people who see, or think they see, in their own cases, some of the symptoms set forth so vividly and so particularly in these advertisements and circulars and books of the medicine makers. Every temporary depression of feelings or spirits, caused by over-eating, by improper food, by anxiety, by a "cold," etc. etc., puts them in just the condition to have "faith" in the offered nostrums. They patronize them. Their little stimulant, or tonic, or gentle laxative, produces temporary relief, where none was really needed. Nature would in nine cases out of ten have done her own curing. The use of the medicine is kept up, or resorted to on every recurrence of the "symptoms." When this medicine fails to always cure, or a more taking advertisement appears, a new remedy is used. The habit once begun, is kept up until the system becomes really disorganized, and disease, often death, follows.

Abolish all the advertised medicines, and a hundred thousand lives would be saved every year in this country alone; half the regular physicians would have to go into other pursuits to obtain a living, and three-quarters of all the drug stores depending chiefly upon the sale of medicines, would be closed. These are not random statements, but are founded on much observation, with a modicum of medical study to start with.

No skillful physician prescribes for himself when seriously ill. He knows his system and judgment are not in a normal condition, and he goes to others for advice. How foolish, then, for the ordinary layman to prescribe for himself, or for a physician to advertise to prescribe for a distant patient he cannot personally see and examine, basing his prescriptions and directions upon the patient's diagnosis of his own case. Such advertisers are humbugs of the first water, worse than those who merely draw in a few dimes or dollars from their victims, without tampering with their health and lives.—*Prairie Farmer.*

The Advantages of Borax.—The washerwomen of Holland and Belgium, who get up their linen so beautifully white, used refined borax as washing powder instead of soda, in the proportion of one large handful of borax powder to about ten gallons of boiling water. They thus save in soap nearly half. All the washing establishments adopt the same mode. For laces, cambrics, etc., an extra quantity of the powder is used, and for crinolines (requiring to be made stiff) a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water, and, therefore, it should be kept on every toilet table. To the taste it is rather sweet; it is used for cleansing the hair, is an excellent dentifrice, and in hot countries is employed in combination with tartaric acid and bicarbonate of soda as a cooling beverage. Good tea cannot be made with hard water; but all water may be made soft by adding a teaspoonful of borax powder to an ordinary sized kettle of water, in which it should boil. The saving in the quantity of tea used will be at least one-fifth.

Good Lunch Cakes.—Try these lunch cakes: One cup of green corn pulp, one teaspoonful of sugar, and enough fine oatmeal to make the mixture sufficiently stiff to drop it in spoonfuls on the pan. Bake them fifteen minutes and serve cold.

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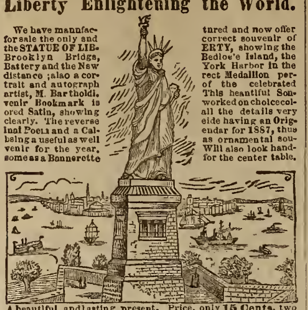

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MENTION THIS PAPER.

Trinity Springs, Ind., Jan. 31st, 1887.
Dr. Scott—My wife has suffered acutely from Dyspepsia for 20 years. She has worn one of your Electric Corsets for four weeks and is greatly benefited in her appetite and digestion, and has gained considerably in flesh. My wife desires an agency in our community. Please send terms. (Rev'd) Isaac Carothers, Baptist Minister.

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I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. Mrs. H. D. Benson.

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I have an invalid sister who had not been dressed for a year. She has worn Dr. Scott's Electric Corsets for two weeks, and is now able to be dressed and sit up most of the time. Melva J. Doe.

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Dr. Scott—My sister and I are very much pleased with your Electric Corsets. They have given us great satisfaction. For weak stomach and nervousness they are unexcelled. I have felt uncommonly well since wearing them, and can confidently recommend them.
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Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I had suffered for eight years. His Electric Hair Brush cures my headache every time.
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FARM NOTES.

DEHORNING CATTLE.

At the request of E W. Farnesworth, of Sanborn, Iowa, I write up for your columns the subject of "dehorning cattle," which so engrossed the attention of Iowa farmers and others in the Northwest, that 1,000 have dehorned their cattle this very fall.

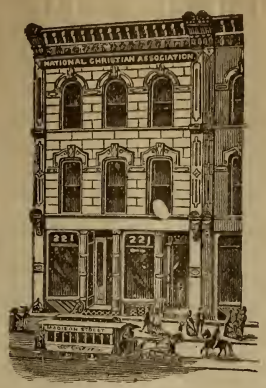
The advantages of dehorning cattle are very many, and my offer to the distillery men was made *pro bono publico* to teach those men to so handle cattle that they would avoid the fastening in stanchions as they now do, and by enabling the cattle to have daily exercise there would be little or no danger from fevers, now induced in their hot and crowded stalls.

To the farmer, however, the advantages can be stated to be many:

1. Dehorning saves one-fourth hay in winter.
2. Dehorning saves one-half shed room.
3. Dehorning saves 10 per cent of grain fed.
4. Dehorning saves all loss in shipping.
5. Dehorning saves one-half the manure.
6. Dehorning saves all loss of calves by abortion.
7. Dehorning would save 200 human lives yearly.
8. Dehorning would save 200,000 cattle and horses.
9. Dehorning cattle would save an amount of misery and profanity that cannot be estimated.

Any one of these nine points is enough to abundantly justify the practice. If your correspondent wishes to learn more on this line I can send him a book for 30 cents, but there is not room to publish all here. The leading agricultural papers now advocate my plan; many, very many, also of the secular papers. It may seem to a third person that in thus writing I am blowing my own trumpet; but how can I tell the truth and not give my personal experience on a new thing. I cannot go into a physiological explanation of all the points—there is not room; but I will say that of all the thousands and thousands of cattle that died last winter, and are now dying in Montana, Texas, Indian Territory, and in fact west of the Missouri River, not one of them but froze at the horn first. Suppose, to illustrate, that your correspondent, Mr. F., had a pair of fingers stuck up on top of his head, and suppose that not one-fourth part of the blood now running to those fingers was allowed to circulate, that now does circulate (for the circulation of blood in the horn is all capillary unless you heat the animal by exercise); and now, if on to those two fingers, from a foot to a foot and a half long, you were to put a bone inside, and draw a sheet-iron cover over the top, and go out into the air at zero or 30 degrees below, and stand around for an hour, or all night and all day, too, if you please—I ask you if you do not see that those fingers would chill and freeze and thaw out, and chill and freeze again and again, and finally die, and be like droopy trees, and the brute go a whole season and not gain a pound, and the owner wonder and wonder what's the matter, until finally there are a pair of dead horns, and the matter (or pus) solidifies and the animal overcomes the trial and lives it out. Ask the Montana men if I overdraw the picture or overstate the case. Several of them came last spring to my place to learn "dehorning." Said they: "We know enough to know that in March and April lots of our cattle have to have three inches of their horns cut off before they will do anything on grass, and when we do it the pus will pour out, and the animal, almost famished, goes to eating at once." How he did suffer from hornache. —*H. H. Haaff in the Inter Ocean.*

A COW FOR SALE.—Bill Nye, being in ill health, wants to sell his cow "Rose." She is to be seen on Town 29, Range 18 west. (He omits the N. or S. T., and P. M.) Color, crushed raspberry; age, 6; good milkster, not afraid of the cars, *or of anything else;* courage undaunted; gives milk frequently; a great boon to any man who does not fear death in any form; she is much attached to home (by a strong trace chain). One fourth Short-horn; three fourths hyena; purchaser need not be identified; must be sold to a non-resident; a double-barreled shot gun goes with her. In May she disappears two weeks, and returns with a tall, red calf having long, wobbly legs.



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News of The Week.

WASHINGTON.

The 49th Congress adjourned at noon Friday.

The Senate in executive session Friday confirmed James W. Trotter to be Recorder of Deeds for the District of Columbia. Trotter is a colored man from Boston.

Among the appropriations of National importance that failed at the closing hours of Congress were the following: The deficiency, the District of Columbia, and the fortifications bills. The river and harbor appropriation bill, including the Hennepin Canal, failed because of the failure of the President to sign it before the adjournment.

Jane Washington Thornton Beck, wife of Senator Beck of Kentucky, died at her residence Sunday evening, the result of a cold contracted while out riding in an open carriage on Friday. Mrs. Beck was born in Auburn, Va., Oct. 9, 1825, and was the grand-niece and nearest living descendant of George Washington. She married Senator Beck in Lexington, Ky., Feb. 3, 1848.

COUNTRY.

A petition from business men and merchants, representing $40,000,000 capital, was presented Wednesday to the Rhode Island Legislature, asking for a repeal of the prohibitory law.

The amendment to the State Fair bill, forbidding the sale and manufacture of intoxicating liquors on the grounds, was defeated Friday in the Illinois House.

The scheme for consolidating all the gas companies in Chicago was completed Friday in New York and Philadelphia. The business will be controlled by the United Gas Improvement Company of Philadelphia. The stock represented in the new company, it is said, amounts to over $8,000,000.

The Prohibition convention for Chicago met last week in the First Methodist Church Block, J. B. Hobbs presiding. J. L. Whitlock was nominated for mayor, Thomas Moulding for treasurer, W. S. McComas for clerk, and H. J. Davis for attorney.

The Prohibition convention to nominate candidates for all of the State offices in Kentucky was held in Louisville Thursday. Judge Fontaine J. Fox, a prominent lawyer, was nominated for governor. A ticket embracing all of the State officers was placed in nomination. Fifty counties were represented at the convention.

Representatives of the coke workers and the syndicate decided at Pittsburg, Monday, to settle the wage question by arbitration.

Mrs. Roxalana Druse, who murdered her husband, beheaded him, and boiled the remains, was hanged Monday at Herkimer, N. Y. At the last moment she shrieked in a fearful manner, but death was almost instantaneous. She left a confession implicating Charles Gates as the prime mover in the tragedy.

In the United States Court, at New Orleans, Monday, Judge Pardee decided that the tax assessment upon Pullman cars, run upon railroads of the State, is illegal,

An eighteen inch sheet of solid lead ore has been discovered near the surface at Warren, Ill.

The steamer Fleetwood burst her steam-pipe Friday morning near Lawrenceburg, Ind. Three roustabouts were fatally scalded, and the engineere, Frank Good, was seriously injured.

Articles incorporating the Wisconsin Midland railroad, to run from Chicago through Wisconsin pineries to the iron regions of Michigan, were filed Thursday at Madison. The capital stock is $3,000,000, and the Chicago, Burlington and Quincy is said to be backing the project.

Near Lima, Ohio, two children of B. Dietz, aged 7 and 8, respectively, were burned to death Wednesday night while playing with coal oil.

The steamer W. H. Gardner was burned Tuesday afternoon on the Tombigbee river, near Gainesville, Ala. Twenty persons lost their lives.

Mother Angela (Miss Elvia Gillespie), Mother Superior of the Order of the Sisters of the Holy Cross, died suddenly Friday at St. Mary's Academy, at South Bend, Ind., which she founded in 1850. She was a cousin of the Hon. James G. Blaine, and of the wife of General Sherman.

Miss Francis E. Willard, of Evanston, spoke in Representative Hall, Lansing, Mich., Thursday evening, upon the question of social purity and the age of protection for girls. Miss Willard with other ladies of local reputation made a plea for woman suffrage before a joint meeting of the Senate and House Judiciary Committee.

Rev. Henry Ward Beecher is seriously ill at his home in Brooklyn, having suffered a stroke of apoplexy, and it is thought that even if he does not die he will never recover in full his mental and physical faculties. Mr. Beecher was taken sick Thursday night, experiencing a violent headache. Eminent physicians were very doubtful of his rallying from the attack.

The Central Labor Union of New York removed the boycott from Ehret's beer on Sunday.

FOREIGN.

Twenty thousand persons are homeless in Italy owing to the earthquake. The losses are estimated at $10,000,000.

A series of rather violent earthquakes occurred in Western Morea March 4, but no damage resulted. The inhabitants, however, are terrified and are flying from the district.

A sensation has been caused by the perpetration of very extensive incendiarism in the country surrounding Limerick, Ireland. A large number of houses occupied by tenants and hay and out-buildings were burned. The victims in all cases were persons who paid rents. The outrages are set down as political, and great excitement prevails. The aggregate of property destroyed is very large. The fires were caused by armed incendiaries, who escaped. The district was ablaze all night with burning houses and hay.

An explosion occurred March 1 in the Beaubrum collieries at St. Etienne, France. The latest advices say there were 104 men entombed in the mine, and that forty-three have been recovered and sixteen are dead.

Word has been received at Montreal that on Tuesday last a large gang of men, together with two engines and a snow-plow, were caught in a snow-slide at Selkirk. Six of the men were smothered before they could be got out.

The steamer Gaelic, from Hong Kong, via Honolulu, reports another outbreak of lava from Mauna Loa. All the craters were in great activity when the steamer left Honolulu.

A Chinese junk, from Hainan to Siam, was wrecked off the Socotra coast. Out of the 600 passengers and crew aboard, only six were known to have escaped.

The Auditor of the General Admiralty of England has raised a question as to the application of the £3,000,000 credit voted the Gladstone Government during the Russian war scare. It is said there was no tangible return for $15,000,000 paid out.

Emperor William is enjoying good health, contrary to certain reports, and is preparing for his 90th birthday.

The Reichstag of Germany will begin debate on the army bill to-day. There will be 221 septennists and 176 opponents of the bill.

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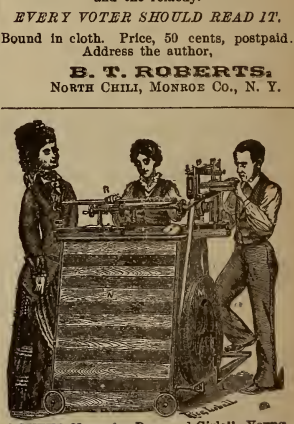

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The anarchists of Cincinnati are on the way to bombs and the gallows. They call themselves the Anti-National Society, and celebrated last week the memory of the savages and ghouls of the Paris communes of 1848 and 1871. About a thousand people listened to the poor crazy wife of the condemned Parsons, and measured off her sentences with drinks of beer. Revolutionary red flags and red mottoes added to their fury and during the whole performance there was nothing, say the dispatches, but the bitterest hostility to American institutions. Ought these institutions, then, any longer to afford protection to suchc reatures?

As no consideration of argument whether in quality or quantity seems likely to overcome Dr. Howard Crosby's singular and persistent objection to prohibition, a friend of his has looked up a discourse in the *Homiletic Review* for June, 1880, in which occur the following sentences: "The use of spirituous liquors, and the excessive use of any stimulant should be shunned. It would seem hardly necessary to mention this, yet it is needed; for how can the use of tobacco, or any form of intoxicating drink be tolerated in those whose constant message is 'Cleanse yourselves from all filthiness of the flesh; be ye clean, ye that bear the vessels of the Lord'; and whose example to the young and others about them is more emphatic than their preaching?" This ought to have been a good starting place, from whence the Dr. should have gone on to perfection in temperance matters.

The real power of a nation is not in big guns, invincible armies, frowning forts, or mighty navies. The United States has neither, but all the European governments, though covered with weapons like brigands have a wholesome dread of the patriotism, and the physical and financial forces, which are ready in a moment to act in defense of American homes. European financiers have marked with astonishment and alarm the rapid payment of our National debt, and the present administration with all its economy has not been wise in checking this good work. A writer upon debt-paying and war taxes in the London *Times* says, "The great American state, discharged of all these consequences, and with its resources unencumbered, is slowly coming into a position which by its irresistible competition, will one day bankrupt European industry. When the Americans have paid off their National debt the workmen will be able to live more cheaply in the United States than in any European country, and the economy of production in America will be such that no European industry will be able to compete with it in the world's markets. Repudiation and general bankruptcy of individuals as well as states must follow. It is the inexorable finale of all the arming by land and sea, new guns every year, and new loans to pay for them."

In Chicago an influential movement has taken shape for Sunday-closing the retail stores, and thus set free twenty thousand clerks for a day of rest. Sabbath afternoon a great meeting was held in Central Music Hall, and addressed by Socialists, Knights of Labor, Dr. Lorimer, Baptist, and Dr. Barrows, Presbyterian. This movement is begun by the oppressed clerks themselves, and is directed to securing the passage of a new act by the State legislature against the dealers. While we are heartily in favor of the closing of all the stores on the Lord's day, there are some considerations which were not presented to this meeting. It is probable that the new law covers no more ground than those we have already, and in a few months will become, like the latter, a "dead letter," because the reason for the new is the same as for the old. It is not the dealers who are so much to blame, as their patrons who demand the opening on Sabbath. The demand springs from too low a motive to make the movement permanent. The arguments of the promoters put it on a level with the eight-hour agitation; and in that respect the holding of such a meeting on the Lord's day was displeasing to God. It asks only that the day may be free for rest and recreation in obedience to natural law, but for all they seem to know or care, one day in seven may be no better than one in ten which the infidels of the French Revolution adopted. The movement thus appears to be utterly secular and worldly, and to have no regard for God, the Maker of man, and his will in the matter. The speakers claimed that the Knights of Labor had done more for workingmen of the city than all the churches. Dr. Lorimer heard it and replied with flattery, for he loves lodgery, but Dr. Barrows must have felt strangely out of place.

Many will remember the visit of the younger Mr. Studd, from England, to this country in 1885, and the thrilling account he gave of his older brother's conversion, and devotion of himself and his wealth to the missionary work, and the immediate and glorious results in the pouring out of the Spirit wherever he went. A letter from this missionary, C. T. Studd, from the remote interior of China, ought to be read and committed to memory by every Christian in the land. He writes to one of a missionary band from Mr. Moody's Mt. Hermon school: "From my short experience it seems to me, until the soldiers of Christ have done with playing at being soldiers and take the Lord's war to heart, we shall not have world-wide success. Missionary societies will *never* be able to do the work; they are merely auxillary forces; the regular army should be made up of missionaries sent out from *every* church, chapel, and place of meeting where Christ is named; then there will be general and real enthusiam in the Lord's great war among the heathen, and we shall have success all along the line. When England or America sends of her own flesh and blood to fight, the whole land is stirred from top to bottom; so will each Christian congregation be moved when it sends of its own numbers to do battle for the Lord. May God grant a real awakening to all his children, may we go forth as one man to his glorious war." Now there are two things that are neglected by the Christian church, which would immediately effect such a blessed zeal as this. The first is a help: the belief in the coming of the Lord presently, and that he tarries only until the church has fulfilled her work of evangelizing "all nations." The second is a hindrance, our wretched, God dishonoring sectarianism. Let every reader meditate on this, and from these two factors you shall directly find results that astonish the soul at the anticipation of the wonderful grace of our God.

JOHN G. WHITTIER.

DEAR EDITOR:—One of your constant readers asks you, as a favor, to reprint the following lines, which were clipped years ago from the New York *Independent*. They were written by Pres. J. Blanchard for the "North Star," a book of poems, where, but for Whittier's modesty, they would have appeared. The editor of the *Independent* saw them, and gave them to the world. Many, we think, will enjoy reading this well-deserved eulogy of one so gifted and so good. A.

Thy soul is gentle, Whittier—yet thy mind
Was made to startle and instruct mankind.
And tyrants dread thee, gentle though thou art—
A lamb in temper with a lion's heart—
Yet so averse to scourge the sins of men,
That other's sufferings only move thy pen.
If thou alone hadst felt the oppressor's wrong,
The world had lost the lightning of thy song.
God in thy genius, crowned thee with the art
To pour thyself upon the human heart;
Bid thine own soul to thrill along thy line
An inbreathed fervor only not divine.
New England yet shall hail her gifted son
When Freedom's work (and Slavery's) is done;
And own thy fire caught from her pilgrim graves,
Hath taught the world that *poets are no slaves.*
The slave shall hail thee, when his sorrows end,
In nature, as by name and birth, *A Friend.*

AN UNEXPECTED ALLY.

BY REV. M. A. GAULT.

The indications are accumulating that the Knights of Labor, in the providence of God, will be used to spring the anti-secret issue. At the rate the agitation of that question has advanced we are often tempted to exclaim, "How long, O Lord, how long!" But when God's time comes a short work will he make. The Knights of Labor promise to be a large factor in the approaching political contests. By their secret tactics they may in a few months open the nation's eyes to see more of the evil of secrecy, than men will learn by years of agitation. There is a deep significance in the following extract from a letter written by Abram S. Hewitt, Democratic Mayor of New York. It was addressed to the Brooklyn Democratic club which gave a public dinner to Gov. Hill designing to boom him for next President. Mayor Hewitt is severe on the Governor and on his party for their alliance with the Knights of Labor. The club tried to suppress the letter but the Mayor was not thus to be snuffed out. He put it into print and the Burlington *Hawkeye* publishes it and declares, "it is full of wisdom and can be studied profitably by our Democratic fellow-citizens." It may be studied just as profitably by our Republican fellow-citizens. The following is the extract:

"The principles of the Democratic party are on trial from a new force which has suddenly appeared in politics and which will destroy the party unless it is boldly confronted and the dangerous and pernicious effect of its doctrines and principles denounced and made clear to the people. The Democratic party regards the individual as the unit of society, the integrity of which depends entirely upon the personal liberty of the citizen. Jefferson and his associates drove the Federal party out of power on this issue, which indeed was fundamental in the struggle which gave us our free government and produced the constitution. Until the civil war broke out no man questioned the right of the white citizens of the United States to dispose of themselves and their labor in any manner which might seem good. The war extended the same rights to the colored race as the white citizen had previously enjoyed, so that up to a very recent period every citizen of this country has been free to employ himself and pursue his happiness in whatever direction might seem to him to be good. Within the last five years, however, a secret organization has been growing in strength and power which seeks to enslave the labor of this country and make it subject to the irresponsible domination of men unknown to the people, who are not officers chosen by the people, and who are not creatures of law responsible to free public opinion and to the constituted authorities for their action. Gradually the leaders of this body have succeeded in stamping out all personal inde-

pendence on the part of a large number of workmen of the country by refusing to permit any person to earn a living who is not affiliated with this secret organization. In this way the workmen have been coerced into blind obedience to irresponsible power, and the condition of those who have tried to remain outside of the organization is in many cases truly pitiable. They are called by opprobrious names, are hunted down from shop to shop, and denied employment on the fearful penalty of stopping all work, however pressing and important. This is tyranny, against which the Democratic party has ever struggled, and which it must now confront and denounce in no mistaken tones. *It is true that Democrats holding high positions have coquetted with this new and dangerous element in politics and even attained office by submitting to the humiliation of an apparent indorsement of the false and dangerous doctrines which have been put in practice at such a fearful cost in our own midst within the present month.* Unless the Democratic party shall not and at once absolutely disown and condemn all organizations which seek to place the individual under any other control than that of the laws, and deprive the citizen of his right of free action, it will perish as it ought to do; and I desire on this occasion to emphasize this issue as one to which you and your fellow-members shall direct your attention, in the hope that the next State convention and the next national convention will condemn, as Washington condemned, all secret organizations which undertake to usurp the functions of the law and destroy the free agency of the citizen. I have the honor to be, very respectfully,

"Abram S. Hewitt."

Are these men so blind that they cannot see that not only the Knights of Labor but all secret organizations place the individual under another control than that of the laws and deprive him of his right of free action. The Mayor strikes at the special feature of these organizations which makes them dangerous elements in a republic. How strange that the Mayor of New York should prove an ally in the anti-secret cause.

Washington, Ill.

THE KANSAS STRUGGLE IN THE CAMPAIGN OF 1856.

REMINISCENCES BY HON. S. C. POMEROY.

Our cause was half carried when we got a full discussion of it in Congress, and this summer of 1856 witnessed little else. At first Franklin Pierce was a candidate that year, before the Cincinnati Convention for re-nomination. But the light of the burning dwellings of Kansas was flashed full in his face and murdered men had gone up to judgment to plead against him. So poor Mr. Pierce had his name withdrawn and they took Mr. Buchanan.

Before this, however, there had been a national convention of the American Know Nothing party held in Philadelphia. Their National Council met three days previous. Though they intended some good they were a secret lodge concern, so we can never know just what they did. But when the open convention assembled "Parson" Brownlow of Tennessee called it to order and Ephraim Marsh of New Jersey was made president. The disturbing element was there also and soon appeared. Mr. Coffey of Pennsylvania opened in an eloquent speech, saying "we will fight for our principles, but we will not stand upon a platform which ignores the vital questions of the day." He "warned Southern members and Northern 'dough-faces' that their cause would meet with overwhelming defeat." Mr. Perkins of Connecticut followed him, saying, "There are two questions before us: one, the reform of the naturalization laws; the other, what shall be done about restoring freedom to Kansas?" At last, after an angry debate, Fillmore and Donelson were nominated as head of their ticket. But George Law and old Sam Houston issued a protest. This was about the end of that secret oath-bound society, trying to control politics by dodging from darkness to light; one hour hid in secret lodges, the next open in public speech. People did not know what they might concoct in darkness, and so would not trust them in the light.

But upon the heels of that convention another grand meeting was called at Pittsburg, Pa. This was the first of its kind. It was a movement for *open work*, daylight discussions, and a bold proposition to call hereafter a National Republican Convention. This preliminary convention was presided over temporarily by John A. King, son of Rufus King, and then by the venerable Francis P. Blair. He spoke and was followed by Mr. Greeley, Mr. Giddings, Mr. Lovejoy and others of those early pioneers. Owen Lovejoy made a most determined and uncompromising speech in favor of bold, independent action against the slave power. Mr. Mann of New York read a paper, which the convention adopted, which closed, as I well remember, with a "demand that Kansas should be admitted into the Union under her Free State Constitution." A letter, too, was read from Cassius M. Clay of Kentucky, full of the most impassioned utterances. And all this ended in a call for a Republican National Convention to be held in Philadelphia, June 17th, 1856.

This was the first convention of its kind that party had ever held. I well remember it, for I was there and was honored as one of its vice-presidents. I remember that Rev. Albert Barnes opened it with prayer and Henry S. Lane was made president, and in his first speech he said, "This is the *anniversary of Bunker Hill*—a good day to form a party." Henry Wilson of Massachusetts followed in a strain of lofty patriotism urging a union of all the parties in one grand national party to confront the slave power and stay the spread of slavery into any of the Territories. Then followed Owen Lovejoy of Illinois, who demanded a party founded upon the Declaration of Independence, and he denounced the aggression of slavery in Kansas, and defended our cause there. On my way to this convention I had spent a day at Princeton, Ill., Mr. Lovejoy's home, and he had allowed me to speak for Kansas in his church: and now he told our story in the convention much better than I could have done. Charles Francis Adams, too, was there, speaking for union and conciliation of all opposers of slavery.

David Wilmot of Pennsylvania presented the platform adopted by the convention. This asserted the "power of Congress over the Territories, and the right and duty to prohibit the twin relics of barbarism, polygamy and slavery," and arraigned the National Administration "for the high crime in Kansas against the Constitution, the Union, and humanity itself." When the ballots for Presidential candidates were counted in this convention John C. Fremont had three hundred and fifty-nine votes and Judge McLean of Ohio had one hundred and ninety-six. The nomination of Fremont was made unanimous. Then came voting for Vice-President. Wm. L. Dayton had the larger number and was declared the candidate. But let it now be remembered that at that early day *Abraham Lincoln received one hundred and ten votes* for Vice-President and his sun had only begun to rise. Four years later he led the van.

The seceders from the National Know Nothing convention met in New York, and a letter from Hon. E. D. Morgan, inviting them to join the new movement for Fremont, was read and after discussion approved and this body first adopted the resolution so often used later, "for free speech, free press, free Territory, and free Kansas." When their adhesion to the Republican party was announced, John P. Hale arose and was equal to the great occasion. He said, "We are living in the harvest time of the pro-slavery Democracy. They have sown their seed, which has germinated, budded and blossomed, and borne its fruits. The historian is now writing its history in the blood of our fellow-citizens on the prairies of Kansas." This convention held an evening session at which the nominations were ratified; and I plead the cause of Kansas upon the platform as best I could.

The Democratic convention soon followed, and put Buchanan and Breckenridge at the head and resolved as usual to remit the slavery question to the people of the Territory, "when they formed their State Constitution,"—the old dogma. Hannibal Hamlin the next day exclaimed in the Senate, "Short-lived Territorial Sovereignty! It came to its death in the hands of its friends. It was buried by the same hands that gave it baptism."

So the Republican party was now equipped and entered the field and for their first trial made a grand canvass and polled a large vote. Buchanan was barely elected by carrying a small majority in his own State. The last of the old Whig party was seen in their convention in Baltimore on the 17th day of September of that year. They endorsed the nominations of the Native American party made in Philadelphia the February previous, and Fillmore and Donelson became their candidates also.

This completes the history of the Presidential nominations for 1856. I have quoted them all to show that it was the *Kansas question* which gave life to the Republican party and sounded the death knell of both the old parties. The Kansas question was none other than the slavery question, and in this was the "irrepressible conflict" of the century. This was the war. It did not require much foresight for me to denominate it "The Slaveholders' Rebellion" and to thank God that *his hour* had come! Justice seemed to have been sleeping, but the day of her awakening had arrived. She ascended the throne and her scepter was swayed.

The canvass of 1856 I shall never forget, and the letter of A. G. Brown of Mississippi endorsing Mr. Buchanan I carried in my diary for many years. In it he said, speaking of Buchanan, "He is as worthy of Southern confidence and of Southern votes as ever Mr. Calhoun was!" That settled him for us. That wonderful campaign was inaugurated by fire and sword in Lawrence, and by the blood of Charles Sumner on the floor of the Senate, and the slave power still in the front. The best element of human nature plead against them. The cry of the oppressed had gone up and was answered at that hour by Mrs. Stowe in her "Uncle Tom's Cabin." That wonderful book was a revelation and a summons. It has gone into all the languages and will go down all the ages.

The campaign of 1856 ended the Whig party—a good old party, composed of many good men, some of the best statesmen of the country, men who commanded the respect of the generations in which they lived. But they divided upon the questions growing out of American slavery. Upon that rock they split, and falling upon them as a party they were "ground to powder." Many of the individual members, however, led in other parties and are not yet out of view. The good never wholly die and the bad live out their appointed time: but the events of which I am giving my recollection are calculated to enforce the doctrine that men live in their influence long after they turn to dust. The Great Rebellion will live in history and in its results as long as there are men to read human lives or write human history. The changes wrought by it seem a new creation.

When they repealed the Missouri Compromise, it was said and believed "that the people of Kansas were to be perfectly free to form and regulate their institutions in their own way, subject only to the Constitution of the United States." We, of the early settlers, accepted that issue, claimed our rights under it, and undertook to maintain them. Upon the inauguration of James Buchanan he made special mention of the decision of the Supreme Court as a "settlement of a vexed question," and to anticipate what it would be (and they made hot haste to commit the country to it) before even it had been delivered and published. Mr. Douglas said in May, 1860, "We agreed to refer it to the judiciary and we agreed to abide by that decision"; and then added, "*whatever it may be.*" The Democratic convention adopted it; their candidates accepted it, and at last it appeared, along with the thing called "Lecompton Constitution for Kansas." Somehow those two iniquities, the "Dred Scott decision" and the Slave Constitution for Kansas, were launched upon the country at the same time. The one was held back for the birth of the other. Mr. Fessenden, of Maine, said at the same time in the Senate, "The original scheme was to assert popular sovereignty to secure the repeal of the Missouri Compromise; then to deny it and avow the establishment of slavery; then to legalize this by a decision of the Supreme Court. I sincerely believe that decision of the Supreme Court a part of the programme."

At this time they secured the resignation of Gov. Shannon, and the President appointed John W. Geary of Pennsylvania: another governor to become a sacrifice. Reeder had gone; Shannon had gone; Geary now was to try his hand. I met him in Washington after his appointment and before he had accepted it. He was in doubt about it and told the President finally, "I will accept upon one condition. You shall give me the entire support of the General Government." That was promised him and then he started for Kansas. Geary was able to get a passage up the Missouri river. I could not: others of our Free State men could not. But they let the Governor go. We were sent by a land route we had made through Iowa and Nebraska, a long, tedious and expensive route.

But I had become used to all the routes—I had tried a land ride through Missouri, and stayed at private houses over night, when the family spent the evening talking about Kansas, cursing "old Pomeroy" and the "Emigrant Aid Society," not knowing who was their guest. But in that way one learns what a class of people think of him, and to govern himself accordingly. When I came down the Missouri river to reach Washington I found myself upon a crowded boat, full of drinking men and maddened by their disappointment in Gov. Shannon in Kansas. At last we struck a sand-bar and were fast there for a whole night. In the morning we were transferred to an open flat boat where we had only standing-room. But we had floated down for several hours, when these angry men decided to throw me overboard, for by that time they had learned who I was. Some anxiety was manifested for me, slyly, and I was asked if I was a Mason. Men would grip my hand in a way I did not at all understand. Some had told me before I was not safe up there "if I did not belong to the order." But at this hour I had no friend there that I knew. These infuriated men rushed about the boat trying to execute their threat. A lady, Mrs. J. B. Luce, of Arkansas, who was on the boat, at once sprang forward, saying, "The gentleman is my friend. Lay a hand on him at your peril!" The men were awed—astonished, and while

standing in amazement Mrs. Luce gave me her arm, and I took a seat in the stern of the boat occupied by ladies. I made a suitable expression of my gratitude to her and then inquired if she knew me.

She said, "Do you remember to have once upon a time repeated to a homesick stranger in Leavenworth the poem by Mrs. Hemans, 'The Better Land?'"

"Yes, I remember it."

"I was that woman!"

No further explanations were needed. We at length reached Jefferson City. The railroad was finished to that point, so I bade my newly-found friend good-bye, took cars for St. Louis and reached Washington in season to see Gov. Geary before he had seen Kansas.

PIONEERS AND REFORMERS.

ADDRESS AT THE SEMI-CENTENNIAL OF THE FIRST CHURCH OF CHRIST, GALESBURG, ILL., FEB. 26, 1887, BY PRES. J. BLANCHARD.

We are looking back over half a century of memories, which are, "like the music of Caryl, pleasant, though mournful to the soul;" and as the brave pioneers who set the lights of religious learning in our then western horizon have younger chroniclers than myself, some of whom inherit their principles and their blood, we have listened delighted to these, and to some of the original actors, who have given us their names, registered their deeds, and illustrated their virtues. They have left to me the less delightful, but no less important task, to consider their ORIGIN, CHARACTER, and MISSION: *Who they were, what they were, and what they achieved.*

It has been said, till it is trite, that God sifted three kingdoms for seed wheat to sow the United States. With equal verity it can be said that the seed wheat of the United States was re-sifted for the men and women who have kept the States united; who stood by the ark of our Union, through the furnace-blast of slavery and secession. Of these were those whose labors and memories have drawn us together; who drove away the wolves, scared up the wild fowl, built their log cabins, reared their family altars, and founded the *First Church of Christ* in the autumn of 1836, now half a century ago. They were Congregationalists, Presbyterians and Baptists, with a sprinkling of Methodists, Episcopalians, and Mennonites. But their church has no sectarian designation. They united as Americans, and worshiped together as Christians.

Churches resemble those plants whose chief flavor is in their roots. Led by their founder, Professor Gale, the first colonists came from western New York, where they left the stumps still standing, from which they or their fathers had cut off tall trees; and though, like the church in the Mayflower, their motives were mainly religious, they inherited from those other Pilgrims enough practical sagacity and care for the temporalities, to make it no objection to migrating that they were coming where there were no more forests to cut down. They came into treeless prairies, yielding crops of corn the first six months; and, as true religion is not destitute of poetry, they were thrilled by what seemed to them natural flower gardens of God; oceans of waving green bounded only by the horizon, bedizened with an endless variety of flowers, growing without planting or culture. They found meadows yielding hay for their cattle without cost, but for putting up, and furnishing them flocks of wild chickens without care or feeding.

But their propellant motives were religion and religious education. They organized a college before leaving home. They kept the Sabbath and held prayermeetings throughout the journey; inaugurated public worship the Sabbath after their arrival; and opened a high school in a few months. For this they traveled in wagons from early spring to summer, where much of the way they had to make at once both their journey and their road; while forty of their number came in a crowded canal boat, in summer, over *two thousand miles.* This journey cost the lives of three of their beloved leaders, Mills, Smith, and Lyman, while the whole party narrowly escaped the same fate.

Like Israel, we need often to look back to the smallness of our beginnings. I came to Galesburg some ten years after the founding of this church. In that year, all the goods sold here were sold in one small room. Chicago, then a moderate sized town, was four days' journey away, and our village had but a few hundred people. The little bell which still hangs above the college came down Main street ringing out a roundelay, and the students, with their hereditary penchant for merriment, hung out a lantern in the weather-beaten frame of the church, which had long stood uncovered, on the night of my arrival, as a substitute for illumination in honor of my coming. The college was without a diploma plate; had graduated no classes; was in debt five thousand dollars, and running behind five dollars a day. In each of the last five years of my administration, Mr. Gary reported the college utterly out of debt, and the trustees held the college, at a low appraisal of its assets, worth four hundred thousand dollars.

The light shed by this *First Church* of Christ was neither local nor limited. Whenever a church holds up God's truth in the face of hoary error or intrenched wrong, it sends its beams around the globe. Nor was its light all of one hue. It presented all the beautiful colors of a moral prism. We called a convention in Chicago, to "*divorce American slavery from American missions.*" One hundred ministers and sixty delegates attended, and the divorce was granted by the committee in New York. And the great and popular American Home Missionary Society, with its eleven hundred pastors, spread over our wide frontiers, became free from the taint of oppression. That Chicago convention was the pivot on which American sentiment turned. For the one who pitches the tune plays it. Thousands were sincerely opposed to slavery "in principle;" but this church put its principles in practice; and consistent practice differs from abstract principle as a living man differs from a corpse. The "faith without works is dead." What overthrew slavery was the conviction, quaintly expressed by the great-souled Lincoln, "*If slavery ain't wrong then nothing's wrong.*" And this conviction in the American mind was produced by those who, like this church, not only *taught* the truth, but practiced it by enforced discipline. The good Dr. Badger, secretary of the Home Missionary Society, not long after that Chicago convention, in a full General Association in the city of Rockford, publicly thanked us for our wisdom and patience in procuring that divorce.

But all national evils blend at the bottom; and the founders of this church saw that the licensed liquor saloons were the workshops of American politics. They, therefore, impressed prohibition of the liquor traffic on the site of Galesburg earlier than its charter and deep as the bottoms of its cellars. And though our courts, situate between the distilleries of Peoria and the breweries of Milwaukee, affect to doubt the legality of the Galesburg prohibitory clause, courts elsewhere sustain it; and in several large States, and in Rhode Island, the smallest one, that Galesburg prohibitory clause is overwhelmingly sustained by the county local option and the popular vote. That Galesburg clause will yet become the law of the United States. This church also, from the first, hated the smell of tobacco, as a drawback on piety and a needless tax on patience, purity, and property; and this sentiment, too, is fast becoming the sentiment of the American churches.

When the welcome railroad track was arriving here from Chicago, a prayer meeting was held in our pastor's study, and correspondence held with wealthy stockholders, East. As I now recollect, they all belonged to the church, and all thanked us for our efforts to guard the laborers' day of religious rest. The first official bulletin of Colonel Hammond assured the employes on the C. B. & Q. railroad that their right to a day of religious rest should be respected; and in his letter to our committee, Colonel Hammond, said we were strengthening the hands of good men, and benefiting the road; that the carrying trade of the country could be better and safer done in six days than in seven, in an even rather than in an odd number; and if ministers and churches generally took our ground, the stock of Sabbath-keeping roads would stand highest, because Christian men would prefer it.

Thus this church, like that church which lies buried on the hill which overlooks Plymouth Rock, was glorious in its conception, and is Scriptural in its title and in its polity. Like the Pilgrim church of 1620; like the Moody church in Chicago of to-day; and like every other church modeled after the New Testament, this First Church of Christ has "elders that rule well," as well as elders that "labor in word and doctrine," and indeed it reminds us of Milton's

> "——Hesperus that led the starry host
> Rode brightest and brought in the dawn."

Nor is it singular or alone. The General Association of Illinois, to which it belongs, has in its records intensified every sentiment of reform which this church has ever held or uttered, event to prohibiting the use of tobacco in its candidates for the ministry, which, I believe, this church has never formally done.

Just ten years before the Galesburg colony came here, a citizen of Batavia, N. Y., was taken from a young wife and two children, and murdered at midnight, for revealing the secrets of Freemasonry. Not a paper or civil officer moved to enforce the law for protecting the citizen's life, till the untitled masses, farmers, shopkeepers and village mechanics, originated a new party, with new presses and new men, as Seward, Weed, Ritner, Stevens and others in the lead. After six years' discussion, four years before this colony was formed, several States had elected Anti-masonic governors and prohibited lodge oaths by law. Vermont cast her electoral vote solid against the lodge; New York imprisoned the kidnappers, and in 1832 the new party cast three times as many votes as were cast by the Liberty party at its second canvass in 1844. Our colonists came out of the white heat of that terrible discussion.

But who and what were they that they should have gone into that discussion? This was full twenty-four years before the lash of the slave power drove American voters to elect Abraham Lincoln. Why should this handful of men and women put their families and principles in wagons, and bring and plant them here against popular sentiment, North as well as South? Were they not, as they were called, "fanatics?"

Let us see.

The churches in what the pro-slavery parties of that day called, "The infected district," were Presbyterian churches, planted by Congregationalists, and fused with them by "The Plan of Union of 1801." Their ideas were those of the Lutheran reformers, sifted through Scotch and English sieves. Their religious ancestors had studied their Bible by the light of burning martyrs, like those by which Nero lit the streets of Rome. Some lodge men trace their principles back to the time of Adam, and they are correct. The question was started in Eden, which has been debated ever since, whether God has given religion to men, or whether men may invent religions for themselves. And the Cains of humanity have always taken part with man's religions against God's. This was the issue between Moses and the magicians. This was the issue debated at Carmel between Elijah and the priests of Baal, and decided by fire from heaven. This, too, was the question met by Luther at Worms, whether salvation was by man-invented ceremonies or by faith in Christ. The Scotch Presbyterians stood, they said, for Christ's Crown Rights;" and rather than practice senseless ceremonies enjoined by Charles and Lauderdale, eighteen thousand Presbyterians, in twenty-five years, suffered death, banishment, imprisonment, or loss of goods. Their English Congregational neighbors had suffered in pillories and prisons for the same cause; some having their ears cropped and the stumps dug out, for refusing the same sort of solemn ceremonies and abject submission which Mr. Powderly requires of his knights. The Galesburg pioneers were such fanatics, then, as Luther in Germany, Conde in France, John Knox in Scotland, and the beloved John Robinson in England. They opposed slavery and secret societies. The demands of slavery and of the lodge are one and the same, *obedience* or *death.* The non-union laborer is required to submit or not work; swear secrecy or starve, and his wife and children starve with him.

In the late great Southwestern strike, mothers in the mountain villages hugged their babes to their bosoms to keep them warm, because a secret order forbid freight trains to bring them coal; and the Western chief of that order published that in a few weeks not a freight train would be permitted between the oceans, to move codfish from Boston, beef from Chicago, molasses from New Orleans, coal from Pennsylvania, or grain from Illinois, unless our civil authorities should recognize their existence and yield to their demands. It was out of such an earthquake period as this, fifty years ago, that the churches of Christ arose, put on their garments of light, and the most stupendous revivals the world had ever seen swept over the Northern States.

Let us rejoice that in looking over the past half century of her existence, this church has no words to recall and no action to regret. And now, looking over the battle fields and cemeteries ridged with graves, she can exclaim with honest pride, "*If my example had been followed those graves had not been dug!*" Happy, fortunate mother of deserving children! And as our Saviour represents the scenes and persons on this earth as visible to the holy departed, what a cloud of noble men and women are looking in upon us to-night!

[NOTE.—The above paragraphs are printed as spoken. Much is omitted for retrenchment's sake. Though the crowd was made up of staid, incombustible, and religious people, the *Republican Register's* report gives several instances of applause and none of disapproval. Reverence for their founders, the crimes of secrecy against the country, and the progress of the discussion are swaying the whole country toward the open methods of Christ, and against the bandit methods of sworn secrecy.]

DR. JAMES B. WALKER.

PORTION OF THE FUNERAL ADDRESS AT WHEATON, MARCH 8TH, BY PRES. C. A. BLANCHARD.

Our brother is at rest. The struggle of his early years for bread and a home, the darkness of religious doubts and fears, the gradual settling of his faith in God and his Word, his long battle for the rights of the despised and down-trodden slave, his total abstinence principles and practices, his condemnation of all infidel associations, such as Freemasonry, his labors for the orphaned, his solemn and earnest preaching of the Gospel—all are ended. Loving hands have ministered for the last time to his earthly wants; on mortal ears for the last time have fallen his gentle tones, and loving hearts are gathered here to-day to offer their last tribute of respect to his memory.

It is well that we so do. If we fail to remember with gratitude those who have laid for us the foundations on which we build, have perished as martyrs to the truths we profess, have died sword in hand for the privileges we enjoy, or in the deeps of their own soul struggles have found footing places for our faith, we wrong ourselves and them. But the noblest tribute we can offer any being is to seek to resemble him. The very essence of worship is imitation. The child love does everything as mother does. It copies even the tones of her voice.

I loved our father in the faith who now has passed beyond our sight. In his home I never seemed to myself a stranger, and now that I am standing in this place it is my desire to speak with his words to you, my neighbors and friends. I would emphasize those fundamental truths to which he clung; would comfort and strengthen all those who are following the patient track which has conducted his spirit into glory. I do not speak to him but to you. I do not speak for him but for his Master and mine, the glorious, blessed Jesus, the friend of sinners, the Saviour of the world.

And first of all, dear friends, let us listen as he did to the voice from heaven. The only word which can give peace to the soul must come from above. Not from within, not from the without, but from the above. Philosophy, wealth, power, pleasure,—miserable comforters are they all in an hour like this. The Bible is the only clear revelation of God's will and man's destiny. He who hopes for peace on any other foundation is a doomed man. * * *

Observe what the voice from heaven told John in this particular occasion. Happy are the dead who are dying in fellowship with the Lord, from now, on. The words I vary a little from our good old English Bible, but keep close to the thought. The name of death had been to nations a word of terror. Out of Christ it is a terror to-day. Jesus is the only one who ever succeeded in making a dying bed feel soft as downy pillows are. Death is a subject about which urgodly people do not like to think. Nature throws no light beyond the grave. The wisest and best of the ancients were perfectly helpless. They longed, and reasoned, and hoped, and that was all. Life and immortality were never brought to light anywhere except in the Gospel.

But Jesus, who desires the happiness as well as the holiness of his people, gave to them, in the midst of their struggles with sin and Satan and cruel men, a revelation of what shall be the outcome of this battle, and thus encouraged and cheered them as they pressed on toward victory. We have this story in the fourteenth of Revelations.

At first Jesus appeared in glory surrounded by one hundred and forty-four thousand happy beings, each of them having the name of God written in his forehead. As he looked on this great company, beautiful and happy as if they had never known sin or care or sorrow, he heard the sound of voices and harps, like the sound of many waters or rolling thunder. He listened and found that it was a hymn of praise that the one hundred and forty and four thousand were singing, and that these very persons were redeemed from the earth, redeemed from among men.

What a marvel! The angels who never sinned gazing from a distance on the Son of God, while the sinners whom he had redeemed by his own blood, who had known the pains and hunger and weariness of earth, are given a place next to him, and sing a song that all the angelic host can hear but cannot imitate.

But as the loving John looked upon this sight he may have said, but there are so few and in the world there are so many. So the scene changes. Mount Zion with its great host fades from his sight. Their song of redemption dies away in his ears, and as he looks he sees an angel flying through the heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. To the yellow millions of China, the black millions of Africa, the brown millions of the island world, the white millions of Europe and America, even the red men in their forest homes, all were to hear this message; and down through the silent starry spaces came the word of hope: Jesus Christ, by the grace of God, tasted death for *every* man. Glory to God!

As his soul took in these great thoughts, that the saved are to be nearest Jesus in glory, that the proclamation of the everlasting Gospel is to be made to all men, and that every one who will forsake sin shall be as safe as the very throne of God, and that those who set themselves against him will surely be overthrown, a great peace was breathed into his heart, and he sang again that angel song: "Glory to God in the highest, on earth, peace, good will to men." And then the angel said—the voice from heaven said—Write: Happy are the dead who are dying in the Lord, from now. Yea, saith the Spirit —write it—that they may rest from their weariness.

They have not understood this matter clearly, said the Lord. They have been pressed for the necessities of life. They have often known what cold and sickness are. They are wearied with the care of their children. They are often wearied and heartsore because their children are beyond their care. They have striven to overcome temptation, but often times have fallen under its power. They have striven to do duty, but their works have seemed small and worthless to them. Their enemies are many, and when they cannot kill my poor sheep they wink at and rail at and revile them. Nay, Satan torments them even as he did me on the cross, and when the great battle between life and death is in its last hour he, liar that he is, tells them that God has forsaken them.

Write it down, therefore, O man of God, for the consolation of the little child whose baby feet shrink back as the cold waters of death dash upon them; for the consolation of the young man in the pride of his strength, the young woman in the pride of her beauty, as they near the portal of the grave. Write it down—for old and young, for rich and poor, for learned and ignorant, for king and peasant, millionaire and beggar, brawny man and shrinking woman. *Write it down*—that my people are mine and that I am theirs; that in the glory land they shall be nearest me—shall follow me, and that every one who would injure them shall be overthrown in a ruin as complete as that which fell, in fire, upon Sodom and Gomorrah. Now I charge you, my neighbors and friends, in the name of my Master whose feet are at the door, and in the name of my brother, in whose stead I this day plead, rest in absolute confidence upon this Word of God, and it will be a pillow upon which your head may rest while troops of bright-winged angels wait to attend your glorified spirit to the mansions prepared.

And your works will follow you. We do not ask that our children do great things for us. Only that they shall do little acts of kindness. The little printed letters, the crooked-stitched mottoes, the ungainly bit of patchwork, all these are dear to the father and mother heart. You despise that imperfect Christian. You see nothing but the ink blots, and crooked letters, and coarse stitches, but God loves him for he knows how he cried when he handed in his poor, blotted, crooked day, and said, "Dear Father in heaven, I am sorry it isn't better; I will try to do better. I love thee"—and God is able to make him stand. Their works follow with them. Every cup of cold water given to a disciple; every time you washed the face of a homeless child, or gave what you needed to another in greater want, or went out to plead with men for God, or went in to plead with God for men, or lifted your voice for the dumb, all is remembered, all is rewarded,—their works follow with them.

A great troop of good deeds followed our brother into the land where the inhabitants never say, "I am sick." Thirteen orphans reared under his roof; many flying fugitives helped on their way to liberty; a consistent Christian life; a consistent Christian testimony. God be thanked that he enabled this, his servant, so faithfully to fulfill the duties allotted him.

And let us, dear neighbors and friends, as we go from this house of God and these opening gates of heaven, grasp more fully than ever before the hope set before us in the Gospel; dedicate ourselves as never before to the work of God among men. So shall we die the death of the righteous, and our last end be like his.

When the knowledge of God fades from the mind, it does not leave a vacuum. Atheism has its deities, which it worships under the names of Nature, or Chance, or Fate. No, the atheist *dare* not be without a God. Standing upon a world without an intelligent regulator, sailing through space with inconceivable velocity, he would feel like one on board a ship, amid reefs and whirlpools, her sails all set, cords all strained, without a helm or a hand to control it, present death before him, and unknown deeps yawning below.

Reform News.

TO THE IOWA FRIENDS OF REFORM.

Dear Brethren:—The Iowa State Association is in need of financial help to sustain the lecture work and to carry forward the work of distributing literature throughout the State. Will not those of you who have subscribed to pay to the Treasurer of the State Association do so as soon as you consistently can as we are behind in meeting expenses.

Send your subscriptions as fast as possible to the Treasurer, James Harvey, Pleasant Plain, Jefferson Co., Iowa. Those of you who have not been called upon for subscriptions please send voluntary donations to the Treasurer.

Those who subscribed for the *Cynosure* but did not pay cash I would have send the money as soon as you can to James Harvey, stating that it is *for the Cynosure*. Your paper is marked *paid* at the *Cynosure* office. The subscription price is coming to me. As soon as you can conveniently do so, please send the money to James Harvey.

Collectors, where subscriptions have been taken, will please collect as fast as you can and forward as directed, and we shall be able to make up what is behind and have funds to scatter literature over the State. C. F. Hawley, *State Agent.*

FRIENDS MANY AND OPPOSERS FEW IN AUGUSTA, GA.

Augusta, Ga., Mar. 5, 1887.

Dear Cynosure:—Among the many objects of interest in this city are the fine monuments on Broad and Green streets, May Park, and the village of Summerville. The park was begun but four years ago and is not completed but is one of the finest I have seen in the South. If the expense of these monuments and this park had been appropriated to building some decent school-houses it would have been much more to the credit of the city. Summerville is a separate borough, three miles above the city on a high plateau of red sand, and until recently was known as Sand Hills. It is an important winter resort. Nowhere have I seen such fine residences or such beautiful walks and gardens.

Here is the United States Arsenal with its numerous fine buildings. It was first built about 1826 in what are now the city limits but about 1840 was removed to the present site. The largest building was erected by the Confederacy and is as long as our National Capitol, though not so high or so wide. If the people of the South had left no other memento of their prowess, this building would attest their hopes and their earnestness. It is somewhat remarkable that the earthquake of Aug. 31 which did but little injury in the city should have most seriously shaken these large fine buildings. The walls of some of them were nearly broken down and great cracks a foot across were made in their sides. For a time they were untenable and the extensive repairs are not yet completed. On the morning of March 4th two distinct shocks were felt here. As I saw the long rows of great and small cannon and the vast quantity of shot and shell piled in the wide-spread grounds, and as I saw the armed sentinels keeping up the mimicry of war, I could but think that the spirit of Cain was still a controlling power in the earth. The Prince of Peace is not yet acknowledged in our Government.

There are some things in Augusta for which we may rejoice, for while it is a most thoroughly Masonic city, some of its ministers and people are waking up to the enormity of the secret lodge system and are putting forth some effort to arrest its progress. Rev. H. S. Hayes is the pastor of an M. E. church and especially interested in the "Holiness work." He was Deputy Grand Master of the A. F. & A, M., and well acquainted with Dr. A. G. Mackey. He is a well-posted Mason, but has renounced his Masonic covenant as utterly inconsistent with his duties as a Christian. He called to see me to bid me a God-speed in my work. Several Baptist pastors, among whom are Elders Jackson, Blair, Barnes and Morgan, have undertaken to protest against lodge dictation. Elder Jackson of the Central Baptist church is most prominent and has drawn down fire from the lodgites. These brethren have been materially helped by the *Cynosure* and will take no step backward.

On the evening of the 3rd I addressed the students and teachers of Miss Lancey's school on Afri-

ca and its missions. On the morning of the 4th I visited Payne Institute, a flourishing Normal and Theological school under the patronage of the M. E. church South. Pres. Walker and Prof Carson said they were both Masons and Odd-fellows. Prof. Carson seemed greatly devoted to the orders and could not imagine why any one should oppose them. Pres. Walker said he was glad to have me address the students on this subject, and after I had spoken for forty-five minutes said that while he was a Mason and belonged to other secret orders, he advised them not to join any secret order but to carefully consider the arguments that had been presented. He said secret societies had done immense harm in the South, especially the Union League and the Ku-Klux Klan. Prof. Carson assayed a brief reply. He said it was only a question whether charities should be organized or unorganized. Secret societies were simply organized charities. He saw no objection to the omission of the name of Christ from the lodge rituals since it was omitted from the Lord's prayer. A student inquired whether there was anything in the covenant of the lodge inconsistent with the covenant of the church, and Prof. Carson assured him there was not. From this conclusion I ventured a dissent. Certainly a good impression was made.

At 8 P. M. I lectured in the Cumming's Grove Baptist church, Summerville, Rev. A. T. Blair, pastor. The house of worship, which is a good-sized, neat structure, was well-filled, and I had the attention and sympathy of nearly all. They were eager to get my tracts and I could have sold quite a number of books, but I did not have them. A recent case of church discipline in which Masonic influence had screened a guilty minister, had aroused their attention. They insisted that I should give them a second lecture. I have also promised to preach in the Central church in this city on Sabbath and to lecture in the same place on Monday night. I also expect to address the Baptist ministers' meeting on Monday at 11 A. M. Several days of quite sultry weather have been succeeded by a damp, cold air. My health is somewhat improved since I came here.

H. H. Hinman.

FROM THE OHIO WORK.

THE FUNERAL OF DR. WALKER AT MANSFIELD.

Mansfield, Mar. 10, 1887.

Dear Cynosure:—I am awaiting a train to Creston. During the past week I have been working in the vicinity of Galion and Iberia, returning to this city Tuesday afternoon. Sabbath evening I addressed a good audience in the U. P. church, Iberia. Rev. J. P. Robb, the pastor, made some very interesting introductory remarks, in which he set forth the objects of our Association, stating that we knew no denominational lines, but our work was endorsed by a large number of orthodox churches. He spoke with pleasure of the approaching Congress, and was gratified to know of the interest manifested by those who signed the call. The introduction was good; of what followed others should judge. I may simply add that there were many heated discussions in the stores and on the streets the following day as a result, which will at least set people to thinking.

On Monday evening I attended what is known as the Champion Literary Society, which meets two miles from Iberia in the Nelson school house. I was pleased to note the interest taken by the young people, manifest in the large attendance and the preparation of their various parts on the programme. They unanimously voted to allow me the time usually given to their debate, to give my reasons for opposing the lodge. Although the evening was advanced when I began, I spoke for more than an hour. The best of attention was given, and many questions asked.

I had rather an amusing conversation with the gentleman having a tailor and barber shop in Iberia the next day. Learning that my mission was to oppose secret societies, he asked several questions to which I replied. Entering into conversation I found that he had been an Odd-fellow while in Pennsylvania; that he had a traveling card from lodge No. 103, but that he had not been in a lodge for a long time. I inquired if the ceremonies did not seem foolish to him, describing a few. He said that they did seem foolish. He then laughingly remarked, "We used to scare some of the fellows that came in awful. We would rattle the chains and make it seem just like they were in hell." I then inquired if they scared him. "No," said he; "my uncle was an Odd-fellow, and he was afraid I would get scared, so he told me all about it before I went in." He said he thought in his lodge that they did not have a skeleton for the subjects to look at, but they used a plaster mummy,

Coming to this city I spent Tuesday night at the home of William Constance. He and his esteemed wife reassured me of their interest in our cause. Although Mr. Constance did not enjoy the advantages the young people have to day, in the educational line, he has been a close student of nature, reasoning accurately from cause to effect. Recently an account was given in a Mansfield paper of the installation of officers of a certain lodge in which Rev. Dunlap, a Lutheran preacher, was elected Supreme High Priest, and a notorious saloon keeper was elected treasurer. This same Dunlap is trying to get up a revival in Mr. C's. neighborhood. Of course he can take no stock in such a man or the work he may do.

Calling at Secretary George's Wednesday morning, I was told by Mrs. George that her husband was attending the funeral services of Dr. J. B. Walker of Wheaton, Ill., held in the Congregational church. The effect of this announcement can better be felt than described. I only reached the church in time to hear a part of the review of the Dr's. life given by Rev. Dr. Taylor, half-brother of the deceased, and to take a last look of what remained of a man who has done so much for the cause of Christ and humanity. The attendance at the funeral was not large, yet a good number, many of whom were aged, gathered to show their last tokens of respect to him who in former years had been a loved friend and pastor.

Dr. Taylor, in speaking of his brother's long and eventful life, alluded to the fact that he took a great interest in the unpopular reforms of the day; *specified* that he was an Abolitionist in the days of slavery; had always an interest in temperance; but seemed to have completely overlooked the reform which led the Dr. to choose Wheaton as his home in his declining years.

Dr. S. A. Bronson, rector of the Episcopal church, followed with a few remarks alluding to his former happy acquaintance with the deceased. Rev. J. W. Hubbell, present pastor of this church, made the concluding prayer. Both Dr. Bronson and Rev. Hubbell are Masons, the latter having recently joined, it is thought, for popularity. At least his church has become "rich and increased in goods." But I need not multiply words, doubtless others will speak of the Dr's. life through the columns of the *Cynosure*. He is gone but his works will follow him. As his books are studied from age to age, the Christian world will cherish his memory with gratitude.

On last evening I attended a very interesting discussion at the Young Men's Literary Club. Question, "Are oath-bound, secret societies dangerous to the church, family, and state?" The affirmative showed that they had made good preparation. The first speaker on the negative denied that any one could know anything about secret societies who did not belong. Said he did not belong, and yet tried to show that they were a good thing. How foolish, when he had admitted that he knew nothing about them! The usual plea of charity was made prominent. An account of this discussion would be interesting. But I must stop. W. B. Stoddard.

THE WEEKLY RECORD FROM IOWA.

Dear Cynosure:—I came from Oskaloosa, Mahaska county, to Monroe county. I preached at Avery, a railroad town, the next Sabbath morning; and at Hayden Chapel M. E. church, four miles distant, in the evening. On Tuesday night, following, I lectured in the United Presbyterian church of Albia, the county seat of Monroe county. All the ministers in the city, except one, were present. The Lord grant that the seed may have fallen into good ground. The seed was good, and it was liberally scattered. May the Lord of the harvest give an abundant increase.

Rev. Joseph Boyd, the pastor of the United Presbyterian church of Albia, is a staunch reformer, and an able minister. He has charge of an academy that has been recently founded in Albia. We bespeak for him a liberal patronage.

While at Albia, I formed the acquaintance of Rev. Mr. Porter, a Seceder minister, who is pastor of the Seceder church of Albia. He is deeply interested in our reform. In fact the Seceders everywhere stand for Christ against the Masonic anti-Christ.

On Wednesday night I lectured in a hall, at Avery, where I had preached the Sabbath morning before. Rev. Mr. Thompson, a Covenanter minister, and Rev. Mr. Acheson, a Seceder minister, reside in this town, and were both present at the lecture.

On Thursday night I lectured in the Seceder church, of which Rev. Acheson is pastor, that is distant about two miles from Avery, and near the residence of Henry Elder, a pillar in the church, and a zealous reformer, who with his family showed me no little kindness.

On Friday I lectured at a United Presbyterian church four miles from Albia. This church is included in Rev. Boyd's pastorate. Here, I was greeted by Covenanters, whom I had met at the Covenanter Presbytery, held at Hickory Grove last fall. As soon as they understand the true character of ancient craft Masonry, all the friends of Jesus take a stand with Christ against it.

C. F. Hawley.

OBSERVATIONS FROM MICHIGAN.

However indifferent the Anti-masons may be, there are various indications that the Masonic arts are being busily applied to civil and religious work, if not to political work, for in our present struggle as a State for an amendment to our constitution, so as to exclude the saloon from every city and hamlet, and procure safety for our sons and daughters, it will be very singular if, in some part of the opposition, the peculiar workings of secret societies do not appear.

The Ida Lee case of the village of Brighton is the last exhibition of the mysteries of secrecy. In this case the benevolent order of Odd-fellows plays a conspicuous part. In the first post mortem examination of the body it would seem that the "benevolent" doctors did the best they could to hide the real cause of the poor girl's death. Dr. Waite, who was first on the spot after the discovery of the body, and was very officious, may have helped to select the proper persons to conduct the post mortem. Whether this be true or not, every thing tending to criminate any one was very carefully concealed.

In accordance with lodge manners, the examination was performed behind closed doors, in the girl's bedroom, and no one allowed to be present as witness to what might be found. Afterward these doctors gave it as their opinion that it was a case of poisoning, probably administered by her own hand; as to that they did not pretend to know. It was, therefore, first published as a suicide, and would have rested there, under the seal of Friendship, Love, and Truth, but by some means, to the writer unknown, a day or two after a second examination was ordered by the prosecuting attorney from Howell, who also ordered a physician from that place to conduct it. Dr. Huntington accordingly repaired to Brighton and began his work. He had not proceeded far until he found evidence of criminal intimacy and of an attempted abortion, with ample evidence, also, that the young lady did not perform the work with her own hands.

"Did you not see this?" Dr. Huntington asked one of the first doctors, who had been sent for to be present at the second examination.

"Yes," said he.

"Why did you not testify to it?" said Dr. Huntington.

"The question was not asked me," said the other.

"You have violated your oath," said Dr. Huntinton.

Proceeding, the Dr. made search for the stomach, when after some time it was found, securely tucked under the lungs, *having been first cut open and emptied of its contents!* Dr. Waite was arrested, and his examination fixed for a certain day,—when lo! the poor doctor begs leave to have the proceedings postponed in order that he might attend the meeting of the Grand Lodge of Odd-fellows at Jackson, and his request is granted!

The end is not yet. The papers have had nothing to say concerning it, of late. We have no account of any examination, and probably the matter will drag slowly along until public sentiment dies away, when there will be a farcical performance called a trial, at which the jury will not agree, or acquit the guilty party, as has been the case so many times in the past.

The Amendment campaign opens slowly, as though all parties were in some doubt. The writer was in attendance at the State convention held in Lansing, Feb. 24, at which was exhibited some enthusiasm, and some plain truths were presented to the audience. Judge Cheever, one of the nominees for Justice of Supreme Court, made a ringing speech regarding the power of the rum traffic, and its influence in the church and its control of the secret societies, intimating in very strong terms that we were to be on our guard from this quarter. He argued the necessity for the continuation of the third party inasmuch as we have not fulfilled our mission in simply carrying a State, but must push on until the entire nation is saved from the curse of rum.

Bro. Tucker, one of our colporteurs, has been doing some good work at and near Salem, Michigan. Bro. Dinnis of Morenci wrote requesting his services for a few days, and expressed his intention of

being in attendance at the Congress, March 30, 31. At last accounts Bro. Tucker was moving toward Ann Arbor.

It is expected that our next meeting, in April, will be held at Spring Arbor, among our Free Methodist brethren. Let us all pray for a grand meeting. H. A. Day, *Sec. M. C. A.*

SOUTHERN OHIO AND REFORM.

Cincinnati, Ohio.

Editor Christian Cynosure:—In 1776 forty-six earnest men yonder in the city of Philadelphia signed the Bill of Rights, solemnly pledging their lives, their fortunes and their sacred honor in defense of the principles of the Declaration. In 1871 one hundred and forty-six earnest men yonder in Pittsburg signed and swore a covenant solemnly pledging their lives, their fortunes and their sacred honor in defense of the crown, rights and royal prerogative of the Lord Jesus Christ. The National Reform Association seeks to organize an army of those whose hearts beat in response to this vow and under the leadership of the "Captain of our salvation" we will soon take possession of this land for Christ.

Sabbath morning, Feb. 27th, I preached for Rev. W. H. French, D. D., of the United Presbyterian church on 6th street. He has been a National Reformer since the beginning of the movement. It is like carrying coals to Newcastle to go there with that message. But the doctor wishes all to know distinctly where he and his people stand. So that a secretary finds a hearty good welcome extended. In the evening I preached in the Walnut Hills Congregational church, Rev. J. W. Simpson, pastor. This is the old 7th street congregation. They only brought twenty-nine members up with them four years ago. They have been in their new church only one year. It is a beautiful building with parlors, dining-room, cloak room and lecture room, all handsomely furnished. They have prospered under the ministry of Bro. Simpson. Their membership now is something over two hundred. At the close of the service he was back at the door and I think he shook hands with every one present as they passed out. No wonder he builds up. This is the third church he has put up. He read the *Christian Statesman* for many years and attended the Theological Seminary at Allegheny and heard Drs. Hodge, Sloane and Milligan discuss National Reform. He is fully acquainted with it. He said as an introduction: "The National Reform Association is made up of men whose position and character command our respect. Our divine religion not only reaches individual hearts but every fiber of the social body. It is fitting, therefore, that its relations to our social order and the civil and political life of this nation be discussed in the pulpit. The District Secretary, after speaking in most of the churches of our city, comes to us to-night. I am sure he will receive a warm and hearty reception, as the principles of this cause claim our deepest and most thoughtful consideration." I had the eyes and ears of the people, and I think their hearts were with me.

On Monday evening I preached in Rev. Maurice Weller's Presbyterian church of Manchester. The house was filled. After the sermon Bro. Weller said: "This is the second time this Secretary has come and spoken to us on this question. He has given us a full and clear statement of the principles involved in it. I am sure we all are in the most hearty accord with the sentiments expressed. The National Reform Association is carrying on this work at great expense. I propose that we give expression to our sympathy with their efforts in the way of a collection." It was lifted. The Manchester weekly paper contained a full column report of our last meeting there.

On Tuesday evening I lectured in the Presbyterian church of West Union, Rev. S. W. Elliott, pastor. This is the county seat of Adams. There is an Orphan's Home on the east side of town. One John T. Willson gave $50,000 toward erecting it. It is a beautiful building. There are 25 acres of ground. Charles Downing is superintendent. They have sixty children there and carry on a regular school. When eighteen years old places are found for them. The audience here was excellent and it would have done you good to have heard the hearty amens. Rev. Palmer of the M. E. church led in the devotional exercises. J. A. O'Hara, of Texas, the "boy evangelist of the Baptist church," was present. Rev. Father Zimmerman, of the M. E. church was also there and Prof. Albert T. Turnipseed, superintendent of the Union schools. Several lawyers and doctors were out. It was a representative audience.

On Wednesday evening I lectured in the North Liberty Normal School hall. This building was put up years ago by Rev. Mr. Hutchison and run as an academy. Two years ago the United Presbyterian brethren bought it, and have since been carrying on a Normal School. It is under the care of this presbytery. Rev. J. P. Marter, the pastor of their congregation here, has charge of it. Mr. Dodds is his assistant. They have thirty students now. In the summer they have over 150. The hall was filled. People came from six miles around. The interest was very great. On Thursday evening I lectured in the Presbyterian church of Winchester. Rev. Thomas S. Parks, pastor. Here we had another fine audience. Adams county is ready for national reform.

Last Sabbath morning, March 6, I preached in the United Presbyterian church of Hamilton, Ohio, Rev. E. C. Simpson, pastor. His own people attend in the morning. A promiscuous audience fills the house in the evening. They have a pipe organ and a choir. Their music is of the first order. The Psalms are adapted to the highest order of music. In the evening I preached in the Presbyterian church, Rev. E. W. Abbey, pastor. This congregation numbers about 400. Hamilton is a manufacturing city of 18,000. They are to have two new railroads next summer. On Wednesday evening I preached on moral reforms in the Fourth Presbyterian church.

The editior of the *Commercial Gazette*, Murat Halstead, sets his face like a flint against prohibition. "He would not flatter Neptune for his trident or Jove for his power to thunder" or the Prohibition party for its principles, which are sure to triumph.

J. M. Foster.

A HOPEFUL LETTER.

Milton Junction, Wis., March 8, 1887.

Editor Cynosure:—I wish to write a line expressing the interest I take in the forthcoming congress of Christians in particular and the anti-secrecy cause in general. Although I have been silent for a long time that silence is in no way attributable to a lack of interest, for that instead of dimishing has been increasing, but to the force of circumstances that have hindered me from working as I had hoped to do. I am looking forward very anxiously to the Chicago congress and would so much like to be present were it possible. It seems to me that it is going to have a greater influence on the country at large than any meeting for the same purpose I have known about.

I am glad to see that so many are getting their eyes open and taking hold of the work. For while we do not place our faith in any human power to accomplish the task, yet when we see persons of power and influence inquiring into the matter with an interest before unmanifested it does look to our short-sighted vision as if God's time for pressing the battle to the very gates had come and that the ardent prayers that have ascended to the throne are about to be answered.

How I hate this system of organized secrecy. Is it not surprising how such a system can so completely blind the eyes of its devotees? In all the conversations I have ever had with secretists I have left them with the impression that nothing but the Spirit of the living God in their hearts could enlighten their darkened minds.

Praying earnestly that the blessing of God may be upon the congress in its services, I am, yours for the cause in Christ, Mattie S. Harvey.

Since January 1st, 1800, the nations of Christendom have indulged in forty-seven great wars, and leaving minor squabbles and indirect expenses out of view, our sacrifices on the altar of wars since that day may be roughly estimated at 130,000,000,000 dollars, or just about 500,000,000 pounds of gold—sums which may be pronounced in two seconds, though a freight train transporting the gold in American box cars of the average size and running at the usual rate of speed, would be two hours in passing any given point, for such a train would be twenty-two miles long. An equivalent in thousand-pound bank notes might be crammed into a box that could be carried on a medium-sized express wagon, but with the contents of that box we might have built double-track railroads from Halifax to Valparaiso, from Paris to Pekin, from Cape Town to Stockholm; we might have bridged or under-tunnelled the English Channel, the Straits of Gibraltar, the Kattegat and the Hellespont, the Mississippi at New Orleans and the Amazon at Para; we might have drained the Zuyder Zee and the Florida swamps, covered the hills of Asia Minor with cedars and the Lybian Desert with palm trees, converted Greece and Persia into garden lands, and Timbuctoo into a seaport town; we might have done all that and have money enough left to celebrate the birth of a new era by a grand international thanksgiving day.—*U. S. paper.*

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON XIII.—March 27, 1887.—Review and Missions.—Gen. 18: 17-26.

From Peloubet's Notes.

Note.—The Scripture lesson selected by the committee (Gen. 18: 17-26) has been practically explained in Lesson 8. It will be easier to bring that in as part of a larger view. For the course of lessons for the Quarter are such that nearly every one has a missionary application, so that this application can be effectively made while we review the Lessons.

Subject—The Progress of the Kingdom of God.

I. The World God's by Creation (Lesson 1). All men have the same Father in heaven, the same ancestor on earth. All are of one spirit and one blood. Therefore (1) all should worship the one Creator. (2) All men are brethren, and we should treat all, even the lowest, as brethren. (3) If they are brethren, we must send them the news of the Saviour, and lift them up into the heavenly life.

II. Sin has come upon All (Lessons 2, 3). All men not only inherit tendencies to sin, but have yielded to temptation, as our first parents did. Temptation and sin and degradation are everywhere. Cain's life and treatment of Abel are examples of what is going on all over the world. Sin is here, a malignant disease. Therefore the world needs the Gospel of Jesus Christ, the Saviour.

III. "And Death by Sin" (Lessons 4, 9). The destruction of the world by the flood, and of Sodom by fire, because of their terrible and hopeless sin, are examples of the fruit and danger of sin, always and everywhere.

Therefore we should not only escape for our lives, but, like Noah, preach righteousness and prepare an ark, and like the angels, warn and hasten men from the Sodom of sin. And we should haste to show all the world the way of salvation.

IV. Our Brother's Keeper (Lessons 3, 6). Wicked men like Cain ask, "Am I my brother's keeper?" But good men like Abraham ever seek to do their brethren good. One of the corner-stones of missions is brotherly love.

V. The Kingdom of God (Lessons 1, 2, 4, 5, 7). Lesson 1 gives us a glimpse of the paradise which God would have all men regain. Lesson 2 shows us the first promise of a Redeemer. Lesson 4, an illustration of salvation by faith. Lesson 5 teaches us of God's call, and the beginning of his covenant and the dawn of his glorious kingdom, which are made more clear in Lesson 7. It is this promise of God which he is fulfilling by missions. Through them Paradise is to be regained and the kingdom of God is to come.

VI. Prayer (Lessons 8, 11, 12). In these Lessons we have an example of pleading for the lost—of prayer that leads to better living and more complete consecration. Prayer is essential to missions. Praying for others is a part of the means of salvation, and leads to work as well as prayer. When the Church wrestles with God for the coming of his kingdom, it will be at hand.

VII. Consecration (Lessons 8, 10, 11, 12). A few devoted persons would have saved Sodom. The Gospel leaven should be working, Lesson 8. Abraham gave up his only son to God. Let us consecrate ourselves, our children, our treasures, to God, Lesson 10. Jacob gave one-tenth of all his income to the Lord. When every Christian does this, there will be marvellous progress in the kingdom of God, and all the world will see the ladder from earth to heaven, Lesson 11. Jacob was changed from a worldly-wise man to one who had power with God and with men. So shall we, wrestling with God for the blessing, have power with God through Pentecostal days, and power with men to draw them to God.

VIII. The Outlook. The unfolding Providence of God, the fuller dawning of divine truths, the foundation-stones of the kingdom of God, the vision of hope, the promises of blessing to all the world, the preparations for the coming of the Redeemer.

The secret orders are all of a class. The man is still unborn and unknown who belongs to any secret order, and exercises a healthful influence against the other orders. It was the relation between master and slave that was wicked. Its mildest manifestations were wrong, and it was the use and not its abuse only that was sinful. The temperance workers cannot discriminate between the mild and the strong drinks to allow the one and forbid the other. Organized secrecy ostensibly for the promotion of temperance is yoking up a serpent with a dove. The dove suffers, and the serpent is honored. Then there is no natural relation between the two. The cause of temperance needs no cover. To hide it is to mar its influence and abate its light. "Secret societies as a *class* are evil in their nature and tendency and lead to spiritual declension." This sentiment failed before the commission, but it will succeed elsewhere.—*Christian Conservator.*

The term "habitual drunkard" is thus defined by a Maryland judge: "An habitual drunkard was such person as had acquired the habit of getting drunk frequently; that it was not necessary that such person should be always drunk, or that he had to be drunk every day or every week; but that if he had acquired the habit of drinking to drunkenness, although there might be periods or intervals when he was sober, he was to be regarded as a habitual drunkard within the meaning of the law."

OBITUARY.

DR. JAMES B. WALKER, author of "The Philosophy of the Plan of Salvation," "The Doctrine of the Holy Spirit," and other works, died at his home in Wheaton, Ill., on Sabbath evening last. The funeral services were held in the College Chapel Tuesday. The following historical paper was read by President J. Blanchard, who has been for more than forty-five years a fellow-laborer with the deceased. His remains were taken to Mansfield, Ohio, for burial:

The Hon. and Rev. J. B. Walker, son of James and Margaret Barr Walker, was born in Philadelphia July 29, 1805. He died surrounded by an excellent and loving family, at his residence in Wheaton, Ill., Sabbath evening, March 6, 1887.

The briefest account of the life and achievements of Dr. Walker would require, not a funeral sketch, but a volume.

He inherited a slender physique, and, of course, lacked the characteristics of the robust. His father died before he was born, leaving no record but his marriage certificate and Masonic regalia. His grandparents took his mother and himself, while but little above infancy, to a farm in the woods, twenty miles west of Fort Pitt, before it became Pittsburg. And this wonderful woods child, during his long life, became a factory boy at Pittsburg, a store boy in West Virginia, a schoolmaster in New York, an editor, politican, law student and college student in Ohio, then a Bible agent, pastor, professor and author in the same State; afterward a State Senator and college president in Michigan; an editor, printer, and property holder in Chicago, and finally, an assistant president and professor in Wheaton College. He was first a political editor of the Jackson school in Ravenna, Ohio, and a skeptic. He became a Christian, and his way out of skepticism is put under a shower of sunbeams in his "Philosophy of the Plan of Salvation," a book now in most college courses of study, and published and read in the principal languages of the earth. After his Christian change he become owner and editor of the Hudson *Observer*. He did not meet and act with the Abolitionists, but he sustained them by his paper, and, when hard pressed by the conservatives of slavery in the church, he sold them his paper at an advantage. He came to Cincinnati when the slavery fight was hottest, and the city had been three days and nights in the power of the mob. He was warned out of town by hints from William Burnett, of the leading aristocratic family in the city. He calmly and quietly held on his way, publishing the only Presbyterian paper, which steadily advocated the abolition of slavery. Selling his Cincinnati paper, he commenced the *Herald of the Prairie*, now the *Advance*, in Chicago, and he has since lived as an author. During his whole long life he has met every true reform and sustained it. He was 21 years of age when William Morgan was murdered for revealing the secrets of the lodge, and sustained the anti-secret movement by his last paper started in Northern Michigan, and accepted the first place on the American party ticket by an able letter. And his last vote was cast against the saloon. He was taken from his sick bed to the polls to give that vote. By the papers, which he founded and edited, he has sustained American principles and the American Union by his own clear principles and intense individuality; and by his "Philosophy of the Plan of Salvation," which is now printed, taught and read around the globe, he will be preaching the Gospel of Christ to our race, till the Saviour himself comes to give him "a crown of Righteousness" like that laid up for Paul.—*From the Inter-Ocean.*

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SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

JOSEPH MOORE, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR. BEYSCHLAG, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

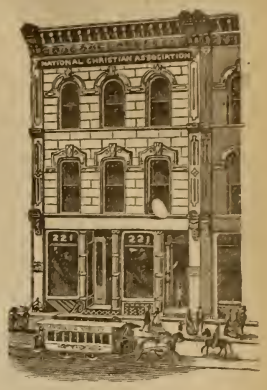
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 17, 1887.

THE VENERABLE "FIRST CHURCH OF CHRIST" in Galesburg, Ill., a church of some four hundred members (Rev. A. R. Thain, pastor), has appointed one of its officers, Mr. Frank Wells, delegate to the Chicago Congress, March 30th. This is a good example set by a good church. Six hundred students of Knox College have been members of that church, most of them, doubtless, converted there, who are now judges of courts, professors in colleges, legislators and prominent citizens. Dr. Joseph E. Roy on this side, and Dr. James H. Warren beyond the Rocky Mountains, are to well and widely known to need any other designation but their names.

The church of the living God is the pillar and ground of the truth (1 Tim. 3: 15), and the camp of the saints of the Most High (Rev. 20: 9). The New York *Herald* under James Gordon Bennett, and the Chicago *Times* under Wilbur F. Storey, led off in assuming to be organs and exponents of the Christian religion, and the political papers generally have followed them. Mr. Swing and Dr. Thomas are their oracles, and Christless lodges their synagogues; and woe to the ministers and churches who insist on regeneration and future retribution, as taught by Christ. And there are preachers mean enough to take part with the newspapers against their brethren, and the churches of the living God, which stand for his truth. We are coming into the outer gyrations of the final whirlpool.

HENRY WARD BEECHER AND THE ABOLITIONISTS.

De Mortuis nil nisi bonum, 'tis said
Say nothing but good of the men that are dead.
More Christian the adage if thus it had come:
SPEAK TRUTH or say nothing, no matter of whom.
—*Dr. Samuel Hanson Cox.*

Mr. Beecher, like John B. Gough and many others lately, died as a time-piece stops when the chain runs its length. He went with Mrs. Beecher over to New York to select furniture for his semi-centennial at Plymouth Church; ate a hearty meal of fried clams on his way home; laid down in paralysis; breathed unconscious for a day or two, and died without a pain or a groan.

His death, as did one part of his life, is filling the newspapers and will fill them for a time. The secular and religio-skeptical prints, which cursed him unsparingly whenever he trod on the corns of their parties, now rail as heartily at the Chicago Congregational ministers for refusing to swell the popular acclamation by sending a fraternal vote of condolence along with Grover Cleveland and others to the family at his death. Mr. Beecher turned the election from the Republican to the Democratic party, elected Cleveland and defeated Blaine, in 1884.

PERSONAL RECOLLECTIONS.

Our readers must pardon their editor for speaking in personal terms of Mr. Beecher. He was two years, five months and five days younger than myself. I placed my hand on his head and gave him his charge at his ordination in Lawrenceburg, Ind. His venerable father had preached, and his brother-in-law, Dr. Stowe, aided in ordaining me over the Sixth Presbyterian church, Cincinnati, about a fortnight before we ordained him. I voted in Presbytery for his removal to Indianapolis. I almost worshiped his father; loved and admired Henry; and shed tears of gratitude over "Uncle Tom's Cabin," written by his sister, Mrs. Stowe, when she was 37 years of age. And when Henry's "Lectures to Young Men," delivered at Indianapolis, placed him, a mere youth, among distinguished men, I joined in the general admiration with fraternal pride at the success of a brother, and that the Gospel had found a vindicator of such rare and marvellous powers.

ANTI-SLAVERY HISTORY FALSIFIED.

Were I to obey my interest or inclination I should stop with the above obituary notice and allow the multitudinous press, which cursed the Abolitionists from 1832 to 1856, when Abolitionism became Republicanism at Pittsburg (see Senator Pomeroy's article elsewhere), to offer incense to Mr. Beecher, cover his defects with flowers heaped upon his coffin, and so convince ambitious young Americans that the path to gain and glory for them is to follow Mr. Beecher's footsteps.

But I read in the Chicago *Evening Journal*, copied from the St. Louis *Globe-Democrat*, that "Garrison was the pioneer, * * * Henry Ward Beecher the orator, and Oliver Johnson the historian of the Abolition movement;" and further, that "for years the church was either apathetic or hostile to the anti-slavery agitation;" and "in those years two voices were heard from the Christian pulpit in condemnation of human serfdom. The voices were those of Theodore Parker and Henry Ward Beecher." (*Chicago Evening Journal, March 8th.*)

Now the facts were that while Garrison, Theodore Parker and Oliver Johnson were young boys, Rev. William Cravens, a Virginia aristocrat and Methodist preacher, in camp meetings and on circuits, denounced slavery and liquor so constantly and powerfully that it was a proverb among slave-holding scoffers that "old Billy Cravens could never preach a sermon without putting a nigger and bottle of rum in it." A born aristocrat and friend of the large slave-holders, he, when sent for to their death-beds, refused to pray for or with them till they had executed deeds emancipating their slaves. The Presbyterian General Assembly in 1818, the year Illinois came into the Union, resolved "That the voluntary enslavement of one part of the human race by another is an atrocious violation of the most precious rights of human nature, utterly inconsistent with the law of God and the Gospel of Christ." About that time Rev. George Bourne, a Presbyterian minister, published his illustrated book against slavery, giving a picture of a slave, said to be the descendant of Jefferson, fastened to a log by his master in the presence of the gang, and slowly cut up, beginning at the feet and ending at the head, the poor victim meanwhile beseeching, "Do, massa, begin at de udder end!"

A small volume could be filled with such "agitation of slavery" by the Congregational Presidents, Edwards and Stiles; and Presbyterians and Quakers, as Burgess, Duncan, Rankin, Crothers, Benjamin Lay, and others, running down to the time of Garrison and Theodore D. Weld, who drew their weapons from the books and pamphlets of Rankin, Crothers, Duncan and others. And though under the working of political parties there were many and grievous derelictions, it never was true that "the church was apathetic or opposed to the anti-slavery agitation," as the glorifiers of Mr. Beecher now allege. Theodore Parker scouted the inspiration of the Bible, and though he and Mr. Garrison were bitter against slavery, they were more bitter against the churches of Christ. And while Garrison was mobbed—as we all were at that day—Lovejoy, a Congregational minister, was shot at Alton; Amos Dresser, a tract missionary, was whipped five hundred lashes in Tennessee; Torrey, another Congregational minister, died in a Baltimore jail; Adam Crooks, a Wesleyan preacher, was imprisoned in North Carolina; and George Storrs, a Methodist preacher, was dragged from his knees while praying in an Abolition meeting in New Hampshire, by a Democratic justice of the peace; and in the midst of this hottest battle with the slave power, Albert Barnes published his powerful book against American slavery, calling on the church, of which he was a great and recognized light, to destroy it.

BEECHER HONORED, THE CHURCH CONDEMNED.

How then happens it that the political press of today laud Mr. Beecher and condemn the church of Christ, and give to Garrison, Phillips, Theodore Parker and Oliver Johnson, who were come-outers or skeptics, along with the pious John Brown and the meek and brilliant Friend Whittier, the laurels torn from the church of Christ. Let us see.

The synod of Cincinnati, a fair representative of the American church sentiment, in 1831, a year before Mr. Garrison formed his first anti-slavery society of twelve men in Boston, appointed a day of fasting and prayer for the overthrow of American slavery. The Quaker church had abolished it, and the Scotch Presbyterians had twenty churches south of Mason's and Dixon's line which excluded slave-holders. Slavery in the West Indies had fallen under twenty years hammering by the Clarkson and Macauley committee on the public mind and by the speeches of Wilberforce, Pitt, Sheridan and Fox in Parliament. Mr. Garrison had been bought out of a Baltimore jail by an eminent orthodox Christian, Arthur Tappan; started his *Liberator* in Boston; took the English ground from Elizabeth Heyrick's pamphlet, "Immediate, not Gradual Abolition;" and like Gideon, but without his prayers and fleece, he "blew a trumpet" and a handful of people "went after him."

I am not depriving Mr. Garrison of one sprig of his laurels. I attended his meetings and stood with him against slavery. But Mr. Garrison denounced several things besides slavery, which I did not and could not denounce. He denounced civil government and voting as a sin, and did not himself vote to the last. In the first convention I attended in New York I heard Henry B. Stanton say, "I agree with Bro. Garrison that the Constitution of the United States is a covenant with death and an agreement with hell." Mr. Garrison was present assenting. I dissented and was advised by a zealous speaker to get down on my knees before God! I held that slavery was from hell, but that the Constitution was from good men acting under great difficulties. Then Mr. Garrison sneered at churches as "corporations," the Bible as "King James's musty parchments," and the Sabbath as a superstition. I traveled, lectured and faced mobs with Burleigh and with Oliver Johnson, now called "the historian of the Abolition movement." But Mr. Johnson has declared to me his disbelief in the histories of Christ by the four Evangelists. And men who would have given and who afterward did give their lives for the overthrow of slavery shrank from men who taught such doctrines as these and from the movement led by them, till A. A. Phelps, Joshua Leavitt, the Tappans, Gerrit Smith and Myron Holly came to the front. I did not shrink from them. Their heresies, civil and religious, were not up for discussion but slavery was, and as Shakspeare hath it I "was not one who would not do good if the devil bid me." I stood fast by Abolition, the communion table and the prayer-meeting.

But when Myron Holly, Gerrit Smith, Lewis Tappan, Joshua Leavitt an others, 111 in all, met at Albany and started the political party which was to afterward vote for Lincoln, who destroyed slavery by proclamation, Mr. Garrison's *Liberator* consistently denounced and ridiculed the party as only he could. But how slavery was to be abolished without voting the churches could not see and they stood aloof till a more rational method was presented to them.

Nor was this all or the worst. The political press which now glorifies Mr. Beecher as the twin Abolition saint with Theodore Parker claims Abolition as its special thunder and curses Congregational ministers for not echoing their plaudits. This same partisan press, then Whig and Democrat,

"Cried havoc and let slip the dogs of war"

on the devoted Abolitionists. We were Garrisonites, disunionists, madmen and fanatics; and when the Southern governors demanded of Northern governors the suppression of Abolition societies, every governor but Ritner gave favorable replies,

AND THE POLITICAL PRESSES SUSTAINED THEM!

I was in Pennsylvania at the time and every bone in my skeleton, with left eye and side swollen from missiles sent by mobs, testified my obligation to a Democratic administration which sent John Walter from Washington to suppress our first Harrisburgh convention. But Ritner gave me his blessing, and Thaddeus Stevens handed me ninety dollars from his wallet, and said, "Go ahead and lecture; and if they Morganize you we'll make a party out of it."

It was the political party presses of that day, which now curse Congregational ministers for excepting to Mr. Beecher's errors; it was the partisan presses in the interest of their parties which intimidated the clergy by persuading the simple that they would degrade their calling, and endangered the Union by opposing slavery, and thus stunned and stupefied the churches for a time. But when it came to blows the churches showed where they stood. The churches taught Mr. Lincoln, "If slavery ain't wrong then nothing's wrong." And that simple truth abolished slavery.

My work done in Pennsylvania, I went down to Cincinnati, the commercial headquarters of slavery in the West, and helped ordain brother Henry Ward at Lawrenceburg.

THIS IS HIS ANTI-SLAVERY RECORD

in brief. Graduating at Amherst College in 1834 he made an oration *against* colonization. At Lawrenceburg he marched in procession and made a powerful speech *in favor* of colonization! Three abolition presses were broken in Cincinnati and the city was three days and three nights in the power of the mob. Bro. Beecher, though near by, like Gallio, "cared for none of these things," except, perhaps, to observe from a distance when the popular tide should turn. He asked me if I would vote in Presbytery to remove him from Lawrenceburg to Indianapolis.

I answered, "What do you you intend to do about slavery if you go there?"

He replied, "I told Merrill (the chief elder of that church) that *I should have no association with the Abolitionists*, but when slavery came in my way in preaching the Gospel I should give it no quarter."

"Very well," I said, "slavery will be in your way, and if you do as you say, all right."

I voted for his removal, and at the first meeting of the synod of Indiana after his removal he took the Presbyterian book and argued from it that a "Presbyterian synod could not constitutionally *con-*

sider or act against slavery. Dr., then Rev. J. B. Walker, started *The Watchman of the Valley* and the clergy endorsed it. John Rankin wrote, and while I edited the paper, we printed Father Rankin's article. Brother Henry had an elder who owned slaves in Kentucky, who took offense. Brother Henry wrote denouncing the *Watchman*, and his father in his pulpit withdrew his endorsement of the paper, which, however lives still as the *Herald and Presbyter*. This was the sum of brother Beecher's Abolitionism till he went to Brooklyn in 1847.

But when Jefferson Davis's "Letters of Marque and Reprisal" had converted Wall street to Abolitionism by letting the pirates of the world loose on our merchant ships, no recruiting office did better service for the war than Mr. Beecher's pulpit. Sharpe's rifles were then the Bibles and minie balls the texts. And when he went to England, which had abolished her slavery twenty-five years before, and Abolition was popular with the British masses, Mr. Beecher did stalwart service, though it was Thurlow Weed whom Mr. Lincoln sent to aid Charles Francis Adams with Lord John Russell at the court of St. James.

Henry VIII. did more for the Lutheran emancipation of the human mind than any other British monarch or any other man save perhaps Luther himself; and America was born of the Lutheran-English Reformation. Let us rejoice in the good that great king achieved for the race, but let us not call him a theologian or worship him as a saint. So let it be with Bro. Beecher. If through the blood of Christ which alone can save any of us he looks down from the society of Lazarus whose sores are now all healed, he will not thank us for making him what he was not or denying what he was. Mr. Beecher is not to be counted with saints and martyrs but with the children of genius, as with Burns and Byron and Shakespeare,

"For he knew
How to make madness beautiful and cast
O'er erring deeds and thoughts a heavenly hue
Of words like sunbeams, dazzling as they passed
The eyes that o'er them shed tears feelingly and fast."

THE NATIONAL CONGRESS OF CHURCHES AND CHRISTIANS.

OFFICIAL CALL.

Pursuant to instructions, and in humble reliance upon Almighty God for wisdom, and upon the Christian patriotism of our fellow citizens for co-operation and support, we have secured Hershey Music Hall, Chicago, Ill., and hereby announce that a Congress of Churches and Christians will assemble at 9:30 A. M., on the 30th day of March, 1887, and continue its sessions two days and evenings, to consider the nature and principles of the secret lodge system and its influence on the Christian religion and civil liberty, and to take what steps may seem proper, after prayer and due consideration.

The committee have learned with satisfaction of the action of several sympathizing bodies in appointing representatives, and are in receipt of the names of over fifty delegates already chosen.

Every Conference, Presbytery, Association, Council, Church, Educational Institution, or other body favoring this Congress, is respectfully URGED to at once provide for a representation in its meeting. Let the names of delegates appointed, or who shall be chosen, and the names of all persons intending to be present be forwarded at once to Rev. L. N. Stratton, West Division post-office, Chicago, Ill., so that entertainment may be provided for those who desire, and a roll of members begun.

CALVIN W. PRITCHARD, *Chairman of Com.*
L. N. STRATTON, *Secretary.*

—Rev. M. A. Gault is lecturing in central Illinois on his way to the Congress at Chicago March 30th. He lectured before the students of the Wesleyan College at Bloomington, also at Washington, Washburn, El Paso, Kappa, Wenona, Paxton, Hoopestown, Streator, and other points. He is making specialties of the Sabbath and Prohibition issues, and is also talking up delegates for the Chicago Congress.

—Secretary Stoddard preached for the Free Methodist church at Prospect Park, Ill., Sabbath morning. The brethren will meet Thursday evening to appoint delegates to the Christian Congress. The Free Methodist friends in this city promise free entertainment to representatives from their churches. Appoint delegates and make a note of this entertainment item.

—The committee on the Congress of Churches held a meeting on Saturday at the office of the *Christian Worker*, to arrange the details of the programme, etc. Reports were very encouraging, and the committee feel confident of a successful meeting. Ten able speakers have been secured, and over one hundred persons have sent in their names to be placed on the roll. The programme will be arranged to give an opportunity for brief speeches. Let every man who has a thirty-minute speech to make, "boil it down" to ten minutes and *be ready* to take the first chance. The committee will also continue the effort, hitherto successful, to secure representative speakers from the secret orders.

—Bro. Hinman's letter on another page is from Augusta, Georgia; since it was written he has visited Atlanta, where for a second time, he found no opening for his work of which it seemed best to take advantage. He went on to Marietta and thence to Rome this week. If his health, which has not been good of late, is not improved, he will turn north, and be in Chicago in time to attend the Christian Congress.

BRETHREN CLARK AND WOODSMALL IN ARKANSAS.

MALVERN, Ark., March 7, 1887.

DEAR BRO.:—We closed a very good three-days' meeting here last evening, and all feel well satisfied and greatly encouraged, and say they have been greatly helped. It was a convention, or "institute," composed mostly of ministers and candidates for the ministry in this (Hot Springs) county, most of the churches in the county and several churches in other counties being represented.

The convocation was worked up and conducted throughout by that untiring servant of God, Rev. H. Woodsmall—it ought to be Wood*great*, for he is certainly doing a great work for these needy people. He is conducting a school at Little Rock, educating and training young colored men for ministers, having as helpers Rev. J. H. Garnett and Warren H. Rishel, while he goes out into surrounding counties holding three-days' "institutes" in a place, teaching the ministers who gather there the essential elements and qualifications for successful workers in the Master's vineyard.

These brethren are very attentive and earnest listeners, and are eager to be taught in everything that will the better qualify them for the work of the ministry. In this respect these "institutes," established among them by Bro. Woodsmall, are doing a wide-spread and an incalculable amount of good; and what a pity that young Christian men and women whose hearts are burning with the love of Jesus, and want to do good could not see what a wide field is open in this region of our own country, and come and help this brother in this immense and most promising field of Christian labor. His health is very feeble,—his exposures while in the army, and his tireless labors in this warfare are very exhausting, and it is only his wonderful Christian determination that keeps, or can keep, him much longer, if it can keep him another year, out of the grave. Who will enter into his labors and be prepared to fill his place when the Master calls him up higher? You, ardent young Christians, come to his help: and you, men who are holding God's money, how can you possibly better use or invest it than in building schools, churches, and endowing colleges, and equipping and sending young missionaries and teachers into these fields already so ripe, and suffering for the harvest!

We have joyful evidence of many being brought out from under the power of Satan and sin, and turned away and rescued from the debasing and ruinous control of liquor, tobacco, and secret societies, the great bane of the colored people.

Bro. W. goes back to Little Rock, and I go on for this week to Hot Springs. Yours in the good work, with love to all. GEO. W. CLARK.

OUR WASHINGTON LETTER.

It has become the fashion to speak of the dilatoriness and stupidity of Congress. Such abuse is cheap. It might be explained that it is difficult for a heterogenous mass of clashing individualities and interests to act smoothly and simultaneously. Other peoples have solved the difficulties by divisions, frontier fortifications, and standing armies and colossal military budgets. We prefer to settle wrangles in our own House, and we are wise even in the conceit of our foreign neighbors.

The only way to judge the Forty-ninth Congress will be by comparing it with its predecessors. It must be said in its favor that more bills were introduced and passed, more became laws and more received vetoes, than in any former Congress. Many important and useful measures were passed, among them, the changing of the Presidential succession to the Cabinet; regulating the electoral count so as to avoid disputes; providing for one and two dollar paper currency; building a new Congressional library; recovering in forfeited railroad land grants nearly 50,000,000 of acres and restoring it to the public domain; extending the mail delivery system to the towns with 10,000 population; the Interstate Commerce law; granting land in severalty to Indians; the Canadian Retaliation bill; the Mormon bill; the repeal of the Tenure of Office act; the increase of the Navy, and prohibiting the importation of foreign contract labor.

The bad measures attempted were numerous, but fortunately few of them became laws. Among them were the Oleomargarine tax; the Backbone land grant swindle; the Mexican Pension bill, and the Dependent Pension bill, which was vetoed by the President. The River and Harbor bill met deserved failure. The President, believing the money was not needed, refused to sign it. The River and Harbor bill which he signed August 6, 1886, made an appropriation of $14,474,000, and there was then a part of the preceding appropriation unexpended. On the first of November last the Engineer-in-Chief reported to Congress that there was on hand for the improvement of rivers and harbors $16,636,362. But little of this money has been spent and there was no necessity for the appropriation of $10,000,000 more.

President Cleveland's original intention to remain at the White House during the closing hours of Congress was changed at the last moment and he hastily repaired to the Capitol. The intelligence that the President was in the building spread rapidly; and as there were not less than five thousand people in the Capitol, he had not been in his room three minutes before the police had to form a cordon around the door to prevent the intrusion of the throngs of people who pressed forward to catch a sight of the President. The police had a hard time of it until Mr. Cleveland left the Capitol a few minutes after adjournment. He had had only three hours' rest since Wednesday night but he showed no sign of fatigue, and after returning to the White House he held the usual daily reception of visitors in the East Room.

President Cleveland has not been unmindful of the satisfaction of many of the most considerate and patriotic people of the country at his efforts to retrench and economize in the affairs of the government, but he has received no praise so hearty as that bestowed on his young and charming wife, by the Chicago Moral Education Society, of which Mrs. Lucinda B. Chandler is president. The message sent by the society is as follows:

"*Esteemed Lady:*—This society holds as a cardinal idea that a high self-respect is the first element of human dignity, and that a modest appearance and consistent apparel are alone becoming to women. We are grateful and wish to express to you our thanks that you have, in your conspicuous position, displayed womanly delicacy in the non-adoption of decollete dress, and have thus afforded a healthful contrast to the fashion that not only exposed indelicately woman's person, but, also, and justly, exposed womanhood to caustic observation by the press, and tends to a disparaging estimate of womankind and to the great pain and humiliation of many women."

The example of "the first lady of the land" in so reasonable and womanly a reform should have none to oppose or decry it.

OUR BOSTON LETTER.

A SABBATH AT THE "HUB."

The blue-law sensation is abating. Placards on the doors of the closed stores ridiculing the recent action of the authorities in enforcing the Sunday laws are disappearing. The important question of persons living in the proximity to some of the churches is, "are there any laws against disturbing the peace (or slumbers in some instances) by the clanging of bells?"

"Oh, those clanging bells of time."

10 o'clock Sunday morning. The air from Roxbury to Somerville vibrates with the brazen sounds. Protestant bells! Catholic bells! The Catholic bells, however, drown the Protestant every time. Until the minute hand drops to half an hour later, I will guarantee that I can take the reader into a section of the city where he can almost smell sulphur, so blue is the atmosphere with oaths and exclamations of rage which the clanging of the bells (at least they are supposed to be such) in the belfry of the new German Catholic church on Shawmut Avenue, incites.

Whang! whang! bang! bang! whang bang! bang whang! followed by such a medley of discordant ding dongs that the whole neighborhood becomes distracted and faithful promises are made to abused ears that a removal will be made as soon as expedient. I think, with little doubt, there is more moving in this ward than in any other in the city. Petitions, entreaties, and threats have all failed to silence those unruly tongues. What a countless number of human tongues in anger, hatred, malice and vengeance have flung forth denunciations against those awful

(*Continued on 12th page.*)

The Home.

MAXIMS IN RHYME.

Are our coffers empty still?
Wishing will not fill them;
Idle fields their treasures yield
When we rise and till them;
Better things will come to pass
When we wisely will them.

Folly often costs us dear;
Wisdom cannot harm us;
Were we wiser, trifling things
Would not greatly charm us;
Nor would everything we bear
Sadden or alarm us.

Wondrous is the heart of man:
Life and death are in it;
Weak and vain it greatly needs
Watching every minute;
Heaven above, and death below,
Daily strive to win it.

Speech may be for good or ill,
Like a ready writer;
Publishing our grievances
Will not make them lighter;
Nor will all our murmurings
Make our prospects brighter.

Bitterly the heart may weep
Though the eyes are tearless;
Men may dread the thought of death,
Yet of death be fearless;
Paths that lead to God and heaven
Never need be cheerless.

They are bravest who prefer
Suffering to sinning;
Strifes would cease if wrongs could be
Checked at the beginning;
All the spoils of godless war
Are not worth the winning.

Mighty is the human will;
Love, not terror, bends it;
Whatsoever good we have,
'Tis the Lord that sends it;
Foolishness begins the strife,
Wisdom quickly ends it.

—*Rev. J. L. Clark.*

WALKING AT LIBERTY.

It is a practical truth that you and I have to deal with to-day. We want to walk at liberty. How can we do it?

There is liberty, in the first place, from the world. I use the word now in the sense in which it is used so frequently in the Bible—not merely this round globe or the hundreds of millions that are upon it—not merely these millions in that capacity. The world lieth in the wicked one; the mass of men, that is, do not know God. They constitute the world of the New Testament; we can be in bondage to this world. Natural men are in bondage to it. They are not at liberty in relation to that natural world. It is without God; it does not ask what his will is. It inquires as to its own will, and it tries to enforce it. You sometimes see cliques and coteries and collections of men insisting, at any cost, upon carrying out their own will. That is only the spirit of the greater world of which they constitute a section. Sometimes men are in bondage to the world in this sense, that the mainspring of their life is to stand well with it, to do what their set, their society, the world round about them, wishes them to do. Sometimes the bondage is aggravated by another feature, viz.: the effort to rise higher, to get upon a more elevated plane, to get into another set; and, oh, how aggravated is the bondage under which many thus live and labor! Freedom from that is obtained when we walk according to God's statutes. Believers, the world is not your master. One is your Master, even Christ, and we are brethren in him, and he is reasonable and kind and just and brotherly, and you can walk with him. His favor is enough for you. His smile satisfies you. Fellowship with him is the best society. Let society stigmatize you, let it stamp its enmity upon you, but seek God's precepts. If you only have Christ walking with you, then you walk at liberty. But as to the life-work in which many are busy, or trying to get up a little higher socially, take this precept of the Word, "Godliness with contentment is great gain;" and these things, the godliness with the contentment, will break those clanking chains of insane and stupid ambition, and will prepare you to walk at liberty! "I am in the place where God puts me. I am trying to do the work that God gives to me. I am responsible to him. He is my Father, Christ is my brother, heaven is my home. This I believe on the authority of his Word. I will walk at liberty." Let me commend that form of true freedom to you.

There is liberty, in the second place, from bad ways. Do I need to describe these bad ways to you? You cannot live in the city, you cannot read the newspapers, you cannot hear the gossip, you cannot know what is going on in the circles in which you mingle, without knowing some of these bad ways. There is the lover of this world's possessions, so strongly denounced in Isaiah's prophecies; beginning, perhaps, with necessary saving, but coming slowly but steadily to a sordid love of the thing that is saved, till the whole spirit is mercenary, and gold is the deity that is practically worshiped. There is the drunkard, sipping a little innocently, as he thinks, at the beginning, then going a little farther, and secretly, until shame is lost, and the victim is under the power of the drink—degraded, wretched, irresponsible, not ashamed of himself, for shame is gone, but an object for which all are ashamed that are connected with him. There is the gambler beginning, perhaps, with what he deemed innocent recreation, and catching the spirit of the thing till it masters him, until he flings away all that he has, and all that he hopes to have, in the chance of recovering something already lost, till life is a burden and fortune is gone, and suicide is perhaps the tragical termination. These are specimens of the bad ways—marked specimens, I grant, but still simple specimens. There is freedom from this when we seek and do God's statutes—real freedom. We learn to walk circumspectly; we learn to keep the heart with all diligence; we learn to hate evil and do good; we learn to flee from the snares that Satan sets for the feet of men. We walk securely, for we have been taught of the Spirit to walk with God. Make sure, dear hearers, that you have this liberty.

There is liberty from bad memories—bad, putrid memories. When the corrupt imagination contemplates indulgences in sin, it often dwells upon these long before the actual execution of them, and as they linger in the mind they photograph themselves upon its surface, and they stay there. There may be compunction for the sin, there may be vows against it, there may be honest purposes to resist and overcome it, and these purposes to a good degree carried out; but the horrid poisonous memories remain in the soul. You know what it is to be in a house where animal matter is decaying and poisonous fumes are being scattered up and down. Oh! the misery of the human mind that is haunted with the ghosts of bad deeds that have been done in the past! It is bondage of the keenest and the sorest kind. There is liberty from these to those who walk in God's statutes—liberty that can be had nowhere else. "A new heart will I give you, and a right spirit will I put within you. I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Happy are they to whom this word was fulfilled in their early youth, and who in consequence were kept from the sins, the very recollection of which is sometimes like the beginning of hell.

Young men and maidens, take God's precepts for your guide, walk in his statutes from the beginning, that this bodage of horrid, putrid, accursed memories may never crush and overwhelm you.—*Dr. John Hall.*

A BIBLE.

The most beautiful volume among the half-million in the Congressional Library is said to be a Bible which was transcribed by a monk in the sixteenth century. It could not be matched to-day in the best printing office in the world. The parchment is in perfect preservation. Every one of its thousand pages is a study. The general lettering is in German text, each letter perfect, and every one of them in coal-black ink, without a scratch or blot from lid to lid. At the beginning of each chapter the first letter is very large, usually two or three inches long, and is brightly illuminated in red and blue ink. Within each of these capitals there is drawn the figure of some saint, or some incident of which the following chapter tells is illustrated. There are two columns on a page, and nowhere is traceable the slightest irregularity of line, space, or formation of the letters. Even under a magnifying glass they seem flawless. This precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the two which lie open. A legend relates that a young man who had sinned deeply became a monk, and resolved to do penance for his misdeeds. He determined to copy the Bible, that he might learn every letter of the divine commands which he had violated. Every day, for many years, he patiently pursued his task. Each letter was wrought with reverence and love; and the penitent soul found its only companionship in the saintly faces which were portrayed on those pages. When the last touch was given to the last letter, an old man reverently kissed the page and folded the sheets together.—*Ex.*

LIVES OF CELEBRATED MEN.

BENJAMIN FRANKLIN.

In the city of Boston, 1720, appeared the *New England Courant.* The friends of the publisher in vain attempted to persuade him from the undertaking, on the ground that since the Boston *Gazette* was already being published, and since one newspaper was enough for America, it would be a losing enterprise. But it was undertaken, nevertheless, by James Franklin, and distributed to his subscribers by his younger brother, Benjamin, his apprentice. But Benjamin, the newsboy, after awhile, however, considered he was not as kindly treated as he might be, and so determined to leave and seek employment in New York. But at that period this was quite an undertaking—it was a journey of two weeks on horseback, through forests, across rivers and swamps, and in danger from Indians. But after considerable scheming he succeeded in getting aboard a vessel, and in that way, after considerable trouble, reached his destination; but to be disappointed in obtaining work, as there was then but one printer in the place, and he did not need help. He then determined to proceed to Philadelphia, and succeeded, after a good deal of trouble, in reaching that city, with whose history his name was so largely in the future to be associated. It was on his entrance that the well-known and oft-repeated scene took place, Franklin buying three large rolls of bread to satisfy his hunger, and passing down the principal street with one under each arm and a third in his hand, from which he was eating—a gazing-stock to the citizens, including the young lady who was afterward to be his wife. He was born in Boston, January 17, 1706, just seventy years before the Declaration of Independence, which he did so much to secure. His father determined to educate him for the ministry, but for some reason the project was abandoned; and after laboring some time with his father in his chandler's shop, molding candles and making soap, a work not to his taste, he finally became an apprentice to his brother for the purpose of learning the printing business, and in the pursuit of this he became newsboy and general *factotum* in the office. Though only a boy, he began writing anonymous articles in the *Courant*, which were well received by the readers of the paper, and attributed to men of standing much older than he was; but he was repaid by the valuable acquisition of a ready, fluent style, which he found so useful to him in after years. Indeed, it was in consequence of his ability in this direction, which came under the notice of Governor Sir Wm. Keith, that led to that official seeking him out in Philadelphia, and giving such lavish promises of help that Franklin undertook a journey to London to procure printing material; but when he reached there, he found the governor's promises were of no value, and he was glad to obtain work in a printing office. He succeeded well, however, in his work, and largely on account of his temperance principles—his fellow-workmen enfeebled themselves, as well as wasted their money, by their extravagant use of beer, and could not at all compete with Franklin in setting type. He, however, as soon as he obtained sufficient funds, returned to Philadelphia, much better prepared for carrying on the work of printing; and after a short period with a partner, who supplied, or promised to supply, the capital as against his skill, he began the business of a general printer, and by his extraordinary industry and economy he succeeded in the business. During this period he set on foot several projects, and among them the founding of a Public Library, which still remains in Philadelphia, and "The Junto" Literary Society, which rendered him some service, when, in 1729, while he was not yet 24 years of age, he undertook the editing and publishing of the Pennsylvania *Gazette.* Soon afterward he began the publication of what was widely known as "Poor Richard's Almanac," a pamphlet, with a calendar, full of moral, social and political apothegms, which doubtless accomplished great good among its readers.

At the period of his marriage, and feeling the responsibility of a husband, he began the use of a form of prayer in his home, which he himself prepared, and which makes clear his religious belief. One sentence of it reads: "That I may be preserved from atheism, impiety and profaneness, and in my addresses to Thee carefully avoid irreverence and ostentation, formality and odious hypocrisy. Keep me, O Father." And another sentence reads: "That I may have constant regard to honor and probity, that I may possess a perfect innocence and a good

conscience, and at length become truly virtuous and magnanimous. Help me, good Lord. Help me, O Father." That he continued all his days having the same faith in God as the hearer of prayer, is evident from his address in the Convention which framed our present Constitution in 1787, when he was in his eighty-first year, and three years before his death. The Convention was making little progress, and the prospect for agreement was indeed dark, when Dr. Franklin said, among other things: "In the situation of this assembly, groping as it were in the dark for political truths, and scarce able to distinguish it when presented to us, how has it appeared sir, that we have not hitherto once thought of applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room, for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle remember frequent instances of a superintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And we have now forgotten that powerful friend! Or do we imagine that we no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

He was, however, destined to make his mark in political life, and in 1736, in his thirty-first year, he was elected Clerk of the General Assembly of Pennsylvania; but after this offices from the city, the State, and the nation, were showered upon him until within a few years of his death, and in every case he honestly and ably performed the duties required. He was faithful as a postmaster, an alderman, a representative in the General Assembly, as a military commander, as a minister to France, as representative to England, as a member of the Constitutional Convention; and in every position, high and low, which he filled, and which he accepted not for his own benefit, but that he might serve his fellow citizens. Certainly the United States has cause for gratitude for his self-sacrificing work during his long life. It is said a large part, aye, the best part of our Constitution, was his work; and we can easily believe it. His mind was especially adapted to work out questions of social and political life. He was one of the Committee of Five to prepare the Declaration of Independence, and at his suggestion some amendments were made, though it was originally drafted by Thomas Jefferson. When it came to be signed, Dr. Franklin's sententious sentence made the matter unanimous. He said: "We must all hang together, or most assuredly we shall all hang separately." But, though in his eighty-first year, there was other work before him, including the presidency of the first Abolition Society, to which he was elected in 1787, and in whose affairs he was active until his work was about finished on earth; for on the 17th of April, 1790, the messenger came to take him to the unseen world—we trust to that Father whom he tried to serve, and in whom he had such confidence as the hearer and answerer of prayer. Taking him altogether, he was one of the world's greatest men.—*Christian Press.*

ANIMALS AS PETS.

One of the great mistakes some parents make in bringing up their children, is driving from their door every animal as a pet. A child must not be allowed to touch a cat or dog. I believe children brought up that way are apt to be hard hearted, and often cruel to dumb beasts. God made the lower animals and put them in the beautiful garden with Adam. They were not ferocious, and were not given him for food. That came after the fall. Kindness to animals should be taught all children. Children like something alive to play with. Dollie is good, but stiff and cold. Kittie sings and has soft, warm fur. The cart goes when it is moved, but Rover runs himself, he jumps, acts glad, and enjoys the boys' play with him. Pictures of birds and flowers do for a little while, but live birds and flowers give pleasure longer.

In the Michigan Holiness school, that "perfect love" is taught that loves God and his creation, and hurts nothing only as necessity demands it. The sound of the organ calls the dove, and he sits on the singer's shoulder and listens. The little girl picks up her banties and feeds them from her hand; kittie sings beside of dollie, and the little girl laughs at her winks. The little rat terrier was their chief amusement, but the sickly boy liked him so well the rest gave him up, and he took him home. Little "Shaggy Lion" stayed while his master did. A few motherless children are being brought up at this school. They raise flowers and garden plants in the summer, and are taught to love the trees, the grass, the sunshine, the clouds, the animals, the people of this world, but not to love sin. The children have their prayer meetings every day, where they thank God for his precious gifts and ask him to make them good. The older girls take care of the small ones; the young men, of the little boys. We have no difficulty in finding some one to do this. I think there is not a young person in school but would take a child to room with him, and care for such, if we had the room. We have been obliged to refuse a number of children this year. We are asking God for money to add to our building, so we can have more room. The school is made a home instead of prison. —*Lura A. Mains in Christian Witness.*

IN SCHOOL.

There is a school with a teacher stern,
With lessons long and hard to learn.

A school that is found in every clime,
And that keeps in session all the time.

Its open doors are free to all,
The black and white, the great and small.

And all must go, the bad and good,
For none could shirk it, if they would.

And all must study with weary pain,
Old, old lessons over again.

Lessons of sorrow, of loss and care,
Of hopeless waiting and despair.

And forever we cannot choose but look,
Till death shall close life's lesson-book.

And we see at last with all made plain,
That our weary tasks were not in vain.

Doubtless we give some pitying thought,
To those who stand with the strife unfought.

To those who lift with present pain,
Our old, old crosses over again.

Who strive as we strove, for gold and pelf,
Who learn as we learned, each one for himself.

For the school shall be taught in the long years hence,
By the same old dame, Experience.

—*C. A. Jewett in Good Cheer.*

TEMPERANCE.

LEGISLATION IN ENGLAND.

The most stringent laws we have had passed were those of James I., which may almost be called the first piece of temperance legislation; for though the act of Edward VI. gave power to the justices to suppress unnecessary tippling houses, it was chiefly directed against using unlawful games and bound the licensed victuallers to keep good order in their houses. The act in the first year of James was intended to restrain the inordinate haunting and tippling in inns and ale-houses; it declares "the true use of ale-houses to be for the relief of wayfarers, and not for the entertainment of "lewde and idle people." There was to be a penalty of ten shillings for permitting "unlawful drinking," and all drinking was unlawful except by bona fide travelers, and by artisans and laborers during their dinner hour. The public-house was only to be open to residents in the place for one hour a day for the consumption of liquor on the premises. This act was made perpetual, with some modification intended to render conviction more easy, in the last Parliament of James. In the first of Charles the penalties were somewhat relaxed, but the law could not be enforced, and under these stringent laws drunkenness increased apace. It had reached an extraordinary pitch in 1659 when a French Protestant wrote from London: "There is within this city and in all the towns of England which I have passed through so prodigious a number of houses where they sell a certain drink called ale, that I think a good half of the inhabitants may be denominated ale-house keepers. * * * But what is most deplorable where gentlemen sit and spend much more of their time drinking a muddy kind of beverage and using tobacco, which has universally besotted the nation, and at which I hear they have consumed many noble estates. * * * And that nothing may be wanting to the height of luxury and impiety of this abomination they have translated the organs from the churches to set them up in taverns, chanting their dithyrambics and bestial bacchanalias to the tune of those instruments which were wont to assist them in the celebration of God's praises, and regulate the voices of the worst singers in the world, which are the English in their churches at present." —*Contemporary Review.*

"A SHOT AT THAT PEW."

The *Witness* tells a story of a young minister, who, going to a new church last spring, was informed by the official brethren that his salary would be a thousand dollars; and that as every summer a wholesale liquor dealer visited the town with his family and paid regularly fifty dollars for a pew in the church, it would be policy for the minister to touch the liquor question gently, to avoid giving offense. The reply of the young man was:

"Take fifty dollars off from my salary, for I want to get a shot at that pew."

Soon after he fired his "shot," but the recoil of the gun was not so bad as had been anticipated, for the liquor dealer, pleased with the young man's courage, doubled his subscription, making it a hundred dollars instead of fifty. Whether he did this to relieve his conscience or to quiet the minister we cannot say; but we are strongly of the opinion that the safest thing a preacher of the Gospel can do is to tell the truth; and if there is any man who needs plain preaching at the present day it is the man who deals in intoxicating drink and then hires a seat and comes to church to hear what the minister has to say about it. A man who fails to tell the truth in the ears of such a hearer, will find in the day of judgment that he has something more serious to face than the wrath of a rumseller or the loss of his subscription.

"If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand." Ezek. 33: 6, 8.—*Safeguard.*

CRUELTY.

It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relation of temperance to his own safety and prosperity and that of society. The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous liquid through the inflamed bodies of our neighbors and friends, happy should we be. But this great abominable curse dominates the world. The more thoroughly we can instruct the young concerning this dominating evil, the better it will be for them and for the world.—*J. G. Holland.*

Rev. C. W. Hiatt, formerly pastor of the Congregational church of this city, now of Columbus, has gained quite a prominence among the Franklin county Prohibitionists, by his spirited opposition to the so-called temperance measure of the Republican legislature. He was one of the framers of the following resolution, laying out the Dow law adopted by the Franklin county convention:

Resolved, That we regard the Dow law, which was enacted in violation of our State Constitution, and which arrogantly defies the expressed will of God, by making legal the desecration of his Sabbaths, as a most grievous stain upon our statute books; and, in our judgment, the declaration of its constitutionality (on a party vote) by our Supreme Court, was a travesty upon the dignity and duties of that high judicial body.—*Experiment and News, Gustavus, O.*

The Dakota legislature has passed a bill which defines drunkenness as a misdemeanor, punishable by a fine of $5 to $25; another, which passed by a vote of 36 to 7, prohibits saloon-keepers having upon the premises where liquor is sold, billiard, pool or card tables, checker boards, cards, dice, or other means of chance, pleasure, or amusement to be played in the room or rooms where liquors are sold or in rooms occupied or controlled by such saloon-keeper adjoining to any room where liquors are sold. The penalty for each violation of the provisions of the act is a fine not exceeding $100 or imprisonment not exceeding thirty days, and in addition the license of such person to be revoked.

Two samples of whisky were lately purchased in Worcester, Mass., the *Spy* says, at the instigation of a local clergyman, who had them analyzed. One was from a prominent drug-store, the other from one of the lowest dives in town. Both, the report says, were alike vile, and so near alike that only an expert could distinguish one from the other.

BOSTON LETTER (Continued from 9th page.)

bells whose noisy tongues were set to wagging to remind men that they should be gentle, patient and slow to anger, etc., etc. What a contrary effect! At last the clangor ceases, when like a benediction of peace, the sweet and harmonious peals of the Arlington Street church chime falls on the aching ear. Rage abates and a deep calm prevails instead.

Soothed by the music of distant bells you ask yourself where you shall spend the morning and evening. Taking up a *Herald* or a *Globe*, (Saturday's edition of course) you will find a complete chart of the location of the leading churches,societies, abominations, etc. If a Methodist you will soon find your way into the People's church, the pet scheme of Rev. J. W. Hamilton, where, since the departure of the Georgia evangelists, no difficulty is found in securing a good seat. The auditorium is constructed on the identical plan of the modern playhouse thus making nearly every seat desirable. The acoustic properties are perfect. Rev. C. E. Davis never fails to interest as well as to instruct.

If you are a Baptist fifteen minutes walk will take you into Bumstead Hall, under Boston Music Hall, where you will listen with mingled curiosity and interest to Rev. William W. Downs. Revs. O. P. Gifford, A. J. Gordon, J. H. Gunning, E. J. Haynes or Phillip Moxom, pastors respectively of the Warren Avenue, Clarendon Street, Harvard Street, Tremont Temple and the First Baptist churches, will have some attraction. Dr. Gordon is noted for his pre-millennial and second advent ideas; Mr. Moxom for reported belief in probation after death.

As a Congregationalist of course you will not slight Park Street church whose pulpit has been filled by such men as Lyman Beecher, W. H. H. Murray and later Dr. Withrow.

It may be, however, that you are one of the admirers of the popular commentator of the International Sunday School lessons, Rev. R. R. Meridith, pastor of the wealthy Union Congregational church.

If you are of Scotch descent, you will wend your way to the new Columbus Ave. Presbyterian church, or a short distance down Berkeley street to a plain little brick church, whose interior is as unostentatious. Twenty minutes walk will take you down to the First Reformed Presbyterian church where Rev. David McFall is located. If you should have any difficulty in finding it, just inquire the way of any man that has a secret society emblem dangling from his waist-coat. He will be able to direct you, without doubt.

Second Advent views will lead you to the Wells Memorial Building, where in a capacious hall the Advent Christian church services are now held. The new church which the society is building on Emerald street will soon be ready for occupancy.

If you believe in apostolic succession and gowns you will gravitate to the Church of the Advent, an Episcopalian society, which, by taking one more step in ritualism, will be engulfed in the quicksands of Romanism. If this is too high for you, St. Paul's on Tremont street will have the pleasure of your attendance, unless, by mistake, you get into King's Chapel.

Universalism will convey you into the presence of the great rum antagonist, Rev. Dr. Miner,in his beautiful stone church on Columbus Avenue, within a stone's throw of the People's church.

Advanced Unitarianism will not permit you to pass the doors of the Church of the Unity, where Rev. M. J. Savage in no gentle terms criticises evangelical doctrines. If you are less rabid, Rev. James Freeman Clarke will have one more added to his "thinking" congregation. Should you belong to the old school of Unitarian thinkers you will be straining your neck in looking heavenward toward the lofty pulpit of the Old West church which, Sunday after Sunday, for many years has contained the thin form of Rev. Dr. Bartol, a man accredited with vast learning.

As a Romanist you will attend high mass at the colossal Cathedral of the Holy Cross, where fifteen cents admission is charged and a collection taken afterwards. Possibly you may visit the Church of the Immaculate Conception,where the cost of attendance is scarcely less.

Ingersollism will guide you to the harangues at Paine Memorial Hall where free thought is as free as the air you will breathe. Spiritualism will spirit you away to the new and really costly and artistically designed First Spiritual Temple on the Back Bay, where you will be entertained by such inspirational "ministers of the religion of Spiritualism" as William J. Colville. If you believe in the doctrines of the Latter Day Saints you will find a society in one of our small halls.

Should you not be religiously inclined, but a little patriotic, you will, peradventure, stray down to Copp's Hill and view the belfry of the historic Old North church in which the old sexton hung the lanterns warning Paul Revere on the Charleston shore of the approach of the British.

"If the British march
By land or sea from the town to-night,
Hang a lantern aloft in the belfry arch
Of the North Church tower,as a signal light,—
One, if by land, and two, if by sea;
And I on the opposite shore will be,
Ready to ride and spread the alarm
Through every Middlesex village and farm
For the country-folk to be up and to arm."

Turning your face southward, in fifteen minutes you may stand before the Old South church which has been miraculously preserved from the ruthless hand of improvement. The notice at the entrance may induce you to visit the interior the next day to examine the "articles of historic interest."

As a progressive Jew, the following Friday evening you will be found sitting with your hat off, in the Temple Adath Israel, listening to a discourse by Rabbi Solomon Schindler, whose "Messianic lectures" have brought him very conspicuously before the religious world as a Jewish free-thinker.

We have hurriedly visited a few of the best known pulpits and space forbids us to mention other churches and societies with which the "Hub" is blessed and cursed. D. P. Mathews.

Religious News.

—Mr. Moody returned from the East last Thursday and began meetings without delay in Dr. Cheney's Reformed Episcopal church on the South side. Friday evening the mission church at the Stock Yards was opened to the evangelist and was thronged. He will continue to speak to the Stock Yards people this week. The religious interest is increasing in every part of the city. Mr. Sankey is holding meetings in the Grace Methodist church on the North Side, and Francis Murphy speaks twice daily to large audiences in Farwell Hall.

—The United Brethren church at Panola, Ill., has received thirty-five members as the result of a gracious revival in which there were nearly sixty conversions.

—Rev. W. O. Dinius of Morenci, Mich., is assisting at a revival meeting at Munson, Mich. A number of conversions have given the seal of God to the work.

—Rev. Dr. Gunsaulus, of Baltimore, has been called to the pulpit of the Plymouth Congregational church, to succeed the Rev. Henry Scudder, resigned. Dr. Gunsaulus is said to be an eloquent young man, but he has a record of making few converts to anybody but himself.

—Alexander E. Duncan, a graduate of McGill University of Canada, who is taking a year's course of study at the Yale Theological Seminary, has made a formal complaint against Professor John E. Russell Winkley, Professor of Bible theology, alleging that his teachings are heretical in that he denies the divinity of Christ. The Yale professors intimate that Duncan seeks notoriety.

—The new Congregational Year-book shows the following facts: Whole number of churches, 4,277; ministers, 4,090; installed pastors, 973; members, 436,341; added on profession, 27,159; net gain, 17,777; Sunday-school members, 521,488; net gain, 11,149; benevolent contributions, $1,677,096; home expenditure, $3,909,225.

—Numbers of men and women of wealth, in England and Scotland, have given both themselves and their fortunes to Christian work in foreign lands, and a correspondent of the *Missionary Review* asks why this is not seen among American Christians. The editor thinks one reason is the excessive control which missionary officials in this country claim to have a right to exercise over the work abroad.

—The Baptist church of Berlin, Germany, resolved, in 1849, not to use any public conveyance on the Lord's day. It is true that the chief difficulty in preserving a day of rest is in professed Christian example.

—At the beginning of this century Protestantism in France could not count 150 pastors; it had no Christian works of instruction or evangelization. It simply existed. To-day it has a list of 155 workers and 800 pastors to carry on the work of evangelization among the scattered churches. The annual gifts of French Protestants, for the support of churches and Christian work, are estimated at $950,000.

—There are some 200,000,000 of women in India, of whom 20,000,000 are in enforced widowhood. The English Baptist Zenana Mission has been doing a good work among them. It commenced in 1867 with a revenue of $1500. Now it has eighteen stations, forty-two lady visitors, twenty-five assistants, one hundred and four native teachers and Bible women, forty-one girl schools containing about 1500 pupils.

—Rev. W. T. Howland and wife, returned missionaries from India, died last week at Auburndale, Mass., within a few days of each other.

MR. MOODY'S BIRTHDAY TESTIMONIAL.

At Dwight L. Moody's two schools in Northfield, over five hundred young men and women are now being educated to become missionaries or teachers, and workers in every branch of Christain effort. They are housed and taught in most excellent and well appointed buildings, all of which have been paid for by and outlay of over $500,000.

Several weeks ago we referred to the admirable plan now on foot to endow these schools by means of a Birthday Memorial Fund raised during this semi-centennial year of Mr. Moody's life, as a fitting celebration of his fiftieth birthday, February 5th, 1887.

The committee having this matter in charge has already received many responses aggregating nearly $40,000. It was thought that at least $100,000 might be secured. One friend offers five per cent. of the total, if the fund reaches $200,000. When it is considered that other educational institutions have endowments amounting to millions, this seems a very modest beginning. There are many of our readers who are interested in Mr. Moody and his work, who have not yet contributed to this, fund and it is not yet too late to increase this well deserved birthday endowment testimonial. If all who have received personal benefit from Mr. Moody, either by personal contact or through his words spoken and written, who are able to give sums ranging from one dollar to one hundred dollars were to respond at once to this request, more than $200,000 could easily be secured.

Contributions or pledges, payable at any time during 1887, may be sent to Mr. D. L. Moody, at Northfield, Mass., or to Mr. James Talcott, the treasurer of this fund, 108 Franklin St., New York City.

Literature.

The English Magazine for March is well filled with bright and breezy sketches of sea and land written in very entertaining style and handsomely illustrated. The first part of "Our Fishermen" by James Runsiman is as entertaining as instructive. No less so is an account of a visit to the Giants' Causeway by the author of "John Halifax, Gentleman." "The Country of George Sand" by Bertha Thomas portrays by pen and pencil the quaint habitations, the primitive manners and customs of the part of France most closely associated with the celebrated authoress.

The Phrenological Journal and Science of Health for March contains a lengthy and interesting review of the life and character of John Roach, which is prefaced by an excellent portrait. An illustrated article on Trinidad will interest tourists. "Language" is a dissertation which comes in very appropriately now while there are so many changes taking place. A wolf-man is presented, with portrait and authentic account of his capture and habits. "A Divided Republic," which enlisted so much attention from readers of the February number, is concluded in this. "Smoking and Heart Disease" appeals to the common sense of a class of people so vast in numbers that it appals the hygienist to think of it. Fowler & Wells Co., New York.

The March number of *Babyhood* contains an exhaustive article on "The Feeding of Older Infants and Young Children," by Dr. L. E. Holt, Physician to the New York Infant Asylum, which is designed to answer many of the perplexing questions concerning the subject so often asked of by mothers. Several valuable diet lists for children in health and disease are given, the peculiarities of the various articles of food being pointed out. Among the other important articles in this number are one on "The Adulteration of Bread," by Dr. Cyrus Edson, chief inspector of the New York Health Department, and one on "The Child's Bath in Health and Illness," by Dr. L. M. Yale, the medical editor.

Through the kindness of Mr. E. W. Blatchford of the Chicago Lead and Oil Works, we are favored with a copy of Dr. Geo. F. Pentecost's paper on "Evangelization" read before the National Council of Congregational churches in this city last October, and voted to be printed in separate pamphlet form for wide circulation.

The current *Missionary Review* contains "The Theology of Missions,"a thoughtful article by a Princeton Student; and a full and commendatory notice of the American Medical Missionary Society, organized in Chicago for the encouragement of this part of the great foreign work. Other articles are "The Growing Interest in Foreign Missions," "Pastors and Missions," "Permanent or Invested Mission Funds." A remarkable list of aged missionaries is given in evidence of the longevity of foreign missionaries.

LODGE NOTES.

The plasterers of Pittsburg and Allegheny have become dissatisfied with the Knights of Labor and have severed their connection with that organization and joined the Plasterers' National Union. Their action has caused quite a commotion in labor circles.

The breach between the Amalgamated Association and the Knights of Labor is widening, as a result of the trouble at Mingo, Pa. The knights' executive threaten to organize all iron and steel workers into one national district, and will also attempt to organize those members of the craft who do not belong to either society.

"Grand Sire" John H. White and Grand Master Carr have issued proclamations setting apart April 26 as a day of thanksgiving for the Odd-fellow order. Who do they thank, and for what?

Several fraternity organs are waging active warfare against the removal of the Odd fellow Grand Lodge headquarters from Baltimore to Columbus.

The National League of Musicians of the United States in the second day's session at the Briggs House in this city passed a resolution asking Congress to prohibit government bands from competing with citizen musicians. This is the secret union which has given Thomas, Mapleson and the Washington ladies so much trouble.

A committee of the Woman's Relief Corps of Ohio are at Akron investigating charges against Sarah M. E. Battels, president of the Ohio Department. It is alleged that Mrs. Battels is endeavoring to make the Woman's Relief Corps independent of the G. A. R. Such an arrangement would never do.

Mr. Abbott, secretary of the Supreme Council of the Royal Templars of Temperance, is a defaulter to the extent of $5,000, and is reported to be in Canada.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 7 to March 12 inclusive:

J R Fleming, J R Denison, Jno Turner, W McNown, G Fritschel, J A Meyer, D S Dean, Rev B M Amsden, J Main, A Sutor, G A Paddock, E H Gould, M A Gault, L Teeple, S Rorabaugh, H Randall, C C Canfield, E C Lane, F Britain, J E Bristol, E D Slayton, R Gardner, J McClelland, E G Paine, D Horring, T E Ewing, L L Archer, A A Johnston, J Mulholland, I C Wellcome, S A Pratt, Rev W A Limbocker, J Howe, B A Wilson, R M Conway, J T Buckley, W H Layton, R Jones, Mrs S G More, C R Morsman.

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Flour	1 40	@ 4 60
Hay—Timothy	8 00	@10 00
Mess pork per bbl		20 75
Butter, medium to best	13	@ 28
Cheese	07	@ 15
Beans	80	@ 1 50
Eggs		14
Seeds—Timothy	1 50	@ 1 81
Flax	1 03	@ 1 08
Broom corn	03¼@	08
Potatoes	43	@ 65
Hides—Green to dry flint	05	@ 14
Lumber—Common	11 00	@18 00
Wool	10	@ 36
Cattle—Choice to extra	5 00	@ 5 50
Common to good	2 60	@ 4 75
Hogs	4 75	@ 6 10
Sheep	2 00	@ 4 62
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Mess Pork		15 75
Eggs		17
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The meat is packed in tins while raw, then sealed and cooked in an outer vessel of boiling water, with sometimes the addition of a chemical to raise the temperature. When cooked the can is pierced, and, as soon as the air and steam have been expelled, it is soldered. Experts know when it is ready for soldering; a moment too soon, and the mischief is done, because if air is left in the tin bulges, and the meat will not be good. On the contrary, if the tin has sunk it is an infallible sign of goodness; it proves a vacuum, which is natural, as the meat shrinks when *no* air is left in the tin.

Some may say: What matter if air be left in the tin? Simply this—nitrogen, an element of air, imparts to bodies with which it comes in contact a tendency to change and decay.

Often on opening a tin of preserved goods, people are heard to say, "The air is escaping;" instead of which, the slight hissing sound is the result of the air rushing *in*, another proof that there was a vacuum.

Well, we go so far as to say that, assuming the outward sign of goodness above referred to, a label bearing the name of a good exporter or importer, and also a reliable vender of the article, whether meat, fish, milk, soup, or vegetables, the chances are a million to one against any being injured, much less poisoned, by tinned goods.

Another caution, though, always look out for any little globules of solder that sometimes find their way inside the tin; and take care, specially in the case of salmon and lobster, to empty the contents as soon as opened, into an earthenware vessel. This is necessary for everything except milk.—*Cassell's Family Magazine.*

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FARM NOTES.

RENOVATING OLD TREES.

In very old trees, restorative measures often fail to produce any lasting improvement. But in the case of trees that are still comparatively young, and which may be suffering from neglect of some kind, and are not deficient in vitality, renovating measures are often attended with most satisfactory results. It takes time, however, and patience must be exercised. What has been going wrong, may be for years, will require a proportionately long period to be put right again, but the progress of improvement will be more rapid every year. This is owing to the peculiarities of tree growth. Improvement always, of course, takes the shape of better growth, healthy foliage, and stronger wood. These in turn deposit fresh layers of tissue, which promote a more active circulation of the juices every season, the effects of which are observable in the more rapid distention of the trunk and limbs and a proportionate increase in the roots, till, in time, the tree grows out of its debility, and recovers. Old fruit trees are oftener operated upon in this way than other subjects, and there are few gardeners who are not familiar with examples of old or feeble vines or peaches, etc., that have, so to speak, been made to renew their youth in the course of a few years. Feeble growing and unhealthy trees are, as a rule, the result of starvation, bad soil, or unfavorable conditions of the atmosphere, climatic or otherwise. When a tree dies from old age, the signs are plain enough, and very little can be done to help it except taking great care of the scant foliage it puts forth each year, and encouraging young growth by every means to sustain the flickering vitality; but in other cases the same signs are observable in young trees, the causes of which may be found and removed. One of the surest signs of debility is the pushing of adventitious growths from the trunk and main branches, and the dying off year by year of the twiggy terminal shoots. The sap does not circulate freely to the extremities, but chiefly about the trunk, putting out a feeble growth on those parts which grow stronger the nearer they approach the root. Old laurels often afford very good examples of this.

When the tree is healthy, the top is luxuriant; when it is weak or old, the top dies, or makes little or no growth, and small shoots sprout out all over the trunk. Very often, when such bushes are cut over, they push from the base and do well; and if aided by a good soil put to the roots, the result will be all the more satisfactory. In fact, renovating measures may be said to consist in the judicious removal of the feeble decaying tops and branches, and encouraging fresh root action. The trees should be pruned rather late in the spring, when growth is about commencing, and only the really diseased or dead portions should be cut away. This having been done, the roots should be examined, and, if there be reason to suppose that water stagnates about them, the site should be drained thoroughly. In such a case, that of itself will effect a cure. We remember once a case of several young trees that were mysteriously dying off year after year at the extremities of their shoots, a wet soil not being suspected as the cause, because the whole ground had been drained years before.

The accidental digging of a pit near where they grew, however, revealed the water standing within 15 inches of the surface, owing to the main drain having been choked up. We need not say the obstruction was removed, and the soil and trees both presented a better appearance afterward. But it is not so often that want of drainage is the cause of trees dying. In thin, indifferent soils the cause is simply want of sufficient nourishment and drought—both bad in themselves; and the cure is a good layer of fresh soil, common manure, leaf mould, and the like laid over the roots, and thorough watering during the summer, whenever the ground is the least dry. Only those acquainted with such matters know how dry the soil becomes where the roots of trees abound, and it takes much water to soak it afterward. The fresh soil and the water will work wonders. The effects will not be very apparent the first season, unless it be in the production of numerous buds and small growths from the older wood; but the next year, and years following, the progress will be very marked, till the tree quite fills up with young, healthy growth again. This is observable in the case of all evergreens, but especially in yews, hollies, and rhododendrons, etc. Conifers, too, reciprocate such generous treatment, but they must not be allowed to go too far, as it would then be almost as well to plant fresh trees.

At the present time, or perhaps next summer, we need not be surprised to see many trees showing signs of debility, because the soil got too dry last year and in many places has not yet had sufficient rain to soak it thoroughly. Consequently, unless the rainfall of the coming months is sufficient, deep-rooting trees will suffer, not only from drought, but from want of food, because without water the roots cannot avail themselves of the food that is in the soil. We have frequently noticed trees that have shown the first signs of decay the season after a long drought, as in 1868, which was succeeded by dry seasons. For want of sufficient moisture, a tree may starve with its roots in the midst of plenty. No plant affords a more striking example of the effects of renovating measures than the vine. Old plants that have become bark-bound will, after being lifted at the root and allowed more development at the top, rend their old bark in all directions, and swell up to twice the thickness they were before, and that in two or three years, the leaves and crops augmenting proportionately. We have seen feeble old vines eighty years old quite restored in this way, and produce fine young wood of greater girth than the old stems, and bear remarkably fine fruit that took prizes at exhibitions. —*J. S., in The Garden.*

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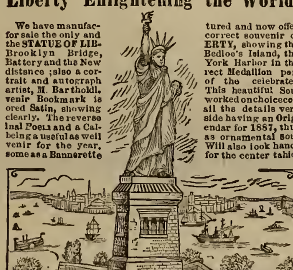

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NEWS OF THE WEEK.

COUNTRY.

—The Nebraska House Friday defeated the bill for submitting a prohibitory amendment to the people—yeas, 49; nays, 42—lacking the necessary two-thirds majority.

—In the Illinois House, the resolution for submitting to the people a prohibitory amendment was made the special order for Wednesday next, its proposed reference to the License Committee being rejected by a vote of 63 to 51.

—The Wisconsin Senate Friday rejected the bill exempting honorably discharged soldiers, sailors, and marines from payment of poll-taxes. The Wisconsin House passed an act providing that persons involved in boycotting schemes shall be imprisoned for not more than one year or fined not exceeding $500.

—The hearing of the real argument in the anarchist appeal case before the Illinois Supreme Court, at Ottawa, has been set for next Thursday.

—Rev. Henry Ward Beecher died Tuesday morning at 9:30 o'clock. The flags on all public buildings at Brooklyn were placed at half mast, and the City Hall bell was tolled. The funeral services took place on Thursday at the residence of the family. The remains were then taken to Plymouth Church, where public services were held. After lying in state in the church until Saturday, the remains were transferred to Greenwood Cemetery.

—Meda Neebe, wife of Oscar Neebe, the convicted anarchist, died suddenly of apoplexy at midnight last Monday in this city. After the imprisonment of her husband in May last Mrs. Neebe conducted a saloon on West Twelfth Street, near Union, where she was believed to be flourishing from the trade of sympathizing fellow-believers of her husband. For some weeks past she has been feeling unwell, and has been residing with the brother of Oscar Neebe.

—Lucy B. Parsons, the lecturing anarchist, and wife of one of the condemned men, was refused a hall by a Columbus (Ohio) Military Company, where she proposed to speak on Wednesday night. She called on the Mayor to protest against such action and became so abusive and demonstrative that she was locked up. On Thursday she was arraigned before the Mayor on a charge of disorderly conduct and was placed under $300 bonds to keep the peace. Mrs. Parsons could not give bond and was sent to the county jail.

—A swiftly revolving fly-wheel, weighing forty five tons, in the rail mill of the North Chicago Rolling Mill Company, flew to pieces Tuesday, wounding two employes. The jaw of one was broken and the flesh was torn from his chest and abdomen, and he died next day. The actual damage to machinery and buildings is estimated at from $10,000 to $15,000. Six weeks of work, night and day, will be required to make repairs.

—D. A. West was arrested Friday at Detroit, Mich., on a charge of smuggling opium from Canada, the drug coming from China to British Columbia, and thence to St. Thomas, Ontario. The arrest is believed to be an important one, and is the first blow struck at a gigantic scheme to defraud the government.

—The new Cotton-seed Oil Company was chartered March 5 at Camden, N. J., the capital being $5,000,000. Henry C. Butcher, of Washington Butcher's Sons, Philadelphia, is president. The company is authorized to build mills in twenty one Southern towns, and will erect refineries at Chicago, Kansas City, Philadelphia, Camden, Jersey City, and Hoboken.

—The steamer Yazoo Valley was burned to the water's edge Tuesday afternoon near Grand Ecore, on the Red River. Three colored deck hands were drowned.

—A boiler explosion wrecked W. F. Thompson's tub factory at Ithaca, Mich., Tuesday afternoon. Two persons were killed, and one fatally injured.

—The boiler in Carr's shingle mill, twelve miles north of Alpena, Mich., exploded Tuesday morning. One man was killed, and two others fatally scalded.

—Fire at Walla Walla, W. T., on Tuesday destroyed three blocks in the business portion of the town, causing a loss of $125,000, with an insurance of $40,000.

—Gibbs' shingle mill near Edmore, Mich., was shattered by the explosion of the boiler Wednesday morning. Two persons were killed, one fatally injured, and six dangerously wounded.

—Flames in the store of "Nicoll, the tailor," in the Bowery, New York, Tuesday morning, caused a loss of $100,000. The fire blocked trains on the elevated railroad, and a number of people who were anxious to get to their work left the cars and took the narrow platform to walk to the next station. A movement of a train created a panic, and several persons fell or were thrown to the street below. Four men were killed and many others injured.

—Near Scipio, Ind., Sunday morning, Robert Blacker, a wealthy farmer, and his child were drowned, the wagon in which they were crossing a stream being overturned. Mrs. Blacker was saved, but is likely to lose her reason.

—Near Hightstown, N. J., the mail car and passenger car of a train were thrown from the track, and the former was burned and all the mail destroyed. One man was killed, and the conductor of the train fatally hurt. One or two passengers are reported injured.

—State Senator E. Southworth, of Springfield, Ill., was dangerously and perhaps fatally wounded Friday evening in a railway accident near Girard, Ill. Other passengers also sustained injuries.

—The latest news about the new cotton seed oil enterprise is that the old syndicate which had a monopoly of the business has made such arrangements with the new movement as to render its investment needless at present.

—The funeral of Mrs. Neebe passed off quietly, and was not attended by one-fourth the number which the anarchist sympathizers boasted would be out. Their talk and threats had been so loud that the police were well ready for any demonstration. Neebe himself preferred not to attend though he had a permit from the sheriff.

FOREIGN.

—The septenate bill was read a third time in the German Reichstag Friday, and was passed without debate by a vote of 227 yeas to 31 nays, with 84 members abstaining from voting. The minority was composed of new German liberals, socialists, and Alsatians.

—Dispatches from London and Paris Friday say that a slight shock of earthquake was felt at Cannes at 3 o'clock that afternoon. Violent shocks were experienced at Ventimiglia and Diano-Marino. At Douai, in the department of the Nord, the walls of a church were cracked by the shock. The shock at Monte Carlo caused a panic in the gambling rooms. The tables shook violently and the players fled in dismay.

—M. de Lesseps was the guest of Emperor William at supper Thursday evening and sat at the table reserved for the Emperor and Empress, both of whom conversed freely with him during the repast, and bestowed upon him marked attentions. M. de Lesseps, in an interview to-day, said that the French nation was distinctly in favor of peace, and that no intelligent Frenchman believes there will be war.

—A dispatch from Bulgaria says it is expected that the Regents will immediately summon the Sobranje and submit the reports of the mission to European capitals and of the recent events in Bulgaria. They will ask the Sobranje to decide either to form supreme power for the government of the country or modify or confirm the present regime.

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An inspection of the broken bridge just out of Boston, where the last awful railway disaster occurred, indicates such defects in the structure that if an official investigation corroborates the report of experts the Boston and Providence road will be nearly bankrupt by heavy damages. We do not wish to believe that our railway managers are so reckless that such horrors as Ashtabula or this Bussey Park bridge are needed to teach them precaution. If so, let the damages be heavy as possible, so as to make one safe road hereafter.

Last week was one of the most memorable in the history of the Illinois Supreme Court. At a special hearing in Ottawa, the evidence in the Anachist cases of this city was presented, and on Thursday and Friday the lawyers, three on each side, presented their arguments. Grinnell and Ingham who conducted the prosecution last fall were assisted by the Attorney General of the State, Mr. Hunt. Black on the defense had Ziesler and Leonard Swett, of Chicago, a former law partner of Abraham Lincoln, and esteemed an able criminal lawyer. From the press reports the defense were hardly so able as in the memorable trial before Judge Gary. The decision of the court, if favorable to a new trial, can be given at any time; if the judgment of condemnation is affirmed the final sentence will be delayed till the regular session in September.

Mr. Powderly and his co-managers of the Knights of Labor have so tender a regard for the poor laborer that they have taken $45,000 of his money to buy an office building with very sumptuous fittings. Powderly excuses himself to suspicious and complaining laborers, with saying that the property was worth $80,000, without venturing to say why a labor organization needs a property worth so much, or one-half so much, or one-quarter so much. If the order follows its leader and leading influences into the shelter of the papacy, it will be all the more gladly received if it can bring along some valuable pieces of real estate. The latest report, however, from Rome intimates that Cardinal Taschereau has the ear of the Pope, and will secure an order condemning the Knights in Canada and forbidding the extension of their lodge in this country.

The Northwestern railway managers were last week settling a difficulty on one of their Wisconsin lines, which seems to have sprung from an order issued three years ago by the division superintendent, forbidding employees of the company from either drinking or entering saloons. A serious disagreement has arisen, either from the character of the rule or some supposed injustice in its enforcement. It is an evidence of the progress of public opinion on the liquor question, that no railway management can with safety to its business let it be published that it is remiss in enforcing so just and necessary a rule.

In Michigan this safeguard to travel is not left to the voluntary action of the railroads, but is enforced by a State law which reads: "No person shall be employed as an engineer, train dispatcher, fireman, baggage master, conductor, brakeman, or other servant, upon any railroad in any of its operating departments, who uses intoxicating drinks as a beverage; and any company into whose service any such person shall knowingly be employed, shall be liable to a penalty of five hundred dollars for every such offence, to be sued for in the name of the people of the State of Michigan."

The old Bay State is rallying again for temperance as in former days, before politics and the secret temperance orders had taken the life out of prohibition. March 7th was town-meeting day in a large part of Massachusetts, and 103 towns are reported against the saloon to 18 in favor of license. The trial of the Haddock murderers is this week begun in Sioux City, Iowa. The last saloon has been closed in that rum-cursed town, and the prospects of a fair trial are good, though it is now seven months since the assassination, and the saloon conspirators have in a hundred ways hampered the law officers. The battle center is now in Michigan, where the people are being aroused to the importance of their April election. The National Liquor Association has sent, it is believed, $75,000 to fight the prohibitory amendment in Tennessee, and a much larger sum to Michigan, and the saloonists of Detroit have ordered the boycott on temperance merchants and papers throughout the State. A prominent worker in Howell, a hardware merchant, was threatened with fire, and the threat was actually carried out the other day. An incendiary fire cleaned out his business, and destroyed beside much other property. Such desperation only preceeds failure.

The recent death of Father Beckx, the Black Pope, is the occasion of many comments upon the work of the Jesuit order of which he was the chief. For nearly seventy years he has been an active and often a potent influence in European politics, seducing princes and dukes to accept of Romanism, concluding treaties, procuring concordats, establishing official journals for the Pope, and carrying the decree of infallibility. The attitude of the Vatican in all the revolutionary movements of Europe for thirty years was decided by him. The Jesuit policy has kept to its tradition. The revolutionary and free-thinking opponents of Rome were not openly antagonized, but adroitly mauneuvered. The priests of other orders refused the sacraments, the Jesuits never. Especially in France and Ireland, where political antagonisms have often interfered with the supremacy of the priests, the Jesuits have always yielded a point to hold their members to Rome, playing with them like a skillful angler. It is an interesting question for Americans, how many of the Romish priesthood in this country are of the Jesuit order; how much interest have they in the McGlynn and the Knight of Labor discussions; and if Rome "stoops to conquer" whether the influence of free institutions is powerful enough to keep her in a stooping condition.

THE KANSAS STRUGGLE ENDS IN VICTORY.

REMINISCENCES BY HON. S. C. POMEROY.

The destruction of the Lawrence "Free State Hotel;" the striking down of Charles Sumner on the floor of the Senate Chamber the same day; the destruction of houses, printing presses, and even the lives and liberties of our leading men,—these events aroused the country; and men sent for those who had been connected with them to come and tell the story.

On my way East I remember to have received a telegram from Peter Page of Chicago, asking if I would speak at a meeting that night. I replied, "Yes." The train reached Chicago at the edge of the evening; and the grounds about the old City Hall were crowded. I told of the outrages in Kansas, as best I could; told them I was on my way to Hartford for Sharpe's rifles, and should return again to Kansas for another effort to plant a Free State.

To my joy, as well as surprise, Mr. Page called upon me late that evening; said he had *taken a contribution* and solicited from his friends money to help me buy my hundred Sharpe's rifles; and then handed me his check for *two thousand* dollars! Years after when I was in the United States Senate, from free Kansas, I learned that Peter Page of Chicago would accept the office of Revenue Collector (or assessor, I do not now remember which). I at once called on Mr. Lincoln, assured him Peter Page was a good financier, and a good man. Then I told him the story of the Sharpe's rifles for Kansas, and had the pleasure of knowing he was appointed. I do not know as I have ever seen Mr. Page since he gave me that $2,000 for Sharpe's rifles; but I do know that I left Chicago full of hope for our cause.

I lectured the next night at Cleveland, and the people of that city added $800 more. When I reached Hartford, Conn., I found that one hundred Sharpe's rifles would cost me, boxed, packed, and with some ammunition, $3,000. Though I had no money of my own, I lectured that night in Hartford and told the story of Kansas again; and they added money enough to pay the whole bill, and the railroad freight to Mount Pleasant, Iowa (that was at that day the end of the completed railroad track in that direction).

The summer of 1856 was an active one all over the Eastern States, and I was called everywhere to give the history of events in Kansas. General Lane had gone on before me in some parts. A. T. Andrews, in his history of Kansas, page 136, says: "Monster meetings were held in all large cities. Colonel Lane, Wood, Reeder, Pomeroy, Halliday,—most of them under indictment for treason, canvassed the States, arousing the most intense sympathy. The first great meeting was held at Chicago. Norman Judd presided, who introduced General Lane. He was at his best. No man of his time possessed such a magnetic power over his vast audience. It was the ablest oratorical effort of his life." Illinois and Chicago then, as always, did nobly by Kansas.

I remember being soon after in New Haven, Conn., and there a colony was equipped for Kansas. At that meeting Sharpe's rifles were donated. Henry Ward Beecher's church had paid for a quantity, which were already in Kansas in the hands of a company under the lead of Mr. C. B. Lines, who never looked backward, and never faltered in the Free State cause. The renewal of our struggle was determied upon as soon as we saw such an uprising for our support. New England was not backward, and old Massachusetts lead the way.

In August it was decided that I should go back and follow up the Sharpe's rifles I had sent forward from Hartford. The Missouri river was closed to us, and no known Free-State man could get to Kansas by that route. Therefore I decided to go by the land route, leaving the cars at the end of the road in Iowa, with such forces as I could rally, and in company with men late from Kansas who were induced to return. I soon reached Mt. Pleasant. Here was the nucleus of a party already formed, and waiting for an escort and a leader. Our first public meeting was held in the town hall there, and

Senator Harlan, whom till then I had never known, addressed us. Others also spoke for our cause. The executive committee at Chicago, with one J. D. Webster as chairman, rendered us most efficient aid. There was nothing left undone that they could do; and our Iowa party at Mount Pleasant was at length fully equipped and started.

But the pro-slavery party learned of all our efforts and prepared to resist us by land as well as by river. General Lane's party had started August 1st, and were two or three weeks in advance of us. Gov. Geary, too, had started, but he went by the usual route of the Missouri river. At noon on the 7th day of September his boat was stopped at Glasgow, Mo., "to take on board a company of Kansas militia." I copy from the report made and published by Dr. John H. Gihen, Geary's secretary: "They had a piece of artillery, and were bound to the seat of war in Kansas. They numbered sixty men. While the embarkation was going on a downward steamer came long side of us, with Gov. Shannon on board! He sought an interview with Gov. Geary. *Shannon had fled in haste and terror* from the Territory; and seemed still apprehensive of his personal safety. His description of Kansas was frightful; it was horrible. The whole Territory, he said, was in insurrection, and civil war was desolating the country; and the roads were everywhere strewn with slaughtered men." This was Geary's introduction to his new field of labor; and the "Kansas militia" he had on board soon learned who he was, and plied him with all sorts of questions. They, however, told him "they were under pay, and going to Kansas to kill the Abolitionists."

They reached Fort Leavenworth September 9th, and after spending one day, Gov. Geary drove to Lecompton. He issued an address and a proclamation, declaring "the services of volunteer militia are no longer required, and I hereby order that they be immediately discharged." That was the first ray of light from any Washington appointee up to that date. As soon as General Lane saw it, he said, "Let Geary try his hand; I won't molest him." So Lane at once left Kansas again, by the way of Nebraska. But the "Kansas militia," who came up with others from Missouri, got to within eight miles of Lawrence, and it took Geary's personal presence to prevent a fight, as Lawrence was fortified, and old John Brown inside the fortification.

While all this was transpiring at Lawrence, our Mount Pleasant company was marching day by day through the State of Iowa. This company was, for the most part, commanded by Colonel S. W. Eldridge of Lawrence, who also was returning home. Colonel Perry and Daniels were also aiding. I had purchased a pacing mule to ride, and for over twenty days and nights we pushed forward. At Tabor we rested and found friends. There we met General Lane going out of the Territory. He advised us to see Gov. Geary, and give him a fair trial before we fought him.

Soon after crossing the Missouri river into Nebraska, we found papers, showing they had dispatches announcing our arrival in Iowa. I quote Gov. Geary's dispatch to Mr. Marcy, Secretary of War: "I learn of a party, regularly formed, in military order, under the command of General Pomeroy, Colonel Eldridge, Perry, and others. They have over twenty wagons, in which is a supply of new arms, muskets, sabers, a lot of saddles, sufficient to equip a battalion, one-fourth cavalry and the remainder infantry. Some of the company pretend to be immigrants. They have shot guns, knives, rifles and pistols. But I learn they have no oxen, agricultural implements, or household furniture. I propose to ask Colonel P. St. George Cook to meet them on the frontier of Kansas and arrest them; taking 400 U. S. dragoons. The Secretary of War then had the U. S. military forces at Fort Leavenworth, by an order of the President, put under the orders of Gov. Geary. The President, for once, fulfilled his pledge made to Gov. Geary.

But we knew nothing of this until we reached the Kansas line from Nebraska. Being in advance of the company, which then, all told, numbered about 250, some of them women and children, I soon came upon this company of soldiers, with their officers. They formed a line across our road. Colonel Cook saluted us, and we rode up to him. He soon told me he was there by orders from Gov. Geary, to whom the Secretary of War had ordered him to report by a telegram from Washington, and said he must "arrest us all, officers and men, women and children." I told him we had no disposition to resist the United States; and as for Gov. Geary, we as yet did not know much of him. I then arranged that he should escort this company, just as they were, to Topeka, the place of our destination, and then await such orders as Gov. Geary might give. I then rode back through our whole line and informed all the party that we were all arrested, and should be conducted to Topeka. We were nearly out of rations, and I told them Colonel Cook would supply rations for the balance of the trip.

This was acquiesced in, and we all went into camp for that day. Soon as all these preliminaries could be arranged, I saw Colonel Cook alone, and told him I desired to ride through to Topeka and Lecompton that night, and the next day would be with Gov. Geary, and would meet him at Topeka by the time he could march all this company there. To this Colonel Cook assented, and I conferred with our company. Soon as it was night I started on my pacing mule alone for Topeka, and then to Lecompton. Before reaching the Governor's office the next day, I fell in with several Lawrence boys called the "*Stubbs;*" a most efficient company of young men, who did gallant acts when duty called. From this company I selected two or three to go with me to see the Governor. They stopped just outside of the the town, while I went on to the Governor's office, which was a hewn log cabin about twelve or fourteen feet square, and of one story. A small squad of soldiers were outside, but they let me pass, and soon I was alone with Gov. Geary, and *the door was locked.*

What transpired at that interview has never been written. Gov. Geary is dead, and in his life time I do not know as he ever spoke of it. I can quote nothing to prove any statement I might now make; and hence will not lift the curtain. For a day and a part of two nights I had been riding, and pondering what I would say, as well as what I would do.

The crisis had now been reached. Since 1854 we had had a constant turmoil and some fighting. We had seen no peace. The Territory had had no prosperity. On the way from Nebraska I had met John Brown, who had a wagon load of colored men, whom he was taking to *liberty* in Canada—under a monarchical form of government—ours in Kansas had become a despotism, because the people could not make the laws. The time to end this had fully come. *I determined it should come, then, and there.*

Omitting all that was said by Gov. Geary or myself, I will only write what we did. Acts are better than words without them. Gov. Geary consented to ride with me on his horse to Topeka and dismiss his army, and let us settle in the Territory; and I most assuredly determined this should be a settlement. All the way, for those fifteen miles, we discussed the situation of Kansas, and of the country—all the features of the national campaign, and of the probable election of Mr. Buchanan. The chief thing desired by Geary was to *make peace* in Kansas; so the Democrats would not lose the election. He had been selected for that purpose. All his friends in Pennsylvania demanded of him the *peace of Kansas.* I soon found that he would do as we wanted, and allow the Free-State party to triumph, if only we would keep the peace, so he could say, "All is now quiet in Kansas." He was assured by me that peace, with us, meant triumph, and there would never be any peace short of it. "To that complexion it must come at last." And why not let it come now?

I described fully to him *all we had*—some soldiers, some were merely settlers with families. We had arms, a cannon and Sharpe's rifles; and finally with assurances of his safety and protection, he said he would dismiss the U. S. dragoons; order Colonel Cook back to Fort Leavenworth; *disband all his militia;* and trust to our Free-State forces for his protection, and for the peace of the Territory. This was solemnly agreed to: and I did not leave Gov. Geary that night, for we occupied the same room at the old "Garvey House." The next morning, learning that Colonel Cook, with his soldiers and all our company, were in camp upon the opposite side of the Kansas river, we all rode over there, and I sat on my mule beside the Governor when he made his closing speech to Colonel Cook, to his officers and soldiers. The substance was precisely as he had promised to do, on our way up from Lecompton to Topeka. He thanked them all for obedience to his orders, and for the peace and good order then prevailing, which they had helped bring about.

Our party then had increased to over 300 men. So the Governor turned his face full upon them, and *welcomed them to the new Territory*, and urged them all to make themselves homes, etc. Then he dismissed Colonel Cook and the United States soldiers, and they gladly went to their post quarters at the fort. Maj. H. H. Sibley always assured me (for I have often met him since) that he saw his first happy hour in connection with that expedition, when he took up the line of march back to the fort.

This closed the military operations in which I had been engaged, and it was on the 15th day of October, 1856. This opened the Missouri river. This ended the interference of the military with our civil affairs. Some of our men were prisoners; some convicted; some went free. Gov. Geary pardoned them all on the 2d day of March following. During this time affairs in the Territory began to improve. Confidence, a child of slow growth, began to walk about.

After these events, it became known that Mr. Buchanan was elected, and then the pro-slavery party again rallied, and held their first convention at Lecompton, Jan. 12, 1857. Up to this time they had called themselves the "Law and Order party." Now by a solemn vote of this convention, they resolved to become the "National Democratic party." By any name the odor stuck—it was the same old party. Geary had all his trouble thereafter with that party, and he had enough of it. The leaders turned against him. That ride to Topeka, they said, "demoralized him." They were enraged at him; threatened his life; and like Reeder and Shannon he left in the night and went down the Missouri river, fearing assassination! Two days after he had pardoned all our Free State prisoners, March 4th, the very day of the inauguration of Mr. Buchanan, he sent his letter of resignation.

This ended the struggle practically. The Free State triumph was foreshadowed. That victory was seen in its effects all over the land. Kansas had stood as the representative not of the organized Territories only, but of the whole public domain. If they could not subdue Kansas to slavery, they could do it nowhere upon this continent. No effort would ever be made elsewhere.

It was the first triumph of a struggle of two hundred years. That power had always triumphed. In the halls of legislature, the supreme court, everywhere, in church, or state. They had one purpose —to rule and to triumph.

After three governors had been sacrificed Mr. Buchanan induced Robert J. Walker and Frederick P. Stanton to try it. Kansas had been the great slaughter house of Democratic governors. Hon. Henry Wilson came to Kansas in company with Gov. Walker. They were about one week on the Missouri river together. Mr. Stanton as secretary had preceded him.

Henry Wilson was the most sagacious politician of his day; and this period produced none superior to him. He became convinced that the executive officers would give us a fair election, and urged that we all vote at the October election, 1857, under the Territorial laws and thus secure the legislature; and give up the Topeka Free State government. This they were opposed to. They hated the bogus code inflicted upon them by frauds at the ballot-boxes, But Wilson was earnest and quoted Daniel Webster in his 7th of March speech: "You must conquer your prejudices and do a disagreeable duty with alacrity." Finally he called a conference at the house of Dr. Robinson.

There were present: M. F. Conway, Mr. Foster of Ossowatomie, Rev. Mr. Nute, S. C. Smith, Philips of the New York *Tribune*, J. H. Kagi, who died at Harpers Ferry, with several others.

By the way, yesterday I saw an autograph letter written by Kagi from Cumberland, Maryland, only two days before John Brown's attack. In it he said: "I feel anxious. I have premonitions of disaster and defeat. But I can't desert the old man. I shall stand by his side, whether to "fall or to rise." Heroic soul! He did fall: so did his captain. But they rose again. That heroic, unselfish devotion snatched from the arsenal and the scaffold two names not born to die: and their souls are "marching on."

But, as I was saying, a majority at length yielded to the views of Senator Wilson, and he returned to the East. He then reported our decision to E. D. Morgan of New York, chairman of the committee, and throughout all New England. Though defeated in 1856, all our friends again rallied for 1857.

They furnished Thomas J. Marsh with funds for expenses and he came out to Kansas to superintend the campaign in person. A discouraged and impoverished people took heart. Though all the machinery of the election was against them, still they voted, and stood by with rifles in hand to see the votes counted, and the triumph was completed. The Free State men had the legislature. Acting-Governor Stanton called a special session of the Territorial legislature, and Mr. M. I. Parrot was seated, as our delegate, in Congress.

This legislature soon repealed and modified the hateful code. Kansas *was free.* All the rest came in due time. The pro-Slavery party left the State or acquiesced in the inevitable.

Congress, too, saw what must follow. They passed an enabling law. Under it we formed what is known as the "Wyandotte Constitution", and upon that were admitted to the Union.

And there she sits, Queen of the Prairie States, with over one and a half millions of free people;

with more churches, schools, newspapers and prohibition votes, in proportion to population, than in any one of the American States, whether old or new. Her State seal was adopted to perpetuate this story: "*Ad astra per aspera.*" I will add, *Alis volat propriis, et luce effulgit sua.*

Washington, D. C.

A CHAPTER FROM THE LIFE OF A HOME MISSIONARY.

BY REV. B. CUNZ.

When I began my labors in this region as a missionary pastor in September, 1885, I found an utterly neglected field. Breaking the bread of life to the hungering is a precious privilege, but it requires hard labor to make rocky soil take shape under the Bible hammer. Practically the field is one of the lost outposts, the old original founders dropping off one after another with no one to take their places; the rising generation growing up, as a sort of a cross between the German and the uncultured American, without Christian training of any kind, unconcerned as to an intelligent piety or our church practices. All this was on a remuneration of $250 a year, that had to maintain a family of six persons, and would have been inadequate had it not been for those noble ladies, providing clothing with their consecrated hands and prayers who came to the relief of the missionary's scanty purse that cannot be stretched to cover the limits of his wants. But a life of poverty is a badge of honor to the home missionary, and though the duties were arduous, necessitating a horseback ride of twelve miles each Sabbath, and occasionally a missionary tour over a radius of forty miles, though it was not pleasant to face the fierce winds and endanger one's life on the fearful North Missouri roads, the duties were assumed joyfully, for a voice whispered into the missionary's ear the sweet consolation, "My grace is sufficient for thee."

Noticing there were only two male and three or four female members in church connection (the Methodist) among a population of about 600 souls, and scarcely more than two households in town where the voice of prayer was heard or the Bible read, I began to arrange for services, and tried to interest a people so destitute of church privileges in religious matters. Doubtless my earnest efforts would have been crowned with success if one factor, and in fact the most powerful factor in counter-balancing these efforts, had been taken into full consideration; namely, Masonic self-righteousness, the Masonic pride of the leading spirits in the town. It is natural with me to delight in religious conversation, but, ah! how I have sincerely regretted casting the pearl before a man of the place who parades his sovereign contempt for all religious aspirations save the Masonic. A blatant blasphemer, a son of tumult, ever hostile to Israel, ridiculing every effort looking to honor the consecrated cause of Christ, violent and bitter in his defiance of churches or Bible-defence. Having followed a sailor's life for a number of years, acquiring the habits of dissipation and wickedness, sojourning on a far-away coast among the Malays, and different other circumstances led him to re-echo the atheist's arguments: "If God is almighty he can prevent sin. Then why does he not?" and to doubt the existence of any authoritative guidance on God's part. The only theosophic system worthy of attention he claimed for Masonry, of which he unquestionably is one of the master-spirits, judging from the homage he receives from the faction. I certainly stung as in a hornet's nest in trying to devote my efforts to bring this man to an insight into subjects of supreme importance to the thinking mind. Perceiving I was in dead earnest and meant what I said he became abusive, malicious and vengeful. Since then I found he circulated the report broadcast over town and country that I had expressed the opinion: "Masons and secret society men were all infidels and no good men among them!" But never did I utter any such sweeping statement. Although I do despise, condemn and denounce false systems robbing God of his glory and shearing the church of her strength, I respect and appreciate Masons as individuals for private virtue or excellence of character. But the zeal for the Lord's house, the snares and ditches awaiting the deceived, the eternal welfare of immortal souls *compel* me to lift up my voice in warning and I cannot be a "dumb dog" as an ambassador of Christ. "Woe unto them that call bitter sweet!" Where is the true charity and brotherly love?

Since then I have had unknown forces to face, and this required a fiery trial of strength and purpose. A whole series of petty persecutions followed each other in rapid succession, wonderfully calculated to impress me deeply with the uncommon solidarity of the "powers" governing or intending to shape and govern the outside unfortunate ones "who have not received the mark of the beast."

Although I had been promised the use of a room in the Normal School for forming classes in German by the president of that institution, who until then had given me a place of friendship in his heart, yet this privilege was given to another; but the accomplished and genial president, of course, is a Mason in high standing, and the patronized competitor is also enjoying the lodge privileges. That made all the difference.

So likewise when I presented an application to be permitted the use of the school-house for the purpose of teaching a select school on Christian principles in our own village, the postmaster, who is a violent and bitter "offensive partisan" on the lodge-question, flatly refused me on no other ground (they could not call in question my competence) but that "they did not wish a Christian school, with prayers and the Bible in it; they had only use for a deist."

Unfortunately the two controling men of my little charge were members of the same lodge; and picture my discouragement, when one day a well-meaning brother sought to give me a very uncharitable and severe lecture on the impropriety of daring to say one word in discouragement of secret societies. Of course, they were of no account, of more harm than good to the church; but then!—oh, too bad, it would break up the congregation, because a man who belonged to the craft also, had promised a few dollars to the pastor's support, but now would certainly withhold it, etc., etc.

Added to this, the most important men of the town, all members of the fraternity, as, *par ordre du monfte*, simultaneously changed their former high estimation of me into a correspondingly low one. They tried to make me feel that I had committed an unpardonable crime. Their previous kindness was turned into bitter antipathy. They never really sympathized with churches, but now their selfish pride found a sweet occasion for violent declamations against these bigoted ministers who cannot make up their minds to discard the earnest truths of the Bible for the "large-hearted Tom, Dick, and Harry's big church." It did not astonish me, therefore, when I was cooly informed, after a year's labor, that the majority of the hearers were unwilling to keep up the services, and the minority were unable to provide a pastor themselves, so, of course, I was obliged to resign.

"Had you been a Mason, you could have spared all this trouble," triumphantly suggested a prominent Masonic worker, after this iron hail of battle. "If you were one of us, you could not be left this way."

But the spirit of all the promises of the Bible is in the strong word of the Lord: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And I repeat with the sainted Luther:

> "Nehmen sie uns den Leib,
> Gut, Ehr, Kind und Weib;
> Lass fahren dahin!
> Sie haben 's kein Gewinn.
> Das Reich muss uns doch bleiben."

Queen City, Mo.

THE MORGAN FAMILY.

FACTS CONCERNING MRS. CAPT. WM. MORGAN, HER CHILDREN AND GRAND-CHILDREN, AFTER THEY LEFT BATAVIA, NEW YORK.

BY MRS. GEORGE A. SPENCER.

After Mrs. Morgan with her two children, Lucinda and Thomas, left Batavia, she married a widower, an intimate friend of Mr. Morgan, George William Harris, by name, and lived in Terre Haute, Ind. They afterward moved to Nauvoo, Ill. Mrs. Morgan separated from her husband sometime later on account of polygamy being introduced as a part of the religion of the household. Mr. Harris was a Mormon by faith. While there Lucinda married David B. Smith of Nauvoo, an engineer by trade (no relation to Joseph Smith). Lucinda was the mother of ten children, all of them now dead except Don A. Smith, born in Nauvoo in 1840, now living in Oregon.

Thomas J. Morgan, and the only son of Captain and Mrs. Morgan, was married in Palmyra, Mo., to Sarah J. Day, daughter of Reuben Day of East Tennessee. Of this union were born five children, all dead except one, a daughter, Mrs. George Spencer, born in Shannon county, Missouri, in 1857, now living in Oregon.

After Mrs. Morgan left Mr. Harris, she together with her daughter Lucinda and family, and her son Thomas and his wife, and her one child by Harris, born in Nauvoo, a daughter named Margaret, after making short stops at intermediate points, moved to Memphis, Tenn. Sometime later they moved to Shannon county, Missouri, excepting Mrs. Morgan and her daughter Margaret who remained in Memphis. Mrs. Morgan held a position as assistant in the Orphan Asylum in that city, and died there. After her death her son Thomas took his half-sister Margaret to live in his family in Shannon county, Missouri. She afterwards became the wife of Mr. Logan Graves of Shannon county. While living here Don A. Smith, son of Lucinda, was married to Martha Allen of the same county.

While our civil war was raging, they all moved to Illinois; and while there Thomas J. Morgan died, in 1865, on his farm three miles from Venice, opposite St. Louis, leaving a wife and three children to mourn the loss of a loving husband and kind father. The children were two girls and one boy, Laura, Mary, and William: the latter died three years later in St. Louis, Mo. Mrs. Thomas Morgan after living two years a widow married Mr. Louis Crome of St. Louis, from whom she afterward separated, and after traveling considerably and residing a short time in several places, she with her daughters located in Quincy, Ill., where she died in 1884. Laura, the oldest daughter of Thomas J. Morgan, married Mr. Frank Kunkle of Quincy, a carriage painter by trade. She died in 1872. Mary E., second daughter of Thomas J. Morgan, married Mr. George A. Spencer of Quincy, a machinist by trade.

Some years after the death of Thomas J. Morgan, David P. Smith and his wife Lucinda, with their daughter Sarah and her husband, and son, Don A. Smith, and family, moved to Oregon; but two years previous to this Martha, the wife of Don A. Smith, died, leaving one child, a boy. He afterward married a Miss Susan Turner, and brought her and his son to Oregon.

Sarah, the daughter of Lucinda, died in Oregon leaving two children, a boy and girl. Lucinda Smith, daughter of Capt. Wm. Morgan, died in Marion county, Oregon, in 1882, leaving a husband and son to mourn the loss of an amiable wife and loving mother. Her husband, Capt. David Smith, followed her one year later. Don A. Smith, only child living of Lucinda Morgan, and grand-son of Capt. Wm. Morgan, is now living with his family in Marion county, Oregon. Mrs. George Spencer, only child now living of Thomas J. Morgan, and grand-daughter of Capt. Wm. Morgan, is now residing in the same county and State.

THE BOYCOTT MUST GO.

Two recent judicial decisions ought to have, and doubtless will have, large influence on a certain class of workingmen. Judge Brown of the United States Circuit Court of New York, in one case, that of an action of the Old Dominion Steamship Company against the leaders of Ocean Association of the 'Longshoremen's Union, has handed down a decision in which he made use of the following emphatic language:

All associations designed to interfere with the perfect freedom of employers in the proper management and control of their lawful business, or to indicate in any particular the terms upon which their business shall be conducted by means of threats of injury or loss, by interference with their property or traffic, or with their lawful employment of other persons, or designed to abridge any of these rights, are illegal combinations of associations, and all acts done in furtherance of such intentions by such means and accompanied by damage are actionable.

This is a statement which ought to be considered by every honest workingman in the country. Unless he really intends to become a law-breaker he should take to heart the principle, undeniably sound, that every other workingman, whether unionist or non-unionist, has a right to labor in perfect freedom, and that any attempt to deprive him of that freedom is in the nature of robbery, punishable under the laws. The history of the case decided by the Supreme Court of Connecticut is in brief this: In the spring of 1886 a strike was started in the composing room of the New Haven *Journal and Courier*, and the Typographical Union No. 47 of that city attempted to ruin its business as a means of bringing its proprietor to terms. The four chief offenders were arrested and prosecuted for conspiracy. The case was first tried in the city court, and the four prisoners pronounced guilty. An appeal was taken to the Superior Court, where the case was retried, the jury sustaining the verdict of the lower court in the case of three of the accused and acquitting the fourth. An appeal from the verdict of the jury was made to the Supreme Court of Errors, which has now confirmed the verdict of the jury, and declared the boycott to be an offence against the

common law; that is, it declares that it is not by virtue of any express statutory prohibition, liable to be at any time repealed, that a boycott is illegal, but because it is a wrongful attempt to deprive other workingmen of their freedom, business men of their business, and the community of its funadmentally lawful right to trade with whom it sees fit. Both these decisions must be accepted as sound in principle, and the denunciation of the courts by irresponsible self-constituted labor leaders, who make the ignorance of honest workingmen their stock in trade, and that upon which they depend for support, will not avail.—*Boston Traveller.*

The good word comes from the beautiful city of Oakland, California, that one of its daily papers has discontinued its Sunday edition at the solicitation of the pastors, and across the bay a San Francisco paper has also ceased to desecrate the Lord's day with an issue. This a hopeful token from the great Pacific State, where the influences tending to entire secularization have strongly operated from the first, and are yet so strong that the Prohibition party in their State convention a year ago voted a plank on the Sabbath out of their platform.

—Rev. Dr. J, D. Fulton of the Centennial Baptist church, Brooklyn, has resigned his charge to enter the work of evangelizing Roman Catholics. His excentricities have reduced the church attendance to a comparitively small number, where once was a very hopeful field.

Reform News.

OUR LECTURER IN NORTHERN GEORGIA.

Augusta and Vicinity—One Woman's Work—Clark University—Atlanta revisited—A school erected by freedmen—Marietta and its historical surrounding—A Prohibition town—The Kenesaw Mountain Battle Ground—Rome and Liquor.

Atlanta, Ga. Mar. 10, '87.

Dear Cynosure:—I stayed eight days in Augusta, Ga., during which I gave seven discourses, of which the first was before the students of Payne Institute, the second in the Baptist church at Summerville, the third in the Central Baptist church, the fourth before the students of Miss Laney's school, the fifth to the Baptist Ministers' Union, the sixth in the Central Baptist church and the seventh in the Baptist church at Summerville. All of these were meetings of much interest and the attendance large, except the second meeting at the Central Baptist church, which, owing to the rain, was slimly attended. Although it rained equally hard the next night, there was a full attendance and much interest at the meeting in Summerville.

During my stay I was most kindly entertained by Miss Lucy Laney, a lady who by her own unaided efforts has started and sustains a boarding school which compares favorably with some of the well endowed seminaries of the South. Her school numbers about 260, and includes normal, classical and musical departments. Its one great need is better buildings. I hope Northern benevolence will aid Miss Laney in putting up a commodious school building. I know of no institution more deserving of aid.

I left Augusta at 8:40 a. m. on the 9th and reached this city at 1 p. m. I went out to Clark University (three miles) and called on Pres. E. O. Thayer, with whom I arranged to address the students this morning at 9 a. m. This institution is under the patronage of the Freedmen's Aid Society of the M. E. church. A newly constructed street-car line leads to within a few rods of the three large and elegant college buildings. Besides these fine brick structures there are houses for the professors and a number of cottages for students with families. There are normal, preparatory, classical and theological departments; besides, there is a farm of 400 acres, and nearly all kinds of mechanical trades are conducted by the members of the institution. The finest of carriages and harness are made here. There is no primary department; all the students are young men and women and represent every State in the South. The number in attendance exclusive of day students is over 250, of which 50 are in the theological department. There are fourteen professors and teachers.

The professors and students were all present at my lecture and listened most respectfully. Pres. Thayer said that he had never joined any secret society and did not believe any Christian minister had time to attend to them even though they were harmless. He earnestly hoped that they would keep out of them and was very glad to have the subject called to their attention. One student came to me to thank me and say that if he had heard my discourse some months before it would have saved him $125.

On my return I called at the Baptist Theological and Normal School. Pres. Graves says that in this and in the Baptist Female Seminary there is at present a deep religious interest. He will give me an opportunity to address the students if I can wait till Monday, the 14th. Meanwhile I hope to collect some facts on the prohibition question and other topics.

Rome, Ga., March 15th.—Before I left Atlanta I visited the Morris Brown College recently started, and under the patronage of the A. M. E. church. They have a fine building, costing nearly $12,000, which has been erected by the contributions of colored people, mostly in small sums. No one gave more than $50. It has now 126 students, but many of them are in the primary department. Rev. W. J. Ganes, who is acting president, was a leader in the prohibition movement in Atlanta. He told me that he was a Mason, but had not been in a lodge for six years. He admitted that what I said about the lodge system was true, but thought the colored people were not ready to give up their societies. He was glad to have the *Cynosure* sent to their students.

From Atlanta I came twenty miles north to Marietta, the county seat of Cobb county. It is a pleasant town of 3,000 inhabitants, and was one of the objective points in Sherman's march on Atlanta. Big Kenesaw mountain is two miles to the northwest and Little Kenesaw is farther to the west, separated by a deep gap. There is here a very beautiful National cemetery, and there are also extensive marble works. It is a decided prohibition town, and the law seems well enforced. Unlike Atlanta, there are no "wine rooms" here, and far less opportunity to evade the law. The American Missionary Association is represented here by a school and church, conducted by Rev. E. J. Penny, a graduate of Atlanta and Andover. He and his excellent wife received me to their pleasant home and bestowed every attention. They are in marked sympathy with our reform, and do not hesitate to speak against the lodge iniquity. Rev. I. S. Hamilton of the African M. E. church has the largest church and congregation. He told me he had been a Mason and an Odd-fellow, but had repented of such folly. Most of his members belonged to some secret society, but he would be glad to have me address them on this subject.

On Sabbath at 11 a. m. I lectured to Bro. Penny's people on Africa; at 3 p. m. I preached to them from Isaiah 52: 1, and at 7:30 I spoke to a full house in the African M. E. church on secret societies. The pastor thanked me for my faithfulness and said he had never before heard anything said publicly against the system. I thought it a most satisfactory meeting. Bro. Penny and his people were present to hear.

On Monday, after breakfast, I started with a guide and a lunch to explore the Kenesaw mountains. The air was clear and cool, but pleasant for walking, and the fruit trees were in full bloom. A walk of two miles brought us to the foot of Big Kenesaw, and a carriage road has been constructed to the top; but we followed the rebel entrenchments which begin near the foot of the mountain on its east end, and extend along the north side to the west end of Little Kenesaw. It was a work of great labor, and is in excellent preservation. Much of it is made of walls of stone covered with earth in front. We found it a convenient pathway. All along there are numerous rifle pits, and the situation and means seem admirably adapted to defence. Kenesaw mountain is a sharp ridge running nearly east and west, the north and south sides being quite abrupt. On a part of the north side it is less so, and a fine fruit farm is now growing there. From the top there is a very fine view. There are a number of towns that can be clearly seen. Marietta looks beautiful; Atlanta, more than twenty miles away, can be distinctly seen when the air is clear, but now it was too hazy. Stone Mountain, thirty miles distant, lifts its round, bald head from out of the southeastern horizon. A number of smaller mountains are seen, while the main range lies some twenty-five miles to the northwest. Abundance of cactus and beautiful violets covered the top and sides, and there is a multitude of names on the rocks. We clambered down into the deep gap on the west, and ascended Little Kenesaw, which is not so high by 100 or 200 feet, but is interesting, for on the top is a broad plateau of bare rock, nearly level. There are the same earth works and rifle pits here as on the other side. It was here, on the 22d of June, 1864 (I think), that General Sherman had his sharp battle, and the last strong barrier in the way to Atlanta was captured. I cannot see how it could have been done except by largely superior numbers, nor how the defence could have failed, except by extending too greatly their lines. But then I am not a judge of military matters. We came back by another route, thoroughly tired, but greatly interested.

After a brief rest and a good dinner, I took the cars for Rome, fifty-eight miles northwest, which I reached at 7:30 p. m. This city, beautiful for location with its broad and handsome streets, is not a prohibition town. It would seem as though all the devils that had been expelled from the other cities and villages of the State had concentrated here. It may be questionable whether prohibition does absolutely prohibit, but there can be no question that it greatly diminishes the number of dram shops and the amount of liquor consumed. Just now Rome is having a boom—mostly on paper—which reminds me of the speculative era of 1836, when men supposed themselves to be getting rapidly rich, but found themselves helplessly poor. I hope to do some work here for the Master. H. H. Hinman.

BRETHREN CLARK AND WOODSMALL.

AN APPEAL FOR LITERATURE.

Howell, Ark., Mar. 11, '87.

George W. Clark, the veteran reformer, has been doing valiant service in this State during the past month. He joined me first on the Arkansas river, where the colored people outnumber the whites more than twenty to one. The weather was very disagreeable and our accommodations most of the time were wretched. He endured it all though like a good soldier. After spending a week at Pine Bluff, where Satan is strongly intrenched, holding meetings that Rev. Lewis Johnson had wisely planned, he joined me again at Little Rock and had excellent meetings in four of the leading churches and the Methodist and Baptist schools.

He then went with me to Malvern and assisted me in a three days' meeting for the pastors' other leaders in the churches in Hot Springs, Clark and other counties in that section. He waked up the brethren on the subject of whisky, tobacco, secret societies and other evils the first evening and kept them awake all the way through. In fact he opened the eyes of some so wide that they are not likely to be found asleep soon again in regard to those evils. Two of the leading pastors who have been active members of societies declared publicly the next day that from that time on they would have nothing more to do with them but would give their whole strength to building up their churches. The last night of the meeting the pastor of the church where we held the meeting and another prominent pastor and two deacons threw their tobacco in the stove and publicly pledged themselves never to use it in any form again. The wife of one of the deacons also threw her snuff-box and "dipping-stick" into the stove. This was only the first-fruits; such fruits have been seen in every meeting.

Brother Clark is peculiarly adapted to this work. The fact that he was an original Abolitionist opens the way to the hearts of the colored people and then with short pointed talks and songs he interests and moves them. There is no telling how much good even this short campaign of his in the South will do. The seed he is sowing will bear fruit for years. He made a short visit to Hot Springs and starts to-day for Fort Smith and Fayetteville in the western part of the State. I hoped that he could have been with me at a meeting I have at this place, eighty miles northeast of Little Rock, beginning to-day.

Will not some friend of our work send the *Cynosure* to some leading colored preachers whose names I can give who ought to have the paper for three or six months at least? And will not some other friend send to me at Memphis, Tenn., which is still my headquarters, a good supply of reform literature, including anti-tobacco tracts, for distribution?

H. Woodsmall.

FROM A CHICAGO SUBURB.

Bro. I. R. B. Arnold, the State lecturer, exhibited some of his sun pictures, on Tuesday, Wednesday and Thursday, March 1-3, in our pleasant chapel in the village of Melrose, Ill. During the first evening we took a hasty, but very pleasant journey up the River Nile, where civilization first commenced, and where for thousands of years abundant harvests have been reaped from the same fields. We viewed with admiration the massive pyramids, and noted with reverential awe the fulfilment of the prophecies in God's word, concerning the proud and fertile land of the Pharaoh's. Desolation and wide-spread ruin now shroud the

cities of Rameses, Hieropolis and the once populous No. Where schools of philosophy, gorgeous palaces, magnificent temples, and marts of commerce stood, sullen silence now broods, the billows and sands of the sea roll over the broken columns, and the hand of time had left its tracery in the mould and ashes. We were convinced by this lecture on Egypt, that God's "*word is truth.*"

The second and third lectures were on heathen mythology, and the identity of modern secret oath bound societies, especially Freemasonry, with the secret mysteries of sun worship, as it existed among the nations of antiquity.

The correspondences between sun worship and the false religions of our time, as represented by secret societies, was very strikingly presented. We were shown the interior of a Hindoo temple and the relative positions of their deities, Brahma, Siva and Vishnu in the east, south and west, representing the sun in these respective positions. Our attention was called to the fact that there was no altar in the north because it was the region of darkness. There followed this view a picture of the interior of a Masonic temple with the worshipful Master sitting in the east, the Junior Warden in the south, and the Senior Warden in the west, all these Masonic priests occupying the same relative positions as Brahma, Siva and Vishnu do in Hindoo temples. It is also a fact that in a Masonic temple there is no altar in the north, because it was represented in the heathen mysteries as the realm of night.

In all the mysteries of sun worship the foundational stone was the death and resurrection of the sun god. In these characteristics, as well as others, the likeness of Freemasonry to sun worship was made apparent to every candid mind.

The lectures throughout were very convincing, and some who had taken no decided stand against this abomination, because they were ignorant of its true character, expressed themselves as highly gratified with the exhibition, and were fully convinced by these lectures of the dreadful wrong of these secret societies.

Bro. Arnold has an excellent way of presenting this unpopular truth. He is just the man to do it. He does not antagonize men and denounce them because they belong to these secret orders, but presents the facts clearly and says, "*Judge ye.*" "If the Lord be God follow him, but if Baal then follow him." He should have the prayers and sympathy of all Christian people in the world in the work of exposing what President J. Blanchard in his baccalaureate sermon points out to be the worship of the *beast*.

We have no secret lodge in our village. There are some who belong to some secret orders, or sympathize with them. I am earnestly praying for the "congress of churches" that its utterances may be blessed to the enlightenment of the thousands who are yet in darkness on this subject.

A. W. Parry.

A GOOD WEEK IN OHIO.

Mansfield, Ohio, March 18th, 1887.

Dear Cynosure:—As the friends in Ohio will wish to know what their agent has been doing during the past week, I will report briefly for my time is quite limited.

I have traveled nearly one hundred miles, stopping all along the line at places where I have previously spoken, and secured readers for the *Cynosure*. I have been encouraged by some contributions to the State work and a number of renewals to the *Cynosure*; a majority of those who subscribed for the first time last year renewing, and those who could not on account of the stringency of the times, expressing their regrets. As I have been away from Columbus for over two months, it seemed best that I make this trip more hurridly than I should otherwise.

Sabbath was spent with friends at Creston. The M. E. pastor of this place had taken a short vacation, it was supposed to get married. I was invited to fill his pulpit in the evening, which I did to the best of my ability. Rev. Henderson of West Salem, a local preacher and a seceded Mason, spoke in the morning. Notwithstanding the storm the house was filled in the evening, as in the morning.

The meeting at Sterling on Monday evening was attended with as much interest as any this season. Nearly half of my audience, I think, were secretists. They had evidently come prepared to answer me; so I gave them a opportunity to do their best. After a brief description of the initiation of an Entered Apprentice and comments on the same, I gave an opportunity for questions or remarks. A saloonkeeper by the name of Francis Somer was the first to speak for the *brotherhood*(?) He was near the back of the house and did not talk plain, but as near as I could understand he thought I had given the thing about as it was. The next man to speak was Mr. John Lee, an old gray-headed infidel. I was told that he was a sort of a father to Masonry in that place. He brought up the usual argument that George Washington was a Mason and that all the great and good men had belonged to the lodge; denounced things in general, and myself in particular. The next man to take the floor was Mr. J. B. Armstutz. He came forward, denounced me as a perjured villain, and used language that no decent person would wish to repeat. Mr. Armstutz owns a share in a large flouring mill and had been considered respectable by his fellow citizens until this occurrence. Here is another signal illustration of what Masonry can do for a man. I am glad that the people of Sterling have had this chance to see the spirit of the lodge, before others should be led blindly into it.

A number expressed their sympathy with me in my work. Some thought I would be afraid to raise such a spirit, and wondered how I could keep cool amid all the excitement. I have learned by my little experience in this work, "If you will give the devil rope enough he will hang himself." God makes "*even the wrath of men to praise him.*" A number in Sterling will read the *Cynosure* after this. Our meeting was held in the U. B. church. Bro. S. H. Johnson, who has been a Mason, but has been converted this winter, testified to the truth of our exposition and kindly entertained me at his home.

Friends at Oberlin expect to send one or more delegates to the Congress. Father Clark, Wm. Burr and other reformers were in usual health. At Mallet Creek I was made welcome as usual. Mrs. Bingham, Mr. Gardner and others showed their interest unabated in our work. Wadsworth shows by keeping up her *Cynosure* list which way the wind is blowing. I stopped over night here with our friend Overholt. Stopping a few moments at West Salem, I found Bro. A. C. Reed had gone to reap the reward of his labors. His widow, Mrs. Mary Reed, is in delicate health. She reads the *Cynosure* with interest each week. I should like to speak of others and of their interest in our work, but the world moves on, and the train is likely to be on time. I shall stop, D. V., at Leonardsburg and Delaware *en route* for Columbus.

W. B. Stoddard.

WELCOMED IN METHODIST CHURCHES.

Dear Cynosure:—On Sabbath, the 6th of March, I attended divine services at the Haven Chapel, M. E. church, and was urged by the pastor to preach in his place but declined, and listened to a discourse from him on the observance of the Sabbath. I preached in the evening, and the pastor was present as a hearer. He kindly announced that I would lecture on the "Religion of Freemasonry" in his church, the following Wednesday evening.

Rev. Mr. Thompson, the pastor of Hickory Grove Covenanter church, came with me to the lecture from Avery, where he resides, and conducted the opening religious exercises. The class leader of the Haven Chapel church was deeply interested, and anxious that I should lecture in other Methodist churches.

The M. E. pastor at Avery had commenced a series of meetings in the hall used by them as their place of worship, and in which I had lectured on Freemasonry, and I attended in company with Rev. Mr. Thompson on Friday night, after the lecture at Haven Chapel. He was taking his text just as we reached the door. When he concluded his sermon he invited me to speak, which I did; and it was arranged at the conclusion of the meeting that I should preach there the next Sabbath night.

It had been arranged when I lectured at the Haven Chapel M. E. church, that I should return and preach there the following Sabbath at 2 p. m. The funeral of a young man who had died in Kansas City, and had been brought there for burial, was in progress when I arrived to fill my appointment. The funeral services detained the people for an hour after the time appointed for me to preach; so I thought not best to hold them longer. They then requested me to remain and preach at night, but my arrangement to preach to the M. E. congregation at Avery prevented me from complying with their request.

The Tuesday night following, accompanied by Rev. Mr. Acheson, pastor of the Seceder church of Hickory, I went to a school house three miles from Avery. Mr. Acheson offered prayer, and I gave a lecture, and distributed literature in the congregation. I had arranged with the minister of a Dunker church to give a lecture in his neighborhood, but a minister of the Christian church was holding revival services there, and so the lecture was deferred until some future time.

To-night, March 17th, I will attend prayer meeting with the Methodists at Haven Chapel, and then, perhaps, leave Monroe county for a season.

I hope the friends of reform in Iowa, as many as can, will go up to Chicago to attend the Congress of Churches and Christians, to meet there the 30th of this month.

C. F. Hawley.

Correspondence.

DR. CROSBY'S BILL A LAW.

New York, March 17.

Editor Christian Cynosure:—The Crosby High License bill passed the Assembly at Albany, N. Y., yesterday. It is wonderful how many temperance men are deceived by this policy. To license a moral evil is criminal. Last Monday the Presbyterian ministers discussed the question of Sabbath observance. There was a clean cut distinction made between the civil and religious Sabbath. The latter has been committed as a trust to the church, and believers should honor it by "spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." As a civil institution the state is its keeper. The government should prohibit public Sabbath desecration. It should say to the managers of our variety theatres, beer gardens, saloons, base ball parks, etc., that their doors and gates shall all be closed on the Sabbath; that printing presses shall not run, and news-boys shall not range our streets on Sabbath; that freight and passenger trains shall not run, and Congress shall not continue it sessions through the Sabbath. In short, it should prohibit Sabbath desecration on the part of individuals, corporations, municipalities, commonwealth or general government. Dr. Hall told us that the Blue Laws of Connecticut were a fiction. They were never enacted. A renegade Episcopalian who hated the Puritans forged them and had them published in England. The forgery had been exposed time and again.

The collapse of the Father McGlynn prosecution is another illustration of the fact that the days of Roman absolutism are numbered. The "old Latin spirit" always discovered a "capacity and disposition to exercise authority." Leo I., at the crisis when the empire was falling in ruins about him, wielding the scepter of spiritual supremacy over distant provinces; interposing to protect society from anarchy; going forth to the camp of Attila to save Rome from his destroying host, and endeavoring, even though with but partial success, to shield the Romans from Genseric and his Vandal army: Gregory I., exercising his pontifical rule in the midst of political tumult and disorder, and, sending forth missionaries for the conquest of new nations to the faith: Hildebrand insisting on the right of the church to govern itself independently of lay authority; demanding of king as well as priest absolute submission; sitting for days in the castle of Canossa, while an emperor stood without in the court yard praying for admission: Innocent III., giving away crowns and dispatching his legates to lay kingdoms under the Interdict,—these were possibilities of former ages, but not to be tolerated now. By and by the pontiff will be shorn of the locks wherein lie his great strength.

J. M. Foster.

BRO. M. A. GAULT AT PAXTON.

Brother Gault is the agent of the National Reform Association. His field is the West. There are six agents employed by this association. They are selected from the leading denominations. Their field of action is the whole United States. Brother Gault has the western portion. Paxton is in the eastern part of his field, and this was his first visit, and nearly as far east as he has ever been. He preached twice and lectured once, and most ably did he acquit himself. He preached Sabbath morning to a good congregation in the U. P. church, in the evening to a union meeting of all the American churches in the city. The best attention was given, and a good impression was made. He very ably presented the truths committed to his mission.

In his lecture his subject led him to speak of secret societies, and most clearly did he show that they were antagonistic to constitutional republican government, and prohibited by the Word of God. It is well for the friends of the National Christian Association opposed to secret societies to notice that Bro. Gault and fellow agents are not employed to do the work of the agents appointed by their own society. The work of each society is enough for the agents of each. Each class of agents must act with a single purpose, or their work will suffer. It is true the work of each is helpful to the other, there is a harmony and unity of sentiment and feeling between them, but, every man to his own calling, is

a principal as effective and necessary here as in everything else where success is expected, and the agents of this society must not be charged with cowardice, unfaithfulness, and self-seeking, because they do not leave their distinctive work and make opposition to secret societies the chief business of their mission. They are called to do a mighty and precious work,—a work that will wonderfully help anti-secrecy agents. Let us then bid them God-speed, and let them do their own work in their own way, and we say of them as Jesus said of some whom his disciples forbid to cast out devils, "Forbid them not, for he that doeth a good work in my name cannot speak lightly of me." W. W. B.

A GOOD LETTER FROM EAST TENNESSEE.

Goshen's Mills, Tenn.

Editor Christian Cynosure:—Through the kind courtesy of Bro. H. H. Hinman, whom I had the pleasure of meeting while traveling on the train, some two months since on my return from a "missionary tour" to Clifton, S. C., and he also returning from a series of lectures in the same field, I have been a weekly recipient of the *Cynosure*; for which kindness I now wish to express my thanks. I am much pleased with the tone and sentiments of the paper, and only regret that I am unable to give it a more substantial impetus than my mere hearty endorsement. I gave Bro. Hinman a cordial invitation to come to my church to lecture against secret societies, and also at the "Cherokee Seminary" near my home, with the fond hope that after he was through with the convention at Knoxville, he would make it convenient to give us a call. I see, however, by his correspondence that he has returned to the South another way. I should have been exceedingly pleased to have had him come and lecture in my vicinity, and I will here again renew the invitation to Bro. Hinman, or any other of the lecturers against secret societies, who may feel willing to give us a call.

Our church (the Brethren, or German Baptist) is in strong sympathy with your work. In fact, we are so much opposed to secret societies, that we make it a test of membership, always putting the question whether the applicant belongs to any secret organization, and having a negative answer before we receive them into fellowship.

I was startled and very much pained at the admission of the minister in W. B. Stoddard's report of the 12th of February, to think that any worldly consideration should have such a hold upon a minister of Jesus Christ as to cause him to feel that he would rather have his own "*right arm cut off*" than to bear the yoke of Satan, which he is compelled to endure lest he should offend some of his majesty's subjects. Truly we are living in times of which the prophet spake when he said, "your priests preach for hire, and your prophets divine for money." If it was a money consideration which deterred him from doing his duty, I pity him; or if it was fear of the popular sentiment, he is equally to be pitied. Because in either case, he surely is not the servant of Christ, for Paul says, "If I yet please men I am not the servant of Christ."

It may be thought by some that I take rather a radical view of the subject, and indeed the language does seem a little strong, but the fact is I have long since learned the great lesson taught by the Divine Master; that "no man can serve two masters." That it is utterly impossible for one to serve the master Jesus Christ, and the master Mason; and besides, I have nothing to lose either from the church or the world by thus boldly expressing my sentiments.

We as a church have no salaried ministry, and consequently no hirelings, and hence we have no other yoke to bear save the yoke of our Lord Jesus Christ, which he declares to be both "easy and light," and as there is no money consideration at stake with our ministers, we can feel the more free to rebuke sin of whatever phase.

I know that the popular sentiment has a very strong hold upon a great many ministers of the Gospel, and more especially those whom the prophet denominates as "greedy dogs, who preach for money and divine for hire;" and yet it always makes me feel sad when I hear such expressions from them as that related by Bro. Stoddard. I am always reminded of the language of the apostle Jude, 11th verse, when I hear of such cases: and how forcibly comes the language of another apostle, that "the love of money is the root of all evil, which some having coveted after have erred from the faith, and pierced themselves through with many sorrows." Surely such examples are enough to make us feel sad at the weaknesses of our race.

I have had some very sad experiences in the discharge of my ministerial duties in dealing with individuals who were members of secret lodges, and who although their hearts were broken up, and truly penitent, and who were to all human appearances earnestly desiring to attain to that liberty which only the people of God can enjoy, and yet the yoke of Satan was so firmly fastened upon them, that like the "rich young man" who came to Jesus, they would "go away sorrowful." They were "joined to their idol," the lodge.

I want again to say to all those who are traveling in the interest of the *good cause*, and are "wrestling not with flesh and blood but against principalities and powers, against the rulers of the darkness (or secrecy) of this world, against spiritual wickedness in high places," that should they ever have occasion to come into East Tennessee, and stop off at our county town, Jonesboro, that we have a very comfortable church-house three miles south, known as Pleasant View, and that you will not find us afraid to invite you to lecture there against secret societies, lest we should incur the popular displeasure. Jesse Crosswhite.

PITH AND POINT.

PREPARES FOR A TESTIFYING CHURCH.

I think the *Cynosure* has helped make it possible to organize a Free Methodist society in this place. We are few numerically, but God's spirit is with us and we hope to accomplish much good. Bro. Tebeau was recently converted from Romanism and joined the F. M. church. Bro. T. S. Ladue held protracted meeting and organized us as a church. Bro. Ira Ward, who used to be a pupil of Pres. J. Blanchard at Wheaton College, is our pastor. So don't, without good cause, deprive us of the *Cynosure*, for it is an eye-opener and productive of best results spiritually to very many people.—E. F. Waring, *Walla Walla, W. T.*

CAN YE NOT DISCERN THE SIGNS OF THE TIMES?

The short extracts from the many distinguished men against Freemasonry and kindred orders in your late numbers ought to be issued in pamphlet form and scattered in tens of thousands. When on earth our Lord talked with men he reproved them for not knowing the signs of the times when they could tell the probability of rain by the clouds. Our bright, self-deluded people were just as stupid when they let slavery deluge our country in blood; and we in our generation seem about equally blind to lodgery when it is so busy hatching its anarchistic alligators and other monsters to murder our citizens and destroy our civil and religious liberties.—T. H.

A GOOD DAY TO LOOK FOR.

After many thanks to you, would say that your paper has been for the last month a welcome visitor. I could not have a better Christian paper. I hope to see the day dawn when every Christian church—yea, every individual Christian will have taken a stand with the National Christian Association.—C. S. Moore, *Williamette, Ark.*

THE CHURCH MUST TAKE A STAND.

After seeing the tendency of secret societies by coming in contact with them I sent to you for some literature on the subject. The more I investigate the more I am convinced that ministers of the Gospel must sooner or later take a firm stand against them.—Rev. S. A. Alt, *Iola, Kan.*

WORTH A GOOD WALK.

I sent the money for the *Cynosure* last November and I am going to send it again, and if you do not get it this time, although I am seventy-one years old, and it is only seven hundred miles, before I will do without the *Cynosure* and let the Freemasons beat me out of it, I will walk every step of that seven hundred miles with the money myself.—John Lantz, *Abilene, Kansas.*

THE CHRISTIAN CONGRESS.

I see in the *Christian Conservator* that this will be held in Chicago and Rev. Bro. Floyd will be one of our delegates appointed by the United Brethren. He is one of our loyal United Brethren. I hope and pray that the ministers of all denominations may come there filled with the Holy Spirit; that our Father in heaven may guide them to put down the sin of secret combinations.—John Swickard, *New Albany, Ohio.*

SATAN OVERSHOOTS.

An exhorter of the United Brethren church several years ago backslid into the Odd-fellows lodge, but he became very sick of it at a funeral of one of the craft. A drunken brother and fit subject to do lodge praying according to its fundamental principles, repeated part of a prescribed prayer at the grave; when, his memory failing, he turned to one of the brethren and in a low voice said, "I'll be damned if I hain't forgot that prayer." The exhorter has been reclaimed and is now a preacher in the church and is opposed to the commission because its work is the fruit of the lodge causing strife and division in this anti-secrecy church.—Cyrus Smith.

OUR PORTRAITS.

As you have within two or three years published the likeness of so many reformers, would it not be a good idea to group these on fine, thick paper, suitable for placing on the walls of our sitting rooms or parlors? And I hope you will yet include Elders Post and Callender among them, and also your editorial staff, and the lecturers. Why not collect these in a book with brief biographies? Will it not do good?—J. W. Raynor, *Upsonville, Pa.*

It is a good idea which we have urged for a year or two. But it takes time and money.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON I.—April 3, 1887.—Joseph Sold into Egypt.—Gen. 37: 23-36.

GOLDEN TEXT.—But the Lord was with Joseph, and shewed him mercy.—Gen. 39: 21.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Joseph sold by his brethren.* vs. 23-28. Many lessons are to be drawn from this terrible crime of Joseph's brethren. (1) The seed from which it grew was Jacob's unwise favoritism. To show partiality to one individual or class is sure to bring forth bitter fruit whether practiced in the family or the state. There would be no labor troubles if one class did not believe that the rich possessed unfair advantages over the poor, and that law and society combine to perpetuate the difference and make it wider. And the prime cause why so many working men are to day recruiting the ranks of infidelity is because they believe, and too often with good reason, that the church of Christ herself shares this un-Christlike partiality for the aristocracy of wealth. Secret societies should be condemned as a great source of national danger on this account alone if no other objection could be urged against them, —that they are throughout a system of favoritism, They array against each other in bitterest antagonism those who should live as brothers of one great family, and the wholesale crimes of the anarchists against life and property are only the natural fruit.

(2) The far-reaching consequences. In selling Joseph they in reality sold their posterity into four centuries of bitter bondage among the brick kilns of Egypt. National judgments seldom discriminate between the innocent and the guilty and no government can ignore the rights of the weakest with safety to future generations. Says Dr. Strong in "Our Country," in 1880 over a million of children who ought to have been in school were employed in mills, mines and factories. In 1881 they comprised 44 per cent of the work-people of Massachusetts. In one county of Pennsylvania alone three thousand children from six years old and upwards labor in the mines from dawn till dark. Our government in not legislating in behalf of these helpless little ones is as truly selling them to Mammon as Joseph was sold to the Ishmaelites. The classes which may finally destroy our Republic will not be the less but the more dangerous for being reared within her own bosom.

2. *Joseph a type of Christ.* vs. 29-36. Joseph was sold and Christ betrayed for the same paltry sum, twenty pieces of silver. Christ is sold in the persons of his weak and helpless ones every time they are allowed to be wronged without redress for filthy lucre's sake. Mammon is the inspiration of the drink traffic, and our legislators with their high license ideas act much on the same principle as did Judah,—they do not shrink from the crime but they prefer to make the crime profitable. And so they strike hands with the rumseller, the Ishmaelite of modern civilization, and sell the young and helpless Joseph into poverty, misery, starvation and vice. Every nation has its Joseph, its weak and unprotected classes, and according to its treatment of these classes will be its future as a people. May our own take warning before it is too late.

From Peloubet's Notes.

There are great differences of character among the children of the same family.

The atmosphere of the family, the unconscious pervading spirit, has a great influence upon the characters and destiny of the children. Every improvement in the character of the parents bears fruit in the children.

Partiality in the family is wrong, and is liable to bring evil upon those to whom special favor is shown.

Train carefully the child of to-day, for to morrow he may be a ruler.

Joseph's home training was in love, in piety, in useful work.

Those whose example and whose words reprove men's evil deeds, and interfere with their evil courses, are almost sure to be hated.

A tale-bearer who repeats the evil deeds of others for vain or useless or wicked motives is a mean person; but to report evil in order to cure it and save the evil doer and society is noble.

Envy is (1) a diabolical sin; (2) it is a soul sin; (3) it is an essential evil, pure and simple; for (4) other sins yield some present pleasure, but envy has nothing but torment.—*Hom. Com.* (5) It is fruitful in other sins. It is the soil in which crimes flourish.

Oh, that Reuben had been open and courageous in opposing wrong! How much sorrow it would have saved!

The crime that resulted from envy brought with it a long train of sorrows to many persons. The brothers did not escape from the consequence of their sin, though God overruled it for good.

Jacob deceived his father and now his children deceive him. "Curses, like chickens, always come home to roost."

Sins are social. Envy, hatred, murder, lying, unkindness to parents, were all united together in this transaction.

OBITUARY.

MRS. E. P. MATHER died in the 93d year of her age at Ellington, New York, Feb. 15, 1887.

One who was present writes, "She passed peacefully and quietly to the beautiful beyond. She held firmly to her Anti-masonic principles referring to them but a few moments before her departure. Nearly the last work she did was to distribute tracts. Each of her New Year's callers was presented with one. Faithful unto death and in reliance upon her Saviour she departed in full assurance of "a crown of life."

Those who attended the convention at Batavia will readily recall the appearance and earnest words of this most remarkable witness to the barbarous treatment of Captain William Morgan, when taken from the jail in Canandaigua in 1826. She was an eye-witness to the scene and heard his cries of "murder" as he was forcibly thrust into the carriage that conveyed him to Fort Niagara and to his fate in the Niagara river. She told the story in the Opera House and at the monument with such earnestness as to rivet the attention of all present and carry conviction to every heart. She was spared for a long time to bear testimony against the dark and damning deeds of the lodge and faithfully improved her opportunity. She has been gathered as a shock of corn fully ripe in its season and those who were near and dear to her may have the assurance of the sympathy and prayers of the many who are still struggling against the terrible power she so bravely withstood. J. P. S.

SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

PRES. L. H. HAMMOND, *Lebanon Valley College.*—My conviction is firm that the influence of Freemasonry is baneful in whole and in part; that, religiously, it is a stumbling-block; and that, socially and politically, the benefaction it offers to one is a robbery of others.

PRESIDENT J. H. FAIRCHILD, *Oberlin:*—The tendency to organize in secret bodies, political, social, religious and literary, seems to indicate distrust of the ordinary institutions of society, and will surely generate the distrust from which it seems to spring. The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization.

REV. JOSIAH BRADLEY, *Principal of Rock Spring Seminary, Illinois, 1829:*—Masonry is a human, and cunningly formed system of deception. Is it not rightly named "Speculative Freemasonry?" Millions have been drawn within its veil, and led away captive by its false pretensions and exhibitions of morality, charity and brotherly love. And many may still rejoice for a season in their delusions, despise reproof, and perish without remedy.

PRES. L. N. STRATTON, D. D.—One other fact worth naming is, that the oaths and secret workings of Freemasonry are out and well-known to the world. They are published in the reports of several State legislatures, and in Wendell's Supreme Court Reports of the State of New York, Vol XIII, pp. 9-26. Their oaths are no less murderous than those taken by the Mollie Maguires, and for obedience to which latter twenty-one have been tried and hung in the State of Pennsylvania.

LEONARD WOODS, D D., *Professor in Andover, 1829:*—Now I have never seen or heard of any evidence, of any kind or degree, in support of the pretended antiquity of Freemasonry; and I suppose the same is true of all others. What then can we do, consistently with reason and common sense, but to withhold our belief. As to *probable* evidence; it would be very proper to inquire, whether it can be reconciled to the acknowledged character of Solomon, and of the twelve apostles to suppose, that they belonged to a society, established on the *principles* and practicing the *rites* of Freemasonry. If these principles and rites are what the community at large understand them to be, and what *Freemasons themselves* understand them to be, an answer to this inquiry would be no very difficult thing.

PRES. E. F. REID, *Ohio Central College.*—We believe secret societies to be anti-republican as well as anti-Christian.

REV. A. L. CHAPIN, D. D., *Beloit.*—It has been the uniform policy of Beloit College to exclude secret societies.

PRES. THOMAS HOLMES, *Union Christian College.*—I am the uncompromising foe of secret societies in any form whatever.

REV. JAMES W. STRONG, D. D., *Pres. Northfield College.* — We do not favor secret societies; hope there will never be one in this institution.

REV. P. M. BARTLETT, D. D., *Mary ville College.*—I believe that secret societies, generally speaking, are fraught with mischief and should be discouraged, especially in our institutions of learning.

PRES. JOSEPH MOORE, *Earlham College.*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

REV. ALEX BURNS, *Pres. Simpson Centenary College.*—Although a Mason myself, I have not a very exalted notion of the importance or influence of Masonry. In fact I don't see much necessity of secret societies of any kind.

REV. S. B. ALLEN, D. D., *Westfield College.*—Deeming them (especially those best known) injurious to all the best interests of mankind and destitute of all moral right to an existence, we cannot but pray and labor for their overthrow.

PRES. A. M. WESTON, *Eureka College.*—No human institution has the right to exact oaths. Even the church has, formally, none, and civil governments, if they require them, can only do so because they themselves are ordained of God. Freemasonry has no such right, having no divine origin.

PROF. BASCOM, *Williams College.*—Bind not the corrupt to your very bosom with bonds of secrecy, and hope to escape their influence. That breath of pollution, the breath constantly on you, which you draw into the seats of life as if it were air, is malaria, ready to creep stealthily through soul and body.

PROFESSORS EDWARDS A. PARK, ABNER PHELPS, E. P. BARROWS and EGBERT SMYTHE, *Andover Theological Seminary,* to the American Tract Society, Boston, 1865:—Asking for "a judicious and carefully prepared tract, tending to dissuade the members of the churches of Christ from joining secret societies."

REV. E. H. FAIRCHILD, D. D., *Berea.*—Secret societies are of two kinds, those which aim to secure special and unequal advantages for their members, in social, civil, political and business relations; and those which seek to promote some moral, social, or political reform. The first among which Freemasonry is the most prominent, we regard as selfish in their nature and essential aim, and hence antagonistic to the Christian religion.

HORACE MANN, *the American apostle of Education:*—Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Æsop's time, would not those form the *secret societies?*....Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No, they all belong as by the tie of natural affinity, to the order of *secret societies.*

REV. RANDALL ROSS, *Pres. Lincoln College, Mo., 1873*—Take the report of the Grand Lodge of Odd-fellows for the year from which it appears their revenue amounts to $4 291,071.12. Of this sum only $1,503,471.40 has been spent in "relief and charity." Only about one third of their revenue is thus expended annually. This leaves an immense sum of money unexpended by the order every year, which must in a few years become a dangerous power in the hands of the order. And this is but an illustration of all the secret orders of the land: and hence we look upon the power of such an immense amount of money in the hands of a power whose workings are in the dark, in secret, as far more dangerous to the financial affairs of the country than all our much talked about railroad monopolies.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownice Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky, Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 24, 1887.

The man who steals my horse by night is a sneak. But the man who steals the Bible from the multitude by professing reverence for it, yet declaring its history to be "myth;" who deprives them of a Saviour while professing to be a *Christ*-ian, by declaring his voluntary death and atonement for us a piece of cruelty on the part of God; and all this for a little brief popularity with the crowd,—he would be a detestible villain, only a villain is supposed to have, and frequently has some courage and sense of honor. Christ, the meek and gentle Son of God, denounced such as "hypocrites," and John called them "snakes and the seed of snakes.'

A QUESTION FOR MASSACHUSETTS CONGREGATIONALISTS.

The acme of impudence has been exhibited in Worcester, Massachusetts, March 9th. One "Thrice Potent" and fifteen "Illustrious" Masons got together in a hall laden with regalia bought by money swindled from the race of fools not yet dead in Massachusetts, banqueted, toasted and Grand-honored each other, and then proceeded to install a "Thrice Potent Grand Master of Worcester Lodge of perfection" and other officers in what they call the "Ancient Accepted Scottish Rite."

The "Thrice Potent" Grand Master installed was Geo. F. Hewett, a liquor and beer seller and opposer of temperance in the city of Worcester; full of orthodox churches led by salaried ministers, bound by every sentiment of honor, and every principle of the Gospel to warn their flocks of the approach of wolves. Yet they see from their pulpits their young men being whirled in this maelstrom of pagan worship and give them no word of warning. A "Rev. (!) Oliver A. Roberts, Grand Primate of Massachusetts, officiated as the Nadab or Abihu to furnish the strange fire of false worship.

Do not the Worcester clergy know that God will visit plagues on them and their people for these things? that the Scottish Rite not only practices false prayers but false baptisms? that Deputy District Grand Master St. John, a bitter and taunting Universalist late of Worcester, spent one entire winter installing lodges and Masons in Massachusetts, and among them many orthodox Congregational pastors, who exclude Universalists outside the lodge, but bow on their knees to them, and "brother" them inside. Will Dr. George F. Pentecost inform us whether these inconsistencies, blasphemies, and wolf-fellowships have anything to do with running down Congregational churches in Massachusetts? Will he not issue a sequal to his powerful faithful pamphlet on evangelization?

MR. BEECHER, THE PULPIT AND PRESS.

"Some, therefore, cried one thing and some another * * * and the more part knew not wherefore they were come together. All with one voice, about the space of two hours, cried out: Great is Diana of the Ephesians!" Acts 19: 32 and 34.

Yet, though men were ignorant, devils knew the cause of this Ephesian hubbub. The question was touching the worship of the one living and true God, accessible to men by one Mediator, Christ, and the motley and pie-bald worships of the god of this world, "invented by men, administered by priests, and inhabited by devils." Paul attacked these side-worships in Mars Hill and at Rome wherever he met them. A little before the Ephesian uproar, in the same chapter, we see seven men whipped by one "evil spirit;" but the case went against the devils, and their worshipers renounced their "curious arts" and burnt their books costing "fifty thousand pieces of silver; so mightily grew the word of God." If Paul had been adroit to reconcile opposites by putting Christ's worship on a level with Jupiter's, who, they said, sent them the image of Diana, the entire crowd would have shouted for Paul.

This is precisely what Mr. Beecher achieved. His loudest panegyrists are H. W. Thomas and David Swing. Dr. Thomas says, "He believed in the method of creation, that the higher forms were evolved from the lower," that is, men from monkeys, etc. "Mr. Beecher did not believe in the old doctrine of the fall of man; that the first pair were created perfect; that they fell," etc. * * "and hence he rejected the whole system of salvation, based on that * * dogma." "He believed in the continuity of the life of the good in the world to come;" but "I do not agree with brother Beecher in denying endless punishment." (See Thomas's sermon, *Inter-Ocean*, March 14.)

Now Dr. Thomas is in some respects an exceedingly ignorant man; but he is a competent reporter of his friend's sentiments and gives them correctly. David Swing, another loud encomiast, in the same paper, same page, might be quoted *in extenso* to the same effect.

Now without here discussing the truth or error of these gentlemen's opinions, it may simply to be remarked in passing of those who read these *Inter-Ocean* sermons on Mr. Beecher, and cannot see that they deny the whole Bible account of man's redemption by Christ, in the words of Robert J. Breckenridge, "*Have simply no moral sense.*" According to these heretics there were no such persons as Adam and Eve, Cain and Abel. They were "myths"—Eden, a myth,—"thorns and thistles" "myths." This same Dr. Thomas, before his just ejection by the Episcopal Methodist church, preached in his pulpit in Aurora, Ill., that Moses got the pattern of the Ark of the Covenant among the Masonic relics of Egyptian priests,—thus flatly contradicting the Word of God, which he yet says his "brother" Beecher held was "inspired."

Mr. David Swing is worse than Thomas. He says, "Mr. Beecher's greatest years were twenty, lying between 1845 and 1865." Now Mr. Beecher's first "great year," 1845, was just two years before he went to Brooklyn. He had not yet made an Abolition speech, but had steadily shunned Abolitionists; though the writer had three years before, 1842, preached by appointment before his synod of Cincinnati, a sermon, which was printed, containing these words:

"The worst conceivable robbery is forcibly taking from a man his wife or his child. But the injury is a thousand times greater when you place or hold a man in a condition in which he cannot marry. * * You put him in the condition of a brute." And slavery was constantly under discussion in our presbytery and synod, and in the synod of Indiana, to which he removed. Rev. Samuel K. Sneed of New Albany had come from Kentucky and freed his slaves. In synod he naturally moved a resolution against slavery. Mr. Beecher opposed its adoption. He had an elder, Judge Wickes (or Weeks), who owned slaves.

Mr. Swing says of Mr. Beecher, "He found drinking of whiskies and brandies a habit even of the clergy. The moment he saw this serpent's head he struck at it." And he goes on quoting from Mr. Beecher's father's speeches, but gives none from the son. Now the owner of the Lawrenceburg distillery paid Bro. Henry $100 a year for preaching. There were no ministers, to my knowledge, in our presbyteries at that time who drank liquor. We moved and carried a resolution against our members taking corn to that distillery on the White-water canal, and on the Sabbath. *Bro. Henry opposed it;* and came out next Sabbath in a thundering sermon on temperance. Monday morning a friend said to the distiller, "Your minister gave you Jesse yesterday, didn't he?" The distiller replied: "I don't care a d——d what he says, so long as he goes for letting us have the corn." Dr. Beecher made powerful appeals for Lane Seminary on account of the spread of popery in the West. Brother Henry congratulated the first cardinal the Pope ever made in America on his beautiful scarlet cap.

Now while all that Swing and Thomas say is true about Mr. Beecher's denying the doctrines which Christ and his apostles preached, it is also true that he at times *preached those very doctrines.* And when censured by the religious press for some plain denial of God's word he used to publish the Plymouth church articles, which were orthodox, and said he believed them. And in his latest "formulated" doctrines written to a friend he says: "I am in hearty accord with revivals and revival preaching."

Dr. F. A. Noble, in his reported discourse, says of Mr. Beecher that, "his ideas did not agree with the light flashed from the Bible from the beginning of Genesis to the end," nor, "with a fair interpretation of the words of Him who gave the sermon on the Mount." Dr. Noble is plainly and painfully correct; and that explains why Messrs. Swing, Thomas, and every Universalist and Unitarian minister is loud in Mr. Beecher's praises as "*The Great Divine*". Mr. Beecher was not a heretic, for heresy infers malice against the truth. Dr. Thomas is a heretic. He shows his "malice against the truth," by comparing some of the best, ablest and most honest ministers, who hesitated to add their voices to the loud acclaim of saints and sinners, infidels and Christians, to Mr. Beecher, of whom a business man in Chicago said truly as forcibly, "His text for his last year has virtually been the words of Satan, '*Ye shall not surely die*,'"—Dr. Thomas compares those Congregational ministers who hesitated to add their loud amen to his praises, to "those orthodox priests who platted the crown of thorns, and put it on the head of Christ"!! This is the malice of heresy against the truth.

Mr. Beecher is gone. Let us rejoice that he was not a dizzy Swing nor a doubting Thomas, without that apostle's escape from unbelief. One must think, if Mr. Beecher could speak from his present abode, he would say, "save my memory from my friends."

> "O popular applause! what heart of man
> Is proof against thy sweet seducing charms?
> The wisest and the best feel urgent need
> Of all thy caution in thy gentlest gales;
> But swelled into a gust—who then, alas
> With all his canvas set, and inexpert,
> And therefore heedless, can withstand thy power."

—Our readers may expect next week a John Brown number of the *Cynosure* which they will value.

—Hon. Frederick Douglas, who is spending a time with his wife in Paris, during a visit to the French House of Deputies, was struck by the fact that no member chewed tobacco or smoked.

—Dr. Benjamin Rush, the great pioneer of the temperance host of America, and father of the statesman and Anti-mason, Richard Rush, is to have a monument in the city of Washington, erected by the medical fraternity at a cost of $40,000.

—Elder S. C. Kimball, editor of the *Christian Witness*, and New Hampshire lecturer, started on the 12th inst. on a fourth canvassing trip. He was invited to aid in conducting a protracted meeting in South Effingham, where it is hoped many souls will be brought to Christ.

—Miss E. E. Flagg, whose gifted pen has for a time been laid aside to minister at the bed of sickness and death, again resumes her notes on the Sabbath-school lesson. We understand also that she is to be present at the Congress of March 30. No delegate will have a warmer welcome. We trust the committee of arrangements will find a place for a paper from her.

—The *Masonic Chronicle* of Columbus, Ohio, is pleased to notice that the "hireling" Anti-masons of the National Association are not managing the Christian Congress, but rather sincere but misguided men, whose creed renders them illiberal, but of whom there is some hope that they may be better informed respecting the lodge. Will the *Chronicle* send a representative to help these brethren into Masonic light?

—Miss S. A. Farley from New Iberia, Louisiana, has been in Chicago a few days on an agency from the educational society of that place which has been incorporated for the purpose of establishing and maintaining a school for colored children. Letters from Bro. Hinman and others during the past six months have informed the readers of the *Cynosure* of this enterprise, which seems to be a very worthy one, and in every way deserving of the success which we hope may attend it.

—We are in receipt of an earnest communication from Moline, Kansas, signed by S. E. Booth, president; J. Colvin, vice president, and Lyman Kirkpatrick, secretary, urging us to attend and share in a convention which they desire to hold in Springfield, Illinois, June 7th, to form a party, to comprise all friends of political reform in an organization under the title, American General Reform Party. It is, of course, impossible for us to share in the proposed convention, being preoccupied with our work. But we give their notice that any of our readers who desire to do so may communicate with the above-named citizens.

—Rev. C. E. Walker of the United Brethren church, Grey Eagle, Minn., lately opened the discussion of the secret lodge system. A committee from the United Brethren and the Methodist Episcopal churches were appointed to arrange for a meeting, but the lodge circulated false reports to prevent attendance and some angry Masons threatened to drag the speaker from the pulpit. The meeting, however, was a success; two delegates were appointed to the Christian Congress, Rev. James Callahan and Brother Walker. The meeting roused the people of the place into a lively discussion of the lodge, and will do much to prevent its further encroachment upon the homes of Grey Eagle.

—For his laudation of Beecher's antagonism to evangelical religion, and assault upon the Congregational pastors of this city, Dr. Thomas, of the so-called People's Church, is rewarded by the Chicago press with this note: "Chicago would hate to lose him, but Dr. Thomas would be a great man even in

the pulpit made vacant by Beecher's death." The Grand Chaplain of Illinois Freemasons would have to take many lessons from the toad that tried to be an ox, if he ever attempted to vault into the Plymouth church pulpit. It is at least sincerely to be hoped that he will not again sneak onto the Farwell Hall platform as a representative Gospel worker.

—The Murphy meetings in Farwell Hall, in connection with Mr. Moody's work of evangelizing Chicago, are continued six days in the week and twice each day, without any abatement in the interest of the public or the zeal of Mr. Murphy. His physical endurance has, however, been taxed severely and last week he was assisted by several pastors of the city. As we go to press it is announced that President C. A. Blanchard speaks for him Tuesday afternoon. The ladies of the W. C. T. U. are engaging heartily in the work of saving the drinking men although they have taken occasion to say kindly but justly, that they by no means endorse Mr. Murphy's ideas of high license and prohibition, which it must be said with regret fall below what we believe to be the Bible standard.

AN IMPORTANT APPEAL FOR THE CONGRESS.

The hope of the committee of arrangements for the Congress of Churches and Christians has been that certain able and wealthy citizens of Chicago would furnish, principally, the money to pay the expenses of the Congress which meets at Hershey Music Hall, *Inter-Ocean* building, 85 Madison street, March 30th and 31st. In this hope the committee has been disappointed. Now, therefore, we earnestly and lovingly beseech the Christian pastors who are in favor of "the discussion of the secret lodge system, and its influence on the Christian religion and civil liberty," to take up collections in their respective congregations, to pay the expenses of the meeting.

The car fare of the ten, or possibly more, eminent divines who are to give addresses, should be paid from the distant States from which most of them come. This will require not less than $325. The advertising and printing matter essential to the arrangement of the Congress, with postage, will amount to not less than $125. Hall rent will amount to $100, a portion of which the committee has been required to pay in advance.

Shall not the denominations and the Christian people whose principles are represented in this meeting, pay the expenses of the same? Neither the committee, upon which the onorous duties, so various and extended, should pay these expenses, nor the brethren who sacrifice time, toil and treasure in coming. Men of Israel, help!

Delegations are coming from several of the New England States, and all the States this side. They write us that they will be here from Wisconsin, Minnesota, Dakota, Colorado, Kansas, Texas, Louisiana, Georgia, Florida, North Carolina, Tennessee, Kentucky, District of Columbia, New Jersey, Pensylvania, Ohio, Indiana, Iowa, Nebraska, and far off Oregon. The committee is of the profound opinion that such a gathering of people on this important question has never been possible during any former stage of the American history as the one about to assemble.

Let Wesleyan Methodists, Free Methodists, Reformed Presbyterians, United Presbyterians, Free Baptists, Friend Quakers, United Brethren, German and Swedish Lutherans and all others take collections at once to defray the current expenses of this great meeting, else it will fall with crushing weight upon the committee. The time is short. Do duty promptly. The King's business requires haste. If a collection can not be gathered before the Congress assembles, please do not withhold because of that fact, but forward then as now, by money order or by draft, to Calvin W. Pritchard, chairman, 56 Wabash Avenue, Chicago, Ill. He is editor of the *Christian Worker* (Friend Quaker) and will be at his post after the Congress has adjourned.

For the committee, L. N. Stratton, *Sec'y.*

THE CYNOSURE FOR SOUTHERN MINISTERS.

Augusta, Ga., March 7, 1887.

Dear Cynosure:—Up to within a recent period nearly every minister in this city was a Mason, and even now, the leading churches, both white and colored, have Masonic pastors. Within a year past there has begun to be a reaction. Several colored Baptists, and one Methodist minister have taken a stand against the orders, and the discussion is sure to go on. Three pastors have welcomed me to their pulpits, and desired the presentation of this reform to their people. To-day I attended the regular meeting of the colored Baptist Ministerial Union. Sixteen ministers, nearly all pastors, were present. The presiding officer was the Deputy Grand Master of the A. F. & A. M. for the State. A motion was made that I address them on the subject of the secret orders and on its adoption I was invited to speak forty minutes. I was listened to with marked attention, and am sure a good impression was made.

This change of feeling is due to the introduction and circulation of the *Christian Cynosure.* Eld. Jackson, who has been most active in this reform says that while he has only a vague idea of the evils of these societies, he has been greatly helped and strengthened by the *Cynosure.* But few colored ministers of the South are able to subscribe for more than one paper. They generally have a denoninational organ; and if they ever see the *Cynosure* it because it has been sent to them at the suggestion of some Northern friend, and is almost always highly valued both for its general character as a religious newspaper, but especially for the information that they get on the secrecy question, and which they could get no *where else.* In many cases ministers tell me that it greatly helps them in preparing their sermons, and only in a very few instances it is unappreciated.

I believe there is no wiser, better or more economical way of promoting our reform in the South, than by sending the *Cynosure* to *colored ministers.*

It preaches more and better sermons than I can, and goes to multitudes of places when I cannot go. I certainly hope that the fund for this purpose will be enlarged, and that ere long we may be able to *sow* these Southern churches with our reform literature. H. H. Hinman.

OUR WASHINGTON LETTER.

It is now the belief of many leading men of the Democratic party, some of whom are occasionally called to the White House for counsel and advice, that the President will ask the Fiftieth Congress to convene in extra session early in October. If he does, there are several reasons that will prompt the unpopular step.

It is a well known fact that Congress scarcely ever does anything like real work until after the holiday recess. It goes without saying also that the two great parties in Congress will be surcharged with politics next year and that their time will be largely devoted to President-making. So, unless some of the important legislation to come before it can be matured at an earlier day than the course of the regular session would make possible, there would be but little hope for its success.

The experience of the past two winters in Congress has shown very clearly that the interests of the country have become altogether too vast and complicated to be thoroughly looked after, and kept up within the time afforded by the regular sessions. Much of the first, or the long session as it is usually called, is devoted to the formulation of business for the second or short session, and the business thus deferred from one year to another—in many cases business of the most urgent importance—is hurled into the whirl of the last ten days or two weeks of Congress, to be but half done or badly done or not done at all.

Some idea of the manner in which the Forty-ninth Congress wound up its work may be found in the declaration of a member of long experience, that the record revealed the fact that one-quarter of the legislation of the session had been enacted in the last six legislative days. An enrolling clerk of twelve years of service said that never in that length of time had he witnessed the haste exhibited in the last twenty-four hours of the Congress which has just expired.

The prominent business men of this city who are anxious to have a carnival here after the National drill, which is to take place in May, have been discussing details in regard to the scheme. At the recent Mardi Gras in New Orleans, the Knights of Momus and the Knights of Proteus were the organizations which made the finest display, and both are proposing to dispose of their outfits, which originally cost $20,000, cars and costumes, at $5,000 and $6,000. Washington is disposed to hire instead of buy these trappings, as expense could be saved in that way, and it is held that a sum of $25,000, which will have to be raised by private subscription, would be necessary to insure a creditable display. It was urged that if the carnival was not held this year it would not be possible to have it for four years. The Presidential campaign, and the inauguration would give all the displays needed for two years, and the Knights Templars conclave would fill up the third season. *

OUR BOSTON LETTER.

BOSTON SUNDAY ENTERTAINMENTS.

Austin's Popular Sacred Concerts in Boston Music Hall, every Sunday evening, attract large crowds. The sacredness of the affair, however, ends with the name, although the character of the programme would be unobjectionable, perhaps, on a week night. The sacred concert at the Windsor theater seems to be of an inferior tone, according to the assertions of even its patrons. The Orchestral Social Sing at the Harvard Street Baptist church at 4 o'clock P. M., draws such a concourse of people that the seating capacity of that edifice is often inadequate. In fact, at every church, theater, or hall in the city, where vocal or instrumental music is offered to the public, large audiences are always found.

Many Christians consider special musical attractions the only way to reach, or bring in the unregencrate masses. It certainly does bring them into the precincts of the sanctuary, but whether it leaves them within the fold is an open question.

Whether it is for entertainment, instruction, or worship that the people seek these places so eagerly, it may be difficult to discriminate. Nevertheless, it is a fact that those places are more largely attended where the best, or rather the most music is furnished. Many advocate the introduction of musical entertainment into the regular church service, others, of more orthodox mind, restrict it to a special occasion. Years of observation have demonstrated to the writer that fewer converts are made by this means than by any other ever adopted. He has never yet seen one converted under such influences. It certainly is not an apostolic method. With the entertainment the interest of the audience ends, ninety-nine times out of a hundred.

There is danger of the church becoming simply a resort of entertainment, whether the fact is recognized or not. We want, we need the unvarnished, ungarnished Gospel. God gives no chromos, nor gilds any of his truths. The only harmony needful to attract the masses is that of Christian fellowship among the brethren, and the music of concerted prayer. The best instruments on which to play the tune of salvation are ourselves, which as instruments of God, if kept in tune, will attract more souls into the church than any brazen or stringed instrument man can possibly devise.

"Awake, and sing the song
Of Moses and the Lamb;
Wake, every heart and every tongue,
To praise the Saviour's name.

"Sing of his dying love;
Sing of his rising power;
Sing how he intercedes above,
For those whose sins he bore."

The confession of the church that musicals, etc., are now indispensable as a means of saving souls is an incontrovertable, as well as lamentable evidence of its spiritual weakness. What can take the place of a praying, working, self-sacrificing, consistent church, with the power of the Holy Ghost, in bringing souls into the kingdom? Alas! Shall He find faith when He comes?

EVANGELISTIC WORK, LECTURES, ETC.

The evangelist, Dr. L. W. Munhall, is conducting revival meetings, assisted by Mr. and Mrs. D. B. Towner, at the Clarendon Street Baptist church. The daily papers are giving much attention to the discourses of the former, who will give Bible readings every afternoon.—The noon-day meetings at the Tremont Row branch of the Young Men's Christian Association continue to be held, and are well attended, mostly, however, by men out of employment, who at close of the service have an opportunity to register their names at the Association Employment Bureau, the office of which is at one end of the room.—Rev. Sam Small has been holding meetings in Chelsea.—Leyden, an ex-Catholic, preaches evangelical sermons in Irving Hall every Sunday morning.—C. W. Sawyer of New York, the temperance lecturer, is conducting a series of temperance meetings and concerts every Sunday night at Horticultural Hall.—James Russell Lowell is delivering a course of six lectures before the Lowell Institute. Tickets, which were gratuitously given, were sold by some of their fortunate possessors for two and three dollars apiece. Mr. Lowell's second lecture was an analysis of Christopher Marlowe, poet and dramatist.—The petition to place female attendants in our station houses, is warmly indorsed by almost everybody.—Gov. Ames recently honored Rev. Mr. Bartol, pastor of the West church, and one of the oldest Unitarian divines in this city, with a dinner, at which several ministers of evangelical denominations were guests. D. P. Mathews.

The Home.

THEY NEITHER TOIL NOR SPIN.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."—Matt. 6: 29, 30.

They neither toil nor spin; they wear
Their loveliness without a care;

As pure as when the Master's feet
Were set amid their perfume sweet.

The summer hills rejoice to see
Their carven censers swinging free.

They wait within the gates of dawn
Till all the watching stars are gone;

Then open cups of honey dew,
To greet the morn's returning hue.

O fair, wise virgins, clothed in white;
O lilies, fresh from looms of light,

I dearly love you, for the word
That stars you, noted of the Lord.

I love you when, in gold and red,
The sunset colors o'er you spread;

Or when, like fairy sails of snow,
The river rocks you to and fro.

You are the Master's flowers to me;
His smile upon your grace I see.

My transient discontents I hush
If but my garment's hem ye brush.

And everywhere your fragrance brings
This message from the King of kings:

"We neither toil nor spin. And ye,
Who spin so long and wearily,

"Who toil amid earth's grime and dust,
Behold—a hallowed arc of trust.

"Oh, pause and hear the Father say,
His angels are your guides to-day!

"While worlds in matchless order move,
Ye shall not slip from sovereign love;

"For he who bids the planets sweep,
Cares for the tiniest babe asleep."

—*Mrs. M. E. Sangster, in the Congregationalist.*

MADAME GUYON'S THEOLOGY.

BY REV. HENRY T. CHEEVER.

The theology of Madame Guyon, of her head and her heart, without being formulated in precise theological dogmas, was in the main, clear, simple, bibical, spiritual. It was stripped of scholastic forms and not hampered by technical or conventional phraseology. As revealed in the conferences with Bossuet, her letters to Fenelon and others, and in some other published works, it was no new departure from sound Christian traditions. It was in no proper sense a new theology, neither was it any form of self-conscious progressive orthodoxy or advanced thinking: vainly puffed up by the fleshly minds, and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Nor did her theology undertake, with an affectation of originality and acumen like the liberalism of our day, to distinguish between the historical, the theological, and the metaphysical Christ. Nor did it attempt to reconcile divided Christendom with aggressive Christianity by an imposed uniform ritual and pomp of worship. Her Christ was the whole Christ of Christianity, the personal Christ of the Gospels, the "wonderful" Christ of the Divine Incarnation, the sympathizing Christ of the vicarious, sacrificial Atonement; the adorable Christ of the Holy Trinity: "God manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory;" his Parousia at Pentecost, his glorious Epiphany at the coming judgment and resurrection.

Hers was the Pauline theology, a personal experience of the eighth of Romans: "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful and for sin, condemned sin in the flesh, that the righteousness of the law may be fulfilled in us, who walk not after the flesh but after the Spirit."

Her eschatology was that of the second Thessalonians, and she made no unauthorized venture beyond into an imagined realm of second probation: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come and be glorified in his saints, and to be admired in all them that believe."

The concord of Christendom from her standpoint was to be accomplished, not by the attempted gathering of "all who profess and call themselves Christians," under a misleading misnomer of unity and representation, but by a revival of true primitive Christianity, by a new spiritual baptism of the Holy Ghost, and by a common enthusiastic union of all the Christian sects in the great interest of peace among the nations, philanthropic, moral reforms, and the great Christo-centric Missionary Enterprise.

These are some of the inferences as to ethics and theology to be naturally derived from what we have learned concerning the views and experience of Madame Guyon and her corresponding life of faith. It is through her in France, taugbt by the Spirit, that we in America, two centuries later on in the course of time, have what the poet Wordsworth calls "authentic tidings of invisible things." For in her was fulfilled that fine saying of Augustine: "Faith is to believe what we do not yet see, and the reward of this faith is to see what we believe."

The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong commanding evidence,
Their heavenly origin display.

Faith lends its realizing light:
The clouds disperse; the shadows fly:
The invisible appears in sight,
And God is seen by mortal eye.

—*Correspondences of Faith.*

A WONDERFUL WELL.

The Samaritan woman found the Saviour by Jacob's well, but the *Presbyterian Record* gives the following account of a whole tribe of heathen who were turned from idolatry by the digging of a well. The water supply of Aniwa was the means of converting the people of Christianity, and this was brought about in a curious manner. The want of water was a terrible scourge when Mr. Paton arrived, and it at last occurred to him to sink a well in his own back garden, hoping at the level of the sea to get water. The people, never having seen a well in their lives, came to the conclusion that he must be quite mad, and imagining the world upside down, indeed, to think of digging for water into the dry earth. Every day they gathered round and watched him dig, though they were much too scared to help. At last the old chief spoke.

"You must be mad, Missi," he said; "rain comes from the clouds here; it does not rise from the earth."

Day after day went by, but at last, at thirty feet deep, there were signs of a spring. Then the missionary told the savages that next day they should see water. On the morrow, in fear and wonder, they came, and at thirty-two feet deep, lo! there was a spring of fresh water, which has ever since supplied the entire island.

It was this which finally conquered the people. The chief gathered his people about him, and said:

"We thought the Missi mad when he said he would go down to the earth and find rain; but he has wrought and prayed till Jehovah has given it him. Now, as there was water in the earth beneath, so do I believe there is a God in the skies above. And as the Missi has removed the earth and we have seen the water, so do I feel that death will remove the mist which is before our eyes and we shall see God. Bring out the idols, and let us destroy them."

ANOTHER JOSEPH IN PRISON.

In the New York *Observer* of April 25, 1884, there was an article in regard to a young man in Tokio, Japan, who was imprisoned for the utterance of political views which were not approved by the government, and who during his confinement was engaged in active Christian work among the convicts. After his release he sent a letter to the Home Department giving an account of the wretchedness and sufferings that prevailed in the prison, and his earnest convictions that there was great need of reform.

He further stated that the best of all remedies for the wickedness of men was the grace of God in their hearts. It had been shown that the religion of Jesus Christ was sufficient to make the most hardened criminals good men; and it would be for the advantage of the country to have these doctrines taught. Without some such influence as Christianity exerts, it was of little use to attempt to make men better by the most severe punishment. Experience had shown that many only become the more hardened and desperate by being thus thrown together and treated like dogs. He believed that the prison government should be in accordance with Christian principles; and if possible, Christian men only should be placed in charge. After some time had elapsed he was invited to the office of the Home Department, and consulted in regard to the views expressed in the letter. Then he was asked to give up his business and take a position under the government where he could carry out in person the views he had so ably advocated.

He called at the Bible House and said: "I am now on my way to Hiogo to superintend the establishment of a new prison. I am to have the charge of the same with express permission to teach Christianity, and it is hoped that all might be converted. I once thought that my imprisonment was a punishment from the Lord, and it filled me with great shame and sorrow. Now I see the goodness of God in it all, and I bless him that I have so large a field and so good an opportunity for Christian effort. I am very weak of myself, but with the help of God I hope to do much good."

He requested a grant of Scriptures for use among the prisoners. This was readily made, and he now goes forth with new zeal and power to shed more of the blessed light of the Gospel into the haunts of deepest darkness and degradation. This is none other than the hand of God.

A GIRL'S VOICE.

Miss Mulock says in her King Arthur that "a pleasant voice is even better to live with than a pretty face." In this she echoes Shakespeare's sentiment where he says of Cordelia, "Her voice was ever soft, gentle, and low—an excellent thing in woman." The need of cultivating an agreeable voice is thus emphasized in a new book, called "Hold Up Your Heads, Girls," by Annie H. Ryder:

Good conversation is the mark of highest culture. This is why, in spite of shabby dresses, unbanged hair, tremendous mouths and large noses, some persons are purely delightful. We have seen that this is so, yet have not added that something lies in the voice as well as in the manners and words, of such people. From nervousness, and other causes which I have not been able to trace, girls are apt to pitch their voices too high, as though they thought to be better able to speak distinctly. A gruff, manish voice is worse than a piping, shrill tone in a woman; but fullness of tone prevents no melody, and this comes from a medium pitch. In the very modulations of the voice are detected excellence and refinement. The human voice, in its sounds and accents, is a record of character; trust it as the key board of the human being.

May I remind you here, girls, of the harm arising from loud talk in public places? How many times do we suffer annoyance from the noisy voices in the car, the stations or on the street! How bold and immodest such tones are! Some persons seem to think the public is not to be regarded, and that it has no right to criticism, They appear to believe that a train is no different than an open field, where the voice needs no restraint, and where manners are not the most refined. They treat the passengers with as little care as they do the cars; for, while they make a waste-basket of the latter, they regard the former as so many brazen images to be stared at ad libitum. Passengers have ears, though they themselves be removed from the talkers by the distance of a seat or two.

Now about the words you use, girls. I fully realize the expressiveness of slang and the convenience of exaggeration. But if a peach pie is almost "divine," and the Hudson River "awfully lovely," what can be said of the New Testament and Niagara Falls? What is to become of the poor innocent words in the English language which mean only delicious and beautiful? When a young woman, who makes much pretension to fine manners and an elegant education, takes the steam-car for a rostrum, and exclaims about her French teacher as "awfully funny, but awfully horrid, don't you know; awfully lovely sometimes; but awfully awful at others!" we wonder why she gives so much attention to French when her English vocabulary seems to have reduced itself to the scanty proportions of one word.

A TIMELY AND NEEDED WARNING.

Now look me straight in the eye, young gossamer head, while I tell you what I know. The girl who will indulge in flirtation with strange men in public places, however harmless and innocent it may appear, places herself in that man's estimation upon a level with the most abandoned of her sex, and

courts the same vile regard. Strong language for a mild mannered Amber to make use of, but, I tell you, I become a furious old grandmother the moment I see a blessed young girl tip toeing her thoughtless way upon this road that leads direct to death and destruction!

The boat that dances like a feather on the tide a few miles above the commencement of the Niagara rapids is just as much lost as when it enters the swirling, swinging wrath of waters, unless a strong hand keep it up stream and out ofdanger. A flirtation to-day is a ripple merely, but to-morrow it will be a breaker, and then a whirlpool, and after that comes hopeless loss of character. Girls, I have seen you gather up your roses from the vases at night and fold them away in damp paper to preserve their freshness for another day. I have seen you pluck the jewels, like sun sparkles, from your ears and lay them in velvet caskets, which you locked with a silver key for safe keeping. You do all this for flowers, which a thousand suns shall duplicate in fairness and perfume; and for jewels for which a handful of golden dollars can reimburse your loss; but you are infinitely careless with the rose of sweet maidenliness, which once faded no summer shining can ever again woo back to freshness, and with the unsullied pearl of reputation which all the wealth of kings can never buy back again, once lost.

O, see to it that you preserve the bloom of that modesty and simplicity of girlhood, without which a maiden is like an artificial bit of scentless lawn in a milliner's window, rather than the "white rose of all the world," round which honey bees gather, and to which the knights errant of breezeland flock like gallant chevaliers of old to the crusade of the most pure and holy cross. See to it that you lock up the unsullied splendor of your jewel of reputation as carefully as you do your diamonds, and carry the key within your heart of hearts!—*"Amber" in Chicago Journal.*

NEATNESS IN GIRLS.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy to start with, is better looking than a girl, but his clothes are of a different sort, not so many colors in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. I went into a little girl's room once, and all her clothes were on the floor, and her playthings, too. Learn to be neat, and when you have learned it, it will almost take care of itself.

HEAVEN A REAL PLACE.

During a severe thunder storm, a little girl attracted the attention of several gentlemen by her freedom from fear when all around her were in terror. One of them said to her. "What makes you so calm? you are not a bit frightened." "Why should I be frightened?" was the answer. "It is nothing to hurt people. It is only the Lord Jesus moving the sofas and chairs about, as he is getting heaven ready for us all. You know he said: 'I go to prepare a place for you,' and how can he get it ready without making a little noise over our heads?" Heaven was a real place to this little child. It may be as real to you as it was to her. The fiercest thunder storm need have no terror for you, for Jesus rules and controls all.

SEVEN ARROWS FROM THE "WORD OF GOD."

1. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (Psalm 1: 15.)
2. "The Lord knoweth how to deliver the godly out of temptation." 2 Peter 2: 9.)
3. "I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies." (Psalm 18: 3.)
4. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6: 16.)
5. "They overcame him by the blood of the Lamb, and by the word of their testimony." (Rev. 12: 11.)
6. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." (Rev 3: 10.)
7. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." (Job. 5: 19.)

TEMPERANCE.

KANSAS TO MICHIGAN; GREETING.

BY S. CALVIN HART.

O Michigan! Queen of the lakes,
Gird on thine armor well;
Long have thy leaders been in league,
Through the liquor power, with hell.

Thousands have met a dismal fate,
Who otherwise might have been
The pride of home and native State,
But for this giant sin.

In this thine hour of anxiousness
We sympathize with thee;
For we have trod the same rough way
In search of Liberty.

A sad, sad thought, dear friends, is this,
That in thy trying hour,
Many of Christ's professing ones
Will aid the liquor power.

But Heaven's spotless livery
Will not condone their crime;
"*Particeps criminis*" will surely be,
Inscribed till the end of time.

"Who is on the Lord's side?" Show it!
Work for the glad transition;
Who has manhood? Let us know it—
Vote for Prohibition!

Lecompton, Kans.

TWO PICTURES.

One beautiful afternoon in August, there came to me the heart-broken wife of a State-prison convict. We tried to plan for his pardon and restoration to home and the world. It was a very sad case. He was the only surviving son of a very noble man; one who lived only to serve the poor, the tempted, and the criminal. All he had, all he was, he gave unreservedly to help thieves and drunkards. His house was their home, his name their bail to save them from prison; his reward, their reformation.

Bred under such a roof, the son started in life with a generous heart, noble dreams and high purpose. Ten years of prosperity, fairly earned by energy, industry, and character, ended in bankruptcy, as is so often the case in our risky and changing trade; then came a struggle for business, for bread —temptation, despair, intemperance. He could not safely pass the open doors that tempted him to indulgence, forgetfulness and crime. How hard his wife wrought and struggled to save him from indulgence, and then to shield him from exposure! How long wife, sister, and friends labored to avert conviction and the State prison! "I would spare him gladly," wrote the prosecuting attorney, "if he would stop drinking. He shall never go to prison if he will be a sober man. But all this wretchedness and crime comes from rum."

Manfully did the young man struggle to resist the appetite. Again and again did he promise, and keep his promise a month, then fall. He could not walk the streets and earn his bread soberly while so many open doors—opened by men who sought to coin gold out of their neighbors' vices—lured him to indulgence. So, rightfully, the State pressed on, and he went to prison. An honored name disgraced, a loving home broken up, a wide circle of kindred sorely pained, a worthy, well-meaning man wrecked. Sorrow and crime—"all comes of rum," says the keen-sighted lawyer.

As I parted from the sad wife on my doorstep, I looked beyond, and close by the laughing sea stood a handsome cottage. The grounds were laid out expensively and with great taste. Over the broad piazza hung lazily an Eastern hammock, while all around were richly-painted chairs and lounges of every easy and tempting form. Overhead were quaint vases of beautiful flowers, and the delicious lawn was bordered with them. On the lawn itself gayly-dressed women laughed merrily over croquet, and noisy children played near. A span of superb horses pawed the earth impatiently at the gate, while gay salutations passed between the croquet players and the fashionable equipages that rolled by. It was a comfortable home as well as a luxurious one. Nature, taste, and wealth had done their best. It was a scene of beauty, comfort, taste, luxury, and wealth. All came from rum. The owner was one who, in a great city, coined his gold out of the vices of his fellow-men.

To me it was a dissolving view. I lost sight of the gay women, the frolicsome children, the impatient horses, and the ocean rolling up to the lawn. I saw instead, the pale convict in his cell, twelve feet by nine; the sad wife going from judge to attorney, from court to governor's council, begging mercy for her over-tempted husband. I heard above the children's noise, the croquet, the laugh, and the surf waves, that lawyer's stern reason for exacting the full penalty of the law: "All this comes from rum." —*Wendell Phillips.*

PROHIBITION, TEMPERANCE AND SECRETISM.

It has dawned upon the earth in these days of the nineteenth century, that the "ax must be laid at the root" of this upas tree of intemperance. So temperance walks forth to-day clad in the right royal robes of the prohibition of the manufacture and sale of intoxicants. This, and this alone, will cause the tree to wither and die.

Many have been the strategic points of opposition by the enemy, but none so formidable as secretism. Wesley said of slavery that it was the "sum of all villainies;" so we may say of secretism, that is the sum of all allied opposition to righteousness of every feature. Especially so as it is arrayed against temperance. Men were dismayed when it came forth and put its hand to the temperance work; and it was said that the success of the temperance cause was delayed for fifty years by the movement. It is a subtle enemy, often defeating the efforts of honest men, and still they knew not from whence defeat came. I remember with what earnestness I espoused the temperance work in my boyhood days. Eager to accomplish the most, I joined a secret order, and with others we attempted to push the battle, only to suffer defeat and disappointment. Finally I commenced investigating, when I found that on every committee looking to the enforcement of law, there would be an Odd-fellow or Mason, and the committee would be powerless to effect anything.

Temperance is marching on, and victory is sure to come. While secretism is holding the church and many honest temperance men in bondage, the tread of advance is plainly heard. The apathy of the church delayed the abolition of slavery; it had to come, though it cost the life-blood of thousands, and millions of money. So with prohibition; the advance line of temperance work, it is sure to possess the land. The battle may be long and hard, but victory is nigh." If the nominal church would but come to the rescue with her hundreds of thousands, how quickly would this "wilderness be glad for them," and this "desert rejoice and blossom as the rose." But, alas! the hoodwinked ones cannot see, neither can the cable-towed ones act. Our fathers did not slacken their efforts in the anti-slavery conflict because of similar obstacles; neither should we, but press on to victory. God is marshaling his army, and though the wicked, as in our late war, may have to be drafted in to fill the place the church failed to fill, yet the decree has gone forth—intemperance must die. Happy shall we be if found on the field in the grand charge for final victory.—*Free Methodist.*

Howell, Mich., bids fair to be the scene of similar outrages to those perpetrated at Sioux City. Saturday night unknown parties set fire to the store of the chairman of the county Prohibition party, and placed inside an explosive that blew the building to pieces. Previous to the conflagration a note had been sent to the obnoxious party telling him that he must cease his labors in behalf of temperance or be burned out of town. The missive was signed "Many Saloon Keepers." It would seem that it was about time to take hold of the matter before it goes too far. Some saloon keepers in other places have proved that they will not stop short of murder, in order to accomplish their purpose of silencing the sentiments of decent citizens. It may work once, but the public will eventually tire of allowing the rum sellers to exercise absolute control of the people's lives as well as of their bodies and minds, and unless the white-aproned gentlemen of Howell become much more conservative "Many Saloon Keepers" may, soon after some outrage like that of Saturday night, decorate as many lamp posts.—*Chicago Daily News.*

Fault is found by the members of the National Christian Association with the prominence of Finch and Stearns in the Prohibition party, on the ground of their lodge associations. We do not understand that Mr. Stearns is at all a member of the party. And there can be no fault found with Mr. Finch for being a member of it and of the I. O. G. T. as well, were it not for his proclamations claiming the prohibition successes as the work of the I. O. G. T., and his presenting to his subjects the Prohibition party and its work as a means of building up their secret order, which has so many opponents among Prohibitionists, and which, as an order, has taken no part in the Prohibition party movement.—*Los Angeles Censor.*

THE NATIONAL CONGRESS OF CHURCHES AND CHRISTIANS.

OFFICIAL CALL.

Pursuant to instructions, and in humble reliance upon Almighty God for wisdom, and upon the Christian patriotism of our fellow citizens for co-operation and support, we have secured Hershey Music Hall, Chicago, Ill., and hereby announce that a Congress of Churches and Christians will assemble at 9:30 A. M., on the 30th day of March, 1887, and continue its sessions two days and evenings, to consider the nature and principles of the secret lodge system and its influence on the Christian religion and civil liberty, and to take what steps may seem proper, after prayer and due consideration.

The committee have learned with satisfaction of the action of several sympathizing bodies in appointing representatives, and are in receipt of the names of over fifty delegates already chosen.

Every Conference, Presbytery, Association, Council, Church, Educational Institution, or other body favoring this Congress, is respectfully URGED to at once provide for a representation in its meeting. Let the names of delegates appointed, or who shall be chosen, and the names of all persons intending to be present be forwarded at once to Rev. L. N. Stratton, West Division post-office, Chicago, Ill., so that entertainment may be provided for those who desire, and a roll of members begun.

CALVIN W. PRITCHARD, *Chairman of Com.*
L. N. STRATTON, *Secretary.*

CONGRESS OF CHURCHES AND CHRISTIANS.

The Congress of Churches and Christians to be held March 30 and 31, in Hershey Music Hall, *Inter-Ocean* building, 85 Madison street, Chicago, is assuming proportions which are most encouraging to its friends.

The Congress will be made up of many different evangelical Christian bodies, represented by delegates, and volunteer attendance. Three College Presidents have been secured to speak: Pres. H. H. George of Geneva College, Pa., Pres. Fairchild of Berea College, Ky., and Pres. J. Blanchard of Wheaton College, Ill. Two denominational editors who have charge of their respective official church publications, Rev. Nathan Wardner, of the Wesleyan Methodists of Syracuse, N. Y., and Rev. B. T. Roberts, Free Methodist, of Rochester, N. Y., and Chicago, will speak. Rev. Calvin F. Hawley, lecturer and evangelist of the State Association of Iowa, Rev. L. A. Johnson, D. D., representative of the Swedish Lutherans of the Northwest, Rev. John Grunert, D. D., of the German Lutherans from Urbana, Ind., Hon. Halleck Floyd of Dayton, Ohio, Rev. W. H. French, D. D., of Cincinnati, Ohio, and Bishop Milton Wright, D. D., of the Pacific slope, will speak. Prepared addresses are limited to thirty minutes, volunteer speeches to ten minutes. The discussion will cover the relation of the secret lodge system to the Christian church and civil liberty.

Prof. Nickle, chorister of the Chicago Avenue church, assisted by the church choir, and by others, will direct the music. Prof. George W. Clark, the "old Liberty Singer," will also be present and sing. Programmes giving full details can be had, after March 23d, at F. H. Revell's book store, No. 150 Madison street, and at the hall on the days of the meeting.

—The *National Monitor*, Brooklyn, New York, representing the interests of the colored race, in a good notice of the March 30th Congress says: "If we could afford it, we would be there. 'Let your light shine,' said Jesus; but how can a man let his light shine when he is so terribly oath-bound that he dare not, under certain circumstances, testify to the truth? Jesus did nothing in secret, and to all his disciples he says, Follow me." That *Monitor* is well named. May its wise word be heeded.

RELIGIOUS NEWS.

—Rev. Henry Martyn Scudder, pastor of Plymouth Congregational church in this city, preached his farewell sermon March 13. He is held in great esteem, and much regret is felt at his departure by the congregation. For some time Mr. Scudder's health has not been sufficiently robust to meet the requirements of his office, and his resignation was no surprise. When he announced his intention to discontinue his pastorate he intended to remain in Chicago, that he might be near his congregation, but he has changed his plans and will locate in Japan, where his son and daughter are now, and have for years been doing a good and practical work in the missionary field. There is in Japan an institution the object of which is the pursuit of Bibical knowledge. This institution is conducted by the Japanese government, and Mr. Scudder will take charge of it. With his wife he sails for Japan, June 21st, intending to spend there the remainder of his life. Dr. Scudder will go as an independent missionary, to render only such services as his age and strength will permit. His zeal for missionary service has never abated. Nothing but the climate of India has ever kept him from the field to which the first twenty years of his ministry were with such signal success devoted.

—The *Independent* heartily commends Dr. Scudder's plan of missionary work in these words: "Is there not room in the mission field for not a few other men and women who can go at their own charges and who will be associated with the missionaries abroad, who will work without salary, for the honor of it, as rich men go to Parliament without salary? Possibly some vexing missionary problems might be solved in this way. Paul was an independent missionary with no society behind him. Why should we not have hundreds of independent missionaries 'all over the world' doing each with his might what his hands find to do? God bless Dr. Scudder!"

—Yung Wing has been elected president of the Connecticut Congregational Club at Hartford. He is a native of China, has been a resident of this country for nearly twenty years, coming as a Commissioner of Education with Chinese students. He became a naturalized citizen, joined the Congregational church, abandoned his queue, and married a Hartford lady, who died about a year ago.

—The evangelical services conducted in Chicago by Mr. Moody at Bishop Cheeny's Reformed Episcopal church, Madison avenue, and at the Stock Yards during last week were so largely attended and with such gratifying results, that ministers and people alike are anxious that he should continue his labors in that district. Sabbath morning and afternoon he preached at Immanuel Baptist church for the Rev. Dr. Lorimer, who conducted evangelical services elsewhere. Monday evening he preached at Grace church, and the Rev. Frank Bristol, assisted by Mr. Sankey and others, will continue the services in his church every evening during the week. Mr Bristol believes the present revival far exceeds that of the old Tabernacle days, for every church and minister was interested, and the work was all over the city.

—The West African Negro can be Christianized. Sierra Leone has a population of 37,000 natives, 32,000 of whom are professing Christians; New Zealand has a Maori population of probably 44,000, more than one-half of whom (25,000) are also professing Christians. The London Church Missionary Society reports for Sierra Leone 19 clergy, 14,000 professed Christian people, and 4,000 children in 44 schools. In the Niger district the Gospel is preached by nine native pastors, 4,600 natives have forsaken their idols, and 900 are communicants.

—The revival at the Ohio Wesleyan University has reached large proportions. Over one hundred persons have been converted, and a still greater number have been revived; and there are seventy-five young men in the institution preparing for the ministry.

—The late Kaspar Auch, a successful Christian business man of New Orleans, after bequeathing $28,000 to relatives, left the remainder of his estate of $300,000 to the ten Presbyterian churches of that city to care for their poor.

—The *Lutheran Observer* says: The Economites or Harmonists, near Pittsburg, celebrated the eighty-second anniversary of the formation of that society February 15. The day was devoted to feasting, praising God, rejoicing and making merry. For nearly a century the Economites have been daily expecting the second coming of Christ, which they believe will take place before the death of all the members of the society, which numbered nearly 1,000 members at one time, but now there are not more than fifty survivors. Their property is valued at from $50,000,000 to $100,000,000.

—The claims of the Methodist Episcopal Mission for damages resulting from the Chungking (West China) riot, have been settled at a discount of eighteen per cent. The claim was for 28,000 taels ($35,000). Payments are to be made as follows:—5,000 taels the first month, 6,000 taels every three months thereafter until the full amount is paid. It is said that the English and French claims were settled at a greater discount, the latter being as much as fifty per cent. The prospect for the immediate return of missionaries is not encouraging, but the authorities agree that they may return and build as soon as it is safe to do so.

—The Society for the Propagation of the Gospel, which entered Madagascar many years ago against the protests of the societies already occupying the ground, now has thirteen missionaries in the kingdom, including three native clergymen. It has a theological school and high school, which are said to be doing excellent work for the mission.

—A revival has occurred at San Salvador, West Africa, in connection with the station of the English Baptist Missionary Society, and one hundred converts are reported.

—Professor C. J. Kephart of Toledo, Iowa, writes the *Telescope* of February 9th some apprehensions of the effect of the attempt to liberalize by means of the "commission:" "There is something in this world rather strange. Is it not a little strange that some who grow up under the customs and usages of our church should, almost as soon as a slight change is made in the expression of the attitude of the church toward secret societies, immediately knock at the doors of those societies for admittance? How shall we interpret such things? Shall we conclude that they all the time felt it to be their duty to belong to those orders, and only stayed out through respect to the church? Or shall we say that their anxiety to have a change in the law only grew out of their anxiety to enter those organizations and yet maintain a standing in the church, no matter what the character of the orders? Certainly it does seem that the present time, when our church is in a feverish excitement over this question, and when so much evil may be done by a very small minority, is of all times the wrong time for our people, and especially our ministers, to demand the extreme limit of their liberty in this respect."

—The W. C. T. U., through their superintendent of the Sabbath observance department, has issued an appeal to all pastors of churches to aid in securing a better observance of the Lord's Day. The appeal says:

"To you our organization of Christian women appeals for help; and having (in common with the World's Sabbath Observance Prayer Union, whose branches are in every land,) set apart the first week of April for special Sabbath work and prayer, we ask that on the first Sabbath of April next, you will preach a sermon on Sabbath Observance, also that the prayer meetings of that week have for their subject, the sanctification of the Lord's Day among professed Christians, and the proper recognition of the day by Government. Granting our request, many thousands of sermons were last year preached on Sabbath Observance, on the day named, and our desire is, that the practice become universal.

"In order that the children may be taught on this subject, we ask also that on the same Sabbath or the one previous, the Sabbath-school repeat the fourth commandment and have a brief address upon this subject. A concert exercise on this theme has been prepared and can be obtained through the local W. C. T. U., or by addressing Mrs. J. C. Bateham, Painesville, Ohio. Price, 15 cents per hundred. Sample free."

LITERATURE.

The April number of *Demorest's Monthly* is excellen and interesting. Enterprise is shown on every page of this family magazine. Not only are the best authors secured but selections are made so as to make up a magazine giving information upon every point relative to the household. As a pronounced prohibition organ it is becoming an honorable authority, and its gleanings of valuable information on various topics are hardly surpassed in this country.

In the March *Old Testament Student* Prof. Hermann V. Hilprecht, of the Univ. of Pa., gives his readers an insight into the private life of Prof. Franz Delitzsch of Leipzig. Anything about this venerable Leipzig professor, under whom so many American students have studied, is of great interest to theological circles. Prof. Hilpricht in his translation of Delitzsch's autobiography from the Norwegian gives a short history of Delitzsch's youthful days, his rationalistic tendencies when a student, his conversion, his connection with the missionary Becker and his later efforts for the conversion of the Jews.

Vick's Magazine for March reminds us that winter is part and the work of the garden, lawn, and flower bed will soon need attention. The number is timely as these titles show: "Trees for Small Places," "Early Work in the Garden," "Arrangement of Flower Beds," "The Bedding System; Sweet Corn," "A Farmer's Perennial Garden," "Planting Asparagus."

The Converted Catholic again, as in February, devotes much space to the McGlynn controversy with the papal hierarchy and every feature of the case which bears upon the work of the Reformed Catholics. "Father" O'Connor, who leads this reformed work, finds many Catholics coming over to him as the scales of credulity and blinding devotion to the pope fall off because of Father McGlynn's unapostolic knocks.

The Lincoln History by Messrs. Nicolay and Hay reaches a famous period of Lincoln's career with the April number—the campaign against Trumbull, and the earlier Douglas debates. Border ruffianism in Kansas, and the Topeka and Lecompton Constitutions are also treated of.

OHIO'S FINANCIAL REPORT.

FOR JANUARY AND FEBRUARY, 1887.

Jan.	5	H. Holbrook	$ 5 00
Feb.	7	Caleb Lyons	30.00
"	10	A. Overholt	5.00
"	14	Josiah Lee	10 00
"	16	J. P. Robb	1.00
"	18	Gilbert Newman	1.00

Will those who have pledged support for the present year be prompt in forwarding the same. The treasury is now considerably overdrawn. A word to those who have the cause at heart ought to be sufficient.

S. A. GEORGE, *Sec'y and Treas.*

LODGE NOTES.

During the year 1886 over 54,000 Odd-fellows were relieved to whom was paid over $1,400,000. The expenses for burial purposes exceeded $360,000 and there were over 5,800 widowed families cared for at a cost of $150,000.

The treasurer of the Odd-fellow Grand Lodge of Texas, a man 70 years old, is $23,000 short in his accounts.

Mrs. Mary E. Haggart, a prominent temperance worker, we believe, lately joined Enterprise Lodge No. 1 of the United Order of Honor, and made an initiation speech.

Father John Peter Beckx, General of the secret society of the Jesuits, died in Rome Mar. 4, in the 92d year of his age. He was admitted into the society in 1819 and on the conversion of Duke Ferdinand of Anhalt to Catholicity was made his confessor. His marked abilities soon brought him into prominence in Austria and to him is chiefly due the reinstatement of the Jesuits in that country. He was elected as general of the order to succeed Father Roothan in 1853.

The strike of coopers in New York ended Mar. 14. The men went to work after signing an agreement which in effect is a serious blow to district assembly 49, and practically kills the Coopers' Union, which was affiliated with the Knights of Labor. The men agree: "To sever our connection with the Knights of Labor or any other labor organization with which we may be connected, and hereafter only work in the interest of our employers, our wives and families." A noble resolution.

A letter from E. H. Abbott, late supreme secretary of the Royal Templars, dated on a Grand Trunk train bound for Canada, says he is a defaulter, and that after debating Canada and suicide as remedies he chose the former. He left a wife and two children. The deficit will not exceed $10,000, for which the American Safety company, of New York, is responsible on a guaranty. Abbott had handled $25,000 a day, and the deficit is in unpaid death dues.

BUSINESS.

GENERAL J. W. PHELPS.

The Life and Public Services of an able general, a voluminous and learned writer on questions of public interest and reform, and an American and patriot who saw in the secret lodge system one of the greatest dangers to our Republic. This work is by a life long and intimate friend, a gentleman whose literary tastes and ability and admiration of the sterling character and noble principles of General Phelps are a most excellent recommendation for this work.

In New Orleans General Butler replied to those who remonstrated against the reckless exposure of his person to secret assassins, "Never fear; they will let me alone; for they know well enough who would succeed me." General Phelps was then second in command.

The N. C. A. will fill orders for this pamphlet by Mr. C. H. C. Howard of the Astor Library, New York. The number published will not be large. Advance orders will be filled at one half price, viz, 25 cents. The retail price of the book is 50 cents, therefore order early and secure the reduction. Advance price, postpaid, 25 cents.

A few fine photographs of Pres. J. Blanchard, editor of the *Cynosure*, the latest and best taken, are for sale at this office. Price 25 cents each.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 14 to March 19 inclusive:

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Omelet (Plain.)—A very thick iron pan must be used, the smoothness being essential. Break five eggs in a bowl and and give them twelve strokes with spoon or fork; add a spoon and a half of salt and one of pepper. Melt a piece of butter as large as an egg in the pan and as soon as it boils pour in the eggs. Hold the pan handle in the left hand and carefully and lightly draw up the eggs from the bottom as it sets a little, shaking the pan forward and backward to keep the egg from sticking. In about three minutes from the beginning fold one side over on another; let it stand a minute, then slip or lift with pancake turner to a hot dish and serve instantly. It will be light and creamy inside, firm and golden brown outside. From this foundation unending varieties may be made; herbs, or minced onion added; green peas; oysters, fish or ham, and—one of the most delicious forms—Gruyere cheese, grated and sprinkled over before folding.

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FARM NOTES.

EARLY WORK IN THE GARDEN.

The extreme variability of the weather during the past three months apparently warrants the inference that there will be opportunity to do some early spring work, even if settled weather does not arrive sooner than usual. It is essential to get in some crops early, and the onion is one of the most important. No time should be lost at the first opportunity presented, to make full preparations and sow the seed. Once in, even if frost follows, it is safe. If the soil has been manured with well rotted stable manure and plowed in the fall, it can the more surely be prepared early in spring by several draggings. If guano, or other commercial fertilizer, is to be used it should be sowed broadcast and dragged in. In connection with a good manuring of stable manure plowed in it would also be advisable to give a dressing of nitrate of soda, about three or four hundred pounds to the acre. This dressing can be given as soon as the plants begin to appear above ground, and immediately before using the cultivator the first time, and it will then be worked into the soil exactly when the plants are ready to appropriate it, and thus there will be the least loss. The effect of this top dressing will be to push the plants along rapidly early in the season, thus enabling them to commence forming bulbs before the hottest weather comes on, which is a matter of great importance in order to secure a good crop. The great value of nitrate of soda, a material our cultivators are only beginning to learn the value of, is to hasten the growth of plants early in the season, and for this purpose it has no equal.

Market growers of peas cannot be too active in getting in the earliest varieties of this popular vegetable; a few days difference in time will often make considerable difference in the profits of this crop. In every family garden a good supply of the early peas should be put in at the first opportunity. There is nothing more welcome than green peas when they first come to the table, and at that time there is a general scarcity of culinary vegetables.—*Vick's Magazine for March.*

ROADSIDE FRUIT TREES.

The Germantown (Pa.) *Telegraph*, very high authority in agriculture and horticulture, ventures the opinion that dust on fruit trees, instead of being the disadvantage it is generally supposed, is of decided benefit. It reasons from facts. Fruit trees growing along dusty roads are observed to bear good crops of fruit, when others planted where they are free from this nuisance fail of a crop. "Not only is the fruit abundant," says the *Telegraph*, "but the leaves are generally remarkably healthy; and we do not remember of an instance of a blighted or seriously diseased tree when they have been covered with roadside dust." The fact, which has been observed before, is curious and perhaps instructive. It is difficult to account for it, except by assuming that the coating of dust protects the leaves and the tree from the ravages of the insects which prefer to regale themselves on clean foliage, and have a well-bred aversion to gritty food—and protects the tree also from disease. Many of the oldest physicians in St. Louis believe that the exceptional freedom of St Louis from contagions and epidemic diseases, the product of bacteria, is due to the limestone dust which we so loudly complain of. If this dust is prophylactic against human disorders, may it not render fruit trees a similar service? At any rate, it is the part of wisdom to conform to facts, even when we do not understand them—and in this case the facts seem to indicate roadsides as the best location for fruit trees, particularly pears and cherries.—*St. Louis Republican.*

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NEWS OF THE WEEK.

WASHINGTON.

It is expected that a call for $10,000,000 3 per cent bonds will be made in a few days to mature May 1. The amount of these bonds now subject to call is $29,889,850. According to present indications, the entire 3 per cent loan will be extinguished during the present fiscal year, ending June 30 next. The surplus as stated at the Treasury is now $21,000,000.

The Commissioner of Internal Revenue states that the total quantity of artificial butter manufactured and removed from consumption or sale during the months of November, December and January was 10,029,961 pounds.

COUNTRY.

The Southern Cotton Seed Oil Company, recently organized in New Jersey, has concluded contracts for a quarter of a million dollars' worth of machinery, for use in eight cotton-seed oil mills of a capacity of 150 tons per day each.

Near Stillsville, Ont., Friday morning a Canadian Pacific express train dashed into the rear of a freight train. Fire broke out, and ten freight cars with their contents were destroyed. The express engine and tender were wrecked, and the first car of the express train was partly burned. No lives were lost.

The establishment of Lawton Bros., New York, dealers in phosphates, has been seized under attachments issued on creditors' claims amounting to $245,000. It is alleged that W. E. Lawton, the surviving member of the firm, has disappeared and that his liabilities are $1,000,000.

The keepers of a Cincinnati eating-house were tried Friday for refusing to permit a colored attorney to dine in their place. The jury disagreed.

A dispatch from Summerville says that an earthquake shock at 6 o'clock Friday evening was the worst that has occurred in two months. It caused some excitement because it was thought to be severe enough to do the town some damage.

A third gas well was struck at Marion, Ind., Thursday, which eclipses all previous efforts in the United States. Its roaring can be heard two miles, and resembles distant thunder. In its immediate vicinity the roar is deafening, resembling a train of cars at full speed.

In the Wisconsin House of Representatives on Wednesday the bill prohibiting the leasing of convict labor was killed by a vote of 64 to 23. A Senate joint resolution for an amendment to the constitution on the same subject met a similar fate.

The resolution for the submission to the people of a prohibitory amendment, weighted down by an amendment that persons or property injured by prohibition, should it become a law, be compensated by the State, failed in the Illinois House Wednesday, the vote standing: for, 63; against 78.

In the Illinois Senate Senator Curtiss's measure making it lawful for any person without regard to sex or color who possesses the necessary legal qualifications to vote at district school elections was defeated by a vote of 25 to 17.

The directors of the Chicago Board of Trade have appointed a committee to visit Springfield for the purpose of preventing the passage of the Foreman bill, which prohibits all trading in futures without being in possession of the goods traded in.

In the prohibition county of Rock Castle, Ky., Wednesday night, a band of Ku Klux took from her house Eliza Fish, aged 70, and began whipping her. Suddenly shots were fired and three of the Ku Klux fell dead. The woman persisted in selling liquor, notwithstanding that she had been warned several times to stop the traffic, resulting in the fatal visit of the vigilantes.

It is believed that the deaths from the Forest Hills railway accident near Boston will reach thirty. The condition of a number of the wounded is critical, and the recovery of many of the victims is doubtful.

John E. Steites was found guilty at San Francisco Wednesday of placing a dynamite bomb on street railway tracks.

The engine and tender of a passenger train fell through a trestle near Marietta, Ohio, Wednesday morning, the engineer and fireman being killed and two other employes badly scalded. Michael Early, a passenger, had his left leg crushed.

A passenger train was wrecked Wednesday afternoon near Parks Station, N. Y. The smoker turned upside down, and caught fire from the stove, the clothing of some of the passengers being burned. Fifteen persons were more or less injured, but none is reported fatally hurt.

The New Richmond Hotel, at Buffalo, and adjoining buildings were burned early Friday morning. It is believed that at least thirty persons lost their lives in the hotel. Eight bodies were soon found and five of the wounded are dying, while a number of others were burned or otherwise injured. The full extent of the catastrophe can not be ascertained until the ruins cool sufficiently to permit a search of the debris to be made. The financial losses foot up $400,000.

The Governor and Council of Massachusetts have ordered that Charles F. Freeman, of Sandwich, who was sent to the Danvers Insane Asylum in 1883, for killing his little daughter, be discharged, On the morning of May 1, 1879, Freeman deliberately murdered his little daughter, in obedience of what he says was a command from heaven.

The Governor of Tennessee on Tuesday signed the bill submitting to the people a prohibition amendment to the constitution. The election will be held next September.

FOREIGN.

The conferring of the Order of the Black Eagle upon Count Robilant, the Italian statesman, on the Emperor William's birthday will be a national event. It is regarded on all sides as a most important occurrence. The renewal of the union of Austria, Italy, and Germany again makes a group that is willing and able to counteract all disturbances of the peace. It is regarded as a guarantee of a complete defensive alliance.

M. de Lesseps on his return to Paris visited President Grevy and Count von Munster, the German Embassador. The Radical press make a bitter attack on M. de Lesseps for calling France the natural friend of Germany, and advises him to stay at home in the future and confine himself to canal matters.

Mgr. Galimberti, formerly editor of the *Moniteur* in Rome, and one of the real authors of the sensational Jacobini letters, represents the Pope at the fetes in honor of the Kaisar's birthday. He takes an autograph letter of congratulation from the Pope. At the Vatican the result of the late intervention in German affairs is regarded as fairly satisfactory, but many Cardinals still regard the Jacobini letters a fatal mistake. They fear the Vatican is trusting Bismarck far too much.

The plot to assassinate the Czar, which was to have been carried out Sunday, the 13th, was arranged by members of the Terrorist section of the Nihilists, and no connection with it has been traced to the faction which is conducting the constitutionalist agitation, although this faction has assumed the character of a secret society with wide spread ramifications. Several hundred persons affiliated with the constitutionalist agitation have however been recently arrested. The police have become alarmed at St. Petersburg. They have been informed that numerous widespread bands of Nihilists are ready for immediate action.

Five thousand persons paid large prices Wednesday at San Rafael, Mexico, to witness a bull fight. The bulls refused to fight, and the spectators burst into the ring and attacked the animals and the matadors. Troops, in suppressing the riot, used sabers and bayonets and a large number of people were more or less wounded.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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MY LAST SIGHT OF JOHN BROWN.

BY HON. S. C. POMEROY.

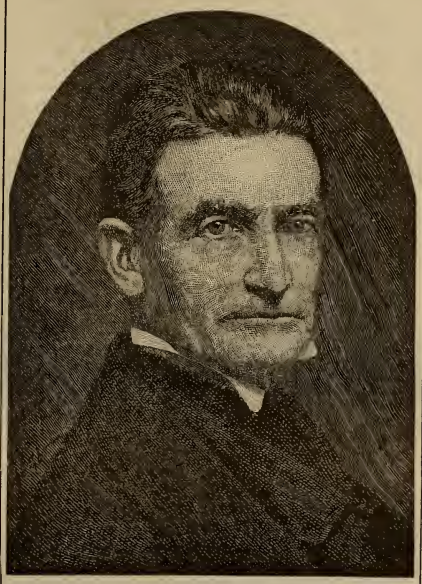
"I was sick and in prison and ye came unto me." At some periods in human life these words of the Great Teacher have enforced themselves with great power.

John Day was a citizen of Kansas, imprisoned at St. Joseph, Mo., upon the charge of running away slaves from Platte county to Lawrence, Kansas. John Brown and others visited him in prison, and at midday the doors of the jail opened—in a city of 10,000 inhabitants—and Day followed his Kansas friends down to the bank of the river, into a small boat, and was soon ferried over to a State whose laws made of his offence no crime! John Brown remained with the jailor—to keep the peace, and prevent others escaping—until Day was safe across the river; then he told the keeper to keep still until he, too, was safely away. Somehow that jail-keeper understood from Brown that his life depended upon his being strict to obey these injunctions. He did obey. No alarm was sounded until the parties who rescued Day were all safely beyond reach; and no blood was shed. The jailor made a great noise,—when all were gone!

Thaddeus Hyatt of New York was imprisoned for three months in the Washington City jail—under the sight of the dome of the Capitol—by Mason's committee in the John Brown investigation, and *Hon. Charles Sumner visited him every evening for all that time!* He would say, "Good morning, Mr. Hyatt, I come to pay honor to a citizen whose freedom is imperiled by the demands of slavery." And so, in stormy and fair days alike, Mr. Sumner could be seen going up the dirty, dark steps of the jail to pay honor to a citizen imprisoned for opinion's sake. And so the words of the Saviour came, "In prison and ye came unto me."

At last it came John Brown's turn to be visited. Some men felt a duty laid upon them to see if he would approve of a repetition of what was done in the case of John Day. Some said it could not be done again. Others said the "officers are too powerful for you." My great anxiety was to learn what *John Brown would say*, now it was his case.

I had requested James Ashley of Ohio, who was going to the jail, to find out and report the facts to those of us who were at a distance from the prison. Mr. Ashley did go. He saw John Brown, but only in presence of his keeper, and he could not speak to him on the subject.



JOHN BROWN.

At last it was decided that I should go and visit John Brown in his prison. I did go: I saw him, and had a full conversation with him: and left him saying, "Farewell for this life!"

To make this account understood it must be borne in mind that John Brown had not been in Kansas since 1858. I had not seen him since he was near Tabor, Iowa, with a wagon load of colored people, on his way to freedom—under Victoria. During part of 1858 and 1859 he was making arrangements "to settle near Harper's Ferry, Virginia;" where he had planned to commence an attack upon the slave power of the United States. The wisdom or folly of this undertaking I am not now discussing. It has gone into history and the records are sealed up for the disclosures of the hereafter. But on the 16th day of October, 1859, John Brown did attack the State of Virginia with fourteen white men and five colored men! With less than twenty men John Brown made war—"committed treason"—was sentenced to be hung—and died upon the gallows saying, "I do not regret a step that I've taken."

Gov. Wise of Virginia called upon John Brown also, two days before I saw him; and in his speech at Richmond, upon his return, I quote this as what he said: "They are mistaken who take John Brown for a madman. He is clear-headed, courageous, full of fortitude, simple in manner; but is cool, collected, and indomitable. It is but just to say of him that he was merciful and humane to his prisoners. He inspired me with trust in his integrity, and as a man of truth. He is a fanatic, but firm, truthful and intelligent." Senator Mason called also, and to his questions Brown said, "I have great pity for the poor in bondage. *I came to free the slave and that only.*" Vallandigham also called and he is reported in a speech as saying, "John Brown has faith, patience and firmness." "The farthest possible remove from the ordinary ruffian, fanatic or madman."

Lydia Maria Child also made an effort to see him. I am not certain that she did. But the old man when I saw him held in his hand a letter from her—in that she said, "disclaiming any sympathy in the methods you have adopted," "yet," she added, "*I love you. I ever bless you!*"

I found the jailor, Captain Avis, kindly disposed to allow me to see him; and, after being searched to see if I had weapons, he allowed me to be alone with John Brown. Referring to my notes I find that John Brown was sentenced Nov. 2nd and executed Dec. 2nd, 1859. This was during those thirty days, perhaps a week before his execution. I found him weak, pale, feeble. His eye alone was bright. He knew me at once, extended his arm (one was bandaged and held in a sling) and said, in the words I have quoted, "In prison—ye came unto me."

Fearing an interruption I at once said, "You remember the rescue of John Day? Do you want your friends to attempt it?"

"No, no: by no means. You will lose your lives and do me no good. *I am worth now more to die than to live!* Let me alone. The end cometh. I am wounded and in pain."

I do not know as he said more. When I took his hand he smiled, turned his face to the wall, and I never saw him again.

I saw his wife on her way to Charlestown. She reached the jail two days before the execution and saw her husband alone. Let us draw the vail—it was such a meeting. Captain Avis said, "They stood speechless for several minutes. Then Brown spoke kindly of his children, both of the living and the dead: and said, 'Tell them *their father died without fear or regret.*"

On the 2nd day of December, at evening his body was taken down; delivered to his courageous, faithful wife and her two friends who accompanied her.

Brown died victoriously and well—a fitting close of his life lending glory to the gallows and receiving naught of disgrace therefrom. Brave, heroic soul! A prophet and a king! "Go marching on": the ages will cherish you, for you were not born to die.

Washington, D. C., March 23rd, 1887.

THE HARPER'S FERRY RAID OF JOHN BROWN.

WAS IT A PROOF OF EITHER FOLLY OR INSANITY?

BY REV. C. C. FOOTE.

The answer is contingent, depending on the psycological condition of the respondent. Recently a lawyer, who knew me as a "John Brown man," met me in a street car and rallied me on the raid. After a few minutes conversation he broke out into a laugh of intense contempt and scorn. To his way of thinking, the raid was a piece of unutterable folly. "A dozen men make war on the United States! Preposterous!" That man is now in an insane asylum for life,—in the very condition he pronounced John Brown to be. There are millions of men who would have said Moses's raid on Egypt was another just such madness. One man conquer all Egypt? Monstrous! Yet in despite of all this scorn Moses did conquer Egypt and its mighty kings; and his name has come down to us as an unsurpassed hero.

Gideon with his handful of men going forth to measure strength with all the armies of the East, is another specimen of the same sort, with the same result. Does the man live now that will affirm Gideon to have been a fool? It is doubtless true that not one man in a million would have justified such an undertaking as a wise war measure. Nor would one man in many millions have met with like success. By what principle then do we justify the conduct of these men? By a principle, it is feared, unknown to the men who sit in harsh judgment upon them.

1. The men of Bible record knew with infallible certainty that the cause they espoused was just and right.

2. They had a confidence in God's approbation and help that was limited only by their power to believe. The strength of their faith was to them equal

to certain knowledge and the results justified their faith in God.

All this is by way of illustration of the case in hand.

1. John Brown knew and felt, with a certainty probably never excelled, that slavery was wrong.

2. He knew also that God must approve of its overthrow, and, therefore, he would favor those who, relying upon him, sought this end.

3. His experience and sufferings in the border ruffian war in Kansas, as recently portrayed by Senator Pomeroy revealed to him the ultimate design of the slave-holders to make slavery perpetual and universal. There he also learned that the system turned those who practiced it into cruel savages; and there he learned of the wrongs and cruelties inflicted on the slaves.

4. He saw also that the nation was slumbering over all this. All these combined roused his indignation and sympathies to the utmost.

5. Lastly, he knew with a certainty that God would make his labor a success. He had read and believed the Bible record as given in the 11th chapter of Hebrews. His confidence in God and in his help was as clear and strong (if not more so) than was that of Moses or Gideon. There was, therefore, but one course for him, and that was to "go in."

But now it should be said that John Brown's plan of operation did not include Harper's Ferry; but to establish himself on a farm in Virginia, and by methods not here to be stated, to devise means of aiding slaves to Canada, and thus to render slavery so uncertain and losing as to (in the end) secure voluntary emancipation. But God had a better way for his confiding and thoroughly consecrated servant. He therefore wrought out for him the Harper's Ferry war, that is, it hurried up deliverance to the bond men as Brown's plan never could have done. There was the brazen wall,and with a faith that was superhuman, with all his might he dashed himself against it, and from latitude to longitude, from North to South, from East to West, by that shock a shiver ran through and through the huge fabric and shattered it to the ground.

The people of the South were terrified out of their senses. Their distorted and guilty imaginations filled the woods of Virginia with armies of armed Abolitionists. "The North are surely in earnest to rob us of our property. There is no security for us but out of the Union. Let us out."And out they went. And John Brown's raid, more than anything else, hurried up the secession,—and that brought emancipation, the end sought for by the raid. The raid, therefore, was a stroke of far-reaching policy,or wisdom.

6. On his way South Mr. Brown tarried a few days in Detroit for consultation. Passing along the streets in the small hours of the night I said to him, "Mr. Brown, this mission will cost you your life." He instantly replied, "It will pay well if it does."

He was a true prophet. He could afford to die, and so could his associates in view of the results. As a Christian philanthropist he had no superior. As a moral hero he was peerless.

Detroit, March, 1887.

PROHIBITION IN TENNESSEE.

BY H. H. HINMAN.

The passage of the Submission Act by the Legislature of Tennessee, and its prompt signature by the Governor, is in fulfillment of a pledge made by both political parties. Until next September when it is to be voted on by the people there will be a most earnest moral conflict.

There is a marked analogy between this and the slavery conflict. In both, vast pecuniary interests were arrayed against moral convictions. There is no doubt that many slaveholders persuaded themselves that their institution was both sustained by the Constitution and sanctioned by the sacred Scriptures. They regarded all assaults made upon it as an attack on their inalienable rights. In this they were largely sustained by the Christian churches of the South and the conservative element in the North. It was a long and sore conflict, and it did not begin with the firing on Fort Sumter, nor cease at the surrender of Lee. The pro-slavery element, though thoroughly conquered, is not yet quite subdued.

Not so with the liquor interest. Though powerful in wealth, and with an immense grip on the appetites of the drinking people, it is not sustained by the public conscience of any part of the nation. There is, doubtless, an honest difference as to the practicability and expediency of prohibition, but there is very little doubt as to its *intrinsic* righteousness. Fifty years of discussion has convinced the great mass of the people: 1st, that the use of intoxicating drinks results in inconceivably greater evil than good; 2d, that the liquor traffic is an incalculable burden on society, greater by far than any or all the taxes ever collected by the most oppressive of governments; and 3d, that society has a right to protect itself by restrictive legislation. As an abstract proposition there is little doubt but four-fifths of the people North and South would hail the entire suppression of the liquor traffic as a most righteous and beneficent event.

And yet, there is fear that the movement will fail in Tennessee. Large numbers of the ignorant, both among the white and colored, will fail to understand the issue. They will be persuaded that it proposes to interfere with their personal liberty, and among the colored, that it is but a stepping stone to their re-enslavement. In some parts of Mississippi this game was played by the liquor interest with complete success. Many others will fear that it can never be enforced, and, without stopping to consider that the evil actually exists, will hesitate about adopting a questionable method for its removal. The greatest danger, however, is in the immense power of the daily press which is largely subordinated to the liquor interest.

The *Daily Times* of Chattanooga of the 10th inst., in the number that announces the passage of the act, makes a mean and malignant effort to secure its rejection. The same issue of the paper advertises the Louisiana lotteries and urges people to buy. Such papers have their following which is often large.

There is reason to hope that the amendment *will* prevail, and that Tennessee will be the first Southern State to fall into line in this great reformation. If it shall indeed prevail, it will be because the battle is pushed *all along the line.* Memphis, Nashville, Chattanooga and Knoxville will be likely to give majorities against it, and the strength must come from the rural districts. There are a good many counties in the State which have local prohibition, and will count almost solid for the amendment. The colleges and nearly all the churches are as one in favor of it. The great majority of the tax-payers in the country will understand that it means less pauperism, less crime, and lighter taxation. If the colored voter shall be rightly approached and kindly instructed, he will help suppress the great iniquity and there will result a far better feeling between him and his white fellow citizen because they have voted together. Above all, let fervent prayer be made to the Disposer of all events that the right may prevail.

Rome, Ga.

HOW JOHN BROWN LEFT THE LODGE.

BY HENRY L. KELLOGG.

It was a quiet May afternoon in 1886 that I took the train at Los Angeles to pay a brief promised visit to a Quaker friend some ten miles up the famed San Gabriel valley. The beauty of the scenery all about Pasadena; the long rows of the eucalyptus, glossy and green, above the deep sand and dust of the long streets,the orange groves and the vineyards; the long levels sloping so slowly to the abrupt feet of the mountains; the Sierra Madre range so invitingly near, that the anticipation of a morning walk half way to their summits gave pleasant dreams,—it was while reviewing this agreeable prospect in the evening that Friend Bufkin mentioned, by the way, that Jason and Owen Brown, with a sister, lived a little way up from the level lands some seven miles away. A thunderstorm bursting in upon that dry season would not have surprised me more. For years since, a report from an anonymous correspondent mentioned that John Brown had been a Freemason and renounced the order, every means of inquiry had been tried, but without any encouragement. A visit to the Browns next day was the immediate resolution; which the unfailing kindness of my host and his wife helped to a happy issue.

The curious inquiry which kept rolling about in my mind for solution was, Why should these good people, whom thousands back in the East would welcome—why should they seek the secluded and inaccessible places of earth, as if hiding from hunters? It was during the war that Mrs. Brown, with several of her surviving children, left her home and her husband's grave among the rough Adirondacks in northeastern New York, and, without waiting for the railway, drove across the continent and sought a new home in Humboldt county in northern California. Some twelve years later, her daughter Sarah chose a new home high up on the mountain side, a few miles from Saratoga in Santa Clara county. From this home she took a memorable journey some eight years since, when the people of Chicago gave her an ovation. And now like shy birds these children, after mother's death, already themselves grown old, yet filled with an eagle-spirit, have perched on the mountain spur amid the brush, and with a deep, steep canon and its mountain stream between them and civilization.

But we find them at last. Jason, the second son of that illustrious family, is living with children and grandchildren. Owen, the third, the survivor of the Harper's Ferry battle, has his own little house. He has never married. Ruth, who married into the intrepid Thompson family, followers of John Brown's fortunes, and sharers of his hopes and his battles, lives with a daughter, Mrs. Simmons. Upon this wilderness of sage brush and sand they have conveyed the mountain streams, and in their old age have begun to delve like Adam in a virgin soil, and are rejoicing to see flowers bloom, gardens spring up, and young trees and tender vines promise their fruit. High up over the crest of the ridge, 2,000 feet, it may be, a half day's climb for strong men, Owen has found a plateau, and purchased of the government a quarter-section farm.

Across the plain pine table which with chest and stave and a few chairs filled up his little room, Owen told us how his father joined and left the lodge as he learned it from old John Brown himself.

It was about 1821, when he had a little passed his majority, and not far from the time his first son, John, Jr., was born, that John Brown was induced to join the Freemasons. He was then living in Hudson, Ohio, where his boyhood and youth had been spent, and where at 16 he had found pardon through Christ and united with the Congregational church. He continued to be known as a Mason for several years, though we may well suppose with much compunction and inward struggle. In 1825 or '26 he could no longer contain his abhorrence of the lodge, and resolved to leave, renounce and expose a system so iniquitous and full of danger to the country. He resolved as a patriot to let its inner secrets be known to men; as Morgan about the same time wrote, "I owe to my country an exposure of its dangers." The publication of Morgan's exposition made this work unnecessary. A prominent man named Fred Haymaker, living in the vicinity, renounced the lodge about the same time. Haymaker was so persecuted that he sold his farm near Kent, O., and removed. Brown's life was threatened by his quondam "brothers," and he purchased an old pistol and defied them. They knew him too well to make any further demonstrations openly. In 1826 he removed to Meadville, Pa., where the lodge followed him like a sleuth hound; and at one time he was chased by lodge-men through the town and escaped from them through a window. He was active in the Anti-masonic campaigns of that time, circulating Giddin's Almanac; but so high was the excitement and so loud the threats of the lodge that Brown kept a pistol and keen-edged knives in his house for self-protection. His detestation of lodge literature was shown by the fact that Owen once found the by-laws of the order in a swill-barrel where his father had thrown them.

Had John Brown lived till to-day he would have been eighty-seven years old, and no one who has studied his character can doubt that he would have been one of the sturdiest and most uncompromising foes of the lodge system.

FREDERICK DOUGLASS ON JOHN BROWN.

John Brown's character was not easily understood. He had no other object in the invasion of Virginia than the emancipation of the slave. He was mistaken for a robber rather than a hero; for a desperado rather than a moral leader; for an ambitious politician rather than a disinterested patriot. In fact, he was accused of every motive except that which really and solely actuated him—the emancipation of the negro race. Virginia was startled by the audacity of Brown's attempt. She magnified the danger and multiplied his numbers. Every man slept upon his arms, and the State raised a howl for help from the General Government, for, in those days, Virginia and the South did not think it improper for the United States to interfere in State affairs.

It was a providential thing that Brown did not perish in the fight, but lived to die upon the scaffold, and bequeath a spellword of hope and of glory to the legions of the North. The heroic old man, when wounded, took all the responsibility upon himself and defied the worst his enemies could do for the sake of human liberty. He was alone in the world, indeed, and this he boldly avowed to his persecutors. He said to them: "You can easily get rid of me, but you cannot dispose of this slavery question. The hour of trial is coming."

Vallandigham had tortured him with questions. Mason persecuted him in the same manner; so did Lewis Washington. He defied them all, and Henry

A. Wise said, "Brown is the gamest man I ever met." But still he had to die. Two years later Vallandigham was flying into Canada—a rebel. Two years later the hand of loyalty plucked Mason from on board an English ship, and lodged him in prison; and, within the same time, Lewis Washington fell fighting against his country, and was buried in a traitor's grave. And, in the same time, the splendid mansion of Henry A. Wise was thrown open as a school, and there John Brown's daughter taught 200 negro children. To man's outer eyes, Brown was a criminal; but to the inner sight, he was a saint and a hero. Virginia was then in a humor to tolerate a robber rather than a saint—a moral monster rather than a moral hero. His death was foreordained. Nothing could save him. He had struck at the power of the slave-holders, and his trial was merely a farce. Nothing could have saved him.

He had lived out, and died for, a principle more vital, more thrilling, than any uttered by Virginia's Jefferson or her Patrick Henry. The latter had said, "Give *me* liberty, or give me death." Brown had said, "Give the humblest of the human family liberty, or give me death." All honor to young Hoyt, of Massachusetts, who went down to Virginia to defend him, but he might as well have spared his pains. He came down from the heaven of New England freedom to die and to give to the humblest liberty. It was Caucasian fighting for Ethiopian, white for black. He said to the slaveholders at his trial, "I want you to understand, gentlemen, that I respect the rights of the humblest of God's creatures as I do those of the richest." So he perished, but Virginia met a terrible retribution. With the Alleghenies for his pulpit, the country for his church, and the world for his audience, Brown was the greatest apostle of human liberty.

"OLD JOHN BROWN."

(The following lines were written by the editor of the San Jose (Cal.) *Mercury*, on the day following the judicial assassination of John Brown in 1859.)

Old man, when slavery's iron heel
Crushed out thy brave, heroic life,
For deeds that caused a State to reel
With fearful throes and warlike strife,
She vainly thought to quench the fire
That smoulders 'neath her slave-cursed soil,
And hush for aye the gathering ire
Of freemen 'gainst coercive toil.

"Resistance to a tyrant's will
Is to obey the voice of God,"*
Is everywhere emblazoned still,
All o'er the land by tyrants trod;
Yet when that man of god-like faith
Would loose the fetters from the slave,
'Tis treason to Virginia—death—
His penalty a martyr's grave.

Consistency, O precious gem!
And liberty! high-sounding name!
Hurl to the dust thy diadem,
Consign thy laurels to the flame
Proud State, and never more rehearse
Thy storied deeds, nor valiant men;
On thee would fall the blighting curse
Could those old heroes live again.

Brave man, thy bitter wrongs shall live
Forever fresh on history's page,
And millions, freeborn, yet shall give
Thee honor in the coming age.
With childlike trust and heart so bold,
For thee the scaffold had no pain;
Thy death will cause a thousand fold
The good thy life could e'er attain.

* The motto of Virginia—"Resistance to tyrants is obedience to God."

JOHN BROWN AND DR. MILLIGAN.

Just before Brown's death, December 2nd, 1859, Dr. A. M. Milligan, so long prominently identified with the National Christian Association, wrote the old hero the following remarkable letter and received a no less remarkable reply, which it is a great satisfaction to print as follows:

New Alexandria, Pa., Nov. 24, 1859.

Capt. John Brown,

Dear Sir:—Permit a stranger to address you. I am an humble pastor of a congregation of people known as Scotch Covenanters—a people who refuse to incorporate with this government by holding its offices, or by using its elective franchise, on the ground that it fails to perform the duty required of government either to God or man. It neither acknowledges the authority of God nor protects the person of its subjects, and we do not acknowledge it to be the moral ordinance of God for good to man, to be obeyed for concience sake.

I do not address you from the expectation that you need any promptings to that fortitude which you have so nobly displayed, and which I doubt not is begotten in your soul by the Spirit of God through a good conscience and a good cause. I have no fears but that your familiarity with the Word of God and the way to the throne will fortify your heart against the foul aspersions cast upon your character and motives by purchased presses and parrot pulpits. He that fears God properly need fear no other. Still I know that the bravest heart may be cheered in the midst of its sore trials by a kindly word from even a stranger. And while you are "surrounded by the bulls of Bashan," it may be some consolation to you to know that there are some orthodox and earnest Christians who regard you as a martyr to civil liberty and pray for a large outpouring of the martyr spirit upon you, and feel that in such a cause 'tis glorious to die.

Whatever prudence may whisper in regard to the best course, God requires us to "remember them that are in bonds as bound with them." Heb. 13:3. "Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressors." Jer. 22:3. And the Apostle John declares that "we know that we have passed from death unto life, because we love the brethren. But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John 3:14, 17. If these are the proper tests of Christianity I think at least you have no reason to fear a comparison of character, in that respect, with your clerical traducers.

But, my dear sir, you will allow me to urge upon you a rigid inquiry into your motives, to know whether you have taken up the cross for Christ's sake as well as for the sake of his oppressed people. If you have made all the sacrifice for Christ and his cause's sake, you have the promise of a hundred fold more in the present life, and in the world to come life everlasting. Your character will be a hundred fold more than redeemed and a hundred fold better legacy will accrue to your family than you could otherwise have left them. I know that your mind is deeply exercised in behalf of the slave, but I would suggest to you another feature of the "irrepressible conflict" on which you may not have bestowed so much thought; God's controversy with this nation for dishonor done to his majesty. This nation, in its constitution makes no submission to the King of kings—pays no regard to the requirements of his law—never mentions his name even in the inauguration oath of its chief magistrate.

God has said that he will turn the wicked into hell and all the nations that forget God. Ps. 9:17. To his Son, the Messiah, he says, the nation and kingdom that will not serve thee shall perish: yea those nations shall be utterly wasted. Isa. 60:12.

If you must die a witness for the "inalienable rights" of man, I desire that you would also set the seal of your blood to a noble testimony for the supreme authority and outraged majesty of God, and with your expiring breath call upon this guilty nation not only to "let God's people go," but also to serve God with fear and kiss his Son lest he be angry. Ps. 2:11, 12.

You have been called before judges and it has been "given you what to say and how to speak;" and I pray that when you are called "to witness a good confession before many witnesses," there may be given you dying words that will scathe and burn in the heart of this great and guilty nation, until their oppression of men and treason against God shall be clean purged out. Noble man! you are highly favored of God—you are raised to a high, commanding eminence, where every word you utter reaches the farthest corner of a scaffold. Samson-like, you will slay more Philistines in your death than you ever did or could in a long life; and I pray God that in your dying agony you may have the gratification of feeling the pillars of Dagon's temple crumbling in your grasp. Oh, feel that you are a great actor on a world-wide stage—that you have a most important part to play, and that while you are suffering for God he will take care of you. He sends none on a warfare on their own charges. Fear not to die. Look on the scaffold not as a curse, but as an honor, since it has been sanctified by Christ. It is no longer "cursed is every one that hangeth on a tree"—that curse was borne by Jesus—but "blessed are they which are persecuted for righteousness's sake for theirs is the kingdom of heaven."

I still entertain the lingering hope that this nation will not add to its already full cup of crime the blood of your judicial murder; and I pray God to "hear the groaning of the prisoner and to loose those that are appointed to death." I wish to be understood as addressing your companions through you. Should this reach you, will you gratify me by informing me of that fact? I greatly desire to know more of one in whom I feel so deep an interest.

That you may be carried safely through and saved from death is the prayer of, Yours for Christ and the slave, A. M. Milligan.

THE REPLY.

Charlestown, Jefferson Co., Va.
November 29, 1859.

My Dear Covenanter Friend:—Notwithstanding I now get daily more than three times the number of kind letters I can possibly answer, I cannot deny myself the satisfaction of saying a few words to a stranger, whose *feelings* and whose *judgment* so nearly coincide with my own. No letter of a great number I have got to cheer, encourage and advise me has given more heart-warming satisfaction or better council than your own. I hope to profit by it, and I am greatly obliged for *your visit* to my prison. It really seemed to impart new strength to my soul, notwithstanding I was very cheerful before. I trust, dear brother, that God, in infinite grace and mercy, for Christ's sake, "will neither leave me nor forsake me," till I have shown *his power* to this generation; and *his strength* to everyone that is to come.

I would most gladly commune further as we journey on; but I am so near the close of mine that I must break off, however reluctant.

Farewell, my faithful brother in Christ Jesus, farewell. Your friend, John Brown.

HOW JOHN BROWN WAS HUNG.

In the fall of 1859 no paper was so thoroughly hated by the upholders of slavery as the New York *Tribune*. Three men supposed to be correspondents of that paper were driven out of Virginia after the Harper's Ferry raid. But Mr. Olcott, one of the agricultural editors, who was not an Abolitionist but a Freemason, volunteered to report the hanging of Brown. He joined a company of militia recruits at Petersburg, and by making good use of his Masonic grips and signs passed all guards, was present when John Brown was executed, and got away to write the following account:

THE FATAL MORNING.

The morning of that memorable 2d of December dawned at last, and the first gray streak saw us stirring. Wise had seized the Winchester and Potomac railroad on the 29th of November for military purposes, and issued his proclamation to the people of the State. He cautioned them to remain "at home and on guard or patrol duty on the 2d of December, and to abstain from going to Charleston. Orders," said he, "are issued to prevent women and children, and strangers are hereby cautioned that there will be danger to them in approaching that place on that day. If deemed necessary, martial law will be proclaimed and enforced." These are his very words, and I submit if they don't show how badly scared the great State of Virginia was. The field of execution—a plot of about forty acres, half in sod and half corn-stubble—was directly opposite our house, and the gallows stood on a rising ground not one hundred yards away from the porch. A military force of between two and three thousand troops—artillery, cavalry and infantary—had been concentrated at the place; the whole country for fifteen miles around was guarded by mounted and foot soldiers; all intercourse between town and country was stopped. A field-piece loaded with grape and canister had been planted directly in front of and aimed at the scaffold so as to blow poor Brown's body into smithereens in the event of attempted rescue; other cannon commanded the approaches to the modern Aceldema; and all Virginia held breath until the noontide should come and go. The most stringent precautions had even been taken to prevent the towns-people from approaching the outermost line of patroling sentries, for the authorities were determined to choke their prize malefactor without giving him a chance to make any seditious speeches.

The December sun had risen clear and bright, but soon passed into a bank of haze, and I was afraid we should have a stormy day of it. By nine o'clock, however, as beautiful an azure sky hung over us as man ever saw, and, winter as it was, the sun became so hot that doors and windows were flung wide open. The ground had been staked the day before, and fluttering white pennons all around the lot marked the posts of the sentries, who came on the scene at the hour above named. Then a strong force of volunteer cavalry, wearing red flannel shirts and black caps and trousers, rode up and were posted, fifty paces apart, around the entire field; and then the guns and caissons of the artillery rumbled up; then more cavalry and infantry came; and then a solemn hush settled over the awful scene, and no sound was heard but the twittering of some birds, the sigh of

the south wind among the tree branches and the occasional impatient stamp of a horse's hoof on the green sward. All eyes were turned to the jail, a scant half-mile away down the road, but nothing could be seen but the glint of bayonets and gilt buttons and straps in the bright sunshine until, of a sudden, the mass opened right and left, and a wagon, drawn by two white horses, came into view. In it, seated on a long box of fresh-cut deal, was an old man, of erect form clad in a black suit, with a black slouch hat on his head and blood-red worsted slippers on his feet. The melancholy *cortege* formed and advanced toward us. There was the one helpless old man, suffering from five saber and bayonet wounds, going to his death under escort of:

Major Loring's "Battalion of Defensibles."
Capt. Williams's "Montpelier Guard."
Capt. Scott's "Petersburg Grays."
Capt. Miller's "Virginia Volunteers."
Capt. Rady's "Young Guard."

THE LAST SCENE.

The *cortege* passed through the triple squares of troops and over the hillock, and wound round the scaffold to the easterly side, and halted. The body guard—our company of Grays—opened ranks, and John Brown descended, with self-possession and dignity, and mounted the gallows steps. He looked about at earth and sky and people, and remarked to Capt. Avis, his jailor, upon the beauty of the scene. It was beautiful, indeed. The sun shone with great splendor, and the gleaming guns and sparkling uniforms were strongly relieved against the somber tints of sod and woods. Away off to the east and south, the splendid mass of the Blue Ridge loomed against the sky, and shut in the horizon. Over the woods towards the northeast, long, thin stripes of clouds had gradually accumulated, foreboding the storm that came in due time that evening; while, looking towards the south, there lay an undulating, fertile country,stretching away to the distant mountains. Brown's eye lingered wistfully upon the few civilians who had been permitted to gaze from a distance upon the tragedy, as if, so it seemed to me, he longed for a glimpse of one friendly face; then, with another glance at the sky and the far-away Blue Ridge, he turned to the sheriff, and signified that he was ready. His slouch hat was removed, his elbows and ankles pinioned, and a white hood was drawn over his head. The world was gone from his sight forever, and he and eternity were face to face..... One would have thought that, after all their indecent haste to get him tried, convicted, sentenced and hung, they would have dispatched the poor old man as quickly after that as possible; but not a bit of it. There was still the shadow of a possibility that some Cadmus-sown soldiers might spring out of the dull sod of that field, and stampede the prize, so there must be movements of troops hither and thither, marchings and countermarchings; and I stood there, watch in hand, for eight minutes, that seemed centuries, before Col. Scott, losing patience, gave the signal. Then Sheriff Campbell cut the rope, the trap fell, with a wailing screech of its hinges, and John Brown's body hung twirling in the air.

THE HOUSE AND GRAVE AT NORTH ELBA.

The old house of John Brown at North Elba, near Lake Placid in the Adirondack region, Essex county, New York, is like a Mecca to many who loved the truth for which the old man gave his life. A correspondent of the *Christian Intelligencer* visited the place in 1880, and thus describes it:

The house once occupied by the Brown family, which is now scattered over the country (his widow and only five of his *twenty* children surviving him) is a convenient, rather pleasant dwelling in good repair, standing in the open field, a mile from the main road. The farm, it is said, has been purchased by a company, and the place has become a public resort for pilgrims who are drawn thither by reverence for the strange old man, or by the general curiosity which leads travelers to visit noted places. As we drove up and alighted, a small boy came out of the house with a key and led the way to the grave, which was only a few feet from the house, close to a very large rock. All we could see was a black wooden box, about three feet high and two feet wide. The small boy proceeded to unlock the box, which was fastened down by a common padlock, and we lifted it off. There was the headstone, a dark gray slab, somewhat ancient in appearance, and so chipped off at the sides that some of the letters were almost effaced. The inscription on the front is as follows:

"In Memory of Capt. John Brown, who Died
At New York, Sept. ye 3, 1776, in the 42 year of his age."
"John Brown, Born May 9, 1800, *was executed at Charleston, Va., Dec.* 2, 1859."
Oliver Brown, Born March 9, 1839, was killed at Harper's Ferry, Oct. 17, 1859.

On the back are the names of his two sons, Frederick, who was murdered in Kansas in 1856, and Watson, who was wounded in the affair at Harper's Ferry, and died in 1859.

On the huge rock which overshadows the grave is the inscription, cut in large letters, "John Brown, 1859." An ingenious device has been resorted to that the voracious appetite of relic hunters may be satisfied without destroying the headstone completely. Behind the large rock lies a smaller one of the same character. A hatchet is placed here, which is at the disposal of visitors for the purpose of clipping off pieces to carry away as trophies. It is as much as to say, "Stranger, help yourself. Spare the headstone of poor John Brown. Do not demolish the big rock that bears his name. Here is one that will do just as well, and when this is gone another will be selected from the many boulders that lie all around. Here are rocks enough to supply the world for all time to come. So help yourself to relics, and carry them home to your friends."

SIX FEET BY TWO.

IN MEMORY OF CAPTAIN JOHN BROWN.

[From the Religious Magazine, December, 1859.]

They call thee hot-brained, crazed and mad,
But every word that falls,
Goes straight and true, and hits the mark—
More sure than cannon balls;
Through sceptre forms of bogus law,
It cuts its way complete,
And judge and jury too are tried
At God's great judgment seat.

Old man, farewell! they'll take thy life;
For dangerous enough,
In these, our sweetly piping times,
Are men of hero stuff.
We should tread soft above the fires
That underneath us lie;
You'll crack the crust of compromise
And set them spouting high!

Where Henry's cry for "Liberty"
Once sent its shivering thrill,
There's only room six feet by two
For heroes now to fill.
And o'er the spot the years will roll,
As spring its verdure weaves,
And autumn o'er the felon's grave
Shakes down its yellow leaves.

But not the spot six feet by two
Will hold a man like thee;
John Brown will tramp the shaking earth
From Blue Ridge to the sea,
Till the strong angel comes at last,
And opes each dungeon door,
And God's Great Charter holds and waves
O'er all his humble poor.

And then the humble poor will come,
In that far distant day,
And from the felon's nameless grave
They'll brush the leaves away;
And old gray men will point the spot
Beneath the pine tree shade,
As children ask, with streaming eyes,
Where old John Brown was laid.

—The Scriptures say that "one shall chase a thousand, and two shall put ten thousand to flight." Whether this was a prophecy of what W. B. Bertels would do or not is not revealed, yet it is true that he has put the Ninth Regiment to flight in a manner that would seem to indicate that he is on pretty close acquaintance with the Supreme Disposer of events. It was intended to lay the corner stone of the new armory on Thanksgiving Day with the imposing ceremonies of the Masonic ritual, but Mr. Bertels is opposed to all secret societies, he believing them to be works of darkness so strongly condemned in the Scriptures. Mr. Bertels wrote a letter to the *Record* the day before Thanksgiving, protesting against the part the Masons were to take. People smiled at William's freshness, but it was his turn to smile the next day, for the weather proved to be the most wretched imaginable, and the laying of the corner stone had to be abandoned. Whether the armory people had become convinced that it was useless to proceed against the protest of the Free Trade—no, Free Methodist—tin merchant we do not certainly know, but they canceled the engagement with the Masons, pigeon-holed Gen. Dana's speech, and laid the corner stone privately on Saturday.—*Wilkesbarre Record.*

W. S. Caine, M. P., asserts that the most conspicuous sign of the civilizing influence of the English Government in Egypt is "an enormous number of grog-shops and brothels." There are no less than four hundred grog-shops in Cairo, most of which bear English signs.

LETTERS FROM EUROPE.

Through the kindness of her friends, we shall have the pleasure of publishing a number of entertaining letters from Miss Ruth Nutting of Wheaton, Ill., who went to Munich in Bavaria last December to complete a thorough course in art. The following extracts are of voyage experience and art scenes by the way:

Steamer Aurania.

I suppose long before you receive this you will have had a telegram from the Cunard office saying that we have reached Queenstown. We are in sight of land and have been since early this morning,when they signalled,about seven o'clock. We have had no rough weather at all and these last two days are beautiful. The water is smooth and blue with only the white foam about the track of the steamer. I have not been seasick at all, but two days the first of the week had a bad sick headache. I have seen one thing that I never remember to have heard of in the ocean. In the evening we can see little sparkling "stars" of all sizes in the foam. They say it is a little jelly fish which is phosphorescent. And the track of our screw behind the steamer is the most delicate shades of color even when the rest of the ocean is like ink. Sometimes it is pink but usually a sort of blue green.

Munich.

The trains are not arranged to connect here as they do at home. I had either to leave London and cross the English Channel in the night and stop over seven hours the next day at Cologne, or else leave London in the morning and stop the same time there in the middle of the night. We crossed by night. It was not so bad as people tell about. We went on from Calais at midnight and reached Cologne at 11:30 next day. There I stopped until night, and came by the night train to Munich, getting here at half after eight Saturday morning.

I saw the Cathedral of Cologne that was so many hundred years in building. It did not come up to my expectations at all in the inside. The outside looked as I had supposed, *immense*. But the inside looks, for some reason, like a great unfinished barn but for its stained glass and marble. It is as cold and damp as possible, and echoes back and forth until it is impossible to distinguish a word of the services. The great organ was played but the echoes spoiled everything. Several times I could hear the echo of one chord while the organ was playing another in discord, and sometimes it was not easy to tell what was being played it became so confused. I visited St. Paul's,in London,and attended a service in Westminster Abbey. They are both so grand and beautiful that there is no use in trying to describe them. Westminster is worth a thousand Cologne Cathedrals as far as I can judge.

I saw the pictures in the National Galleries twice, and took such a cold there on the stone floors that I had to put off coming here a day longer than I intended. Many of Landseer's pictures are there, Sir Joshua Reynolds, Vandyck's, Rembrandt's and other old masters. Vandyck and Rembrandt portraits have just a good color, and are as life-like as if painted yesterday, but a great many of those by Raphael and the old Italian schools are like so many wooden images. Of course Raphael's most celebrated pictures are not there. Murrillo's Madonnas are there and are nearer what they are said to be, and so are some of Titian's. Rosa Bonheur's "Horse Fair" I saw. It hangs just between two pictures by Landseer. The work is so nearly in the same style that I would have thought it to belong to the same artist but for the names. It is *perfect*, there is no other word for it.

I was at South Rensington Museum one day at a modern exhibition. Turner's pictures disappointed me entirely, but I only saw them once. Perhaps I would like them better another time.

I am here at a "pension" as they call it, where I was recommended to come until I found a permanent place. It is a most dismal looking place in the halls and passages, but my room is pleasant.

I am to go into a studio with six other young ladies and have lessons from "Jacobidus," who is the very best teacher here, and the only one of the great painters here who takes pupils.

There are crowds of Americans here, they say, especially ladies who came for the name and don't study, but take up places that others might have. The academy is full and has turned away hundreds of pupils from lack of room. The "female academy" is full, too, and besides has only second class teachers, because the best teachers only will teach those that come to learn and are regular, as they say most of the ladies are not. I am very fortunate in getting a chance to go in under Jacobidus, for he will take no more pupils now, and is going to stop entirely in July.

Reform News.

NORTHWARD BOUND FROM GEORGIA.

The Hill City of Georgia, its buildings and surroundings —Meeting the pastors —A renunciation that may stand as a model.—Chattanooga and Lookout Mountain.—Historic sentiment gives way to prosaic railroads on Hooker's great battle ground.—Speculation vs reform.

Rome, Ga., March 22, 1887.

Dear Cynosure:—There is not another town in northern Georgia more pleasantly situated than Rome. The Costaunala and the Etawah rivers here unite to form the Coosa, which is navigable below this point. This is called the Hill City and has a number of elevations, on one of which is one of the finest public school buildings I have seen in the South, and on another is Shorter College, a young ladies' seminary, which has about 150 students and seems admirably conducted. I was kindly shown through the elegant buildings by Pres. Gualtner, who told me that Mr. Shorter, a resident of this place, now deceased, gave $135,000 towards the building. There is also a fine City Hall and numerous large commercial buildings. From the hills the mountains stand up grandly against the northwestern sky, and from the top of Cemetery Hill, across the Etawah, is a very fine view of the city and its surroundings. Just on the top is a fine monument of Georgia marble to "the Confederate dead." The leading colored churches of the city are the Baptist, Methodist Episcopal, African M. E., and Presbyterian, all of which, except the last, have large and excellent houses of worship. The Presbyterians, who have an excellent school conducted by Rev. Mr. McCurdy, worship in the City Hall, but have purchased a lot and are about to build.

I found all of these pastors to be members of some secret order, either Masons, Odd-fellows, or both, but all of them impressed with the fact that the secret society system is working great injury to the churches, and that self-preservation demands that their influence shall be arrested. All felt the need of concert of action, and dreaded to singly encounter the opposition of the orders.

I preached on the nights of the 16th and 17th in the M. E. and Baptist churches. On the afternoon of the 18th I met the colored ministers, about fifteen in number, and spoke an hour on the subject of the orders. All seemed convinced, and confessed that my points were well taken.

On Sabbath, the 20th, I preached at 11 A. M. in the City Hall. At 3 P. M. I lectured in the M. E. church and at night in the A. M. E. church. Owing to the cold rain the attendance was not large, but the interest was great and the impression excellent. At night I was assisted in the service by a Master Mason, who said that my discourse was pretty hard medicine to swallow, but he believed it was wholesome and would not fight against the truth. The pastor told his people that he endorsed all I had said; that he had belonged to so many societies that he could not remember their names, nor how many they were, but that he renounced them all. He said that he hoped God would forgive him for his folly, and that they would pray for him.

On Monday, the 21st, I met a fair congregation at the Baptist church who gave excellent heed to what was said, but some dissented and were offended. The pastor heartily endorsed what I had said and commended it to his hearers.

Knoxville, Tenn., March 24.—I left Rome on the morning of the 22d, and came to Chattanooga, hoping to get a foothold for our reform in that city. I found such a whirl of speculative excitement and so many obstacles that I concluded to forego any effort. As I was to stay during the afternoon, I concluded on a visit to Lookout Mountain, which is now a much less difficult and less expensive undertaking than heretofore. A short railway leads two miles to the south side of the mountain, where there is a fine view of the bluffs above. From there a cable-road goes up to just below the Lookout point. The track is nearly a mile in length and is most of the way very steep, the ascent being a little short of 2,000 feet. There are three rails which by a switch in the center, make a double track, so that one car is descending while another goes up, and yet there is no movement of rails as in an ordinary switch. The propelling power is a large engine at the foot of the mountain. The cable runs on the level of the track, and telephone wires connect the top and bottom. The ascent is quite rapid, occupying not more than seven or eight minutes, and there are such precautions as are supposed to make a break impossible. At the top there is another road with an ordinary traction engine, which goes over two miles round the mountain and to the highest point, which is called Sunset Rock. The rock is some little distance from the landing. It is an immense perpendicular cliff several hundred feet in height, and affords one of the grandest views of the surrounding region. We lay down and stretched over the great cliff, but did not want to look long. The top of the mountain is much of it quite level and is being laid out into lots for building purposes.

Chattanooga has the greatest and the most substantial boom of any of the cities of the South. While there is much that is fictitious in the enormous pretensions as set forth in the triple editions of the two daily papers, there is a large amount of building, much manufacturing, and every prospect of increase in population and wealth. Such a state of things is not favorable to Christian and reformatory efforts. Yet the friends of prohibition are not asleep. A carefully organized plan for the prohibition campaign has been marked out. Sam Jones and Senator Colquitt are expected to aid in the work. There is a good degree of confidence that the amendment will prevail.

I have met a most kind greeting and hospitality from President McCulloch and his excellent family. There is perhaps no college in the South conducted on purer Christian principles. I go North to Berea, Ky.

H. H. Hinman.

DOUBLE DILIGENCE IN MARENGO, IOWA.

Dear Cynosure:—From Monroe county I went to Marengo, the county seat of Iowa county. On Sabbath, the 20th of March, I preached twice in the Wesleyan Methodist church, one mile from Marengo. I spent the time on Saturday in arranging for lectures after the Sabbath. The old United Brethren church was secured, and bills were posted around the public square, and near the churches, announcing lectures on the "Religion of Freemasonry" on Monday and Tuesday nights. As notice could not be got into the papers, and the subject was too delicate to be announced from the pulpits in a town so thoroughly lodge-ridden as Marengo, I was dependent on posting bills to give publicity to my lectures.

The lodge men seemed to take in the situation. They doubtless saw, as clearly as I, that the posted bills were my main dependence to advertise my lectures. Alas, how sad is the condition of the man who has but one string to his bow, when that is broken! Judge, then, of my feelings, when, on going over the town Monday, I found that nine-tenths of my bills had been torn down. Not one was left on the streets immediately leading to the churches, where those who went up to worship would have read them. I marveled greatly at this as there was a synopsis of the lectures on the bills, showing that the lecturer was set for the defence of the Gospel.

Another set of bills was posted on Monday afternoon, and at night a good audience gathered at the United Brethren church to hear the first lecture.

Going out on Tuesday I was impressed with the industry and perseverance of the lodge friends, shown in the fact that the greater part of the bills were torn down again. Believing that we ought to be as zealously affected in a good cause as the servants of Satan are in the promotion of evil, we proceeded for the third time to post bills announcing the Tuesday night lecture.

A full congregation greeted us again on the second night. The Lord helped, and with an unsparing hand we sowed the seeds of truth. There was a good representation of lodge men, as well as church men, in the congregations. One of the old wheel-horses of the lodge was so warmed up during the last evening's exercises that he undertook a little bravo after the meeting was dismissed. He offered two premiums of one hundred dollars each.

My desire for funds to sow the State of Iowa broadcast with anti-lodge literature is so strong that I seriously meditate returning to Marengo at no distant day, and in a lawful manner, striving to win one or both of the prizes offered. If the Lord will and a place can be secured for me to speak in, I will return again to Marengo; when, if my Masonic friend is as candid as he *seemed* that night to be, I hope to be able to rake into the treasury of the Iowa State Association, one, if not both, of the prizes offered.

An old and substantial citizen of Iowa county urged that I arrange to give some lectures, as soon as possible, at Williamsburgh, the town that hopes to rival Marengo and become the county seat. I promised to give attention to the matter if he could secure a place for me to speak in. Among the men of God who listened to my Marengo lectures was a seceding Knight Templar Mason. He told me how they played Jubulum with him when he was made a Master Mason.

C. F. Hawley.

Correspondence.

OUR BOSTON LETTER.

SOME TRICKS IN TRADE.

Connecticut wooden hams and nutmegs, as tricks in trade, are almost insignificant when compared with the downright deceit practiced by some business houses in this city, nor is it confined to a few. Could the heart of business Boston be laid bare before the public, there would be less preaching in certain circles about the moral progression of the world.

It is a well known fact that one trick is the running upon one article at a reduced price—sometimes even below cost. This is only bait to catch trade for other goods which yield large profits. These same goods can often be obtained at other places for less money. By advertising a few articles at low prices, a reputation is thereby acquired of being low-priced, when in reality the prices may be the highest.

There are houses in this city that mark down their goods "at a tremendous sacrifice,"as a "clearing-out sale," almost before the same goods (just from the workshop) are unpacked. A ticket for a suit of clothes, for instance, is marked $20.00, which,before the ink dries is crossed out or canceled,under which another price, $15.00, sometimes in red ink, is affixed, leading the unwary customer to believe the advertised mark-down genuine. He sees the old and new prices himself. He is made happy thereby,and so is the dealer who receives the fifteen dollars, a price he would have been glad to obtain had there been no mark-down. He smiles his patron out to the jingle of eight dollars profit.

There is one well known firm here which recently published illustrations of the different departments in its establishment, one representing a large packing and shipping room, and another an extensive work-room, neither of which it could truthfully boast. The designed impression was given, however, that the facilities of the the firm were unlimited.

There is one trick which I think eclipses those I have mentioned in wickedness. It is a trick which is practiced more than may be suspected. An advertisement appears for a young man to learn a business. Some young man, just graduated from school, sees it, applies, and is accepted. He receives, perhaps, a weekly salary of two dollars. At the expiration of the year he receives three dollars with the promise of another raise at the end of the year if he proves competent. The year passes away and he receives fifty cents more per week. He protests, if he has any ambition, insists that his two years' experience entitles him to a larger raise. Hobson's choice is presented—that or nothing. With manly grit the young man takes nothing, and his departure. Then the newspaper gets the benefit of another "ad," and another lad gets a situation. Thus the game is repeated year in and year out; poor boys serve their time faithfully for almost nothing—and the firm gets its work done for less than half than it ought, but heaps up future damnation thereby.

HERE AND THERE.

Samuel Small, the evangelist, is lying dangerously ill in this city. His engagement at the Tremont Street M. E. church probably will be filled after his recovery, prayers for which have been offered at the meetings of Dr. Munhall, who continues his evangelical work in the Warren Avenue church.

At a special meeting in the "Old South" church urgent requests for funds to aid in educating the Southern colored population were made by W. H. Dagg and Chas. Doxson, graduates of Hampton Institute, Gen. S. C. Armstrong, Rev. Phillips Brooks and others. Marguerite La Floeche,sister of "Bright Eyes,"was present.

D. P. Mathews.

NATIONAL REFORM PREPARATIONS.

Cincinnati, March 24, 1887.

Editor Christian Cynosure:—The New York Presbytery of the Reformed Presbyterian church last fall resolved to start a mission in New York city. A committee from the congregations in that city and Brooklyn was appointed to organize the work. They have appointed their missionary and raised $1,000 for his support. Rev. T. P. Stevenson, D.D., editor of the *Christian Statesman*, has arranged National Reform meetings in Baltimore, Dover and Washington, with a view to appointing delegates to the Chicago National Reform convention May 11 and 12.

Last Sabbath night I preached on the "Kingly Authority of Christ" to a full house in the Knox Presbyterian church, Seventy-second Street and Second Avenue.

The mansion of A. T. Stewart on Fifth Avenue remains closed. The windows are blinded and only servants occupy it. It is "Stewart's Pillar." How much better would it have been for him to have devoted his money while alive to charitable and religious purposes, than to leave it for Major Hilton and the heirs to quarrel over after he is dead.

On Monday evening I lectured in the Reformed Presbyterian church of Baltimore, Rev. W. M. Glasgow, pastor. It rained heavily and the audience was small. Rev. Wm. Milroy took me through the Johns Hopkins University, where he is taking a special course in the Oriental languages. This is a young institution. Johns Hopkins left $7,000,000 to be equally divided between a city hospital and a university. It was incorporated in 1867. The Board of Trustees was organized in 1870. Their first business meeting was held in 1874. Their President, Daniel C. Gilman, LL.D., was elected near the close of that year. He was inaugurated in 1876. The instruction of students began in October of that year. They are in their eleventh academic year. Among their students they have graduates from ninety-six different colleges and universities. There are about 400 in attendance. They have forty-eight professors and instructors, and three lecturers for the current year in addition. They give special attention to Biology and the Semitic languages. Baltimore is a Southern city of 400,000. It is a good field for National Reform work.

As I entered Washington, the tall pillar called "Washington's monument," came into full view. There are stones in it from all the different countries. It is a fit emblem of our composite nationality. Immigrants from all nations come to us, and are moulded into one American nation. The lifeless stones in the monument are bound by cement. But in the nation the living stones are wrought into a colossal man by the power of an informing national life. That life is of God and must either remain in union with him or perish. "Blessed is the nation whose God is the Lord."

The passage in my last letter with reference to Leo I., Gregory I., Hildebrand and Innocent III., was a quotation from the lectures delivered before the Yale students, which the type-setters failed to note by quotation marks as in the manuscript.

J. M. Foster.

THE NEW IBERIA SCHOOL.

March 19, 1887.

Editor Christian Cynosure:—Please publish in your next issue the following lines from a private letter from a friend of our high school enterprise:

National City, Cal., March 7, 1887.

Rev. Byron Gunner:—In looking over the New York *Weekly Witness* of the 24th ult., this morning, I noticed the article written by Miss Sarah A. Farley in relation to your Iberia Christian Educational Association, which struck me as an enterprise that ought to be encouraged and materially aided by all who have the ability to do so; hence I enclose you $10 with my sincere wishes for your success.

Yours for the promotion of every good work and word, until "the kingdom of this world shall become the kingdom of our Lord and his Christ."

Theron Parsons.

In our attempt to help ourselves, it is very encouraging to receive such sympathy and aid from others. Y. L. Clipper, *Cor. Sec'y.*

GENERAL PHELPS' LIFE.

York, Pa., March 21, 1887.

Editor Cynosure:—I am glad to hear that Mr. C. H. C. Howard, of the Astor Library, New York city, has undertaken to publish a life of Gen. John W. Phelps.

The American people are called upon, in these stirring times, to read a great many biographical yarns about little fellows who were of very little account outside of the secret lodges. Many of our so-called great men, great statesmen, great generals, etc., were only great secret society heroes, who as political demagogues were skilful in packing conventions and obtaining votes and money under false pretenses. It is a horrible historical fact that foxy John Tyler sneaked into the Presidential chair at the expense of the blind old Whig party that always wore leather specs, and thus obtained his pay as President under false pretenses. He always was a Tory; and he never was a Whig. The Masons claim him as a worthy brother; and they a very welcome to my share of him, and all like him.

Gen. Phelps was a genuine Whig; and he had a strong dislike of all Tory secret societies, Freemasonry included. Perhaps no man ever lived who felt more contempt for secret society foolishness. Gen. Phelps was one of the noblest soldiers of the great anti-secret reformation. As a political anti-secret writer he had no peer; and the patriotic American voters of the United States may well feel proud that they cast their ballots for so good and great a man for President.

Although Gen. Phelps has taken his departure from amongst us, and has finished his earthly tasks, he has left us a valuable legacy—a glorious record; and voluminous writings of very great value to all reformers who believe in a pure religion free from priestcraft, and a genuine republic free from shams and demagogues.

Mr. Howard's pamphlet will be an excellent document for circulation amongst the people. I have sent my order; and feeling that we, the anti-secret reformers, should strive to give this work as many readers as possible, I appeal to every one to get one or more copies for circulation.

The (British) "lion's paw" has a "strong grip" on our preachers, politicians, money-bags, and greenhorns. Let us circulate the documents, and not forget our noble old standard bearer, General John W. Phelps, of Vermont. Edward J. Chalfant.

THE G. A. R. AND THE PENSION BILL.

St. Clairsville, O.

Editor Christian Cynosure:—In your Feb. 24th issue you seem to censure the G. A. R. for its effort to have the Dependent Pension bill passed over the veto, and to scout the idea of our government manifesting gratitude to the poor dependent soldier who had periled his life for the life of our government, and had only the pittance of the soldier's fare and wages. And many of them who were disabled even yet in their patriotism refuse to ask for a pension because of the *odium* thrown on pensions by those who envied them, and by those who even yet talk sneeringly of the *Lincoln hirelings*. Many who could have secured pensions years since, could not now, because those competent to give the necessary affidavits have died, or time has erased from the memory of others certain facts yet vivid in the memory of the suffering dependent defender of our country. And because red tape pension laws forbid aid to such, our President manifests his gratitude to them by forbidding them a place on pension rolls, and shows his love and sympathy for those who wore the gray in the Rebellion by giving them good fat offices. I could have had a pension but did not ask for it. I was neither suttler nor mule-driver, but would prefer either class to the class on whom Cleveland bestows his favors. By the way, some do not know that a mule-driver in the army was a soldier, and being selected by his officers for that important, and I may say dangerous duty, as all acquainted with facts know it was, especially in the army of the Potomac, hence he does not deserve sneers. A. J. McFarland.

Note.—The brother allows his imagination to interpret altogether too freely our note on the Dependent Pension bill. There are doubtless many of our old soldiers much more deserving a pension than thousands who receive it. If they could be reached by some measure which would not open the gates to many more unworthy applicants, and especially to the greedy pension lawyer, it would be an act of justice and mercy. This we understand to be the greatest objection to the bill. Further notice may be taken of this topic hereafter.

PITH AND POINT.

CAUTION TO ANTI MASONS.

It has been the practice of Masons ever since they murdered William Morgan to get hold of every book or tract (no matter by what means), and destroy or put out of use, that exposed Freemasonry. We had eighteen of Ronayne's books a few years ago, but there is hardly one to be found, besides hundreds of other books and tracts that are missing. Masons borrow them of their friends and neighbors and agree to return them, but that is the last known of them.—A. C. Moffatt.

THE AMENDMENT OR THE CONGRESS.

Until recently I had hoped to attend the Congress on the 30th and meet some of the veterans in the cause of opposition to organized secrecy; take them by the hand on this side the river, and bid them God speed. Secretism and the liquor traffic are cotemporary evils, which, for the good of society, should be exterminated. Being a resident of Michigan, with the Amendment issue before us, though I can do but little, yet I cannot justify myself in going abroad while so much remains to be done at home. In the time of Nehemiah every one repaired over against his house. Since I must fail to attend, I wish to take this opportunity to send a word of greeting through the *Cynosure*, and though I may have been able to render the least service of all the living witnesses of the Morgan times, yet my sympathies are with you and my prayers shall be that you may, one and all, come up to the convention in the power of the Spirit.—E. H. Candee, *S. Whiteford, Mich.*

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON II.—April 10, 1887.—Joseph Exalted.—Gen. 41: 38-48.

GOLDEN TEXT.—Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.—Psa. 37: 5.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Lesson of Joseph's Exaltation.* vs. 38-45. Human fortunes are in the hands of one Almighty Ruler. The Bible is pre eminently the poor man's book, for it everywhere represents God as taking the destinies of the poor and lowly under his special guidance, as judging their oppressors, and lifting them from the humblest positions to the most exalted. This special love and care of God for the weak is the burden of Hannah's song in the Old Testament and of Mary's in the New. The Gospel of Christ is a glad message to the poor and the sorrowful. No matter what may be our trouble, there is no gulf of misfortune so deep that we cannot call to God out of it, and he will answer us. It is significant that the name Pharaoh gives Joseph, among various renderings, has been interpreted Saviour of the world, Bread of Life, etc. The mind is at once carried back to a greater than Joseph. Jesus chose a life of poverty. He preferred that his life should be identified with the lives of toiling men and women who form the vast majority of the human race. But there was a deeper meaning. Only by so doing could he become the Bread of Life for mankind. But, now, as of old, his hands may break the bread, but it is by the hands of his disciples that it must be distributed to the multitude. The only way by which our nation can be saved from that reign of anarchy, which many of our profoundest thinkers believe to be in store for us, is for the church to follow the example of her great Founder, and *preach the Gospel to the poor;* preach it in shops and factories and mines. Infidelity's pulpit is wherever she can find a hearer, and Christianity may well learn a lesson from her arch foe.

2. *The Lessons of the Famine.* vs. 46–49. (1) The wisdom of preparing in times of prosperity for possible seasons of want has grown proverbial, but many people who are very careful to lay up for a rainy day are exceedingly careless and imprudent as regards points of far more vital interest. Thousands are frugal with their money who every day throw away golden opportunities for doing or getting good. Time is the harvest for eternity, the season given us in which to make provisions for a never-ending existence. The saddest wail that can come from mortal lips is this:—"The harvest is past, the summer is ended, and we are not saved." On the other hand, the life of the aged Christian is like one of those treasure cities of Egypt, filled to overflowing with all the garnered grain of his years of service. (2) As Pharaoh needed Joseph, so for this much greater task we need Christ. The work must be done under the Master's eye,—One who will be discreet when we are imprudent, and wise when our wisdom fails. And when life's fields are reaped bare, and the famine of death comes to us, will be opened the treasure houses of the heavenly city.

From Peloubet's Notes.

There is a divine and human element in every life. They are the warp and woof of which the web of life is woven. Both are necessary to a successful life.

The trials and experiences of youth are meant to be the preparation for larger and fuller lives. We do not know what is before us, but we do know that a right use of the present is the only true preparation for the future.

So our whole life is a school for the future life. Life is the time of preparation. "We know not what we shall be." We do not know what glorious work or place is before us.

But we do know that faithfulness in little things is the only preparation for greater things; that doing good, living rightly, trusting God in all circumstances, is the only way to larger usefulness, for higher experiences, for wider spheres.

We cannot control our circumstances, but we can control what we shall do in the circumstances.

God's plans and promises never fail, though he may be long in working them out.

The abiding presence of God by his Holy Spirit, leading to obedience, uprightness, and pure motives, is the surest way to wisdom.

If one is fitted for a place, he will some time, in this the or the next, find the place for which he is fitted.

The world will always *go for the best* wherever it can find it. All you have to do, therefore, is to make *yours* life best, and it will surely go for you.—*Moody.*

Life is an enigma, a mystery,—but Jesus Christ is the interpreter of its meaning.—*Parker.*

To us, the years in which we are living are those of plenty, abundance of spiritual instruction; but the years of dearth will come. Blessed is the man who makes use of the present opportunity in acquiring spiritual strength. Blessed is he who is laying up for himself, while on earth,

a treasure in the heavens which shall never fail.—*F. W. Robertson.*

There will always come a famine in this earthly land, when the soul will be starving for spiritual food.

Jesus Christ has plenty and to spare for all who will come to him.

OBITUARY.

MR. BENJAMIN BANCROFT was born in West Stockholms, St. Lawrence county, New York, March 3d, 1821, and died in Fancy Creek, Sangamon county, Illinois, March 18th, 1887, being 66 years and 15 days old at his death. He was converted twenty years ago under the preaching of Elder J. Foster, at the Strande school house, near his residence, and joined the M. E. church soon after and remained a consistent member of the same until his death. When told that he would probably never get well, he called his children around him, made a proper disposition of his property, gave his children his parting council, and said he was ready and willing to die. Owing to a partial failure of his voice he could converse but very little, but at several different times, and to different persons, he expressed his readiness and willingness to die. For the last twenty-four hours of his life he was unconscious and not able to speak. His breath grew shorter and shorter until his last. He fell on sleep like a babe on its mother's bosom, without a struggle or a groan. His disease was the diabetes.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

District of Columbia, E. D. Bailey; Alabama, Jesse Ward; Arkansas, Charles Paget; Connecticut, Phillip Bacon; Dakota, A. F. Dempsey; Florida, J. F. Galloway; Illinois, J. N. Stratton; Indiana, Israel Hess; Iowa, J. N. Norris; Kansas, H. Curtis; Maine, J. S. Rice; Massachusetts, S A. Pratt; Michigan, H. A. Day; Minnesota, E. J. Payne; Mississippi, E. Tapley; Nebraska, E. B. Graham; New York, F. W. Capwell; New Jersey, Robert Armstrong; New Hampshire, S. C. Kimball; Ohio, J. M. Scott; Pennsylvania, N. Callender; Rhode Island, A. M. Paull; Tennessee, R. N. Countee; Vermont, F. F. French; Wisconsin, M. R. Britten.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to bang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We bold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Merengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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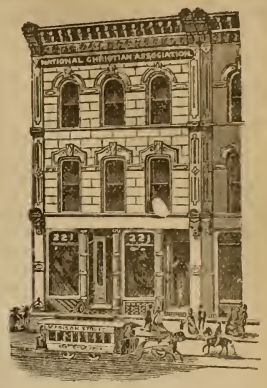

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 31, 1887

LETTER FROM DR. JAMES M'COSH, OF PRINCETON UNIVERSITY, N. J.

The friends of the cause will be happy to read the following note from this great and good man, and the noble institution of which he is head. It is written for the "Congress of Churches."

COLLEGE OF NEW JERSEY,
PRINCETON, N. J., March 24, 1887.

DEAR DOCTOR:—In reply to your letter I have to state that some years ago we effectively put down the Greek-letter secret societies in this college. Since we did this we have had better order, less drinking and less combination against the professors. The board of trustees and the faculty are agreed on this point. I believe that if any attempt were made to re-introduce these societies, the great body of the students would resist it. We encourage literary, scientific and religious societies, but we do not wish them to be under oaths or obligations of secrecy, which always encourages deeds of darkness—at times, of meanness. In the education of young men it is of vast moment to train them to habits of openness and manliness. You may regard this testimony as my contribution to your most excellent cause.

I am yours truly, JAMES MCCOSH.

SUCCESS IN CHRISTIAN LIVING depends more on rising promptly, after an error or sin, than on strength to resist sin. Christ's righteousness "for the remission of sins that are past" is a "fountain," not a pool or cistern. So it yields fresh water for cleansing us every day: and "sins that are past" but a moment or an hour are as much beyond our reach as though centuries gone. The art of holy living is therefore to bathe in that flowing fountain "every day and every hour."

JOHN BROWN.

For this alone exists like lightning's fire,
To speed one bolt of vengeance and expire.

Inter arma, leges silent.

One is amazed to read the American press on "Old John Brown." Senator Ingalls makes him a hero; another a mono-maniac; another a saint and martyr; and others a fanatic, traitor and caitiff; while others join issue with each.

But they all make one fundamental mistake. They judge Captain Brown by the rules and principles of ordinary life. As if one should see a child fleeing from a father who was a raving drunkard, with naked feet on frozen ground, hungry, ragged and storm-beaten; and wishing to know whether the child was good or bad, should try his case by the precept, "Children, obey your parents in the Lord for this is right!"

The United States had ceased to discharge the functions of government. One half of its free citizens had no protection of life or property from the other half if they uttered their sentiments concerning slavery. In the United States Senate, a Senator, W. C. Preston, said: "If an Abolitionist comes among us, we will take him and hang him in spite of all governments on earth; this general government included." And every Northern man was liable to fine and imprisonment who refused to aid in returning fugitive slaves. Chief Justice Taney sold his brother's children with their mother, by auction, along with his mules, horses and hogs: and Martin Van Buren sent the United States ship *Grampus* to seize and return unoffending captives from Africa to Montez and Ruiz, who were pirates by the laws of England and the United States.

Therefore in seizing the United States armory at Harper's Ferry, to arm the negroes and destroy slavery, he did only what the Republican party did a few years later, and now glories in as its chief claim to the gratitude of the whole American people. And as to his being a mind-sprung fanatic, undertaking what had no chance to succeed, he had doubtless read of Nat Turner, who, with nineteen other slaves, in Virginia, in 1831, killed more than sixty whites whose funerals were on the same day. Turner's object was the same as Brown's, the liberation of the slaves. If Brown had had one Nat Turner in his party, his attempt would not have seemed so desperate. He had Sharpe's rifles for slaves who could use them and pikes for those who could not. And as Brown had defeated and driven out a party of forty armed men in Kansas with a squad of six or eight on his side; and had taken eleven slaves from Missouri to Canada without discharging a gun or the loss of a life, his attempt at Harper's Ferry doubtless looked no more desperate than the feats he had already accomplished.

God refused David leave to build his temple because he had been a man of war. Yet he taught "his hands to war, and his fingers to fight." Moses was situated among the Canaanites, precisely like an Abolitionist in a slave State. War was permanently declared between them, and one party must go to the wall. Now, to try men so situated by the code of ordinary life, is the old law question over again; whether, of two men wrecked at sea, the one who pushes another off a plank which can hold up but one, to save his own life, is guilty of murder? Such cases fall under the head of necessity which has no law. "*Necessitas non habet legem.* And while we admire the courage, consistency and coolness of Captain Brown, it is the part of enlightened Christians, like David, to lament and oppose war, though he never lost a battle; and to imitate Christ who conquered by suffering wrong.

THE BEECHERS AND MASONRY.

Dr. Lyman Beecher, father of the Beecher family, attended an Anti-masonic convention in Faneuil Hall, Boston, by invitation of the committee, of which a correspondent in the Boston *Christian Herald*, July 20, 1831, thus writes:

"The committee gave Dr. Beecher an invitation to attend, and address the throne of Grace. He came and ascended the platform. Every eye was upon him. All was still; and we heard him pray 'that *the great and good cause* in which the persons then and there met were enlisted might be prospered and blessed of heaven; and that the institution containing such dangerous power and deleterious influence might be put down by the strong and indignant voice of a free people.' Many a heart responded in a hearty *Amen.*"

In 1866, the pious and learned Dr. Edward Beecher gave to the General Congregational Association, at Ottawa, Ill., the strongest and most admirable article he ever wrote, in which he said of the lodge: It is "liable to great abuses in the perversion of justice, in the overriding of national law, and the claims of patriotism." "Its worship is in rivalry toward, and in derogation of Christ and Christianity." "By it Christ is dethroned and Satan exalted."

The Association adopted Dr. Beecher's report by an enthusiastic vote, which lacked but one of being unanimous. At the close of his paper Dr. Beecher offered resolutions written by S. C. Bartlett, now president of Dartmouth College, of which the fourth resolution reads thus:

"That there are certain other wide-spread organizations, such as Freemasonry, which, as we suppose, are, in their nature, hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment incompatible with the claims of equal justice toward man, and a good conscience toward God," etc.

The committee reporting the above, were Dr. Edward Beecher, J. Blanchard and S. C. Bartlett. The report and resolutions were printed by vote of the Association in the minutes of 1866, in a Chicago daily, and in book form in Cincinnati. The report of Dr. Edward Beecher, replete with learning, clear discrimination and great force, is a credit to him living, and will crown his memory when dead. It should be reprinted from the minutes and given to the churches.

HENRY WARD AND THE LODGE.

"Dr. A. J. Canfield preached to members of several Masonic lodges in the Universalist Church of our Father upon a Masonic measurement of Mr. Beecher."—*New York Tribune, March 16, 1887.*

Whether these "several Masonic lodges" met of their own motion in honor of Mr. Beecher is not said. The lodge-going citizens of Boston used to honor his father's church with the title of "Brimstone Corner." And there is no danger of his brother Edward's being honored by "Masonic measurement" when he shall die. For he has given an accurate "measurement of Masonry" as dethroning Christ: and this Mackey expressly does in his Lexicon (p. 404, Article Religion;) where he says anything beyond "pure theism" (deism) is not "permitted in the lodge." This excludes Christianity entire.

—Among the distinguished members of the congress who are expected as we go to press, are John G. Fee, of Berea College, with his wife; Prof. John G. Carson, D. D., of Xenia Theological Seminary; Rev. C. C. Foote, of Detroit, and wife; Deacon O. M. Brown, of Oberlin, founder of the Faith Missionary Society, and Rev M. A. Gault, Western Secretary of the National Reform Association.

FATHER LEUTY IS GONE.

He "walked with God, and was not; for God took him." This humble and pious friend of God and of his kind has at last filled up the measure of his days and gone home. On Thursday, the 17th of March, he was working in his garden, and not coming into the house at an expected time search was made and he was found "fallen on sleep,"—apparently without a moment of warning or a trace of struggle his spirit had gone to the bosom of God and left only the clay for the care of friends. When the National Association was formed to combat the secret systems William Leuty was living in Ligonier, Indiana, a Methodist local preacher and farmer. He had two large and valuable farms, well-stocked, from which he sent off every year a fine drove of fat cattle. He gave one of these farms to the National Christian Association, the other to the Wesleyan Publishing House. After the death of his first wife some four years ago, he sold the rest of his property and removed to College Springs, Iowa, where he was united in marriage to the widow of Rev. D. P. Barker, a woman of very estimable character, with whom he spent a few years most happily. His generous gift to the reform is proportionately the greatest from any single man; and it has been proposed to call the Washington building of the N. C. A. after his name, as our Chicago headquarters is after its donor, Mr. Carpenter. It would be a suitable recognition of his love and care for the reform for the annual N. C. A. meeting to take this action.

EUROPEAN RUMORS.

The skies are brightening over the Continent. The old Emperor William has passed the 90th year-post amid peaceful rejoicings and the congratulations of the family of kings, dukes, czars and emperors. His imperial rescript officially published on the day of celebration closes with the pacific sentence: "May the consummation achieved, after long yearning, by our beloved country, conduce—as I confidently hope it will—to ever-increasing prosperity, all classes of the nation living in the undisturbed blessed labors of peace."

Bismarck and DeLesseps, who has in his day been almost as good a diplomatist as ditch-digger, have been quietly talking over the situation. DeLesseps goes home with quieting speeches to France and Bismarck says: "May we some day exclaim that we would be stupid to kill each other; let us join forces and be masters of the world. We would then be able to work for the progress of civilization. The day our forces are equal we will again be friends. Our geographical position makes it our duty to neglect nothing to that end which will insure the peace of the world."

Archibald Forbes, the well-known English war correspondent, who has seen more campaigning than any man living of his class, is very positive that there will be no war. Because, he says, "the French are not going to attack, and Bismarck is sincere in his profession of peace. If he had not been he would have accepted a three year army bill instead of insisting to the last extremity on the septenate. If he had really meant to provoke war immediately, three years would be ample time in which to crush France and have done with it."

France, at least, no longer threatens through her press, and the daily movements of Boulanger, her war minister, are no longer bulletined. It would be well, therefore, if a moment of quiet has come for reflection, if the people of France and Germany should require an answer of their autocrats wherefore has been all this enormous drainage of the country for years; what have they to show for the nation's investment of men and money. And if the answer is unsatisfactory why should they not understand that they are to be no longer stewards? Boulanger is in more imminent danger from such an accounting than his German antagonist, for he is more directly accountable and has been more reckless.

But he has at the same time a power co-operating with his aggressive plans which cannot be overlooked. In 1870 the beleagured Freemasons of Paris marched in procession and in regalia through the streets, and displayed themselves upon the city walls in vain appeals to the stolid German lodgemen hemming them in. They were there for peace, but now they are for war. Weeks ago correspondents told us of the propagation throughout France by

means of the Masonic lodges of a feeling in favor of a war of revenge. The Alsace-Lorraine lodges, which have made Bismarck no little trouble in the late parliamentary election, are evidently hot-beds of revolution. With their schemes 135 French lodges were affiliated about the middle of February, and the number was then rapidly increasing. But if their plotting comes to naught let us—let all the world be thankful to God for turning away the danger.

A late Vienna dispatch opens a more pleasing vista. The Prussian minister at the Vatican has suggested to the Pope to convene a European congress to settle the Eastern and Egyptian question. Should such a convocation be made it is believed that Bismarck would repeat the suggestion made a few years since, and originating with our own Sumner, for a general disarmament. Such a result is almost too desirable to be hoped for, yet it is astonishing that men like Bismarck and Gladstone do not move heaven and earth to attain it.

A MISSIONARY FAMILY.

Old Dr. John Scudder, who left his practice in this country in 1820 to go as missionary physician to Ceylon, will live as one of the heroes of missionary effort. He died at the Cape of Good Hope in 1855 while on his way for a second time to this country to arouse the flagging zeal of the churches. His eight sons were devoted to the missionary work in India. Before first leaving this country Dr. Scudder was persuaded by mistaken friends to join the Masonic lodge as a means of protection from possible dangers among the natives of India. Whether he took but one or the three degrees we are not informed; but he was immediately disgusted and felt that every Christian conviction of his nature was offended. He never had anything more to do with the order and carefully instructed all his children to religiously avoid secret orders as a system contaminated with evil. They gave wise heed to an honored parent and passed the warning on to the generation following. The writer found one of the grandsons a loved and useful pastor of a church in Alameda, California, who gave these facts in connection with his remarks, as chairman of the Congregational pastors' meeting in San Francisco, against secret societies. Dr. Henry Martyn Scudder, who has just resigned the pastorate of Plymouth church in this city, is one of these sons. He sails for Japan, June 21, to spend the rest of his life in the mission field. He lately, by request, told the story of his life to the Congregational pastors of the city which the *Advance* reports thus: "It was a story of wonderful interest and Christian instructiveness. What he said of his father and mother was a glorious testimony to their character, parental faithfulness and missionary devotion. He himself was one of fourteen children. Born in India, he came to this country at the age of ten; was converted while a student in New York University, being led to Christ by his most intimate friend, now Dr. Thomas H. Skinner of the Chicago Presbyterian Theological Seminary, and by the preaching and personal influence of Dr. Kirk. He at once determined to be a missionary. Stationed first at Madras, he afterward pushed out into the Arcot region. Here he was afterward joined by six of his brothers, seven of them in all. Three of them are still there, two have died, one is in the South. That mission has grown into twenty-four churches. During his twenty years residence in India he made the Tamil language so perfectly his own that he could preach in it more easily than in the English. His health breaking down under the intense heat of that climate, he was at length compelled to return home. For ten years he was pastor of the Howard Presbyterian church in San Francisco, having immense audiences, specially Sunday nights, during all this time. For eleven and a half years he was pastor of the Central Congregational church in Brooklyn. Of the exceeding delightfulness of all this pastorate he spoke in the warmest terms. The home Sunday-school had over fourteen hundred, and the church over thirteen hundred, being at the time the largest of any Congregational church in the United States, with the exception of Mr. Beecher's. The circumstances and motives which have now induced them —himself and wife—were explained. A number of high schools, formerly under the control of the Japanese government, have been given up and are now owned by individuals. It is in one of these schools, which will be under the management of a native Japanese Christian, that Dr. Scudder expects to labor, so far as his strength will permit. No young man ever set out upon his life-work with a more burning enthusiasm than that with which Dr. Scudder looks forth to the work in Japan. He believes the present to be the hour of supreme opportunity for that land. He wonders how any young man in our seminaries, otherwise fitted for missionary work, who has any sense of the situation, can be content to linger here, when, by heeding this call to Japan just at this 'nick of time,' they might make their lives to be so many times more valuable than they are likely to be anywhere else."

Iowa and Prohibition.—The measure of success demanded by some men for a liquor-prohibiting law is such as they require for no other. But even such may be silent in face of the reports sent by sheriffs and other county officers to the *Gazette* of Cedar Rapids. There are ninety-nine counties in Iowa; in seventy-five the saloons are closed. Drunkenness has decreased from 25 to 75 per cent in all the counties, and crime proportionally, thus reducing the cost of maintaining the machinery of courts. In some counties the druggists are taking unlawful advantage of their privileges, and a demand will be made for the repeal or modification of the present pharmacy law. As these happy results of prohibition are manifest the law is regarded with more favor, and he would be held as lacking sense or an enemy of good order who should propose a return to high license.

Brown and Morgan.—Had Morgan's exposure of Masonry in Sept., 1826, been delayed a few months he might never have issued it, and the wrath of the lodge might have fallen on another victim who was bound upon the reeking altar of slavery thirty-two years later. We need not speculate on the providence which held John Brown back from his desire to publish a book on Masonry until another had done the work, defied the penalties, and borne the vengeance of Masons. Brown might not have been so easy a victim, and so the Anti-masonic uprising of 1826-36 would have been unknown. Or, if he had suffered then, who could have sung the John Brown song? Infinite Wisdom provided for them both their place in great movements of reform. This relation of Brown to our reform is sufficient apology—if one is needed—for such extended notice of his life and character in the *Cynosure*. Our portrait is reproduced from the *Century's* copy of Woodman's portrait, which was esteemed by Mrs. Brown, Whittier and others as the best likeness of the slavery martyr.

Jubelum Broke Loose in New Haven.—There is war in the camp of Connecticut Freemasons. Hiram Lodge, New Haven, feeling the severe pressure of competition, since the whole Masonic business is out, and the bookstores have cut the price down from dollars to cents, has resolved to withdraw from the Grand Lodge pool, and "make" Masons at the best rates they can get—giving the genuine article for a reasonable price. The Connecticut Grand Lodge is resolved to punish secession and crush the rebellion, and the war grows apace. On Monday last, as reported in the Hartford *Telegram* of Thursday, the Grand Lodge served notice on the Hiramites as a body and on eight or ten individual members by the sheriff. Whether his services were rendered as a public officer or simply as a lodge functionary is not said. The members are to answer April 20 for their lives—Masonically. Their charter will probably be revoked and they will be expelled. The Grand Lodge has failed thus far to stop the enterprising members of Hiram. It ordered their officers not to occupy their chairs and cease working as Masons; they paid no attention. It charged them with conspiracy; they appointed a committee to reply with suitable spirit. It demanded of the secretary to turn over his books; he put his fingers to his nose and sent back a saucy letter to his mightiness the Grand Master. So the battle goes on, and Hiram lodge proposes if necessary to establish companion lodges on the "popular fee" basis with another Grand Lodge to represent them. To be sure. Down on these monopolies. If Masonry is so valuable to mankind, let us have it cheap, and give every man a chance.

There have been many objectors to the annual fast days of the New England States, since indifference and worldliness rendered the observance of the day either a mere perfunctory affair or a mockery of religion. But it is both honorable to a State and an influence for religion not to be lightly esteemed when a governor issues through the press to be universally read by the people such sentiments as these which appear in the proclamation of Governor Lounsbury of Connecticut for the annual fast day, April 8th: "I call upon all to remember especially upon that day that the fast which the Lord hath chosen is not a day for a man to afflict his soul, but rather to deal bread to the hungry, to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, that God's law of self-denial receives its fulfillment in the Golden Rule of Christ, and that the joy of individual life, the happiness of the family, and the glory of the state are attained and assured only through the purity and the devotion of those who do justly and love mercy and walk humbly with God."

—Bro. T. K. Bufkin of Pasadena, California, who accompanied the *Cynosure* correspondent last year on a visit to the children of old John Brown, and a fine tramp into the romantic canons of the Sierra Madre range, writes that the Carpenters' Union are attempting to over-ride everything in that trade, and prevent any man from getting work who does not belong to the lodge. Bro. Bufkin is a builder, but stands on the two feet God gave him and not on another man's.

—A local paper printed in the vicinity of Chicago, tells its readers in a note how the disciples of lodgery are made. "Dr." B. P. Reynolds, a "Sublime Prince of the Royal Secret," generalissimo of the Orangemen, chief among the Foresters, etc., etc., invites a social society known as "The Owl Club" to his house. They spend the hours from 8 P. M. Saturday till 3 o'clock Sabbath morning drinking and carousing, and complete their orgies by becoming a lodge of Foresters.

—William Neuman, one of Barnum's elephant trainers, has a wife who has developed in a remarkable degree the same power to direct these huge beasts. The old showman is reported as saying lately when seeing his herd of elephants performing at her command, "It seems to me that every woman whose husband stays out late at the lodge, ought to have a pet like that. She could quietly call for him with the elephant when the meeting lasted too long and yank him homeward without a bit of trouble.

—Of the lecturers who are expected to attend the conference in this city, this week, brethren Hawley and W. B. Stoddard have already come in from their fields. Brother Arnold is at Wheaton; he will probably be given an opportunity to show Freemasonry to the eye during the meeting, and possibly have a full evening to his popular exhibition and lecture after its close. Brother Hinman, as will be seen by his letters, is on his way north and will attend the meeting.

—Rev. J. Augustus Cole, the African brother whose writings and investigations of the secret societies of the "Dark Continent" are mentioned elsewhere, reached Chicago last Wednesday from Cincinnati, where he spoke before the students and faculty of Lane Seminary, and received the hearty written endorsement of the latter. He spoke at Wheaton Thursday and to a great union meeting in the College hall Sabbath evening. He will attend the congress and probably speak. He is a man of eloquence and learning.

—The Denver friends have gone on with the organization proposed at the meeting in June of last year in Rev. Mr. Brandelle's church (Swedish Lutheran). It was perfected during the winter and has raised a fund for the distribution of literature on the lodges. Rev. Dr. Bliss was appointed to send a letter of greeting to the Christian conference of this week, and to correspond with Secretary Stoddard about securing the visit of a lecturer in Colorado. We would that the good Dr. could bring the message in person; none would be more welcome and few would more enjoy the conference.

—The letters of the N. C. A. agent in the South this week tell of the work of God against secretism in Georgia which, if repeated in Chicago or any Northern city, would be an amazement to the nation. To see a pastor in his own pulpit confessing his folly in joining the lodges—so many that he could not enumerate them—and asking for the prayers of Christian people, we should regard as a most remarkable manifestation of the Holy Spirit. And what is more, Bro. Hinman writes that he met fifteen of these pastors, all Odd-fellows, and some Freemasons, etc., beside, in a meeting called by themselves to consult how they should save their churches from the lodge. He addressed them for an hour, and after full consultation they appointed a committee to prepare a plan for a church society which should counteract the influence of the secret orders. Where was ever such a movement among white men?

—Dr. W. J. Reid's congregation of the First U. P. church, Pittsburgh, intends to celebrate the 25th anniversary of his pastorate on the 7th of April. Dr. Reid is now the senior pastor of his denomination in the two cities of Allegheny and Pittsburgh.

The Home.

ETERNAL JUSTICE.

The man is thought a knave or fool,
Or bigot, plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distill;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies,
Shall desecrate his name;
But Truth shall conquer at the last,
For round and round we run;
And ever the Right comes uppermost,
And ever is Justice done.

Pace through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul,
And let the poison flow.
They may shatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought,
By any such deadly wine.
They cannot blot thy spoken words
From the memory of man,
By all the poison ever was brew'd
Since time its course began.
To-day abhorr'd, to-morrow adored,
So round and round we run;
And ever the Truth comes uppermost,
And ever is Justice done.

Plod on in thy cave, grey anchorite;
Be wiser than thy peers;
Augment the range of human power,
And trust to coming years.
They may call thee wizard, and monk accurs'd,
And load thee with dispraise;
Thou wert born five hundred years too soon
For the comfort of thy days:
But not too soon for human kind;
Time hath reward in store;
And the demons of our sires become
The saints that we adore.
The blind can see, the slave is lord,
So round and round we run;
And ever the wrong is proved to be wrong,
And ever is Justice done.

Keep, Galileo, to thy thought,
And nerve thy soul to bear;
They may gloat o'er the senseless words they wring
From the pangs of thy despair;
They may veil their eyes, but they cannot hide
The sun's meridian glow;
The heel of a priest may tread thee down,
And a tyrant work thee woe;
But never a truth has been destroyed;
They may curse it and call it crime;
Pervert and betray, or slander and slay
Its teachers for a time;
But the sunshine aye shall light the sky,
As round and round we run;
And the Truth shall ever come uppermost,
And Justice shall be done.

And live there now such men as these—
With thoughts like the great of old?
Many have died in their misery,
And left their thought untold;
And many live and are ranked as mad,
And placed in the cold world's ban,
For sending their bright far-seeing souls
Three centuries in the van.
They toil in penury and grief,
Unknown, if not malign'd;
Forlorn, forlorn, bearing the scorn
Of the meanest of mankind!
But yet the world goes round and round,
And the genial seasons run;
And ever the Truth comes uppermost,
And ever is Justice done. —*Mackay.*

WEEK-DAY SERMON.

BY E. E. FLAGG.

"Fret not thyself because of evil doers."

More than sixty years ago in an old-fashioned country church a sermon was preached from this text by a minister, who had himself even in that day grown a little old-fashioned in the eyes of the young people. It is one of the marked passages in my mother's Bible,—she who no longer needs the written Word, who has now the full light of open revelation. The aged minister who so many years ago chose it for a pulpit theme was the beloved pastor of her childhood and youth, whose memory she kept green through all her after life; and the reason why this sermon out of the many he preached was so long remembered was because some bitter personal experiences of the preacher led to the choice, and the simple audience knew it and felt that it was a real sermon, that it had been preached to his own heart first before it had been preached to them, which I take to be one of the prime conditions of successful sermonizing. If I was a theological professor I should certainly urge this upon my students, for the sources of real pulpit power are two: to know one's self and to know Christ. Of course I am not perfectly sure as to what constitutes in the eyes of critics a successful sermon, only I am certain that one whose text can come up fresh to memory after a lapse of nearly three score years and ten cannot be called a failure.

The outlines of that sermon have been lost, but I can imagine how from the lowest view, the mere folly, the worse than uselessness of fretting at human wickedness, the preacher led his hearers' thoughts by slow gradations up those shining steps of faith where angels ascend and descend on their celestial errands while above burns the awful unquenchable Light, the consuming Fire which shall destroy earth's most hoary-headed iniquity as the lightning destroys the centuried oak—one quick flash out of an unbearable splendor, that is all, but it is enough.

Yet it is so easy to fret ourselves at evil doers; so very easy to fancy that a little virtue accrues to ourselves from the process. The most heroic souls, the spirits "touched to first issues," the prophets and the seers of humanity when they have seen the currents of providence playing as it were at cross purposes and "Right forever on the scaffold, wrong forever on the throne," have fretted like petulant children. What can be expected of us weaker souls?

This doctrine must have been hard indeed to many hearts in the days when slavery cast its upas shadow over the land, and yet the thunderbolt was being forged behind that seemingly clear sky long before the cloud of civil war covered it, and to the ears of angels and a few wise and discerning souls among men it sounded louder than the clank of the slave's fetters. Have we not often felt as if we would like to call down fire from heaven on every bar and distillery and beershop in the land, and shout Halleluia like the saints in the Apocalypse as we saw the smoke of their burning go up. Have we not often asked in bitterness of soul, "O Lord, how long?" at some new revelation of lodge iniquity. Why does he not smite with sudden destruction this dark, secret, blaspheming, persecuting power? But "fret not thyself because of evil doers."

"In whatever station of life fortune has placed thee," writes Eugene Pelletan in that beautiful little book, The Pastor of the Desert, "believe in the rights of human nature; believe firmly, piously, without hatred, without anger, without resort to violence, since thou hast taken the pledge of invulnerability. Shouldst thou walk on the waves they will bear thee up; shouldst thou pass through the fire thou wilt be unhurt. Thou art from henceforth part of an eternal law and canst not fall." Every soldier in Truth's army wears a diamond panoply no arrow can dent.

You believe in God? Then you believe in the final triumph of all for which his name stands. Thus you become allied with the Eternal, and enter into the secret of the divine patience.

STAND FOR THE TRUTH.

Let me advise you to wear no armor for your backs when you have determined to follow the track of truth. Receive upon your breastplate of righteousness the swordcuts of your adversaries; their stern metal shall turn the edge of your foeman's weapon. Let the right be your lord paramount, and for the rest be free and your own masters still. Follow truth for her own sake; follow her in evil report; let not many waters quench your love to her. Bow to no customs if they be evil. Yield to no established rules if they involve a lie. Do not evil even though good should come of it.

"Consequence!" this is the devil's argument. Leave consequences to God, but do the right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, Godlike. The world's maxim is, trim your sails and yield to circumstances. But if you would do any good in your generation you must be made of sterner stuff, and help make your times rather than be made by them.

You must not yield to customs, but, like the anvil, endure all the blows until the hammers break themselves. When misrepresented, use no crooked means to clear yousself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally, be just, and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Mr. Spurgeon's New Lecture on "Counterfeits."*

JOHN BROWN'S FAITH.

It is six years since Rev. N. R. Johnston, the esteemed missionary of the Reformed Presbyterians among the Chinese at Oakland, California, himself a descendant in direct line of the Covenanter martyrs, called on the widow of John Brown and her family. She was then living high on the breezy mountains overlooking the Santa Clara valley, a few miles up from Saratoga, California. A part of the record of this visit is worth many times re-reading as below:

Mrs. Brown is a woman of intelligence, of amiability and of true piety. During the short time in which it was our privilege to be in the family we felt that we were in the presence of one worthy of the honor belonging to the widow of a noble Christian martyr to freedom. She conversed freely though modestly and tenderly about the painful scenes of Harper's Ferry and of Charlestown. She showed to us several cherished pictures of the departed; and she gave us the peculiar pleasure of seeing manuscript letters written to his family and friends while he lay in prison awaiting his murder. I cannot describe the deep and strange emotions that filled my soul as I read the noble sentiments written while he waited, in calm resignation the hour of his departure. With my eye on the lines penned by the hand that had so recently struck that daring blow at oppression and that was soon to be cold in death on the martyr's scaffold, with what mingled sorrow and joy I read John Brown's last letter to his family, written only a few hours before his execution. Some of the sentiments are worthy of being printed in gold. "He being dead yet speaketh." Here are specimens: "I am waiting the hour of my public murder with great composure and cheerfulness, feeling the strong assurance that in no other possible way could I be used to so much advantage to the cause of God and of humanity, and that nothing that either I or all my family have sacrificed or suffered will be lost." This was written after four of his sons had been killed—two in Kansas and two at Harper's Ferry. He then adds: "I have now no doubt but that our seeming disaster will ultimately result in the most glorious success. So, my dear shattered and broken family, be of good cheer, and believe and trust in God with all your heart, and with all your soul, for he doeth all things well. Do not feel ashamed on my account, nor for one moment despair of the cause or grow weary of well-doing. I bless God I never felt stronger confidence in the certain and near approach of a bright morning and glorious day than I have felt, and do now feel, since my confinement here." How prophetic! His clear eye seems to have seen the approaching war and the falling of the chains from the four millions of slaves; and his soul rejoiced.

Coming nearer the last scene, the heart of the loving husband and father is moved, and he writes: "O, my dear wife and children, would to God you could know how I have been travailing in birth for you all, that no one of you may fail of the grace of God through Jesus Christ." "My dear young children, will you listen to this poor admonition of one who can only love you? O, be determined at once to give your whole heart to God, and let nothing shake or alter that resolution. You need have no fears of regretting it." "Be faithful unto death; from the exercise of habitual love to man it cannot be very hard to love his Maker."

Speaking of his "firm belief in the divine inspiration of the Bible," he says: "It is the purity of heart filling our minds as well as work and actions, which is everywhere insisted on, that distinguishes it from all the other teachings, that commends it to my conscience.... But I do not here omit this my last argument on the Bible, that eternal life is what my soul is panting after this moment."

In his will, written in prison the day before his death, he bequeaths a valuable copy of the Bible to every child of his large family.

Almost at the close of the letter he writes: "John Rogers wrote to his children, 'Abhor that arrant whore of Rome.' John Brown writes to his children to abhor with undying hatred also that sum of all villainies—slavery." The letter closes thus: "And now, dearly beloved family, to God and the work of his grace I commend you all, Your affectionate husband and father, John Brown." Probably the last words he ever wrote were in a paragraph attached to a final codicil to his will. This codicil was written the morning of his execution and shows his anxiety and affection for his wife to whom he

says: "Be of good cheer, and God Almighty bless, save, comfort, guide and keep you to the end. Your affectionate husband, John Brown."

LIVES OF CELEBRATED MEN.

HUGH LATIMER.

On the sixteenth of October, 1555, some three years before the death of bloody Mary of England, might be seen bound in the midst of a pile of fagots, soon to be kindled outside "the Bocardo gate" of Oxford, England, two noble men, one feeble in health and bearing the weight of sixty-five years, but yet of undaunted spirt; and if you had been there and listened you would have heard him encouraging his fellow-sufferer with the words: "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." This noble man was Hugh Latimer, "the John Knox of England."

He was born in 1490, and educated in the University of Cambridge, which he entered the same year in which Luther entered the Convent of Erfurt. In his youth he was a bigoted Catholic, and by his zeal earned the position of cross-bearer in the Popish processions. At his graduation in the Divinity School his oration was directed against Melancthon. The ability he displayed in defense of the Popish doctrine attracted the attention of Ridley, who had by this time obtained the light and life which is revealed in Christ, and which he found not by masses nor by penances nor fastings, but by the revelation of God in his word. "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners," was the message which the Holy Spirit used to bring to his soul a sense of pardon and peace, and he longed to tell his experience to this zealous, talented student, who had displayed such ignorance of this precious truth in his oration against Melancthon. Accordingly, he went to Latimer and begged him to hear his confession, which the young priest agreed to do; and in one of his sermons he afterward declared that by that confession he learned more than he had done for many years, and from that time forward "he began to swell the word of God and forsook the school doctors and fooleries." Soon afterwards he engaged in the pulpit with the same zeal in the defense of the truth which he formerly opposed.

One of his hearers, Thomas Bacon, afterward wrote concerning the commotion produced in Oxford: "None but the stiff-necked and uncircumcised in heart went away from his sermons without being affected with high detestation of sin, and moved to all godliness and virtue. I did know certain men which through the persuasion of their friends went unto his sermons swelling, blown full and puffed up like unto Æsop's frog with envy and malice against him; but when they returned, the sermon being done, and demanded how they liked him and his doctrine, they answered with the bishops and Pharisees' servants: 'There was never man that spake like unto this man.'" Such preaching could not escape the notice of the authorities, and he is forbidden by edict to preach any more in the university churches. He was finally brought before Wolsey, who gave him a license to preach anywhere. Thomas Cromwell, Wolsey's friend, recommended him to the King, and he was soon after appointed to the living of West Kington. But his zeal in his Master's work did not permit him to remain in his own parish; he traveled far and near, preaching the truth, and, as a consequence, he is soon summoned to appear before the Bishops of London to render an account of his doings. He was condemned and afterward excommunicated, but by the favor of the King he was restored, after making some slight concessions and confessions, and allowed to return to his parish again.

Soon afterward the Archbishop of Canterbury died, and Cranmer was appointed in his place, and he remembered his former fellow-student at Oxford, and in the fall of 1535 Latimer himself was consecrated Bishop of Worcester.

The following year a Convocation of the clergy was called, and, at the request of Cranmer, Latimer opened the Convocation with two sermons, which are still in existence, and are supposed to equal in boldness anything that John Knox ever proclaimed from the pulpit, and yet he no doubt knew that nine-tenths of his audience would have rejoiced to have seen him bound to the stake. These and other bold words increased the opposition of his enemies, and he was again condemned and sent a prisoner to the Tower of London, where he remained until the accession of Edward the VI., when he was released and offered again his diocese; but he refused, preferring to spend his days in preaching the Gospel—preaching oftentimes before the court and as opportunity offered throughout the kingdom. But Edward died and was succeeded by bloody Mary, a bigoted Catholic, and Latimer was soon arrested and sent to the Tower, where he was kept "without fire in the frosty winter," so that he "well-nigh starved with cold." But even these hardships did not destroy the natural buoyancy of his spirits, and he used to jest with his keeper about the chance of cheating his persecutors "if they did not look better to him."

In April, 1554, he was transferred to Oxford, along with Cranmer and Ridley, where he remained in prison for some time, and was occasionally brought before certain commissioners for examination, with a view to securing a recantation of his principles; but he nobly maintained the truth, and in an examination, September, 1555, his appearance is described by Fox as follows:

"Suffering and poverty were depicted in his appearance as he bowed before the commissioners, holding his hat in his hand, with a kerchief bound round his head, and upon it a night-cap or two, such as horsemen used in those days, with two broad flaps to button under the chin. He wore an old threadbare Bristol friese gown, girdled to his body with a penny leathern girdle; his Testament was suspended from this girdle by a leather sling, and his spectacles, without a case, hung from his neck upon his breast." But notwithstanding his feebleness, when he was urged to admit the doctrine of the Papacy, his old fire was aroused and he replied with energy, appealing to the Scriptures as the coin "which should not be clipped," and which needed "no gelding."

The result was that he was condemned to die; for then Rome had no bowels of compassion for the man who appealed to the Scriptures against her authority—and indeed, where she has the power, it is equally true to-day—and the scene already described took place in Oxford, 1555. The place of the scene now is marked by a noble monument. Thus died one of England's noblest martyrs.

Tullock, to whose essay we are chiefly indebted for the facts in this sketch, says of him: "Nothing is more remarkable in him than his cheerfulness. Ill in body, tried and persecuted and cast down by many troubles, he is always cheerful—cheerful at Cambridge, amidst the scowls of friars—cheerful in his parish under Episcopal frowns, and in his diocese amidst an obtuse and opposing clergy—cheerful in the Tower, when nearly starved to death with cold—cheerful at the stake, in the thought of the illuminating blaze that he and Ridley would make for the glory of the Gospel and the happiness of England. An earnest, hopeful and happy man, honest, fearless, open-hearted, hating nothing but baseness, and fearing none but God; not throwing away his life, yet not counting it dear; when the great crisis came, calmly yielding it up as the crown of his long sacrifice and struggle. There may be other reformers that more engage our admiration; there is no one that more excites our love."—*Christian Press.*

TEMPERANCE.

JOHN BROWN'S WHISKY BARREL.

Nearly two years ago a visitor to the romantic and retired home of Jason Brown on the spurs of the Sierra Madre mountains overlooking the San Gabriel valley, took from his lips the following story of his renowned father's conversion to prohibition principles and sent it to the *Union Signal:*

"It was about the year 1829. We were living then in Crawford county, Pennsylvania. At that time nearly the whole country from Meadville, Pa., to Jamestown was almost an unbroken forest. Father had always kept whisky about the house. He had a barrel that he took from Ohio to Pennsylvania with him when he moved. I can barely remember what happened along the road as we moved, but my father's treatment of the whisky barrel soon after made such an impression on my mind it seems as though it were only yesterday.

"Dr. Lyman Beecher, father of Henry Ward, had published a lecture on temperance and some one sent my father one of these pamphlets. He had been reading that lecture and it set him to thinking about the effects of keeping whisky about the house. In the fall of that year a great snow storm came before the ground was frozen. While those great forests covered that country the snow sometimes came three feet deep. That snow, I think it must have been in February, went off with quite a heavy rain and filled our cellar with water nearly four feet deep, and the barrel of whisky, which had been partly emptied, was floating on the water in the cellar. It floated to the southwest corner away from the stairs. At that time there came a man from Meadville on foot. It was rainy and the snow was all slush. It was twelve miles from Meadville. He was tired and wet and came to get dinner and get warm. He asked for a drink of whisky very soon after coming in. He couldn't wait to sit by the fire to get warm, but said, 'I must have a drink of whisky, I am so wet and chilled, I must have a drink.' Father said, 'It's almost impossible to get it, as the cellar is almost full of water and the barrel is at the further corner.' He told him he thought he would have to give it up, but the stranger said, 'I'll get it if you'll let me.' So father raised the old trap door and showed him the pit. There were only two or three of the steps above water. The man stepped down and then off into the water he went up to his arms. 'Ugh!!!' he said when he went in, but waded through and paid no attention to the ice cold water and steered straight for the whisky barrel. He reached it, and floated it along to the steps, got up on the steps dripping with the water, and raised the barrel ahead of him on to the upper step. He couldn't wait till he could get it up on to the floor, but took out the bung, turned the barrel up and drank out of the bung. That so disgusted father that he took the whisky barrel and called, 'Boys, come here, I'll have no more of this poison about my house.'

"We all had a great dread of poison. He only said those few words, but he rolled the whisky barrel out of doors, took his ax from the wood pile and with one blow smashed in the head of the barrel, and the poison poured out. Father's actions convinced us all that surely there was 'death in the pot.' He acted as if he believed Satan himself was in the barrel, and for years it seemed to me to see men drinking poison was wonderful. Father never said anything to us that he intended we should remember unless he fully believed it to be truth. We for years believed that whisky was a deadly poison, and with the human wrecks that I have since seen, among them some of my best friends, we have never had any reason to doubt it. One of these friends was a young man highly educated, of a powerful intellect. He was elected representative from our district and we sent him over to the great whisky school at Washington and there he graduated. How that family suffered! One of the best hearted men I ever knew. It makes me almost cry to think of that family. He got so low that he crawled across the street on his hands and knees to get more whisky from a 'respectable saloon.' Father always believed, as many other good temperance people did, that a free use of pure wines in this country would do away with a great deal of intemperance and that it was a good temperance work to make pure wine and use it. Well, at one time I thought that it would be a good thing to have a free use of it as in France and Germany. I always had a great fancy for the culture of grapes and I thought the manufacture of wine not only would be a great help to the temperance cause but I could at the same time make it profitable. I went into the culture of grapes on one of the islands of Lake Erie and wine making on a small scale. There were several wine cellars on the island, and at that time they made pure wine from the Catawba grape, but I soon saw the evil effects of wine drinking and several cases of ruined men and that if a man gets drunk on wine it is worse in its effects than if he gets drunk on whisky, but men are not so likely to get intoxicated on it as on stronger alcoholic drinks. One wine-maker would lie in his wine-cellar drunk and hardly go to his meals.

After seeing the wrecks from wine drinking it set us to thinking. When I left the island I came away completely cured of the belief that wine making and drinking would advance the cause of temperance. My brothers John and Owen are still living there and are now also 'radical Prohibitionists.' I cannot forbear giving one more little anecdote, one told by Mrs. Tomson. A neighbor sent by their father for a jug of whisky for a raising. He gave Mr. Brown the money and the whisky was bought, but on the way home the thought of what that liquor would do at the raising weighed heavily upon his mind, and the whisky jug began to grow heavy also. Finally he dashed it upon a stone and returning paid the price of whisky and jug to the neighbor. Think what a Prohibitionist this man would have been with his iron will, his firm faith in God and his intense sympathies, had his life been spared till the present time. He actually moved away from Richmond because a brother-in-law persisted against his entreaties, in selling liquors in a tavern, but afterwards thought he should have remained and battled against it.

LITERATURE.

A REVELATION OF THE SECRET ORDERS OF WESTERN AFRICA. Including an explanation of the beliefs and customs of African heathenism. By J. Augustus Cole, of Shaingay, Africa. For sale by the National Christian Association, Chicago.

Some time since the *Cynosure* published a portion of the preface of this remarkable work. It will be remembered by some of our readers for its classical style, wide and careful information, and able analysis of the African societies, whose rites he was able to identify as not original with the black race, but proceeding through generations of teachers from the Eleusinian and Egyptian mysteries. Mr. Cole, partly with a view to scientific research, but especially to be able to refute their teachings and overthrow their influence with a superstitious people, studied the African secret societies from without and within. His account of them is given in this pamphlet. He divides them into two classes, the Medical and Mystical. At the head of the latter is the Kofong society, which has its passwords, signs, grips and ceremonies of religious symbolism. The *materia medica* of the African tribes is concealed from the common horde in other societies which are a kind of Freemasonry. Worship of creatures, devils and the small-pox is commingled with their ceremonies. Mr. Cole is himself a most interesting man. He gives the following account of his education and work:

"I was born at Ijaye in the interior of the West Coast of Africa, near Soudan. During the agitation of that region through the invasion of Fellatahs (a Mohammedan sect,) I was brought by my parents to the coast of Guinea. My father is a Mohammedan, and I was consequently brought up in the Mohammedan faith. On the coast I fell into the hands of a relative who was kidnapped by slave dealers, but emancipated by the British Government. Through him I was under the private tuition of the Rev. J. Robbin, from whose school I was employed as an agent and preacher in the Wesleyan Methodist church of Kissy and Wilberforce, in Sierra Leone, for five years, during which time I made my own way as a night student in the Fowrah Bay College, Durham, and took there a certificate of proficiency in the classics and English literature. I was lately employed as a teacher for five months in one of the United Brethren schools in Africa, and for the past four years I have devoted my time to the study of medicine, and undertook a research of the secret orders and superstitions of my native country to discover whether there is anything desirable in them. I have since written a book to denounce their abominations."

Mr. Cole's mission to this and the mother country is to solicit funds and aid in the opening of a philanthropic and industrial institution for the benefit of slaves, orphans, and the destitute children of the interior tribes and train them as missionaries for their own country. The enterprise has cost him already a considerable sum. The Christian friends in Chicago have promised to co-operate with him in this great task, and the Wesleyan Methodist body also have promised to share the burden of the enterprise with him. Mr. Cole has arranged to devote all the proceeds of his lectures to the fund of the interior institution, and spend some time in England in its interest during the summer.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vol. VI. Pp. 479. Price, cloth, 50c. John B. Alden, New York.

The sixth volume of this deservedly popular work includes the brief biographies and characteristic selections from the works of eighty authors from DeCosta to our Frederick Douglass, the most eminent colored American. Our former judgment of the excellent character of this work is confirmed by this volume. Painstaking honesty is evident everywhere in these pages, but it must be regretted that so much space is given to Andrew Jackson Davis, the spiritualist of vile creed, and to Jeff. Davis, the rebel chief, who has a much more honorable notice than he deserves. His name would not probably appear in this work except for his story of the rebellion which is dignified with the title, "The Rise and Fall of the Confederate Government." An extract from it tells of his capture, but of course tells a different story from the official reports of Col. Pritchard and Capt. Clark who commanded the Union cavalry. Davis has so often made statements about himself which have been undeniably contradicted, especially refusing to own himself a Mason, that his work as a historian will always be received rather as a curiosity in literature than a record of facts.

Scribner's Magazine for April opens with the first installment of the long-expected "Unpublished Letters of Thackeray." Some of the letters are enlivened by original sketches, the reproduction of which adds much to the interest of the publication, and there are many other illustrations, including a full-page portrait of Thackeray from the painting by Samuel Laurence. Ex-Minister Washburne concludes in this number his interesting "Reminiscences of the Siege and Commune of Paris," with a striking paper on the Downfall of the Commune, which abounds in graphic description and anecdote. Of special interest is his account of the imprisonment and execution of Archbishop Darboy. The illustrations are of extreme interest and abundant, many of them being from sketches and photographs which probably exist only in Mr. Washburne's possession. Professor W. B. Scott, of Princeton, has a valuable paper on "American Elephant Myths," in which he discusses in an extremely interesting manner the evidence, in tradition and inscription, of the existence of elephants in America in ancient times, and recounts many of the popular fallacies in regard to them.

The Brooklyn Magazine which has hitherto been a somewhat local enterprise, has been reorgnized on a broader basis as the *American Magazine*, and intends the name to be an index of the character which it will distinctively assume as the representative of American life and character. There is much that is misleading in the present interpretation of these terms. We trust the managers will bravely raise their standard for those sterling principles of Christian integrity and civil liberty maintained by the fathers, but which a sea of sentiment and fashion is well nigh overflowing with its slime.

Dr. Edward Eggleston's papers on Religion in the Colonies, for the *Century*, will begin in the April issue with a description of church buildings and the peculiarities of service and old church customs. In both matter and illustration this series has been the result of painstaking research.

Mr. Gladstone received $1,250 for his article in the *Nineteenth Century* in reply to Mr. Tennyson's new "Locksley Hall."

RELIGIOUS NEWS.

—Major D. W. Whittle and James McGranahan, the singer, were holding union services and Bible readings in the First Presbyterian and Second United Presbyterian churches, Mercer, Pa., last week. Meetings were held afternoon and evening with Bible readings in the forenoon.

—Adelphi Mission, in this city in charge of Bro. A. H. Kirkland, has never enjoyed greater prosperity than during the past month. The meetings are largely attended, from four hundred to five hundred men present every night. Large numbers are turning to God. It is a common thing to see fifty men kneeling at the front seats, in prayer for forgiveness and help to live Christian lives. The Pacific Garden Mission has also been well attended. Nearly every day some new convert of this mission is heard confessing Christ at the noon meeting in Farwell Hall.

—Major Whittle, McGranahan, Patterson, and Charles Herald have lately closed a revival effort at Harrisburg, Pa. At one service ninety men arose and said, "We will accept Jesus Christ as our Saviour." At another service one hundred and ten arose for prayer. It is estimated that over one-sixth of the entire population of the city have professed Christ during the meetings held by these brethren.

—The evangelist, A. J. Bell, is holding a successful Gospel meeting in South Englewood, near this city.

—Western Avenue church, Chicago, during a three-weeks' campaign, part of the time with Mr. Moody's help, has reaped a good harvest. Already 300 have united with the church.

—Rev. Thomas A. Uzzel, pastor of the Tabernacle church, Denver, writes to the *Mission Worker* of the labors of the evangelist Schiverea in that city, which began Jan. 23, that his Bible readings are unexcelled. "His services at night brought crowded houses, and frequently the doors had to be locked to keep people from crowding in after the house was filled. In his preaching he was outspoken against sin, wherever he found it. This, consequently, brought down upon him many harsh and unjust criticisms. After the first week the Sunday meetings were moved to the Music Hall. This proving too small, we went to Mammoth Rink, where we had the rink crowded from top to bottom, about three hundred having publicly declared an intention to live better lives, and about fifty have applied for membership to Tabernacle."

—Ben Hogan is holding revival meetings at Woodland, Yolo county, Cal. The meetings are spoken of as very interesting, and much good appears to be done.

—The United Presbyterians are considering what can be done in the way of purchasing Xenia College, now controlled by the Methodists, and converting it into a United Presbyterian institution. The buildings and grounds are offered for $6,500.

—J. Augustus Cole, the educated African now in this country to arouse an interest in the natives of Western Soudan, says of the mission and educational work in Africa: "I have very little confidence in the present system of education in my country, which teaches the negro to transform his thoughts to that of an Englishman or American. I think that Africa never will be civilized until the people are taught to be themselves. Misssionary work in Africa is (except in a few instances) confined to the sea coast. The strength of the nation is in the interior. The interior is the home of superstition, cannibalism and idolatry. To destroy the fabric we must strike at the foundation." His account of the interior tribes is very favorable. "They are independent and industrious tribes. They weave their own clothes, make their own swords, and regulate the affairs of their country without the aid or interference of a foreign power. The interior is very fertile and more healthy than any place on the coast line. There are large rivers, lakes, extensive plains, and lofty mountains."

THE CHICAGO EVANGELIZATION SOCIETY.

This is the name selected by Mr. Moody, says the *Record*, and adopted by the trustees of the new movement which has been inaugurated for the work of evangelization in Chicago. Mr. Moody is the president.

The part of the work which has to do with preparation and training, is to be prosecuted under the name of the "Bible Work Institute;" where those who desire it will be trained for the peculiar lines of effort for which they are fitted.

The evangelistic part has to do with such aggressive labors as Mr. Moody is now engaged in, and similar work. He hopes to keep this up the year round in some part of the city, and as workers for visitation and pastor's helpers are qualified, they will be used in connection with such churches as desire to employ them. In the present campaign a few visitors have been employed, who have called at the homes of as many of the inquirers as they could in order to be of any needed service to them, and as far as might be secure their permanent connection, if converted, with some evangelical church.

These workers have found a most hearty welcome and have repeatedly been urged to come again. Mr. Moody is intent upon bringing the people not only to Christ, but also into fellowship with his church.

The Chicago Evangelization Society finds itself already oppressed by the magnitude of this undertaking, but the great evangelist sees clearly that important and mighty results are to be be obtained by it. To train and commission workers who will go to the homes of the people who are not now reached by the churches; to direct the labors of these men and women; to furnish such trained men and women to the churches who may desire their labors; to have well-known and skillful evangelists also at work in the city; to bring the non-church goers into our churches, and then to follow up this effort by special and personal visitation of the inquirers, will be the mission, in part, of the Evangelization Society.

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"LIFE OF GEN. J. W. PHELPS."

Since the last issue of the *Cynosure* word has been received that the "Life of General Phelps" would not be ready for delivery before April 30th, next. After that date the price per copy will be 50 cents; but all orders received on or before the above date will be furnished at 25 cents per copy. This is the price fixed by the compiler, Mr. C. H. C Howard. Only one or two hundred copies will be printed more than are subscribed for in advance. Better order at once.

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WHERE THE BABY CAUGHT THE CROUP.

Mothers often wonder how their little ones caught such awful colds; and when a little one dies of croup or capillary bronchitis, they bewail the mysterious dispensation of Providence, and wonder why the little one was taken instead of some older member of the family. Here is the secret of the matter. It is a dispensation of bad ventilation and heating, and not of Providence. Suppose you take off your shoes and stockings, and run about on the kitchen floor with bare feet for half a day. What do you suppose would be your sensation? and what would be the result? It is not difficult to predict. By simply placing the hand upon the floor you may see that it is cold. All the fresh air that gets into an ordinary dwelling in winter time, finds its way into the house as cold as it is out of doors, and of course settles upon the floor. The air confined in the room is constantly being cooled by contact with the outer walls and windows, and this, also, settles to the floor. It is evident that the floor is the coolest place in the room, and even to an adult the temperature of the floor is by no means comfortable without the most thorough protection of the feet, and from this cause alone, not a few persons suffer with cold feet all winter.

Now, where is the baby? There is the little fellow creeping about on the floor, while his mother is making mince pies for a Christmas or New Year's dinner, or mixing a rich cake for the older children's recess luncheon at school.

And how is the little cherub clothed? Thin garments, bare arms and legs, and thin crocheted things upon his feet. It would be such a pity to conceal those cunning little dimples in his elbows. There he is, rolling about on that cold floor, his delicate flesh mottled with the cold, goose pimples on his skin, and a running at the nose which indicates that he is already contracting a chronic catarrh which will make him miserable all his life, if he is so fortunate or unfortunate as to survive the perils of his infantile years.

Is it any wonder that under such circumstances the babies are slaughtered by the thousands every winter by diseases which have their origin in disturbed circulation? The wretched condition of the "cottage home," which the poet has covered over with such a halo of glory, as regards proper heating and ventilation, out-Herods Herod in its cruelty to the little ones who toddle about its frigid floors, and breathe the breath poisoned air pent up within its walls. It seems a miracle that the babies are not all dead.
—*Good Health.*

H. D. Thoreau was once called upon by Mrs. R. W. Emerson, whose flower-garden was being scratched by the hens, to help her devise some plan to prevent further damage. After a consideration of the ways and means, Mrs. Emerson hit upon the expedient of putting linen gloves upon the feet of the gallinaceous vandals. Thoreau, who had a keen sense of humor, restrained the laughter which was nearly choking him, and gravely, under Mrs. Emerson's direction, bandaged the claws of the assembled barnyard in stout linen cloth. For an hour or so the fowls did no harm, and the Emerson household was greatly pleased. Finally there was heard an exultant crow. The rooster had stretched through his bandages and was triumphing over his exploit. The hens followed suit, and Mrs. Emerson was reduced to despair. while Thoreau went to the woods, where he could let his laughter have vent.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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IN BRIEF.

Mrs. Helen M. Avery, of the Interior Department, is the most accomplished penwoman among the 15,000 and more Government clerks. The President is a great admirer of her penmanship, and frequently refers to it in complimentary terms when it comes, as it often does, under his observance. Mrs. Avery is also a clever pen-and-ink artist. She does her work rapidly and apparently without effort. Her duties occupy about two hours a day, and her salary is $1,600 per annum.

Ten years ago Thomas F. Clark jokingly gave Miss Julia A. Malcolm, of New Haven, a deed of certain Colorado lands which he thought to be valueless. She said she would keep the document to remember him by, and has since been earning her living teaching school. The other day she received a letter from Colorado, saying that there was a lead mine on her property, and $250,000 was offered for it. Miss Malcolm thought it was a joke, but finding that it wasn't, she accepted the offer, and the check is on its way East.

Many years ago in Cliff street, New York, lived a man named Woolley, a deacon in St. George's church. His servants had the habit of emptying the ashes and cinders from his house into the street just before the door, where a heap accumulated, much to the annoyance of the neighbors. One day a wag who lived next door hit upon a neat device by which the nuisance was abated. He planted a stick in the heap which bore a placard inscribed with these words in large letters: "Here lie the ashes of Deacon Woolley."

Sam Jones says: "Here's the labor question in a nutshell. If you give me the money that Knights of Labor spend for whisky, I will feed your families the year round. You say, what do you mean?' When I was over there in Baltimore preaching a few weeks ago, the laboring men, 18,000 strong, marched through the streets in solid phalanx. Some of those poor fellows I really felt sorry for. They had their toes out of their shoes; they had on coats with their elbows out. Some of those poor fellows didn't have a hat or cap. They were marching along 18,000 strong: and I said, 'Who are those men on horses, marshaling those laboring men?' 'Every man on those horses is a wholesale liquor-dealer or a bar-keeper.' I saw the poor laboring men walking along, some barefooted, and the liquor-dealers on horseback marshaling the crowd."

There is no country on earth which tries so many experiments in governing as does Switzerland. It is, indeed, a model republic in many respects. Its people are divided in religion and in language. Some of the cantons are intensely Roman Catholic, others are as devotedly Protestant. Then, German is the tongue of one portion of the country, Italian of another, while French is the language in the region near Geneva. But, somehow, though party spirit often runs high, the governmental machine runs with tolerable smoothness. No country on earth is so democratic. All important laws, before they go into force, have to get the direct indorsement of the voters. The verdict at the polls is called the "referendum." Hence the elections in Switzerland are educating. The people discuss every proposition for a new enactment. The politician, the candidate for office, is of small moment in that republic; for the people debate upon, and then make, their own laws.

While the soil is rapidly increasing in value in the United States, it is a remarkable fact that mere farming land is becoming almost worthless in Great Britain and the continent of Europe. The extension of steam communication to hitherto remote regions has made the supplies of breadstuffs and provisions so abundant in the ports of the Old World, that land for raising grain and cattle no longer yields an income to the landlord. Of course it still pays to run dairy farms, to raise eggs, milk, and butter, and to supply vegetables and fruits. City property, also, never brought such high prices as now. The great landlords of Europe, once controllers of all the wealth of the nations, are now without incomes, and quite willing to part with their holdings to the tenants and field laborers. Lord Randolph Churchill has announced that he favors the transfer of the soil of Great Britain to the laboring people, and undoubtedly the new Tory government will not offer local home rule, but will try to create a farming population, the heads of families to own their allotments in fee simple.

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News of The Week.

WASHINGTON.

President Cleveland has appointed the following Interstate Commissioners:

Thomas M. Cooley, of Michigan, for the term of six years.

William R. Morrison, of Illinois, for the term of five years.

Augustus Schoonmaker, of New York, for the term of four years.

Aldace F. Walker, of Vermont, for the term of three years.

Walter L. Bragg, of Alabama, for the term of two years.

COUNTRY.

For the Chicago city election next week the Republicans, Democrats, Prohibitionists, and Labor party have each nominated a ticket. The Democratic ticket has gone to pieces. Carter Harrison reluctantly accepted a fourth re-nomination for Mayor, but resigned in a day or two. The Labor candidates are generally pronounced socialists or leaders in the labor lodges. Chicago will be, probably, under Republican rule for a term of years.

The Crosby high license bill, applying only to New York City and Brooklyn, passed the New York Assembly Wednesday, 70-56—the minority being all Democrats, re-enforced by four Republicans. The bill provides for four grades of licenses, ranging in price from $100 to $1,000.

In the Illinois senate last Wednesday, the bill to prohibit the selling of intoxicants in less quantities than five gallons within two miles of a village school house or church without a retail license was read a third time and passed. A duplicate of this bill is on the order of its second reading in the house, where it is known as Ruby's "jug" bill. The indications are that it will become a law.

In Chicago seven additional indictments were returned into court Friday by the special Grand Jury, covering the names of Wardens Frey, Varnell, and McGarigle, Commissioner Wren, ex Commissioners Ochs and Van Pelt, and wholesale grocer Elisha A. Robinson, the charge being that of conspiracy against the county.

The arbitration going on for some days past between the Knights of Labor and the North Side rolling company, Chicago, is ended. The men get an increase of 9 per cent, time for cleaning flues, and extra help for handy work during the warm months. The basis of the settlement will affect the mills at Irondale, South Chicago, North Chicago, Bridgeport, Joliet and Milwaukee, resulting in an increase of wages for over 15,000 men.

The taking of the testimony in the Haddock murder case was begun Friday at Sioux City, Iowa. Physicians and others gave evidence as to hearing the shot, finding the body, the nature of the wound, and the flight of the conspirators, among whom Leavitt, the State witness, was identified.

Early Friday morning, near Leetonia, Ohio, on the Pan-handle road, a freight train dashed into the rear of the Chicago express, which had been stopped for the purpose of repairing the air-brake hose. The sleeper and one coach were wrecked, the engineer of the express killed, and seven persons wounded, two of whom may not recover.

Constable Pierce refused at Des Moines, Iowa, Friday, to deliver to a deputy marshal, who held a writ of replevin issued by the United States Circuit Court, the liquors recently seized from Hulbert, Hess & Co. The writ was issued in favor of Ohio and Kentucky firms, who claim to own the liquors.

Mrs. J. A. Herman, who had not walked a step for nine years, is reported to have been cured at a prayer and healing meeting at Kokomo, Ind., to which she was carried on a litter. She is now doing her housework.

The Whitaker Quaker church at Buffalo, Kansas, was blown to atoms by a giant powder explosion at nine o'clock Saturday night. Frank Van Meter was arrested, charged with having committed the deed. The circumstantial evidence is strong against him. Van Meter has been prosecuted lately by some members of the church for gambling.

John Knepper, an Austrian, who fought against Napolean, died Tuesday night at Ransom, Pa., aged 108 years, 1 month, 17 days. He had been in this country nearly seventy years.

At Galveston, Thursday, Willis & Brother sold to Kauffman & Runge, for export, 6,500 bales of cotton—the largest single transaction in the staple in Texas, if not in the entire South.

The flood on the north Missouri river has resulted in the drowning of five persons near Legrace. D. T. An additional rise of two feet will submerge the towns of Scranton and Legrace.

A year ago, at New Bedford, Mass., the tendons in one of Edward K. Russell's legs were severed by accident. Two tendons from a dog were placed in Russell's limb and united with the severed tendons. For ten months the patient was not permitted to use the injured member, but has now resumed work, the operation having proved a complete success.

Owing to scarcity of grass in the Rio Grande districts in Texas, thousands of sheep have perished of hunger. One firm lost 30,000 head.

A frame boarding house at the Colby Mine, near Bessemer, Mich., was destroyed by fire early Wednesday morning, twelve men perishing in the flames. Of nine others, who escaped by jumping from windows, a half dozen were seriously injured.

Snow to the depth of fifteen inches has fallen in sections of New York and Pennsylvania; in Vermont trains have been seriously blockaded.

A new iron bridge over the Big Otter river, Va., on the Norfolk and Western railroad was nearly finished, a large force being engaged on the work. Thursday afternoon a freight train was crossing, and the engine and several cars had passed safely when the bridge gave way and nine cars went through into the river. It is reported that all the train hands escaped unhurt, but that of the workmen on the bridge nine were killed and several wounded.

FOREIGN.

The ninetieth anniversary of Emperor William's birthday was ushered in Tuesday in Berlin by the tolling of bells in all the churches and the tower of the Town Hall and the sounding of a choral. The city was decorated as it never was before. Garlands, flags, laurels, festoons of evergreen, banners, bright drapery and carpets hung on every conspicuous spot. The monument of Frederick the Great was covered with wreaths and flowers. Wherever there is a bust or statue of the Emperor in a shop window or other exposed place it was buried in flowers. Early in the day special memorial services were held in the churches and synagogues, and the edifices were crowded in every case. The children from all the schools in the city went in processions, accompanied by bands of music, to the church services. The students' procession that passed the palace was a grand affair.

Prince Bismarck has assured the Crown Prince Rudolph, of Austria-Hungaria, who was in Berlin representing his father at the Emperor's birthday celebration, that Germany's foreign policy is pacific; that peace is assured for 1887, and that there is no cause for disquiet in either the East or West.

The Kaiser's expressions of belief in the maintenance of the peace are everywhere the subject of comment. At Princc Bismarck's dinner it was the common topic of conversation. The general opinion is that the crisis is over, and that a period of quiet is commencing.

The German Reichstag has passed the second reading of the army bill, agreeing by a large majority to vote the grant, which was several times rejected by the former Reichstag, for the construction of military schools for non-commissioned officers at Neu Brisach.

In the British House of Commons Friday evening Mr. Morley's amendment to the Government's motion to grant urgency for the coercion bill was rejected by a vote of 349 to 260. The resolution to grant urgency for the crimes bill was agreed to, and the first reading of the bill was fixed for Monday.

Henry M. Stanley reports that he arrived at the mouth of the Congo on the 18th inst., and that the expedition would reach Matude by the 21st inst.

From Berlin and Vienna the Pope has been advised that during the continuance of the alliance between Germany, Austria, and Italy, the three powers will support the Pope's independence and liberty.

John Bright, in a letter with reference to home rule, says that a majority of the people in Ireland would vote their country be made a State of the American Union if their present leaders instructed them to do so, but that that would be no reason why the kingdom should consent.

A dispatch from St. Petersburg states that the police authorities of that city have discovered stores of dynamite and apparatus for the manufacture of bombs in several villas in Pargslovo, a suburban resort of St. Petersburg. It is reported that six persons were captured in connection with the recent plot to assassinate the czar, and hanged next day. DeGaieff, the man who murdered Lieut Col. Sudekin, Russian chief of police, three years ago, and who was suspected of having planned the plot against the czar's life, is said to have been one of the six.

A dispatch from Sydney, in the south of Wales, says that an explosion occurred in the Bulli colliery, near Sydney, killing seventy persons and injuring many more.

While the French section of the Salvation Army was holding services in the Jeffrey-Hale school hall last Tuesday, a bomb exploded in front of the building. The explosion wrecked the front of the building, put out the lights, and threw the crowd into a panic. Several persons were seriously injured, but nobody was killed.

The New Brunswick industries are said to have been paralyzed by the failure of the Maritime Bank, whose $1,000,000 of deposits have melted away, and hundreds of people are financially ruined. The bank and the great firms which it has been carrying are hopelessly bankrupt.

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Bran per ton			13 50
Flour	1 40	@	4 60
Hay—Timothy	7 00	@	10 00
Mess pork per bbl			20 75
Butter, medium to best	13	@	28
Cheese	07	@	15
Beans	75	@	1 35
Eggs			11
Seeds—Timothy	1 50	@	1 81
Flax	1 03	@	1 08
Broom corn	03½	@	08
Potatoes	43	@	65
Hides—Green to dry flint	05	@	14
Lumber—Common	11 00	@	18 00
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Anthony Comstock, the knight errant of purity, is one of the best abused men in America. His methods have been criticized without mercy by papers which were being paid for advertising scoundrelism, and these criticisms have been taken up by some good people. If there must be criticism, yet let it be remembered that the society of which Comstock is actuary, last year destroyed 105,000 pounds of obscene books and pictures, and prosecuted many of the scoundrels engaged in the villainous work of distributing them among the youth of the land.

Johann Most, the New York grog-seller and anarchist, whose blood-thirsty book on dynamite and bomb manufacture was the manual of American anarchists, has just been released from Blackwell's Island penitentiary after about a year's imprisonment. He has only been made more defiant and desperate by his punishment, and promises to be more outspoken than ever in his fiendish attacks on society. He is encouraged by a crowd of followers, who met him on his release, and headed their procession immediately for a saloon. It is a question whether we get rid of anarchy until prohibition prohibits. It is at least evident that if the saloon is emptied into the gutter, the anarchist should be set outside our boundaries, until he gets over his rage. Why do not these social hyenas go off to some desert and set up a social system to suit themselves? If that system is as good as they pretend, we will all follow to their paradise.

At the Hershey Hall convention last week our reform bard Clark called attention to the word from Detroit that in one of the wards of that city citizens in favor of the State prohibitory amendment were in danger of their lives if they should attempt to vote. As we write there is great encouragement to believe that the result on Tuesday will be a victory for the right. A long article a few days since in the Chicago *Tribune* prophesies a liquor defeat, and says that had the Republican members of the legislature supposed that such a result was possible they would never have submitted the amendment. They hoped that its defeat, upon which they reckoned with certainty, would convince Prohibitionists that they were wrong and drive them back into the Republican ranks. The vote is taken April 4th. Texas comes next, August 4th, which is yet some time hence, but the temperance workers are active and the goodness of their cause gives them confidence. Bro. Hinman has written us of Tennessee, where the vote is cast September 29. Oregon votes November 8th. Narcissa White has almost adopted that State for her own as a lecture field. West Virginia votes two days before, and along her mountain tops the signal-fires already begin to gleam.

The Masonic world was but lately in distress over the discovery that Dunn, a notorious Chicago crook, gambler and murderer, with some New York friends, were good brothers in Masonry. They had taken all the degrees, and sworn all the necessary oaths, and been "raised to the faith of salvation" in Prudence Lodge, and gone on to perfection in Palestine Chapter. But all in vain to change their Ethiopian skin of deviltry. Yet they were not found to be uncomfortable companions, or black birds in the flock. They were ambitious to take the "Christian degress," so-called, but some one in Ivanhoe Commandery black-balled them. Their case was finally made known to the public, outside Masonry, and then the lodge had the cramps. A committee sat on the case from Grand Lodge and has expelled Dunn, Gould, the master of Prudence Lodge and six others, and charters taken from lodge and chapter. We heard a Chicago Mason, the other day, praising the virtuous New York Masons for their prompt action. He is numbered among the highest degrees, and is also at the head of other secret orders, yet his neighbors tell of his drunken carousals, and Chicago papers have published his connection with abortions and baby-farming of the most infamous kind. Should there not be a purging of the lodge in this city also?

The cruel report of the loss of the Cunard steamer *Scythia* with 800 souls on board was contradicted Monday by the word that the vessel was safe in port. The wonderful record of this company, which has never lost a passenger by its own neglect, has been often referred to as a special interposition of Providence. Lately one of the captains of the company, William McMickan, on receiving from his friends a purse of $3,000 as a testimonial that during his twenty years of service with the Cunard Line he never lost a life intrusted to his care, or seriously damaged a single vessel under his command, said that "his thanks were unspeakably due to Almighty God, who had made his feeble efforts so successful." This is old-fashioned talk, but it is safe and reliable, better in a storm than the sneers of an Ingersoll or the oaths of a Johann Most. A century ago it was honorable and the custom to acknowledge God, as may be seen in the following which we were permitted to copy the other day from a bill of lading about a hundred years old: "Shipped by the grace of God in good order by ——, in and upon the good brig called the *Juno*, whereof is master under God for this present voyage Capt. ——, and now riding at Port au Prince and by God's grace bound for Boston.... and so God send the good brig to her desired port in safety. Amen."

"The machinery of Mormonism is creaking in every joint," says Talmage. "There are not enough tons of salt washed upon the shore of its lake to save the institution. If forty millions of dollars more than now were spent in aqueducts there would not be enough water to cleanse the pollution." But the American voters of Utah are not made happy yet, since the permission of the new law of the ballot to all Mormons who would take a test oath, gives the church leaders their opportunity to keep control in politics. These Mormons commit moral perjury, to be sure, in this matter, but that does not matter since they have absolution beforehand from their chiefs. The Congressional conference which compromised the Edmunds-Tucker bill by introducing such a worthless test of citizenship should have remembered that the Mormons are full of Masonic oaths already, and for another, forced on them by a foreign government, they have no regard. One set of Mormons take to their church such an oath as this; what impression can any civil obligation make thereafter upon them? "In the name of Jesus Christ, the Son of God, I do covenant and agree to support the First Presidency of the Church of Jesus Christ of Latter Day Saints in all things, right or wrong; I will faithfully guard them and report to them the acts of all men, so far as in my power lies; I will assist in executing all the decrees of the First Presidency, Patriarch, or President of the twelve, and I will cause all who speak evil of the Presidency or the heads of the Church to die the death of dissenters or apostates," etc.

THE RED SEA PASSAGE.

BY REV. C. C. FOOTE.

On they rushed, 'mid hope and fear
For an army's tread was near,
While the monarch's voice of cheer
Rang through parted flood.
Lords of Egypt, there's the slave,
Heed ye not the mountain wave,
Who's a God the wretch to save,
When *I* ask for blood.

Deeper grew the gloom of night,
Fearful grew the water's height,
But the gleamy pillar bright
Marked out Edom's coast.
Swiftly sped the exiled band
Till the last had reached the strand.
Stretched the prophet then his hand,
Toward the royal host.

Now for strength, and now for speed,
Now, King Pharaoh, is thy need,
Warrior, urge for once thy steed;
Israel hath not bowed!
Hark! The floods are coming! Fly!
Ah, see there; that awful eye
Looking at us. God! we die!
God is in the cloud.

From their axles dropp'd the wheels,
Steed beneath his rider reels,
Dark and wild the thunder peals
Through that ocean bed.
Backward rolled the mighty waves,
Gurgling to their ancient caves;
There they roar above the graves
Where sleep Egypt's dead.

GOOD TEMPLARISM OUTSPOKEN.

BY PROF. A. R. CERVINE.

In Sweden secret societies, except Freemasonry, were unknown until some years ago when the Good Templars, both from England and North America began to work there. To the Freemasons belonged worldly ministers, many of the nobility, military and civil officers; also some of the merchants and artisans in cities and towns; but scarcely any peasants or farmers. The king and archbishop were in the highest degrees, officially it may be.

The Good Templars are joined by all classes. We now hear how a prominent and renowned gentleman —within the order —pronounced himself sometime ago, thus: "Concerning religious matters we observe a pietism which we recommend all men to pursue. True it is we do not chain our members to any specified *dogmatic definitions*, or narrow-minded literal faith. In Christendom you find scores of different sects, all persuaded to have the truth, every one themselves alone. *We* stand without and *above* them all. No sect has monopolized God. Where justice and human charity is found, there is God. Men may name themselves how they please,—Catholics, Protestants, Baptists, Methodists, Quakers, Waldenstromians and so on.

"Thus it is, that the Good Templars, as a body, take their position over and above all definitions withered and dried up. We apply ourselves to all men, who are willing to realize what is true and just; for their names we do not care. There are found in this world two hundred millions of Mahommedans and four hundred millions of Buddhists, who by their religions are forbidden to taste wine or other intoxicating drinks, consequently most of them are total abstainers, the most temperate nations on the earth. How are we to exclude from our order such invaluable workers for the cause of temperance only for a *dogmatic definition.*"

This is broad enough for a platform. Faith in Christ, in all Christian truth is nothing but "a dogmatic definition." Faith in Jesus or in Buddha, is just the same if only you are a brother of their order!

Rock Island, Ill.

"BE YE STRONG."

BY MRS. MARY A. BLANCHARD.

Hope and courage are important elements of success in prosecuting any important cause. When Moses, at God's command, sent one from every tribe to spy out the land of Canaan, his parting word to them was, "And be ye of good courage." If they had obeyed this one injunction all would have been well. But the majority then, as too often now, failed to obey, and the weight of wrath and woe, consequent on their course, can never be correctly estimated. Caleb and Joshua, brave souls, full of faith, said, "Let us go up at once and possess it, for we are well able to overcome it." But the moral cowardice and unbelief of the ten carried the multitude and prevailed against their sublime courage. God was then ready to give them possession of that good land, flowing with milk and honey, "but seeing they judged themselves unworthy of it," thirty-eight years of added pilgrimage was given them in the desert, and a grave beneath its sands. That was even better than their own choice, which was to "choose a captain" and go back to Egyptian slavery and idolatry.

"History repeats itself," and in our own times instances too often occur, where moral cowardice is keeping the church back from splendid victories, which Christian faith and courage would enable her to achieve. All of those spies admired the fertility and beauty of the land of promise, and by bringing of its fair fruits showed what it was able to produce. So Christians in our day see the fruits of sin and all forms of vice and know they are breeding misery here and woe hereafter. They know the sad contrast between the fruits of the Spirit, which are love, joy and peace in the Holy Ghost, and those unfruitful works of darkness which God wishes us to root up. By their fruits ye can know them. They are in direct opposition to God and the Gospel of his Son. Christ, our example, ever spake openly. He joined no secret cabal, but his light shone continually. Why, then, do not Christians with bold front and hearts of courage move on these doomed works of darkness! Alas! one of these unoccupied Christians has seen their numbers, another their wealth, another their rapid increase, another has heard their threats, until ten out of the twelve leaders, the "princes" of the people, with blanched cheek and faint heart, cry out with those of old, "We be not able to go up against the people, for they are stronger than we." They might and should say in all truth and soberness, "They that be with us are more than they that be with them." Their pride and arrogance are as displeasing to God as to all good men, and forebode their destruction.

The blast of God's breath will melt down those lofty and magnificent temples whose altars are really dedicated to an unknown god, and scatter their hosts now as easily as he did those of Egypt and Assyria when arrayed against him and his people of old. Let the light which is and has been shed on the dark orders from the word of God and the most sainted of men in this and other lands, come under the rays of ten thousand reflectors, that the truth may be burnt into men's hearts and souls so they will take earnest hold of God in prayer for the putting down of the strongholds of secretism—joined with united and earnest work, until the fall of error and the clear shining of truth from the face of Jesus Christ may bring us to a world of light here, and finally to the blessedness of heaven.

Puritan Ideas of Work and Play were remarked upon at a late anniversary by one who is suspicious of those who express fears of our becoming as a people too industrious:

"Play is the exercise of our faculties for the enjoyment it brings, but the Puritans saw the importance of transforming play into work, and used all their faculties for the consummation of some great end. This self-sacrificing concentration of energies and steady application, which is a condition of success in everything, our fathers understood and used in religion. Let us, in the education of our children, show them the value of using their faculties for the accomplishment of some purpose, and not in play that brings only momentary pleasure; for any education that has not taught a child to work, is no education at all. We are to become great by ministering to others and not by being ministered unto. Dumb creatures find their greatest enjoyment in being fed and cared for, but man can never be groomed and foddered into blessedness; the religion of Christ consists in visiting the widows and the fatherless, and keeping ourselves unspotted from the world."

SOUTHERN CHURCHES AND SOCIETIES.

BY REV. H. H. HINMAN.

There is a nearly unanimous conviction on the part of educators and pastors of colored churches in the South that the present secret society system is unfavorable to the cause of true religion and public morals, and especially that it is an obstacle to the prosperity of the churches. While many of the pastors have been, and still are, involved in these orders, there is still an evident conviction that such connection is unwise, and an earnest desire to break away from the whole system and lead their churches into better methods of social improvement and mutual aid.

Yet they see many difficulties in the way. There is much poverty and dependence among the people. They have acquired the habit of looking to their societies in case of sickness and for the burial of the dead, and there is constant fear that other methods may fail. There is also fear of meeting, singly, the combined opposition of the societies; and hence many churches and pastors continue to drift in a course which they see to be ruinous. I wish to make a few suggestions to my brethren who are pastors. 1st. The primitive church had the same difficulty to encounter. Their members were poor, in many cases *very* poor. We are told that "not many rich, not many mighty were called," but that God had "chosen the poor of this world, rich in faith" to be the heirs of salvation. The mother church at Jerusalem—whether because they had adopted for a time the communistic system, or because of their persecutions—was *very* poor and collections had to be taken up at Corinth and in Galatia for their benefit. 2d. In all this trial of their faith no appeal was made to the outside world. The apostolic injunction was that they "Come out from the world," be a separate and peculiar people and the promise was that the God would provide for all their need. 3d. They had a plan of relief, which was doubtless given by inspiration of God, and was wiser than any of human devising: "Now concerning the collection for the saints,—upon the first day of the week let every one lay by him in store as God has prospered him, and whomsoever ye shall approve, them will I send to bring your liberality to Jerusalem." 1 Cor. 16: 1-3. 4th. The office of deacon was instituted for the sole purpose of dispensing the charity of the church to them that had need, so that the burden might not rest on the apostles (Acts 6: 1–5), and they attended to this matter. 5th. Not only was the obligation to minister to the wants of all believers insisted on, as the essential element in Christian character, but the corresponding obligation to be diligent in business, and that to provide not for one's own household was to deny the faith and be worse than an infidel. Under this system the primitive church, with vastly greater difficulties and vastly fewer advantages, grew and prospered most wonderfully, so that in a few years the Gospel was preached and churches established all over the great Roman empire. There seems to have been no special suffering except in times of persecution, and there was surely no need of an "unequal yoking with unbelievers" to help out the cause of the Lord. 6th. We have still the same blessed Gospel, and the same precious promises, we have the same divinely appointed plan that we can put in motion when we choose. Some churches in the South have adopted it and take up collections for the poor saints, leaving the control in the hands of the pastor and deacons. They find it succeeds, and that it is vastly easier, wiser and more economical than to enter into an alliance with the ungodly to raise money, a large part of which shall go for worldly and selfish purposes.

Aside from the question as to whether there is anything intrinsically wrong in these societies, they are at least needless, out of place, and wholly unscriptural.

THE OPENING OF THE CONGRESS.

ADDRESS OF WELCOME BY CALVIN W. PRITCHARD.

Many who are in this Convention came from other cities and States far and near; some are veterans in anti-secret warfare, some it may be have a word of defense for this system, but nearly all view in it great evils which they hope to see exposed in these discussions. We welcome you, one and all, into our midst, and would have you enjoy the very best we are able to afford. Much of the social, intellectual and spiritual refreshment for the occasion you bring with you. Place it upon our tables, and we will partake of it in a common feast.

I cannot tell where the people of Chicago stand on the question of secret societies, but I suspect there is a great variety of sentiment. If you care to stay with us long enough to inquire you will probably find many who look with alarm at the dangers which threaten our country from the multitude of secret orders, the magnitude of their membership and support, and the general evil tendencies of secret combinations. You will find many who have *some* sense of these dangers, and will rejoice at the words of truth, the exposition of facts, and the clear and logical arguments by which the evils of this system are made apparent, but who are so bound by financial, social, political, or church relationships that they are silent, have not the courage to break their chains. You will find many who have taken step after step, degree after degree, in secret orders, and who speak in defense of the system, but whom, if you could inquire within, you would find sick at heart; they have been vainly following a phantom, seeking rest for their inner life in the lodge, and finding it constantly but a bar to their admission into the fullness of life in Jesus Christ. But sadder still, you will find many who worship the lodge as their god, whom you cannot hope to turn away from their idols; in secret places they plan evil, and in the execution of their designs follow destruction and death, the end of which will be national ruin and the laying waste of peace and happiness in our communities and homes; a foretaste of these horrors we have witnessed, in their dreaded reality, in this city. But what you would find by your inquiry in Chicago, would be only an index of the condition throughout our whole country. To all these, of every class, this Congress has an important mission; the vail needs to be lifted; if the better classes could but see, there would be a reform; the masses do not intend to be wrong; it is true now as of old, "Israel doth not know, my people doth not consider." The words spoken, and the spirit displayed in this Convention will have their influence upon those who hear, and through the press upon those who read, not only in the community in which you are assembled, but in every part of our land. The words should, therefore, not only have clear, intellectual and logical expression, in harmony with the truth, but should be spoken in the fear of God, and under the power and anointing of the divine Spirit.

I may congratulate you on having come to our city at an auspicious time. It is a day in which Chicago is under an especial visitation from the Lord. His power is being displayed in awakening sinners, and leading many to accept salvation. In the heart of the city, surrounded by some of the vilest places of sin, Francis Murphy is preaching gospel temperance, and 10,000 persons are reported as having signed the pledge. On the South Side D. L. Moody is speaking twice a day to thousands, as he has done on the West and North Sides; and evangelists, pastors and people, are pressing the work of soul-saving in all parts of the city. It is a pleasure to welcome you at such a time, knowing your work is in entire sympathy and harmony with this most excellent service.

RESPONSE OF DR. GEORGE.

It is very unexpected to me to be called to this position at this hour, and hence any word that I may be able to say must be wholly without premeditation. This is a Congress of the Churches and of Christian people to consider the subject of secret societies. It begins at the right place. Before Christ left our world he gave a commission to his church of two-fold significance. The first enjoined the discipling of the world, that is the teaching, to every creature on the globe, that Jesus died on Calvary to save men; and the second was an obligation upon the church to *authoritatively* teach all things, whatever God has commanded; and these commands of God are commensurate with an unmutilated Bible.

I was reading, but a day or two ago, the exhortation of Paul to his beloved son Timothy, where he called up a number of reasons why Timothy should

be a faithful and true man. First, his pedigree, in a pious mother and a godly grandmother, held him to fidelity. Second, the gift that God had bestowed upon him, bound him in the use of it to be true; and third, because of the spirit God had given him —a spirit not of fear, but of power and love. All these forced the conclusive injunction upon him, "Be not thou, therefore, ashamed of the testimony of our Lord."

All these reasons press us equally to-day to be true to every testimony of our Lord, and to not be ashamed of the cause of Christ although his name should be denied, and his cause dishonored and disowned.

In the name of this Congress, I express our hearty thanks for the kindly and beautiful words of welcome that you have just heard. We are greatly encouraged at the large number of earnest faces that present themselves at the beginning of this Congress of Christian men. This meeting is the result of much laborious effort, as many weary faces give full proof of, the result of much, very much yearning, wrestling prayer, and the unusually solemn and pertinent and persevering prayers at the opening of this meeting—all, all indicate that the Spirit of the Lord is with us, and that the blessing of the Most High God may be expected upon our deliberations.

SECRET ORDERS AND OUR FOREIGN POPULATION.

ADDRESS OF REV. L. A. JOHNSON, D. D., PASTOR OF THE FIRST LUTHERAN CHURCH, ROCKFORD, ILLINOIS.

In this land of liberty we are deluged by secret orders. No time is to be lost to obstruct the onward march of secretism. The friends of secretism are availing themselves of every opportunity to increase their numbers. This calls loudly upon us as a Christian people to stand up in our power to counteract the dangerous influence of the secret orders. As Christians we must be opposed to them, because they are in direct opposition to the spirit of the Scriptures. Often do we read passages from the holy Scriptures directly opposed to the principle on which the secret orders are based. Let me quote the following: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "I spake openly to the world, and in secret have I said nothing." "I have not spoken in secret, in a dark place of the earth." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." We need not study the secret orders much, before we observe that they are unchristian and profane. As such, they are enemies to the church of God. But if the church would only use her influence and lift up her voice against this great and growing evil, the power of these societies for evil would be so weakened as to excite little alarm. Or what is it that now constitutes the main part of their strength? It is the silent indifference or active encouragement of the church regarding them. This must not continue longer. The attitude of the church to secret orders should be that of constant and uncompromising hostility. The obligation on the church and its members to maintain a complete and entire separation from them should be imperative. This is necessary if the church of God shall keep herself pure and unspotted from the world. She must avoid all compromise with that which is evil, and free herself from all corrupting influences.

But the secret orders are not only dangerous to the church of God, but also to the family and the state. The influence must be dangerous there, where wife and children are forbidden to go, where the doors are locked and the windows are darkened. There are not many homes where the husband frequents the lodge rooms but what the wife thinks her husband is with doubtful associations. She has also a perfect right to know the character of his associates and his actions. The secret orders have long been considered as dangerous to the state. Let me quote here the well-known words of Daniel Webster in a letter dated Boston, Nov. 20th, 1835: "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have belonged to the order, yet, notwithstanding, it is an institution which, in my judgment, is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed upon its members, there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction, it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law." The history of the past tells us that secret orders have made strenuous efforts to take legislation in their own hands. We notice the same thing to-day. I quote from John Quincy Adams's letter in reference to the Morgan trial: "Look at the government of New York, struggling in vain for five long years to bring the perpetrators of the murder to punishment. See the judges, sheriffs, witnesses, jurors, entangled in the net of Masonry, and justice prostrated in her own temple, by the touch of her invisible hand. Go to the records of the court; you will find witnesses refusing to testify upon the express ground of Masonic obligations, avowing that they considered their obligations paramount to the law of the land." Look at the history of the secret orders in France, Germany, Russia, England, Portugal, Spain, Mexico, and especially the history of our United States. Look at the present movements of secret orders. They knock at the doors of our homes, our churches, and halls of legislation with an alarming evil. The practices of secret orders are contrary to the institution of our popular government. It follows, therefore, that secret orders are enemies to our civil government, and should be abandoned. We glory in a republican form of government, where offices are filled by the elective franchise, and where public and individual rights can be secured only by the suffrage of a free people. But the whole body politic cannot be free and independent so long as a part of the community are banded together by the oath of secrecy to help each other to assure power and offices. We cannot give ourselves up to the secret orders. As Americans, who have been taught the lesson of freedom at the expense of the blood of our fathers and the widowhood of our mothers, we must be free. We cannot, by pledging secrecy and obedience to the secret organizations, sign away the right of private judgment.

There is no just cause for secret orders in this land of freedom. Our country is not one that is ruled by the despotic will of one individual. We have no grievances but what we have got the right to meet publicly and discuss them. This right being to a great extent denied in countries of Europe, secret societies have originated in great numbers. This spirit of secretism is transplanted to us by many of the foreigners landing upon our shores. This spirit of secretism and the socialistic pest seems to thrive well together in this our beloved land of America, and is succeeding well in uniting the laboring men into secret orders to the detriment of the laborers, stealing the money from their pockets and putting it into the hands of the socialistic agitators. I may be pardoned for dwelling a moment upon socialism as it is so closely connected with the present labor movements. That they are closely connected can be plainly seen by reading a very large number of papers like the *Labor World* of Philadelphia, organs of the Knights of Labor. They are growing nearer to each other continually, and are undoubtedly helping one another in the general movement. It has been stated that there are in this country much over 200,000 members of labor organizations who are more or less familiar with the doctrines of socialism. In my judgment this is a very mild statement. Our socialists are foreigners, the most of them Germans, and their numbers are constantly being recruited by immigration. In the same proportion the numbers of the secret labor organizations will increase. Have we nothing to fear from this source? The *Vorbatz* of this city says: "You might as well suppose the military organizations of Europe were for play and parade, as to suppose labor organizations were for mere insurance and pacific helpfulness. They are organized to protect interests, for which, if the time comes, they would fight." When reading such extracts, who is it that does not subscribe to the following words by Mr. C. O. Brown in his Talks on the Labor Troubles: "The man who talks about burning the property of the rich or about murdering his more fortunate neighbors is a vile wretch, too ignorant to appreciate, or too wicked to improve, the opportunities which this free country offers to the laboring poor. Such men should be sent back to the countries where despotism crushes every aspiration, and where a titled aristocracy forbids the hope that a poor man may better his condition and become the owner of an estate." And is it not just this that the Knights of Labor have been doing in many parts of the country—destroying their neighbors' property, etc. And if the Knights of Labor are not moulded after the same model with socialism, why do we find such stanzas as the following:

"Toiling millions now are waking—
See them marching on;
All the tyrants now are shaking,
Ere their power is gone."

And the chorus to this poetry reads thus:

"Storm the fort, ye Knights of Labor,
Battle for our cause;
Equal rights for every neighbor—
Down with tyrant laws!"

But where are the tyrant laws of our free country? No true lover of his country has yet been able to find them. We are always the friends of the toiling millions, but we must denounce the secret order called the Knights of Labor together with all other secret orders.

We have great sympathy for wage workers, and undoubtedly more than the un-crowned kings and princes of the Knights of Labor. We do not look for permanent good to workingmen from this order, because it is founded on unsound principles and is fruitful of great evil results. The Knights of Labor is a secret order and is therefore based upon a wrong and dangerous principle. The Knights of Labor pretend to be the friends of the laboring classes but the history of the order has told us time and again that it works only for the interests of its own members as against all others of the same class who refuse to enter its organization. Selfishness is stamped upon this order. It says to those outside of the order that they have not right to work according to their own judgment. It has brought immense harm to the interests of the workingmen. Industrious men have been intimidated, property has been destroyed and lives have been sacrificed.

It is a very mild statement when we say of secret orders that they are not after the model of Christ. And it is a sad thing that they receive the countenance of so many professing Christians who identify themselves with them. We should have no fellowship with them. And not only that, but as Christians we should strongly oppose them. Why so? Because they are unnecessary, selfish, profane, and are opposed to Christ. If the clouds that are hovering in the heavens over the church shall be driven away the ministry must begin to denounce secret orders as well as other things which are the enemies of the church. And when the church of God comes to stand on purer ground in this respect, we will see greater throngs of pious souls, both old and young, gather under its blood-stained banner.

I am glad to say that the conference and synod that I represent has taken a decisive step in this direction. They have made it imperative for every member to sever all relations with secret orders. Never a moment have we regretted this step, but we thank the Lord the step was taken so early in the history of our church in this land. If we would change our constitution now so as to admit members of the secret orders, we would lose the majority and the best of our members. But we will never change our constitution in that way. We have no inclinations to go half with the secret orders.

We are here to sound the alarm against the evil of secretism. When shall we see the day when the church of God is purged from the abominations of secret orders and many of the sons of Levi purified from the defiling powers of darkness. It is time to root out this formidable enemy of righteousness, with all its combined and complicated powers of deception. If this can be accomplished, the church and the state shall not be the losers.

If "a man may be known by the company he keeps," he may be much better known by the God he worships. The soul of the Christian is elevated *because* he believes in Jehovah. The Hottentot *is* a Hottentot because he worships a worm.

The words "Christ is risen from the dead," should be well marked and written with great letters. Each letter should be as large as a town, yea, even as high as heaven and broad as the earth, so that we see nothing, hear nothing, think nothing, know nothing beyond it.—*Martin Luther.*

THE CONGRESS

OF CHRISTIANS AND CHURCHES.

THE RECORD OF PROCEEDINGS.

It must have been with a just pride in the result of the work of his committee that chairman Calvin W. Pritchard called the Christian congress to order on Wednesday forenoon. The main floor of the handsome hall was occupied with several hundred delegates, with many in sympathy with the object of the meeting from the city, and doubtless a number of the curious or the hostile.

Mr. Pritchard introduced Dr. J. E. Roy, western Secretary of the American Missionary Association, who led the devotional exercises of the opening session, which were begun by singing, "All Hail the Power of Jesus' Name." Prof. W. E. Nickle, chorister of the Moody church on Chicago Avenue, conducted the singing. Dr. Roy said he would read the 58th chapter of Isaiah, which used to be a favorite one in the Abolition days. It was the habit of those days, when in the midst of that terrible struggle, to think there could be none other like it. But we find the iniquity and the terrible power of the liquor system demanding of us equal sacrifice and labor and prayer; and then there are the questions which the present convention is called together to discuss. He spoke of his observations in the South, of the evils resulting from the secret societies there, where family and church were neglected while the secret order was supported. The money which should buy bread and sustain the ordinances of religion was squandered in these orders. This whole chapter is eminently suited to the object of the present convention.

After reading of Scripture Dr. Roy offered an earnest prayer beseeching that the Lord Jesus Christ might be exalted, true human brotherhood be honored, and iniquity rebuked through this convention. The audience arose and sang, "Stand up for Jesus," and Bro. John Dorcas of Iowa offered prayer; also Pres. E. H. Fairchild of Berea College and Pres. J. Blanchard. The devotional exercises closed with singing, "Blest be the tie that binds our hearts in Christian love."

Organization was begun by the election of Pres. H. H. George, D. D., to be moderator. The address of welcome by Mr. Pritchard and response by Pres. George followed, and the election of Rev. Wm. Dillon, editor of the *Christian Conservator*, Dayton, O., as secretary. The appointment of committees was left to the chairman by general consent. E. D. Bailey of the *American*, Washington, D. C., and H. W. Johnston, editor of the *Western Crank*, College Springs, Iowa, were elected assistant secretaries.

The addresses of the forenoon were by Rev. Halleck Floyd of Dayton, Ohio, and E. D. Bailey of Washington, on the respective topics: "The Secret Lodge System," and "What we Know about Secret Societies." Both were well received by the conference. George W. Clark, who is still singing his way on to heaven, and is just returned from his three months of labor among the colored churches, sang, "We are Workers in one Vineyard."

Rev. L. N. Stratton, from the business committee, read from the correspondence received from those who could not attend some extracts of letters from Rev. David McFall of Chambers Street Presbyterian church, Boston; H. L. Hastings, editor of the *Christian*, now in London; Pres. J. B. McMichael, D. D., of Monmouth College; Pres. James McCosh of Princeton College; Rev. C. E. Walker of Minnesota; Pres. H. A. Thompson, D. D., of Otterbein University; the secretary of the Palmer House Company, offering the use of the club room of the hotel; and reported other letters from Drs. Howard Crosby, Richard S. Storrs and George F. Pentecost, and the evangelist L. W. Munhall.

The chairman appointed Rev. S. A. Acheson, Rev. A. W. Parry and W. N. Enlow as committee on Enrollment, and after singing and prayer the noon recess was taken.

The opening devotional exercises of the afternoon were conducted by Rev. Dr. E. P. Goodwin of the First Congregational church, Chicago, who read the first chapter of John's gospel and offered an earnest prayer that Christ, *the* light of the world, might be present, that we may know the truth, and that our lives may be witnessing for that truth; and that the respect and confidence of men might be won, and they led away from low and questionable ways.

Upon the opening of business the president announced his appointment of the following committee:

On Resolutions: Rev. Dr. L. N. Stratton, Rev. J. S. T. Milligan, Prof. H. A. Fischer, Henry Wood, Rev. Dr. W. H. French.

On Address: Pres. E. H. Fairchild, Bishop M. Wright, Pres. J. Blanchard, Rev. M. C. Ranseen, Rev. N. Wardner, Rev. B. T. Roberts, C. W. Pritchard, Pres. P. Goebel.

On Finance: J. P. Stoddard, J. M. Scott, J. M. Hitchcock, Rev. M. A. Gault.

The following vice-presidents were also elected:

Bishop Milton Wright, D.D.,
Rev. W. H. French, D.D.,
Rev. N. Wardner,
Rev. P. Goebel, D.D.,
Rev. E. Carlson, D.D.,
Rev. John G. Fee,
Rev. John Harper,
Rev. L. A. Johnson.

In order to perpetuate the results of this convention, Rev. Halleck Floyd moved a committee to suggest a form of permanent organization. It was suggested by the chair and others that this matter would probably be reported by some of the committees already appointed. The committee, however, was voted and the mover made chairman. The first address of the afternoon was given by Rev. N. Wardner of Syracuse, New York, editor of the *Wesleyan Methodist*, on the topic, "Secret Societies and Civil Courts."

The succeeding half hour was given to remarks of a voluntary nature: Rev. William Dillon said that the great objection to the lodge system was the rejection of the Lord Jesus Christ and the striking out of his name from his Word. When the lodge spirit gets into a man it ejects the Christ-spirit. As a convention we sustain the same relation to this system that the farmer does to the weeds in his corn. If he don't root out the weeds his corn will amount to nothing. So with the lodge and the church.

Rev. J. A. Cole was introduced as a missionary among the secret societies of Africa. He expressed his gratitude for the privilege of addressing the convention. He had known something of five African secret societies, among them the Kofong and the Purrow. In his efforts to evangelize the natives of his country he had found a strife going on, an invisible contest. We read the history of battles and admire the heroism of great generals, the Grants and Shermans; but there is an invisible conflict also. A struggle is going on out of sight. It is like a canker worm doing its deadly work out of sight. Light and darkness are in conflict. These secret societies are ever working out their evil designs where no man mistrusts them. He had found the African societies to be of the same nature as Masonry. His classical studies had informed him of the Eleusinian and other mysteries. He found the same mysteries in the Kofong and in Masonry. Liberia, whose institutions were modeled after the American type, was happily contrasted with the government of the British colonies of the coast. Yet the liberties of Liberia were endangered by the plots of the lodges. He had resolved to forever oppose these orders, and would give his life if need be to deliver his country from so desperate an evil.

The address of Rev. John Grunert of Urbana, Indiana, was in the German language, and so but a small portion of the audience were able to understand the eloquent gentleman. The *Cynosure* is fortunate in being able to reproduce it immediately in English on another page.

The next topic was "What Secret Societies have done for the Laboring Classes." The committee had requested Pres. C. A. Blanchard to open this discussion. His address was followed by remarks from Rev. Wm. Dillon who told of an amusing conversation with a Freemason who wore a compass and square, and whom he therefore addressed as a carpenter. Rev. N. Wardner objected to these labor lodges because they set man against man, the laborer against his fellow. Rev. J. S. T. Milligan, in an earnest speech, said that the lodge set men against God, the Infinite Jehovah, God of heaven and earth, to whom all created beings owe the highest allegiance. George W. Clark said the lodge strikes at the brotherhood of man—the brotherhood established by the Creator of man. In this respect it is opposed also to our Declaration of Independence—the Magna Charta of our liberties. And now transpired one of the most

REMARKABLE SCENES

that was ever witnessed in a convention of our reform.

As Mr. Clark began speaking a gentleman near the door cried out to the chair and came impetuously down the aisle removing his overcoat as he came, and standing until the speaker closed his remarks, when he again addressed the chair, and, giving his heavy mustache a twist, said with a slight Irish brogue that his name was William David Thomas of LaCrosse, Wisconsin. He wanted to speak for the sake of the truth. He had heard but a part of the address of Pres. C. A. Blanchard and was sorry he could not have heard the whole so that he might answer it more completely. He acknowledged that he was a Knight Templar. Several voices called on him to take the platform, which he did on invitation of the chair, and in answer to inquiries as to his standing as a representative of the lodge said he was pastor of the First Presbyterian church of LaCrosse. He was sorry to see so many gentlemen wasting their time on a subject they knew nothing about and could not know unless they had been Freemasons. If what is said here of secret societies be true they should not exist, but he could prove it to be false. No man could possibly be believed who should reveal the secrets of Masonry. We can't believe a man who is a liar. No man can violate his Masonic oath—the most sacred and binding of all obligations. A man who joins the Masonic lodge and reveals what he solemnly promised to conceal is an infamous liar.

A voice, "Is he a perjurer?"

"Yes, he is an unmitigated perjurer!" (Loud applause by the convention, who understood that he thereby owned that the so-called perjurers told the truth and so put himself exactly in their company.) No man, he repeated, on this floor can know what Masonry is unless he joins the order. A man may withdraw if he chooses, but he has no business to reveal Masonry. I belong to the Blue Lodge, the Royal Arch chapter, and the Knight Templars. I talk to Masons plainly in my pulpit and tell them their oaths bind them to be good men. A man can't be a third degree Mason until he prays. If the church did its duty by Freemasonry it would be the best ally the church ever had. I say it in truth, and weighing what I say, that the man who goes through the three degrees and carries out the instructions and lectures taught in them must be a perfect man. I don't say they all do so; or that one in a hundred does so; but the man who lives up to the teaching must be a perfect man.

At this a general expression of disapproval came from the audience. "Hogs can grunt," shouted Mr. Thomas.

Pres. George immediately called him to order and reminded him that he was on his good behavior as a gentleman to whom the conference had very considerately given an ample opportunity to present his case. He had invited approval or disapproval, and could not be allowed to use insulting epithets. He bid him proceed, but be honorable.

He continued that in the lodge a man promises to be guided by the inspired volume, but he could not abide the men who publish its secrets. I did not say that Masons were always perfect men. I do not say that one in 10,000 is so. But this I say, in the fear of God, that the man who carries out the precepts of the three degrees of Masonry must be a better man; he must be a Christian; he must believe in deity, in every truth of the Christian religion. I would that all men could be brought under these obligations.

A question from the audience, "Can a Jew take the three degrees of Masonry?" "Yes he can."

"Is a Jew a Christian." "Well not in every sense."

"Can a Mohammedan take the three degrees of Masonry?"

Mr. Thomas responded with hesitation that he believed so, but never knew one in the lodge. The sequence was too plain to need further question.

Rev. J. S. T. Milligan asked, "Is the acknowledgment of the name of Christ necessary for a man to be a Christian?" "He is," replied Mr. Thomas.

"Is Christ acknowledged in the first three degrees of Masonry?" "N—no."

George Clark got the floor to ask, "You say that Masonry gets all its good things from Bible, do you?" "Yes." "Why then do you need to go into Masonry and swear all its savage oaths in order to secure them?" "Well, it is not necessary."

Pres. C. A. Blanchard asked: "You are a minister of the Gospel, and acknowledge the supremacy of Christ?" "Yes."

"You want to oppose whatever opposes your Saviour?" Yes."

"If I show you that Freemasonry strikes the name of Jesus Christ from portions of his Word will you renounce the order?"

After some hesitation Mr. Thomas replied deliberately, "*I will.*" Pres. Blanchard said he wished to be perfectly understood and repeated the question and received again an affirmative answer. A Masonic Monitor by Daniel Sickles, 33rd degree, issued by the Masonic Publishing Co., New York, was handed up and Pres. Blanchard requested Rev. Thomas to read the Scripture quotations in the lecture of the Royal Arch degree. He complied with great hesitation and in a subdued tone quite in contrast with his vehemence a few minutes before. The passage was read from the New Testament showing him beyond dispute that the name of Jesus Christ was purposely cut out from Scripture passa-

ges. The audience listened with breathless attention, and a pious lady suggested that all should pray for the bewildered Mason. The question was then plainly and kindly asked that he fairly meet the proposition to which he had agreed.

"Well, but," Mr. Thomas replied, "this edition is dated in 1869. I joined the order twelve years ago, and I am sure the name of Christ was there when I took the degree."

"Then," it was replied, "you agree that Masonry changes every few years?"

Pres. Blanchard held the reverend gentleman to his promise made without haste in the presence of all the witnesses present, but if it would be any accommodation he would get a ritual of recent print which could not be disputed and meet Mr. Thomas in the evening, but the gentleman had other engagements.

Rev. N. Wardner offered Thomas $100 a night to discuss Masonry in the dress in which he took the third degree. Finally Rev. J. S. T. Milligan moved that in the judgment of the convention the gentleman had not made good his pledge to renounce Masonry. It was received with some hesitation; but the venerable John G. Fee arose and said in an impressive manner, "Shall we not remember the command, 'Thou shalt in any wise rebuke thy brother and not suffer sin upon him.'" He believed such a decision as the resolution implied was due to the convention as witnesses, and to the misguided brother as a testimony. The resolution was voted as Mr. Thomas backed out of sight behind the stage scenery.

In the evening session a half hour was given to an inspiring song service led by Prof. Nickle who was accompanied by his fine choir from the Chicago Avenue church.

The addresses of the evening were by Pres. H. H. George on "The Position of the Church toward Secret Orders," and by Rev. L. A. Johnson, pastor of the First Lutheran church of Rockford, Ill., on "Secret Societies and our Foreign Population." The latter is printed in full in this number. Dr. George's address was one of his most logical and able efforts. Those who read his great speech at Knoxville, Tennessee, will need no reminder of its convincing power. The fine singing of the choir added much to the enjoyment of the evening. A hat collection was taken up which before adjournment amounted to $110.

I. R. B. Arnold had been engaged to give a few of his calcium light pictures on the heathen origin of Masonry, and a short time was given to the exhibition before adjournment.

SECOND DAY.

The conference opened promptly Thursday morning, and Dr. George announced that Rev. R. C. Wylie of Ohio would conduct the devotional exercises, in which several members of the conference took part.

Rev. Mr. Acheson of the Enrolling committee reported the names of delegates and voluntary members recorded during the first day. The number of the former being 137, fourteen States, the District of Columbia, and Dakota, and thirteen religious denominations being represented. The committee was continued to complete their report.

Secretary Dillon read from the correspondence of the convention a letter from Prof. Lewis Davis, D. D., of the Union Biblical Seminary, Dayton, Ohio, and Elder J. L. Barlow of Guthrie Center, Iowa.

The addresses of the forenoon were by Elder C. F. Hawley of Iowa, on the topic, "Are Masonic Covenants Irrevocable?" and by Rev. Dr. W. H. French of Cincinnati, on "Secret Societies and the Church." As he introduced Dr. French the chairman happily referred to a former intimacy between them as pastors in Cincinnati. He could vouch for the opinions of the speaker, and wished to call attention to the fact that the committee of arrangements had assigned to both himself and Dr. French the same topic. This explanation was due, because some might suspect that he had somehow borrowed his brother's arguments and forestalled his address.

At the conclusion of the address Rev. J. A. Cole, the brother from Africa, was called to the platform and referred to the gift of a Bible to an African chief by Queen Victoria, saying that this book was the foundation of the prosperity of England. It was safe to say that that Bible was not mutilated by cutting out the name of Jesus Christ. It was not a Masonic Bible. It is so with this great country of America. The glory of this nation and the foundation of its prosperity was due to the cultivation of Christianity and liberty. He spoke of the African secret societies and their similarity to the Masonic lodge. He had been led to study this matter in his own country, and was determined to oppose the lodge whatever its form or name. Of the two he would prefer to remain in the heathen Kofong than join the Freemasons.

Rev. J. S. T. Milligan spoke an eloquent word for Bro. Cole, giving a brief history of his being reared as a Mohammedan, and he was, therefore, a convert from that faith. His father was now a Mohammedan priest. He was a well-educated man, having studied the Hebrew, Greek and Latin classics, the Arabic, German, English and seven African dialects. Secret societies he found directly in the way of African evangelization. He proposes to be free from this evil, and this conference should give him their heartiest God speed. Mr. Milligan moved an endorsement of this African mission, to be free from the lodge. Remarks were made upon this resolution by Dea. O. M. Brown of Oberlin, founder of the Faith Missionary Society, who referred to other heathen nations, as the Chinese, among whom secret societies were a hindrance to evangelization. He wished the resolution might be broader in its scope. Rev. D. A. Richards of Michigan, and A. C. Hand of Florida also spoke upon the resolution, which was referred to the commitee on resolutions.

The work of the afternoon was taken up vigorously at 2 o'clock and a report on a permanent organization was read by Rev. Halleck Floyd, which was adopted, without discussion of the merits or demerits of the plan, as follows:

Whereas, The church is Christ's mystical body, the spiritual embodiment of Christian doctrine and service, the salt of the earth, the light of the world, and the pillar and ground of the truth.

Whereas, Denominational co-operation in the cause of truth and righteousness would greatly increase her power and influence; and,

Whereas, The knowledge and confession of the true and living God, the submission of men and communities to Christ the Lord and the acceptance of the supreme authority of God's holy law are the essentials to divine glory and human happiness; and

Whereas, Secret societies are among the most mighty of opposing agencies to the universal knowledge and acknowledgment of these fundamentals of Christianity and the Christian church; and

Whereas, There is a demand and necessity for an alliance of Christian churches against the secret orders;

Therefore it is hereby declared, that the following articles of association shall constitute a basis of union for active work and co-operation of the churches opposed to secret fraternities:

Article I. This association shall be called *The Congress of Churches and Christians*. Its object shall be to preserve the purity and promote the efficiency of Bible Christianity and secure the overthrow of all secret fraternities.

Art. II. Its officers shall consist of a president and one vice-president from each ecclesiastical body represented in this Congress; secretary, or secretaries, and treasurer, who shall be elected at the annual meetings of the Congress.

Art. III. The president shall preside over the meetings of the Congress, and in his absence the vice-presidents in the order of their election, or as he may determine.

Art. IV. The secretary or secretaries shall keep a faithful record of the meetings of the Congress, and shall conduct its correspondence.

Art. V. The treasurer shall keep and hold all moneys of the Congress, and shall pay out of its treasury only by its order or that of the executive committee signed by the president.

Art. VI. The officers of the association shall, together, constitute an executive committee who shall have power to call meetings of the Congress, fixing time and place, and making all necessary arrangements thereunto; and to transact any necessary business of the Congress in the interim of its sessions.

A committee to nominate officers for the new organization was named, of which Rev. Halleck Floyd was chairman. A partial report from the committee on resolutions was also read as below:

Whereas, We, a portion of the people of God, made up of the representatives of various Christian communions, in this first "Congress of Churches and Christians" assembled "to consider the nature and principles of the secret lodge system, and its influence on the Christian religion and civil liberty," feel that we have at heart a common cause and are confronted by a common foe: and whereas, attacks made upon our common faith and patriotism require that our defenses should be as numerous and far-reaching as they, and, whereas we also find that our reformatory churches and Christians are scattered over as wide a territory as our national domain, and are often environed by embarrassments from unpopularity, unwillingness to compromise the principles of the Gospel, and sometimes resulting from thinly populated localities: and whereas, we are further aware that the co-operation and unity of action required among us as a Congress of Churches and Christians cannot be wholly reached by artificial ditching to run all the streams of life and action into one body, but while we may not unite all our denominations into one ecclesiastical body, at present, we can combine our influence, faith and prayers for the purpose of greater efficiency in urging and enforcing the claims of pure religion as against the false religions which foist themselves upon the worshipers of our only Lord Jesus Christ; therefore,

1. We recommend the increased cultivation of co-operation and brotherly kindness among the reformatory churches here represented.

2. We recommend when consistent that churches adjacent to each other shall so far as practicable unite in winning souls to Christ.

3. We recommend when practicable the exchange of pulpits between the pastors of reformatory churches, and such gatherings among the membership as will intermingle and strengthen mutually their faith in Christ and the means of grace in all reformatory work.

Rev. R. W. French of Chicago interposed briefly the objection to the latter portion of the report that in adopting them the convention was assuming to do the work of an organized Christian church. It

(*Continued on 12th page.*)

CORRESPONDENCE.

A GREETING FROM DENVER.

The following letter, addressed to the Christian Congress from the Denver Association, was received the morning after the close of the meeting. We give it immediate publication that it may cheer a wider circle even than if it had been read in the meeting:

Denver, Col., March 28, 1887.

Though unable to be represented in the convention of the 30th inst., we are yet unwilling to have it understood from our silence that we are indifferent to the subject for which it is convened. It would afford us great pleasure to be present and listen to the discussions which must be so interesting, and which must have a vital bearing upon the interests of our common Zion. It is daily becoming more evident that the time is at hand when the best Christian minds should be turned in sharpest scrutiny upon the principles, character and tendencies of the *Secret Empire;* and it is our conviction that the more thorough and searching the investigation, the more alarming will it appear, and the more profound the belief that it is *all* arrayed against our holy religion, and against Him who is our Sovereign Lord and Master. From the nature of things we do not see how it can possibly be otherwise. The more it is studied the more marked does the antagonism appear. Their principles and rituals are not according to the faith once delivered to the saints. Their spirit is cold and formal. The most vital doctrines of grace are excluded. With so large a following of infidels and pagans, Jews and Mohammedans, how is it possible that our divine and adorable Saviour should be duly honored, or that a prayer should be offered in his name.

Recently we here have had some professed prayers offered by some *ministerial* members of these secret orders, in which no mention or allusion was made to Him whose name is above every name. It can hardly be difficult to see what all this means, or what terrible consequences must follow from this state of things. The work of arousing public sentiment to the impending danger may not be agreeable or popular, but he can hardly be regarded as a faithful "Watchman on the walls of Zion," who, for any such considerations draws back and keeps silent, while the wolves are ravaging both within and without the fold.

We doubt not the discussions of the convention will furnish abundant evidence that the vineyard of the Lord is now being devastated and laid waste by the various combinations of selfishness and wickedness; that "the boar out of the wood doth waste it, and the wild beast of the field doth devour it." In this view, the mission of this convention is high and most sacred. Henceforth great moral heroism will be more in demand than ever. The conflict will be at home and not abroad, and we fear it will be only too often seen, that a man's foes shall be they of his own household." We shall watch with deepest interest everything there said and done.

In this city we have a little band which has not bowed the knee to this Baal—a "remnant in great affliction and reproach." We need help. The people need more light on this subject, and we ask who there is among you who will come over to this lodge-ridden Macedonia and help us? In behalf of the True Yokefellows, T. E. Bliss, D.D., *President.*

WORK IN SOUTHERN OHIO.

Cincinnati, Ohio, Mar. 31, 1887.

Editor Christian Cynosure:—Last Sabbath I preached morning and evening in Avondale Presbyterian church, Rev. Geo. C. Heckman, D. D., pastor. This congregation was organized in 1868. They have about 200 members. They have abundance of material and intellectual wealth. Three judges of the city courts worship there. I talked in the morning on moral reforms. Judge Johnston said: "I wish to thank you personally for that discourse,

It ought to be delivered in Music Hall." Another said, "That was home truth for home consumption." They are very much excited there over the election, which comes off Monday next. It determines whether they will have local option or not. They say the liquor men are sending in $10,000 to buy votes. The impression seemed to prevail that my sermon was intended to arouse Christian citizens to drive back the foe. But it was providential. I had no knowledge of these things until after the service. In the evening I spoke on the kingly authority of Christ. The hand-shaking that followed was more like a Methodist than a Presbyterian after-exercise.

On Monday afternoon the Evangelical Ministers' Association of Cincinnati met in the first Presbyterian church. There was a large turnout. "Church Union" was discussed. The discussion was suggested by the encyclical letter issued by the college of Episcopal Bishops to the Protestant churches. The address proposes that the churches unite: 1. On a return to the primitive faith and order; 2. An acceptance of the Scriptures of the Old and New Testaments as the Word of God; 3. An acceptance of the Nicene creed; 4. The polity of apostolic succession.

Rev. Dadly Rhodes defended the letter in an encyclopediac manner from the Episcopal stand-point. Prof. E. D. Morris, D. D., showed its impracticability from a Presbyterian stand-point. Rev. Thomas H. Pearne, D. D., the representative of the M. E. church, pointed out its impossibility; and Rev. Mr. Fee, of the Baptist church, read a paper to the same effect from their point of view. The three last agreed that the unity of the Spirit was becoming more and more a fact and organic unity was neither desirable nor possible at the present. Another meeting is to be held two weeks hence in which there will be a general discussion, all participating.

On Tuesday I visited Antioch College, Yellow Springs. They have a large and handsome building and two dormitories, one for boys, the other for girls, all in a campus of ten acres, beautifully laid off. This was originally a Unitarian institution. Under Horace Mann they had over 400 students, and an endowment of $125,000. It is now in the hands of the Christian church. President Long of South Carolina is infusing new life into it. They have 125 students and a good faculty. They are having a week's vacation. There is a prospect that I may give a lecture on National Reform before the students next term. Yellow Springs is a beautiful village of 1,700. It is quite a summer resort. William Neff, of Cincinnati, has 300 acres on which he put up a great hotel beside the springs. He was offered $100,000 for the land as a site for the "Soldier's Home." He refused and the Home went to Dayton. Ex-Mayor Means, of Cincinnati, has here a fine summer residence in a ten-acre lot. Dr. Sloane said: "Topsham, Vt., was a good place to be born at, and a good place to come away from." Yellow Springs is a good place to go to and a good place to stay.

On Wednesday morning I visited Wilberforce College, an institution for the colored people. It is three miles out from Xenia. This rural retreat reminds one of the ancient seats of learning called "the shades of Greece." President Mitchell very kindly made an appointment for me to lecture before the students Thursday afternoon. On Wednesday evening I lectured in the First U. P. church of Xenia, Rev. Joseph Wright, pastor. Xenia is the county seat of Green. They have about 12,000 population. There are three U. P. congregations here. Psalm-singers are numerous in this county. This is an old tramping ground. I do not find in all the rounds anything to compass or even equal it. J. M. Foster.

FROM THE LOUISIANA MISSIONARY.

Plaquemine, La., March 24, 1887.

Dear Cynosure:—There is a great work to be done here, both against the lodge and against intemperance. The ministers of all the colored churches here are either members of Odd-fellow, Masonic or some other secret order, except Rev. Ambrose Hubbs snd Charles Williams, pastors of the Macedonia and Pilgrim's Rest Baptist churches. Both Bros. Hubbs and Williams are seceders from Satan's secret empire. Bro. Williams has lately begun to warn his flock of the lodge evils. I preached at his church Tuesday, the 15th, a sermon of separation. I believe it did much good. Bro. Hubbs has been warning his flock against secretists these last five years; and also sisters O'Keefe and Harris of Chicago are here doing a good missionary work. They appreciate your good work, and bid you God speed.

Prof. Richey of Ohio was here a few weeks ago, and did much to enthuse the people toward prohibition. I did not learn his disposition toward the lodge, but judging from his lecture he must be an anti-lodgite. I think I will soon get some subscribers for you and the *Living Way*. Several sawmills and shingle factories are now running, and work is more plentiful for laborers. I have consented to remain here until fall, God willing, preaching between Donaldsonville and Baton Rouge. There is enough to be done for Jesus. Bro. Hubbs is thankful for the *Cynosure*. Peace to thee.

Francis J. Davidson.

BARREN SOIL FOR THE LODGE.

Pine Bluff, Ark.

Editor Cynosure:—We have a round of exciting times in this "miniature Africa"—as father Geo. W. Clark terms this section. Secret societies have held high carnival. The ladies *elite* of the colored population organized a "Mason lodge for ladies" (Queen Esther Court), the object of which as stated is to aid the wives, daughters and sisters of Masons to make themselves known as such. The installation ceremony was calculated to impress the spectators. On the walls of the room round about hung Masonic emblems, and recalled the speech of Bro. Browne at Knoxville. This occasion served happily for gathering material for future use. I was eyed inquisitively by the chiefs, for they knew me as their Micaiah, that never spake good of them; yet they treated me courteously, and with open ears and eyes I was fully engaged and passed, I hope, a profitable evening.

The first of this month the Odd-fellows, two lodges, were to turn out to hear their annual sermon. The rain prevented them and it was deferred till the second Sabbath when they were out in full dress. Rev. J. M. Collins, A. M. E. minister, preached the annual sermon. They returned to the hall where we hold service; and while down stairs the nurse of one of the members of the congregation came in with a little girl about three years old. On seeing familiar faces the little one cried out, "Agne; Agne! The monkeys are coming! The monkeys are coming! They are down stairs—whole lots of monkeys." In this same hall some fifteen lodges meet. The charters of eight lodges are on its walls. One day the little ones came running to me, saying, "Come, Mr. Johnston, oome and see!" I went. Their prying eyes discovered an opening to the ante-room; there was to be seen the coffin, harrow, chains, etc. Then they warmed my ears with questions. Said one, "I don't blame you for preaching against secret societies; who wants to be put in a coffin before they die;" or "bound with chains" said another, or "run over with that thing," added another; pointing to the harrow.

Rev. Helm (colored) of Memphis lectured in the First Baptist church of this place, in the interest of secret societies, and endeavored to organize a lodge of the "Knights of Christian Union." I do wish the readers of the *Cynosure* could have witnessed this meeting unseen, or could have heard the lecture in full. I'll dare say that in a short time missionaries would come pouring into Arkansas from all quarters, and we should have schools and churches for the heathen at our door for the destruction of the lodge monster. Rev. Helm claimed that God handed down these secrets direct; that Christ our Saviour was a secret society man; that all good men belong; that they are better to the sick than the church; they do more for the widows than the church; that you are expected to belong or join one. If you are taken sick, the first question is, "To what society does he belong?" Next, "Is he financial?" It is never asked to what church do the sick belong. He said that the out-posts were captured about the city of Pine Bluff, and he intended to take the citadel, and advised them to come and surrender, pay the fee and become "Knights of Christian Union."

The wife of Rev. Robert Wylie asked, "What do you charge ladies to join?" But before Rev. Helm could answer, Uncle Robert Wylie (as he is called) sprang to his feet for the second time during the evening, and with clenched fist beating the air, exclaimed:

"Rhodie, Rhodie, we have been together for nigh forty years, but if you join this secret society I leave you *dis bery* night. For any one who joins a secret society is an unbeliever, a child of darkness, and I don't have any union with them. The Bible says, 'Be ye not unequally yoked with unbelievers,' and I won't stay wid you, Rhodie, if you join: no difference if I have been wid you for nigh forty years. All secret societies are of the devil, and this is a scheme of the devil to break down the church of God. No, Rhodie, if you join I won't stay wid you. Do you hear me; and I mean it! And dis brother here, counting himself a minister of the *Gospel;* going round saying secret societies are better than the church of God; lying on God, saying he hand you down secrets,—don't you know, brother, you got to stand before the God you pretend to serve and what will you answer him? You say your society is better than the church of God, then it is too good for me: and the devil don't want any better preacher than you."

Rev. Helm here turned on father Wylie and said, "Here, old father, don't you see you are breaking up the meeting. I want you to stop." Then turning to the rapidly diminishing audience he said, "Some folks say old folks are childish, but I tell you they are devilish." Here the audience grew confused and rushed for the door—and there is no order in Pine Bluff of the Knights of Christian Union.

Lewis Johnston.

AN INVITATION.

Ware, Mass., March 26, 1887.

Editor Christian Cynosure:—A thought has been revolving in my mind, and I wish to present it to the friends in the anti-secrecy movement, through the columns of your most valuable paper. We would like an anti-secrecy convention held in our "Grove" the coming season, as early as July if possible. I would like to inquire through your paper if the friends in the East would concur in such an arrangement. A cottage 20x36, feet two stories high, upper rooms, a sleeping apartment, the lower used as a dining hall or audience room, also a cooking room attached. The grove a splendid place for large gatherings, and centrally located from the different railroad stations. Use of grove and cottage free for a convention of this kind. Will friends of the cause, favoring this, write us at an early date and let us know what they will do to carry forward the project? We would also be glad to meet any and all of our Western friends in such a gathering. Can we not rally our forces and "beard the lion in in his den?" for this section is full of secretists. We could entertain at least twenty at the cottage. It does seem to me we need such a convention. We want speakers that are not afraid to meet this "foe of human liberty." There will be people enough to speak to, if such a meeting is once announced. Please write me at once. Yours for the right.

L. M. Hoyt, *Ware, Mass., Box 276.*

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON III.—April 17, 1887.—Joseph makes himself known. —Gen. 45: 1-15.

GOLDEN TEXT.—Overcome evil with good.—Rom. 12: 21.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Law of Christian Love.* vs. 1-4. Paul represents him who freely pardons a wrong as heaping coals of fire on the head of the wrong doer; and John tells us that God is Love, and that God is a consuming fire. But no one who has had personal experience of divine forgiveness will find any contradiction in these seemingly opposing statements. It is *undeserved* grace that breaks the sinner's heart, burns up his secret idols and bows him to the dust in penitence and shame. The argument is frequently used by infidel writers that our Saviour gave the world no new moral truths. But there is no such thing in the universe as a new truth. The great truths of science were as much truths thousands of years ago as to-day. Forgiveness of injuries was just as much a moral duty in the beginning of the world as it will be millenniums hence. Christ shows himself a divine teacher in this: that he has done what all the greatest and purest teachers of antiquity failed to do. He took this doctrine of love, longsuffering, patient, enduring love and put it in the center of the Christian system like a sun, making all other doctrines and principles of religion radiate from it as from a focus. The lodge shows itself to be anti-Christian because it antagonizes at the very outset this great central truth of Christianity. It keeps its "benevolence" for its own members, and binds them by oath to follow with hatred and persecution every offending brother. How different from the teachings of our blessed Saviour, or even the example of this young Hebrew who lived ages before the Christian era!

2. *God's Overruling Hand.* vs. 5-12. All human history corroborates this truth. that God overrules human wickedness and brings good out of evil. Yet Joseph's kind excuses of his brethren's sins must have made their sense of guilt the keener. It is true that their crime in selling Joseph wrought out in the end a great deliverance, not only for Jacob and his family, but for Egypt

and all the surrounding countries. But they meant no good. Their intentions were only evil, and God judges men by their intentions. But while the providence of God in overruling men's sins is no excuse for them, it is the greatest encouragement to Christian reformers. High as the tide of human iniquity may rise, hopeless as may seem the struggle, he is only working out through it his plans for the good of the race. When the lodge murdered Morgan it really aimed a deathblow at its own heart; when the saloon assassinated Haddock it only roused to white heat the national sentiment for prohibition. The worst thing that wicked men can do will surely turn out in the divine providence, the best thing for us—the best thing for humanity.

From Peloubet's Notes.

The evil results of sin set out the guilt in blacker colors, and awaken the conscience.

Much of the punishment of all sin is future punishment; Joseph's brethren were suffering for sins committed 22 years before.

Those who have done wrong must expect to be tested and proved before they are received back into friendship and trust.

One of the best histories of early England is called "The Making of England;" so many biographies should be called "The Making of a Saint." So here we have several glimpses of the process of the making of saints. Joseph's brethren have very decidedly improved under the discipline of God, till, instead of being willing to sell a brother, they are willing to be sold, and even to die, to save a brother.

The only way to overcome evil is by good. To attempt it by doing evil simply adds another evil, and does not cure the first.

Note the delicacy and courtesy with which Joseph treated his brothers who had injured him. These are Christian virtues to be assiduously cultivated. And the best cultivation is to cherish the character and heart of which such virtues are the natural fruit.

There is great comfort and encouragement in the assurance that God overrules all things. He does not destroy men's free will, but uses men's actions, and compels them to serve him and his kingdom. What a sad thing, and hopeless, it would be, if the world of human affairs were like the chance world of *Hafed's Dream*, or if demons had control, or men! "The Lord reigneth" is the hope of the world.

We see, in the actions of Prince Joseph to his brothers, a type of our Elder Brother, the Prince of Peace, in his dealings with us, his unworthy brethren. We have sinned, and ill-treated him, but he forgives us, he yearns over us, he invites us to his palace and his tables of plenty, he communes with us, he brings us into his kingdom.

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The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

District of Columbia, E. D. Bailey; Alabama, Jesse Ward; Arkansas, Charles Paget; Connecticut, Philip Bacon; Dakota, A. F. Dempsey; Florida, J. F. Galloway; Illinois, J. N. Stratton; Indiana, Israel Hess; Iowa, J. N. Norris; Kansas, H. Curtis; Maine, J. S. Rice; Massachusetts, S A. Pratt; Michigan, H. A. Day; Minnesota, E. J. Payne; Mississippi, E. Tapley; Nebraska, E. B. Graham; New York, F. W. Capwell; New Jersey, Robert Armstrong; New Hampshire, S. C. Kimball; Ohio, J. M. Scott; Pennsylvania, N. Callender; Rhode Island, A. M, Paull; Tennessee, R. N. Countee; Vermont, F. F. French; Wisconsin, M. R. Britten.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

FREEMASONRY AT A GLANCE.

BY

E. RONAYNE,

Past Master of Keystone Lodge, No. 639, Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 7, 1887.

The Speech of the Editor of this paper in the "Congress" was in a sense a failure, though prepared with great care and labor. It was designed for the ministers and theological students drawn to our cause by the endorsement of Drs. McCosh, Storrs, Talmage, and Chicago Theological Professors, who by the almost universal silence of pulpit and press, have come on the stage in ignorance of the *nature* of the secret lodge system. But though President George had bespoke for it a favorable hearing, the platform and the house were buzzing and busy, as if the "prince of the power of the air," who had "departed for a season," had returned to depress the speaker and disturb the audience. The mass of ministers and students in this country are neither worldlings nor cowards; but, ignorant of the source and power of demon worship, our speeches seem to them exaggerated and denunciatory. Hence they oppose secret societies for what effects they see them producing, not from what they are in themselves, as fundamental and fatal evils, which the whole Bible from Genesis to Revelation is set against. Hence the W. C. T. U. already shows symptoms of becoming a pillar of salt, looking languishingly on temperance and the Knights of Labor lodges; and our young girls are invited to advertise their chastity by a regalia of white ribbons, instead of "purfying their hearts by faith."

We shall yet endeavor to get the learning and logic of that lost discourse into the minds of the ministry and scholars of this country and age.

THE CONGRESS OVER.

Those who have looked, longed, and prayed for this Christian Congress, will rejoice at the following proofs of its success:

1. The number of members was above three hundred from fifteen States. Some were sent by individual churches; some by conferences, presbyteries, and synods, so that the Congress represented many thousands of the best people in the United States.

2. But the power of a meeting is not measured by its numbers. "One hundred and twenty" poor men and women held a meeting in "an upper room" whose vibrations shook the world; and President George and others said at the opening, "God has come here before us and met with us at the beginning."

3. The large city dailies, by their reporters (who were abused, assaulted, and all but assassinated by the lodge-socialists and anarchists), have given large, and generally excellent reports of the speeches; particularly of those by President George and President C. A. Blanchard. Eighteen years ago, our first annual meeting in Farwell Hall, Chicago, addressed by Senator Pomeroy, then one of the most popular members of the United States Senate, and attended by members from nineteen Christian denominations, but one Chicago daily noticed our meeting with decent respect.

4. The convention was harmonious and happy. A well-dressed man came forward late on Thursday, giving his name as William D. Thomas, a Presbyterian minister, Mason, and Knight Templar of LaCrosse, Wis. He spoke with arrogance; and uttering some things known to be untrue, by the audience, some of them groaned slightly. "Grunt!" said he. "Hogs can grunt." He was called to order; and as he closed, Pres. C. A. Blanchard, who had said Masons dropped Christ's name from the Bible used in the Blue Lodge, asked him, "If I will prove to you on good, Masonic authority that the lodge drops Christ's name from the Bible, will you renounce Masonry?" He said he would. The Masonic manual was opened and he was shown, before the audience, two places where Christ's name was dropped, and then asked to fulfill his promise and renounce the order. The man quibbled, stammered, wanted to know the date of the book, and said he had "joined the lodge since that edition was printed." He was reminded that Masonry boasts that it is unchangeable; but the offer was made to send to a Masonic store, and bring in a fresh edition. The poor man writhed, leaned against the boards behind him, and began to declaim irrelavantly about "Truth," "Truth," his object was "truth."

The audience began to call—"Renounce," "Renounce!" "Your promise: fulfill your promise." Amid which the poor soul suddenly slunk through a side door and disappeared.

Rev. M. C. Ranseen of the Lutheran Synod, remarked in private conversation, "I think that man's appearance on the platform produced more conviction in the crowd than many good speeches."

5. The Congress passed two important votes, viz., for a meeting for the South, to be held next winter, and for a committee on co-organization of women for this cause. The whole South is now heaving with the secret society question. And though the white people of the South are sensitive about social equality with the negroes, they have no objection to laboring to save the colored churches of the South from disintegration by the secret lodges. If we can hold a convention in the Central Congregational church of New Orleans, where the white faculty of Straight University worship, the whole South can be reached by it as the forest by a wind. The clergy of the Presbyterian church South are said to be free from the lodge defilements. Dr. Henry M. Smith of the *Southwestern Presbyterian*, a profound and influential minister, is against the lodge, and the great and venerable Dr. McCosh is trusted and beloved by that church generally. Rev. Mr. Hinman, who knows and is well known all over the South, says, "New Orleans is the point, and the Central Congregational church the place for a Southern convention," which will draw from Florida, Texas, and even from Mexico. We begin thus early to draw out our correspondents, for "In the multitude of counsel there is safety."

In Florida, Dr. J. N. Bishop, a prominent citizen of Sanford, and his excellent lady would encourage a convention in Florida, which is fast getting to be "a Southern State with Northern principles," and its climate is beautiful in winter.

ST. JOHN IN FARWELL HALL.

"Nobody can equal that," said Mr. Webster, as he and the whole Senate and House came out from listening to S. S. Prentiss. We were forcibly reminded of that remark of Webster by Gov. St. John's speech in Farwell Hall last Friday night. The great auditorium was filled to overflow, floor and gallery, and the speaker held the vast crowd for near two hours in rapt attention. We shall try and give portions of the press reports of his harangue in our temperance columns. The applause was enthusiastic and produced by his keen, good-humored utterance of solemn truth. He excels all orators but Lincoln in making truth so plain that nobody can help seeing it. It was the eve of the city election. Carter Harrison would not run, and Roche (Republican) and Nelson (Socialist) are the candidates of the popular parties. Col. Whitlock, the Prohibition candidate, presided in the St. John meeting, and opened with a few sensible remarks. He was cheered loud and long by the audience who were almost all men. St. John was speaking of the great increase of Prohibitionists in the country. He was interrupted by a voice, "*Two-thirds women!*" He paused in the midst of a grand illustration and replied, "Some one says the Prohibitionists are two-thirds women. We call the reporters' attention to the fact that this audience is not two-thirds women." The applause was deafening and prolonged.

Before our present issue is mailed the city election will be over. Carter Harrison has signalized his craft by retiring and letting the socialists and anarchists try their hand. The telegraph will have given the result of this singular election to the country and the world before this writing reaches our readers. If the Republicans are beaten the secret lodges and the withdrawal of Prohibition voters will do it. Most of the city papers ignore the Prohibition nomination, saying there are but two candidates, Republican and Socialist,—a singular election in which the Democrats have no candidate. If half the voters who cheered St. John last Friday night vote for Whitlock, the papers will learn that there is a third candidate, and the question will get down to a single issue between right and wrong as in the slavery struggle. The pestilent secret orders will be the soul of one party and the other will be an American party which will absorb the original Republicans.

In the great mass who crowded to hear St. John some one marched in a troop of well-grown children on one corner of the platform with little temperance collars around their necks. But though Mr. Geo. C. Christian, who aspires to be Finch's Chicago lieutenant took up the collection and spoke ramblingly to the crowd, neither he nor St. John took any notice of the Good Templars, though there are lodges here. The Good Templars are the mar-plots of the temperance as the secret Know-Nothings were of the anti-slavery reform, "bribing, dividing, and amusing." And no reform will succeed till it has shaken off that home and shelter of devils, the secret lodge.

—We refer Rev. D. K. Laurence of Big Springs, Kansas, to the present and following numbers of the *Cynosure* for answers to their earnest and good letters concerning the Congress which reached us after it was over.

—Bro. Hinman remains a short time in Chicago, planning still for the South. He is urging so strenuously that Rev. J. A. Cole, the African brother, be sent on a tour of a few weeks with him, that we are all becoming of the same opinion.

—The assistance of Profs. Nickle, Excell, and the Moody church choir was very heartily given to the congress, and was as heartily appreciated. As Bro. Clark begins to look across to the choirs of heaven and already to hear their strains, it must be to him as to us all, a cause of thanksgiving that young men of such ability, culture and spirit are coming on to take his place.

—Our sister city of St. Louis instead of rejoicing in the new law which would give her a quiet Sabbath —the saloon dens closed and beer gardens dark and silent, the streets quiet, without the shouting of the news-boy or the rumble of the street-car—instead of of accepting the Downing law and the Governor's proclamation as a blessing, the people are grumbling ominously. The saloonists are in consternation, and their power is not yet broken in St. Louis.

—It was a regret to many at the Christian Congress that Miss E. E. Flagg, of Massachusetts, was not able to attend, because of the health of her father. Two of her friends had become responsible to the committee for her expenses and when the last mention of her coming was made in these columns, it was confidently expected that many who have learned to esteem her highly for her works' sake might have the privilege also of a personal acquaintance.

—As it is probable that the full report of the conference of last week will be published, with the addresses, by the permanently organized body, it might be considered discourteous for the *Cynosure* to publish these addresses entire. The *Christian Conservator* of Dayton printed the opening speech by Rev. Halleck Floyd last week. We had hoped to give the address of Rev. Mr. Grunert along with pastor Johnson's in the present number of the *Cynosure*, but the translation was not completed in time. We hope to publish two or three others during successive weeks, leaving the remainder to the committee in charge.

—The Chicago press reported the conference of last week with praiseworthy care. Except in the case of the Masonic pastor from LaCrosse they manifested great fairness, and as that episode took place late in the afternoon the reporters had gone. The *Times* of Thursday gave two columns and one and a half Friday, making a synopsis of most of the addresses. The *Tribune* closed its report with the comment: "The sessions were well attended throughout, and were characterized by a remarkable degree of zeal and earnestness. If the meeting accomplished nothing more, it has certainly done a great work in inspiring its attendants with renewed zeal in the cause in which they so devoutly believe."

—At the closing exercises of the Reformed Presbyterian Seminary in Allegheny City, says the *Reformed Presbyterian* magazine, Dr. Stevenson, at the request of the board, directed the attention of the students to synod's action in reference to the use of tobacco, and referred to it as a great moral weight upon a minister's character, which would hold him back so that he could not get forward, and hold him down so that he could not rise. He also spoke of the wonderful opportunities now presented, and closed by uttering the conviction that in the band of students then before him, there was enough of intellectual and moral strength, even if they stood alone, to carry forward any great moral reform, to the success of which they would consecrate their lives, so as to insure its complete and final triumph. The chairman made the closing address, emphasizing the testimony against the use of tobacco, declaring it to be a "lust of the flesh," which must be crucified, and setting forth the necessity of fidelity on the part of the student to all the duties of the student, from the first day to the close of the course. He closed by presenting in behalf of the Board of Foreign Missions, the claims of the mission work, and made an eloquent appeal for entire self-surrender to the cause of Christ. Certificates were granted to six students of the fourth year, as having completed their course, and commending them to the church as candidates for the ministry; also, to four students of the third year, recommending them to their presbyteries for licensure.

—As we go to press the result in Michigan is given, 15,000 for the prohibitory amendment.

AN AFRICAN INDUSTRIAL AND THEOLOGICAL INSTITUTE.

Editor Christian Cynosure,

Dear Brother:—I am convinced that the Congress of Churches has been a mighty instrument in the hand of God to aid in breaking down the strongholds of Satan throughout the world. This it has done in America by standing face to face with that Dagon, and we have all seen openly how Dagon fell before the ark in the shameful defeat of Rev. Mr. Thomas, who audaciously came into the congress to defend his heathenish lodge against the force of the religion of Christ, but was brought to his wits end, and left the hall in shame and confusion. It will do good in England by the publications in exposition of Masonry, for by this the veil of secrecy is opened and the folly and superstition of the fraternity exposed.

I am happy to inform you that the result of the congress has opened the way for a gleam of light for the dark continent of Africa. Bro. Ezra A. Cook has given me to-day $50 in anti-secret books, and promises to increase it to $100 per annum for the benefit of the above institution. I must also acknowledge the sum of $23.13 from Wheaton congregation; $16 from Wesleyan church, Dayton, O.; $9 from Wesleyan church, Ripley, O.; Weleyan church, Richmond, Ind., $3, and $5 from the M. E. church, Ripley, O. J. Augustus Cole.

OUR WASHINGTON LETTER.

Since I last wrote you, the vexed question of Inter-State Commerce Commissioners has been settled and the little army of ignored applicants who waited in suspense for recognition from the President has had to content itself as best it could. The five lawyers selected for the new National Court have been thoroughly dissected, discussed, viewed from every standpoint, and finally pronounced good. The Commission will organize and enter upon its duties.

The next trouble in connection with it is in finding a home for the new bureau. That devolves upon Secretary Lamar, and the Interior department is already overcrowded.

The President pronounced the construction of this Commission the most perplexing problem yet encountered by him in his present office, and the universal praise accorded to his selection gives him much gratification. But the Commissioners cannot fail to have a hard time at best. They are good men and able men, but their labors will be complex, comprehensive and exacting beyond description, and they have an immense puzzle to work out in the new law. Jay Gould said it was a good thing that they were all lawyers, for they would get out of the law all there was in it.

The effect of the new law upon Washington will be to greatly increase the activity of the coming summer. A large bureau must be rapidly organized, a clerical and official force employed, and thousands of persons interested in questions coming before the Commission will swoop down upon it even before it is ready to receive them. The clerical force of the Inter-State Commission will not come under civil service rules. The Commissioners could, it is said, place the organization of their clerical force under these rules, but it is not probable that they will voluntarily surrender the power of selection and appointment vested in them.

The President's next difficult task will be to construct a Commission to investigate the Pacific railroads. It is predicted that he will have even more trouble in finding the right men for these places than he had in selecting the Inter-State Commerce Commissioners.

It is now a settled fact that Mr. Fairchild, the Assistant Secretary, is promoted to the Secretaryship of the Treasury. The selection is the outcome of an interesting political experiment. The President declared his desire to wipe out sectional prejudices in financial matters by the appointment of a popular leader of his party in the West or South, qualified to assume the task.

The President was doubtless sincere in his purpose, and endeavored to find a popular leader who was a practical financier, and willing to assume the responsibility of controlling the national finances for the next two years. But he did not succeed. The desired statesman either was not found or was not willing to serve, and the President, after offering to sacrifice personal preference, and to make an appointment in compliance with political dictation, has returned to Mr. Fairchild.

An old soldier has recently had great good fortune by way of pension. He had been a private in an Indiana company, was totally blind, and had been a regular visitor at the Pension Office every day for more than two months, so that the clerks in the office of the Chief Clerk, where he always presented himself, had come to take an interest in him. One Monday morning he was rather late making his appearance and said that he had about given up all hope. But the Saturday before he had been granted an arrearage pension of more than $11,000, and the clerks gathered around him to see how he would take the good news. Tears of joy ran down the old man's haggard, thin face, and he rejoiced and wept for nearly an hour. He had never dreamed of half so much money before. After living for years on his pension of $8 a month, he was made a rich man. The lady clerks were so much affected by the old man's emotion that they wept with him, and for a time there was not a dry eye in the room. *

OUR BOSTON LETTER.

A BOSTON PREACHER TO SUCCEED BEECHER.

Rev. Dr. R. R. Meredith, pastor of the Union Congregational church, Columbus Avenue, has announced to that society his intention to accept the call to succeed Henry Ward Beecher.

Dr. Meredith is an eloquent speaker and an able exponent of the Word. His Saturday lectures in Tremont Temple for many years, on the International Sunday School Lessons, have given him considerable popularity. Sunday-school teachers and superintendents of every evangelical denomination attend these lectures in large numbers. As a preacher he is argumentative, aggressive, pungent and forcible. Once having uttered a proposition he defiantly sweeps his piercing eyes over his audience, throws his head back stiffly, and compresses his naturally curling, sarcastic lips as though awaiting a possible assault or contradiction, before proceeding further. For originality of thought bearing upon any topic he attempts to elucidate, it is conceded, I think, that he is without a peer, at least in this city. The almost unanimous opinion which his hearers form, is, that he has a mind of his own and knows how to express it.

Physically, he is large and robust, standing in height nearly six feet and weighing over 200 pounds. His complexion is dark, and his age I judge to be about fifty years. It is rumored that he is of direct Irish descent, which, if true, his combative temperament would seem to confirm. About ten years ago he was a member of the Methodist Conference and pastor of the Temple Street Methodist church, which pulpit he vacated on receiving a call to the Phillips Congregationalist church, South Boston. A few years later he received a call to the Union Congregationalist church on Columbus Avenue where he now officiates. The force of habit is difficult to overcome. As a Methodist minister Mr. Meredith doubtless acquired a habit of itineracy which seems to assert itself occasionally in his new environment.

The Boston *Globe* very concisely and graphically reports his announcement to the Union church of his intention to accept the call of the Plymouth Society as follows:

At the close of his sermon at the Union Congregational church, yesterday morning, Rev. Dr. Meredith said: "I have a word to add which is more personal. It need be but a word just now because so much is understood between us and because there will be further opportunity to say all that ought to be said. You have known something of the sore perplexity which has been upon me for weeks past. I have never before found it so difficult to decide what was the right thing to be done. The question before my mind has been so evenly balanced on its two sides that I have simply been brought to a standstill. Hence I have waited and kept you waiting, contrary to my purpose and desire, thus holding you in uncertainty beyond the limits of any thing I had a right to impose on you. Having now reached a decision, I hasten to make it known to you. It seems clear to me that it is God's will that I should take up the work to which I have been called in the city of Brooklyn. Of course I may be mistaken but that is my conviction. My work in Boston is such, however, that it cannot be suddenly terminated. If you will let me, I hope to be your pastor for some months yet. This word is not intended as my resignation but simply to make known to you the conclusion reached in my own mind. It has been suggested that I might decline the call to Brooklyn now, and let it be renewed later on. That suggestion I could not accept. It would not be compatible with my self-respect, nor in harmony with the simple candor with which I have sought to deal with you from the beginning. No, I have reached a decision, and though it may not be acted on at once, you have a right to know what it is. So to you first and without delay, my dearest and best friends, I make it known. Now, for the present, we will go on with our work, all planning, praying and working together to serve the Master by rendering Union church more efficient and prosperous than ever."

Dr. Meredith is a brother of Mrs. McLaughlin, the gifted and very efficient temperance lecturer.

REVIVAL IN WARREN AVENUE CHURCH.

Dr. Munhall is holding very successful revival meetings in the Warren Avenue Baptist church since closing those at Clarendon street. Last Sunday afternoon he preached to women only on the "Model Woman," and in the evening to men only on what he considers the giant sin of the past, present and future—licentiousness. Mr. D. B. Towner, his singing companion is prostrate with a severe cold, which, it is feared, may terminate in pneumonia.

D. P. Mathews.

FROM LIBERIA FAITH MISSIONARIES.

Monrovia, Africa, Feb. 14.

Dear Cynosure:—It is now almost nine weeks since we arrived in Africa. I will not try to go into all the details of our stay here, but will only give a few incidents of the way the Lord has dealt with us. To-day finds us well and happy and enjoying salvation. The dear Lord has taken care of us and not let us starve. Our temporal needs, as well as spiritual, have been supplied. Praise the Lord! The devil is doing all he can to defeat this work and discourage us, but he has not accomplished much yet. We believe the Lord is in this work, and if he is, it will prosper, so we mean to trust and not be afraid.

Three weeks after we arrived here Bro. Harris was taken with the African fever, and got through with it all right. Not many weeks after the rest of us were taken with it, and one dear, good sister was taken from our midst.

Sister Knapp took the fever the 25th of January, and died February 2nd. The day after she was taken sick Bro. Harris advised her to take some remedy, but she refused, as she was feeling so much better than the day before, and said she would have to feel worse than she did before she took anything. From that time on she continued to grow worse, still refusing to take any remedy. The evening before she died she called for medicine, but it was too late to do any good. The next day she was unconscious most of the day. Everything was done that could be done to save her life, but all was in vain. It was hard, indeed, to see her slipping away from us, and we unable to do anything to save her. But we can say, the will of the Lord be done. She died in her unconscious state, eight minutes before three o'clock, A. M., February 2nd, and was buried at about four o'clock P. M., the same day. The funeral services were held at the house, conducted by Rev. Mr. Sevier, the Presbyterian minister, who improved the occasion by talking for a short time from 2 Tim. 4: 7. Her body was conveyed to the graveyard by four Kroo men. Thus we witnessed the first funeral in Africa. It was a sad sight. Do our friends in America realize what it means to leave all for Jesus's sake? It seems to me if they did, they would take more interest in foreign missions. I believe I realize and understand, as I never did before, the language of the hymn,

"Jesus I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my *all* shall be."

We feel that if Sister Knapp had taken remedies in time she would undoubtedly have been living now. Though we shall miss her keenly in our little mission, we feel that "all things work together for good to them that love the Lord." We see a great deal of work to be done here, and also a great need of men and women, filled with the Holy Ghost, to sow the seed. The people seem so hungry for the truth.

At present there is no public school in Monrovia. We are expecting to move our little school into our own mission house next Monday, as it will be then completed. We expect to have a large number of day scholars, all we can accommodate. We have taken four native boys into our family, but are not going to take any more until we get a crop in.

Bro. Harris is finishing up the house and fencing the little farm this week. Next week (D. V.) he is going up into the interior to open a station in the Pessa tribe. A brother Porterfield has offered his farm and services for this station, and is now building a mission house. The brother is a Liberian, and can speak the Pessa language. We think it a good opening, and believe the Lord is in it.

Bro. Harris will travel in the interior a short distance, and hold meetings at the different native towns, and will stay probably three or four weeks before returning to Monrovia.

Although our number is few, yet we have God with us, and he will help us to carry on the work he has called us to.

We desire that God's people will remember us at the throne of grace. Your sister in Christian love

Lizzie Cox.

Note.—Miss Eunice Knapp, whose death is sadly noted above, was, we believe, for some time associated with Mrs. Mumford in Bulgaria. Sister Cox was for a time a compositor on the *Cynosure* shortly before she left this country.

—A great revival is in progress at New Egypt, N. J. The meetings are conducted by two students from Princeton. The work is advancing and spreading, and there seems to be no limit to the influence upon neighboring churches. Up to last week over one hundred had confessed Christ.

The Home.

MEDITATIONS.

BY REV. W. F. ROACH.

ETERNITY.

Eternity! The word is far too vast
For men. God says it shall forever last.
Forever! Yes. My soul shall never die,
But shall live on as year by year rolls by.
When countless centuries, in number more
Than grains of sand along the ocean shore
Have glided past, there still will be to come
The long and endless years of which the sum
Will far exceed the num'rous blades of grass,
That ever grew since time began. Alas!
For some in pangs of mis'ry shall be racked,
Because in life the better part they lacked.
The ages still shall ever come and go,
Their numbers great so that no man can show
The sum, e'en though he told with anxious care
The little drops that in the ocean were;
E'en though he told the stars that shine above
And little orbs that say that "God is love."
'Tis useless to go on, for mortal man
Must live as long as when he first began.

VARIATION.

Some men are like a summer's gentle breeze,
Which blows to-day, to-morrow seeks its ease,
When borne aloft by flames inspiring note,
They do their work as if 'twas done by rote.

DANGEROUS LITERATURE.—A PROTEST.

BY MRS. I. R. B. ARNOLD.

Is it safe to send our young people, with their gentle, susceptible souls, on a lengthy wade through the productions of unhallowed minds? True it is that ungodly individuals have sometimes by hard study and persistent application acquired a good understanding of an art or science. Through such it is harmless to follow them, providing one is capable of discovering and rejecting any outcropping of infidelity which may occur.

Arts and sciences do not appeal to the passions: but can this be said of the literary works of many of the so-called great authors? We are told it is necessary that the works of noted authors be studied in order to obtain their style. Ah! it is to be feared their style has spoiled the keen edge of the sword of many of Christ's soldiers. Does a student plunge into a Shakespeare's or a Byron's boiling caldron of unsanctified thoughts, emotions and desires and escape unharmed?

A noble, intelligent boy graduated from a high school in one of our small cities. He was a happy Christian for a time; but at a certain stage of his education he was required to read the writings of noted men, among which were Dickens's novels. A sad change came over the young man.

Two farmer boys once took part in an old-fashioned school exhibition. They learned and acted the part of robbers. One of the boys has since stated that while studying his part he felt the robber impulse come upon him. Our Saviour has said, "No man having drunk old wine straightway desireth new, for he saith the old is better." Let us then be careful how we acquire a relish for those mental drinks which are the product of men's decayed passions, if we would be capable of enjoying the new wine of God's word and Spirit. The Lord preserve us from all evil!

Wheaton, Ill.

ADVANCE THE STANDARD.

The Christian life is a constant progress. Individually and collectively, the church of Christ is called to *go forward!* and none but those who are ready to go forward can be truly leaders of the flock of God. There is a story of a colored standard bearer, who in a certain battle, was seen bearing his flag quite a distance in advance of his regiment. Fearing that the flag would be captured, they called to him,—

"Bring back that flag!"

"No," said he, "dis flag doesn't go back; *bring up de men!*" He had in him the spirit and enthusiasm of a leader—of a hero.

The man who fights the Lord's battles needs to be a man of courage and self-forgetfulness. Ancient history tells us of a soldier who won the admiration of all by his undaunted valor, and apparent indifference to danger and death. The secret of his bravery was, he was smitten with a mortal disease, and, thinking that he had but a short time to live, he fought with the utmost fury, and seemed a stranger to all fear. His bravery attracted attention, and awakened sympathy; and a skilled physician succeeded in removing his disease, and restoring him to health. But when health came his bravery departed. He was no longer found in the battle's front; he had learned to prize his life, and cling to it, and was loth to expose it to danger.

Those servants of God who have been leaders in the fight of faith have loved not their lives unto death. When dangers have threatened them they could say with the apostle, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." They who follow Christ are to hate even their own lives, and say with the apostle, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." To the faithful Christian death is a conquored foe; all things are his, whether life or death, or things present or things to come. With this consciousness we may press forward with fresh courage, fighting the good fight of faith, laying hold on eternal life, and winning at last the crown of glory that fadeth not away.

Mr. E. P. Smith relates that, during the terrible charge up Missionary Ridge, four soldiers were seen bearing back a comrade on a blanket. When they laid their burden down he knelt by him, and said,—

"Sergeant, where did they hit you?"

"Most up the Ridge, sir."

"I mean, Sergeant, where did the ball strike you?"

"Within twenty yards of the top, almost up."

"No, no! Sergeant, think of yourself for a moment; tell me where you are wounded;" and turning back the blanket, I found his upper arm shoulder mashed and mangled by the shell. Turning his eye to look for the first time upon his wound, the Sergeant said, "That is what did it! I was holding the standard to my blouse, and making for the top. I was almost up, when that ugly shell knocked me over. If they had left me alone a little longer, two minutes longer, I should have planted the colors on the top. Almost up, almost up!"

His own regiment, rallying around the colors that had dropped from his shattered arm, was even then shouting the victory for which he had given his life; and he was dying without the sight.

The Lord calls for men who shall be good soldiers of the cross of Christ, and they are to endure hardness, and count not their lives dear unto themselves. And when assailed by foes on every hand, they are still to keep pressing onward and upward; and if stricken and pierced and wounded and sore they are still to press forward, until the victory is gained. And when such an one finds himself borne down by his adversaries, assailed in reputation, wounded in feelings, crippled and hindered and crushed, if the question comes, "Where did they hit you?" his answer is, "Almost up, almost up!" However he may be smitten and stricken, the bolts of his foes and the fiery darts of his adversaries will find him making for the top—pressing forward to win the victory, and standing at last among those who overcome through the blood of the Lamb and the word of their testimony.—*The Christian.*

HOLD UP THE LIGHT.

The famous Eddystone light-house, off the coast of Cornwall, England, was first built in a fanciful way, by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The light-house was built a second time of wood and stone by Rudgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rock, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscription like those of Winstanley, but on its lowest course he put, "Except the Lord build the house, they labor in vain that build it;" and on its keystone, above the lantern, the simple tribute, "*Laus Deo!*" and the structure still stands, holding its beacon light to storm-tossed mariners.

Fellow-workers for the salvation of men, Christ, the Light, must be held up before men or they will perish. Let us, then, place him on no superstructure of our own device. Let us rear no tower of wood, or of wood and stone. But taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the light-house will stand.—*Selected.*

INVENTIONS COPIED FROM NATURE.

Most of the skilful devices invented by men for doing fine work rapidly can be traced to nature, where for countless centuries they have been operating. The discoverer of each new appliance or mechanism might be shown that his idea was as old as the hills. It is claimed that the inventors of the future will be those who carefully study the natural world.

The buhr-stones of mills are another style of the molar teeth which grind all the grist that feeds men and beasts. The hoofs of horses are made of parallel plates like carriage springs. The finest file of human manufacture is a rough affair compared with the Dutch rush used by cabinet-makers. The jaws of the turtle and tortoise are natural scissors. The squirrel carries chisels in his mouth, and the hippopotamus is provided with adzes, which are constantly sharpened as they are worn. The carpenter's plane is found in the jaws of a bee. The woodpecker has a powerful little trip-hammer.

The diving-bell imitates the work of the water-spider, which constructs a small cell under the water, clasps a bubble of air between its hind-legs, and dives down to a submarine chamber with the bubble, displacing the water gradually until its abode with the fishes contains a large airy room surrounded by water.

In laying its eggs on the water the gnat fastens them into the shape of a life-boat, which it is impossible to sink without tearing it to pieces. The iron mast of a modern ship is strengthened by deep ribs running along its interior. A porcupine quill is strengthened by similar ribs. When engineers found that hollow beams were stronger than solid ones, they only discovered a principle that is very commonly seen in nature. A wheat straw, if solid, could not support its head of grain. The bones of the higher animals are porus, and those of birds, where lightness and strength are most beautifully combined, are hollow. The framework of a ship resembles the skeleton of a herring. Aeronauts try to copy the structure and movements of birds.

Palissy, the French potter, studied sea-side shells to learn the best method of fortifying a town. The ship-worm is an admirable tunneller, boring his way through any submerged timber, and lining the round passage with a hard casing. The engineer Brunel took a hint from this animal, and was the first to succeed in tunneling under water. The Eddystone Lighthouse is built on the plan of a tree trunk, and is fastened to the rock in a manner similar to the way a tree clings to the soil. It is supposed that the first idea of a suspension bridge was suggested by the creepers of a tropical forest.

When plans were wanted for the London Crystal Palace, Joseph Paxton, gardener to the Duke of Devonshire, having noticed the structure of the gigantic leaves of the enormous water lily, Victoria Regia, a plant which had been introduced into England a few years before, adopted the idea of copying in iron the ribs of the leaf, and filling the remaining space with glass. So by patterning after nature, the obscure florist became Sir Joseph Paxton, the great architect.—*Harper's Young People.*

"TELL ME SOMETHING ABOUT JESUS."

A soldier was once led to Jesus by a very little boy. The soldier was quartered for some weeks, one winter, with a pious farmer and his family. It was their rule, before eating, to ask a blessing upon the food; and after their meal they always gave thanks to God who had provided it.

The soldier had not been used to do this, and the first morning he spent with that family he could not help thinking, "Well, these people must love God." And as he sat by the window, thinking of the lessons he used to learn in the Sabbath-school many years before, and about his mother's advice when he left home, the farmer's little boy came up to him, and very lovingly looking into his eyes he said: "Tell me something about Jesus."

This request rather startled the soldier; and he went on to tell the little fellow some stories about dogs, horses, cows and other things, but the boy was not satisfied with this; and looking up earnestly into the soldier's face again, he said: "Do tell me something about Jesus."

The soldier was somewhat ashamed: and in sorrow he replied: "I don't know anything about Him!" The little fellow was much surprised at such an answer; so he said to the soldier: "What! you so big, and do not know anything about Jesus Christ! If

you do not love him and serve him now, when you die you will not go to heaven!"

The soldier never forgot those words of the little boy. He gave his heart to the Saviour; he became a servant of Jesus Christ; and now he knows that he will go to heaven when he dies.—*Ex.*

THE SONG OF THE CLOCK.

Stay, master, a moment, and hear me, I pray,
And mark what I say,
And mark what I say:
For years I have hailed you by day and by night,
To bid you do right, do right,
Do right!

Yet little you heed my monotonous song,
Which warns against wrong,
Which warns against wrong;
You forget that you have with each moment's flight
Less time to repent and do right,
Do right!

From daylight to darkness, from darkness to dawn,
I continue to warn,
I continue to warn;
I'm a time-piece, 'tis true; but my chiefest delight
Is to bid you do right, do right,
Do right!

Each vibrating pulse of my being is fraught
With serious thought,
With serious thought;
For I know that each tick of mine heralds the flight
Of a soul into darkness—do right,
Do right!

What though the heart's sorrows, and passions and strife
Cloud darkly your life,
Cloud darkly your life;
Gaze steadfastly sunward, where promises bright
Beam calmly for those that do right,
Do right!

Though fameless, I'm sinless, industrious, true,
And so should be you,
And so should be you;
Would you have a heart cloudless and joyous and bright;
Try, try to do right, do right,
Do right!

Then scorn not my pleading, good master and friend,
For you may depend,
For you may depend,
That the dawn of true happiness follows the night
Or the day of resolve to do right,
Do right!

—*Youth's Companion.*

THE CLOTHES PIN GARDEN.

One, two, three, four broken clothes-pins in the midst of the dead flowers and leaves in Benny Blake's garden!

"How came they there?" I asked.

But Benny looked very sober, and digging the toe of his little boot into the carpet, he said in a low voice, "I put them there, auntie."

"What for, dear?"

"Cause," said Benny. "But it is a very great secret with mamma and me," he added.

"A nice one, I hope, dear?"

"Not—a—very—nice one," replied Benny, "I've had lots and lots nicer."

When he said this his voice was sober as well as his dear little face. Of course I did not try to find out the secret. I heard nothing more about the clothes pins until this summer when we were at the seashore together.

One day Benny made a sand garden, with shells and stones for a wall. In it he put some wild flowers he had gathered that morning. When it was in full bloom he led mamma to it, saying, with a very happy smile on his face, "These are ever so much nicer than old clothes pins, aren't they—the flowers are?"

The tears came into mamma's eyes as she kissed the dear face. Her voice trembled when she answered, "So much nicer, darling."

The next day I was told the secret. Benny had one dreadful fault—sometimes he would tell a lie. So every time he told an untruth mamma had him put a broken clothes pin next to the choicest blossom in his own garden.

All summer he had to see them, and when the winter snows came there were one, two, three, four little white mounds which he could see from the window. Monuments to four lies!

Now you can understand why he was so happy with the flowers in his sand garden, and why the tears of joy came into his mamma's eyes.—*M. Kingston in Our Little Ones.*

Rev. J. M. Hervey's congregation at Los Angeles, Cal., is making a vigorous effort for a parsonage, towards which they have already raised among themselves $500.

TEMPERANCE.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION OF CHICAGO.

The work of the W. C. T. U. in this city is sustained at an average expense of $1800 per month. It occupies four different building, and employs thirty persons. It comprises one mission, two day nurseries, and two kindergartens, one industrial school, one kitchen garden, one medical mission, one woman's reading-room, one inn or lodging house, one restaurant.

Mr. M. Smith, who is doing evangelical work for Mr. Moody, reports the Gospel meetings at Bethesda Mission, which he conducted until quite recently. There had been an average of 120 conversions a month at the meetings, the largest number in one week being sixty-seven and the lowest seventeen.

The Talcott nursery was opened in November, 1886, since which time it has cared for 6,600 little ones. In connection with the nursery there is an industrial school. Since November 14,672 meals have been given, 810 of which were in charity. All the expenses of the nursery are borne by Mrs. Talcott, the founder. Mrs. A. L. Trumble, the visitor for the Talcott and Bethesda nurseries, vividly describes the the miserable homes, squalor, and crime which she found. Eight-tenths of the crime, she said, was caused by strongdrink. She has established bureau of help and now systematically assisted the poor to obtain work.

Bethesda Inn, Nos. 408 and 410 South Clark street, was established in July, 1886, through the influence of Mrs. Carse. It has 256 single beds, 117 at 10 cents and 130 at 15 cents; five bath-rooms, where all lodgers must bathe before retiring; two reading rooms, a writing room, etc. It cost $4,000 to furnish the inn. Since July last there have been a total of 39,742 lodgers. The receipts have been $4,561.41, and the running expenses $4,016.34, although $2,184.41 additional have been expended for various improvements. The house now clears from $200 to $250 per month. Over 1,000 men have been cared for free of charge in the last three months.

A new lodging house for girls at No. 210 Chestnut street has been opened under the patronage of the Woman's Christian Temperance Union and the Woman's Protective Agency. Lodging is furnished girls for 10 cents, and the experiment so far has been very successful. At the restaurant of the Bethesda Mission since Oct. 12, 37,339 meals have been given. The receipts have been $4,909.05 and the expenses $4,850.37.

Mrs. J. B. Hobbs reports for the police station work that during the year there had been an increase of 2,186 arrests of women over the previous year, the number at East Chicago Avenue Station being 646; West Chicago Avenue Station, 247; West Twelfth street, 772; Desplaines street Station, 2,856; Harrison street Station, 6,570; total, 11,118. Of the 2,856 at Desplaines street Station only 952 had any employment and 2,076 of the number were disreputables; at West Twelfth street Station 228 had some employment, but of the 772 arrested 689 were prostitutes.

A reading room for women is established at No. 50 Fourth avenue. The sole object of the room is to save fallen women and prevent others from falling. They have given lodging to 670 women since September.

When the W. C. T. U. was established thirteen years ago nobody dared to dream that it would accomplish what it has. For the first eight years the total receipts were not more than $1,000 per annum; now it is ten times that amount. The Chicago W. C. T. U. is now a greater institution than was the National body a few years ago. The principal officers are as follows: President, Mrs. T. B. Carse; Vice President, Mrs. J. B. Hobbs; Recording Secretary, Mrs. J. B. Payne; General Secretary, Helen L. Hood; Treasurer, Mrs. C. G. Davis.

PEORIA TEMPERANCE NOTES.

I never saw the drama, "Ten Nights in a Bar Room," but I saw the real thing in Peoria [Illinois]. It was just after breakfast, at one of the best hotels. I got into a discussion on prohibition with the chief clerk and several others, when in came the landlord with fire in his eye, and began pouring out a volley of oaths at the clerk. He threatened to strike several others who interfered. He was in a bad fit of delirium tremens, and was dangerous. A large colored man got his arms around him and tried to take him to his room, but he resisted, and the two rolled upon the floor. His wife and daughters came rushing in, wringing their hands. The crazed man turned upon them, abusing them in the most profane language. I concluded to try my hand on him. Walking up to him I put my hand on his shoulder and asked him kindly if he could direct me to the postoffice. After he had given me the directions, I said soothingly, "You will feel better after a while if you will only keep cool; don't get excited." He seemed melted at once; tears came into his eyes, and taking my hand, he said kindly, "God bless you, sir! Don't go back on us, sir, for this." He went to his room, and when he recovered he seemed to try how well he could treat me.

Wm. Reynolds the noted Sabbath-school worker, who is known all over the State, resides here. He said, "I voted for St. John. I know Dr. Blanchard, and am in sympathy with him in his fight against secret societies. But I can't see that the Religious Amendment would amount to much. It would not be worth the agitation necessary to secure it." I told him I felt enthusiastic on the subject; that the Prohibition party, by declaring in its platform that God was of supreme authority, was inconsistent with the Constitution of the United States which declared the will of the people to be supreme. The Prohibitionists are right, and the Constitution is wrong. If the Prohibition party is to run the Government, the Constitution must be changed on this point, just as it had to be changed on the slavery question, before the Republican party could run the Government.

The American party, in advocating that the false religion of Masonry should be prohibited by the Government, comes in direct collision with the Constitution, which forbids Congress making any law prohibiting the free exercise of religion. The Constitution must be made to recognize the broad, unsectarian morals of Christ, before either of these grand parties can administer the Government. They must both be side-tracked, while the National Reform engine runs in ahead, and clears the track. National Reform is the engine that carries the snow shovel. If these three engines could only be coupled together, with National Reform in front, and then run in together, they would get there in less than ten years.—*Rev. M. A. Gault's letter to the Western Crank.*

INTOXICATION AMONG ANIMALS.

"The philosophers," says Hauzeau, "that assert that monkeys that have once used intoxicating liquors to excess will not touch them again are more desirous of giving us a lesson in morals than holding to the exact truth. The majority of tame monkeys are fond of wine and spirits. They help themselves when they can. They enjoy getting drunk, and some of them become such sots that they refuse to reform, in spite of the most severe punishment. Besides, their intoxication resembles precisely that of man; their legs are badly controlled, their tongue is thick and its movements uncertain."

Moreover, this identity of the effects of intoxication descends much lower in the animal kingdom. Donkey's have been seen dead drunk. Horses get drunk; and if, as a general thing, dogs refuse wine, some of them are addicted to the use of acoholic beverages when well sweetened and sufficiently diluted.—*The Cosmopolitan.*

Queen Victoria is to be presented with a woman's national jubilee memorial, asking her Majesty to use her influence to bring into force a bill for Sunday closing of public houses. The Queen has said she will receive such a memorial with great pleasure.

The Empire of Austria is just at the beginning of a temperance reformation. The only national temperance orgonization is the Austrian Anti-Alcoholism Society, with headquarters at Vienna. The members as yet only number 330; they take no pledge.

A statue is to be erected at Bristol to Mr. Samuel Morley, whose death occurred last year, and who during his lifetime was president of the Band of Hope Union of Great Britain, and one of the most ardent of temperance workers. Mr. Gladstone has been invited to unveil the statue when erected.

The temperance people of California are making arrangements to prosecute a vigorous war against the liquor interests this year. A stock company which will publish temperance documents is being organized. Newspapers will be published at once in fifteen different counties. The officers of the company will have general charge of the papers, and corps of popular temperance writers will furnish the editorials. The profits will be devoted for several years to increasing the business of the company.

A weekly meeting of Christian workers, for prayer and conference, has been commenced in New York by the Committee of the Cooper Union Evangelistic Services.

THE CONGRESS (Continued from 5th page.)

was explained that the action was only by way of recommendation, and a half dozen speeches were made in favor of the report by Revs. Dillon, Hand, Pinkney, Kiracofe and Milligan. The report was adopted.

Prof. E. O. Excell, one of the most popular of our Gospel singers, well-known in Chicago, who has been much of late with the Georgia evangelist Jones, was on the platform with Prof. Nickle, and kindly consented to sing before the addresses of the afternoon began. The song, "The Handwriting on the Wall," he gave with thrilling effect, and was constrained to yield to the importunity of the convention, responding with Sam Jones's favorite, "Keep in de middle ob de Road."

The addresses which followed were by Rev. B. T. Roberts, editor of the *Free Methodist*, on "Secret Societies, the Press and the Pulpit;" and by Pres. J. Blanchard on "Secret Societies and Christ's Kingdom."

The interposition of a sacred song, "I leave it all with Jesus," by Prof. W. E. Nickle, followed appropriately; and then the consideration of resolutions which were adopted without debate as follows: on publishing a report of the convention, on the press report of the previous day, and on a memorial to the General Assembly. The final resolution, advising churches upon permitting lodge members among their members, was of more importance and did not readily pass criticism. Pres. C. A. Blanchard objected to it, because this meeting should not be accused of giving too much advice to the churches. It was better, he believed, to utter our testimony, to put forth the truth, and trust to its omnipotent power to overcome the evil. To the almighty God we may safely leave the result.

Pres. Kiracofe of Hartsville College was in favor of some action of the kind, but preferred a different form. He moved as a substitute: "It is the sense of this conference that members of secret societies are not worthy of membership in Christian churches."

Pres. E. H. Fairchild of Berea objected to the resolution. We must remember that there are many members of Christian churches who belong to some little secret society and have never in their lives heard one word from any one against these secret orders, especially from those to whom they are accustomed to look for instruction in practical morals. Their case demands our commiseration, not condemnation. We do not need to drive them from us into closer union with their lodges.

Several spoke in favor of the principle involved, among them brethren Dillon, Harper, Clark and Keppel. Rev. N. Wardner of Syracuse said he well knew old Dr. Marsh, the eminent temperance reformer, who plead with his co-workers in that cause not to carry it into secretism. He knew also the man who drew up the Good Templar ritual. He was a Freemason of seven degrees. He was Dr. Bristol, who lately died in Syracuse and was buried with the heathen burial of Freemasonry. The little lodges are the recruiting offices and Sabbath-schools of the worst ones.

Pres. C. A. Blanchard offered another substitute, to which Bishop Wright interposed the objection that it left untouched the lodge members now in the church. He suggested a change which was agreed upon and the resolution was adopted thus:

Resolved, That it is the sense of this congress of Christians and churches that members of secret societies presenting themselves for membership in Christian churches should be required to abandon their lodge membership as inconsistent with our common Christianity, and that those already members should be also required to withdraw therefrom."

The other resolutions were as below:

Resolved, That this convention, while recognizing the courtesy and fairness of the city press, wishes to correct an erroneous impression which will be gained from the report of the reception of Rev. W. D. Thomas, which occurred after the reporters had generally left the hall. We desire the public to know that Mr. Thomas was accorded the accustomed ten minutes which was extended to thirty minutes, and given full liberty to express his views, and was called to order by the chair only when he used insulting language toward the convention; and, when he had deliberately and repeatedly promised to renounce Masonry, under conditions which were perfectly fulfilled, he then refused to do so, and the convention by its recorded vote gave its judgment that he had so failed to keep his pledge.

The Congress of Churches met in Chicago, March 30, 1887, would appeal to you, dear fathers and brethren of the General Assembly of the Presbyterian Church, in the matter of the relation of your members and ministers to the Masonic and kindred orders; which are organized and administered in opposition to the Christian religion in the following particulars: and if you find this our representation to be true, we ask you on behalf of our common Lord and Saviour, and for the sake of the salvation of precious souls and the welfare of our common Christianity to require their separation from such fraternities and join with us in our alliance for the overthrow of these anti-Christian combinations.

Having heard the statements made by Rev. J. Augustus Cole, a native of Africa, a convert from Mahommedanism and a seceder from seven secret heathen orders, educated in Latin, Greek, Hebrew, Arabic, English and a number of the African languages, and being a hearty and enthusiastic Christian, and having determined to found an institution of learning and a missionary station in Africa, free from the damaging influence of secret orders; therefore, resolved, as he moves among our churches for the collection of funds and arousing the Christian sympathy of the people, we will give him as far as practicable our encouragement and financial support.

Resolved, That this congress direct that its proceedings and discussions so far as can be reached, be published in pamphlet form for circulation, if means can be furnished to meet the expenses.

The report of the committee on address was then read and adopted as follows:

ADDRESS TO THE CHRISTIAN MINISTRY AND CHURCHES IN THE UNITED STATES.

This Christian congress sends greeting: We desire to recognize with gratitude to God, the labors and testimony of the National Christian Association and those churches and denominations which have kept, or are endeavoring to keep, their communions free from "the unfruitful works of darkness;" and cherish the hope that all Christian people of all denominations will soon stand side by side in this service of Christ against the secret lodge system.

We address ourselves especially to the Christian ministry. In the long and bloody struggle which freed us from slavery, many ministers of the Gospel shrunk from the movement in its early stages, because some prominent opponents of slavery broached unsound views concerning the inspiration of the Bible, the Christian Sabbath, and civil government.

We rejoice to assure you that this congress receives Christ as our Saviour, and the Bible as our guide; and that we believe that the Christian ministers of the United States, in sincerity, ability and integrity, are equal if not superior to the religious teachers of any other nation or age of the world; with the necessary exceptions, growing out of our common human frailties and the terrible power of Satan by which even apostles stumbled, and some of them fell.

We, therefore, respectfully call your attention to the truths and testimonies brought out by our harmonious and happy Congress of Churches and Christians; and fervently ask your co-operation with us in the high and holy work of purifying our court houses from secret oaths, and our families and churches from the deceptions and defilements of secret lodges.

We are well aware that there exists among you a widespread conviction that secret combinations of men, organized for the purpose of seeking special advantages for themselves in politics, in business, in labor, and in all the relations of civil society, are injurious and portentous. The evil is increasing upon us, and shows no signs of self-destruction. If the power and baleful influence of these combinations are to be destroyed or greatly diminished, it must be by the united influence of those Christian people who see and feel the evil and the danger.

We are convinced that the favorable time has come to inaugurate a general Christian movement against this mighty foe of our nation's peace and prosperity. The great interest, unanimity, and unexpected dimensions of this Congress make it manifest that this is the opportune moment to press this matter upon the churches and the people.

We earnestly request all ministers in sympathy with our object to discuss the subject before their congregations, and all churches to investigate, pass and publish resolutions upon it.

We urge that conventions be held in counties and States to agitate the question, and that organizations be formed to co-operate with future congresses that may convene.

The publication of the proceeding of the convention was introduced by a proposition from Rev. S. B. Shaw of Michigan to undertake the work and guarantee that no one should be the loser by the investment. The final disposition of the matter was postponed.

A very hearty vote of thanks was given to President George and other officers, to the committee of arrangements, and to Profs. Excell and Nickle, Father Clark and their assistants from the Moody church choir, for their labors and generous aid.

Rev. N. Wardner of Syracuse presided at the last session Thursday evening. Prof. Nickle directed the singing and added much to the interest of the meeting by his judicious selections.

The final report of the enrolling committee showed 161 delegates present, 190 not appointed as delegates but in sympathy with the convention and participating in its deliberations; total 351. The fifteen States of Illinois, Iowa, Kansas, Nebraska, Minnesota, Wisconsin, Michigan, Indiana, Kentucky, Louisiana, Ohio, Pennsylvania, New York, New Hampshire, and Rhode Island, the District of Columbia and the territory of Dakota were represented.

Following this report Bishop Milton Wright, who has oversight of the United Brethren churches on the Pacific coast, was introduced. The topic of his address was, "The Influence of Secret Societies on the Churches."

Another collection was taken on the conclusion of the address which brought up the total to some $150. Considering the number present on these two evenings the amount is a very creditable one.

The closing address by Pres. Fairchild of Berea, was the longest of the convention, and was heard with careful attention. At its close a final item of business was presented by the committee of nominations for the permanent "Congress" whose report was thus adopted:

President: Rev. J. G. Carson, D.D., (United Presbyterian).
Vice-Presidents:
Rev. Halleck Floyd, (United Brethren).
Prof. D. McAllister, (Reformed Presbyterian).
Elder Isaac Hyatt, (Free Baptist).
Rev. W. L. Ferris, (Congregational).
Benjamin Trueblood (Friend).
Rev. M. C. Ranseen, (Swedish Lutheran).
Pres. P. Goebel, (United Evangelical).
Rev. Helveg, (Danish Lutheran).
Rev. William Morrow, (Presbyterian).
Rev. J. L. Barlow, (Baptist).
P. Keppel, (Christian Reformed).
Rev. O. Juul, (Norwegian Lutheran).
Pres. C. A. Blanchard, (Independent).
Rev. J. W. Morton, (Seventh Day Baptist).
Secretary: Rev. A. W. Parry, (Free Methodist).
Treasurer: Rev. J. P. Stoddard.

A short time was given to I. R. B. Arnold's calcium light exhibition of the Masonic heathen originals. A closing prayer for the divine blessing upon the meeting and its deliberations and the benediction by Bishop Wright followed, and the congress of churches and Christians was ended.

Religious News.

—A. J. Bell has been conducting revival meetings at LaGrange near Chicago, and many are confessing Christ. The movement seems to have reached into all the churches.

—Dr. Geo. F. Pentecost will continue to make his home in Brooklyn. He has already received enough invitations for evangelistic work to occupy his time for the next four years.

—Mr. Spurgeon says of the Salvation Army: "If it were wiped out of London, 5,000 extra policemen could not fill its place in the repression of crime and disorder."

—Messrs. Munhall and Towner conducted meetings in Rev. A. J. Gordon's church, Boston, for three weeks in March, several churches uniting. Thence they went to Warren Avenue church for two weeks.

—It is reported that one of the missionaries of the American Sunday-school Union, in Iowa, has had over 300 inquirers in his meetings in country settlements the past year. A gentleman in Michigan recently heard the work of this Society presented, and after carefully investigating its claims, gave $800 to its support, intending to make it an annual gift.

—For several weeks there has been in progress at Franklin, Ind., one of the most remarkable revivals ever known there. In a town of less than 4,000 population there have been more than 500 persons added to the churches within the last few weeks. A deep and thorough work is being done among the students in the college, many of whom have already accepted the Saviour. One saloon-keeper has been converted, and others are obliged to leave the place because the business is so dull.

—The National Committee of the Young Women's Christian Association has been organized as follows: Mrs. John V. Farwell, Jr., Chairman, Chicago, Ill.; Mrs. W. W. Vanarsdale, Secretary and Treasurer, Chicago; Miss F. C. Shipman, Assistant Secretary, Chicago; Miss Carrie Haigh, Chicago; Miss Grace Dexter, Galesburgh, Ill.; Miss Eva Gregg, Mt. Pleasant, Iowa; Miss Eunice A. Lyman, Topeka, Kan.; Miss Alice M. Warren, Olivet, Mich.; Miss Susan E. Cushman, Northfield, Minn.; Miss M. I. Dinsmore, Hastings, Neb.; Miss Nellie S. Knox, Westerville, O; Miss Isabella H Phelps, Ripon, Wis. There are in the United States nearly six hundred universities, seminaries, colleges and normal schools where young women are educated. More than seventy-five thousand young women are in attendance at these schools. The fact that many college graduates do not become Christians after they leave college renders it important that the best methods be used to save the college girls. For this purpose the Young Women's Christian Association has been organized. There are now one hundred and thirteen associations in twenty States, and more than three thousand young women are identified with the movement. The association seeks to interest all its members in active work. Prayer-meetings, missionary meetings, evangelistic meetings and meetings for Bible study are regularly held.

SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Daily Appeal, Memphis:—The secret society business has become a craze with the colored people, and one by which they often become the victims of designing knaves.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:— Garrison fought the battle of free speech in behalf of Abolition; Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. . . . . The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies. . . . . The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers. . . . . The inference is fair that Masonry and Christianity do not harmonize.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 28 to April 2 inclusive:

J Duncan, W T Warner, T J Allen, L Baldwin, J Lusk, H Opdyke, Mrs J K Pierson, L G Almen, J M Forsyth, Mrs C A Pardee, W R Vance, Mrs C H Evans, C D Coppock, J N Norris, J W Modlin, A C Moffatt, G M Morse, S Allen, Rev. Dinius, J M Tyrrel, S E Ferris, M A Van Horn, S A Smith, Mrs D R Keir, J Motter, B Williams, W R Boomer, L Clark, C T Dickson, C M Livesay, T R Steveson, G M Read, E M Eriksson, F I Day, L D Brown.

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Branper ton			13 30
Flour	1 40	@	4 60
Hay—Timothy	7 00	@	10 00
Mess pork per bbl			20 75
Butter, medium to best	13	@	28
Cheese	07	@	15
Beans	75	@	1 35
Eggs			11
Seeds—Timothy	1 50	@	1 81
Flax	1 03	@	1 08
Broom corn	03¼	@	08
Potatoes	43	@	65
Hides—Green to dry flint	05	@	14
Lumber—Common	11 00	@	18 00
Wool	10	@	36
Cattle—Choice to extra	5 05	@	5 50
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FARM NOTES.

SPRING FARM CLEANING.

While the wife cleans the house, let the husband clean the farm. If vegetable matter is left about the yard, its rapid decay during the damp, warm weather of spring and summer, will poison the air and affect the health of the family. If left about the barn, lots and fields, it will have a like influence on the farm animals. Hogs are doubly liable to be injured, for they not only breathe the fouled air, but nest in such litter. Farm cleaning will save loss from disease. The litter has great value as a fertilizer when properly applied. The intelligent use of this manure ensures better crops, and the farm is capable of a more thorough cultivation. And then how much appearances are improved. Make a bonfire of pieces of wood, brush, stumps, etc, not fit for fuel, and give the charcoal to the swine and the ashes to the fruit trees. Remember this work is not complete until those stumps and stones are removed which can be taken out with a reasonable amount of labor; until the trees about the house and in the orchard are pruned; until the old growth is taken from raspberries, gooseberries, currants, etc; until the "underbrush" is cleared out of the wood lot; until all the ditches are opened and pools are drained; in short, until the farm is clean and neat. Conveniently enough, nearly all, or all of this work, can be done before the spring plowing is begun.—*American Agriculturist.*

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EARLY PASTURE.

Early pasture, so serviceable on every farm, is to be secured by sowing grasses which start early, not by turning the stock on the grass as soon as it is high enough to be grazed. The grass must make a considerable growth before it is fit for food, and the more favorable the weather, the greater the growth required. Young grass has too large a proportion of water, and when eaten by animals, physics them while affording little nutriment. It is not uncommon to see animals turned on pasture early, lose flesh. The pastures also are injured. The ground is wet and soft, and all the grasses, except possibly Blue-grass, are impaired by the trampling they suffer. Grazed upon before they have made a good root-growth and gathered considerable vigor, grasses are slow to start up again, and their growth is feeble. Pasturing early, therefore, is extravagant. If the animals are kept on dry feed two weeks longer, they will continue to gain flesh instead of losing it. A patch of rye should be sown in the fall for early spring pasture.—*American Agriculturist.*

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News of The Week.

WASHINGTON.

The President Thursday directed the allotment of lands in severalty to the Indians on the Warm Spring reservation in Oregon. This is the first action taken under the Indian land severalty act, which was passed by the last Congress. By the last census there were 859 Indians on this reservation.

President Cleveland on Friday appointed Charles S. Fairchild, late Assistant Secretary, to be Mr. Manning's successor as Secretary of the Treasury, and Isaac H. Maynard to be Assistant Secretary. The President also appointed Martin V. Montgomery, now Commissioner of Patents, to be Associate Justice of the Supreme Court of the District of Columbia to succeed Justice McArthur, retired.

Secretary Fairchild's public debt statement issued on Friday shows that the debt was reduced during March $12,808,467.

COUNTRY.

The bill to indemnify owners of property for damages occasioned by mobs or riots passed the Illinois Senate Thursday —32 to 12.

The Crosby high license bill passed the New York Senate Thursday by a party vote, the Democrats opposing it, and now goes to the Governor. A veto is expected from him.

The committee appointed by the Illinois House to consider the feasibility of purchasing the Lincoln homestead, met Mr. Robert Lincoln's agent, to see upon what terms the house could be purchased by the State. The committee were given to understand that Mr. Lincoln would not give the house for a money consideration, but would convey it to the State provided the State would forever keep it in repair. It is generally understood that the former home of Abraham Lincoln will soon become the property of the State of Illinois.

Senator Streeter's bill prohibiting the selling or giving to minors of tobacco in any form passed the Illinois Senate Wednesday.

The Governor of Missouri has signed a bill which places St. Louis under the operation of the Downing law. This statute demands the closing of beer gardens and saloons, and prohibits the running of street cars, the publication of newspapers, and all kinds of traffic on Sunday.

Passes on the Pennsylvania Company's lines expired at midnight Thursday, and through trains during the day were crowded with dead-heads. Nine-tenths of the travelers on Thursday carried passes.

Quarantine against cholera, which has reached the Isthmus, was instituted Thursday at El Paso, Texas, it being feared that trains from Mexico may bring it into the United States.

Reports have been received tending to confirm the dispatch that the sealing steamer Eagle was wrecked on the Newfoundland coast, the vessel going to pieces on a reef. There were 260 men on board, and it is believed that all perished.

While a boiler was being tested Thursday morning at Erie, Pa., a flue-plate gave way, the escaping steam terribly scalding four men. Edgar L. Sturtevant, inspector for the Hartford Steam Boiler Insurance Company, and two others are not expected to survive.

Dr. James Hodges, who exploded a bomb during a Patti concert, was found guilty at San Francisco Thursday of assault to murder. Hodges stated that he proposed to end his life while Patti was singing, so he could be her page in the spirit land.

John Godfrey Saxe, the poet, died Thursday. He had been practically a recluse for the last ten years, the many family bereavements which he suffered undermining his reason to some degree.

B. F. Bergen, special agent of the general land office at Washington, who was sent out last year to investigate the alleged frauds of the California Redwood company in Humboldt county, reports that he has unearthed the most complete system of fraud ever known. Two hundred witnesses have been examined. Mr. Bergen says that his report will undoubtedly result in the estoppel of patents to lands worth $3,000,000.

The temperance people of Burlington, Iowa, have filed in the district court a petition for the removal of the sheriff for negligence and maladministration.

A train about to be placed on the Lake Shore route between Chicago and New York is to be equipped with a bath-room, barber-shop, library, and electric lights, and possibly heated by steam.

In court at Sioux City, Iowa, Wednesday, Bismarck corroborated the testimony of Leavitt, stating positively that Arensdorf killed Dr. Haddock, and, with the aid of counsel, dramatically portrayed the manner in which the deed was perpetrated. Mrs. Haddock, who was in court, fainted at this juncture and was carried out. Her sobs and groans excited the deepest sympathy.

A big building strike is imminent at Cincinnati, where the carpenters will probably join the iron and stone workers in a demand for shorter hours and better pay.

The magnificent Hotel del Monte, erected at Monterey, Cal., by the Southern Pacific Company at a cost of $350,000, was totally destroyed by fire. Three hundred guests were rescued, but most of them lost their effects.

FOREIGN.

Three persons who were concerned in the attempt to kill the Czar March 13 last were hanged Thursday. Twenty more officers in various branches of the Russian service have been arrested in connection with the attempt last Tuesday to assassinate Alexander.

A wholesale merchant of St. Petersburg, reputed to be worth millions, has been shot and killed by a man to whom he refused to give 80,000 rubles toward the nihilist fund. The murderer has been arrested. Other Russian capitalists are fearful of suffering a similar fate. They are receiving letters threatening them with immediate death if they do not comply with demands to furnish money for "the common cause."

A dispatch from Vienna April 1 says: "While the Czar was walking on the terrace overlooking the lawn at Gatchina Palace a shot was fired from behind a bush. The bullet whistled close to the Czar's ear. A second shot was fired from behind another bush, but without effect. A sentinel near immediately fired upon the first assassin, and, it is reported, killed him on the spot. The second assassin tried to escape, but was arrested. He proved to be an officer of the army.

The French Cabinet has agreed to the adoption of a system of betting on races, a portion of the profits from the sale of the privileges to be devoted to the encouragement of horse-breeding or charity.

The trial of the fifteen anarchists charged with being implicated in a plot to burn the city and blow up the imperial palace of Schonbrunn has been concluded. Thirteen were convicted and received sentences ranging from six months to twenty years. The other two were acquitted.

At Ottawa, Ont., the thermometer registered 10° below zero Thursday and there were from four to five feet of snow on the ground. Throughout Lower Canada and New Brunswick the snow was last week of great depth—30 feet in some cuts. On the Inter-colonial railway some 1,500 passengers were snow-bound and suffering.

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Christian Cynosure.

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Mr. Powderly made a speech before his Harrisburg meeting Thursday in which he rejoiced in the defeat of the anarchist ticket last week in this city by over 28,000 votes. But the leading candidates on that ticket were of Powderly's lodge and the whole ticket was supported by the order and its organs here: so that he puts himself on the side of the capitalist against them. That is for once, at least, the right side, if we omit the Prohibition vote which is not large enough yet in Chicago to elect the issue. The labor party in politics has undeniably been led by anarchist sympathizers, and they will not be easily put aside, although a movement is on foot which may split the party, in the effort to reorganize it on a legitimate labor basis. The demand is, "The red-flaggers must go." There will be a sore rending when that devil is cast out.

The testimony in the Haddock trial at Sioux City closed Saturday. The arguments of the lawyers will occupy several days and the charge of Judge Lewis will probably not be given before Friday of this week. Mr. Marsh, who has managed the prosecution, has turned public opinion wonderfully to him, and has won not only the commendation of all good citizens,but has changed the opinion of a large class who have not believed in the theory of Arensdorf's guilt. The positive testimony of Leavitt is confirmed by one or two other witnesses and supported by such circumstantial evidence as renders it almost invulnerable. The defense nearly broke down in proving an *alibi*, Arensdorf himself not agreeing with his testimony before the coroner.

In the Sioux City trial, Leavitt swore that he witnessed the shooting of Haddock by Arensdorf, and that he promised, and did go away to avoid giving testimony; and that Arensdorf asked him, "Can I depend on you as a brother?" and that he answered, "Yes." What was meant by the term "brother," is explained by the fact that they were both members of the Knights of Pythias, and had each taken the following oath: "I, ——, in the presence of these true and tried brethren, do most solemnly declare and swear * * * that I will ever and always relieve a distressed brother; that I will warn him of any danger that I may know to threaten him, and will fly to his succor and aid whenever and wherever I am convinced, by eye or ear,that he is in need thereof." Arensdorf and Leavitt understood this to be an obligation to *protect a murderer*, and so used it. Other Knights of Pythias will doubtless interpret it in the same way, as, in fact, they must so interpret it, if the words mean what they say. Such an order is a perpetual menace to good government.

The telegraphic hints from Rome that the Knights of Labor organization would be put under condemnation seem to have been astray. Some days ago the press was given the copy of a letter from Cardinal Manning approving of the order, and speculating glibly whether he would not be a good member of the order. But a circular letter from Cardinal Taschereau, Archbishop of Quebec, was read in the Roman Catholic churches of that city on the Sabbath, which informs them that the Pope has suspended the sentence of February, 1885, requiring the Catholics to renounce the order. He also authorizes the priests to absolve the Knights of Labor on certain conditions, to which they will conform without difficulty. Thus at length Powderly and his Romanist companions have succeeded, and if Cardinal Gibbons can work with them successfully the whole order will form a great feeder for the church of Rome.

The wholesome economy of the New Jersey legislature in postponing the McClellan monument business has unhappily few imitators among our budding State politicians, who, since they have seen a man of moderate talent step from sheriff to governor and then to President, imagine that a niche is waiting in the temple of fame and immortality which can be filled only by themselves. Men with such exalted views can afford to be generous in erecting monuments to the dead with the people's money. For their own turn may come in time. So our Illinois legislature voted $50,000 for a Logan monument and are considering an appropriation of $5,000 for a statue of Gen James Shields. The character and abilities of this gentleman, who filled various offices in Illinois and was Senator in Congress from three different States, are handled with some severity by the authors of the Lincoln history in the *Century*. Shields was a Freemason! Does not that account for it?

The popularity of the President's late appointments in the Treasury Department, as noted in our Washington letter, have a special significance when we remember that Hon. Isaac H. Maynard, the new Assistant Secretary of the Treasury, is a well-known opponent of the liquor traffic. In 1883 Judge Maynard was nominated by the Democratic party of New York for the office of Secretary of State, and was the only man on the ticket defeated. He was sacrificed, says the New York *Witness*, because of his well-known temperance principles. The liquor-dealers of the State banded together, and succeeded in defeating the Judge and electing his opponent, his vote falling behind the ticket. The hostility of the liquor element in the Democratic party to their candidate for Secretary of State was used as an argument by the Republicans to induce Prohibitionists to remain in the Republican ranks, but the fact was not forgotten that the German saloon-keepers in that campaign came out boldly in a hand-bill recommending his Republican opponent as a man "free from bigotry and intolerance," and concluding with these words: "Every German can vote for him as they would for a friend."

The lecture of Mr. Ragan before the Chicago Y. M. C. A. in Farwell Hall Thursday night on "the heart of America," attracted a large audience and was of great interest, especially as he furnished a large number of views of the scenery of that region. He spent some time in Salt Lake city, and his observations on Mormon polygamy were interesting. The Endowment House, which is a comparatively small building, was erected, not for a place of assembly, but for the celebration of mystic rites. The great temple costing $4,000,000 which has been many years in the course of construction, is built for the same purpose. Instead of having one or more large halls for meetings, it is made up of small rooms for secret initiations. "The strength of Mormonism," said the speaker, "is in its secret ceremonies and its appeals to the superstitions of the ignorant." In other words, its strength is the same as that of heathenism everywhere, and is fully exemplified in its prototype, Freemasonry. It does not seem improbable that God in his providence is suffering this iniquity to successfully defy, for a time, the authority of this nation, that the people may be led to see the abominable nature of the underlying principle of sworn conformity to unknown covenants, that constitute the essence of the mysteries that darken our land like the locusts of Egypt.

MORAL COWARDICE A DEADLY SIN.

BY REV. C. C. FOOTE.

Reforms are God's method of eradicating the noxious weeds of Satan's planting (Matt. 15: 13). And he who does not know that the devil will not suffer his works to be destroyed without a desperate fight, has a very important truth to learn. In this conflict with the powers of darkness God has a right to, and will have bold, daring veterans, who are not afraid to "pledge their lives, their fortunes, and their sacred honor" in the conflict. Let him who doubts, read the 8th verse of the 21st of Revelation, where he will also find mentioned a vast army of thoroughly Satanized rebels.

At the head of these, as chief captains, stand "THE FEARFUL." It is significant that in close companionship with these fearful ones, are "THE UNBELIEVING;" as if cowardice were the legitimate offspring of *unbelief*.

The deadly, damning sin of cowardice is, that it calls in question the veracity of God, who has in times and ways without number declared that "no weapon formed against the faithful shall prosper." What greater insult to God than to refuse to enter this conflict, lest he will not keep his word. Not very indirectly does cowardice say to God, "You are a liar." Horrible!

Cowardice in the presence of fundamental reform is high treason in the kingdom of righteousness. It is a challenge of the wisdom of the ten thousand times ten thousand reformers of all ages. Let me introduce you to these monumental standard bearers, that you may know the company you are in, and the footprints you follow. God has placed the signet of his approbation upon these noble men by passing their names and deeds down through all the generations of the past. Enoch, the seventh from Adam, was the first reformer (Jude 14: 15); Noah, the righteous; Gideon, the brave; Elijah, Ezra and Nehemiah; Daniel, the greatly beloved, and the three holy Hebrew children; John, the forerunner, and the whole bench of the apostles; Wickliffe and Huss; Jerome of Prague and the German and Swiss reformers. Was there ever a grander man than Rumbold, who declared, "if every hair of his head were a man, he would venture them all in the Protestant quarrel." Listen to Margaret Wilson, the martyr yet in her teens, half dead by strangling, when commanded to abjure, cried, "No! I am Christ's! Let me go." Think you not there were hallelujahs in heaven when the waters passed over her for the last time? I see Argyle sleeping like an infant an hour before his martyrdom. *Such is moral courage.* Twelve years' imprisonment did not diminish the courage of John Bunyan. "Release me to-day and I will be preaching to-morrow," he cried.

"The fanatics of yesterday wear a halo to-day." The fanatics of to-day can bide their time. Who now, the wide world over, denies a tribute of praise to Clarkson or Wilberforce; to the defenders of lib-

erty in Great Britain and the United States, or to the noble army of early Abolitionists?

So profoundly do I revere the memory of these noble men that I have the likenesses of scores of them hanging upon the walls of my study. But for the faith and courage of these men the doom of Sodom would have fallen upon the world long ago,—the elite of the moral universe of whom God is not ashamed. In the presence of these courageous defenders of truth and righteousness, cowards stand branded with everlasting infamy.

To know what God would have us *do* in the presence of evil, we have but to study half a dozen or so of the first chapters of the Acts of the Apostles. To know what can be accomplished by moral courage, behold Martin Luther wending his way to Worms though "devils might be as thick there as tiles upon the houses;" and by his courage upheaving, the foundations of hoary wrong. Or, listen to Cromwell's Ironsides, victorious in a hundred battles, shouting for joy whenever they came in sight of the enemy, rendering the name of England a terror to all Europe.

How infinitely unlike to the life and character of the Son of God is the cowardly spirit! He framed into a few sentences words so searching and burning that he knew would scatter his cowardly followers like chaff before the wind. He hated shams. He came to do his Father's will; and said, I do always those things that please him. And he taught his disciples that the highest possible honor was fearlessly to suffer and die for the truth. What of liberty and virtue there is in the world has been preserved by moral pioneers, who caught his inspiration, and, however they may suffer and be vilified, the approbation of conscience and of God is reward enough. The few are enlightened that they may deliver the many from darkness, and herein lies the duty for its courageous performance. The priests' lips should not only keep knowledge, but diffuse it abroad as well.

"The Christian ministry missed a great opportunity," said Philip Brooks, "when it failed to be brave and strong on the question of anti-slavery." It should, in the future, take its place at the head of all specific reforms. And the Christian ministry today is missing another great opportunity, by failing to be brave and strong against Freemasonry, that last born brat of forlornest hell, with its Satanic wiles, its murderous deeds, its "devil worship," horrid blasphemies, butcher-knife oaths, and superlative selfishness, demanding and deserving the execration of the moral universe.

He who calls us to courage in the conflict with this hydra-headed monster is the Infinite One, the High and Lofty One; higher than the kings of the earth; higher than the heavens, in the primeval fullness of his uncreated self-existence, dwelling in the radiant bloom of eternal strength and justice, loveliness and holiness; stronger than all the serried battalions of Satan, and demands of us a recumbrance upon his almighty strength that will divest us of all fears. Hear him. Deut. 33: "The eternal God is thy refuge; underneath are the everlasting arms. The heavens cannot fall upon you; the earthquake cannot swallow you up." Finally, when God's flaming chariots come thundering down from the skies, *cowards* will be found on the same plane with his declared enemies, and will share the same doom.

Detroit.

ANTHONY BURNS AND JOHN BROWN AS FACTORS IN THE SLAVERY CONTEST.

REMINISCENCES OF HON. S. C. POMEROY.

The disagreements existing between the Northern and Southern States had been multiplying and intensifying year by year. The North had yielded some things, and the South insisted on still more. The men conducting public affairs concluded that concession and compromise were the only methods producing harmony, and statesmanship was deemed to triumph when some compromise was effected that seemed to promise peace. The power which slavery had acquired was exerted with great unanimity and concentration of effort. While the North could be divided, the South could be counted upon as a unit; and both of the political parties kept slavery uppermost.

Finally two things began to be insisted upon, and these demands were pressed:

1. They wanted more vigilance and activity manifested in the execution of the Fugitive Slave Law; and

2. They insisted upon "their rights," as they called them, in all the Territories.

The contest for the acknowledgment and enforcement of the Fugitive Slave Law came to trial first. This trial was forced upon the North, not so much for the importance and value of a slave caught and returned, as to make the North feel that they, too, were bound to support the institution, whoever owned the slave; and to support it wherever the jurisdiction of the United States extended. To this end was the contest waged.

The foundation for all this was laid in the action of Congress on the "great compromise measures," as they were termed, of 1850. There had always been on the statute an old Fugitive Slave law, as stringent a law as the framers thought could be justified by the Constitution. But at this period they demanded more, and a new law was enacted. This excited the first resistance the North manifested. But they were not at all united upon this resistance.

I remember that it was the very day of the repeal of the Missouri compromise and the passage of the Kansas-Nebraska bill (May 23, 1854) that a Virginia slave-holder by the name of Suttle applied to Judge Loring of Massachusetts for warrant, under the Fugite Slave act, to arrest and seize his slave, Anthony Burns, in Boston. The United States Marshal arrested Burns with his warrant from Judge Loring, took him to the old Court House, and there held him under an armed guard. The next morning he was brought before the Commissioner. Two lawyers, Thomas and Parker, appeared for the slaveholder.

Soon as it was known, Wendell Phillips and Theodore Parker rushed for the Court House, and with some difficulty obtained an entrance. Theodore Parker, in his history of the affair, says: "I got a chance to speak with Burns, who sat in the dock, ironed, between two of the marshal's guards."

Richard H. Dana, Jr., though not employed, interposed to make a remark, and protested against the haste, and asked that counsel might be assigned to defend Burns, and begged for time to examine the case and prepare for trial.

After a hard fight, both parties using strong and forcible words, the case was adjourned to the 27th. Then the news spread, and the excitement increased, and an immense meeting assembled in Faneuil Hall. It was proposed that Dr. Samuel G. Howe should go, in broad daylight, and demand the release of Burns; and if refused, "take him, at all hazards!"

This meeting was called to order by Samuel E. Sewell, who called Geo. R. Russell to the chair. I was there, and shall never forget his speech. I quote a few sentences. He said: "We have made compromises until we find that compromise is concession—concession is degradation!"

Dr. Howe said, "God wills that all men should be free, and *we will as God wills!*" He added, "No one man's freedom is safe unless all men are free." Wendell Phillips said, "I protest against squatter sovereignty in Kansas and kidnapper sovereignty in Boston!" Frances W. Bird said: "We have no remedy but to fight." John L. Seip, whom I shall never forget, said, with arms extended, "Let us remember, if we go from this meeting to that Court House, that we go from the cradle of liberty to the tomb of liberty." Theodore Parker said, "If we allow Burns to be returned, we are *vassals* of Virginia. She may kidnap our mothers in this city of the Puritans! There was once a Boston; but now it is only the northern hub of Alexandria."

At that moment cries on the street were heard that the "Court House was attacked." A heavy piece of timber had battered in the west door. Through that hole a negro made the first entrance, though badly beaten over his head. Higginson, Webb and Lewis Hayden then struggled through. The writer was there. James Batchelder, who had volunteered as a guard for the marshal, was killed!

At this time the marines from the navy yard, soldiers from Fort Independence, and the militia of Boston, rushed to the scene—and all Boston was subdued.

That was "anniversary week" in Boston. The New England Anti-Slavery Committee was in session, of which I was a member; and this proceeding inspired the eloquence of men who did not need much to arouse them: and such speeches as Lyman and Edward Beecher, Prof. Stowe, Wolcott and others made, would have awakened a valley of dry bones.

I saw the U. S. revenue cutter, Morris, which President Pierce had ordered there, take on board Anthony Burns, and I now believe that event did more to arouse hostility to slavery than any previous scene in history. Burns went to slavery; Massachusetts went to freedom. Such was the disgust felt against U. S. Marshal Devon, that he subsequently went to Virginia, bought Anthony Burns and freed him!

Judge Loring, too, felt the weight of public indignation. He had just been elected a professor in Harvard College. The Board of Overseers and the Senate of Massachusetts had to confirm the election, and Judge Loring found himself rejected. After this the Governor removed him from his office. But by this time Buchanan had become President. He sent for Loring, and appointed him Judge of the Court of Claims at Washington. The U. S. Senate confirmed him. Here he remained as judge till death took him.

From this period events seemed to conspire to keep the subject of slavery in the eye and ear of the American people. As all roads in Italy "lead to Rome," so all things now led to this contest. They brought on the war, and these men were the early actors. Willing actors, or unwilling, they acted their parts all the same. The Fugitive Slave code and the Kansas code combined to the same result. The one followed in the hasty footsteps of the other; and as the outgrowth of both, John Brown appeared at Harper's Ferry. He hated both the Fugitive Slave law and the Kansas slave code, but loved freedom for all men, and it was that which inspired him to strike a blow at the institution in the Old Dominion. The value and force of that blow could not be determined by its immediate results.

I shall never forget my interview with Brown while he was leaving Kansas, and will remember what he told me of the family of slaves he had in his wagon on his "way to a free country," as he said. Then he said further that while he was on the Kansas border a slave boy came to him in the night time and told him their whole family had just been sold "to go to Texas." Old Brown sent back word by this boy, "Tell them all to meet me on the Kansas line to-night at twelve o'clock." That family and five other persons did meet him, and he never left them until their feet were planted upon the soil of Canada, where the foot of the pursuer could not follow.

This made a great excitement in Missouri, and the governor offered a reward of $3,000 for Brown's arrest, and President Buchanan offered $250 more. Oh, how unlike Lincoln, who struck off the shackles of the bondman! This man offered *government money to put them on!*

This offer of Buchanan's was a most unparalleled outrage, but it helped on the pending crisis. People who could not before, now saw the General Government was allied to the slave power, and helping it forward.

The day I met Brown he had telegrams in his hands announcing the offers of rewards. I said, "What will you do if the Government pursues and overtakes you, for the *rewards* if nothing else?"

The old man said, "Oh, I will send them their *long reward.*"

John Brown had the most implicit confidence in the idea that the colored people would flock to his aid, so soon as he raised his flag of freedom and pronounced their deliverance. He had gathered this from the aspiring ones he had helped on their way. If he had been told that the colored men all over the South would remain at the old homestead, support and protect the defenceless women and children while their masters were away, fighting to destroy the nation, he could never have believed it. I remember of his saying to Frederick Douglass, when in Rochester, N. Y., he urged him to go with him to Harper's Ferry, "Come with me, Douglass. I don't want you to fight. I will protect you with my life. But I want you to be there when the bees swarm, and help them into the hive."

This shows what he expected, and how sorely he was mistaken. I have heard him talk of the Seminole War, of its long struggle, and how a few men had held at bay all the forces of the United States. Seen from the standpoint of to-day, there was never the slightest chance of his success. But after Governor Wise of Virginia had visited him in prison, and held a long conversation with him, the latter said, "John Brown is not a mad man. He is a man of clear head and courageous fortitude. He is humane to his prisoners. Though a fanatic, he is firm, truthful and intelligent." John Brown closed his interview with Governor Wise as follows: "You people of the South had better prepare yourselves for a settlement of this question, which will come sooner than you are prepared for it."

Prophetic words, boldly spoken while the scaffold was in full view! On the second day of November following, he with six of his followers, only a little below him in fortitude and pluck, were all sentenced to be hung—and all were hung! Four white men and two negroes, with their trusted leader, all sealed their devotion to the cause with their lives. Copeland and Green were the two colored men.

The Harper's Ferry excitement then began to subside; but in relating the causes that led to the Great Rebellion, this occurrence was an important item, and made an important page of the history.

THE CONGRESS.

ADDRESS OF REV. JULIUS GRUNERT, D. D.,

OF THE GERMAN EVANGELICAL SYNOD OF NORTH AMERICA, PASTOR AT URBANA, IND.

TRANSLATED BY PROF. H. A. FISCHER.

The speaker introduced his subject by speaking of the tendencies of the order of Jesuits and other secret lodges, declaring that they were a pair of brothers whose common parent is infidelity. He then continued nearly as follows:

Let us, however, to avoid digressions, and to meet the purpose of this gathering, concern ourselves with infidelity as it presents itself to us in the lodges. But if we wish to speak of infidelity in detail, we must at the outset mark the boundary where faith ceases and unbelief begins. Faith and unbelief, each of which presents a number of phases, are really founded on two opposite life currents, or, as we are here dealing only with the moral life proceeding from a free self-determination, on two tendencies of the will mutually opposing each other. The activity of the will is the sphere of accountability, and the volition of the creature in the presence of his Creator, whether or not he will submit himself to his Creator or assert *himself* before him, this determines him either for faith or for unbelief.

Let us, however, found our consideration on facts.

1. Our consciousness teaches, as our opponents will admit with us, the existence of a moral law as the universal law of human life.

2. It is also a universally admitted fact of consciousness, that the foundation for the existence of the moral law cannot be in itself, and it, therefore, is founded on, and points to, the only self-existing, eternal God, its Creator.

3. The essence of the moral law is *formally* the power of free self-determination, by virtue of which man can distinguish between good and evil, and decide for one or the other; *materially* it is the moral life, which man shall form out of himself to a moral world, in which truth, righteousness and love reign, as traces of the divine image, as the God-created powers of life.

4. In this activity and supremacy of the moral law, as the gift and command of the Creator, consists the essence of man, his ability, his virtue, his righteousness, his salvation. By this man is distinguished from all other creatures, in whom no such power of self-determination is found, and, therefore, no morality, neither sin nor virtue.

5. It is also a fact that the reign of the moral law in man, which, as the will of God, was intended to shape and organize the moral world, and man an instrument of God, has been broken; that man has abused the power of self-determination given him by God, has decided against God, and has thus created for himself his own, *i. e.*, an evil will, which by endeavoring to assert *self* has produced a moral world of ruin; and having turned man away from the fountain of life, has, in the form of selfishness, established the reign of death. God's will with its demands, our self-will with its self-seeking, the law of the Spirit and the law in our members, conflict with each other in every human heart, and fill it with pain and unrest.

Now the question is, how can self-will or the evil will in man be broken, and the authority of the moral law be restored, the will of God become supreme, so that man may become an organ of God, a child of God?

The endeavor of secret societies to restore the moral world in man in his own power, by making him an organ and member of their league, is itself *self*-willed and, therefore, immoral. Secret societies do not go *beyond* the moral law as a law of life, rest on a deistical foundation, and thus deny the uninterrupted government and progressive revelation of a personal deity, and pretend to restore the supremacy of the moral law by impressing on the mind an image of morality by precept, example, and sacrifice. They recognize the Bible as a text book of truth and wisdom, but in the same way they value Plato and Cicero and other books, in so far as they pretend to teach the truth; they pretend to demand from their members a moral life, and by their example to raise mankind to such a life; they pretend, through the offering of brotherly and Samaritan love, to regulate the evils of the world, and so create an alliance in which truth, righteousness and love shall dwell. But they fail to see that their truth, righteousness and love are only human ideals, products of fallen man, and that when men attempt to help themselves and others with mere human ideals, it is just as foolish as if one should try to pull himself out of a morass by his own hair. They fail to see that human life-powers created by God and corrupted by man's guilt, can only be restored by the Creator. They have nothing to say of that which God has done in the economy of salvation, of Him who alone can give righteousness and power, of the sacrifice of the Lamb of God who bore the sins of the world, and creates in us a new life.

Our whole consideration has its focus in this truth: the power of the moral law, created by God, but broken by man's guilt, can *only* be restored by God. This restoration of the moral law (which as a self-determining, organizing power, is the will of God and man's true essence) God has given in his Son Jesus Christ, who made the world, and who has affirmed himself to be the eternal Son of God, having eternal life in himself, and who, by his teaching and sinless life, by his suffering and death, by his resurrection and the out-pouring of the Holy Spirit, has proved his testimony concerning himself to be true, and evinced himself as the one who alone can forgive sin and bestow eternal life.

"There is one God and one Mediator between God and man." This is the landmark between faith and unbelief.

It is a fact that the supremacy of the moral law, that God's will has been broken, and that in every man, an evil, selfish will has asserted itself. Now, whoever is willing to break and entirely give up his own will, in a complete surrender of his entire being to Jesus Christ, in obedience to the Father, and the discipline of the Spirit, he receives power to be reconciled to God, to become a child of God; and, as the self-will of man is broken, and God's will, his true being, in the daily renewal and sanctification of the Spirit, is enthroned, man is free, for only those whom the Son makes free are free indeed.

Now it is clear that if secret societies wish to restore the moral arrangement of the world (sittliche Weltordnung), and a moral life, by modifying and regulating the self-seeking, self-will of man, by confining the self-determining power of the moral law to their ordinances and laws, which, indeed, have no power and can give no life,—then, in the sight of God, the evil, selfish will of man remains, and man remains bound by the chains of selfishness and sin in some form or other, and, therefore, is *not free;* and this slavery is more extensively and intensively ruinous, because of the union of many in a league, throwing around itself the appearance of truth and righteousness, and pretending to establish the reign of love and peace. The lodges are, whether they bear mainly a social or mainly a hierarchical impression, schools of infidelity. But infidelity, practically carried out, is revolution and anarchy. For, as faith, the power of self-determination for the will of God restored to us in Christ, is the shaping, organizing power, the centralizing, unifying, constructive principle; so unbelief (selfishness, self-will) is the disorganizing, leveling and destructive principle, the power of ruin, as which, it manifests itself in regard to the ordinances of God, family, church and state. As in the beginning unbelief denies the personal, active existence of God, the author of all life, and man's personal accountability to him, so it undermines and destroys all authority on earth; and the unbeliever, in the darkness and arrogance of his selfish nature, presumes to make himself a world-reformer, a god on earth. Organizations of unbelievers break the will of the individual and make him a slave of their ordinances and institutions, and to the present time break the will of God for the sake of their own commandments. Even if they appear under the mask of brotherly love and freedom, they, nevertheless, stir up the evil fires of anarchy, destroy the fear of God and piety in the family, the sanctity of the law, the comfort of the Gospel. While they lay equal claims to the progressive emancipation from God-ordained authorities with the children of promise, with the believers whom the truth makes free; they, at the same time, endeavor to stamp their seal on all civil institutions and popular systems, until this double life current bursts the bands of national unity, and the bitter fruits of revolution and anarchy appear.

[The above is a translation of the main portion of Dr. Grunert's address, subject to all the limitations and defects which must always attach to translations. After having thus shown that the churches and lodges rest on foundations diametrically opposed to each other, the speaker concluded by arguing that the church can have no concord with this Belial of unrighteousnes; that no man can consistently adhere to both church and lodge. The translator regrets very much that all the members of the congress could not have heard this clear, philosophical exposition of the religion of secret societies.—H. A. F.]

THE LODGE AND THE CHURCH.

ADDRESS OF REV. W. H. FRENCH, D.D., PASTOR FIRST UNITED PRESBYTERIAN CHURCH, CINCINNATI.

We are accustomed to ascribe a purpose to every work and a motive to every action. It is impossible to view even the simplest structure without considering the fact that there was purpose in the making of it. A beam is cut from the forest, hewed and squared, a mortise and tenon are fitted, two billets of wood are found one upon the other and fastened, and we, as instinctively, say there is evidence of purpose. Nor can we see the actions of our fellow men without instinctively attributing some motive, good or bad. The keen scenting of the observer sees purpose everywhere, and motive. It is a law of intelligence. This has application to associations of men, whether formed by the divine command or wholly voluntary.

Men have purpose in forming them and motive in going into them, whether good or bad. It may be asserted of institutions that are divine in their origin that they are adapted to the end for which they were formed, and never go beyond them, and also that between divine institutions there can be no conflict. The church and state are of divine authorship. Government, civil and ecclesiastical, are of divine origin. These two institutions exist together. They have distinct ends to answer, and hence the completeness of their harmony.

The Lodge is an association that is wholly voluntary. The claim to have a divine original were so preposterous as to meet no favor. It is a claim that is wholly gratuitous and contrary to the teaching of all authentic history. It may therefore go beyond the aim and purpose of its originators; may be productive of evil while some purposes of good may have been designed and some good ends sought. Man makes mistakes; God makes none.

"My theme is "The Lodge and the Church;" and my purpose is to inquire of the influence of the Lodge upon the work of the church. Is it, as civil government, a handmaid and helper; or is it antagonistic, hostile, the foe of the church? Does the Lodge promote moral reform? Does it advance the moral and spiritual interests of men? Does it work in line with the church in the promotion of man's highest interests; or does it antagonize it? I assume as universally admitted that the purposes of the church are right. I do not design to arraign the Almighty by so much as a question of its right and adaptation to an end worthy of its infinite Author. To antagonize it is warfare upon the throne of God —rebellion against his most righteous government.

Masonry is a religion. It claims to be a religion. It even claims universal adaptation to man—not as the Christian religion and the church, suited to all classes and climes and centuries; but adapted to all religions, open to receive Jew and Gentile, Barbarian and Scythian, and mass them in one conglomerate without leavening them with the leaven of righteousness. It makes no claim to Christianize. It rejects the Corner Stone, elect and precious, upon which the church of God rests. While, therefore, it is a religion it is not Christian. "As the play of Hamlet with Hamlet left out," so is the Lodge Christian with Christ left out. Rejecting the only foundation of the church the antagonism is fundamental.

The oath which is imposed upon the applicant for membership in the Lodge and upon the person who is being initiated in the different degrees of Masonry is contrary to the spirit and genius of Christianity. While I have referred to Masonry more particularly, as the great parent of all secret associations, my remarks have application to all such secret oath-bound associations. They all impose an oath of secrecy and obligation to obey a code of unknown laws.

Let us consider for a moment the object which the church is seeking to accomplish with respect to God himself. First. What object had God in gathering a people, organizing them and giving them laws and ordinances? It is manifestly to bring man back to his allegiance to God; that God's throne might be established and the rebellious subjects made to bow to his reign. Fundamental to this is the raising in the minds of men exalted views of God himself. This is shown in the word of God and its declarations of God's majesty and glory, as exalted above all gods, as clothed with light as with a garment, as sitting King upon his throne. It is shown in the appearances which he made to men, such as were calculated to inspire awe and awaken a dread of his excellency. As when he appeared to Moses and the priests and elders and "there was under his feet as it were a paved work of a sapphire stone;" and to Isaiah, "upon a throne high and lifted up and his train filled the temple." And so it appears from the commandment, "exalt ye the Lord

our God and worship at his holy hill;" and again in "beauty of holiness bow and adore." This is the work which the church is organized to effect. How does she do it? By teaching people God's character and to reverence his name and word and works, and by preserving his ordinances pure and sacred. The one ordinance to which I refer now is that of the oath. How is it to be used? An appeal to God is only justifiable when the matter of the oath is of sufficient importance, and when it is right. When one gives his oath that he will perform a certain deed he should know what that deed is or he is guilty of trifling with his Maker: and he is in danger of being ensnared by his oath. In either case the effect must be to lower the ideas of God's majesty, to cultivate irreverence and destroy the sense of obligation. This were to counteract the church's work and defeat its aim. Here then appears the opposition to the church which the Lodge offers at its very threshold. That oath that binds him who swears it to "conceal and never to reveal" that which he shall afterwards learn, that obliges him to yield implicit obedience to a code of unknown laws and the requirements of the Lodge that may be composed of unscrupulous men is ensnaring; and to make a solemn appeal to God in such is to trifle with our obligation to God and ensnare the soul.

Who executed the vengeance of the Lodge upon the head of poor Morgan? The Lodge. But some members of it were ensnared by their oath and felt themselves obliged by its terrible penalty to execute the Lodge's decree. Who took the life of the noble Blennerhasset, riding upon the highway, unsuspicious that a foe lay lurking in the way? The young man with his rifle by his side seeing the noble form was unnerved and about to yield. His mother beside him pressed her cup to his lips, saying, "Drink this." Emboldened by the nerve-daring potion he raised his gun and the noble Blennerhasset fell. Who slew him? *The Lodge.* When one grasps his sword and smites to the ground a fellow mortal, is it the sword that slays him? The young man was the sword. The Lodge wielded it; and the blood was upon the Lodge, though the young man was far from guiltless. These facts prove that the oath of the Lodge does ensnare and no man with a proper sense of the sanctity of an oath can take it. To yield to it tends to lower the sense of obligation to God.

Besides this the sacred mystery of Masonry as it has been revealed is so trifling in itself that he that has appealed to God and imprecated a curse upon himself if he shall ever reveal it must feel a sense of intense mortification when he learns it. The effect of this trifling is seen in the manner in which the oath is administered in our courts and the consequent utter disregard of it by those to whom it is administered. To profane it breaks the third commandment and lowers the impressions of God's majesty and works against the very object the church seeks to obtain.

The form of the oath is also a consideration and the sanction given it. Before a court, civil or ecclesiastical, an oath is administered with uplifted hand; the witness swears that he will testify truly "as he shall answer to God." For the truth of what he utters he is willing that God shall be the judge and shall avenge it, if wrong. Who does not feel that in such an appeal there is a dignity and majesty, and such an obligation imposed, as will elicit truth if there is the fear of God in the heart of him who swears? But the Lodge oath adds to this to give it a higher sanction. The miserable bond under no less a penalty than to have his [dead] body quartered and the mutilated carcass buried by the sands of the sea, etc. The oath is degraded and he who swears it is hurt by it. The mind is drawn away from the consideration of God's judgment to the miserable consideration of the penalty inflicted by human hands—I had almost said demon hands. This lowers one's reverence for God and so defeats the work the church would do.

Christian governments recognize the importance of maintaining a due reverence for God. The constitution of my own noble State of Ohio forbids the profaning the name of the Father, Son or Holy Ghost. This is evidently recognized as necessary to secure the ends of government—the promotion of intelligence, virtue or morality and religion. Profanity is against the public interests. It is so as it diminishes regard for God and so for his authority and law. The oath of the fraternities is ensnaring, is an appeal to God in a cause not worthy of it; is sanctioned by a penalty that is inflicted by human hands and yet placed as binding above ordinary oaths because of that brutal penalty—all of which I submit tend to trifling with a sacred ordinance and profanation of God's name, to treat lightly that name before which Seraphim with veiled faces cry "Holy, holy, holy." This reverence for God cannot be weakened without hurt. It lies at the foundation of loyalty to God's government which the church seeks and the Lodge counteracts.

II. The practices of the Lodge are adverse to the work of the church, hostile to its aims.

One great aim of the church is to promote obedience to God. It aims to teach men to obey God and bring them back to their allegiance to him. This it attempts in the only way in which obedience can be taught, viz., by giving laws and enforcing obedience to them. Every law which remains a dead letter upon the statute book is an educator in lawlessness. On the contrary enforced law is a sovereign educator in loyalty to government. It is upon this principle that the law of God is given and the worship of God appointed. The ordinances were put in the church, and that the church may learn to obey God exact conformity was required. When, therefore, the drunken priests Nadab and Abihu offered strange fire which God had not appointed, fire came forth from the Shekinah and consumed them. When God was giving law for his worship, and the people of Israel, waiting for it, grew impatient and made the golden calf, they were judged and put to shame. What would have been the effect of leaving this act unrebuked or of its acceptance as a well-meant service? Simply to establish for all time to come the option of the worshiper to obey the divine command or to act his own will without regard to the command. The lesson of its prompt and terrible judgment was the peril of transgression and the daring to institute a symbol in God's worship. The very essence of worship is obedience to God. All other service is sin; "for sin is the transgression of the law." Can we place our sins upon God's altar and ask acceptance? The church therefore labors in God's way to teach obedience—loyalty to God's government.

Now comes the Lodge of Masonry and declares, (for this is its authoritative declaration, see Mackey's Manual of the Lodge, p. 57.) "Speculative Masonry, now known as Freemasonry, is, therefore, the scientific application and the religious consecration of the rules and principles, the technical language and the implements and materials of operative Masonry to the worship of God as the Grand Architect of the Universe." Israel in the plain before Mt. Sinai's rugged, cloud-capped summit did no more idolatrous and rebellious work in making the golden calf than is this deed of Masonry. It exalts the rules of Masonry above the Word of God, and appoints its implements, its compass and square, as symbols in the worship of God. In other words it sets the Bible and its teachings aside; the commandment of God aside—and institutes its own service and worship in a way that God has not commanded. This is both trangression and a lesson in transgression and places the Lodge in antagonism to the Christian church as really and directly as Buddhism or Brahminism or any other false religion.

The claim of Masonry is that it is a relgion. The claim is that it is an institution of God appointed to transmit the miraculous works of God (see Traditions of Masonry by A. T. C. Pierson, p. 13). That is practically to assume the place of the Old Testament church; and yet, with such arrogant claim, it rejects the name of Jesus Christ and exalts the law of nature to a supreme place.

The ends sought by the Christian church are not carnal and sensuous, they are spiritual. They are higher than the merely literary, grander than the merely moral, more exalted than the intellectual, and purer than the formal. The church teaches obedience to God not as a cold form of Chesterfieldian politeness, but an obedience that emanates from the heart. It goes to the fountain and source whence all actions come, and effects there the work of reformation, that deeds pure in purpose may be brought forth as well as outwardly conformed to law. It aims to give back to man the image which he has lost, and restore him to the divine favor.

The only method of grace is given to the church. Jesus Christ himself has declared, "I am the way, the truth, and the life; no man cometh unto the Father but by me." The claim of the Lodge, at least practically, is to give all that is needful for salvation. Else what mean the oft-repeated declarations of members of these associations, "The Lodge is all the church I want, "is all the church I need;" "If one cannot be saved in the Lodge he cannot be saved anywhere;" and yet in the Lodge, in the presence of Jew or Pagan, the lips are sealed against the utterance of that name through which sinners approach God's presence. It teaches a false trust, a Christless confidence, and lures poor sinners away from the only path of life. The Lodge, therefore, sustains a relation to the Christian church as really antagonistic as Judaism. "He that is not with me is against me." So does the observance of its forms of worship, in a serio-comic style, beget a spirit of formalism, and leads to the observation, that a man will not long be a good Mason and good church member.

Antagonistic as the church and Lodge are, it is passing strange that churches cognizant of this should fellowship them. To-day, in the church, receive the symbols of his righteousness and declare only through the blood can souls be saved, only through this precious name approach can be to God. To-night, in the Lodge, where they dare not utter his name. "I will die with thee," to-day. To-night, "I know not the man."

These are a few of the ways in which the Lodge antagonizes the church: but a few. They furnish enough to teach us to shun the order and "have no fellowship with the unfruitful works of darkness." The Lodge being hostile to the church, the opponent of the church in all her spiritual and heavenly work, is hostile to all the interests of man. The foe of the church, it is hostile to the state. That which will make men godless, that which will lower the sanctity of the oath, that which teaches man transgression, can only be evil in its effects upon society, and becomes the foe alike of religion and of liberty. To no institution are we indebted for our civil liberties, for our unequaled form of government, for our civilization, as to the church of God. All over our institutions, literary and punitive, educational and eleemosynary, and upon our halls of judgment hitherto, is and has been written the name of Christ. From foundation to turret stone is stamped that name above all names. To cast off this now, through whatever influence, is to undo what the church has already done. It is to overthrow our highest, grandest, noblest works, and return to the bondage our fathers fled. That which leads away from God makes war on all the interests of man. In the hands of the Lodge neither religion is safe, nor liberty.

The discourse of Rev. Mr. Winship, Secretary of the New West Commission, in the First Congregational church of this city last week was mainly on the Mormon problem and was of great interest. The important fact developed was the impotency of *law alone* to destroy this iniquity. Unlike the liquor traffic, it is sustained not simply by lust and avarice, but very largely by the mistaken but most sincere convictions of the Mormons. Perverted conviction is not less powerful than that which is based on truth, and the way to meet it is not by simple expression, but by presenting something better. The experience of the world has been that no religion, however absurd, has been effectually suppressed by legal enactments. The amended anti-polygamy law is doubtless right, and ought to be strictly enforced, but the greater work is to teach the Gospel of Christ in its purity and to enforce its application to the great sin of Mormonism.

—A revival is in progress among the pupils of Oxford Female College, Ohio. Of the 120 pupils, almost all have consecrated themselves to the Lord Jesus.

CORRESPONDENCE.

MICHIGAN NOTES.

Williamston, Mich., April 7, 1887.

Since my last I have visited Chicago as a delegate from the Wesleyan Conference of this State. The meeting was similar to others held by the National Christian Association in years past, save that a larger percentage of representative men from various religious bodies were present.

The present week was ushered in with great excitement. Monday morning the polls opened with as eager multitudes waiting to exercise their elective franchise as ever gathered to cast a ballot. Some, indeed, appeared indifferent, but for the most part the voters seemed anxious. In several instances men staggered to the boxes and deposited a vote for the amendment, exclaiming, "When it is out of reach I cannot get it;" or, "I shall be glad when it is not to be had at all," etc. At present the indications are that from henceforth Michigan will be in line with Maine, Kansas, Iowa, and the rest of the prohibition States. By the time this reaches your readers we shall know definitely. If the amendment did not carry, it will not be because godly men and women did not work and pray for it. At all the polling places in every hamlet and city women stood with kindly yet anxious faces, with ballots in their hands to give to those who were ready to vote, and with ready arguments to convince the skeptical and hesitating. Free lunches were served all day to those who voted for the amendment. Saloon-keepers, brewers and distillers have abundant reason to tremble. Prohibition has come to stay, and efforts in this direction will not cease until the United States together are freed from the slavery of rum

as the shackles were broken from four millions of our colored brethren in the South.

The Ida Lee case in Brighton dragged heavily through the justice court. From the time of the discovery of the dead body (and some boldly say before the death of the girl) a concerted attempt has been made to shield the criminal from receiving his just deserts. A portion of the facts were given to your readers in my last, but there is more of the same character. There is not, and has not been at any time, any doubt as to the guilt of Dr. Waite. As your readers are aware the first attempt of the benevolent order of Odd-fellows to hide all signs of Waite's guilt proved a failure. The second *post mortem* examination brought to light all their hidden things of darkness and made farther concealment impossible. But the charitable society show themselves to be equal to any emergency. When their man is fairly caught they look about them for means by which to assist their distressed brother. To the consternation of the uninitiated, when Waite is arrested he is arrested on the charge of willful and malignant murder. Everybody knows the charge cannot be sustained. Had the charge been, "Death by an attempted abortion at the hands of Dr. Waite," he would have been convicted. Every ounce of evidence sustained this last charge, but the prosecution know that the first charge cannot be sustained, and the jury in rendering their verdict will be instructed to render a verdict in accordance with the facts so far as they go to prove that Waite willfully and maliciously murdered Ida Lee. Of course they will not bring him in guilty of this under the circumstances. He may, however, be committed for trial, but as is readily seen the indictment has a flaw in it, placed there, without doubt, by a fraternity whose object was to aid and defend a brother whether he be right or wrong. This is not as plainly expressed in the Odd-fellows' as in the Masons' covenant of agreement, but it is not at all singular when the child manifests in its ways the peculiar characteristics of the parent.

As this writing progresses the success of the amendment to our constitution becomes more doubtful. It is firmly believed by honest men that there has not been a fair count. It is sad to see the leading secular journals of the State glorying over its defeat.

It may be well to state here that owing to the fact that both the President and Secretary of the Michigan Association visited the Congress at their own expense, as did some others of this State, and farther owing to the fact that on the 17th of May the original U. B. church hold an anti-secrecy convention at Castleton, Barry Co., and owing to some other circumstances it has been thought wise to defer the proposed Spring convention, which was to have been held at Spring Arbor, until later in the season, perhaps until fall. In the meantime let all true followers of Jesus pray and labor without discouragement. Jesus will be here presently. Let us work till he comes. H. A. Day,

Secretary M. C. A.

OUR BOSTON LETTER.

THE SUNDAY NEWSPAPER.

The sale of commodities in this city, on Sunday, is now restricted to drugs, milk and newspapers.

If the Sunday papers are not prohibited it matters little to the majority of our citizens (especially the merchants) whether the stores are kept closed or not, because of the benefit derived from the spare time the public has to peruse the enticing advertisements. By means of the Sunday newspaper many of our leading merchants do, virtually, more business on that day than any other day of the week. During the week days they reap from their Sunday investment. The Boston Sunday paper is an unrivaled advertising medium. Many professors of religion, who would appear shocked should the opening of their stores on Sunday be suggested to them, pay hundreds of dollars to Sunday publishers, reaping as they anticipated a direct benefit on Monday. About one-half of the sixteen page Sunday paper is occupied by advertisements, from the church service notice to the dime museum bill. The opening of every store in the city could not possibly be so pernicious in effect as the sale and reading of the Sunday paper, by which the Sabbath is not only broken but the mind of the public is led away from sacred meditation to worldly thoughts and desires.

Dr. L. W. Munhall, the evangelist, recently paid his disrespects to these publications in the most unmistakable terms. It is to be hoped that some of our timid clergymen, who apparently fear the criticisms of these ungodly sheets, will follow his brave example. Certainly, the Sunday paper is a curse, which, alas! church members, to a large extent, help perpetuate, support, encourage. I say church members, for I sincerely believe, and am logically certain that no real Christian will read the unholy thing.

CARS HEATED BY STEAM.

The Boston and Albany Railroad Company will, probably, be recorded as the first road to successfully heat its trains by steam. A few days ago, the 4:30 P. M. train from this city for New York was furnished with complete steam heating, and electric lighting apparatus. The steam is supplied from the locomotive, which is scarcely missed, so far as speed is concerned. The Julien storage batteries used for lighting are charged by the Western Electric Light Company. The electric connections are made in the railroad yard near Columbus Avenue. The estimated cost per day for each car is about $2.12.

Doubtless, the White River Junction disaster, and later, the Bussey Bridge catastrophe, just on the outskirts of the city, have at last awakened our railway officials to the dangers constantly threatened by the old method of lighting and heating trains.

UNIQUE FAREWELL SERVICE.

Perhaps one of the oddest, at least the most unusual farewell service witnessed in this city took place at the Warren Avenue Baptist church, when Dr. L. W. Munhall closed his very successful evangelistic engagement among the Baptists of this city. All the young converts present were directed to stand hand in hand in the two center aisles and in front of the pulpit. The older Christians were then requested to stand along the side aisles and across the back of the auditorium, also clasping hands. The unconverted remained in their seats, curiously watched, and watching the strange performance.

The doctor, meanwhile, stood on the platform, giving orders like a commanding general, while Mr. Gifford, the pastor, and Dr. A. J. Gordon, pastor of the Clarendon-Street church, were down in the ranks acting as faithful lieutenants, and they all displayed not a little knowledge of military tactics in placing their soldiers, after which all were commanded to sing

"Blest be the tie that binds."

This finished, the older Christians were ordered to pass, one by one, in front of the young converts and shake the hand of each. This was done with much heartiness. Everybody was then requested, at a given signal, to wave their handkerchief as a sort of adieu and Amen.

Although something unusual to an aristocratic Boston audience, it was grand, sublime, after all, to see that vast and cultivated assembly of pretty, blushing young ladies, and bashful young men, and middle aged and old, men and women, arise and clasp hands and join in singing the old and beautiful hymn of Christian love and fellowship. It was a scene never to be forgotten, and gave one a faint idea of how the early Christians must have appeared when they consolidated their hearts and possessions. We need more scenes of this sort. "Let brotherly love continue." D. P. Mathews.

OUR CINCINNATI LETTER.

Cincinnati, Ohio, Apr. 7, 1887.

Editor Christian Cynosure:—It was my privilege to preach in the Sixth Presbyterian church of this city, Rev. John Rusk, pastor, on National Reform, last Sabbath morning. This young pastor is doing good work up in the East end. There were 337 scholars in their Sabbath-school. They have over 400 enrolled. Their church is comparatively new. The auditorium was quite full. In the evening I preached in the Scotch M. E. church, Covington, Ky., Rev. Wm. F. Taylor, pastor. This is a congregation of 350 members. National Reform was entirely new to them. A prominent lady in the church said to me, "We never heard the like of that here before. The scheme is so grand I can hardly allow myself to believe it is possible to realize it. And yet you proved it from the Scriptures." The pastor insisted that I return and give them another sermon.

On Monday afternoon, at the Presbyterian ministers' meeting, Prof. E. D. Morris, D. D., read a paper on "Pre-millenarianism and our Church Creeds." It was an able effort. He clearly showed that it was not the faith of the church as expressed in her creeds and confessions, either in the first or second Reformations. Of course the merits of the question did not come up. Apropos to the convention of Chiliasts held some months ago in Chicago, we would like to call the attention of your readers to an excellent work by Rev. David Brown, M. A., of the Free Church of Scotland, on the second coming of Christ. It is divided into three sections. In the first division he states the facts respecting Christ's coming in nine propositions, making his position, that it will not be pre-millennial, as it seems to us, impregnable. The celebrated passage, Rev. 20:4-7, taken by so many Chiliasts as a basis for two resurrections, one of the righteous dead before the millennium and the other of the wicked dead after the millennium, he treats at length. He gives nine arguments showing that the first resurrection is not literal but figurative. There are two resurrections and two deaths referred to in this passage and in each there is a contrast. The second death is of the soul, the first death is of the body. The second resurrection is of the body, the first resurrection is of the soul. It is a spiritual rising.

The Sam Jones meetings were removed to Music Hall Sabbath night. His farewell meeting was held Tuesday night. He did not receive such an ovation as last year. Halstead thinks it was because he took up with the reform ideas of Drs. Hays and Lockwood. Others think it was because he gave some of his old sermons. But these explanations do not explain, for Moody can give the same sermons year after year, and they are as fresh as ever, and the two Drs. referred to are more popular since they became pronounced reformers than before. Perhaps the novelty of his style is wearing out, and so he is losing the locks wherein lay his strength.

On Wednesday evening I lectured in the Union M. E. church of Covington, Ky., Rev. Charles F. Giffin, pastor. The lecture room was well filled. This is an old and substantial congregation. Their pastor is a strong man. He was raised over in this city. He has had successful pastorates in Brooklyn, N. Y., New Haven, Conn., and Baltimore, Md. He was in the last named city nine years, in charge of an Independent Methodist church, endowed to the extent of $400,000. But it was too lonely for him to be outside of church organization. He "became homesick," as he expressed it. A year and a half ago he was appointed to his present position. He has the finest parsonage in the M. E. body.

Cincinnati is to have a new city building. It is to cover the entire block between 8th and 9th streets, and Central avenue and Plumb street. They have appropriated $700,000 for the building. It is expected that twice that amount will be expended.

On Saturday evening I am to lecture in the Female Seminary of Oxford, Ohio, Rev. Faye Walker, president. He says the audience will be his own pupils, the students from the Miami University and the citizens of the town. The Seminary and the Sanitarium are Bro. Walker's own enterprise. They are very successful. Oxford is known far and wide as the seat of the Miami University. Ohio has had two State institutions from the first; one at Athens, nominally under the control of the M. E. church, and the other at Oxford, substantially Presbyterian. The Legislature gave each a township of land. The Athens University has since been incorporated with the State Agricultural College at Columbus. The Oxford trustees leased their land at such a low rate that it does not yield them an income equal to what the tax would be were it taxable. So the University was closed for a while on account of lack of funds. Recently it has been opened. But it is not prospering as in its palmy days of thirty years ago. It seems to be drifting toward secularism.

J. M. Foster.

MEMPHIS LETTER: WITH GOOD NEWS FROM EAST AND SOUTH.

Memphis, Tenn., Apr. 2, '87.

Editor Cynosure:—It has been some time since the readers of the *Cynosure* have heard or seen anything from me. Some, I have no doubt, have long since thought I had quit the field, but not so, I am still endeavoring to throw hot shells into the ranks of the Secret Empire, and I praise the name of the Lord that many have been made to denounce the same.

One dear young brother, by the name of Gray, in Dew, Freestone Co., Texas, had been swallowed up by the lodge iniquity (he is a graduate of Oberlin and a minister); he was master of the lodge, wore his hat and sat in the east "to beautify and adorn the lodge"; but he was aroused, alarmed, awakened, and when he saw how he had been swindled out of his money he went home, procured his double-barreled gun, hunted up the "Most Worshipful Grand Master" (who had only a few weeks before initiated him into the nonsense of Masonry), and at the point of the gun he demanded and the M. W. G. M. gave him back his money, and then tried to get the white people to arrest him, but it failed to work. Then the M. W. G. M. tried to arouse the whites to assail him on account of political assertions, but it was also abortive. You will remember my recommending that he be sent the *Cynosure* some time ago.

I have just concluded a controversy through the columns of the *Boston Advocate* with a Rev. Green of

Providence, R. I.,a minister of the A. M. E. church. He and Rev. Biddle of Worcester, Mass.,opened the controversy on "Church Members and Secret Societies." I pitched into the fray. Bro. Green was for, and Bro. Biddle objected to the unholy alliance, yet he said they were right enough, but not for Christians. Bro. Green said they were ordained of God and were essential to man's salvation. They were and are both of them strangers to me, but I could not stand that assertion, and uninvited I plunged in the fray to defend a cause dearer to me than life itself, the cause of the Christian religion. I sent Bro. Biddle a few books, "Masonic Outrages," one or two copies of the *Cynosure* and our *Living Way*, and shortly after my first article appeared in the *Boston Advocate*.

Bro. Biddle writes me as follows: "When I first began this controversy I was not opposed to secret societies, as such, but your letters to me, the *Living Way*, and the books you sent me have opened my eyes completely, and I have openly severed my connection and am preaching a gospel of complete separation."

Hence we have it: Texas on the west, Massachusetts and Rhode Island on the east are being awakened to this iniquity, and I praise God and give glory to his name.

I am trying at home to have a clean people for God. I have succeeded in getting nearly every male member of our church to quit the use of tobacco. The question of prohibition is before us in all its glory; and, as I often assert, I was born a prohibitionist. I do not cease to cry aloud on that subject. Our church is so strongly opposed to liquor that two months ago they excluded a member for repeatedly coming to church smelling of liquor. We had prayer-meeting for Michigan last Wednesday and we hope many will pray for Tennessee.

I regretted exceedingly my inability to attend the convention in your city this week. But since our batteries have been opened against secret societies, our supply of finance has been materially cut off for two years. Mr. Brinkley and myself have devoted our time to the *Living Way* without one single cent for our labor, ofttimes taking what salary we get from our churches to keep the paper afloat. We are trusting in God and have the consolation of knowing "that it will all be over soon." Pray for us.

R. N. Countee.

KANSAS, THE BATTLE GROUND FOR FREEDOM.

Galena, Kans.

Dear Cynosure:—The great moral cannon is roaring here to-day. Women, both white and colored, are voting in our city election for the first time. They are assembled in an upper room—hall (with prayers, I trust), from which they go in small squads to the polls, and modestly hand in their tickets. I am impressed that the whisky question is about settled in this great State. Blessed thought!

I was recently asked by a Worshipful (?) Master to give the lost word of the third degree. Whereupon we went into a dark, solitary room, when I gave it upon the five points to his entire satisfaction, and yet I never saw the inside of an assembled lodge!

Lodge cliques and tricks are strong in this city. I think I can do some good by cultivating Masons for a time. I am getting my game in good range, so that should I decide to shoot, somebody will have to flutter, while I would lose my business interests here, which are considerable.

Prohibition is boiling over here now. We are voting for the principles set forth by St. John. We call it "voting for St. John."

James Springer.

SALOON AND LODGE MUST GO.

Moline, Ill., April 3, 1887.

Editor Cynosure:—We enclose you a local paper with its severe strictures on the Knights of Labor and their secret methods of slate-making. The prohibition element here, which is now quite strong, after monthly meetings all winter and the lecture of Gov. St. John and others, have placed a municipal ticket in the field. The result will be a division of city officers among each of three parties, Prohibitionists, Republicans and Labor candidates. We are making great progress in western Illinois in temperance at least. We hail the coming deliverance of the Iowa river towns on the Mississippi from the curse of rum.

Your congress of churches and Christians is bound to awaken slumbering public sentiment on the subject under discussion. Other associations of a mutual benefit nature are springing up, without the secret oath-bound conditions, which are bound to weaken to a very large extent the secret fraternities.

Believing that the continued agitation of the temperance and fraternity question will result in the overthrow of the saloon and the lodge, we bid you go forward and pray for full and speedy success.

Observer.

PITH AND POINT.

A CHRIST-DISHONORING ELDER.

I have had quite an inteesting time with a Presbyterian elder in our neighborhood who is a much stronger Mason than Presbyterian. He became very much offended at father and others who opposed Masonry in a debate at our lyceum on secret societies last winter. He claims that all good men from Adam to John the Evangelist were Masons; that all the apostles were Masons; and that he as firmly believes that *Jesus Christ* was a Mason as that he is one himself, and that he can come as near proving it by the Bible as any one can that he was not a Mason.—E. S. Bogle, *Fredonia, Kans.*

THE POMEROY REMINISCENCES.

I feel highly gratified to you for those articles "Reminiscences of S. C. Pomeroy." They bring afresh to the mind the times when our souls were filled with indignation towards our own Government at its course not only toward Kansas, but toward all those that espoused the cause of freedom. Let them be put in pamphlet form. In a late *Cynosure* was an article entitled, "Are Masonic Rites Heathen?" I would invite the author of that article to take the Bible and turn to Ezekiel 8:10, and see whether there is anything there analagous to Chinese debauchery; and then read the 15th and 16th verses of the same chapter, and see if there is anything analagous to what is going on in every Masonic lodge and then accept of the Lord's judgment.—O. Tichenor, *Waukesha, Wis.*

ANTI-MASON, ABOLITIONIST, PROHIBITIONIST.

When a boy of sixteen I was disgusted with Masonry. In 1828 I commenced taking the *North Star* of Dunville. It was edited by two brothers, seceders from Masonry. I read this until I came to Wisconsin, and when I heard that in Chicago there was going to be an Anti-masonic paper I was GLAD and sent my two dollars two weeks before the first number was in type; and its weekly testimonies and my brother's connection with the Morgan affair, and my connection with grand juries and otherwise proves secretism to be a child of darkness and should be sent back to its native place. I have poor success in getting subscribers,but where I thought the paper would do good have subscibed for ten or twelve and sent off all of my own.

In 1826 I joined the Colonization Society in Boston, but soon found it was only a quietus for anti-slavery so I stept out, and when the under-ground railroad was built I took stock in that and it paid well, but was too far east to do a heavy business.

In 1840, in the town of Fairlee, Vt., they nominated two rumsellers for the assembly; but could I vote for a rumseller? I said, no! But I went five miles to vote against them, and as there was but one vote difference between them my vote and one with it stopped the election of either. Fifty-two years ago I found what our Saviour said Nicodemus needed and it has been my joy and consolation ever since,and I shall soon come down to the shore where I shall hear the songs of the redeemed on the other side. I have had several long talks with our Masonic Methodist preachers, but get no satisfaction; they will neither own nor deny anything definite, and for fifteen years I have neither supported them nor heard them preach. Am I right?—Josiah Shaw.

PRAYER-MEETING OR LODGE.

They initiated one into the lodge last night,—prayer-meeting night, two Mason members absent, one there I know. All lips are sealed except a few who take the *Cynosure* and in that way try to enlighten the people. But, oh, how slow to learn under the pressure of this secret influence! Like the saloon, secrecy brings blasting and mildew over God's bright heritage. I see it and feel it but am powerless only as I can circulate the *Cynosure* and the book, "Two Opinions." I put one into the temperance library which was read by some I know, and whenever occasion presents itself I speak out my sentiments sometimes greatly to my hurt, but the Lord is my shield and buckler, the horn of my defence in the maintenance of right against wrong. Every day I pray for the speedy overturning of Satan's kingdom and it must and will be done according to the teachings of Holy Writ. I have no doubt as to the final result and am much encouraged by the advanced and rapidly advancing public sentiment on these two great moral questions, the fall of the lodge power and the liquor traffic, the two giant sins of this great and mighty nation, and the curse of curses the wide world over.—Mrs. Ann Paley, *Lanark, Ill.*

FROM THE WIFE OF A MASON AND INFIDEL.

Masonry thrives here more than anything else; the society is so wealthy that they are going to build a temple. I have not united with any church here; have been invited to unite with Congregational and the M.E. churches; but there is too much Masonry and formality in them. Since coming to Kansas I have realized in my own heart the words of David, "I am a stranger in the earth." But I do not feel that I am a stranger to the Father and the Son and the blessed Comforter. A majority in this age can accomplish great evil seemingly, but in the age to come what a change will then appear, when their eyes shall be opened to see the evil they have done.—Mrs. E. H.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON IV.—April 17, 1887.—Joseph and his Father.—Gen. 47: 1-12.

GOLDEN TEXT.—Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Joseph an example of filial affection.* vs. 1-7. Joseph is one of those rare characters in whom all the virtues seem to meet. The frankness of Scripture in relating the faults and failings of its noblest character renders more noticeable the absolutely unsullied record of Joseph. It must be remembered also that he passed through the severest possible test to try what was in him—to-day in a dungeon, a slave and supposed criminal—to-morrow the prime minister of Egypt, idolized by a whole people and receiving almost royal honors from the populace. But he comes out of it all the same pure and simple soul as when a shepherd boy,dreaming his strange dreams of future greatness, and too ingenuous to see what would have been apparent to a more subtle and secretive nature that it was the part of prudence to hide them in his own bosom. But no gem in his princely diadem shines so bright as the filial affection which he shows for his aged father. As he brings in the old shepherd into the royal presence of Pharaoh, and, what was probably far more trying, before the eyes of proud and supercilious courtiers, he seems conscious of only one feeling,—joy, that he can so honor his aged parent and repay with the devotion of his whole being the one who had loved him so tenderly if not very wisely in the long gone days. Honor to parents is a virtue very dear to the heart of God. Of all the commandments this alone has a promise attached to it, and Paul,urging the duty of obedience on children adds: "for this is well pleasing to the Lord." The universal tribute of admiration which humanity pays to filial love is one of the traces of his divine image. Some tell us that this is an obsolete virtue with American youth. Heaven help our country if this be so. It is the saddest possible omen for America's future. A generation which does not honor parents will have no reverence for what is venerable in its country's institutions. It will turn out neither patriots nor statesmen.

2. *Jacob's interview with Pharaoh.* vs. 8-12. The morning of Jacob's life was shadowed by the great wrong done his only brother; its noontide had been largely given to the pursuit of gain; its evening was clouded by family troubles. If it be true that we live in deeds not years, well might he say, "few and evil have the days of the years of my life been." He had not attained to the years of his fathers for he had not attained to their virtues. We think we honor the nation's forefathers when we eulogize their memory. But it is a truth often forgotten that they were the reformers of their time. They battled with iniquities that in their day were what the saloon and the lodge are in ours. The Jacobs of these times, good men with weak faith would lay a heavy tax on the one and let the other alone, but so did not the Abrahams of old times. Self-seeking lives are not joyful lives. Faith, courage,self-devotion alone lead to the true Fountain of Youth.

[From the Truth.]

1. Joseph "took some of his brethren, even five men, and presented them unto Pharaoh." We are not told why he took five, but elsewhere we read that "the children of Israel went up by five in a rank out of the land of Egypt;" and to the leaders of the tribes, as they were about to go over Jordan, it was said, "Ye shall pass before your brethren marshaled by five," (Ex. 13:18; Josh. 1:14, margin). Five, therefore,was the symbol of Israel, an earthly people, in battle array. Lev. 26:8; Num. 10:9; Deut. 28:7-10.

2. These five men informed Pharaoh that they were shepherds, as were also their fathers, not being ashamed of a calling that made them unpopular; "for every shepherd is an abomination unto the Egyptians." Gen. 46:34; Zech. 13:7; Luke 2:8-18; John 10:1-16; 15:18, 19; Galatians 1:10.

3. It is still better to see that Joseph, the ruler of the greatest empire of earth, was not ashamed of them,as the Lord Jesus is not ashamed of his believing ones. Heb. 2:11; Matt. 12:48-50; John 20:17; Rom. 8:29.

4. "And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh," the man of faith rising above the man of earthly distinctions for "without all contradiction the less is blessed of the better." Heb. 7:7; 1 Pet. 2:9; Matt. 11.11; Ecc. 9 4.

5. Jacob's touching testimony to the king reminds us that at best we are pilgrims on the earth, and that our years, even if they could be one hundred and thirty, are few and evil. Job 9 24-26; Ps. 39 4,5; Jas. 4 13,14; Heb. 13 14; 1 Pet. 2 11.

6. Joseph gave his father and brethren a possession in the land of Egypt, in the best of the land as the king commanded. So Christ gives his people the best. John 10 28; Rom. 8 17; 1 Cor. 3 21-23; 1 Tim. 4 8.

7. And Joseph nourished his father, and his brethren, and all his father's household, with bread, as our Joseph nourishes us. John 6 33-35; Song 5 1; Isa. 55 1; 2 Tim. 3 15-17; 1 Pet. 2 2; Rev. 19 7, 9.

OBITUARY.

Died on the 18th of March, at Wyoming, N. Y., Mrs. Martha Spaulding Owen, aged 63 years and one day.

She was the daughter of the late Timothy Spaulding, who was sent by the American Home Missionary Society in 1835 to La Porte, Ind., where he labored as a reformer in slavery, temperance and secret societies, where he died in 1839, from exposure attending an outdoor meeting, in the organization of an anti-slavery society. The family removed East, and Martha was afterward, in 1842, married to E. Owen, and moved directly to Elgin, Ill. She was afterwards with him in the Freedmen's Bureau in the war of secession, and in various pastorates in the State of New York. She was intensely active in life, but could tolerate no shams in religion or society, and was stricken down with paralysis while engaged in household duties, busy to the last, as she often expressed a wish to be.

E. O.

SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

Daily Appeal, Memphis:—The secret society business has become a craze with the colored people, and one by which they often become the victims of designing knaves.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition: Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. ....The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies.....The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers.....The inference is fair that Masonry and Christianity do not harmonize.

BY GREAT MEN
IN THE STATE.

Samuel Adams:—I am decidedly opposed to all secret societies whatever.

Hon. Solomon Southwick, *New York:*—Freemasonry must and will be banished from the earth, which has drunk so deeply of the blood of her martyrs.

Hon. William M. Evarts, at a Yale alumni address, 1873, reported by the Hartford *Courant:* "He did good work to-day in speaking against the evil effects of secret societies."

Hon. Timothy Fuller:—"In a free country no secret societies can be required for the public good. Purposes which require combination and secrecy are just objects of suspicion."

Victory Birdseye, Esq.:—Depend upon it, there is a screw loose somewhere! Organizations for purposes undeniably good, don't burrow under ground. They are willing to stand upright upon their merits before an intelligent community.

Hon. Wm. M. Evarts, *Yale alumni dinner, 1869:*—Separate inclosures are found necessary, which they call, not separate pens, but "secret societies." Until Yale College outlives that folly, it will deprive its graduates of a good part of the education that you and I had the happiness to get there.

Patrick Henry, *in Virginia debates.*—Give us at least a plausible apology why Congress should keep its proceedings secret....They may carry on the most wicked and pernicious of schemes under the dark veil of secrecy. The liberties of the people never were and never will be secure when transactions of their rulers may be concealed from them.

Judge Enos T. Throop, *in a sentence pronounced at Canandaigua, N. Y.:*—It is admitted in this case, and stands proved, that Morgan was, by a hypocritical pretense of friendship and charity, and that, too, in the imposing shape of pecuniary relief to a distressed and poverty-bound prisoner, beguiled to intrust himself to one of your number, who siezed him as soon as a confederate arrived to his aid, almost at his prison door, and in the night time hurried him into a carriage. —*From N. Y. Commercial Advertiser, Feb. 2, 1827.*

Hon. John C. Spencer, *Sec'y of State, of War, and of the Treasury:*—"In one word, I consider Freemasonry in direct hostility to the Government in all cases where it cannot control it—as demoralizing in its very nature, making bad men and citizens of all who adhere to its obligations—creating injurious distinctions in society—giving privileges and advantages to one set of men over others equally meritorious—exercising a most potent influence upon our elections, by secret, and, I fear, corrupt means, and altogether more dangerous to our country and its government than any standing army, however numerous it possibly could be."

Disraeli, *British Premier:*—Secret societies are hurrying the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together.

George Washington:—Hon. John C. Spencer, in an address before court denied that George Washington was ever a Royal Arch Mason, and he said he had not attended a lodge for twenty years previous to his death, and that he virtually renounced the institution in his Farewell Address.

Governor Slade, *of Vermont,* writes his conviction of Freemasonry, not merely of its uselessness, "but of its pernicious tendency—of its incompatibility with the genius and spirit of our free institutions, and of the duty of all, Masons not excepted, to unite in exterminating it from the country."

Judge Pliny Merrick, *Worcester, Mass.*—It is true that a Royal Arch companion (to which degree I have been admitted and the highest office of which I have sustained) does swear that he will espouse the cause of a companion when engaged in any difficulty so far as to extricate him from the same whether right or wrong; and that he will keep his secrets inviolable when communicated to him as such, murder and treason not excepted. I know these most odious clauses are part of the obligation of that degree, for I believe that I received that obligation and know that I have so heard it and as high priest of a chapter have so myself administered it to others.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—H. H. George, D. D., Geneva College, Pa.

Vice-President—Rev. M. A. Gault, Blanchard, Iowa.

Cor. Sec'y and General Agent.—J P. Stoddard, 221 W. Madison st., Chicago.

Rec. Sec'y. and Treasurer.—W. I. Phillips, 221 W. Madison St., Chicago.

Directors.—Alexander Thomson, M. R. Britten, John Gardner, J. L. Barlow, L. N. Stratton. Thos. H. Gault, C. A. Blanchard, J. E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. J. S. McCulloch, D. D.

Secretary.—Rev. Lewis Johnson.

STATE AUXILIARY ASSOCIATIONS

Alabama.—Pres., Prof. Pickens; Sec., G. M. Elliott; Treas., Rev. C. B. Curtis, all of Selma.

California.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

Connecticut.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas., C. T. Collins, Windsor.

Illinois.—Pres., J. L. Barlow, Wheaton; Sec., H. L. Kellogg; Treas., W. I. Phillips *Cynosure* office.

Indiana.—Pres., William H. Figg, Reno Sec., S. L. Cook, Albion; Treas., Benj. Ulsh Silver Lake.

Iowa.—Pres., Geo. Warrington, Birmingham; Rec. Sec., H. W. Johnston, College Springs; Cor Sec., C. D. Trumbull, Morning Sun; Treas., James Harvey.

Kansas.—Pres., J. P. Richards, Ft. Scott; Sec., W. W. McMillan, Olathe; Treas., J. A. Torrence, N. Cedar.

Massachusetts.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr., Worcester.

Michigan.—Pres., D. A. Richards, Brighton; Sec'y, H. A. Day, Williamston; Treas. Geo. Swanson, Jr., Bedford.

Minnesota.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm H. Morrill, St. Charles.

Missouri.—Pres., B. F. Miller, Eagleville Treas., William Beauchamp, Avalon; Cor. Sec A. D. Thomas, Avalon.

Nebraska.—Pres., S. Austin, Fairmount, Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

New Hampshire.—Pres., Isaac Hyatt, Gilford Village; Sec., S. C. Kimball, New Market; Treas., James F. French, Canterbury.

New York.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

Ohio.—Pres., Rev. R. M. Smith, Pagetown; Rec. Sec., Rev. Coleman, Utica; Cor. Sec. and Treas., Rev. S. A. George, Mansfield; Agent, W. B. Stoddard, Columbus.

Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

Vermont.—Pres., W. R. Laird, St. Johnsbury; Sec., C. W Potter.

Wisconsin.—Pres., J. W. Wood, Baraboo. ec., W. W. Ames, Menomonie; Treas M. R. Britten, Vienna

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 14, 1887.

The N. C. A. Board meeting reported in another column, is of greatest interest in that it promises a greater exercise of faith in God and his people. This reform needs to be kept very near the heart of the testifying churches and of every Christian who sees the iniquity of lodge worship. Too many bonds, mortgages and invested funds does not help strengthen such a happy and necessary relation.

THE PRESS ON THE CONGRESS.

Here shall the press the people's rights maintain,
Unawed by influence, uncorrupted by gain. —*Barlow.*

The Conservator:—"The Inter-church Congress met in Chicago, March 30, 1887, in a large, fine hall in the *Inter-Ocean* building. Attendance at the opening session, large. Christians flowed together in great numbers from various States. The appearance of the men and women indicated character and ability."

The Union Signal, organ of the W. C. T. U.:—"A congress of churches met in Chicago last week, to discuss the relation of secret societies to Christianity. It brought together about three hundred Christians, representing sixteen States; a large proportion ministers and educators; no less than eight college presidents among them. Bishop Wright of Oregon gave an admirable paper on the relation of secret societies to the church."

The Interior (Dr. Gray):—"The original idea was to call out the views of leading men not identified with the N. C. A. It was supposed that such men as Storrs, Crosby, Cook, Talmage and others" (who had endorsed the call with Dr. McCosh), "must be thinking about the subject and had something to say. This idea was abandoned because of the impossibility of gathering the eminent and busy men named, and others like them, into a convention. The congress became a bond of union between United Presbyterians, Covenanters, United Brethren, Free Methodists, Wesleyans, Lutherans, and Friends, with representatives from Congregational and Presbyterian churches. Some of the addresses were fair and judicial, others more impassioned. The demand was made often, and always cheered, that members of secret societies should be excluded from the churches. There is ample knowledge of Masonry legitimately before the public to show that it is a system of religion which offers to bring salvation to the soul without the mediation of Christ. But, there are sound and reliable Christians who are lodgemen, no doubt about that, and, therefore, we would not disfellowship a man simply because he is a Mason." [Nor would we, but because under labor of love, he refuses to leave what Dr. Gray declares and proves to be "worshiping devils."—Ed. Cynosure.]

The Bible Banner:—"The congress was a large body, notable for the dignity and manifest intelligence of its members—cultured men, college presidents and professors, legal men, and ministers of the Gospel. They believed that secret societies and the principles which call them into being are opposed to the work of God as voiced in his church and in the Constitution of free civil government; and we must say, that, so far as we heard, they seemed to give conclusive proof of this, from the philosophy of the matter and from the standard publications of the said secret societies. A fine address is to be sent to all great meetings of the denominations.

The Free Methodist:—"Altogether, the congress marks an epoch in the history of this reform which is important. The delegates were representative men,—men of piety, education and refinement. They were, many of them, men of large heads and large hearts. An inspiration will go forth from this congress which will touch the American church to the remotest part of the Republic. Now, in a wider sense than ever before, will men feel that this is a common cause; that the truth must and will be potent in bringing to naught these systems of anti-Christ, and the glorious day draws near when Christian ministers will cease to worship Baal, while they minister at the altar of Jehovah."

The Christian Worker (Friends):—"The '*Congress of Churches and Christians*' which convened in this city on the 30th and 31st ult. was a meeting of reformers. Those present who were old enough were original Abolitionists, the most prominent of whom was President J. Blanchard, of Wheaton College, who was known and honored by the leaders in anti-slavery battles forty years ago. He received a very kind letter from John G. Whittier, which was presented to the convention, expressing his sympathy for the cause which the congress was called to promote, and referring tenderly to the memories of other days. The delegates in the congress were men who are accustomed to study carefully moral questions, and, when they have found the truth, to plant themselves on it without reference to what others may think, or what may be the effect upon their popularity and position. In the old abolition days many in the ranks were Free Thinkers, Spiritualists, Free Lovers, and like ungodly workers, but in this convention there were no such elements. The leaders gave evidence of being men of sterling Christian character, many of them holding positions in the church and in Christian education which were guarantees of their intellectual, moral and religious worth. A deep spiritual influence pervaded the exercises throughout the entire conference. Those who think anti-secret agitators are blind or weak or or ignorant or indifferent to truth, should read the addresses when they are published."

Fire and Hammer, by Dea. O. M. Brown, of the First Church, Oberlin, Ohio:—"The first impression that was made upon the mind of the observing beholder was the class of men that composed the congress. It was evident that there was present some of the first-class minds in the land, and that the convention was composed of thinking men. But the most important event of the day was the address of President George, on the 'Relation of the Church to the Lodge.' He showed conclusively that as Christ was the foundation of the church, and that as it was built upon this foundation, and that the lodge was built upon a foundation that had no Christ in it, it having mutilated the Scripture, LEAVING OUT HIS NAME where it occurs in their Scripture initiatories, therefore, it was built upon another foundation than that of Christ. There could be no bond of unity between it and the church. The worship of the lodge is IDOLATRY; while that of the church is the worship of the true God. Therefore, the church should separate herself from all connection with the lodge, and show her disapproval of its idolatrous worship by refusing to fellowship its members.

Space fails to mention the *American* of Washington; the *Free Press* of Birmingham, Iowa; the *Crank* of College Springs, Iowa, whose editor was one of the assistant secretaries, and makes an excellent report, and the *Wesleyan Methodist*, which was ably represented by Rev. H. A. Day of Michigan.

The *Wesleyan* editor, Dr. Wardner, takes an exalted view of the congress of which his own excellent speech was an important part; and the Chicago dailies filled columns after columns, in their easy, touch-and-go neutral style, with our proceedings, and thus gave us a recognized standing with the myriad-mouthed American press. The reform has thus passed Bunyan's "Hill of Difficulty," but is still in the "Valley of Conflict." If we read aright the signs of the times, our next great effort must be to save the colored churches of the South from disintegration by the lodge. Shall we meet in New Orleans next winter? If so, say, "Aye," all at once!

THE RELIGIOUS TELESCOPE AND THE "CONGRESS."

The *Telescope* slurs the name as "high sounding," and says, "It is evident that there are two classes of opponents to secret societies in this country; those who are broad-minded.... and those who are narrow." The first class representing Joseph Cook, Dr. McCosh, etc., will never consent to work in the narrow treadmill line of those who represent the other wing.

Dr. McCosh has read the *Cynosure*. In the presence, and at the request of its editor he signed a strong endorsement of the congress written by the said editor. March 24, just before the congress met, he wrote a letter to the same person saying, "We effectively put down the Greek-letter secret societies in this college. Since we did this, we have better order, less drinking, and less combination against the Professors." And, closing this just and noble letter, he adds, "You may regard this testimony as my contribution to your most excellent cause."

This letter was published by the *Christian Worker*, the *Cynosure* and several dailies. But the *Telescope* does not notice it, but quotes its author as against us! Surely Christ is "set for the fall and rising again of many in Israel, and for a sign which shall be spoken against."

The *Telescope* was started and is sustained as the organ of "The United Brethren in Christ," and is issued from its printing establishment at Dayton, which published the History of the United Brethren church, 1868. This history, p. 191, contains the following rule, which has not, we believe, been repealed:

"In no way or manner, nor in any sense of the word, shall Freemasonry be approved or tolerated in our church: should any member of our church who may now be a Mason, continue to attend their lodges, or, as a Freemason, take part in their processions, such member, by such act, excludes himself from membership in our church."

When the General Conference adopted this rule, the Brethren church was about one hundred years old, and had near one hundred thousand members, and now the *Telescope* brands those who wish to live up to that rule as "narrow, exclusive," "tread-mill line," etc. In Deut. 27: 16 it is written, "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen." But in this editorial the *Telescope* sets light by 100,000 fathers and mothers of the Brethren church, who were among the best, most spiritual and holy men and women on earth. "Woe to the world because of offenses!"

TESTIMONIAL.

The undersigned take pleasure in certifying to the good effect of a quarterly meeting of the DuPage county Christian Association opposed to secret societies, held in the chapel of Pro.-Seminary, Elmhurst, Ill., at which we were present. The discussions were clear, candid and Christian, and we believe the cause of Bible religion and Christian education would be promoted if a meeting of this Christian body could be held in every church and educational institution in DuPage county.

P. Goebel, Principal,
J. Sueder, Professor.
J. C. Rahn, " "
H. Brodt, " "
G. Ebmeyer, " "
Rev. Daniel Irion, Pastor.
F. J. T. Fischer, M. D.

—Bro. H. H. Hinman left the *Cynosure* office for Washington Monday, where he will remain a short time with his family before again taking up the lecture work.

—For the information of some who will be inquiring for the published proceedings of the congress, it may be said that the N. C. A. Board considered the subject, but in an advisory way only, the business belonging properly to the committee appointed by the congress.

—Rev. J. A. Cole, whose presence in Chicago and addresses in the congress and several churches have aroused much interest for his African mission, left the city Monday afternoon for Keepville, Pennsylvania, where he meets the Wesleyan conference for that State.

—Walter Manning, son of David Manning, boot and shoe manufacturer of Worcester, Mass., had a narrow escape at the great fire in Buffalo, from the sixth floor of the "Richmond" hotel, being the last one to escape the flames on that floor, and losing everything save what he had on his person, at the time of the alarm.

—Through some oversight of the enrolling committee, the names of Captain William Wilson and his daughter were not put on the list of the late congress. He was appointed delegate from the First Baptist church of Menomonie, Wisconsin. It was a great pleasure to see this stalwart supporter of this reform once more at a convention of its friends.

—By a misunderstanding the poetry on the passage of the Red Sea by the Israelites on the first page of our last number was credited to Rev. C. C. Foote of Detroit. The verses were not unworthy of his pen, but we regret that he was made to appear for the time being as a plagiarist. There is no doubt about the authenticity of the leading article. Our readers will recognize it immediately as having the genuine ring.

—Such letters as the following which are every few days reported at the *Cynosure* office, are positive evidence that the principles of our reform are widely though often quietly maintained. When the Lord shall turn the captivity of the church again as in the days of Jonathan, there will many a true Israelite come out of his hiding place in Mt. Ephraim to join the pursuit. This letter from New Hampshire says: "I am known throughout my State as a political Prohibitionist, and I am opposed to every evil thing, including Masonry and all secret orders. Although I do not know as I can aid you much, I would like to keep posted as to a movement which has my heartiest sympathy and so make known to you my address. I would like to see a copy of your ablest organ."

—It has been asked why none of our "elect ladies" were not represented on the programme of the late conference. They would have had an able

representative in Miss Flagg had it been possible for her to attend. Among the mothers and sisters who were present and took a deep interest in the meeting we noticed Mrs. John G. Fee, Mrs. C. C. Foote, Mrs. George A. Milton, Mrs. L. N. Stratton, Mrs. A. C. Hand, Mrs. E. A. Cook, Miss Mary A. West, editor of the *Signal*, Mrs. O. F. Lumry, Mrs. Prof. W. H. Fischer, Mrs. M. A. Blanchard, Mrs. W. I. Phillips, Miss Hurlburt, Lady Principal at Wheaton, Mrs. L. H. Plumb, Mrs. D. Gore, Mrs. O. Barnes and Mrs. B. Loveless. The Young Woman's Christian Temperance Union of Wheaton had two delegates present, Misses Jessie Plumb and Mary E. Cook.

GO FORWARD—THE N. C. A. BOARD MEETING.

The meeting of the N. C. A. Board on Saturday morning last was one of the most important meetings held for two years. Pres. L. N. Stratton was in the chair and brethren Hinman, Cole, Phillips, Stoddard and Kellogg were present beside members of the Board. It was voted to pay the amount needed to make up the expenses of the late congress which amounted with some later reported items to some $106. Bro. Gardner agreed to assume $10 of this sum, and $18.50 could be paid in *Cynosure* subscriptions. General Agent Stoddard reported as trustee of the William Leuty fund, and turned over to the treasury the papers representing the remainder of the fund in his hands amounting to $6,800. Nine semi-annual payments have been made to Mr. Leuty of $300 each, the last one just before his death.

In partial payment of George W. Clark's expenses in the South last winter the further sum of $30 was voted, making in all $55 paid for that purpose.

It was also voted to engage Rev. J. Augustus Cole of Western Africa for a three months' trip with Bro. Hinman after May 15 at $75 per month, he to bear his own expenses. He wishes to visit prior to that date four or five Eastern conferences of the Wesleyan church to further his project of an African mission.

At the suggestion of Bro. Hinman the General Agent was requested to correspond with Francis J. Davidson, now of Plaquemine, Louisiana, with a view to his undertaking colporteur work in that State. Reports from various parties are very commendatory of this brother's zeal and devotion for Christ against the lodge.

A proposition from the Illinois State Executive committee was also favorably received and J. P. Stoddard, H. A. Fischer and L. N. Stratton appointed a committee to complete the arrangement. It is that Bro. I. R. B. Arnold, who is yet engaged by the Illinois State committee, be secured for a wider field. He agrees to care for his own expenses and salary entirely and give one evening in every series of lectures to the ancient heathen systems as developed in Masonry and its off-shoots, provided only he is given the use of a large tent and seating outfit. This will cost perhaps $500, and can be sold at the end of the season if necessary. Large audiences can thus be reached in our towns and smaller cities. All who have examined the details of the plan are pleased with it, and a number have already promised Bro. Arnold to assist in purchasing the outfit.

Rev. Lewis Johnson of Pine Bluff, Arkansas, secretary of the National Convention at Knoxville, Tenn., having at that time offered his services to the N. C. A. as lecturer among the colored churches, the General Agent was instructed to correspond with him about beginning his work in June.

Prof. H. A. Fischer suggested another plan which may bring important results to the reform. It is that prizes of $50 each be offered for the best papers discussing secret societies and the labor question and secret societies and the temperance cause. His plan is to secure a wide competition in our colleges and seminaries, believing that the spread of information which would result among educated young people would many times repay the outlay. C. A. Blanchard, L. N. Stratton and H. A. Fischer were made a committee on this proposition to bring it to perfection.

The Board thus in one meeting has begun the arrangement to increase its agencies in the South by two lecturers and a colporteur, to secure the Arnold exhibition, and to widely extend the lodge discussion among American students. These enterprises will all be an expense. They will not, like a State lecturer, be largely self-supporting in respect to the N. C. A.; and while the funds now available may give them support for a few months or a year, if they are continued and enlarged upon as they should be, friends of Christ who love this cause will have to stand by with their contributions as they have all along with their prayers. This forward step is perhaps one result of the late congress, which has shown us that the reform churches have not lost interest in this work as their more than 150 delegates prove, but will cordially sustain every effort that promises success in breaking the power of the lodge.

REPORT OF THE N. C. A. AGENT FOR THE SOUTH.

TO THE BOARD OF DIRECTORS OF THE N. C. A.

Dear Brethren:—I resumed my work as your agent for the South Sept. 1, 1886. Since then I have visited and labored in the District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky and Illinois. I have, by invitation of their presidents, addressed the students of twenty-four colleges and seminaries, and had in nearly every instance their hearty endorsement and commendation. In but two instances has my request to address college students been denied. I have also addressed more than one hundred congregations in churches and halls. Most, but not all, of these congregations were colored.

In four instances I have addressed meetings of pastors on the subject of the secret lodge system. The meetings were in Charleston, S. C., Augusta and Rome, Ga., and New Orleans, La. A large majority of the colored ministers of the South either are or have been members of secret societies, but almost universally are of the opinion that such societies are an obstacle to the progress and work of the churches, and that they absorb the time, money and attention of the people to the great injury of their pecuniary, moral and religious well-being.

In many instances I have found a cheerful willingness to give up their connection with the orders and use their influence against them, provided they do not have to meet them singly. There is everywhere a recognition of the power of the lodge, and comparatively few are prepared to make independent and open warfare; but there is a very general desire among the colored ministers of all the religious denominations in the South to by *some means* break the dominion of the lodge system, which is more than any one thing *the incubus that hinders their progress.* I have found but little difficulty in getting a hearing in the churches, and have had the satisfaction of finding that many ministers and others were convinced and were willing to "renounce the hidden things of dishonesty." I am satisfied that ere long there will be in the South a collapse of the secret lodge system. Their enormous exactions, their arrogance, wastefulness and manifest frauds, like the sale of indulgences in the sixteenth century, and the liquor traffic of to-day, are so grossly inconsistent, not only with Christian principles but public well-being, that sooner or later they must fall.

What has been said is true of the colored, but in a less degree of the white churches and ministry. Because the colored ministers and churches are poor they feel the waste and perversion of means and the consequent result of suffering and want to the pastors. This has wonderfully opened their eyes. As there is more wealth in the white churches they are better able to support both the church and the lodge, so that the evil is to them less obvious though not less real, and will ere long awaken a general protest.

My conviction is that we should follow up our work by the following methods: First, we ought to enlarge the circulation of the *Cynosure* and other reform literature. This will be found the cheapest method of bringing the truth before the ministers and churches, whether white or colored.

2. The lecture work should be vigorously prosecuted. There are multitudes that have never heard of our reform and who will, but for lectures, remain in utter ignorance of the fact that the objects they have at heart have the sympathy of and the earnest support of others. In numerous instances young men, who five or six years ago, while in college, heard this subject presented by your agent, are now in the ministry and are bearing faithful testimony against the lodge system. In scarcely any case have such students gone into the lodge. If they have done so, it has been only to come out again in disgust.

3. The N. C. Association ought to hold an anniversary next winter in the city of New Orleans, in which representative Christian men, both North and South, should be invited to take part. It is believed that such a convention would secure the sympathy and co-operation of the leading educators of the Southwest, and that the leading colored ministers of that city would gladly attend such a meeting.

And, finally, there ought to be earnest and united prayer that the reviving of the churches in this city and elsewhere may result in opening the eyes of the blind that they may see in all of its enormity the gross wickedness of the secret lodge system, and have the grace to repent. H. H. Hinman.

OUR WASHINGTON LETTER.

Since I last wrote you, the five gentlemen who compose the new Inter-State Commerce Commission arrived in the city, talked over preliminaries, visited the President, interviewed Secretary Lamar, received their Commissions, took the oath of office, inspected their temporary quarters, took possession of them, elected their chairman, and entered upon their new duties. So, what the country has long been clamoring for is now an accomplished fact. But while the new court will be able to remedy some evils in current transportation methods, it is pretty certain not to do so great an amount of good as is anticipated from it by all sorts of reformers who think that everything can be regulated by law.

The President of the Commission is Judge Cooley, a Michigan Republican. His election was predetermined. It was understood by the other members that the President wanted him to be at the head, and they acquiesced in his choice without discussion, admitting that the judge knew more about law and railroad matters than all the others put together. As the board is now made up and organized (it consists of three Democrats and two Republicans, one of which is chairman), when it fails to satisfy shippers, as it is almost certain to do, the Democratic House can divide the incoming growls with the Republican Senate, and the Democratic majority of the Commission can plead that the work was directed by a Republican chairman. To appoint a majority of Republicans on the Commission would have been a shrewd move on the part of the President, but the next wisest thing was to give the Republican party the management of it and the responsibility attached.

Probably no appointment of President Cleveland's since the fourth of March, 1885, has given more general satisfaction than that of Mr. Fairchild to be Secretary of the Treasury. It is in the direct line, too, of civil service reform—a promotion for real merit. The new Cabinet officer is very popular at the Treasury Department, as is also Judge Maynard, the Second Comptroller, who takes the place of Assistant Secretary. When their promotions were authoritatively announced these two officials were overwhelmed with congratulations. The rush was so great that Mr. Fairchild was forced to ask all callers to desist until a certain hour, when both gentlemen gave themselves up to hand-shaking with the hundreds of employes of the Department.

Mrs. Fairchild, the wife of the new Secretary of the Treasury, and the first lady of the Cabinet, is a quiet, cultivated lady, with retiring and gracious manners, one whom it will be a pleasure to regard as a leader. She is a niece of the late Governor Seymour of New York, and the family, being in mourning, have not gone much into society since they came here. They live in a rather modest house in the fashionable West End, and Mrs. Fairchild remarked that it was not until recently that they had decided to keep it, not knowing but that they would go out of office with Secretary Manning.

Notwithstanding the fact that the marble halls and corridors of the Capitol have been deserted by our lawmakers for a month, the guides about the building are doing a flourishing business. Visitors from all parts of the United States flock there every day by the hundred. Before the Fiftieth Congress begins its executive life, the Capitol and grounds will present a much grander appearance than they have ever before possessed. Great changes for the better are in progress. The amount asked for this purpose was $125,000, but Congress decided that the present condition of the Capitol approaches should be remedied as quickly as possible, and doubled the amount. The $250,000 thus placed at the disposal of the architect will enable him to have the work entirely completed during the summer.

Just beyond the beautiful plaza, which stretches eastward from the Capitol, excavations and preparations are being made for the erection of the new Congressional Library, where the largest and most valuable collection of books in the United States are to be stowed away. There are over 600,000 volumes, and it is commonly said that Mr. Spofford, the librarian of Congress, knows something about the contents of every volume in the library. A Congressman recently said, facetiously, "I don't read books, I read Spofford." If a Senator or Member wants a quotation that is difficult to find or is of obscure origin he goes to Mr. Spofford. If he wants the best authority on any subject, or, indeed, if he wants to learn anything that may be found in any of those thousands of volumes, he goes to the same source.

The Home.

NATURE.

"The bubbling brook doth leap when I come by,
Because my feet find measure with its call;
The birds know when the friend they love is nigh,
For I am known to them both great and small;
The flowers that on the lovely hillside grow
Expect me there when spring their bloom has given;
And many a tree and bush my wanderings know,
And e'en the clouds and silent stars of heaven;
For he who with his Maker walks aright
Shall be their lord, as Adam was before;
His ear shall catch each sound with new delight,
Each object wear the dress which then it wore;
And he, as when erect in soul he stood,
Hear from his Father's lips that all is good."

—*Jones Very.*

FILTHINESS OF THE FLESH.

BY REV. A. SIMS.

1. What does filthiness of the flesh imply? Evidently the words mean all avoidable or unnecessary uncleanness. It is distinguished from moral uncleanness because it has reference to the physical nature. Filthiness of the flesh is seen in having an unclean skin. It is seen in a head of unclean hair. It is observed in not keeping the teeth regularly cleaned; in allowing the clothing of the person, bedding and house to remain unclean. It also exists in the habit of tobacco using, which defiles the mouth, lungs, teeth, and the whole body. It is seen in the slovenly ways of cooking food.

2. Filthiness of the flesh is strongly condemned. In the same verse that commands us to be purified from "filthiness of the spirit"—which is moral uncleanness—we are also told to "cleanse ourselves from *all* filthiness of the flesh." If one is obligatory so is the other. The Bible commands: "Keep thyself pure." We are even required to "abstain from all appearance of evil." We are told also, not only to have "our hearts sprinkled from an evil conscience," but also to have "our bodies washed with pure water." Heb. 10: 22. One of the most striking features of Christianity is cleanliness; so much so, that it is commonly remarked: "Cleanliness is next to godliness." Under the Mosaic economy cleanliness was godliness. If some of the sanitary laws imposed upon the Jews were now obligatory, they would not only shame the uncleanliness of thousands in Christendom, but they would greatly improve the health of all. Even the pots and vessels of the Jews generally were to be kept scrupulously clean. Does God expect or allow his people, under a more enlightened dispensation, to be less clean now than formerly? Even the Mohammedan religion forbids physical impurity. In their fifth commandment it is said: "Keep thy body clean."

3. The great evils of filthiness of the flesh. (1) It brings a reproach on the cause of Christ. Professors of religion, who indulge in this, present a repulsive appearance to the world, and give many people the idea, that to become religious, is to become slovenly and unclean. The world thus gets an unfavorable and false view of the religion of the Bible, and people are thus hindered in seeking it. We ought to make everything about our lives as attractive as possible, if it can be done without indulging in compromise or pride. The breath of some persons is so offensive, through neglect, that when they labor at the altar, or come near others, people of clean habits turn from them in disgust, thus hindering their success in the work of the Lord. (2) It injures the health. To retain health, it is necessary to be clean in person, in habits of living, in the house, and in all the surroundings. Physical impurity is one of the greatest known causes of disease. When an epidemic is raging unclean people and filthy houses are generally attacked; while those who are cleanly usually escape. A large portion of complaints, ill health, pain, weakness and death in the land, is directly caused by unclean habits of living. About three-fifths of all that people eat and drink is afterwards evaporated through the pores of the skin. Hence, the pores should be kept open by frequent bathings of the whole body in water. Just contemplate this evaporation, seen and unseen, coming from every pore of the skin, all through the summer months, and sometimes in winter, too—being allowed to accumulate on the skin, and seldom washed off for months, or perhaps years! Many persons wash their hands and faces, but leave all other parts of their bodies unwashed. An examination of their feet, perhaps, would present an unclean sight. By continual neglect, the pores of the skin nearly close; and thus the impure matter, which nature would throw off in this manner, remains in the body, and forms the germs of disease and death. The health of many a family would be greatly improved by a more frequent use of soap and water. Long neglect, however, would require the scrubbing brush to remove uncleanness from some persons. There is poison enough about an old, decayed and neglected tooth to produce instant death, if it were conveyed to the vital parts. Unclean teeth cause diseased stomachs and offensive breath. They should be cleaned every night before retiring. Keep the house, yard, street and alley well swept. Burn all kinds of garbage. After using, rinse thoroughly all dish cloths, towels, etc., and thus avoid, as far as practicable, typhoid and other fevers. If old, adandoned, waste clothing is hanging near the cellar, kitchen, or shed, put it quickly into the stove. Keep the cellar, kitchen, pantry, and elevator as dry and as clean as possible. (3) Lastly, it injures the soul. God speaks of the body in connection with the soul as the temple of the Holy Ghost. Can we, without moral injury, defile that temple? Filthiness of the flesh—both directly and indirectly—injures the soul. 1. It does so in the manner above described, as it violates the revealed will of God, as seen in revelation and in nature. 2. Whatever injures the health of the body, to some extent, also affects the soul. When the body is afflicted with certain diseases the spirits are depressed. There is dullness and languor. Where disease is caused by avoidable filthiness of the flesh, as is often the case, such persons are chargeable with the double sin of injuring both soul and body.

Uxbridge, Ont.

A STORY OF SUABIA.

It lacks thirteen years of being four centuries since there was rejoicing one June day in a house on the southeast border of the Black Forest in Suabia. A little baby boy had come to live in that household. After a time the little boy received the name of Johann, or John as we should call it in our language. In that home, in beautiful Suabia, where the boy could look away at the dense fir trees that cover all the lower portions of the mountains in the Black Forest, and where he could, perhaps, see the snow that covers the summits of the mountains for eight months in the year, Johann Brentz spent the first few years of his life.

He was carefully taught by his parents, for they were religious people, and his father for twenty-four years was *Schuldheiss*, or magistrate, of the little town of Weil, in which their house stood. But, although the parents brought up Johann to be very industrious and conscientious, yet they could not teach him the real truths of religion, for they did not know these themselves, because this was during the time before the Reformation, and Johann's parents still prayed to saints, and did not know that God alone is the one who must be worshiped. But Johann appreciated his good home, and the histories tell us that through all his life he took every opportunity of showing gratitude for having had such parents.

When he was thirteen years old, Johann was sent away to study at the University of Heidelberg, and there he found another boy two years older than himself. This boy was Melanchthon, and the two with some friends began to study the Bible. Perhaps the two boys did not then think that one day they would both be teaching the Bible to their countrymen, but, a few years later, Johann went to hear Luther preach, and was so much interested in what was said that he went home and looked into the Bible to see whether such things were true. And when he found that Luther had indeed said only what was in the Bible, then Johann saw and believed the new truth with all his heart. One of the things that he did after this was to go home to his old father and mother with the good news, and one historian tells us that the parents received the news gladly, and Johann "saw them turn to Christ and the simplicity of the Gospel."

But after Johann resolved to spend his life in preaching the Gospel to the people of Suabia, he entered upon long years of persecution for Christ's sake. At one time he and his family only managed to escape from some soldiers, that were sent against the Protestants, by placing all the food in the house on the table and then slipping out the back of the house while the men were eating. Soon after, he and his family had to wander about in the forest on a bitterly cold night in December, and found no shelter till morning, when they took refuge in a little village where they thought the soldiers would not find them.

At another time a man was sent by order of the Emperor, Charles V., to Halle with orders to take Brentz and bring him back either living or dead. When this legate arrived in Halle he found Brentz, and tried to appear very friendly toward him, intending to invite him to his house and capture him there. But Brentz was rather suspicious of a man who showed himself so remarkably friendly on so short an acquaintance, and, at last, the legate began to see that he was accomplishing nothing by his hypocrisy.

So, calling the town council together, the legate told them that he had a message to give them from the king, and that each one of them must swear that he would not tell what the message was. Each man took the oath except one councillor, who, providentially came in late. No one noticed that he did not take the oath, for none of the other members of the council had observed that he was absent at the beginning, and he was with them when they all sat down.

Then the legate, having, as he supposed, taken oath of all present, told them that he had come to take the minister a prisoner, and threatened the town with the anger of the Emperor if the council did not allow Brentz to be seized. But the legate's wicked plan was to be foiled, for the one councillor who had not made the oath could not bear to have Brentz taken away to death—so, taking a card, he wrote on it in Latin: "*Fuge, fuge, Brenti, citio, citius, citissimus!*" "Flee, flee, Brentz! Quick, quicker, quickest!" and sent it to the minister.

Brentz was sitting at the table when the card was handed to him. He knew in an instant that his life was in danger. He rose from the table and walked out of the house and down the street to the town-gate. But not far from the gate he met the legate, who, not thinking that Brentz knew anything about his intentions, hypocritically spoke to the minister in a very friendly manner, and said: "To-morrow I hope you will come to me to breakfast."

"As the Lord will, for man proposeth, but God disposeth," said Brentz, who knew well what would happen to him if he should accept such an invitation; and, passing on, he left his enemy. Gaining the forest, Brentz hid himself among the thick trees, and there he stayed for several weeks, coming down cautiously at night to see his family in the village, and hurrying off to hide in the forest before daybreak.

At last a kind-hearted man, Duke Ulrich, of Wurtemberg, heard of this poor minister and of the persecutions he was enduring, and determined to help him. Duke Ulrich did not dare do this openly, however, so he called his secretary and told him to provide a hiding-place for Brentz, saying, "Do not tell me where you place him or anything about him, so that if the Emperor insists on it I may be able to declare I do not know where he is."

So the secretary hid Brentz in a little valley among the distant hills, and while secreted there Brentz wrote an exposition of the Twenty-third Psalm. And although that little valley where he was hidden might indeed, for anything he knew, prove "the valley of the shadow of death" to Brentz, yet he could say, "I will fear no evil; for Thou art with me."

After a time Brentz seems to have come to the conclusion that he need not hide so secretly, and might go to the city of Stuttgart to live. There many of the people came to know and love the good man who tried to teach the truth to all who were ignorant of it. But after a time Duke Ulrich heard that the Spanish soldiers were coming to Stuttgart to take Brentz.

He called the minister and read him the letter of warning that had been sent by a friend, and then told Brentz that he must find some secure hiding-place once more.

Brentz hardly knew where to go. He took a great loaf of bread and walked out with it into the streets of Stuttgart. As he was passing along through one street he saw a door standing open, and felt, as he afterwards said, as though he heard "an inward voice" saying "Enter that house."

Brentz walked in through the open door, but saw no one. He went up stairs and no one appeared, and so he went on up one flight after another until he had reached the garret, and had seen no one in the house. From the garret he climbed into a sort of loft where hay and timber were kept, and there he crawled on his hands and feet until he got into a corner. And there, not knowing what would become of him, the poor minister made himself up a bed of hay, and waited to see what would happen. No doubt, in the night of anxiety which followed, Brentz prayed to Him who, when on earth, had "not where to lay his head."

The next day the Spanish troops that were sent to take Brentz arrived in Stuttgart. At all of the city gates sentinels were posted to prevent the minister's escape, and then the commander went straight to Duke Ulrich's palace and told him his errand.

Duke Ulrich told the commander the truth that he did not know where Brentz was hidden, and so

could not deliver him up. Then the commander gave orders to his soldiers that every house in Stuttgart be searched.

So the Spanish soldiers went through the city, searching houses, opening chests and cupboards, running their lances into beds and opening stables and lofts and tossing about the hay and straw with their swords and spears. All that day, and for other days following, Brentz could hear from his hiding-place the sounds of the troops marching in the streets; and yet he slept on his straw bed and ate of his loaf, and perhaps he said to himself as David did when he was in trouble. "I laid me down and slept; I awaked, for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about."

At last it came the turn of the house where Brentz was concealed to be searched. He could hear the clash of arms as the soldiers mounted the stairs and went from one room to another. Poor Brentz, back in his corner in the hay, threw himself on his knees and began to pray.

But, while he was praying he felt a long blade or lance come up through the floor, just between two pieces of wood at his feet. The Spanish soldier beneath was trying to pierce that corner of the loft to find if anything was there. Brentz felt the cold steel, and then the blade was withdrawn, and he heard the command given, "March on, he is not there," and, while Brentz was thanking God for his escape, the Spanish soldiers poured out of the house, convinced that the minister was not near.

And soon Brentz heard the troops marching out of Stuttgart, for the commander had searched so thoroughly that he was sure that Brentz was not in that city. When Brentz felt certain that the Spaniards had gone, he came down in the evening and went to Duke Ulrich and told him of his marvellous escape from his enemies. And the deliverance house where Brentz hid stood for many years afterwards, and was for a while used as a place where Christians met to hold services.

After a time, King Edward VI. of England heard of Brentz and the persecutions he endured on account of his preaching, and King Edward sent him word that he might come to England and find a safe home there. But Brentz could not bear to leave his native country without the word of God. He said, "No, it was at home I first learned to know the Lord Jesus Christ; it was at home I first preached the glad tidings of salvation; it is at home I have suffered for the name of my Saviour, and I hope to serve him at home to the hour of death."

And this hope was realized, for Brentz lived and worked and preached and wrote his Commentary on the Psalms, till he died at the age of seventy-one in that same city of Stuttgart where he had been so wonderfully preserved from the power of his enemies, and of which he might have said in the words of those Psalms of which he was so fond, "Blessed be the Lord; for he hath showed me his marvellous kindness in a strong city."

Brentz begged his people to bury him where his grave might be seen from his old pulpit, and they did as he requested, since he said that he hoped that the sight of his grave would warn those who should preach after him in that place never to say anything contrary to the Gospel of Jesus Christ. Martin Luther said of Brentz, that no man expounded the Holy Scriptures so clearly. Brentz was to Suabia what Luther was to Germany, the leader of the Reformation.—*M. E. Bamford, in N. Y. Observer.*

GIVING BY LITTLES.

The wife of a Presbyterian minister canvassed a part of the parish to obtain pledges from the people to give a specified amount for the conversion of the world. Among other places, she entered a shoemaker's shop and inquired of the old man on the bench if he would be willing to pledge $18.25 a year, in weekly installments, for the salvation of the world. He replied: "Eighteen dollars and twenty-five cents! No, indeed. I seldom have such an amount of money. I would not promise one-half so much." "Would you be willing to give five cents a day, or thirty-five cents each Sabbath, for the cause of Christ?" "Yes, and my wife will give as much more." "I do not wish to play any trick, nor spring any trap on you. If you will multiply five cents by 365 days, it will make just $18.25." "Don't say anything more to me about the $18.25. I am good for five cents a day. Let me take your memorandum." He pledged himself for thirty-five cents a Sabbath. He took the book to his wife, for she took in washing and ironing and so had an income. She cheerfully gave her name for five cents a day. Their daughter was a seamstress, and she wrote her name for four cents a day. Weeks came and months passed, and the shoemaker said: "I enjoy this, for I can give thirty-five cents a week and not feel it. It goes like current expenses; and then amounts to so much more than I ever gave before; it gives me a manly feeling. I feel that I am doing my duty."—*The Christian Giver.*

HYMN OF THE VAUDOIS MOUNTAINEERS, IN PERSECUTION.

For the strength of the hills, we bless thee,
Our God, our father's God!
Thou hast made thy children mighty
By the touch of the mountain sod.
Thou hast fixed our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills, we bless thee,
Our God, our father's God!

We are watchers of a beacon
Whose light must never die;
We are guardians of an altar
Under the silence of the sky.
The rocks yield founts of courage,
Struck forth as by thy rod.
For the strength of the hills, we bless thee,
Our God, our father's God!

For the dark, resounding caverns,
Where thy still, small voice is heard;
For the strong pines of the forest,
That by thy breath are stirred;
For the storms, on whose free pinions
Thy spirit walks abroad;
For the strength of the hills, we bless thee,
Our God, our father's God!

The royal eagle darteth
On his quarry, from the heights;
And the stag, that knows no master,
Seeketh there his wild delights.
But we, for thy communion,
Have sought the mountain sod.
For the strength of the hills, we bless thee,
Our God, our father's God!

The banner of the chieftain
Far, far below us waves;
The war horse of the spearman
Cannot reach our lofty caves.
Thy dark clouds wrap the threshold
Of freedom's last abode;
For the strength of the hills, we bless thee,
Our God, our father's God!

For the shadow of thy presence,
Round our camp of rock outspread;
For the stern defiles of battle,
Bearing record of the dead;
For the snows, and for the torrents,
For the free heart's burial sod;
For the strength of the hills, we bless thee,
Our God, our father's God! —*Sel.*

TEMPERANCE.

SATAN'S TRADE IN AFRICA.

Rev. J. Augustus Cole, author of interesting works on African secret societies, customs and religion, stopped a short time in England during January, 1887. He remained a week in Liverpool and made a daily memorandum of the shipping returns posted every day in that port as received from Madiera, where all vessels bound for West or South African ports from Europe or America stop During one week these bulletins of the cargos reporting at Madiera contained the following amounts of liquor and tobacco. Bro. Cole vouches for the correctness of the list below, as he daily copied it. The valuation is his estimate and may not be strictly correct, but is under rather than above the truth.

This is the terrible list FOR ONLY ONE WEEK:

960,000	cases of gin	£ 240,000
24,000	butts of rum	240,000
30,000	cases of brandy	90,000
28,000	cases of Irish whisky	56,000
800,000	demijohns of rum	240,000
36,000	barrels of rum	72,000
60,000	hogsheads of tobacco	1,800,000
30,000	cases of Old Tom	60,000
15,000	barrels of absinthe	45,000
800,000	barrels of ale and beer	1,600,000
600,000	barrels of claret	300,000
500,000	barrels of port wine	100,000
40,000	cases of vermouth	3,000
1,800,000	boxes of cigars	270,000
		£28,116,000
	Equal to	$140,000,000

ST. JOHN'S SPEECH IN FARWELL HALL.

[From the Daily Herald report.]

"In view of the fact that we are here to consider a great moral question," began Mr. St. John, "it will be eminently proper that we base what has to be said upon a Scriptural text. Let us take Matthew 18: 7: 'Woe be unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh.' We may as well supplement this text by saying: 'Woe to the city and the nation by whom the offense comes.' White or black, we have all the same rights, and it is unbecoming of a great nation that we should make faces at each other because of moral views which we hold. We Prohibitionists will adopt anything that will lead us to our desired end. If one wants moral suasion we will bid them God speed, but let those moral suasion fellows let us alone in our attempts to have legal suasion. There is brother Murphy holding big meetings in this hall every day. I am ready to go right into his wagon with him, but when the wagon stops that is no reason why I should fall out with brother Murphy. Neither is there a reason why I should not go on because the wagon stops."

People would claim that prohibition destroyed the industries of a State. Kansas in 1880 had $170,000,000 worth of taxable property. Under prohibition law this was raised to $500,000,000. Within the same length of time the population had increased by 600,000 people, and there was not a brewer, distiller or saloon-keeper in the lot. The population of the penitentiaries had decreased and 2,500 saloon-keepers had been driven out of business. Three thousand miles of railroad had been built under prohibition law, and if to-day an attempt should be made to abolish prohibition that attempt would be voted down by 100,000 majority. "There's Clay county," said Mr. St. John; "Clay county, Missouri, the home of the James brothers. Last year they had not a prisoner in jail nor a criminal case on the docket. Clay county had no saloons. Where is Cook county; enlightened Cook county? Perhaps in a hundred years it will catch up with Clay county, the home of the James brothers."

The 215,000 "soul and life destroying dramshops in the United States, with Uncle Sam as boss saloon-keeper," gave the speaker an opportunity to launch into the Federal Government as holding nine out of every ten shares of the capital embarked in the liquor business. He also condemned the action of the government through Rensselaer Stone, its Chicago Collector, in protecting the Shufeldt and Phœnix distilleries during the Haymarket riot time. Would the government protect a church? No, because the government did not receive 90 cents for every gallon of religion dispensed in the land. At that rate a church could not do better but keep a small still in the basement for cases of emergency. Would the government protect the humble home, the cabin of the widow? No, because the government protected only that which paid, and government did not derive revenue from the small earnings of the widow whose husband died for his country. Perhaps the Collector would permit that poor woman to move into the distillery and stay there till the mob went by. There were two big saloons in the nation's capitol building, and forty-eight different brands of liquor were sold there—a shame and an outrage upon the nation.

Mr. St. John denounced high license in most emphatic terms. "Within five blocks of the Halsted Street Mission," he said, "there are 325 saloons, 159 houses of ill-fame, 100 houses of doubtful repute, 19 theaters, museums, and other places of amusement, and—2 places of worship. How long would it take before the churches are drowned out by high license? The latter, as well as low license, taxation, and bell-punch had been tried, and now there was but one way—to strike down the liquor traffic and get on God's side of the question, and then the homes of this land would be victorious. Did the government talk about high license in stamping out polygamy? Did the government say: One wife free of charge; two wives, $100; three wives, $150; five wives, $250; ten wives, $400; and if a man marries a whole female seminary, $1,000? No; the government said that polygamy must be prohibited, and that settled it.

Intelligent discussion must be the medium through which the truth must come to the minds of the people, in reference to this terrible evil and curse of our land.

The license system has so strangled our virtue and benumbed our conscience, that we are hardly able to discern the signs of the times, or realize how easily we could annihilate the monster evil of liquor-selling from the community.

The drunkard-maker takes the most stealthy and efficient means to secure votes as the most effectual way to establish and perpetuate his diabolical business. If we would secure our homes and country from this malignant and deadly foe, we must put forth an energy and vigilance that will overcome his desperation in this field of his choice, viz., at the ballot-box.

Religious News.

—The Evangelists, Moody and Murphy, conducted a gospel temperance, evangelical service at Farwell Hall Friday afternoon, at which special efforts were put forward to secure the conversion as well as reclamation of those who had signed the pledge, together with those addicted to drink who have not yet taken the first step toward leading a new life. Forty-five rose for prayers, and many signed the pledge at the close of the meeting. The work accomplished by Francis Murphy at Columbia Rink, Milwaukee avenue, has surprised very many of the workers there. The Norwegian and other ministers have joined with the evangelist heartily, and have translated his addresses, with a result that many have signed the pledge, and very many have been led to seek the Saviour. The services held by Mr. Moody for two weeks at Lakeside Rink on the South side have been well attended, and promise as great and blessed results as the work in other parts of the city. He will conduct the noon meeting in Farwell Hall this week. Mr. Sankey went, about April 1st, to Cleveland to aid Dr. Pentecost in the Music Hall meetings.

—The Fifth International Sunday-school Convention will be held at Battery D, in this city, June 1, 2 and 3. It is expected that about two thousand delegates will be in attendance. New York will send 144 delegates, Pennsylvania 120, and the British provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward's Island, New Foundland, Manitoba and British Columbia will be represented by from twelve to twenty-four delegates each.

—A telegram from Constantinople, March 30, says that a mob of Greeks the previous Sunday attacked with stones the residences of America missionaries in Smyrna. The American Legation here asked the Porte to send a man-of-war to Smyrna to protect the missionaries.

—Nearly two thousand women connected with different churches in Brooklyn have formed an auxiliary society with the hope of improving the condition of workingwomen through united Christian effort.

—In the Orthodox Friends church at Haynesville, Ohio—a village of about 800—Elwood Scott, an eminent minister of the Society, has lately closed a series of revival meetings, which resulted in 120 conversions.

—The theological students in Boston University (Methodist) have formed a sort of Salvation Army band, which marches around the streets with a cornet to gather an audience, and then holds services on the street or in a hall.

—The General Term of the Supreme Court in New York city has decided that the Young Men's Christian Association is a religious organization, and as such its property is exempt from taxation. Not long since the Bowery branch was assessed $1,200 for taxes. Payment was refused, and the association was sued for the assessment. The Court sustained the association, and the General Term, on appeal, has sustained it also.

—Twenty-five years of Christian work among the needy and deserving poor of New York city, says the *Witness*, has convinced the Rev. C. C. Goss that for want of means, and experience, or on account of timidity, they are unable to secure their just and lawful rights. For the benefit of such he has opened a Legal Bureau at the People's Mission, 99 Varick street. One of the special advisers is Judge Noah Davis. This will give many poor wives an opportunity of seeing if there is anything in the Civil Damage act.

—According to the last census, there are 20,938,626 widows in India. The Hindoo widow is worse off even than when she was a wife. She is not allowed to wear any ornament, and is treated as an outcast and inferior by her husband's family, whom she is compelled to serve. Could the Christian wives and widows of America undertake any nobler work than to aid in sending and also in carrying the Gospel of liberty to these poor enslaved sisters, that their dark path may be made bright by the beams of the Sun of Righteousness, and their sad lives cheered with the hope of eternal glory?—*Witness.*

—The evangelist F. Schiverea, now laboring with God's help with great success in Hamilton, Canada, is a bold preacher of the truth "who is not," writes a brother to us, "afraid to speak against all kinds of clubs" of which the worst is the secret one. The Hamilton *Times* describes thus a sermon to men: "His address, which commenced after prayer and reading, was founded upon "Be strong, therefore, and show yourself a man," and he proceeded to prove that no lasting strength can be obtained from physical power, mighty intellect or moral worth, as they all completely fail in the hour of need. The only strength to be relied upon is the power of the Almighty, given to those who take the Lord Jesus Christ as their Saviour. After many most striking illustrations, he dwelt fully upon the open and secret vices of young men and married men, and here great applause interrupted him. It was a scathing denunciation in the most passionate tones and manner of the modern vices of society, and when he stopped his rush of language for an instant the people broke out in loud applause and hand-clapping. It is very doubtful whether such a daring Christian speaker has ever appeared in this city. At the close of his address forty or fifty arose to signify their resolve to become Christians."

—A telegram to the Rev. Sam P. Jones at Cincinnati hurried him to the bedside of his co-worker, Small, at Atlanta, Georgia, who is thought to be fatally ill. When Mr. Small left Boston he was suffering with a severe attack of hemorrhoids, which has resulted in blood poisoning, and his physicians despair of his recovery.

—The Evangelical Missionary Society of Basle, Switzerland, has purchased the Baptist missionary settlement on Ambas Bay, West Africa, and has surrendered the same to the German authorities in the Cameroons, England consenting.

—A correspondent of the *Record* says the Lord is greatly blessing the labors of Messrs. Whittle and McGranahan at New Wilmington, Pa. The whole region seems to be stirred up. The churches are packed nightly, and the power of God is present to heal. The evangelists go to Mercer, and possibly thence to Pittsburg.

Literature.

Writings for the Aged. By Mrs. Jane Lee Weisse. Pp. 86. For sale by the author, No. 30 West 15th street, New York.

This is a collection of original poetry written at intervals during many years. There seems to be little reference in their subjects to the aged. One of the longest of these poems bears the title, "*Great Men: Peter Cooper, etc,*"—which is very decidedly prosaic. It begins,

> "All down the ages have been sent to us
> Men, who were so endowed,
> They could not choose, but stand above their race,
> And far excel the crowd."

Further on we are told, "Our Washington loomed up without a peer." After he was through looming Napoleon appears, and finally we come to Peter Cooper, and are informed in glowing words:

> "To graduate at Cooper Institute,
> Is such a guarantee,
> That all, who pass its classes, seem assured
> Success in life to see.

Mrs. Wiesse has a husband who is a Mason, and for his album her bright imagination transcribes a poem to the order. Whether it is fact or fancy that "Masonry has had its birth the universe to rule," and that

> "It has the world directed through its course;
> Of all right action it has been the source,
> And great pervading school."

our intelligent readers will be able to judge without further comment. The volume is mechanically a fine piece of work, however.

Hours with the Bible, or the Scriptures in the Light of Modern Discovery and Knowledge. From the Exile to Malachi, completing the Old Testament. By Cunningham Geikie, D. D. Price 60 cts. John B. Alden, New York.

The completion of this great work reviews the pitiable situation of the exiles in Babylon, and is especially interesting and instructive in the account of the vision on the river Chebar, and the remarkable prophesies of Ezekiel and his vision of the future. None can read the chapter on Queen Esther and not rise from the perusal with more exalted conceptions of the heroism and faith of this Jewish maiden. A cursory glance through these books is sufficient to convince one that they are calculated to give him a broader, deeper, truer understanding of Bible men, events and truths, and of the Bible as a whole. Every preacher and teacher should have them in his library; they will be found to be invaluable as helps in Bible exposition. It is indeed a superior work, meriting, beyond question, the high commendations it has already received from many sources. The publisher promises to complete the set by a seventh volume, which will contain an index, and a list of the Bible texts illustrated in the work.

The *Century* for April is a strong number. It opens with a fine historical and descriptive article on Canterbury Cathedral, the text being by Mrs. M. G. Van Rensselaer and the illustrations by Joseph Pennell. Upon this work Mr. Pennell has been engaged for many months and the illustrations printed in this article on the "Mother Church of England," as Mrs. Van Rensselaer characterizes Canterbury. The "Life of Lincoln is this month devoted to the Kansas difficulties. Lincoln's opinions and positions in regard to slavery are fully set forth partly in extracts from his speeches. As this article will be of special interest to readers of the *Cynosure* it is reviewed at length on the editorial pages. Dr. Edward Eggleston continues his series of papers on colonial history by an article on "Church and Meeting House before the Revolution," the illustrations of which include a number of the most curious and representative church buildings of that period. Edward Atkinson, Esq., on "The Margin of Profits," considers the question whether capital is securing an undue share of the joint product of labor and capital. The paper in the war series is this month contributed by General D. H. Hill, and deals with "Chickamauga—the Great Battle of the West." Gen. Hill commanded a Confederate corps in this battle. Gen. Rosecrans lost both the battle and his reputation, while Gen. Thomas emerged from it a hero. The article is written with less ability and more apparent prejudice than usual in the *Century* war series.

Captain Glazier and His Lake is the title of a second pamphlet on the source of the Mississippi from Ivison, Blakeman and Co. Their interest in the case is partly explained by their extensive interests in the publication of school books, for the accuracy of which they are responsible, and for the truth's sake as well. The pamphlet is quite an exhaustive review of the subject, disproving the claims of Glazier entirely.

The April number of Dr. Pentecost's monthly, *Words and Weapons for Christian Workers*, reports his resignation and the resolutions of the council over which Dr. R. S. Storrs presided which separated him from the pastorate of the Tompkins Ave. church, Brooklyn. Dr. Pentecost tells of the revival in Norwich, Conn., in which he participated before coming to Cleveland. His editorial on "A Working Church—The Care of the Flock" will be read with profit by many elders. Dr. Pierson's brief but graphic biographical sketches take up Sir Matthew Hale in this number. Few are aware that this most eminent Chief Justice of England was eminent for piety and was the author of religious and devotional works.

The April 1st number of *Science* has a very interesting article on the "Cruelty of Old Customs," which narrates the efforts of an intelligent and educated native Hindoo woman to separate herself from an ignorant and degraded husband to whom she was married, without her will, when a mere child of eleven years. The conservatism of the natives toward their miserable marriage laws is strikingly set forth.

The *English Illustrated Magazine* continues in the April number the entertaining sketches of Irish travel under the title "An Unknown Country." The second part of "Our Fishermen" gives a careful sketch of a great British industry. Miss Stoker has a biographical study of the orator Sheridan and Miss Linley as shown by their letters.

A charming article on "Harrow on the Hill," beautifully illustrated, is one of the opening papers in *St. Nicholas* for April. American boys and girls may learn much of the school day habits of their English cousins from it. "The Drummer on Snow Shoes" is also finely illustrated, telling of the partridge of North America, a bird nearly related to our prairie hen. "The Story of the Merrimac and the Monitor," the first of Gen. Adam Badeau's "War Stories," is one of the prominent features of the number.

Building for April 2nd is in the fullest sense a Church number. There are several full page plans of eight different churches from five well known church architects, suitable for different denominations, together with suggestions for pews, desks and other church fittings. Besides which there are designs for city and country houses which offer excellent suggestions for parsonages. School house architecture will be made the special subject of an early number of *Building*.

Babyhood for April is particularly interesting and valuable to young mothers and to parents generally. Its leading article, on "Habitual Constipation and its Domestic Management," by Dr. Louis Starr, Professor of Diseases of Children in the Hospital of the University of Pennsylvania, is a practical discourse on the causes, relief and prevention of this distressing condition so common among young children. "Sore throats" is discussed by Dr. Jerome Walker, who gives the methods of examining the throat, and its appearance in the several diseases affecting it, as well as the course of treatment to be pursued. Dr. Charles H. May tells graphically all about "Cross-Eyes or Squint" in young children.

The Phrenological Journal and Science of Health for April, opens with a sketch and portrait of Rev. J. Hyatt Smith. "Familiar Talks with Our Young Readers" treats of friendship and inhabitiveness. "Heredity and its Limitations," "Primitive people of the Colorado," "Jacob Melton the great backwoods preacher," a strong sketch of a strong man, "Decay of Negro element in Civilization," "Animal Magnetism as a curative force," "Decline of population in rural Massachusetts" are articles that will be read with great interest.

Vick's Magazine for April will be read eagerly by owners of gardens and lawns, as the titles will suggest; "Gardening for Pleasure," "Early Potatoes," "Cultivation in accordance with Nature," "Rearing and Training Tomatoes." The flowers which have especial attention are the Canterbury bell, narcissus, violets, roses, etc.

The thirty-seventh annual catalogue of the University of Rochester, New York, gives a fine presentation of the educational work going on under the charge of President M. B. Anderson. The name of Asahel C. Kendrick, professor of Greek, has long been a familiar one to American students. There are 159 students in attendance.

RECEIPTS

for expenses of the Congress of Churches and Christians held in Chicago March 30 and 31, 1887:

Geo Clark, R Johnson, C C Foote, J Armstrong, A Hamilton, J T Augustine, N Martin, J L Barlow, H S Limbocker, E D Bailey, Jno Morrison, A G Laird, Mrs Nutting, Rufus Stratton, J C Young, T S Couch, $5.00 each.

Geo Brokaw, A Kumber, Maj L Roberts, $10.00 each.

Maj McFarland, A friend, E Barnetson, Judge Zearing, A friend, Wm Grossman, I Bancroft, $1.00 each.

Mrs A B Kellogg, R J Williams, Jno Harper, $2.00 each.

S A Pratt, T H Gault, $25.00 each.

Peter Howe, P D Miller, $20.00 each.

J W Thompson, .50; L Gishwiller, $1.65 Prof Strom, .70; A D Freeman, .25; R Hammond .50; M Wright, $3.00.

Collection in hall, $109.78.

Total receipts, $329.38.

EXPENSES.

Hall rent, $100; R. R. fares of speakers, $175.55; printing, postage, entertainment, etc., $131.67; total, $407.22; deficit, $77.84.

LODGE NOTES.

For a year past Rev. L. W. Brigham, who is chaplain of the Grand Lodge of Odd-fellows, has been engaged in looking after the Universalist churches of this State.

A strike ordered by the Knights of Labor at Hanan & Son's shoe factory in New York has been a failure, only 60 of the 500 men going out. The firm refused to recognize the Knights of Labor committee.

The Grand Chaplain of the Kansas Odd-fellows has been elected Chaplain of the Kansas House of Representatives. The world loves and honors its own.

The New York *Herald* states that a local assembly of the Knights of Labor has been formed, to be made up of reporters. Every morning paper in the city is represented. How will this affect their work?

The rubber-workers of New Brunswick and Milltown, N. J., threaten to abandon the Knights of Labor if they are not granted a charter for a National trade council.

T. V. Powderly recently refused a salary of $5,000 to act as correspondent for a syndicate of Western papers, and his salary was at once raised by the Knights of Labor from $1,500 to the amount offered by the newspapers.—*Inter Ocean.*

In answer to a brother, the Detroit *Freemason* says: "We would say we do not know how many degrees there have been promulgated that are called Masonic, because men have been in that business ever since Adam started that little lodge in the garden and Noah had his in the ark, and Jonah run one in the whale's belly."

The secret circular recently issued by General Master Workman Powderly, calling a special meeting at Harrisburg, was not sent to the representatives of 11,000 Knights, whose headquarters are at Pittsburgh. The omission has caused considerable comment in District Assembly No. 3, at Pittsburgh, since every other section of the State received the circular.

Chevdet Pasha has issued an order containing the four following provisions, 1. It is forbidden for the Jesuits to open any new schools in the Ottoman Empire. 2. The Jesuits are not authorized to teach in any schools but those placed under the superintendence of the Turkish authorities. 3. All schools actually directed by the Jesuits are placed under the control of the state. 4. Stringent dispositions will be taken regarding the inspection of these schools.

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BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 4 to April 9 inclusive:

I Bancroft, Mrs I Stoddard, WM Love, A N Peters, G Burnett, J P Rood, O M Brown, R J Williams, Rev J W Morton, J L Ritchie, B Ulsh, J Gardner, J G Laughlin, E Trumbull, Mrs S A Noe, H Nash, J L Wadsworth, J Cozier, H Miller, J O Doesburg, J S Yaukey, J Garn, C C Foote, J Bradley, J H Millspaugh, O Tichenor.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

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to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once.

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Winter No 2.....			81¾
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Oats—No. 2.....	28¼	@	32
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Bran per ton.....			13 00
Flour.....	1 40	@	4 60
Hay—Timothy.....	7 00	@	10 00
Mess pork per bbl.....			20 75
Butter, medium to best.....	13	@	27
Cheese.....	07	@	15
Beans.....	75	@	1 35
Eggs.....			12
Seeds—Timothy.....	1 50	@	1 70
Flax.....	96	@	1 06
Broom corn.....	03¼	@	08
Potatoes.....	43	@	65
Hides—Green to dry flint.....	05	@	14
Lumber—Common.....	11 00	@	18 00
Wool.....	10	@	36
Cattle—Choice to extra.....	5 05	@	5 50
Common to good.....	2 25	@	4 80
Hogs.....	4 50	@	5 85
Sheep.....	3 50	@	5 25

NEW YORK.

Flour.....	3 20	@	5 50
Wheat—Winter.....	92	@	95⅛
Spring.....			98
Corn.....	49	@	50¾
Oats.....	35	@	42
Mess Pork.....			16 50
Eggs.....			13⅛
Butter.....	12	@	29
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HOME AND HEALTH.

FIRST FLOWERS OF SPRING.

How many know that one's own home yard can become a wondrous spectacle long before the shady covert of the woods sends forth the wild bloom? So early as the first of March, of even the last of February, we welcome the dainty snowdrop, modestly drooping its dainty cups, even while the snow lies heaped in shady nooks near at hand. Then the crocus, of various colors, puts forth a plea for recognition. Among the earliest blooming varieties of these bulbs are the small yellow with black stripes, quite unique. Then the large white, pure large yellow, purple, and a novelty among them is a certain red-blooming variety with slender pointed flower cups, distinct from the others. Then comes, almost at the same time, our glory-of-the-snow, a dainty white and blue flower only lately introduced. But chief among these spring beauties, and held as prime favorites, comes the marvelous bloom of a whole forest of scillas. Then, indeed, does summer seem to be upon the way, when the bees are wild with delight, and the blue and white mystery looks up laughingly and demands whether there was ever anything half so sweet or winsome, just at home. Borders of these are very attractive for the garden beds or set in little groups in the midst of the sod upon the lawn, where they do quite as well as elsewhere, and are sure to surprise somebody. They seed themselves, and increase very rapidly, and will bloom all through April and May. It is well worth the trial of flower lovers to invest in these earliest of spring flowers, so easy of culture and so delightful.—*H. K. in Vick's Magazine.*

PRESERVATION OF EGGS.—The sure and simple method of keeping eggs sound by smearing the shells with raw linseed oil has long been practiced. The oil forms a sort of film over the shell, thereby preventing the two immediate causes of decomposition — evaporation from and penetration of air into the egg. A recent experiment in point deserves notice. A dozen new-laid eggs were rubbed over with linseed oil, applied with the tip of the finger; another dozen were coated in like manner with poppy oil; two or more eggs were left in their natural state. The whole twenty-six were then laid close together, in three rows, on dry sand upon a shelf, where they were left undisturbed. At the end of three months they were weighed, and again at the end of six months, when they were opened. The two eggs left in their natural state, at the end of three months had lost 11 per cent of their weight, and at the end of six months 18 per cent, and were found to be half empty and half the contents rotten. The eggs coated with poppy oil in three months lost 3 per cent, and in six months 4½ per cent of their weight. The eggs were still full, and devoid of unpleasant smell. The eggs rubbed over with linseed oil in three months lost 2 per cent, and in six months 3 per cent only of their weight, and when opened were found to be full, with the smell of fresh eggs.

Warm baths will often prevent the most virulent diseases. A person who may be in fear of having received infection of any kind should take a warm bath, suffer perspiration to ensue, and then rub dry. Dress warmly to guard against taking cold. If the system has imbibed any infectious matter, it will be removed by resorting to this process, if done before the infection has had time to spread over the system, and, even if some time has elapsed, the drenching perspiration that may be induced by hot water will be very certain to remove it.

A cheap and easily-applied bronze color may be made on iron work by painting with a thin paint about the color required, and when nearly dry, brushing the articles lightly with bronze powder on a rabbit's foot.

Soap that will remove grease-spots from cloth: Take of powdered fuller's earth one ounce, moisten with spirits of turpentine, add best potash two ounces, and work the whole into a paste with a little soap.

To clean alabaster, soap well, and wash with hot water. If stained, apply fuller's earth, pipe-clay, or whiting for three or four hours, then wash off. If very dirty and stained, first wash with nitric acid diluted with water.

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The Care of Lawns.—A farmer's wife has given the following hints for the improvement of dooryards and lawns, with her idea as to where the line of decoration should be drawn. Her ideal is a neat, tasty home, and nothing tells so much the character of the people in the home as the dooryard. She would have it neat first. She would not attempt to have it filled up promiscuously with all the shrubs, plants, and bushes which can be found. This soon grows into a thicket, and there are incongruity and want of harmony and order, which looks as badly as no attempt to do anything. It is not well to attempt to do too much. The tasteful place must be neat, and the grass short and smooth. We cannot, on the farm, afford to keep a man to attend to the cultivation of the flowers and shrubs on the lawn. We must not overtax the strength of the men or women in the work of caring for the yard and the ornamental features. It should be for recreation. She advised a neat grass plot, a tidy walk, and a relief of forest trees, with a very few or no evergreens. The flower beds and brick set on edge, and such arrangements that at best look well a small part of the year, and offensive most of the time, can well give place to neat, well-kept grass that looks attractive every day of the year. The flowers and roses we must have, but in the side yard and limit them to our means. Too many gay things in a doorway are like too much gaudy dress. It is not in the best taste. The first and last thing necessary is neatness. Whatever is done should be well done.

A few roses and honeysuckles in some nook or corner can be made a thing of beauty at little cost, the flower garden by itself, and rose hedge to screen the front from the back yard, or the ornamental from the business quarters. She had no admiration for great attempts at flower beds and rockeries in conspicuous places in farmer's dooryards. Neatness and simplicity, and not attempt, are to be aimed at in all the surroundings of the farmer of limited means.

The lawn-mower does not cost much, and if the yard is not littered up with too many things, the grass can be cut often, and kept as a beautiful feature at all times. The men, however, want to do everything with horses, and if the lawn is large, the horses can do the work easily; and by a little dressing up after the horse mower, the grass can be kept very neat.

Depth of Soil for Orchards.—Writers treating of the cultivation of orchard ground seldom consider the character of the soil with respect to its depth a matter that cannot be ignored without, in some cases, seriously affecting the success of the orchard. A deep soil invites the roots downward, which, in favorable circumstances, penetrate to a great depth; while a shallow soil with an obstinate subsoil, forces the roots to take a lateral direction, running near the surface, and thus exposed to all the changes and severity of the weather; in an open winter the ground freezing to a depth beyond the roots, thus seriously hurting if not killing the trees. There is no doubt that many of the dead trees, and the more numerous dead branches, we meet with, have been thus affected. The plough here cannot be used without harming the roots; hence such an orchard should never be cultivated unless in a very shallow way, which can do but little good; while in deep, loose or leachy soil, the ground may be ploughed the normal depth without any harm, but whether with benefit is not certain, as the roots in the depth find sufficient moisture without the aid of a ground mulch at the surface.

The best orchard I know is upon ground of this character; the plough when used seeming to have little or no effect upon the trees while good crops of beans and potatoes are grown. There never was any manure applied, the ground being deep and rich. On shallow soil manure is indispensable to success, and this furnished as top-dressing every year or two. Such soil should be kept in grass, which serves to a large extent as protection to the soil, sufficient manure being given to furnish plant food for both the grass and the trees. Manure cannot well be spent better than in this way, providing always that the trees receive the necessary attention.—*Country Gentleman.*

Plowing Different Soils.—Though many differ as to deep or shallow plowing, there are some points on which most farmers will agree. For example, wet lands should not be plowed deep until they have been thoroughly drained. Alluvial soils and deep, clay loams, where the surface and subsoils do not materially differ, can scarcely be tilled too deeply. Thin soils, however, should not be plowed below the available plant food. It takes twice as much manure to fertilize the land when it is plowed to a depth of ten inches, as when it is plowed five inches; yet, on the other hand, by plowing only five inches deep, the soil will be exhausted much quicker than when the plowing is ten inches.

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News of The Week.

WASHINGTON.

The Secretary of the Treasury has decided that National bank depositories are not required to redeem trade dollars under the recent act.

The acting Secretary of the Treasury has issued a circular to customs officers and Commissioners of Immigration in regard to the enforcement of the act of February 23, 1887, prohibiting the importation of foreign laborers under contract.

The Lighthouse Board is arranging for the improvement of the illumination of the Statue of Liberty on Bedloe's Island, in New York harbor. The light to be placed in the torch will be one of the most powerful fixed lights in the world. It is intended more for the purpose of enhancing the grandeur of the statue than as an aid to navigation.

COUNTRY.

The Senate of New Jersey has passed a bill giving the suffrage to women in school districts.

The Illinois House of Representatives has passed a bill prohibiting the hunting or killing of prairie-chickens, quails or pheasants for the next five years.

The Illinois and Nebraska Legislatures adopted resolutions condemning the policy of the English Government toward Ireland, especially the proposed coercion laws.

The Pennsylvania House of Representatives adopted a resolution protesting against the enactment of the proposed coercion measures for Ireland, and extending sympathy to Gladstone and Parnell and their supporters.

In the Wisconsin Assembly bills were passed prohibiting the printing or circulating of split election tickets unless the heading designates them as such, but permitting voters to erase names on tickets and write in substitutes, also making it a punishable offense to kill birds for millinery purposes, and requiring liquor saloons in country districts to remain closed from 11 P. M. to 6 A. M.

The high license bill was defeated Monday night in the New Jersey Assembly.

A bill has passed the Pennsylvania Senate that the punishment for murder in the first degree may be death by the use of electricity.

Corrected returns of the Chicago city election give John A. Roche, Republican, for Mayor a majority of 28,229 votes. The total prohibition vote was only 378. The socialist vote was 23,000. There was no Democratic ticket and 20,000 voters who had registered did not vote.

Five negroes, accused of having murdered a boy, were lynched by a mob at Yorkville, S. C.

Dr. Nathan M. Thomas, a pioneer who established the first anti-slavery paper in the Northwest and helped to organize the Republican party, died Thursday at Schoolcraft, Mich., aged 84.

An unusally large crop of fruit, especially peaches, will be harvested the coming season in New Jersey.

A hurricane, accompanied by a heavy snow, has raged for twenty hours in the Upper Michigan peninsula. Trains in all directions are delayed.

The New Jersey House bill appropriating $5,000 toward a monument to Ex-Governor George B. McClellan was defeated in the Senate. Senator Triggs, the Republican leader, said General Mc Clellan should not have a monument as a dead Governor while other dead Governors were not so honored. As to Mc Clellan's services in the war he thought his status had not yet been decided.

At a meeting of the joint committee of the Truck Line and General Traffic Association in New York it was agreed to abolish forever the payment of ticket commissions by railway companies to the agents of connecting lines for the sale of passenger tickets.

Jumbo, the great elephant, it will be remembered, was run over and killed by a locomotive on the Grand Trunk Railroad. Suit against the Grand Trunk road is brought by the firm of Barnum & Hutchinson for damages of $100,000, at which figure they place the value of the deceased elephant for show purposes.

The Governor of Texas is being urged to sign the bill which has passed the Legislature suspending forced collection of taxes for the year 1886 on account of the drought. It is feared, however, that he will veto it. There is also an earnest demand for an extra session in case the drought continues so that a bill may be passed suspending tax sales for 1887 as well as 1886. There has been very little rain since September. The extreme dryness of the earth prevents cotton-planting except in the coast counties.

The special Grand Jury of Cook county, which has indicted the boodlers, has sent a communication to Governor Oglesby suggesting that he make recommendations to the Legislature for the passage of a law embodying payment of county commissioners so that the positions could be taken by competent business men, and containining provisions for the punishment of appointees, employes, or agents who shall accept bribes or connive at giving light weights or short counts of articles purchased for the county. Over 300 indictments were found by the jury against the Cook county boodlers.

The broken leg of a valuable brood mare, owned by Norman Barnard, of Avondale, Pa., was recently amputated and the animal is said to be doing well. This is the first operation of the kind performed in America.

Stages are being driven regularly across the ice from Menominee to Sturgeon Bay and it is not expected that the ice in Green Bay will break up before the first of May. The third crop of ice—fourteen inches thick—is being harvested.

At Sioux City Thursday John Arensdorf, on trial for killing Rev. Mr. Haddock, gave his testimony, denying that he committed the murder, and contradicting the evidence of Leavitt and "Bismarck." On the cross-examination, however, it was shown that his story, on essential points was contradictory of his sworn statement before the Coroner.

The new Director of Public Safety of Philadelphia has notified the police that they will be held strictly responsible for the enforcement of the gambling, prize fighting, and Sunday liquor selling laws.

FOREIGN.

The Strasburg papers report increased expulsion of French sympathizers and the vigorous prosecution of the searching of houses for compromising documents.

The Belgian Chamber of Deputies has passed, by a vote of 86 to 9, the bill permitting the Free Congo State to issue a lottery loan to the amount of 150,000,000 francs.

The Pope, in view of the Russian government complaints of the hostility of the Catholic clergy in Russia, has instructed the congregation for Ecclesiastical affairs to examine the question of Panslavism in relation to the church in order to be able to give instructions to the bishops in Russia without offending the Czar's government.

A heavy landslide occurred at Monte Carlo. Immense masses of rock and earth slid down and blocked the railway and carriage roads, Trains from Cannes and Mentone, well laden with tourists, had marvelous escapes from destruction, getting over the tracks just in time to avoid annihilation. The land fall was so great that it stopped all railway communication with Monte Carlo for twenty-four hours. The landslide was undoubtedly the result of the shocks which the promontory received during the earthquake.

A gigantic naptha fountain burst Friday at Baku, Russia. Oil, sand, and enormous stones were carried to a height of 300 feet. An extensive petroleum lake has formed in the vicinity.

King's mill dam at Ingersoll, Ont., collapsed Monday morning, the rushing waters sweeping away a tenement house. Four persons were drowned and two are missing.

The Canadian fishery cruiser, Vigilant, chased and fired at an American schooner, which, however, outsailed the cruiser and escaped. The affair occurred off Beaver Harbor, New Brunswick.

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Joseph Cook, the eminent Boston lecturer, came unexpectedly to Chicago last Thursday morning. He was invited to address the noon meeting by Mr. Moody, and responded in a brief and powerful address. After the meeting he enquired with much interest after the late congress, and desired especially to see one of the addresses in print. Saturday evening he lectured before a crowded audience in the hall of Wheaton College on "Law and Labor; Property and Poverty," an address full of eloquence, genius and power.

The citizens of Chicago have been indulging in unqualified self-congratulation at the defeat of the anarchist-labor ticket, but they only escaped the Scylla of anarchy to fall into the Charybdis of lodgery. It appears in the press reports that Mayor Roche is a Freemason and belongs to Washington Chapter. The "High Priest" of this chapter is no other than the successor of Edmond Ronayne as master of Keystone Lodge, No. 639, the ex-detective Joseph H. Dixon; who, in spite of his Masonic standing was of no use during the Harrison rule, and was a few years since the subject of a white-washing investigation in connection with the County Hospital. This is the man who is to be made chief of police, if the reports are correct. And so we are like to have a lodge-ridden city administration for two years more, with all its possibilities of fraud and dishonor.

The announcement of a new trial for our Chicago dynamiters would hardly be received with more surprise and regret than the report from Sioux City of the disagreement of the jury before which Arensdorf was tried for the murder of Haddock. The case was given to them Saturday afternoon. At noon next day they reported disagreement, but Webster, the foreman, thought the majority might be able to gain over the one who stood out. But the honest farmer O'Connell, arose and expressed so sincerely and frankly and with such determination his convictions of the guilt of Arensdorf, that Judge Lewis saw he could not be shaken and dismissed them. We know something of the character of this jury. Judge Lewis in giving his charge, gave a rebuke to the juror Webster which is perhaps without parallel in the history of courts. It is said that the opinions of the jurors were known before the case closed, and that those of its members who wanted whisky had it in their pockets and drank it during the trial. O'Connell was approached by the friends of Arensdorf with the offer of a bribe, and this attempt may have succeeded better with the rest. The public sentiment underwent a remarkable change during the trial against the accused man. The reasons for this change are given by the *Inter-Ocean* correspondent: "The amount of perjury committed during this trial would be sufficient to stock a first-class penitentiary. The question to be determined is on which side rests the preponderance of lying, and only a moderate outfit of common sense is needed to decide it. The principal witnesses for the defense have practically impeached themselves. Their testimony taken together forms a crazy-quilt, every patch stamped with falsehood. It is the most incongruous and contradictory mass of stuff ever collected in a single trial. The contradictions are not merely the incidental differences which even the most truthful witnesses may show in their statements of fact, but they touch the essential matters in controversy." For such reasons as these it is evident that wrong has once more triumphed in Sioux City, and her citizens must make another effort to unfasten the fangs of the saloon tiger. They will learn to fight him with red hot irons.

JOHN BROWN'S KANSAS CAMPAIGNS.

BY THE PASTOR OF THE CONGREGATIONAL CHURCH, TABOR, IOWA.*

In order to give a somewhat connected narrative, I will go back and state some things which are stated in the life of Capt. Brown by Redpath, and some things familiar to all, of a general nature.

When the "Border Ruffians" had prevented Northern emigrants from entering Kansas by the way of the Missouri river, a new route by land was opened through Iowa, via Iowa City, Quincy in Adam's county, Red Oak, Tabor, and Civil Bend or Percival, crossing the Missouri river at Nebraska City, and entering the Territory from the north. Dr. Howe, noted for his connection with the Boston Institution for the blind, with some others, first came through by this route from Kansas.

As Tabor in Iowa was near to Kansas, and its people thoroughly in sympathy with the Free State cause, it became a place where supplies were stored and prominent men stopped, such as Dr. Howe, Dr. Cutter, author of Cutter's Physiology, Senator Pomeroy, Col. T. W. Higginson, Capt. Chambray of Indiana, who fell at the taking of Fort Titus, Col. Dickey, Col. Eldridge, of Lawrence Free State Hotel fame, General, afterwards Senator, Jas. H. Lane, Captain Brown, Major Searles, Thaddeus Hyatt, and others.

Captain John Brown went to Kansas in the autumn of 1855. After losses sustained, insults received, abuses endured, murders of neighbors and relatives witnessed, and bloody threats repeatedly heard, he began his active warfare upon the minions of slavery, May 23, 1856. On the 24th A. M. Doyles, father and two sons and others, brutally assailed a Free State man at Sherman's store. The same day they visited the Browns' neighborhood, failed to find the men, insulted the women, and threatened to come next day and kill their husbands. That night following, the three Doyles, Wilkinson and Sherman were slain. The deed was charged upon the Browns, but they denied having a hand in it.

About the end of May, 1856, H. Clay Pate set out from Westport, Mo., with a large force armed and equipped to arrest Capt. Brown. While near Osawotomie he seized John Brown, Jr., and Jason his brother, chained and drove them before his company, until meeting Capt. Wood of the U. S. dragoons he consigned them to his custody.

On Sunday, June 1st, while Capt. Brown was at church at Prairie City, six of Capt. Pate's men came up on horseback, four of whom Capt. Brown captured. All Sunday night Captains Brown and Shore with their men searched in vain for Capt. Pate, but on returning to Prairie City very early on Monday morning they were informed by two of their scouts that Pate's forces were camped on Black Jack, whither now they directed their march. On the same day, June 2, 1856, the famous fight at Black Jack occurred. At that battle a son-in-law of Capt. Brown was wounded, and in the end of July he set out to take him to Tabor. On the way he met, near the north line of the Territory, Gen. Jas. H. Lane with a company of emigrants. Leaving his son-in-law in the care of his brother, William Thompson, at Tabor, Capt. Brown returned to Topeka with General Lane. This was John Brown's first visit to Tabor, and was, of course, very brief, as he returned immediately to share in the defence of Laurence, capture of Ft. Titus, skirmishes at Middle Creek and Sugar Creek, and engage in the memorable battle of Osawotomie on the 30 of August, 1856.

Still pursuing with varying success the conquest of Kansas for freedom, Gen. Lane on Saturday, Sep. 13th, 1856, had made arrangements and issued orders for the capture of a log fort at Hickory Point on the next day, when, too late to successfully countermand his orders, he received a copy of Gov. Geary's address to the people of the Territory on his assuming the reins of government, the perusal of which satisfied him of the good intentions of the Governor, and accordingly he at once left the Territory with about fifty mounted men and came to Tabor, Iowa, saying he wished to get out of the way and let the new Governor show his hand. In the latter part of September Capt. Brown with four sons set out for the East via Nebraska City and Tabor; was sick by the way and stopped several weeks at Tabor, reaching Chicago late in the autumn.

He returned to Tabor sometime in the fore part of the summer of 1857 and remained until late in the autumn, until he learned that the fall elections had passed off quietly in Kansas. Soon thereafter Capt. Brown relieved the people of Tabor of all the military stores that had been deposited there months before. These stores included cannon, boxes of muskets, sabres, Sharps's rifles, cartridges, boots and clothing. It was generally understood that Capt. B. was intending to raise and equip a company of 100 mounted men and drive out "Border Ruffians" in case they should meddle with the autumn elections. Col. H. Forbes was here in Tabor with Capt. B. most of the summer and fall of 1857. They seemed to be studying military tactics and practicing shooting at target with Sharps's rifles. A copy of the "Patriotic Volunteer" by Col. Forbes was presented to me, and also Capt. Brown voluntarily gave me a pair of boots as offset to the free storage of army supplies. I had twenty boxes of Sharps's rifles all one winter in my cellar.

We next saw Capt. Brown in Feb., 1859. He came to Tabor with twelve negroes and an escort of six or eight white men, well armed, the latter part of the week and remained over the Sabbath. One of the twelve had been born after they left Missouri, and this they had named John Brown. Capt. B. was entertained at G. B. Gaston's, the originator of all this settlement, and was afflicted with the ague at the time. A note was handed me by Mr. Gaston in Mr. G.'s chirography at the beginning of the Sabbath morning services, which I still retain and of which the following is a true copy:

"John Brown respectfully requests the church at Tabor to offer public thanksgiving to Almighty God in behalf of himself and company, and of *their rescued captives in particular*, for his gracious preservation of their lives and health and his signal deliverance of all out of the hand of the wicked hitherto. 'Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever.'"

The people of Tabor were eager to know how so many negroes were procured, and on questioning it was ascertained that a raid had been made into Missouri along the Osage river by Capt. Brown and his company; that they divided and part went up one side of the river and part on the other side; that the

*A request for this very interesting account of John Brown's Kansas battles and incidents of his visits to Tabor, Iowa, was sent to Rev. Mr. Todd several months ago, but he never received the letter. Subsequent correspondence with President Brooks of Tabor College informed Mr. Todd of the request and he immediately responded, but too late for the special number of March 31st, to which this would have been a valuable addition. Mr. Todd was for many years pastor of the Congregational church at Tabor, and was, we believe, only some four years ago succeeded by Rev. J. W. Cowan, a former Wheaton student.—ED. CYNOSURE.

slaves were forcibly taken, and that in one case the master in reaching for his gun to defend his property they had shot and killed; that they not only took slaves but teams and wagons enough to enable them to travel comfortably, etc.

The propriety of this course was seriously questioned; and to learn the facts from Capt.Brown himself and give him an opportunity to defend his course a public meeting was called on Monday morning. In the meantime a resident of Missouri passing through Tabor stopped, and learning of the meeting concluded to attend. Capt. B. heard that such a person was present, and refused to make any statement unless said person would withdraw. Some thought he ought not to do what he was unwilling to have known and they refused to ask the stranger to withdraw. Capt. B. then withdrew and the meeting drew up and adopted an expression disapproving of the raid into a sister State, with which we are at peace and even to the extent of taking life. This seemed greatly to grieve Capt. Brown, and when he returned to Mr. Gaston's where he had been stopping and suffering from ague, he immediately sought for his armor and examined his weapons to see that all were in proper order, as if distrusting his friends and feeling that they had turned against him. He soon after left Tabor, and we saw him no more.

Wishing you success in unfolding John Brown's life and presenting it truthfully to the world, I am,

Yours respectfully, JOHN TODD.

THE LAST CAMPAIGN BEFORE REBELLION.

REMINISCENCES OF HON. S. C. POMEROY.

With John Brown's death the curtain falls. But the scene came on again in just three days after, for Mason of Virginia moved in the U. S. Senate for a committee of investigation. He wanted to know who were engaged in this "war on Virginia" at Harper's Ferry. Mr. Trumbull moved an amendment to include also the "invasion, seizure and robbery of the arsenal at Liberty, Mo." A long debate followed. It was closed by Ben. Wade who said, "*You* may treat John Brown as a common malefactor; posterity will not." Twenty-two Senators voted for Trumbull's amendment; thirty-two against it.

Mason's resolution then passed, and the committee was appointed, consisting of Mason, Davis, Collamer, Fitch and Doolittle. Men were summoned from all the Eastern States. But nothing was proven, which was not before known. Some men testified some would not, for generally they knew nothing to tell.

Thaddeus Hyatt of New York appeared as a witness. Though he had nothing to reveal, still he denied their power to compel him to testify: and a most convincing argument to sustain that view was prepared by Judge Sewall and Gov. Andrews of Massachusetts. But all to no purpose. Mr. Hyatt was sent to prison, and remained there from the 12th day of March to the 13th day of June. That day the Senate adjourned, and Mr. Hyatt was set free.

Theodore Parker was summoned also by Senator Mason's committee. But he was on the other side of the Atlantic ocean and could not be reached. But he wrote a glorious letter on the day of Brown's execution. I have been permitted to copy it. He closed by saying: "Fresh scenes of bloodshed will follow this." "But such is my confidence in our institutions I do not fear the final result." "There is a glorious future for America on the other side of the Red Sea." Prophetic words! Written only a few days before his death. America did cross the Red Sea, and all these outrages hastened the crossing, and deepened and reddened the flood tide.

This committee finally reported, "That owing to Brown's remarkable reticence he did not intrust his followers, or any one with his plan." So ended the great farce of investigating John Brown.

Only one year intervened between this and the impending war. I am tracing the steps leading to it, and one followed upon the other in quick succession. As soon as the defeat in Kansas became assured, the slave power became more desperate than ever. And all events transpired to one result. The one success in Kansas stimulated the free States to form plans and to organize their efforts for other victories. The border slave States became the fields for propagating slaves. The more southern States became the market places. The domestic slave trade exceeded by far the foreign slave trade in the period of its greatest prosperity. They were bought and sold even in Washington, the capital of the nation.

There will never be effaced from my own memory the scene I witnessed in 1856, when a Southern member of Congress, to raise money to pay his bills preparatory to leaving Washington, sold at auction the boy who had attended him all through the session. I saw the advertisement and attended the sale. The bidding was spirited. At last he was struck off to the hotel proprietor where he had served. I took that boy to the platform scales and weighed him! To my horror, I found human flesh in Washington brought five dollars and fifty cents a pound! "Great God!" I exclaimed. "Sold for money! Man 'made in the image of God,' 'little lower than the angels,' only—'crowned with glory, honor,' immortality and eternal life—sold at auction, to pay the bills of a dissolute master, for five dollars and fifty cents a pound!" I had opposed slavery before, now I abhored it.

Yet 30,000 slaves were sold a year (as reported), and brought some thirty millions of dollars. Still there was a growing demand South for slave labor, which stimulated this border State production. As late as 1857, Gov. Adams of South Carolina advocated reopening the foreign slave trade. In his message he said, "restricting the slave trade *was a fraud upon us!*" And as late as 1859, a Southern commercial convention, at Vicksburg, "recommended reopening of the slave trade, and repeal of the laws making it piracy!" All this on the very eve of emancipation, and only one year before the election of Abraham Lincoln!

Kansas was to be soon admitted, a free State, into the American Union. On the 20th day of February a bill to that effect was before the Senate, and for several days discussed. Mr. Sumner was now there, having resumed his vacant seat, after an absence of four years. The same question was again up that was discussed when Brooks smote him to the floor. All this intervening time he had been in search of life and health. Now, for the first time after his recovery, he rose from his seat and for *four hours* he held up to view the "Barbarism of Slavery," and set before this nation such a picture of the monster as had never before been drawn. This cast a great darkness over the camps of slavery: but the tents of freedom were lighted. As soon as Mr. Lincoln was elected, all opposition ceased. As Kansas came into the Union four or five other States went out, and the great rebellion was inaugurated.

The proceedings of the previous year seemed to hasten the great revolt of 1861, more than any other ten years before that had done. The year 1860 was the great political year, the last one before the separation. The Democratic party hitherto had domineered for a quarter of a century, and had acquired such a prestige by their supremacy that they could not brook defeat. They were unused to it. This Democratic party, at that time was the home of all the traitors and slave mongers in the country, that had been left this side of perdition, or were awaiting a call to it; and I was always sorry they were not called before they had practiced their arts upon our poor soldiers at Belle Isle, Salisbury and Andersonville!

On the 23d day of May, 1860, this old Democratic party met in the city of Charleston, South Carolina. They were now at home. Charleston was the place of all others for them. When animals are prepared for the slaughter, we want the job done in the best-appointed slaughter-house, so the disagreeable work may be done with neatness and dispatch.

The period of compromises and concessions they saw had passed, and the "slave power," as we had learned to call it, was now master of the situation. Here at the day appointed, every State in the Union was represented. Mr. Douglas of Illinois was an acknowledged leader, and a moving spirit, and seemed to be sufficiently subservient to this power to meet with success. But it was soon found that he had once faltered, once hesitated, once deserted them, in this: the *Lecompton struggle!* They had *lost Kansas through Mr. Douglas.* And the man who had failed them once, might again. They would not therefore recognize Mr. Douglas, or have him for their standard-bearer!

Caleb Cushing of Massachusetts was made president of this convention. They might have done worse: they could not have done better. On taking the chair, he congratulated the country that the Democratic party had met. "The *great party of the Union*, whose proud mission it was to maintain the liberties of the people; to maintain the sacred and reserved rights of the sovereign States!" "To be perpetual sentinels upon the outposts of the Constitution," "to maintain the Union," "to *strike down and conquer the branded enemies of the Constitution.*" All this he said. What a speech!—to be uttered in Charleston; to a Democratic convention, only six months before those same men struck down the Constitution and dissolved the Union!

This convention had a committee on resolutions and several minority reports. The resolution that voiced the sentiments of the majority said, "Congress had no power to abolish slavery in the Territories;" "no power to destroy the rights of slave property by any legislation whatever." At last they "Resolved, that persons and property on the high seas should be protected," meaning the protection of those engaged in the slave trade! Mr. Avery, of North Carolina, who reported these resolutions, said, "We demand of our Northern brethren, on this floor, *that what we cherish shall be recognized.*" He denounced the popular sovereignty doctrine of Mr. Douglas, and said, "*Southern men encumbered with slaves cannot compete with the Aid societies of the North.*" So Mr. Douglas must be laid by. Then the discussion went on, like a pandemonium. At last, after eight hours of struggle, Mr. Cushing cried out, "It is physically impossible for the chair to go on in a contest with six hundred men, as to who will cry the loudest." At last he said, "The chair begs leave to report that he knows of but one remedy for this disorder; that is, for your presiding officer to leave the chair!"

For over two days this was kept up. On the 28th of May, the fifth day of the convention, the scenes were wild, beggaring all description. On the 30th Ben Butler moved to substitute the old Cincinnati resolution of the four years previous. That was rejected by 105 yeas to 198 nays. Butler was now mad, and said he would "quit." Alabama, Mississippi, Florida, Texas, Louisiana, the two Carolinas, all said by written protests they should retire from the convention!

These seceders met in a separate hall at Charleston, chose Mr. Bayard president (father of the present Secretary of State), and after four more days of discussion, adjourned to meet at Richmond on the second Monday of June. The other convention spent time in voting and speaking, but all to no purpose. They finally agreed to adjourn to meet at Baltimore on the 18th of June. During this recess, the same discussions were being had in Congress. When they assembled at Baltimore no change seemed manifest. The same angry words were used. But they voted, and voted, and Mr. Douglas received at last all the votes cast but thirteen, and was declared the nominee. Eight States withdrew before this vote was taken.

The other portion of the Democratic party met in June, elected again Mr. Cushing as presiding officer, and then in due time, nominated John C. Breckenridge of Kentucky for President and Joseph Lane of Oregon for Vice President. So now the great party which had controlled the country for twenty years was divided, separated, and bent upon its own destruction.

The election closed. The peoples' choice was registered on the 6th day of November, 1860. Mr. Seward, though he had been beaten for the nomination, made a most vigorous canvass for Mr. Lincoln. So did Chase, Hale, Adams, Giddings, Sumner, Wade, Stevens, Wilmot, Nye, Wilson and others. There never was before or since such a canvass before the American people. Mr. Lincoln received of the electoral votes, 180; Douglas, 12, (the votes of New Jersey and Missouri); Bell received 39; and Breckenridge, 72. The pro-slavery party carried eleven States only, out of thirty-three voting; but they saw clearly and comprehended the fact that they had lost power and prestige forever. For two generations they had shaped the policy of the government, made Presidents and courts, and even now, after this defeat, they held the Senate, the House and the Supreme Court. But in their madness they retired from chosen seats, and left Mr. Lincoln and his party in complete control.

Thus the Democratic party divided, and was conquered. They did what they could to divide the country. We soon had a "North" and a "South church," and all divisions upon these sectional lines meant the same thing. The conflict then threatened on all sides, and such an one as had no precedent in all the history of our race. They went in for slavery, and for separation, and at last for independence. I remember one time, Mr. Lincoln allowed Col. Jaquess, of the 73d Illinois regiment, to go to Jeff. Davis on a sort of self-constituted mission, and tender him a plan of settlement. Jaquess had great faith he could bring it about. Gen. Garfield and Rosecrans encouraged it also. The terms were:

1. Lay down your arms.
2. Acknowledge and secure the freedom of all your slaves.
3. Resume your places in the Union.
4. You shall have *amnesty* for all past offences, *and pay for all your slaves, emancipated by proclamation!*

To this Jeff. Davis replied: "Tell Mr. Lincoln, we are not now *fighting for slavery.*" [This was September, 1863.] "*We will have independence or we will have extermination!*"

I have tried to trace the steps leading to the Re-

bellion. Perhaps I need say no more. When Milton finished his "Paradise Lost," he wrote "Paradise Regained." If it was only of equal interest, I would continue and give you my remembrances of reconstruction. But Milton's second work did not equal, I have thought, his first; and mine might not. We will see. I am very truly, S. C. Pomeroy.

Washington, March, 1887.

ARE WE A CHRISTIAN NATION?

BY ELDER N. CALLENDER.

This momentous question will bear repetition and close discussion. That we *were* a Christian nation in design and in origin, is ably argued and, we may concede, established, by our brother Williams in the *Cynosure* of February 24. I feel like thanking him for his very excellent article on that subject. "Once in grace always in grace," is presumed to be an orthodox notion; and perhaps it is when applied to persons regenerated by the Holy Spirit. We are not at all inclined to the discussion of this view of the subject here, however. The question is submitted to our brother, whether a nation or a people may not "fall from grace," though born and nurtured in the Christian faith?

This question is by no means submitted for controversy, but for further consideration by any one who will favor us with more light on this phase of the subject. Precision, either for or against, may not be looked for, but surely there is room for a query. A nation that licenses liquor to the expending of at least nine hundreds of millions of dollars annually, and wastes more than double that amount, as a necessary consequence of the traffic; sends from sixty to one hundred thousands annually to the drunkard's grave, yea, and to a drunkard's eternity; a nation that spends six hundred millions of dollars in a body and soul-defiling, yea, desroying poison weed, and millions more in other ruinous drugs, is that a Christian nation? A nation hoarding up, or, extravagantly spending its thousands of millions of dollars, gotten from the bodies and souls of men, women and children, by the law (?) of the land—can a Christian nation frame laws to debauch and ruin its subjects by the hundred thousand, at an expenditure of a billion a year? It is alleged that the national laws sanction all this, and with how much truth all of us too well know.

Time and space would fail us in telling one-half the truth in this unwelcome and awful indictment of "a nation laden with sins." Think of the tens of thousands of heathen societies chartered by the Government. Nothing is more *un*christian in this world than the lodges of this Christian (?) nation, and "they are legion." Does the Christian preponderate over the heathen element in this nation? "Weighed in the balances, are we not found wanting?" God, only, can weigh a nation and execute true judgment.

At what time did Israel cease to be God's people? When that people "crucified the Lord of glory," they cut themselves asunder from God, and became as Cain, a murderous, wandering, fugitive people, no longer God's anointed. Has this nation done a similar deed, and "crucified the Lord afresh and put him to an open shame?"

Self-flattery is less safe than self-examination and accusation. An honest look at the leading characters in state and church will not harm us. Think of our halls of legislation converted into moral pest houses. The House of Representatives with its 360 spittoons! Both houses must needs have their places of inspiration to fit them for the responsible work of making laws for 60,000,000 people. Will these men succeed in degrading thousands of soldiers into national paupers? I see the G. A. R. is almost in "death throes" over the President's veto of the "Dependent bill," so-called. May it long enjoy its pangs. No man can feel a deeper regard than I do for the noble and self-sacrificing men, who, under God, fought to save this nation; and for this very reason I do not want to see them degraded by secret clans with sham titles, and by demoralizing pension laws.

It is hard to say whether it is better to be an optimist or a pessimist. Better to be neither, but when "principal men become men of no principle," in a large degree, at least, both in state and church, it becomes all classes to "watch and pray." Think of the great religious bodies called churches, manipulated by the Christless lodges. Are they *Christian* churches? Think of men, with their profane and lordly, regal and divine titles, leading and ruling the church. Look at the liquor and the lodge-bound press, both religious and secular. Are they Christian? Is this *now* a Christian nation, or a nation once Christian, now *apostatized?* Let us have the luminous side of this subject. What are the signs of these times? God help us to see.

THE CONGRESS.

ADDRESS OF REV. E. H. FAIRCHILD, D. D.,

PRESIDENT OF BEREA COLLEGE, KY.

I shall endeavor to speak rationally and mildly on this subject, giving to secret societies all the allowance consistent with truth and a good conscience. For violent denunciation I have little talent and less taste. Though always radical and aggressive by nature and by practice, my speech has no weight beyond the reason of it.

Secret societies are almost innumerable and exceedingly various, but may be divided into two distinct classes, according to their object. 1. Those which exist for a moral and benevolent object. 2. Those which seek special advantages for their members. The "Sons of Temperance" and "Good Templars" are examples of the first class. They were well meant in general, and have embraced many of our best Christian people. The charm of secrecy, it was hoped, would attract many and the secrecy would be convenient for operations requiring concealment. I will only say they always seemed to me unwise. 1. They divided the temperance forces, which was an element of weakness. 2. They created a taste for secrecy, an unamiable disposition;—open-heartedness, frankness, transparency are more excellent—also a taste for regalia, ceremony, show, a weakness which needs no cultivation. 3. They became vestibules to secret orders of the other class, which I regard as evil, viz., those which have for their object special advantages to their members.

If, in speaking of these I seem to have Masonry much in mind it is because it is the oldest, most extensive, and most influential for good or evil.

The objections to these organizations are of two kinds—incidental and fundamental. The chief objections of some are minor objections to others. So great and good a man as Lewis Tappan of New York, when asked for his strongest objection to Masonry, answered, "Tomfoolery." On this I will not dwell: there is enough of it, no doubt, but "tomfoolery" is not essential to the fundamental object of these organizations, and what is tomfoolery to some might be very attractive and impressive to others.

The chief objection of others is their barbarous oaths and penalties. Many of them are abominable, but they are neither essential nor unchangeable. If they were entirely changed, this would not change the essential aim of these organizations.

Others object to them chiefly on account of their false religion, a very serious objection. Such a society aiming to be universal, as it must be to accomplish its object, must have a universal religion, such as all can accept if any at all. Such a religion can not include Christ, for this would exclude the Jews, nor the Bible, nor the Sabbath, nor future rewards and punishments, for this would exclude infidels. It can not reject paganism, nor pantheism, nor polygamy, nor human sacrifices, nor profanity, nor any immorality. Such a religion is a delusion and a snare, or else tends to bring all religion into contempt. To those who have faith in it, it is a delusion and a snare; to those who have not and yet practice it, it brings all religion into contempt. To merely local societies this objection has less force, but if it were entirely removed the essential evil would remain.

My chief objections lie against the fundamental aim of these fraternities. That aim without which they would have no existence. What is that aim? Why is it evil?

1. Their aim is not charity; they are not seeking the poor and afflicted, to relieve them.

2. Nor is it reform, either moral, social or civil.

3. It is not religion. They have religious ceremonies as a means of holding their members together, but are not seeking to promote religion of any kind.

4. It is not good government: they exist equally in all governments without efforts to reform them.

But what is their aim? I will reach it through several illustrations.

1. I asked a young man who had completed his course of study and was going out into the world, why he joined the Masons. He answered, "I thought it would aid me in business and would give me friends wherever I went."

2. An old sailor was converted and sought to join the church but there was objection to him because he was a Mason. I visited him in private and asked him why he joined the Masons. He replied, "I found that some sailors when sick had care and attention which I could not obtain for love or money. I inquired the reason why and found they were Masons. When we stopped at foreign ports, among strangers, some found themselves among friends immediately, while others were avoided. The favored ones were Masons. We were warned by the captain to return to the boat at a certain signal; some returned in haste, others remained behind for another signal but were there in time. They were Masons. I thought if Masons had so many extra favors, I would join them."

3. Two young men of equal qualifications sought positions on the Northwestern R. R. The first was told there was no opening for him. The second the next day received an appointment. The first inquired of his friend how he obtained a position when there was none for himself. He replied, "I am a Mason."

4. At the beginning of the war of the Rebellion a friend of mine was a missionary in the Indian Territory, and sought to return to his home. He was arrested by the rebels as a spy and the prospect was he would be shot. He made the Masonic signal of distress and was released. He published that Masonry saved his life.

5. A surgeon in the army informed me that he saw so much partiality shown to Masons in the treatment of prisoners and in promotions that he determined when he went home on a furlough never to return without becoming a Mason.

6. A friend of mine was sought as a candidate for the legislature of his own State; to be nominated was to be elected, but others sought the nomination and his chance was doubtful. He was told that if he would join the Masons, he would surely be nominated. He joined them and succeeded, but told me it was the meanest thing he ever did.

7. Two rebel generals met in Virginia. One had prisoners chosen by lot for execution, the other, prisoners for exchange. Among those selected for execution were several Masons. They were released and an equal number of those to be exchanged were put in their place. One of the generals published this transaction as evidence of the excellency of Masonry.

8. Years ago, at a wheat-market in Indiana teams were obliged to wait several hours to be unloaded. Far back in a long line of teams was a Mason. He gave a signal, and a servant was sent to lead him a roundabout way to the market. In twenty minutes he was unloaded and on his way home. This was published in a Masonic paper in Louisville as proof of the advantages of Masonry.

9. In the city of Chicago I once met a former pupil. He asked, "Why are you in Oberlin pitching into the Masons so?" I answered, "Because the Masons are pitching into us. Are you a Mason?" He said, "Come with me to the hotel, I want to talk with you." We went to the Briggs House, I think. He said, "I find freinds wherever I go. As soon as we have shaken hands we are like brothers. I shall not be able to pay any bills at this hotel. I am treated like a brother." "But," said I, "you are an editor and he expects you to speak a good word for his hotel." He said, "Yes, of course." "Masons," said he, "are true to each other wherever they meet. A man going over the plains to California got separated from his company and fell into the hands of robbers, who stripped him of all he had. He gave the Masonic signal of distress and they returned all they had taken and sent him on his way rejoicing." I said, "If they had been on a jury to try him for robbery or murder I suppose they would have treated him just as well." "Ah," said he, "that is a bad story. I shouldn't have told it."

10. I recently asked a Mason why he joined them. He said he had an idea it was a good thing, and he wanted to see what there was in it. Curiosity seems to have been the chief influence with him. He represents a large class.

These illustrations are sufficient and show that the object of Masonry is to secure special advantages over others equally worthy, in all the relations of life. Partiality in their own favor is the prime object of them all.

Many of these societies may have commenced for social purposes, and some, possibly, for religious ceremonies. They exist now to secure advantage over others of equal claims. There is no other excuse for their existence. If this object were given up they would soon cease to be. To secure this object some things are absolutely essential.

1. Profound secrecy. This is necessary to avoid imposition, and to avoid criticism in their exercise of partiality toward each other.

2. Solemn pledges to maintain secrecy and to faithfully perform their assumed obligations.

3. Severe penalties to secure obedience.

4. Partial interest in each other and partial feelings toward each other. These are promoted by their mutual pledges, by their sense of mutual dependence, by their frequent meetings, and by their secret communications and consultations, to which other neighbors and friends are not welcome.

To all these I have fundamental objections. They cannot be avoided. The object would fail without them.

1. Secrecy. Some secrecy is admissable and wholesome. Lovers may have secrets. Husband and wife may have secrets. Business partners may have a few secrets: but suppose a husband and another woman have secrets or a wife and another man: then how is it? Husbands and wives should have no secrets from each other, unless temporarily for an agreeable surprise. If there were no other objections to secret societies,this would be sufficient to deter me from having any connection with them. But wives often desire that their husbands should be connected with some such society. Yes; for the protection they expect, but there are better ways, more economical, unobjectionable. Suppose half the brothers and sisters of a large family should have secret meetings weekly or monthly from which all others were excluded, and no clue could be obtained as to their object. What would be the effect? Or, if a part of a church should have secret meetings and utterly refuse to communicate their designs to the rest. What suspicions and jealousies and heartburnings would arise! If a part of a neighborhood has frequent secret meetings and persists in refusing all information as to their object, the result must be suspicion. The question would be raised, "What can be their design? Can any good come of them?" Suppose it should be ascertained that partiality to each other, in business, in politics, in all the relations of life, was their object, would that relieve the dissatisfaction? Such secrecy is wrong, dangerous, mischievous.

2. Pledges to conceal unknown secrets. Every citizen is bound to expose whatever he finds to be injurious to the community and keep himself at liberty so to do. He cannot, otherwise, be a good citizen. A true friend of man and of society cannot, understandingly, take such pledges nor keep them when taken. No man can be morally bound to do evil or to neglect the good. An oath is a promise to act in the fear of God. We cannot promise to steal, to kill, to conceal what ought to be revealed, in the fear of God. Such an oath is a contradiction, a promise to fear God and not to fear him, to reverence him and disobey him. It destroys itself. Those who are ensnared by such oaths should hasten to release themselves, and be free to reveal the truth and the whole truth that men need to know.

3. I object to the penalties to enforce such pledges. One so pledged is a citizen of two governments. One places him under oath to reveal the truth, the whole truth and nothing but the truth pertaining to violations of the law, and the other to conceal and never reveal certain things bearing upon the welfare of the community. I object to such citizens in the same government with me.

4. I object to all means and aims to promote special interests and special friendships among citizens entitled to equal regard and equal privileges in any community, in the family, in the church, in the college, in the neighborhood or in the universal brotherhood. Those who sustain such special relations are morally disqualified to discharge many of the important duties of citizens. A father, a brother, or any near relative should be excused and is excused from the jury when his near friend is on trial; he is not a competent juror in such a case. He may be honest and fully determined to be impartial but his feelings disqualify him for hearing and weighing testimony in the case. An honorable man would not consent to sit upon a jury in such circumstances. An honorable man would not consent to be tried with a near relative on the jury.

A member of a secret brotherhood, such as I am speaking of, is no better qualified to try his secret brother. A selfish man might be glad of such a juryman. An honorable man would not accept such an advantage, nor give such an advantage. He would ask to be excused from the jury if a member of his secret brotherhood were on trial, and he is all the more disqualified because the relation is secret and his partiality is unknown. The same is true of a grand jury. Many have escaped indictment who deserved it, and many who have been indicted have received information before the sheriff could reach them. The same is true of the prosecuting attorney. As he is not qualified to prosecute his natural brother, no more is he to prosecute his secret brother. A judge is not morally qualified to try his own brother or son or any near relative, nor a member of his secret brotherhood. I recently read in a Chicago paper of a judge who tried three criminals for the same offense. The judge and one of the criminals were Masons. The Masonic criminal kept making signs to the judge in hope of securing special favor: the other two criminals were imprisoned for a year but the Mason for two years, because, as the judge said, he was a Mason and knew better. The object of the story seemed to be to show that a judge who is a Mason may be impartial toward a brother, but the story is a failure for it is manifest that the judge was influenced by indignation rather than by justice. The same is true of a constable or sheriff. Who would think of sending a sheriff to arrest his own brother. The keeper of a prison or jail has abundant opportunities to exhibit partiality and would be under strong temptation to show special favors to his brothers in a secret fraternity. They are equally disqualified to sit in arbitration where one party is a secret brother. So in all the relations of life; if two school teachers are seeking employment in the same neighborhood and one is a member of a secret society he will be most likely to be chosen if he has a secret brother on the school board. The same partiality is likely to be shown in choosing a preacher and officers of the church.

That this tendency exists is certain. It is idle to deny it, and wrong to ignore it. That it is evil and injurious is too manifest to need discussion. That it interferes with justice in all our courts is a common belief and there is no room for doubt upon the subject. It is inevitable, and would be if all were honest; for honest men are subject to the influence of feeling and interest. But all are not honest and for them such societies are a convenient arrangement for selfishness and dishonesty.

Again, the aim of these societies is inconsistent with true religion. It is antagonistic to and subversive of Christianity. A fundamental principle of true religion is "Thou shalt love thy neighbor as thyself." This includes all neighbors. The tendency and *aim* of these secret fraternities is to make distinctions among neighbors whose needs and claims are equal. Such partiality Christianity forbids. The love required by Christ and his apostles is true benevolence, seeking the highest good of all. The principle of these fraternities is to care for those who have agreed to care for them because they are brothers. This spirit is often mistaken for true benevolence and tends to promote a selfish religion. Many do not see it; and it is all the more dangerous and subversive of Christianity because it is insidious and deceiving. It is a system with which Christianity can not combine. We can not show partiality to some and equal love to all. The essential aim of these organizations is wrong. No religion can sanctify it. I have no desire to see the name of Christ associated with it. It would profane that holy name and not even mitigate the wrong.

Many Christians, no doubt, are connected with these societies. So it has been with every national evil. The danger would be less and more easily removed if only sinners were involved. The Christians who are in it think they know better than outsiders the influence it exerts upon them. It is always so. Christians who attend dances and theatres and circuses are sure it does them no harm,but their Christian brothers know far better than they what they lose.

What position should the church take in regard to secret societies? It should be antagonistic to them as to every great evil enveloped in darkness, not easily comprehended, disguised with a halo of glory and beguiling unstable souls. She should "reprove, rebuke, exhort with all long suffering and doctrine." We must not ignore it, we must not fear to combat it, but must expose it and warn our brethren against it, entreating and rebuking with patience and faithfulness. If possible we must save the people from these baleful influences. Should all persons connected with these societies be excluded from the church? I have but one rule on this subject. Treat every sinner as a sinner, and every Christian as a Christian. If I could exclude a Christian from the church for rejecting infant baptism,or for lack of immersion, or for singing uninspired hymns, or for any other error not involving sin, I could reject a Christian for being connected with a secret society.

In some places this subject has been so thoroughly discussed and is so well understood that there is no room for doubt and no cause for delay. In many places not one in a hundred ever heard a lecture or read an article in opposition to these societies. A uniform rule to exclude all who are connected with any such association would be absurd and unjust.

Of secret labor organizations I have time for only a few words.

First. They belong to the class of societies of which I have been speaking and are most emphatic illustrations of the selfishness which pervades them all. They seek not the improvement of the condition of laborers in general, but of their own condition. They are the worst enemies of all laborers outside of their brotherhoods. They often insist that none but union men shall be employed in the same shops with them. In strikes they seek to prevent, by contemptuous language, by threats and violence, all non-union men from accepting the labor which they have left.

Second. By their secret organizations and violent methods of operation they are fast losing what they most need and could easily obtain, the sympathy, counsel and co-operation of the mass of our people. Organizations for intellectual and moral improvement and for concert of action in promoting the welfare of the laboring classes, might be very useful and very popular. But arrangements which shut the public out of their counsels and then suddenly and frequently and recklessly bring damage and disaster on all classes of citizens by sweeping interruptions in production, transportation, trade and travel are rapidly combining the most influential classes of our people against not *them* but against their measures and their manipulators.

Third. It is a sad spectacle to see the laboring people so deluded as to commit themselves,soul and body, under bonds stronger than withes and cords, to an irresponsible set of men acting in secret,ordering strikes and boycotts, turning thousands of men out of employment for reasons unknown to them or to the sympathizing public, perhaps for no other reason but to make a show of their power,certainly for no better reason than to compel a party to a contract into submission to their dictation. God pitied the Jews who clamored for a king and warned them of their danger. So we should look with compassion upon a people who have committed themselves to a tyranny worse than that of a king or any combination of capital.

Fourth. Remedies for the labor troubles are numerous, and no teacher of political economy can be destitute of ideas upon the subject. But every radical, effective remedy must involve the utter destruction of all those secret combinations which now seem to be the great hope of the mass of laborers who work for wages. For secrecy in these matters there is no occasion and it gives no promise of good.

Few sayings of Jesus have more grand significance than the words, "In secret have I said nothing," and "What ye have heard in the ear in closets that speak ye upon the housetops."

LETTERS FROM BAVARIA.

Old Munich and its people.—Sausages and Beer, a beastly drink.— Woman's Rights.— An artist's paradise — Priestly caricatures true to life.—Religion and Royalty. —Government railways.—Notes of Earth and Air.— A strange legal exemption.—Beggars and beer.

3 Schwind Str., Munich.

It is a week last Saturday since I got to Munich, and I am glad not to have any further to go this winter. I stayed from Saturday till Tuesday afternoon at a private hotel in the old part of Munich. It was an old building that seemed to have been built on in six or eight different parts. The hall down stairs went through the building into the court behind. Teams drive into it and it looks like the entrance to a livery stable at home. Up stairs it is cold and damp and all the smells from the last century seem to be caged up there. They had four meals a day with a meat supper at half past seven in the evening—but nothing for breakfast except coffee and bread, sometimes cake. The people here seem to live on sausages and beer. Almost every other door there is a sausage shop with its window hung full of sausages of all kinds, large and small, red, white, and nearly black. Some of them are tied up in loops with red ribbons. And every night about six o'clock the street is full of people, about half of whom are carrying a mug of beer. The Bavarians are most all fat and have cheeks of a red-purple hue. They have not a very intelligent look.

Right opposite my window on the other side of the street, there were two women sawing wood all day Saturday. They saw most of it here and we see them everywhere carrying it home on their backs. There are some women whose business is to keep the street railways clean. They march up and down the track with a kind of fork that runs in the groove of the track and takes the mud out. They dress in a man's coat and hat and look very much like men. Mrs. N. told me that the Munichers give their horses beer, too, after they drink themselves. She says that is what makes them so cross, that they try to bite people who pass by.

There are whole families here who do nothing for a business except pose for the artists. They only get 37½ cents for three hours and a half. In Boston we used to pay never less than 25 cents an hour, and often 40 or 50. These models sit perfectly still always and never expect to be talked to or entertained in any way. It is quite a different matter from working from all kinds of people who must be amused all the time and never were in the least quiet.

The night before Christmas we went with a Mr. and Mrs. Maxfield to hear the music in the "Hoff-Rapelle" at midnight. It is a service (high mass)

that is always held there Christmas eve. The music was very fine, and the performance of the priests was something like a circus, I should imagine. Every one of them had the beer-barrel aspect that is almost universal here. Only one looked intelligent, and he was the young priest who did all the carrying about of candles and vestments for the others. The rest were precisely like those pictures of priests drinking wine, etc., that we see painted here and in Rome. It is easy enough to see where the artists found their models.

Three Sundays now I have been at the English church, but it does not seem very homelike. It is very high church and there is a great deal of ceremony. Perhaps I will like the Lutheran German better, but I am almost afraid to go there to sit in the cold all church time. There is a Wesleyan Methodist church somewhere if I can only find it. Nobody knows where it is nor whether it is German or English. The English church where I have been and the Greek church are the only ones warmed here. All the Catholic churches are cold and have stone pavement.

I forgot to say that I have seen considerable "royalty" already. The Prince Regent and Princess Therese sat quite near us in the Court Chapel Christmas eve. A great piece of pomposity dressed in uniform stood guard over the Prince and never moved a muscle during the service. When it was over he and the dozen priests all made elaborate bows towards the Prince Regent, as they did also when they came in. Yesterday I met Prince Alfons in the street and all the people around bowed and looked like so many petrified statues till he was gone.

Since I wrote to you the last time we have had a hard snow storm so that the mails were blocked up for a week, but now the tracks are open again. They say there is much snow here but it never stays long at a time. To-day is the coldest day we have had yet, and the people here think it is very cold, though it is not down to zero and there is no wind. The air is nearly always so damp in Munich that after the sun goes down we can see the mist rising from the ground in every open square or park. The church spires two or three blocks away never look distinct as they do at home, but blue and hazy. All the water is so hard that as soon as it is boiled there is a coating of lime over the dish and top of the water. Nobody thinks of drinking it much unless it is boiled. A white pitcher filled with it will look a very blue-green at the bottom. This may be one reason why everybody drinks beer. The earth too has lime enough in it to make it look white, and if any of the mud from the street stays on a dress or any clothing long it eats the color out and leaves the cloth itself ready to tear away at the first strain. It flies and spatters about worse than our mud at home.

Everything has to be done here by law. The faucets in the whole city are made by one pattern, and every one of them leaks a stream continually, but if any one puts on a good one instead, he is fined 30 marks ($7.50) and made to change back to the old kind. Some officers walk in every once in a while, without knocking if they can, and look at every stove in the house, to see if it is safe. If anything is left on or near a stove that can possibly take fire, the owner is fined. Every German family has a dog, and every dog in Munich must be brought to a certain place to be examined twice a year. If they find anything unhealthy about one he never goes out of that place alive. The children dread to have the "dog-day" come.

Priests, beer and fleas seem to be the only things that are not regulated by law. They are free to go everywhere, and they do.

New Year's day Prof. Jakobides was here to dinner. That is all the celebration we had except that about twice as many beggars as usual rung the door bell and asked for a "bisle." It seems as if half the people are beggars. Nearly everybody will give them two pfenigges (half a cent) and for twelve pfenigges they get a pint of beer and a piece of bread. They sit in a beer house all the afternoon and start out again to beg their supper, after which they sit in a beer hall some more. Nobody knows where they sleep. Ruth J. Nutting.

—Rev. J. N. Bedford of the Independent church at Lindenwood, Ill., passing through this city on his way to the Wesleyan conferences in the East, called at the *Cynosure* office for the first time. Bro. Bedford was a delegate from his church to the late Christian congress.

—The Lumbermen's evangelist, William F. Davis, came down from the pineries to Chicago, February 22, to attend the Christian congress, not having learned of the change of time. He went on to Bay Port, Michigan, where he had engaged to discuss the character of Mormonism with a disciple of Jo. Smith. He was well prepared to show the harmonious relation of that infamous system with the lodge, and had unusual evidence that his views were correct when the zealous devotees of the twin evils brought two rails to the house the second evening to use upon the lecturer. But God suffered them not to accomplish their purpose.

—Rev. Henry Cogswell, well remembered by many of our Ohio readers, is now pastor in Fairfield, Iowa. He finds in that part of Iowa some strong sympathizers with the efforts of Christian people against the secret orders. He writes very cheerfully of his pastoral work.

CORRESPONDENCE.

OUR BOSTON LETTER.

"ROMISH RAGS."

Long before this article will appear in print Easter will be forgotten in the minds of the masses. Easter flowers will have long been withered, and eggs digested. The pageantry and decoration of the day only will be remembered. It were better that the day be forgotten and the event alone remembered. Instead, the event is unheeded and the *day* cherished. The spectacular observance of Easter in this city, by Protestant churches as well as Roman, was virtually theatrical, and has been so for many years. The crowds were attracted to the Easter services for exactly the same reasons they were to the theaters the next day—for entertainment—gratification of the sensual in their nature. The day has been made a holy day by Rome, and Protestants in general have adopted it. God has ordained one holy day—the Sabbath, and no other. We are cautioned by the great apostle against observing holy days.

Some will plead that as Easter always comes on Sunday, no special day is set apart—the Sabbath is also kept. Easter Sunday is observed by the class I speak of pre-eminently as Easter Sunday, secondarily as the Sabbath, thus robbing the day of its oneness. The first Sunday after Good Friday is, first and foremost, Easter Sunday; the Sabbath is continued on the following Sunday. I do not infer by this that the Sabbath is willfully broken, but that the day is not observed as such. Its time is usurped by the observance of a Scripturally unordained and unrecognized anniversary, thus literally causing it to be neglected.

Some may consider this as "straining out a gnat and swallowing a camel." In this case if that is so, I would simply say, the gnat is monstrously large and the camel exceeding small. The writer would be the last to prevent the world honoring our risen Lord, for he is worthy of all honor, but I believe that in the majority of cases the manner, the spirit in which this so-called honor is offered, is, according to the Word, an abomination in his sight. It seems as though the church, like Cain, insists upon bringing sacrifices before God in which he takes no pleasure. "God is a spirit, and they that worship him must worship him in spirit and in truth," not in flowers and eggs, etc. The average churchman will as ardently defend the observance of these things as the most ignorant Catholic. If this statement is doubted, it can be easily tested. Bishop McNamara said truly that Protestantism has not yet divested itself of Romish rags. It has many slips from the papal plant which have taken root so deeply that it will require a Luther, or a Zwingle to eradicate them.

One only needs to walk along our mercantile streets to understand the reason why the merchants of the earth will mourn over the fall of Babylon the great, the city situated on the seven hills—Rome. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine-wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." Rev. 18: 11-13.

Such is the prophecy pronounced against Rome—the merchants of the earth shall weep and mourn over her. Is it to be wondered at since she has created for them a market for the sale of so large an amount of sundry unnecessary merchandise? In regard to Easter, the merchants of these days are getting rich on pictorial mottoes (some outrageously punnish caricatures of a most sacred event), flowers, and real or artificial eggs. And their patronage does not come from Rome's dupes only, but from Protestant imitators; even from Puritan Bostonians and New Englanders.

We smile as the illiterate papist applies his holy water, counts his beads, and hangs his *agnus dei* about his submissive neck, but decorate our altars with emblems, and load our tables with eggs, the conception of which, as religious testimonials, emanated from apostate Rome. Enlightened as we claim to be, the poor Catholic has a better right to laugh.

Genuine appreciation of our Lord's resurrection must be of a spiritual nature, not material. The flowers laid upon his altar must be spiritual—faith and sanctification. The odor of any other is obnoxious to him. D. P. Mathews.

OUR CINCINNATI LETTER.

April 13, 1887.

Editor Christian Cynosure:—On last Sabbath morning I preached in the Morning Sun, O., United Presbyterian church, Rev. R. H. Hume, pastor. This is a strong congregation, made up of the Reformed Presbyterian congregation to which Rev. Gavin McMillan ministered, and the U. P. congregation. They quite fill up their large church. At 4 p. m. I preached in the U. P. church of College Corner, Rev. R. C. Finney, pastor. The student from Lane Seminary who is supplying the Presbyterian pulpit of that place was present and some of his members, as also a few of the Methodists. In the evening I preached in the Oxford M. E. church, Rev. S. A. Brewster, pastor. This was a union service. Rev. J. H. Nesbit, pastor of the Presbyterian church, and Rev. H. A. McDonald, pastor of the United Presbyterian church, were there with their congregations. Rev. Faye Walker was also there with his school. It was a grand audience.

On Saturday I went over the campus of the old Miami University. There are some fifty acres in it. It is certainly an attractive place. The buildings have been repaired so as to be quite as good as new. The chapel put up by Dr. Stanton is a perfect beauty. I have not seen its superior in any college. There are memorial windows to the several presidents: R. H. Bishop, 1824-1841; George Junkin, 1841-1844; E. D. McMaster, 1845-1849; W. C. Anderson, 1849-1854; J. W. Hall, 1854-1866; R. L. Stanton, 1866-1871. The college was closed for twelve years. In that time the income funds accumulated to the amount of $50,000. President McFarland, the present incumbent, has a faculty of seven professors and between sixty and one hundred students. Beyond this about half a mile is the Western Female Seminary in charge of Miss Peabody. There are 175 ladies in attendance. It is run on the Holyoke plan, and is eminently successful. Oxford has a population of 2,000. It is a place of beautiful homes and is as near paradise as one gets here.

On Monday afternoon the Evangelical Alliance discussed "Church Union." Rev. Dudley W. Rhodes, of the Protestant Episcopal church, led off in a speech of fifteen minutes. He maintained that all were agreed in three points in the letter issued by the house of Bishops, the *Scriptures*, the *two sacraments* and the *Nicene Creed*. As the historic episcopate, that had been maintained from the first to the sixteenth centuries, Calvin and the reformers wanted to take orders from the episcopate and were not permitted. Now the episcopate proposes to give them orders and they will not take them. Prof. John DeWitt of Lane Seminary answered that Presbyterians, Methodists, and other bodies proposed *reciprocity*, interchange of pulpits, as a means of union. This the Episcopals will not do. Should we accept of their proposal it would be virtually saying our ordination for three hundred years had not been valid. The discussion was dignified, courteous and good-natured throughout. It did good.

The Cincinnati Presbytery of the Presbyterian church met Monday evening in the Second church, Rev. Geo. P. Hays, D. D., pastor. Rev. W. S. Acomb of Loveland, retiring moderator, preached the opening sermon. Rev. A. M. Dawson, of Lockland, was chosen moderator. They had two morning, two afternoon and two evening sessions. There are sixty ministers in this presbytery. They are crowded with business. They gave me ten minutes, by a unanimous vote, to present the claims of the National Reform Association. Eight years ago they gave five minutes for the same purpose. There is progress. They are to be commended for turning aside in the press of business to give a hearing. We go about preaching National Reform. But to get it put into practice is quite another matter. Shakespeare in "Merchant of Venice" makes Portia say: "If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces." J. M. Foster.

SENATOR POMEROY, JOHN BROWN AND DR. JOHN DOY.

AN ERROR CORRECTED.

Detroit, April 9, 1887.

In his article on John Brown in the *Cynosure* of March 31, 1887, Hon. S. C. Pomeroy says, "John Day was a citizen of Kansas, imprisoned at St. Joseph, Mo., upon the charge of running away slaves from Platte county, Mo., to Lawrence, Kas. John Brown and others visited him in prison, and at midday the doors of the jail opened, in a city of ten thousand inhabitants, and Day followed his friends down to the bank of the river into a small boat and was soon ferried over to a State whose laws made his offence no crime! John Brown remained with the jailer, to keep the peace, and prevent others from escaping," etc.

Friend Pomeroy has in some way fallen into an error in giving the above account. It was not "John Day" who was in jail in Missouri for the offence charged, but *Dr. John Doy*, formerly of Rochester, N. Y.; nor was he rescued by John Brown, but by his own son, *John Doy*, who took with him twelve stalwart comrades, and, crossing over the river in a *dark night*, rescued his father.

I was well acquainted with Dr. John Doy, both before and after the Kansas troubles; and while holding great meetings with him in New York and New England, have heard him relate before large audiences hundreds of times the facts and incidents connected with this episode as given below:

About the time of the breaking out of the border-ruffian war in Kansas, Dr. John Doy removed to that Territory from Rochester, N. Y. He was an ardent anti-slavery man, and while in Kansas he assisted many fugitives who were escaping from Missouri into Kansas to secure hiding-places, thereby incurring the hatred of the border-ruffians of Missouri. On one occasion John Doy had taken a number of fugitives into his carriage, and was assisting them to escape into the interior. He was watched, waylaid, kidnapped, and bound by a band of border ruffians, and taken over into Missouri, where he went through a farcical examination, in the meantime being incarcerated in a close iron box, where he could neither stand up nor straighten out. After a form of trial was had he was sentenced to fifteen years' imprisonment in the penitentiary.

Just before Doy was to have been removed to the penitentiary his son, with a few chosen companions, crossed the river in a boat one dark and stormy night with a determination to rescue the prisoner. Leaving two or three of his companions to watch the boat, young Doy and the others proceeded to the jail, one of them personating a horse-thief, being bound with a rope. The party quietly surrounded the jail, and Doy and his "prisoner" approached and knocked at the door, which was opened by the jailor, to whom Doy stated that he had a horse-thief whom he wanted to have locked in a cell until morning; that they had been after him all day and had just caught him, and were very tired. The jailor readily admitted Mr. Doy and his "horse-thief," and as he took him through the hall to place him in a certain cell, they came to the door of Dr. John Doy's cell. They halted, and in a moment the disguises were thrown off, the rope was cast loose from the "horse-thief," and two pistols were leveled at the head of the jailor, one in the hands of Doy, and the other in that of his "prisoner." "Now," said young Doy, "what I want is my father, who lies in that cell. Unbar this door, take off his shackles, and bring him out and deliver him to us, or you are a dead man." The door was instantly unbolted, the shackles removed from his father's wrists, and he was taken out and delivered to young Doy and his men. "Now," said the fearless young leader, "I have a body of men with me to guard this prison until morning. Never one of you peep, or stick your heads out of this building until morning, or you are dead men." They then all went to the river's edge, got into their boat, and arrived safely in Kansas, leaving the doctor at his home.

Not feeling safe to remain in Kansas, and having borrowed some money to help him through these troubles, he went back to western New York where George W. Clark, who was acquainted with him before he went to Kansas and knew of his course while in that Territory, took him and traveled with him through western New York, then to Boston and through New England, holding meetings, where he related his experiences and raised money enough to pay the debts thus incurred, and to bring his family out of Kansas.

While in New England and on the morning following the close of their meetings in Old Concord, they were at the depot, waiting for a train to Boston, when the doctor obtained a copy of the Boston *Morning Journal* and in it he saw for the first time the news of the massacre of his son John, who had so nobly rescued his father from prison. His father had urged him to leave Kansas, but the boy was fearless and determined to stand his ground. Some border ruffians ascertained where he was, crossed the river in the night, surrounded the house, and as young Doy sprang out, making for a little ravine near by, they fired, riddling him with bullets.

Dr. Doy afterwards removed to Battle Creek, Mich., with his family and died a few years ago. I visited his widow last year who was then still living at Battle Creek. Geo. W. Clark.

LODGE WORSHIP ON EASTER.

St. Paul, Minn., April 11, 1887.

Editor Christian Cynosure:—About sixty Knight Templars occupied the front seats of the First M. E. church of this city yesterday while the pastor, Rev. Dr. S. G. Smith, officiated as prelate. The services were conducted according to the ritual prepared for the occasion by the Masons. It contains the Ten Commandments, the Apostles' Creed, etc. As the First and Second Commandments were said and responded to by the Masons, saying, "Lord, have mercy upon us, and incline us to keep this law," one could not help thinking of their lodge symbol of a false god, and the heathen rites and ceremonies of sun-worship practiced in modern Masonic lodges, and how loathsome that worship is to God and his true people. And when the Commandment, "Thou shalt not kill," was said, and the Masons responded to it, "Lord, have mercy upon us, and help us to keep this law," it brought to mind the murder of Morgan and others, and the bloody murder penalties of the order.

The proud solemnity and grotesque vanity of these Masons may be accounted for in the fact that they are taught to believe that they are the conservators of the true religion, and that Moses and Jesus Christ got the religion of the Bible from the ancient mysteries, which mysteries they continue to practice in secret in their lodges. (See charge to the candidate for the degree they call "Sublime Prince of the Royal Secret," in the "Manual of Ancient, Accepted Scottish Rite Masonry," by Will Cunningham, edition of 1867, and notice what that "royal secret" is, for confirmation of the above statement).

The pastor, or prelate, delivered an oration on the resurrection of Christ, which resurrection he wanted us to accept as a fact. He said nothing about the principles of his Freemasonry. Had he quoted his own distinguished Masonic historian, he might have told us as follows: "Now what is the result of this examination? That the disciples of Christ have surrounded his birth, life, and death with miracles which never took place, but which are, rather, symbolized under solar appearances.... In a word, that the Christian religion came out from the mysteries of initiation."—*Rebold's Hist. of Freemasonry, p. 418.*

How then could Dr. Smith expect his brother Masons to accept of the resurrection of Christ as a fact? Will the Dr. repudiate his Masonic historian? Then he must repudiate Masonry, for Rebold's History of Freemasonry has the sanction of the highest Masonic authority; and, besides, the rites and ceremonies practiced now in the Masonic lodges agree with what Rebold says in this particular.

My spirit was stirred to write the above for the *Cynosure* after reading that editorial in the *Interior* of the 7th inst., so misleading in a matter of such vital import to the eternal condition of the human family. William Fenton.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON V.—May 1, 1887.—Israel in Egypt.—Exodus 1: 6-14.

GOLDEN TEXT.—He increased his people greatly; and made them stronger than their enemies.—Psa. 105: 24.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Death of Joseph the beginning of Israel's Trials.* vs. 6. Well might the children of Israel weep thirty days for Moses, and devout men carry Stephen to his burial, making great lamentation over him, for immeasurably better off as are the righteous in exchanging earth for heaven, their gain is always the world's loss. When Joseph died Israel saw their tower of strength laid low. They had no longer a princely protector at Pharaoh's court, and instead of words of heavenly consolation from the warm lips of a loving teacher, that God would surely visit them and bring them up out of Egypt into the goodly Canaan promised their fathers, they had only the mute prophecy of his mummied corpse. When good men die it is always a loss to the race. Often their work seems to die, too, as in this lesson we are studying. No one steps forward to take their places. Centuries passed before Moses was born. Parents have a solemn duty to so train their children that humanity may never lack for leaders, or, what is quite as important—*workers;* men and women of common education and common intelligence, but so imbued with holy faith and courage that they can take up moral ideas and work them out in practical action. Such were the Pilgrim Fathers, the English martyrs, the Ironsides; and such were the men in our own day, who made Kansas a free State, and gave her that impetus which has kept her ever since in the van of reform.

2. *Lessons Taught by Israel in Egypt.* vs. 7 14. We are taught: (1) *The perils of prosperity.* The Israelites were safe while they continued an insignificant handful. It was when persecution ceased and Constantine made Christianity the state religion that it grew corrupt, and the true church of God went down into the Egypt of the dark ages. A reform is never in so much danger as when it grows popular. (2) *The uses of adversity.* The children of Israel needed to have their faith tried. Had they continued prosperous and happy in Egypt, what would they have cared for Canaan? If death and sickness and sorrow never visited this earth, how faint would grow our longings for that land where all tears are wiped away and the inhabitants no more say, "I am sick." In their bitter bondage the prophesy of the dying Joseph grew like luminous words of fire traced on the dark background of their lives of slavery, "God will surely visit you." His promises need the night of human sorrow to make them shine out. So all reformers need the discipline of discouragement to teach them to cease from man and lay hold on God. His great plan for humanity's advancement is broad enough to include all the "setbacks." The lodge and the saloon have, to-day, more hopeless bondslaves than were the Israelites. But there is hope for all such, and grandest encouragement for those that are laboring to break their chains. "God will surely visit you."

From Peloubet's Notes.

Why God's People were permitted to be in Bondage. As a punishment for their sins. The Hebrews had doubtless greatly corrupted themselves in Egypt, and had become in their masses very like the people around them. This was in them a sin that could not pass unpunished. God cannot suspend his moral laws even for his own people.—*J. Carr.*

To wean them from Egypt; to make them willing to leave when God's time came. Otherwise they might have become so pleasantly settled in business, so encumbered with property, that, as many ages later in Babylon, they would not be willing to enter upon the hard and dangerous enterprise of journeying to Canaan.

The oppression would keep them separate from the Egyptians, prevent intermarriages, and preserve from the debasing contact with idolatry. It was the danger from the surrounding idolatry that was one great reason in the Divine providence why they were sent away from Canaan into Egypt.

Their oppression united them into one nation, binding them together in common sorrows, dangers, and hopes and plans. A common enemy makes a united people.

It turned their hearts toward the God of their fathers. It awakened religious feelings, hopes, and needs. The Egyptian gods were their enemies. Only Jehovah could be their help.

To fit them to be recipients of new instruction, laws, and institutions. They were as new material, without national forms or prejudices to be removed.

Their residence in Egypt would have a vast influence on their culture and civilization and literature. In working for the Egyptians they were compelled to use Egyptian arts and appliances, to study the great national works and the noble architecture on which they were employed; and to become acquainted with weaving, the working of metals, the homes, and the literature which was written upon bricks.

The land of promise was not yet ready for them.—*P.*

National Wrong-doing the Seed of National Disaster. The story of Egypt's suffering begins with the story of Egypt's injustice.—*Rev. J. Urquhart.*

A nation may outgrow itself. 1. It will do so if intelligence and morals, with suitable institutions, do not keep pace with numbers. 2. Great prosperity is not always an advantage. It (1) excites jealousy; (2) tempts cupidity; (3) usually weakens by enervating.—*Rev. J. Carr.*

There are lessons to be learned in the school of adversity which will be learned nowhere else.

—Four weeks before Rev. Henry Ward Beecher's death, while talking with Dr. L. W. Munhall, who was at that time conducting a series of evangelistic meetings in Dr. Talmage's church, he said: "I rejoice at the great success you are having with Dr. Talmage's people. I wish I could have you in my church. I should like to see an old-fashioned Holy Ghost revival in Plymouth church before I go home; but I suppose I cannot. I don't think my people would stand it." As he thus spoke his eyes overflowed with tears.

SECRET SOCIETIES Condemned

BY THE PRESS.

Courant, Hartford, Conn :—The secret society fosters snobbery, and tends to create division among the best friends.

Springfield (Mass) Republican:—We shall get over secret societies as we are getting over a good many other childish things.

Christian World, Cincinnati:—There is no use in denying that the leading secret societies are, in their practical workings, essentially deistic.

Our Record, Utica, N. Y.:—We are confident that the great objects of equality, fraternity, and morality may be attained without resorting to the vail of secrecy.

Evening Journal, Chicago:—Assemble a party of young men together anywhere, with all restraint removed and perfect secrecy enjoined, and the result will be pernicious.

Republican, Springfield, Mass.:—There is not a moral, political or social purpose which secrecy can aid more than openness. .... It is the meat of petty rather than large minds.

Advent Review and Herald:—And parents should avoid bringing their children in contact with the evil, and not send them to public schools where secret societies are tolerated.

Watchman and Reflector, Boston:—We have before spoken of the low prejudices and antipathies which this secret fellowship engenders toward those who are outside, and of the unworthy and vicious friendships which it creates among those who are within.

Daily Herald, Cleveland, Ohio:—If the "secrets" of Masonry, Odd-fellowship, Knights of Pythias, Sons of Malta, and the entire crop of secret societies could have sunlight let in upon them, we fancy the members thereof would be pronounced foolish boys of a larger growth.

London News, Madrid Correspondence, 1868:—The whole of this insurrectionary movement has been under the direction of a revolutionary committee, most of whom, I am told, are members of the Freemason's society (of which there are not less than forty-nine lodges, numbering 21,000 members, in Madrid), who have been for months arming the people in preparation for this outbreak.

Harper's Magazine:—As the larger portion of the Whig party was merged in the Republican, the dominant party of to-day has a certain lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua. His disappearance and the odium consequent upon it stigmatized Masonry, so that it lay a long time moribund, and, although revived in later years, cannot hope to regain its old importance.

The Interior, Feb.,1877:—That Masonry is a religious system exceeding every other in the impressive character of its religious rites and ceremonials, and that it offers salvation through the practice of its rites and precepts, is an indisputable fact. If salvation can come to the soul through the channels of the morality taught by Masonry, then there is no need for the Christian religion. The objection we make to it is that it teaches salvation without Christ.

Utica, N. Y., Daily Herald:—The abominations of Know Nothingism are now conceded by all. The outrages of the secret society of Tammany, notwithstanding its endorsement by Gov. Seymour, are familiar to the American people and a disgrace to American politics. The excitement produced by the interference of Masons with politics is a matter of history. Everywhere and at all times, secret societies, so far as they dabble with politics, must exert a baleful evil.

Scientific American, New York:—Once joined, however, and held by working upon his fears through the blasphemous oaths of secrecy that he is forced to take, he is inducted, by sheer force of example, through a routine of profanity, intemperance and gambling; while, in many cases, if young and innocent, his course leads to graver faults, committed more through a sense of shame and false pride than depravity, and due to the tacit, if not open, instigation of his unscrupulous elders.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Daily Appeal, Memphis:—The secret society business has become a craze with the colored people, and one by which they often become the victims of designing knaves.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston :—Garrison fought the battle of free speech in behalf of Abolition: Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. ....The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies.....The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers.....The inference is fair that Masonry and Christianity do not harmonize.

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E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

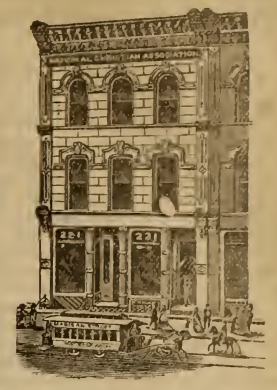
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hooperston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. J. S. McCulloch, D. D.

Secretary.—Rev. Lewis Johnson.

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The Christian Cynosure.

Editors.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO THURSDAY, APRIL 21, 1887

Theodore L. Cuyler.—The testimony of this eminent New York pastor against the secret orders was very forcibly given the other day at Dayton, Ohio, where he spent a few days visiting relatives. He visited the *Telescope* office and the editors express themselves as much honored. He also had an interview with Dr. Lewis Davis of Union Bible Seminary, to whom he said very significantly, as reported in the *Christian Conservator:* "I hope that our *Telescopic* brethren will not lower the standard in this struggle against the powers of darkness." We are the more pleased with this good word for a struggling and righteous cause, because it has been feared that Dr. Cuyler's nominal membership in the Good Templar's lodge sealed his lips on the lodge question.

POPERY, PROHIBITION AND LABOR.

When the good Dr. J. B. Walker (lately gone to heaven) wrote us from Benzonia, Mich.,proffering to merge his paper in ours if we would oppose popery as well as secret societies,we replied, "The Jesuits, whose General or 'Black Pope' occupies a palace over against the Vatican, is the head secret society of the world, and the pope can do nothing against the Jesuits or without their General's consent."

Popery did not spring up till about the middle of the 5th century from Christ. There had been a "Holy Catholic church" 400 years before there was a pope. That "Holy Catholic church" is imprisoned by popery,and though the pope has not, as he claims to have, the key of heaven, he has the key of the prison in which the church of Christ or rather Christ himself is confined. But the "Holy Catholic church," though she lies in gyves and fetters, has the Father, Son and Holy Ghost, which the lodge, which is the "Image of the Beast," has not. The lodge has turned out the Trinity, Father, Son and Holy Ghost, to make room for its "Grand Architect" or usurping "god of this world." These first truths of popery should always be premised when we consider the Beast which has the horns of a Lamb and the mouth of the Dragon.

The celibate of the Romish clergy and the secret priest clubs which are the social substitutes for families make liquor-drinking by priests as certain as the owning of women made adultery the sin of slave-holders. And Jeremy Bentham says of politics, "The known and certain consequences of a thing must be taken by a wise statesman as a part of the thing itself." Intemperance is therefore a part of priestism: and in spite of the illiteracy of Roman Catholic peoples, the masses know that priests drink, and hence the great and overwhelming majority of saloon-keepers in the United States are Roman Catholics. This fact makes the Romish church unpopular with the enlightened part of their people, and so contradicts the profession of superior sanctity that the progress of prohibition endangers the church. The prohibition cause therefore should be pushed, not only for its inherent justice, as the saloon system does no public good but only evil, but prohibition should be pushed because it is fatal to priestism, the grand foe of mankind.

The labor question is more complicated and difficult, and though popery is the most subtle of all combinations, as the serpent was of beasts, popery itself is stumbling on the labor question. Cardinal Taschereau of Quebec has a French and Irish constituency, both of whom will obey priests. Cardinal Manning has an English and Cardinal Gibbons an American constituency,both of which are less tractable to absolute power. Hence the pope's muddle with the Knights of Labor, who have the two main pillars of popery, absolute power and secrecy enforced by false worship: and besides their "Master Workman" is a papist.

The people will be enlightened and the devil is turning to the masses, whose kings and priests,even, are getting weak. Hence secret societies, since slavery is fallen, are the last hope of the devil who "deceiveth the whole world." Hence "the sun and air are darkened" by them (Rev. 9:2). But they are not the "Beast" but the "Image of the Beast," made not by churchmen only but by "them that dwell on the earth," the masses who make the lodges (Rev. 14:14). Cardinal Taschereau last September, seeing the Knights of Labor were Masons by another name, and their oath of secrecy conflicted with the confessional, consulted the pope, and the pope condemned the Knights, and Taschereau gave them the pope's sentence that they must quit their order on pain of excommunication, and his French and Irish papists acquiesced. But Manning and Gibbons bishops found the English and Americans sterner stuff to deal with. In short, the English and Yankees beat their priests, who went to Rome and persuaded the pope to suspend the sentence pronounced by Taschereau, and on Sunday,April 10th, that prelate's circular was read in the churches of Quebec informing them that the pope had gone back on him, and suspended his sentence against the Knights of Labor. This would be fatal to anything but a false religion. That will hold. Worship! Worship! Ceremonies! Always more ceremonies! There is the hiding of the power of secret orders. When those people have gone through mass, or the little masses of the labor lodges, they are weak as frogs charmed by snakes, and nothing but the Holy Ghost applying the blood of Christ will take that weakness out of them.

Puck, in the late numbers of that witty and wonderful periodical,presents the pope's dilemma to the eye in its satirical pictures. The pope, in caricature, under his huge triple crown, with one hand stretched over Cardinal Manning presenting "*The Holy Boycott*," and the other over Cardinal Gibbons and "*The Sympathetic Strike*," says: "*My children, we can work together nobly in America.*" And this will help open the eyes of the masses to sham holiness and utter disregard of popery for everything but its own power and priestly lusts. But, "Alas, leviathan is not so tamed." Patient, persevering "prayer and fasting" and the truth made mighty by the Spirit of God are the means by which "the strong man armed" is to be ejected by the meek conqueror, Christ.

It is amazing how slow good and enlightened men are to discern that sworn knighthood is a sham and a historic pest, and sworn obedience to unknown superiors is disaster to both labor and capital,while open labor unions, appealing to justice and relying on truth, and strikes, like war, as a last resort, will keep society improving, and law hold men together while the grace of God is changing men's hearts and fitting them for heaven.

THE "BORDER RUFFIAN" LODGES.

The authors of the great Lincoln history, now appearing in the *Century*, have come to the time of the Kansas-Nebraska bill discussion and the border war in Kansas, and in the April number of the magazine, give a succinct and comprehensive account of the "Border Ruffians," their origin, purpose, and something of their work. This history so corroborates the remarkably interesting sketches of Senator Pomeroy of the same period and struggle that we have transcribed from the *Century* several paragraphs and give an abstract of the whole.

Slavery was the first and constant cause of the difficulty. The balance of power between the free and slave States had been destroyed by the admission of California among the former. To restore its power in national affairs and especially in the Senate, the South first secured the repeal of the Missouri compromise. The second step was to secure control of the new Territory. The speeches of Douglas on the Nebraska bill had been the challenge which Seward accepted in behalf of Freedom. "We will engage in competition," said the great New York Governor, "for the virgin soil of Kansas, and God give the victory to the side that is stronger in numbers as it is in right."

The Massachusetts Emigrant Aid Company,headed by Hon. Eli Thayer of Worcester, of which Senator Pomeroy was the very efficient agent, sent forward its companies of settlers. But they came from afar, many from New England. On the Eastern Kansas border, separated partly by the Missouri river, and partly by county lines, was an ultra slave State, whose citizens found their peculiar property in slaves endangered already on the east and north by contiguous free territory. If Kansas should be free, the value of this property would soon be gone. Here then was a people ready for the emergency. Who should lead them? David R. Atchison, a Kentuckian, had risen quickly from an obscure politician in Platte county on the western border of Missouri, to be representative of that State in the United States Senate. On the death of Vice President King he had been chosen president of that body and so *ex-officio* the successor of President Pierce. When Congress adjourned in August, 1854, he hastened home to put in operation a scheme, doubtless concocted among the Freemasons of Washington, of which Messrs. Hay and Nicolay, the *Century* writers, say:

"Current reports and subsequent developments leave no doubt that this Senator [Atchison] being then Vice President of the United States [by virtue of his office as president *pro tempore* of the Senate, Vice President King having died] immediately after the August adjournment of Congress hurried away to his home in Platte county, Missouri, and from that favorable situation personally organized a vast conspiracy, running through nearly all the counties of his State adjoining the Kansas border, to decide the slavery question for Kansas by Missouri votes. Secret societies under various names, such as 'Blue Lodges,' 'Friends Society,' 'Social Band,' 'Sons of the South,' were organized and affiliated, with all the necessary machinery of oaths, grips, signs, passwords and badges. The plan and object of the movement were in general kept well concealed. Such publicity as could not be avoided served rather to fan the excitement, strengthen the hesitating, and frown down all dissent and opposition. Long before the time for action arrived, the idea that Kansas must be a slave State had grown into a fixed and determined public sentiment.

Many circumstances favored the task undertaken by Atchison. The location of the State of Missouri, the bitter pro-slavery feeling, the money value of the slaves for the markets in the far South, the reckless character of the people long accustomed to border lawlessness, the rampant spirit of intolerance and the hearty co-operation of Stringfellow and a number of bold, bad spirits like him—with such a population and in such conditions the plot had every possible assistance. Atchison had much at stake in the desperate game. Personal convictions, party faith, political advancement and private fortune were involved; and he undertook the work with a daring yet confident energy. "When you reside in one day's journey from the Territory," said he in one of his public speeches, "and when your peace, your quiet, and your property depend upon your action, you can without an exertion send five hundred of your young men who will vote in favor of your institutions. Should each county in the State of Missouri only do its duty, the question will be decided quietly and peaceably at the ballot-box."

Meantime President Pierce had selected Andrew H. Reeder of Pennsylvania as governor of the Territory. It was published at the time in the Washington *Union* that Reeder in conversation with Southerners at the capital assured them "he had no more scruples in buying a slave than a horse,and regretted that he had not money to purchase a number to carry with him to Kansas." The *Century* sketch proceeds:

"Arriving at Leavenworth in October, 1854, Governor Reeder was not long in discovering the designs of the Missourians. He was urged to order the immediate election of a territorial legislature. The conspirators had already spent some months in organizing their 'Blue Lodges,' and now desired to be promptly put in possession of the political power of the Territory. But the Governor had too much manliness to become the pliant tool they wished to make him. He resented their dictatorship; made a tour of inspection through the new settlements; and acting on his own proper judgment, on his return issued a proclamation for a simple election of a delegate to Congress. At the appearance of this proclamation Platte county [Mo.] took the alarm, and held a meeting on the Kansas side of the river, to intimidate him with violent speeches and a significant memorial. The Governor retorted in a letter that the meeting was composed of Missourians, and that he should resist outside interference from friend, foe, or faction. Pocketing this rebuff as best they might, Senator Atchison and his 'Blue Lodges' nevertheless held fast to their purpose. Paper proclamation and lectures on abstract rights counted but little against the practical measures they had matured. November 29, the day of election for delegate, finally arrived, and with it a formidable invasion of Missouri voters at more than half the polling places appointed in the Governor's proclamation."

"The movement described above," say Messrs. Hay and Nicolay, "had been in active preparation for weeks, controlled by strong and secret combinations, and many unwilling participants were doubtless swept into it by an excited public opinion they dared not resist."

"On election morning the few real squatters of Kansas, endowed with Douglas's delusive boon of 'popular sovereignty,' witnessed with mixed indignation and terror acts of summary usurpation. Judges of election were dispossessed and set aside by intimidation or stratagem, and proslavery judges substituted without the slightest regard to regularity or law; judges' and voters' oaths were declared unnecessary, or explained away upon newly-invented phrases and absurd subtleties. 'Where there's a will, there's a way,' in wrong and crime, as well as in honest purpose and deed; and by more dishonest devices than history can stop fully to record the ballot-boxes were filled, through invasion, false

swearing, riot, and usurpation, with ballots for Whitfield, the pro-slavery candidate for delegate to Congress, at nine out of the seventeen polling places—showing, upon a careful scrutiny afterward made by a committee of Congress, an aggregate of 1,729 illegal votes, and only 1,114 legal ones. This mockery of an election completed, the valiant Knights of the Blue Lodge, the fraternal members of the Social Band, the philanthropic groups of the Friend's Society, and the chivalric Sons of the South mounted their horses and wagons, and with cheers, and salvos from revolver and rifle, returned to their axe and plow, society lodge and bar-room haunt, to exult in a victory for Missouri and slavery over the 'Abolition hordes and nigger thieves of the Emigrant Aid Society.' The 'Border Ruffians' of Missouri had written their preliminary chapter in the annals of Kansas."

As the result of this invasion Whitfield was hastened to Washington as pro-slavery delegate with Governor Reeder's certificate of election in his pocket, but Atchison remained to manage the next election which would be of more importance to his plot. A census of the Territory was taken early in 1855, and a population of 8601 reported, of whom 2905 were voters. The 30th of March, 1855, was fixed upon for the election of the Territorial legislature. Reeder made an earnest and honorable effort to secure a fair vote. He was rapidly being cured of his enthusiasm as a disciple of the Democratic dogma of "popular sovereighty." But his precautions were in vain. Election day came and with it an invading army of 5,000 members of the Border Ruffian lodges, organized and directed from their secret dens of conspiracy. "Riot, violence, intimidation, destruction of ballot-boxes," expulsion of judges, *viva voce* and repeated voting were incidents of that day. Subsequent examination showed 1410 legal ballots cast to 4908 illegal! The Governor was confounded, overruled by force of arms, and compelled to sign, under duress, certificates of election to all but about one-third of the claimants. Stringfellow and his Border Ruffian law-makers managed with a high hand. The Free State members were unseated by a farce, or bullied out of the body, which went on to pass such coercive laws as they pleased, one being that no one should be permitted to vote in Kansas who in addition to the usual conditions of age and residence refused to swear to support the Fugitive Slave law. Governor Reeder vainly tried to stem this overflow of lodgery, crime and usurpation. He resisted with some firmness and went to Washington to secure help from Pierce but was disappointed in finding little or no sympathy.

The conclusion of the article tells at some length of the action of the Free State party in forming a legislature at Topeka, and drawing up a constitution, and the final dissolution of the body by United States troops commanded by Colonel, afterward General, Sumner, who reluctantly obeyed orders from Washington. The article is doubly interesting, not only for its intrinsic value, but as corroborating the valuable historical sketches of Senator Pomeroy. It is accompanied by portraits of N. B. Judd, B. C. Cook, Lyman Trumbull and Owen Lovejoy, associates with Abraham Lincoln in Illinois, and of Eli Thayer and Governor Reeder. There are also pictures of the old Gillis House in Kansas City, the purchase of which for Free State headquarters Senator Pomeroy has so graphically described; also of two pre-emption houses on the town site of Lawrence. At one of these a thousand armed Missourians voted in March, 1855.

The *Century's* May installment of the Lincoln history promises portraits of Governors Shannon, Robinson and Geary, and the sub-topics will be "Civil War in Kansas," "Jefferson Davis on Rebellion" and the "Conventions of '56." These topics, it will be noted, have been before our readers in Senator Pomeroy's entertaining articles. The April *Atlantic Monthly* has a history of Colonel Jaquess's mission to Richmond, described in the present number.

Correction.—An editorial bracket note near the close of Senator Pomeroy's article in this issue, puts the time of the peace proposition to Jeff. Davis as September, 1863. Edmund Kirke's story of this transaction puts the first visit of Jaquess to Richmond in June, 1863. The second, which was more formal, was in July, 1864.

—The *Western Crank* of College Springs, Iowa, has more *turn* in it than almost any of our Anti-masonic papers. The last number has an able and well-considered review of the late convention by Dr. William Johnston, pastor of the United Presbyterian church in College Springs. Bro. H. W. Johnston, editor of the *Crank*, was one of the secretaries of the meeting.

OUR WASHINGTON LETTER.

The work of evangelizing the city of Washington has begun, and from the outlook will be vigorously prosecuted. The pastors of eighteen Protestant churches have discussed the subject fraternally and have agreed upon a means of systematic union work in every section of the capital which certain moralists have essayed to establish as the most ungodly in the world.

Washington is being made better in other ways also. An old law on the District of Columbia statute books makes it unlawful for any person to keep open any place of business for the sale of any article of profit on the Lor i's day, excepting apothecaries, undertakers and barbers. The Commissioners have resurrected this law from its dusty tomb and propose to enforce it. In other words the cigar stores, news stands, ice-cream saloons, lunch-rooms, etc., will be closed.

It has been said in other cities that there was no artistic or musical atmosphere in Washington; that politics and society absorbed every faculty and interest. Washington does lunch and dine and visit a great deal, and "politics" do hang as a sort of Old Man of the Sea about its neck, but it is more than the political and social capital of the greatest Republic the world has ever seen. Every national interest centers here, and every phase of national life is represented here as is also the intellect and culture and patriotism of a continent. The great social whirl begins on New Year's Day and subsides with the advent of Lent. During that season, with the fashionable people and official entertainers, calls and visiting cards fill up the mornings. Calls, receptions and visiting cards crowd the afternoons. Calls, receptions and visiting cards jam the evenings and nights until next morning every day.

If every day were a week long and every week a month long there would still not be time enough for all the calls, receptions, visiting cards, breakfasts, luncheons, dinners and teas which constitute the occupation of a certain element of society here. But amid this social maelstrom one meets more famous men and women, statesmen, orators, soldiers and scholars, more people worth knowing and remembering, than in any other city of America, or than in all its cities combined. And, taken all in all, for its size, its cosmopolitan population, it may be said that Washington is a good city in point of morals. Still it has been so much and so long misrepresented that it will be very difficult to remove such a widely spread, erroneous impression.

Among our latest charities is the establishment of a "Home," the object of which is to protect and provide for young women who come here expecting to get work and fail to do so. A number of prominent ladies and gentlemen have organized themselves into an association for the establishment of this "Home" which will be the means of preventing untold suffering and degradation. Women come here seeking employment from every quarter of the United States. Of course many of them are disappointed.

Senator McPherson, of New Jersey, who has in Washington the reputation of being frank and honest in his expressions, views with alarm the tendency of the labor organizations to "flock by themselves" politically, as meaning serious injury to the Democratic party. He says that if the Labor party nominates in 1888 a separate National ticket as it did in 1884 it will make Democratic success extremely doubtful in New York, New Jersey, Connecticut, Indiana, West Virginia, and Virginia. He says the prospect of the success of his party in 1888 is not as bright as the leaders of the party could wish. *

Reform News.

INVADING NEW TERRITORY.

Clinton, Iowa, April 14, 1887.

Last evening's meeting in the Danish Lutheran church was a success. The attendance was good and largely of young men. They listened with close attention, and although the address was not in their native language, they were, I think, able to understand most that was said. I used charts and simple illustrations and talked to them rather than lectured. Rev. Pastor Grundtwig had given due notice, and meeting me at the train took me to his home, where I received every attention from him and his estimable wife.

As early this morning as it seemed practicable, we started to distribute literature and canvass the question of further meetings. We met on the streets several of the order ranking high, who were courteous and received copies of the *Cynosure* and other documents with thanks.

Our first call was on Dr. Blunt, a graduate of Wheaton, who holds to the principles of his *alma mater* on the lodge question, and is, as I was glad to learn, a successful practitioner in his profession. Rev. Mr. Denny, pastor of the Congregationalist church, we found quietly but intelligently opposed to the secret orders. Rev. Pastor Savage of the Baptist church occupied about the same position on the general question, but was inclined to make an exception of the G. A. R., to which he belongs. Rev. Burrell, of the Presbyterian church, was quite willing to talk. He is a young man of fine appearance and popular among his people, but it is quite evident that he is not "the stuff of which martyrs are made." Being outside the lodge he evidently intends to avoid any public discussion of the subject, although he sees and in his study frankly acknowledges the evils of the system.

Rev. James Trimble, Episcopal, declined to converse on the subject, and when asked if the Knights drank wine from a human skull, he appeared deeply moved, but declined to deny or affirm. I regretted not meeting Rev. Mr. Ward of the M. E. church, who is accounted a most active and useful man as minister and citizen.

My time was so far exhausted that I did not call on other pastors of the place, whom we have reason to believe are in sympathy with the anti-lodge work. Pastor Grundtwig will investigate further, and if a suitable hall can be obtained it is hoped that further discussion will be had in the near future.

April 15.—At Morrison, Ill., I met those who remain of the "old guard," and though "battle-scarred," they are faithful to the flag and principles of the anti-lodge, anti-liquor, and equal rights for all parties. Bro. Sholes and his companion gave me a most cordial greeting, and I left their home at 1 o'clock a. m. for Wheaton, a stronger and more hopeful reformer by reason of their cheering words. May the Lord reward them. J. P. Stoddard.

OHIO AGAIN REPORTS.

Columbus, O., April 4, 1887.

Dear Cynosure:—Although I have not reported since "the Congress," I have been by no means idle. I read recently, "A certain class of Christians are like a wheelbarrow. They go when pushed." True reformers always are pushing. We don't mean to be behind in Ohio, but intend by the help of God to strike blow after blow until the towers of lodgery shall fall.

I have just returned from a week of successful work in Morrow county. The friends there are holding the fort well. Some new recruits were enlisted. Since leaving Chicago I have spoken eight times as follows: Reynoldsburg, United Presbyterian church; Leonardsburg, Baptist church; Pagetown, Wesleyan church; Sparta, town hall; Stantontown, Christian church, twice; and Oxford, Wesleyan church, near Ashley, twice. All of these meetings have been well attended, and a marked readiness to know the truth manifested on the part of hearers. At Sparta a member of the I. O. O. F. took upon himself to defend his order. It was the old story. He contradicted himself and mixed things up generally, retiring as usual the worse for his effort.

Yesterday I visited an establishment in Ashley where lodge articles are manufactured. On the first floor they were making ballot-boxes, triangular fixings, etc. Ascending to the second floor I found some half dozen young men and girls making trinkets of various kinds. Some were working out wooden bowie-knives. Near one corner of the room was an open coffin; on the different sides there were a large number of hideous-looking representations of skeletons, and false faces. A young man who was at work said in answer to my inquiry that they were made of paper and covered with whiting. A number of triangular pieces of wood filled with spikes were prominent. The man who owns this concern is a blatant infidel, openly defies God and says the Bible is a fable. Besides his position as a leading Mason, he is postmaster and mayor of the town. Should I commence to express indignation I would not know where to stop.

Bro. L. Powers of this place bears no uncertain testimony against the lodge. Said he: "If you never see or hear from me again you may know that I will live and die an Anti-mason." State President Smith helped what he could. His horse and buggy was at my disposal. At his suggestion a good collection was taken Sabbath morning in the Pagetown church. Many will be remembered because of their assistance, of whom I have not time to write. I shall, D. V., take the train for Cedarville and work for a time in the western part of the State. Friends desiring work in that part should write me at once via this office. W. B. Stoddard.

The Home.

THE SECRET OF A HAPPY DAY.

"The secret of the Lord is with them that fear him."—Psalm 25: 1.

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.
Just to follow hour by hour
As he leadeth,
Just to draw the moment's power
As it needeth.
Just to trust him, this is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

Just to let him speak to thee
Through his Word,
Watching, that his voice may be
Clearly heard.
Just to tell him everything
As it rises,
And at once to him to bring
All surprises.
Just to listen, and to stay
Where you cannot miss his voice;
This is all! and thus to-day,
Communing, you shall rejoice.

Just to ask him what to do
All the day,
And to make you quick and true
To obey.
Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth.
Just to take thy orders straight
From the Master's own command;
Blessed day! when thus we wait
Always at our Sovereign's hand.

Just to recollect his love,
Always true;
Just to recognize its light,
All enfolding;
Just to claim its present might,
All upholding.
Just to know it as thine own,
That no power can take away.
Is not this enough alone
For the gladness of the day?

Just to trust, and yet to ask
Guidance still;
Take the training or the task,
As he will,
Just to take the loss or gain,
As he sends it;
Just to take the joy or pain,
As he lends it;
He who formed thee for his praise,
Will not miss the gracious aim;
So to-day, and all thy days,
Shall be molded for the same.

Just to leave in his dear hand,
Little things;
All we cannot understand;
All that stings.
Just to let him take the care
Sorely pressing,
Finding all we let him bare
Changed to blessing.
This is all! and yet the way
Marked by him who loves thee best:
Secret of a happy day,
Secret of his promised rest.

—*Francis Ridley Havergal.*

THE JOURNEY OF A DAY.

Human life is a journey marked off into stages of four-and-twenty hours. A person of average age sees about eleven thousand of these stages; if he reaches three score years, he will have seen twenty-two thousand risings of the sun. Night brings the bivouac and tired nature's sweet restorer. After a few hours of sound slumber (and woe be to the man or woman who cannot sleep), the rosy finger of the morning touches us, as the Divine Restorer touched the dead maiden in the house of Jairus, and says to us, "Arise!" In a moment the whole machinery of life is again in full play. God puts us on a new probation, when the griefs of yesterday may be forgotten and the mistakes of yesterday may be corrected, and a new chance is given us to "make good speed" on a higher walk of diligence, and a closer fellowship with our God.

One hour in the morning is commonly worth two at the sunset; nearly all the mind's best work is wrought after resurrection from the couch, and not when it is seeking repose. The "Wizard of the North" wrote his Waverley romances before breakfast, while his guests were sleeping. All those commentaries of beloved Albert Barnes on yonder shelves are the product of five o'clock in the morning. The night watchman of Philadelphia got accustomed to see him marching over to his study before daylight in winter. A vast deal of nonsense has been uttered about the "midnight lamp," but it usually burns up a life before its time. Let the devil's debauchees be astir at midnight, God's children ought to be in bed and asleep. Especially students and ministers should perform their chief intellectual labor in the morning.

1. Every day's journey should be commenced with God. As the Oriental traveler sets out for the march over the burning sands by loading up his camel under the palm trees and by filling his flagons from a cool fountain that sparkles at the roots, so doth a Christian wayfarer draw his early supply from the inexhaustible spring. "In the morning will I direct my prayer unto thee, and will look up," said the man after God's own heart. The buoyant soul makes its earliest flight, like the lark, towards the gates of heaven. Bunyan gives a beautiful description of his Pilgrim, who awoke and sang in the Chamber of Peace that looked towards the sunrising. An interview with God in the closet or at the household altar sends us out on a journey, as Moses descended from the mount, with the face shining.

2. Much depends upon a cheerful start for the day. The man who leaves his home with a scowl on his brow, and a snap at his children, and a tart speech to his wife instead of a kiss, is not likely to be pleasant company for anybody during the day; he will probably come home with the temper of a porcupine. Wise plans should be laid for every day, so that it be not an idle saunter, or an aimless bustling too and fro. Yet to make good speed on the right track we must not start *overloaded.* Not too many things to be undertaken, lest they prove hasty botch-work. The journey is not made in a cushioned car, but on foot, and the most galling load is vexatious and worrying *care.* One step at a time is all that the most busy Christian can take, and steady *walking* ought not to tire any healthy body or soul. It is the over-strained rush, whether in business or study, that breaks people down; especially the insane greed for wealth, or the mad ambitions, goading brain and nerves to a fury. The shattered nerves and sudden death in all our great business centers tell a sad story. A good rule is to *take short views.* Sufficient to the day is the toil thereof; no man is strong enough to bear to-day's load with the morrow piled on top of it. The only long look far ahead that you and I should take should be the look towards the judgment seat, and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.

3. God's Word is the best road-book for each day's journey. It is the infallible guide, with clear directions for every step, clear warnings for every danger, and bracing encouragements for every steep hill and hard pull. We defy an infidel to take the Bible, and order one whole day in close conscientious obedience to all its injunctions, and go to bed that night a skeptic. The best test of the Bible is to walk by it; each morning we should consult it, and then carry its precepts and spirit with us through the day. Our Christianity should be woven into every hour, and regulate every act; it should keep the temper sweet and the conscience alert; it should make the housewife's floor clean, and the merchant's ledger honest; if Christ be with us, then should he shine forth from us continually. Some people keep their religion as they do their umbrellas, to be used in an occasional storm; or like an overcoat, to be put on in severe weather. They hunt up their piety on Sundays, and wear it to church or to the communion table. When they get home they throw it off, and go in spiritual rags, or in pitiable nakedness through the week. If a sharp trial comes, it is convenient to have it; if the footstep of death is heard coming, then by all means it must be within reach. Such a wretched travesty of real godliness was not in the Apostle's mind when he said, "Put ye on the Lord Jesus Christ." To be apparelled with the spirit of Christ is to walk in the beauty of holiness.

4. As we set out on the life-march each morning, we never know what the day may bring forth. Sudden temptations may surprise us, as the Southerners surprised Sheridan's army at Cedar Creek, when off their guard. Let us put on, therefore, the whole armour, and be ever watching. Few Christians fall deliberately; it is commonly the sudden assault of sin, when they are unwatchful, that trips and throws them into the dust. Then, too, we never can predict at the dawning what dark clouds may roll up, or what showers of tears may fall, before the sunset. It is best that we should not know what is coming. If God only come with it, let the storm arise and the blow fall! As our day our strength shall be. The tears may be but the lenses of love to see farther into heaven.

Each day is a precious loan from God. To lose a day in indolence and sin is a jewel lost out of our crown. The night soon cometh; perhaps suddenly "the sun's rim dips, and with one stride comes the dark." God keeps us always ready for the next step in the journey; for it may be a step into eternity. Every morning let our prayer be like that of Abraham's steward, "I pray thee send me good speed this day!" Then we shall end it at a milestone nearer our Father's house; and when we reach home, there shall be no night there.—*Theodore L. Cuyler, D.D.*

CHILD LIFE IN SIAM.

When the Siamese young folks get up in the morning they do not go to the washstand to wash their faces, for the simple reason that Siamese houses can boast no such article of furniture. The cooking utensils and the mats which serve for beds, with the pillows of gayly painted bamboo or tightly stuffed cotton, make up the entire furnishing of a Siamese house. The houses of the poor people are simple bamboo huts of one or two rooms, while their richer neighbors have teak-wood houses, with an extra room, perhaps; but all are alike simple in their furniture.

Our little Siamese friend just runs down to the foot of the ladder—for the house is built on posts—to a large jar of water with a cocoanut-shell dipper. There she washes her face—not in the dipper, but by throwing the water over her hands and rubbing them over her face. She needs no towel, for the water is left to dry. She does not brush her teeth, for they are stained black by chewing the betel-nut and seri-leaf. Her hair does not require combing either, for it is all shaved except a little tuft on the top of the head, and that is tied in a little knot and not often combed; and after a girl is twelve years old it is shaved and kept very short.

After breakfast is over—and a very simple meal it is in Siam—the children go off and find some place in which to play. The baby goes with them, and is carried by the older sister on her right hip, and, with her arm to support the child's back, she walks along as if she had no load to carry.

The girls play at keeping house, and make dishes of clay dried in the sun, and from seeds, grasses and weeds they make all sorts of imaginary delicacies. Little images of clay, washed with lime, are their only dolls; these are sometimes laid in tiny cradles and covered with a few pieces of cloth. The Siamese cradles are made on oblong wooden frames, something like a picture-frame, from which hangs a network bag made of cord, which forms the cradle, and a board is put in the bottom to keep the netted cord in shape. The large cradle of the same sort in which the live baby sleeps is fastened to the rafters of the house, and forms a cooler and safer cradle than those in which American babies rest. If any one will make a little frame and net some cord for the basket part, she can have a real Siamese cradle.

The boys in Siam are very fond of pitching coins, and spend much of their time in this game. They play leap-frog and very often jump the rope. Now that so many foreigners come to this country they have learned to play marbles, too. Foot-ball is also a very popular game, but instead of a ball they use a little square piece of thick leather with feathers fastened into one side. The men, as well as the boys, enjoy this game, and it is really the most active exercise the Siamese ever take. Fishing is a favorite pastime; and as crabs and prawns are not always in season, they are a greater luxury than fish, and it is considered great fun to catch them. The time for this is when the tide in the river is very low, and great mud-banks are left on either side. The little fishermen carry with them a coarse sieve and an earthen jar. The sieve is pushed along under the surface of the mud, and the crabs, when caught, are put into the jars, which the children drag along after them. After they have caught enough crabs they pelt each other with mud, just as American boys do with snow balls. When they are tired and dirty enough they plunge into the water, have a good swim, and come out of the water as clean and happy as boys can be. In the month of March, though usually dry and hot, winds are blowing. At this time the Siamese, young and old, are much engaged in playing games with kites, which are fitted with whistles, and the air resounds with the noise produced by the toys and the shouts of the multitudes of people engaged in the sport. Very frequently, too, mimic battles are fought in the air by means of these kites, skillfully directed by strings held in the hands of the owners.

Siamese children do not have many pets, and those that they do have are used for fighting. Just

at sunset the boys will often be seen searching very earnestly for crickets. These little creatures are put into small clay cages, closed at the top by bars of little sticks which let in the light and air. Then the boys gather some evening, put all their crickets into a large box, and watch them fight, as they are sure to do when put together. Small fish, called needle-fish from their long, sharp mouths, are also used for this cruel purpose. Two fish are put into separate bottles placed close to each other. The moment they catch sight of each other they begin snapping, but of course can never reach each other. Sometimes a looking-glass is held before one, and it is amusing as well as painful to see how angry it will become. This passion for mimic fights grows in the boys, and when they become men they spend most of their time at cock-pits, where nearly all their gambling is done. In spite of all this, animals are well cared for by most persons, for they "make merit" in this way. They also believe that at some future time a fish, a monkey, a dog, a cat or it may be a snake, a bird or a pig, will be the possible home of their own soul.

OUR BABY.

[FIGURATIVELY DESCRIBED BY HIS LITTLE SISTER.]

Our baby is a 1der rare;
He's awful cunning 2,
And well his wor 3 pays the share
Of work 4 him I do.

I hope he will sur5, although
He's squeezed almost to death;
It makes him 6 ometimes, I know,
And takes away his breath.

Our home 1 7 since there came
This angel from above;
He's so affection8. His name
Is "Tootsey-Wootsey, Love."

It makes our papa look be9
And feel a 10der joy;
I pray he never will incline
2 B A 0 E boy.

When he's awake his eyes are blue;
I lift him when I can;
He'll B 2 w80 4 12
Lift up when he's a man.

—*H. C. Dodge, in Goodall's Sun.*

ORIENTAL KITES.

A few days ago a strange scene might have been witnessed on one of the big vacant lots on the West Side. From an early hour in the day in question an occasional Chinaman carrying an unwieldy and mysterious looking bundle took one of the Madison or Randolph street cars and went to the end of the route. Each one as he arrived dismounted and wended his way in a westerly direction, but none of the busy conductors was aware that a common point was their destination. Such was the case, however, and before the autumn sun had begun to shine very strongly they were gathered to the number of a score or more on a sloping piece of ground outside the city limits.

Then a queer movement began. Each celestial, having made a variety of elaborate salutations toward the east, turned his attention to his parcel and gravely commenced to undo the fastenings. A *News* repoter, who happened to be an unseen observer, fully expected to see a quantity of long-tailed shirts, linen cuffs, collars, etc., produced and a new method of bleaching exhibited to his wondering gaze. But still a greater surprise was in store. From each newspaper wrapper a brand-new and elaborately constructed paper kite was unfolded and in a few moments the cords were adjusted and a score of pigtails were streaming in the morning breeze as the orientals scampered nimbly around in every direction trying to "raise the wind" and hoist their strange playthings upon their wings. And a curious looking batch of contrivances they were. It was no ordinary school-boy's kite that John Chinaman was disporting himself with on the Chicago prairies this fine morning. They were of all shapes and sizes, cunningly manufactured and elaborately ornamented. Birds, fish, serpents, dragons, and in fact, every kind of imaginable animal and reptile were represented.

One big laundryman, with a huge queue and the most curly pointed of wooden shoes, kicked up his heels like a two-year colt as he bounded over the soft turf at the end of a string attached to a kite that resembled an immense pair of spectacles. He jabbered continually in a language that seemed made up of nothing but three or four words that sounded like the monotonous tones of a vigorously hammered gong to a companion who was floating an arrangement meant to resemble an eel not less than fifteen feet long. Another child of the sun was flaunting a paper eagle with plumage of flaring yellow, and a third carried a peculiar-looking eight-sided figure, which was probably made in imitation of some of the diagrams produced by the early Chinese emperors, some of whom had mathematical pretensions.

Quadrupeds, bipeds, and reptiles of almost every species were represented, all being gaudily painted and decorated. One ludicrous looking Mongolian, with a face like a pumpkin with a gash in the center of it, hung on to what looked like a Buddhist idol almost as ugly as himself. He seemed in high glee as the monstrous image floated rapidly upward, its huge head and shoulders bobbing from side to side, while its glass eyes seemed to twinkle like stars as they now and then caught the rays of the morning sun. One low, broad-shouldered fellow had a larger bundle than any of the rest and went some distance off from the main crowd to open it. Five minutes later what seemed to be a flock of hawks was hovering over the yellow-faced heathen, their beaks and talons bent downward as if prepared to alight on some object underneath. They were all of paper and by an ingenious contrivance controlled by one string.

For over an hour these queer gambols were kept up, and then the kites were recalled, and the owners, after again indulging in similar extravagant and fantastic salutations to those with which they began proceedings, disappeared as quietly as they had come.

At first when the extraordinary scene was presented to the eyes of the wondering scribe he became impressed with the idea that the Chinamen must have taken leave of their senses, and that some new and extraordinary species of insanity had developed among the Easterns. But such was not the case. The Chinamen were simply observing one of their national holidays—the ninth day of the ninth month—which in their own land is celebrated by kite-flying on the hill tops. The Chinese tell the following story in explanation of their choosing a particular date for the observance of this custom. In ancient times a certain man named Hing Shay was informed by one of the wise men of his locality that some dire calamity would befall his house on the date in question. He immediately informed his family of the impending ruin, and on the morning of the much-dreaded day repaired with all his relations to a neighboring hill and spent the time as best he could. On returning home that evening he found all his domestic animals dead. The Chinaman considered himself lucky to have escaped with his family, and, the story having got around, he came to be looked upon as one in whose behalf a miracle had been performed. Ever since then Chinamen, wherever they are scattered and when the opportunity offers, celebrate the ninth day of the ninth month by propitiating the evil spirits in the same manner that Hing Shay did.—*Chicago News.*

TEMPERANCE.

JOSEPH SOLD INTO EGYPT.

Joseph was sold for twenty pieces of silver.

Christ was sold for thirty pieces of silver.

Christ is sold to-day in the person of weak and helpless ones, who are wronged and suffer without redress for the sake of money.

"In as much as ye did it unto one of the least of these, ye did it unto me."

Joseph is sold in our village to-day. There are three men chosen by the electors of the town who are now selling our boys for thirty pieces of silver. The rumsellers are the Ishmaelites. Our electors sell to these for $30 each the permit to steal as many of our boys as they can, and send them into a worse slavery than Joseph was sold into. We have more than one hundred authorized to catch our boys and make drunkards of them. Each of Joseph's ten brothers were responsible to Jacob for Joseph.

Every one of the citizens of this town is responsible to God for the boys ruined by strong drink. There is only one way to clear our skirts, and that is to do all we can to put this evil from us.

How strange that when the friends of the helpless demand the prohibition of the liquor traffic that professed followers of Christ are ready to say, "You cannot do it. Our boys must be destroyed. We had better make something out of them." We press the question stronger, and they cry out, "This is the way. Charge them 1,000 pieces of silver for our boys instead of thirty. This will do away with these low places that are so repulsive to our boys while they are innocent and will put the traffic into the hands of men who will make the saloon 'respectable,' more attractive."

It will be a place then where the boys can take the girls with them—and if our boys and girls fall, as fall they must, we shall have the satisfaction of knowing they did not go into a low down groggery.

If this evil will continue, and it will, why not make the Ishmaelites pay well for our boys? Ought not Christians to stand up for Joseph instead of being so ready to let him perish for the sake of the license fee?—*Dr. Emory Potter in the Saratoga Eagle.*

A HIGH LICENSE CATECHISM.

Q. What is high license?

A. It is a law which for a stipulated sum authorizes the rum seller to manufacture drunkards.

Q. What raw material does the rum seller use in such a manufacture?

A. Boys.

Q. Whose boys?

A. Anybody's boys—your neighbors and your own.

Q. What benefit is to be derived from a high license law?

A. It will elevate the business.

Q. What business?

A. The business of making drunkards.

Q. How does it propose to do this?

A. By shutting up the deadfalls and rendering the palace saloons more attractive.

Q. What is the difference between a deadfall and a palace saloon?

A. A palace saloon is where the boys take their first lesson in crime; the deadfall is where they graduate.

Q. What is the difference between a prohibitionist and a high licensist?

A. High licensists believe in putting whisky into a boy through a $1,000 funnel, and then putting the boy into the gutter; the prohibitionists believe in putting the whisky into the gutter and saving the boy.—*Waco Advance.*

HIGH LICENSE IN ILLINOIS.

If ever high license had a fair chance for trial, it has had it here. If ever high license is to prove a success it should be in a city of schools like Rockford. With a large number of total abstainers, with vigorous and aggressive temperance organizations, with more than a score of churches, large and influential, a large and active Young Men's Christian Association, a fine public library, and other organizations, all seeking in effect to counteract the saloon and its works, still saloons are increasing in number, and evidences are on every hand to show that little or no restraint is put upon the traffic. Surely, in such a field, with such surroundings, if there is any virtue in high license it should be apparent by this time. On the contrary, there is an evident increase of drunkenness; young men are tempted by the high-toned palaces of hell, and homes are desolated by the ravages of the drink demon. We denounce high license, as it now exists in Rockford, as a humbug and fraud of the first water. We protest in the name of suffering humanity against the continuance of this iniquitous system. Our saloons are a curse to us, and no amount of money will mitigate the curse. It is time for Rockford to call a halt, and it behooves Christians and temperance men to awake to the work of ruin and death which our saloons are doing.—*Rockford Monitor.*

A Mohammedan Power Throttling the Liquor Traffic.—A striking commentary upon the accusation of Canon Farrar, is found in the action of the Sultan of Morocco, who has just issued a proclamation prohibiting the sale or purchase of intoxicating liquors, and has abolished the State tobacco monopoly. At his orders large quantities of tobacco have been destroyed. Some of his subjects, who were at first inclined to believe that prohibition does not prohibit, changed their minds after they had been flogged through the streets for smoking in defiance of the law. It is suggested that this new policy has been adopted in view of the intemperance which has spread over Egypt since the British troops were sent there.

For twenty years there has not been a licensed hotel or restaurant in this county (Potter Co.). As to results, I can say that while the county has been steadily growing in population and business, pauperism and crime have steadily decreased. The effect of this system is felt in many ways: taxes are reduced; the business of the criminal courts is greatly diminished; industry and sobriety take the place of idleness and dissipation; and intelligence and morality are advanced.—*Hon. H. W. Williams, Supreme Court of Pennsylvania.*

Religious News.

—Mr. Moody leads the noon meeting from Monday till Friday of this week in Farwell Hall. This was the arrangement of last week, and thousands were in attendance. The meeting on Friday last, which closed the first week of his lectures, was a wonderful occasion. Tuesday afternoon at 3 o'clock the Rev. James H. Brookes, D.D., of St. Louis, will begin a course of popular lectures to Christians and young converts. Dr. Brookes has few superiors in our country as a Bible instructor. Mr. Moody continues his Bible readings on the North Side at the New England Congregational church at 4:30 P. M. These services have been of such unusual interest that the pastors were unwilling to let Mr. Moody go elsewhere, and prevailed upon him to continue. Francis Murphy will hold meetings in Halsted Street Mission at the Stock Yards at South Chicago before closing his work in the city.

—The St. Paul dailies announce that Sam Jones and Sam Small, the revivalists, assisted by Mr. Excell, the Gospel singer, will begin services at the Exposition building, April 24, at 3 P. M. The building will be arranged so that it will seat at least 6,000 people. A lunch counter will be established near the entrance.

—Mrs. John P. Newman, wife of Rev. Dr. Newman, Washington, D. C., has accepted the Superintendency of the legal work of the World's Woman's Christian Temperance Union in America.

—Dr. Geo. F. Pentecost is succeeding grandly in his evangelistic labors in Cleveland, says the *Evangelical Messenger*. Daily and nightly the interest increases, and great crowds attend the services. On last Sunday evening the Music Hall, with seating capacity for 5,000 persons, was crowded on first floor, in all the galleries and on the stage, and more than a thousand were turned away who could not gain entrance. Ira D. Sankey, whose name needs no explanation, has now joined him, and the meetings are to be continued for some time to come, and during the present week will be conducted in the Euclid Avenue Presbyterian church.

—The new United Presbyterian church at Bellefontaine, Ohio, was formally set apart to the sacred purposes of religious worship on a late Sabbath. Drs. Carson and Moorehead, of the Xenia Seminary, took part in the exercises, both preaching on the occasion. Rev. Mr. Williamson is pastor of the church.

—Rev. J. P. Lytle writes to the *Christian Instructor* of a great revival in New Concord, Ohio, saying: "God has graciously visited and revived his people in New Concord, Ohio. A quiet but powerful work of the Holy Spirit has been in progress for nearly three weeks, which has resulted in the gathering of something over one hundred members into the United Presbyterian church while about fifty more have been gathered into other churches." Dr. Lytle does not add as he might that after assisting at New Concord his own church at Bloomfield was blessedly revived and many additions received.

—Rev. J. J. Thompson and wife and Miss F. Grace Allen expect to start the last of April for Inhambane, East Africa, to re-enforce Rev. Harry Agnew, Free Methodist missionary, who was left alone by the return of Rev. and Mrs. W. W. Kelley last year. Brother Kelley's health improves very slowly.

—Rev. E. F. Ward, Free Methodist missionary in India, has sold the mission property at Burhanpur and purchased a larger, more convenient mission house at Ellichpoor, Berar, India. Three missionaries compose the force at this place. They hope to fill a wider field than before.

GOSPEL WORK IN FLORIDA.

We conducted meetings this winter in Tarpon Springs, Curlew, Key Stone, Anclote, Saplinwoods, Clearwater, Yellow Bluff and Clearwater Keys. In some of these places we found nearly everybody dead in trespasses and sins; in others they seemed to know of no other religion than cold formalism, and we were told by the people living on the Keys that the Gospel had never been preached there.

We arrived in Tarpon Springs on Friday, and on Sunday I was invited to preach. When we entered the house of worship we found it filled with people. The Lord gave us one convert the first meeting at Tarpon Springs, and from that time on continued to bless our efforts. The largest number of converts in any one meeting was eighteen.

We held a two days' meeting during the last week in December, and at the close an old lady, whose hair was white with age, said she had been a Christian for over fifty years. Taking me by the hand as her face lit up with the joy within, she said, "Bro. Catlin, this is the gladdest Christmas time of all my life." I felt within my heart that I was already paid for my labors.

The people there have need to be thankful that they are free from the great curse of secret societies. I heard of but one lodge of any kind, and that was an Odd-fellow lodge among the colored people. I think if there is any one sin this people is more guilty of than any other people I ever met it is the use of tobacco. Nearly everybody, saint and sinner, old and young, male and female, are supposed to use tobacco. I denounced the use of tobacco from the pulpit with the minister on one side and the local preacher on the other, both with tobacco in their mouths while I was talking. In every place where I held a series of meetings we got people terribly agitated on the subject and many gave up the habit. One of the officers of one of the churches got under conviction at the first meeting. He took the matter to the Lord and a few days afterwards testified in public that the appetite had entirely left him, but said it troubled him so for three days after he gave it up that he got no sleep. Another Christian man got up one evening in meeting and holding up a piece of plug tobacco said two weeks before he became convicted and asked the Lord to take away the appetite; several times a day he would take this plug out of his pocket and each time he would feel he did not want it until at last he was satisfied his appetite was gone and he had the victory.

At Clearwater Keys we found a rough, profane class of people. We held a meeting there Tuesday night and Wednesday. When we went there one man said he would rather catch fish than spend his time listening to a preacher. They fished all day Wednesday without any success. The man who on Tuesday did not want to hear a preacher, gave this testimony on Thursday morning, saying that "the day before was the first day in thirty years he had not taken the Lord's name in vain," and when asked why, said "he found no occasion to swear." The man who gets the love of God in his heart, though he toils all day long without success and temptations surround him, "finds no occasion to swear."

At one of our meetings a lady came to the altar having a little child in her arms. As she knelt at the altar a lady near by offered to take her baby, but the mother only hugged it the closer. I asked her why she did this, and she said it was because she wanted to give both herself and baby to the Lord. Just as we were closing the last meeting of this series, this lady got up from the front seat where she was sitting, and going back into the audience, she edged her way into the seat where her husband was sitting. With the baby in one arm and the other around her husband's neck, the tears running down her cheeks in streams, she plead with him to give himself to Jesus.

I would like to tell you of many more who received forgiveness of sins; of doubting Christians who became zealous workers for Christ; of quick-tempered, evil-passioned people who became meek and quiet under the influences of the Holy Spirit; of the sick who were healed in the name of the Lord, and the unhappy people who were made to rejoice with a "joy unspeakable and full of glory;" but I think the above will suffice to show that God is no respecter of persons, but wherever men from honest hearts call upon the name of our God they are saved, soul, body and spirit. Bless his holy name.

Wm. E. Catlin.

—Mr. Moody is co-operating with the Central W.C. T. U. for the re-establishment of the 3 o'clock gospel temperance meeting at Farwell Hall, which was so successfully carried on under the auspices of the Central Union for over nine years, but which was given up three years ago. Mr. Moody is greatly interested in the work and is doing all in his power to advance the cause. It is hoped that Major George Hilton, of Washington, D. C., will be secured in May to take charge of these meetings in place of Mr. Murphy. Until his arrival Mr. Moody and Miss Willard will lead the work.

—About one hundred and twenty have recently professed Christ in the Wharton Street Presbyterian church, Philadelphia, and in the North Presbyterian church eighty-one were received a few Sabbaths ago on confession of faith.

Literature.

A History of France from the earliest times to 1848. By M. Guizot and his daughter, Mme. Guizot De Witt. Translated by Robert Black. In eight volumes. Vols. IV. V.

These volumes bring us down in this great history to the opening of the French Revolution—the Convocation of the States General in 1789. They begin with the regency of Mary de Medici after the death of Henry of Navarre, in the early years of the 17th century. They, therefore, comprise the times of those most remarkable characters in the history of France, Richelieu and Mazarin, and of Louis XIV., the "Grand Monarch," whose voluptuous and magnificent reign was followed by the reaction of the First Republic and its scenes of blood. These volumes will be read with intense interest, and the reading public are under lasting obligations to Mr. Alden for publishing the work at a price within reach of all. We are glad to indorse the the words of the historian, Benson J. Lossing: "By affording such a work at such marvelously low prices you are doing more for the intellectual elevation of the people, by the diffusion of sound literature, pure and wholesome, than any other man, or any institution, in our country."

Joseph Cook's Boston Monday lectures which have just closed have been one of the most noteworthy of the entire series which has been carried on for twelve years past in Tremont Temple. This grand hall, with its seating capacity of two thousand or more, has been filled every Monday at noonday, and when it is considered that novelty and curiosity long ago ceased to draw for Mr. Cook an audience, it will be seen that he has a power and an eloquence that places him among the foremost platform men of this age. No one who has not been present one of these midday lectures can estimate the high character of the men and women who fill the Temple to hear Mr. Cook. The course of lectures this year was devoted to the noble theme of "Current Religious Perils," and all the prominent theological questions of the day have been discussed in that way so peculiar to Mr. Cook.

The public who are interested in the forcible utterances of this lecturer will be pleased to know that this year, for the first time, the lectures are published in handsome pamphlet form, at a merely nominal sum, in order to meet the cost of printing. The course comprises eight pamphlets in large type, and the subscription price for the whole is only fifty cents; the publishers being the old printing house of Rand Avery Company, Boston.

Two articles on the Pharaohs, containing thirty illustrations, will appear in the May *Century*. The special subject is the Oppressor of the Israelites, Rameses the Great. Mr. Edward L. Wilson, who will be remembered as the author of "A Photographer's Visit to Petra," tells the romantic story of the discovery of the royal mummies, as he had it from the finder, Brugsch Bey. The second article, by Prof. J. A. Paine, is a study of the characters of the Oppressor and his daughter, the rescuer of Moses, as shown by their many monuments. Professor Paine inclines to the belief that Rameses was of Assyrian descent. Many of the illustrations are from photographs by Mr. Wilson.

The initial number of the *American Magazine* gives immediate promise of popularity, and is so far an advance upon the *Brooklyn Magazine* to which it succeeds, as almost to be a new enterprise altogether. A portrait of Francis Parkman, the historian of the pre colonial period of the Mississippi and St. Lawrence valleys, forms the frontispiece. Professor Van Buren Denslow, late of the chair of law at Chicago University, contributes a sprightly illustrated article, describing some experiences in the Adirondacks before that region had become a camping-ground for pleasure-seekers. A conclusive answer to the communist theory that all land should be the property of the State and not of individuals, is presented in a powerful article entitled, "Is it a Crime to Own Land?" by John Philip Phillips, the author of "Social Struggles." The United States Senate has furnished material to Z. L. White, formerly Washington correspondent of the *New York Tribune*, for a number of interesting sketches of Senators, with engraved portraits. The social life of literary men in Boston is pleasantly described by William H. Rideing, editor of the *Youth's Companion*. General Grant's habits as to the use of wine and spirits are stated by Rev. Dr. John P. Newman, who had an intimate acquaintance with the General, and was his spiritual adviser in his last illness.

The *Cosmopolitan* continues its finely illustrated series, "Life beneath the Crescent," by Emile Julliard. This second number is a very entertaining account of the mosques and religion of the Turks, their marriage and burial customs, festivals and "red tape." "American Patricians and Plebians" is an Englishman's view of the classifications of society in our country. James B. Perkins, author of "France under Richelieu and Mazarin," sketches a part of the public life of Madame de Chevreuse under the title, "A Great Politician," and a short account of the National Library at Washington is given by Frank G. Carpenter.

The *Library Magazine* for April is a well made up number as the following from a long table of contents proves: The True Reform of the House of Lords, The White Mountains, The unanimity of the Jury, Early Explorations in America, The Centennial of the Constitution, The Sun's Heat, Earthquakes, A New Religion for the Future, The Scientific Basis of Anarchy, Healthy Fiction for the Young. An article by the English General Wolseley on the rebel General R. E. Lee is a remarkable exhibition of the sympathy of a certain class in England for the Southern rebellion and the slavery behind it.

LODGE NOTES.

The Grand Orient of France is proselyting in Mexico, and established a lodge named Patrie-Humanite.

The Mexican Masonic press protests vigorously against this invasion of Mexican territory by the godless Masons of France, and Patrie-Humanite lodge is pronounced spurious,

There is a lodge in London, says the *Masonic News*, composed entirely of French Masons, admitting and proclaiming faith in the Grand Architect. This lodge was formed for the purpose of securing to French Freemasons resident in England the privilege of visiting English lodges, England having declared "non-intercourse" with the members of the Grand Orient of France. This lodge is under the jurisdiction of the Grand Lodge of England, and not, as might be supposed, under that of the Grand Orient of France.

Mr. Powderly thinks that the members of his order have no business to grumble because the General Executive Board has installed itself in such palatial quarters in Philadelphia. And in a recent "secret circular," which has been furnished to the press of the country with the usual punctuality, he takes his critics to task in a manner that is hardly calculated to allay the discontent at present existing in the order. The ground for criticism was the very general impression which seems to prevail among the Knights who are not members of the General Executive Board and whose salaries consequently were not raised at the recent convention of the Knights, that the present headquarters of the chiefs of the order possess a magnificence and splendor out of place for a labor organization, and that Mr. Powderly and his cronies have been squandering the funds of the order in the "reckless purchase of a palace among the capitalists and nabobs."—*N. Y. Graphic.*

Lodge organs announce that the Emperor William of Germany, who has just celebrated the 90th anniversary of his birth, was made a Mason in 1840, shortly before the death of his father, Frederick William III. of Prussia, in a special lodge in Berlin, by the authority of the three Berlin Grand Lodges, his father stipulating that he should not join any one lodge, but belong to every lodge in the kingdom, and assume the protectorate of them all, which he did.

The cable dispatches are at the pains to say that the English Grand Lodge of Good Templars has elected delegates to the Supreme Court at Saratoga.

A dispatch from Rome says the congregation of the Sacred College has decided in favor of the recognition of the Knights of Labor, in accordance with the report of Cardinal Gibbons. The American prelate will soon leave for London, where he goes to consult with Cardinal Manning upon questions connected with the Knights of Labor.

Prominent Knights of Labor make the statement that General Master Workman Powderly is soon to visit European cities for the purpose of organizing lodges of the order.

BUSINESS.

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Flour	1 40	@	4 60
Hay—Timothy	7 00	@	11 00
Mess pork per bbl			20 75
Butter, medium to best	13	@	20
Cheese	07	@	15
Beans	75	@	1 35
Eggs			12
Seeds—Timothy	1 50	@	1 70
Flax	96	@	1 06
Broom corn	03½	@	08
Potatoes	43	@	65
Hides—Green to dry flint	05	@	14
Lumber—Common	11 00	@	18 00
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Take Care of your Stomach.—It cannot be repeated too often that the stomach is the fountain which supplies every part of the body. If the stomach is sick, the brain, heart, lungs, liver, bowels, kidneys, and spine are all sick. The trouble may all be felt in one spot; it may be the stomach itself, or it may be in the brain, or in a rheumatic muscle. It will be felt in the weakest place. Every link in the chain bears the same strain; only the weakest gives way.

About Digestion.—You probably eat too much, and hurt your digestion. It is not food swallowed, but food digested that produces flesh. If your digestion is shaky, shun pie, cake, pudding, sweetmeats, all deserts, and confine yourself to bread and mutton, with graham bread, potatoes, and other vegetables, eating of plain food less than your usual quantity.

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Common Potato Salad.—Small potatoes, which are wasteful to peel and cook with larger ones, should be sorted out for salads. Boil them in their skins, and (while warm) peel and slice them thin. Mince chives, parsley, and onion, very fine, and strew it over the potatoes in the salad-bowl. Sprinkle with salt and pepper, pour over two or three spoonfuls of oil, and moisten the whole with vinegar and water mixed, that it may not be too sour. Chives or onion may, of course, be omitted. Several things are mixed with potato salad, both for flavor and appearance, such as pickled beetroot sliced, a fresh cucumber sliced as usual, a Dutch herring cut up small, or a few sardines minced. Only one of these things, be it understood, and it should be mixed with the potatoes before the oil and vinegar.

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NEWS OF THE WEEK.

COUNTRY.

The governor of New York Tuesday vetoed the high license bill for New York and Brooklyn. The Pennsylvania House passed the Brooks high license bill.

The Legislature of Wisconsin adjourned Friday sine die. The governor vetoed a number of bills, among them that making stock gambling by boards of trade, chambers of commerce, or other corporations or individuals a misdemeanor.

James F. Gleason, member of the Legislature from Chicago, was arrested at Springfield Friday night for drunkenness and jostling women on the street. He fought with the officers, and was with difficulty taken to the station.

Returns from Kansas elections show that a larger proportion of the women who registered voted than is common with male voters. The women not only voted but were voted for. In Argonia, Mrs. Dora Salter was elected mayor by a large majority. Mrs. M. A. Humphrey, wife of Judge Humphrey, of the Board of Railroad Commissioners, was elected a member of the school board in Junction City.

The bill prohibiting pool-selling and book-making at races, etc, was passed Tuesday in the Illinois House 102 to 8.

A bill providing for the execution of criminals in the State penetentiaries passed the Illinois Senate Thursday.

The Pennsylvania Senate passed the joint resolution proposing a woman suffrage constitutional amendment by a vote of yeas 27, nays 16. The Senate also adopted the resolution denouncing the Coercion bill now pending before the British Parliament, and extending the sympathy of the Pennsylvania Senate to Gladstone and Parnell in their efforts to secure the rights of Ireland.

The indictments, 73 in number, found in Chicago by the late special Grand Jury in the County Commissioner and warden cases, have been made public. They include 51 different persons. Another special Grand Jury is to be called for the May term of the Criminal Court to renew the "boodler" investigation. Another transaction that includes a forgery case has been exposed in connection with Commissioner Wren.

The wholesale jeweler house of Clapp & Davis, Chicago, failed last week, being closed by Deputy Sheriff Burke on confessions of judgment aggregating $137,-557.40. The failure has many evidences of fraud.

The remains of President and Mrs. Lincoln were exhumed from their secret resting place in Oak Ridge Cemetery at Springfield, Ill., last Thursday, by members of the Lincoln Monument Association and the Lincoln Guard of Honor and reinterred under the north wing of the monument in a brick tomb, which was then cemented. The coffin containing the President's remains was opened, and the features were easily discernable. A guard will remain on duty until the cemented covering of the tomb hardens.

The Prohibitionists last week withdrew their protest against the count of amendment ballots cast in Detroit, which was submitted to the county canvassers yesterday, and will submit the question to the State Legislature. The reported vote was some 3,000 against the amendment.

Columbia College last week celebrated the 100th anniversary of the revival and confirmation by the New York Legislature of the royal charter granted in 1754 for the establishment of "a college of the Province of New York in the city of New York."

A number of arrests were made last week at Pittsburg and along the line of the Panhandle railroad of freight-train employes, who have for two years been stealing from the cars, the property taken being valued at $500,000. The finest cigars, silks, hosiery, musical instruments, wines, liquors, in fact, all kinds of portable merchandise had been purloined, sold to "fences," or pawned. The affair caused a great sensation at Pittsburg. It is said that over 200 warrants have been issued.

In a riot between Hungarians, Poles, and Swedes at Denver, Col., April 10, one man was fatally shot and several badly wounded. Two houses were completely wrecked during the melee, the furniture and other utensils being broken and used as weapons. The police, armed with Winchesters, quelled the riot, and landed thirty of the combatants in jail.

A destructive Western cyclone visited the immediate vicinity of Wheeling, W. Va., on Friday afternoon. The storm commenced at St. Clairsville, Ohio, extended ten miles west, and as far east as Wheeling. Everything in its path was swept away, but strange to say the loss of life is reported as being small. The damage is estimated at $1,000,000.

The business portion of Ainsworth, Iowa, was swept away by fire Friday afternoon, causing a loss of between $50,-000 and $75,000. Twenty-seven buildings were destroyed, and many familes rendered homeless.

The premature explosion of a blast at Buena Vista, Col., Thursday evening resulted in the killing of six men and the wounding of seven others.

The explosion of a barrel of varnish resulted in a fire Friday forenoon which destroyed the building at Milwaukee occupied by the Charles Baumbach Company, wholesale druggists. The total loss is about $170,000, with insurance of $90,000.

The greatest fire ever experienced in Dover, N. H., occurred Friday afternoon in the Cocheco print works. It will involve a loss of nearly $200,000, and will throw over 800 operatives out of employment for probably four to six months.

The St. Augustine Hotel, Edwards House, the old cathedral, one of the oldest buildings in America, Vedder's Museum, the court house, Welter's Hotel, and a number of smaller buildings at St. Augustine, Fla., were destroyed by fire Tuesday morning. The loss is placed at $250,000, with very small insurance.

Near Millbank, Kan., an entire family—father, mother, and four children—perished in a prairie fire.

A colored Baptist evangelist by the name of Williams, who has been holding revival meetings in De Soto, Mo., among his colored brethren, was taken from his house by five masked men on the night of April 12, and unmercifully beaten with hickory switches. He says they took turns, and kept up the flogging for an hour. Williams says he recognized a neighbor, who is a white man, as the leader of the gang.

While polling was progressing Tuesday in Jersey City the entire election board of the Eighth Precinct were arrested. A policeman made the discovery that the clerk was attempting to stuff the ballot-box. The four men were placed under bonds of $2,400 each.

Drouth in Wabash county, Indiana, is killing the wheat plant, and the meadows are reported brown and bare. In Central Illinois summer heat has prevailed the last week, and the absence of rain is alarming the farmers. The stock wells and streams are drying up.

Miss Shafer, the possessor of a luxuriant head of hair, was seized Tuesday at her home in Pittsburg by a peddler, who compelled her to inhale chloroform, and while she was unconscious cut off her tresses close to her head.

The bursting of a large railway water-tank at Palatine, some 26 miles from Chicago, on Sunday afternoon killed five persons and seriously injured four others.

FOREIGN.

The extra military credits asked by the German Government amount to 134,000,-000 marks. Of this 40,000,000 is for an increase of the army, 12,000,000 for new equipments, and the remainder for strategic railroads and improvements in fortresses.

A hotel in Amsterdam, which was crowded with guests who came here to join in the festivities in honor of the King's birthday, caught fire Thursday night and was entirely destroyed. Four of the inmates were killed and several sustained injuries of a more or less severe character.

The ameer of Afganistan, in refusing to comply with a request from the governor of Badakshan for 15,000 troops, fearing a Russian attack, says that he must concentrate every soldier in the army around Herat, where a surprise is expected daily. He says English help may come too late or not at all, as the British Government may select Candahar as the best place to stop the Russian advance.

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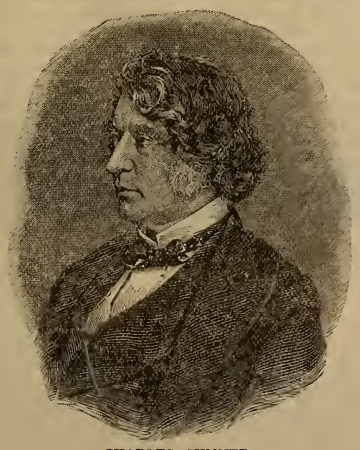
Dr. Pentecost says that Cleveland is in danger of being numbered among the lost cities of the land. These lost cities in a moral point of view in his estimation are Cincinnati, St. Louis, Milwaukee, Buffalo and Toledo. Chicago is in the balances now, and a desperate struggle is going on to keep her from being utterly lost. He thinks that unless the Christian men of that city look the danger fairly in the face and come up to the help of the Lord unitedly, Cleveland is lost too beyond recovery.

The arrest of a young man named Simmons Saturday for having set on fire the Hotel Del Monte at Monterey gives a sharp significance to the theory of the Los Angeles *Censor* reprinted on our 11th page. The circumstances show that the plot had been carefully and deliberately planned and why should it not have been for revenge upon a saloon? It is well known that saloon-keepers have a dangerous business. They are always doubly armed for killing—with liquor and revolver—and saloon brawls are often fatal to them.

"Labor" day as celebrated last year was a day for the glorification of petty lodge dignitaries at the expense of poor men's homes. It will be so until reorganized and workingmen and employer share mutually in it. In New York it has been proposed to legalize it as a holiday. Of this the *Independent* says: "The proposition to create by law a Labor Day is simply a piece of demagogism that ought not to deceive any workingman who has common sense. Governor Hill suggested it in his message to the Legislature, and thereby added to the proof that he is a demagogue."

The Haddock trial has been transferred to Chicago, and justice may yet lay firm hand on the murderer. Arensdorf was tried for the murder, but one of the principal witnesses, Leavitt, was under suspicion One of our Chicago dailies in the effort to get up a counter-irritation in favor of the saloon interest, accused Leavitt of a vile conspiracy against Arensdorf, and has been sued by him for libel. This trial may yet secure the conviction of Arensdorf. Judge Lewis is now the object of the bitter animosity of the Arensdorf crowd, who insult him in the street, because he was not so subservient as the jury to their will. These outcroppings of hate only hasten the overthrow of the liquor power and will make it more complete.

We are sorry to see in the *United Presbyterian* a strong apology for Good Friday and Easter on the ground that the doctrine and fact of the resurrection deserve a prominent place in pulpit instruction and if a certain time for this is not set apart by the authority of some pope, our pious and godly pastors will forget it! We hope the United Presbyterian pastors will resent such an insinuation of their disloyalty as it deserves. Dr. Howard Crosby, with all his temperance heresies, reasons strongly and truly upon this Easter matter, showing that the popular celebration has no foundation in Scripture and therefore should not be observed. Dr. Crosby is by no means singular in his judgment of this case.



CHARLES SUMNER.
[See page 8.]

Sabbath a week ago was the first quiet Lord's day Washington city has for a long time enjoyed. The District Commissioners perhaps wished to experiment with the moral sentiment of the city in enforcing a law so long in disuse as to be forgotten. The arrests for drunkenness as a natural consequence were about one-fourth the usual number. Last Sabbath the excise laws of New York and Brooklyn were brought out and enforced for once with some spirit. Saloons of every class, color and smell were treated with impartiality and vigor. Aristocratic hotels, Delmonico's, and the Water street dive found for once a level in the police court. There were 132 arrests for liquor-selling and ten times as many amazed drinkers who should be thankful for the authority that stretches out a hand to stop them a moment in their mad march to hell down the broad way of intoxication.

As we predicted, the socialistic-labor party are out with Powderly for his congratulation of Mayor Roche of this city. "He is not a Knight of Labor but a Knight of Capital," they cry. But whether they will carry their revolt to the point of separation is another question. The leaders of the so-called labor party here are not laborers, but uncasy, wrong-headed men, most all of whom own saloons, or would if able. The conservative element, who begin to fear the socialism of these leaders, have just made an ineffectual attempt to cast them off. The anarchist lodges have also concluded to disband, ostensibly because they were so beset with spies; but it may be found that it is only part of a plot to keep more sure control of the labor vote, in hope of carrying the city elections two years hence.

The expulsion of Hiram Lodge of Hartford by the Grand Lodge of Connecticut, and the determination of its members to maintain their position against all odds is making Masonry somewhat unpleasantly notorious, coming so soon after the Prudence Lodge performances in New York and Talmage's sermon. A dispatch to the Chicago *Tribune* Friday morning says: "It is believed that nothing has happened since the Morgan excitement which has had so great an effect upon Masonry as this, and the defiance which Hiram hurls against the Grand Lodge will surely result in the extinction of one of the organizations. There is much sympathy expressed by lodges all over the State for Hiram Lodge, and it is believed that she will come out ahead in her troubles."

THE GREAT QUESTION.

BY REV. B. A. IMES, VICE-PRESIDENT OF THE LATE NATIONAL CONGREGATIONAL COUNCIL.

Our colored people believe in religion, although the proportion of wholly irreligious men among them is much larger than is generally supposed. Many men of natural intelligence, and others having some education, are more and more repelled by the extravagant demonstrations often connected with religious worship.

I will not enlarge upon this. A people possessed of musical talent and a wealth of emotional capacity which calls for discipline, not suppression, except to guide it by intelligent ideas of God and his worship, are in need of redemption and deliverance. But whatever comes with Bible in hand, and a show of devotion to the religious idea, it is supposed must be good. Hence ministers without any inducement to investigation and without means for the same, and simply following others, take the secret society in good faith. It would inculcate morality. It would enjoin devotion to God. It would be the right hand of influence for the church. It would give each minister aid in personal matters, secure him friends even from the "mammon of unrighteousness," and in many ways make him a stronger, wiser, more privileged man.

Then another argument is used. A pastor, well known for his Christian zeal and personal integrity, said to me a few days ago, "Men in the church and out of it have personally laid before me the duty of entering the lodge in order to build up my church." One whom I knew to be an ungodly man and a gambler, was specially urgent, and was free to speak of the power of the lodge and what they could do for or against a minister when they were minded to use their power. When I heard his story, I said, Before I shall go in and be bound by the lodge in order to get support to serve the Lord, I will make my living by my own hands. I need all my time and strength for the church, and cannot do justice to its cause even then; and when a man like you comes talking to me in that way, I feel like saying, "Get thee behind me, Satan." This in substance is the expression of opinion which he gave, and I would venture the assertion that very few intelligent pastors among our people are ignorant of the powerful tendency of the lodge to secularize the churches by bringing ungodly men into places of influence, and to a recognition of fellowship and authority among church members and ministers.

But the obligations they have taken, blindfolded and ignorant of what they were binding themselves to, hang over them. They have learned that the lodge system is a despotism which assumes to command its subjects in the interest of a remorseless and selfish power whose ulterior aim and working is not a common good for humanity, but influence, advantage, gain, for those who become "grand masters" and grand office-bearers of various kinds. Hence, the importance of reaching the higher degrees.

A man who entered a certain order, which is very popular at the South, says, "I was blindfolded and entirely divested of clothing. The bandage was taken from my eyes, and I was told to look at the skeleton at the bottom of the grave just before me

and 'see the fate of the man who revealed the secrets of our order.'" Then the candidate was commanded to pray. "But I am not a praying man; I can't pray." "You must pray," they insisted, and to his own disgust, and with the consciousness of his absurd, ridiculous and blasphemous attitude he made the attempt to pray.

Of course there are ministers who witness such scenes, and how an honest man can hold his peace I do not know. Had we taken a thousand oaths to what we supposed to be good and right, and then find to our sorrow and disgust that it was false to truth and abominable in practice, when regarded in the light of God's Word, why should we consent to carry about a conscience which fears men rather than God? If I have been deceived in a supposedly good institution, shall I not warn others?

In view of these things it seems to me that the recent Christian congress held in Chicago was an event of vastly more importance to us all than a Presidential nominating convention or even a National Council which would not consider the relation of the secret lodge to the kingdom of Christ. The *Advance*, our church paper, brings us hardly a word about the congress or its proceedings. The *Golden Censor* of Rockford, near Chicago, a paper which cannot be excelled for many good qualities, has not a syllable about the meeting. It is sound on the liquor question. It discusses the labor question. Its last issue has a remarkable article on "Profanity in America," and yet I do not remember having read a line in that good paper coming from so near Chicago, bearing upon this great subject of secret orders, involving their initiates in such horrid oaths. Not a word about the Chicago congress, and yet such men as Dr. Goodwin, Pres. Fairchild of Berea, Rev. John G. Fee, and many prominent ministers and educators were present and spoke in that assembly.

In the recent years the old line Abolitionists have been growing wonderfully in honor, as their history is reviewed and their noble achievements recounted. I cannot find the name of one of those men, living or dead, who was not opposed to the secret lodge, just as to American slavery. Statesmen, ministers, lawyers, editors and business men, they contended for the freedom of the slave, and likewise for that freedom of conscience which, as it seemed to them, the secret lodge system craftily takes away. Only imagine Lundy and Lovejoy, Garrison, Sumner, Douglass and Seward, and the rest, blindfolded, haltered, denuded and swearing to "always conceal and never reveal," etc.! And what a heritage of liberty the nation enjoys to-day, because under God such men *could not, would not* be slaves in mind and hold their peace on the great question of the hour! They were not servile. They had prophetic forecast, and from the eloquence of Phillips at Faneuil Hall to the jail and the gallows of John Brown at Charlestown, Virginia, they ceased not to plead for humanity in chains. And may we not to-day hope and pray for a release of our religious press and the pulpit from the fear of the lodge?

Our people need light. There is a demand for open discussion. The secret lodge is either good or bad. Multitudes testify from experience that it is essentially bad. Make all due discrimination and still there remains the method of force, the power of fear, the lash of revenge. Were it not for these things our religious and secular press would treat the lodge question as they do all other questions. Organized labor has seized this weapon of despotic power; the issue is sharpening, the harvest is ripening.

Meanwhile, misguided men, deluded men, and men overborne by this tyrant, demand the light of truth. There is a large class to whom invective and denunciation would not apply if even in place. They are blinded and deceived. They are strongly biased by various influences. They are enslaved. Argument, testimony, clothed in all the power of truth, will open many eyes and save many from a terrible bondage.

Second Congregational Church, Memphis.

NEUTRALITY: WHAT IS IT?

BY REV. J. AUGUSTUS COLE, OF WEST AFRICA.

There is no standing still in life. There is always either a conscious progression, or an unconscious retrogression. Neutrality, like its relative, zero, exists only in the imagination; for in reality it is found to exist nowhere. The idea of being neither for nor against, is contrary to human nature. The man who pretends to be neither for nor against certain principles has his private opinion or feeling, which is either for, or totally against it. Hence, our Saviour says, "He that is not with me is against me, and he that gatheretb not with me scattereth abroad. Neutrality is hypocrisy. It is a double-sightedness, which is destined to result in total blindness.

One of the most abominable works of darkness which is combating with the kingdom of Christ is the secret association; and yet some Christian men believe that they are innocent by being neutral in its opposition. Let us remember that neutrality is hypocrisy. Was Pilate innocent when he made himself neutral in the murder of Christ? When our Saviour was brought before him, his conduct was a vacillation between justice and selfishness. Being a Roman governor, and a stranger in a Jewish city, he thought himself in danger, or his position at stake, if he should oppose the decision of an infuriated mob of the Jews led by their Sanhedrim; and as in those days, so it is now, "*Vox populi, vox dei.*" He felt himself compelled to please the multitude in order to maintain his honor and reputation. At one time he said, "I find no fault in him;" but at the same moment, "I will therefore chastise him and release him." But why punish an innocent man? The answer is, to please the Sanhedrim, to satisfy the mob, to keep his position, and, we might add, to please the devil. He, in different ways, tried to set his conscience at liberty by attempting to shift the responsibility of the crime from himself, or to be neutral in its perpetration. He tried to lay it on Herod, but Herod threw it back on him. He took water and washed his hands before the multitude, solemnly protesting, "I am innocent of the blood of this just person: see ye to it."

This is the effect of neutralism; and neutral men, wherever they are found (especially those who would conceal their opinions to gain the wealth and favors of the world), whether in the pulpit, on the seat of justice, or in legislative halls, are generally victims of cowardice and selfishness, and unwilling tools of every plot and insurrection.

The Jews knew what sort of a man Pilate was. They knew that he loved his position, fame, and wealth, better than truth and justice. So they touched him in a sensitive place by saying, "If thou let this man go, thou art not a friend of Cæsar." Justice received a fatal blow, and "Pilate released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will."

How many innocent men have been murdered in this our day, with the shout, "If thou let this man go, thou art not a member of our lodge?" How many murderers like Barabbas have been set free, or sheltered from justice because they are Masons? How many churches in America have taken a neutral standpoint on the question of secret orders, because—opposing them will deprive them of their influence with the multitude, and diminish their wealth?

Neutrality is hypocrisy. Must the church of Christ sit quietly gazing at the power of darkness, which has found its way from Europe to America, and is now working its desolation in Africa, rendering more fearful the darkness of that continent, and, like Pilate, tell the lodges, "See ye to it?" See ye to murder? See ye to insurrections? See ye to the destruction of laws and liberty? See ye to the use of dynamite and pistols? See ye to profanity and blasphemy? And will they be truly innocent? No! Your hands will, like his, be stained with blood. You are accomplices in the crimes. For, says an eminent writer, "If we permit evil we have the power to prevent, we are verily as guilty as though we were the perpetrators of the evil." We cannot stand aside and let things take their course in this world. We cannot take our position on some lofty eminence, and from thence watch the struggle between truth and error as it goes on in the world, and satisfy ourselves with pronouncing a severe, sarcastic judgment. We must engage in the fight. We cannot creep out of our responsibility and stand aloof, and solemnly declare that we are innocent. A policy of non-intervention is an hypocritical one when adopted in the questions of morality and truth.

We may fancy sometimes with Pilate, that we have done our duty, or fear the consequences if we hold out any longer, and stand aside, and think to pass the guilt to other people, by saying, "See ye to it." We may wash our hands of the whole matter, and solemnly protest, "I am innocent." It is a false plea. Our guilt remaineth.

I have had several conversations with Christian ministers in Africa on the subject of Freemasonry, and the best reason assigned for encouraging it, is that it exists in England and America, and was brought out by Christian men from the two civilized continents. I am prepared to prove to a Christian Mason, that Freemasonry is the same with the African, heathenish, secret institutions, in its origin, rites, and ceremonies; and that the introduction of Freemasonry into Africa is an introduction of heathenism with Christianity.

Correct this evil at home, and then give us that light which hath made your country great, but not the darkness which may eventually prove its ruin. Where is ancient Persia with her powerful secret order of Magi? Egypt with her magicians? Rome and Athens with their mystical Eleusinian orders? Where is the city of superstitious Sardanapalus with 15,000 towers, sculptures, golden palaces, temples, spacious parks and troops of mailed warriors? Because their actions were dark

"Eternal ruin swallows all."

"PHRE MASSEN."

BY SENEX.

In the *Cynosure* of February 18, 1886, under the head of "Paganism Confessed," certain statements are given from the pen of "a writer in the Detroit *Freemason*" and a "Bro. Little," a "G. H. P."(Grand High Priest), which, if true—and from such "High" authority they must be true—they must on many minds shed some new "light on Masonry." The fact that they may have dispensed this favor unwittingly, or given "more light" than they intended, detracts nothing from its value, but rather enhances and improves it.

They tell us that the word "Freemason" is evidently borrowed from the Egyptio-Coptic language. "It is not," say they, "an English word, nor is our order of English origin.... It is not found in the classic tongues of Greece, or Rome, nor in that of Syria, Tyre, or Hebrew. More ancient than all, it comes from Egypt,.... from the wonderful land of the pyramids....where the arts and sciences were preserved by a close and secret organization, where they created a mystic language, and communicated the grand secrets in allegories known only to the initiated, and communicated orally, from one Hierophant to another in their secret temples." He adds: "Among those ancient sages the sun was an object of veneration, as the visible power of life and light. In their language it was called Phre, *the sun;* Mas, *a child;* Phre Massen, *children of the sun;* hence, being born of light, they called themselves *Phre Massen*, or Sons of Light." And so this mystic word, Freemasonry, though now common, even upon "cowan" lips, is after all an Anglicized perpetuation of the classic, allegorical name of an ancient "close and secret organization!" What a magnificent discovery! How imposing! How sublime!

Having learned *from Masonic authority* the "maiden name" of Freemasonry, and something of the place and circumstances of her birth, let us now examine the foundation of some of the claims set up for her in, as they assume, the very maidenhood of her existence. And first, the chief title of her membership,

"SONS OF LIGHT."

As one conspicuous feature in their character, we are told that "they worshiped the sun." They were idolaters. Thus one fell stroke of the Masonic pen has scattered to the winds that blasphemous, Masonic lie that "Masonry is of God." It has shown that in no sense is that institution a Christian organization. More, it has relegated that great "lying wonder" to the shades of that "close and secret organization," its ancient pagan fountain, from whose loathsome character have been copied the chief elements of its very being! This worship of the sun was the grand stepping-stone from which those recondite Egyptian worthies descended to the lowest depths of moral and spiritual degradation. Says Rollin, on "Manners and Customs of the Egyptians" (chap. 2, sec. 1): "Never were any people more superstitious than the Egyptians."...."For this they are ingeniously reproached by the satirist."

"Who has not heard, where Egypt's realms are named,
What monster gods her frantic sons have framed?
Here Ibis, gorged with well-grown serpents; there
The crocodile commands religious fear;
Where Memnon's statue magic strings inspire
With vocal sounds which emulate the lyre
And Thebes—such, Fate, are thy disastrous turns—
Now prostrate o'er her pompous ruins mourns,
A monkey god—prodigious to be told!—
Strikes the beholder's eye with burnished gold.
To godship here blue Triton's scaly herd,
The river progeny, is there preferred.
Through towns Diana's power neglected lies,
Where to her dogs aspiring temples rise.
And should you leeks or onions eat no time
Would expiate the sacrilegious crime.
Religious nations sure and blest abodes,
Where every orchard is o'errun with gods!"
—*Juvenal, Satire XV.*

Such is the evidence in support of the claim of those ancient worthies to the appellation (self-assumed) of "Sons of Light." What an illustration of the brazen impudence of Freemasonry is her pompous assumption of that appellation, as she flaunts it in the face of an enlightened Christian public! But "more light" awaits us.

THE MYSTERIES OF ISIS.

Those mysteries were that "close and secret organization," that faithful and exclusive conservator of "the arts and science," and also—under the sanction and seal of oath-bound secrecy—of the religion, the religious observances, and the morals, such as they were, of the Egyptians. Says Appleton's Cyclopedia, art. Mysteries: "The Ancient Mysteries were certain ceremonies [observances more correctly] in the ancient religion, to which only the initiated were admitted. They may be traced in the early Orient, in the rites of Isis and Osiris in Egypt, in the Persian Mithraic solemnities, and in the festivals introduced into Greece with the worship of Bacchus and Cybele; and they lingered through the decline of Rome, and perhaps left their traces in in the ceremonies of Freemasonry." These statements accord with that of Hislop (Two Babylons, p. 19), that "whatever circumstantial diversities there might be, in all essential respects, these mysteries in the different countries were the same."

So popular in Egypt were the Mysteries of Isis, and so general was the coanection of the adult population with them that, says the Masonic Library, edited by Rev. George Oliver, D. D. (Vol. 2, p. 15), "a public odium was studiously cast on those who refused the rites. They were considered as profane wretches, unworthy of public employment, or private confidence....They were considered as marked men.... The everlasting pains of Tartarus was the doom pronounced upon them."

Again (Ibid, Vol. 2, Lect. 1, p. 18), "The whole island of Phile was dedicated to Isis. A superb temple was erected there, which covered almost its entire surface.... Throughout the whole of this famous island, where, anciently, the solemn and mysterious rites of Isis were celebrated with such distinguished pomp and splendor, there appeared to Mr. Norden, a late explorer, to run subterranean passages." He was prevented from exploring those passages "by the filth and rubbish which filled and choked them."..... "It was there, in those gloomy caverns, where superstition, at midnight, waved high her flaming torch, that the solemn hymns of initiation resounded, and there that the chosen priests of Isis, in holy ecstacy, chanted her sweetest symphonies!"

ORIGIN AND OBJECT OF THOSE MYSTERIES.

Like the mysteries of all other pagan nations, ancient or modern, those of the Egyptian Isis were an offshoot from the ancient Chaldean mysteries (Two Babylons, pp. 19–22).

In the founding of this parent stock of the ancient mystic family, the object was two-fold:

1. *The secret establishment of a hierarchy*, a system of priestly domination, by which the people were bound, neck and heel, to the priests. (Hislop, p. 11.) This feature in the character of the mystic Chaldean hierarchy was copied, most faithfully, by their Egyptian imitators, "those chosen priests of Isis," and this, in secular, as well as in ecclesiastical affairs. Says Oliver (Mas. Libr. Vol. 2, Lect. 1, p. 19): "Invested by the popular supersitition with tremendous powers, not only over the destinies of men, but of executing the will and pleasure of both infernal and celestial deities, these potent priests....beheld even monarchs crouching at their feet and submitting to their arbitrary, or wanton inflictions, from which there was absolutely no appeal."

The penalty for revealing those mysteries was death and that penalty was unsparingly inflicted whenever the author of such revelation was discovered. (Two Babylons, p. 476. See also Potter's Antiquities, vol. 1, Eleusinia, 354. Also Rollin's Ancient History, vol. 1, Introduction, Feast of Eleusis.) This same penalty is a part of Masonic organic law and its execution, though of course secret, is by no means uncommon. In fact, that terrible despotism which reigned supreme in those ancient mysteries is copied, preserved, it still reigns, fresh, vigorous and unrelenting, fierce, murderous as in ancient times, in their modern duplicate, Freemasonry! For proof of this statement, witness the long record of Masonic interference with the legislative, judicial and executive branches of our government, State and national, as in the murder of Morgan and the acquittal of his murderers, the acquittal of Andrew Johnson when tried and proved guilty on impeachment for high treason before the American Senate, of the "Star Route" thieves, all of whom though proved guilty were acquitted, to their own great astonishment and that of the court and the whole nation—all which acquittals and many others were brought about, directly or indirectly, by Masonic influence. The late boast of the Pennsylvania Grand Lodge that they—and by implication all other Masonic Grand lodges—owe allegiance to no civil jurisdiction or authority, State or national, be it legislative, judicial, or executive, and that their authority over all their subordinate lodges supersedes all civil authority of whatever name or description, shows that Masonry is not merely a malignant, anarchistic element in our body politic, but like those ancient mysteries a bold, determined usurper, stealthily yet persistently arrogating to herself all authority, all prerogative even, over every "self-evident" right or claim or interest or duty among mankind! It fully confirms and establishes the statement that she is but the baneful, malignant counterpart, embodiment even, of some of the worst elements in the character of those ancient, self-styled "Phre Massen!" Add to this the horrible oaths taken by the initiate—just as by the ancient "Mystics"—at his entrance and at every successive step, or degree, in his upward (?) progress by which he is bound tighter and tighter, body and soul, for time and too often for eternity, and we have before us a spectacle of abject, unreasoning servility which baffles the power of uninspired tongue or pen adequately to describe. Surely, here is one element in the character of Masonry on which she may justly claim affinity with her ancient Egyptian, mystic, pagan namesake!

Second. The other feature in this great scheme, and which was to be wholly subordinate and tributary to the first, was the secret concoction and the ultimate propagation among mankind of *a system of paganism*, whose chief object of worship, whose "great God of the Universe" was to be the sun! (Two Babylons, p. 11.) Again (idem, p. 264), "In that country the disk or image of the sun was represented in all their temples, and the sovereign and his family, with all the people, worshiped it." "Near the small town of Babain, in upper Egypt, there still exists in a grotto a representation of a sacrifice to the sun where two priests are seen worshiping the sun's image." Thus like every other essential feature in Chaldean mysteries this was faithfully adopted by the Egyptian "Phre Massen" and from them Freemasonry has so far copied it as to emblazon a figure of the sun upon much if not all her official literature and upon at least some of her senseless, gaudy trumpery. As if to show that she accepts the pagan idea that "the sun is the great God of the Universe" she inserts the initial "G."(God) in the center of her pretty picture and thus flaunts it before the world as at once sure evidence and token of her piety and her paganism! This same representation of the sun with its most significant initial adorns too the altars in her lodge rooms.

By thus aping those ancient mysteries she practically assumes for herself both their paganism and a positive, joint responsibility for all its inevitably resultant pollutions and abominations!

But let us hear still further from our most worshipful G. H. P." He says, "These Sons of Light, or of the Mysteries of Osiris and Isis, inculcated and practiced purity and perfection of body, control of the passions and advancement of the intellect, devoting themselves to the study of all acquirements to benefit the race."

Now, thus equipped, as we have seen were those illustrious "Phre Massen"—whose teachers and leaders were "those chosen priests of Isis"—for the teaching and enforcement of those lessons of "purity and perfection," how natural, how certain, that in those sacred "secret temples," where the worship of Isis was celebrated with such great pomp and solemnity, that there must have been the very "Holy of Holies," such a fountain, such an atmosphere of "purity and perfection," as would make that land of Egypt, bathing as she was in the meridian effulgence of those "close and secret" mysteries, the very "garden of the Lord." But, alas, alas, for the fallibility of even a "Grand High Priest" and he too a "Grand" type of the mystic genus "Phre Massen!"

BY THEIR FRUITS YE SHALL KNOW THEM.

That very flattering description of the "purity and perfection" of "those ancient sages" is fearfully eclipsed by the wiser and more truthful statements of his learned Masonic rival. Says Oliver, (Mas. Library, vol. 2, sec. 6, pp. 88–9.) in a note on the authority of Herodotus, "All the female votaries of Mylitta, who was....Isis, without excepting even the most dignified virgins, were obliged to prostitute themselves, at least once in their lives, in the porch of the temple as an indispensable act of devotion, without which they were accounted as polluted or unclean!" "Such practices were esteemed honorable among Egyptian women, and those addicted to them used to wear a bracelet about their ankles as a badge of honor!"

"Were *obliged* to prostitute themselves as an *indispensable* act of devotion, without which they were accounted as polluted or unclean." This compulsion, and that within the sacred precincts of the temple itself, to such degradation, this shameful reprehension and ostracism of one who should maintain, inviolate, her own integrity and virtue, this honorable estimate of those abominable practices among Egyptian women reveals a state of standard of morals, both individual and national, among both sexes and all classes of the Egyptians, utterly incompatible with that "purity and perfection" so ffippantly claimed for those "Phre Massen" by our very illustrious G. H. P. It shows that "those ancient sages," in common with that whole people were "steeped to the very lips" with the foulest moral defilement, a corruption which utterly defies the power of language fittingly to portray! All this through the combined yet covert influence of both laic and sacerdotal "Phre Massen," whose piety was idolatry and whose morality, whose "purity and perfection" was tyranny and lust!

Much more might be added from other and entirely authentic sources, but enough. Our learned Masonic instructor, he of the Masonic Library, has done the business. He has told much more than is here quoted from him. He has waved high his flaming torch and shed a vast flood of light upon those ancient "mysteries" and thus evidently though perhaps indirectly, and it may be unwittingly, upon their modern antitype or counterpart, Freemasonry! Yet, in the very face of these facts, our redoubtable G. H. P. shamelessly boasts, "Now this is Freemasonry; we are true Sons of Light!" That is, this old, blood-stained paganism, tyranny and lust—*this is Freemasonry!* Surely such a boast from such authority sheds a "light on Masonry," that vile sorceress of modern times, which not only reveals her true character but which ought to undeceive and alarm those who, "by the multitude of her enchantments," are "led captive by her at her will."

How can any true Christian remain, even for a moment, within her foul embrace, much more minister at her altars?

Reading, Mass.

SUMNER AND THE ANTI-SLAVERY STRUGGLE.

FROM THE EULOGY OF SENATOR SCHURZ, BOSTON, APRIL 29TH, 1874.

This was one of the striking peculiarities of Mr. Sumner's character, as all those know who knew him well. Neither was he conscious of the stinging force of the language he frequently employed. He simply uttered what he felt to be true, in language fitting the strength of his convictions. The indignation of his moral sense at what he felt to be wrong was so deep and sincere that he thought everybody must find the extreme severity of his expressions as natural as they came to his own mind. And he was not unfrequently surprised, greatly surprised, when others found his language offensive...

What appeared a perplexing puzzle to other men's minds was perfectly clear to him. His method of reasoning was simple; it was the reasoning of religious faith. Slavery is wrong, therefore it must and will perish; Freedom is right, therefore it must and will prevail. And by no power of resistance, by no difficulty, by no disappointment, by no defeat, could that faith be shaken. For his cause, so great and just, he thought nothing impossible, everything certain. And he was unable to understand how others could fail to share his faith....

Ah! what a lesson in this for the American people; a lesson learned so often, and, alas! forgotten almost as often as it is learned! Is it well to discourage, to proscribe in your public men that independent spirit which will boldly assert a conscientious sense of duty even against the behests of power or party? Is it well to teach them that they must serve the command and interest of party, even at the price of conscience, or they must be crushed under its heel, whatever their past service, whatever their ability, whatever their character may be? Is it well to make them believe that he who dares to be himself must be hunted as a political outlaw who will find justice only when he is dead? That would have been the sad moral of his death had Charles Sumner died a year ago.

Let the American people never forget that it has always been the independent spirit, the all-defying sense of duty which broke the way for every great progressive movement since mankind has a history; which gave the American colonies their sovereignty and made this great Republic; which defied the power of slavery and made this a Republic of freemen; and which—who knows—may again be needed some day to defy the power of ignorance, to arrest the inroads of corruption, or to break the subtle tyranny of organization in order to preserve this as a Republic. And therefore let no man understand me as offering what I have said about Mr. Sumner's course during the last period of his life as an apology for what he did. He was right before his own conscience and needs no apology. Woe to the Repub-

lic when it looks in vain for the men who seek the truth without prejudice and speak the truth without fear, as they understand it, no matter whether the world be willing to listen or not! Alas, for the generation that would put such men into their graves, with the poor boon of an apology for what was in them noblest and best! Who will not agree that, had power or partisan spirit which prosecuted him because he followed higher aims than party interest, ever succeeded in subjugating and holding him after its fashion against his conscience, against his conviction of duty and sense of right, he would have sunk into his grave a miserable ruin of his great self, wrecked in his moral nature, deserving only a tear of pity. For he was great and useful only because he dared to be himself all the days of his life; and for this you have, when he died, put the laurel upon his brow.

TO CHARLES SUMNER.

BY JOHN G. WHITTIER.

If I have seemed more prompt to censure wrong
Than praise the right; if seldom to thine ear
My voice hath mingled with the exultant cheer
Borne upon all our nothern winds along;
If I have failed to join the exultant throng
In wide-eyed wonder that thou standest strong
In victory, surpised in thee to find
Brougham's scathing power with Canning's grace combined;
That he for whom the ninefold Muses sang,
From their twined arms a giant athlete sprang,
Barbing the arrows of his native tongue
With the spent shafts Latona's archer flung,
To smite the Python of our land and time,
Fell as the monster born of Crissa's slime,
Like the blind bard who in Castalian springs
Tempered the steel that clove the crest of kings,
And on the shrine of England's freedom laid
The gifts of Cumae and of Delphi's shade—
Small need hast thou of words of praise from me,
Thou knowest my heart, dear friend, and well canst guess
That, even though silent, I have not the less
Rejoiced to see thy actual life agree
With the large future which I shaped for thee
When, years ago, beside the summer sea,
White in the moon we saw the long waves fall
Baffled and broken from the rocky wall,
That to the menace of the brawling flood,
Opposed alone its massive quietude,
Calm as a Fate with not a leaf nor vine
Nor birch-spray trembling in the still moonshine,
Crowning it like God's peace. I sometimes think
That night-scene by the sea prophetical—
(For Nature speaks in symbols and in signs,
And through her pictures human fate divines)—
That rock wherefrom we saw the billows sink
In murmuring rout, uprising, clear and tall
In the white light of heaven, the type of one
Who, momently by Error's host assailed,
Stand strongs as Truth, in greaves of granite mailed;
And tranquil fronted, listening over all
The tumult, hears the angel say: "Well done!"

BY H. W. LONGFELLOW.

Garlands upon his grave,
And flowers upon his hearse
And to the tender heart and brave
The tribute of this verse.

His was the troubled life,
The conflict and the pain,
The grief, the bitterness of strife,
The honor without stain.

Like Winkelried he took
Into his manly breast
The sheaf of hostile spears and broke
A path for the oppressed;

Then from the fatal field
Upon a nation's heart
Borne like a warrior on his shield—
So should the brave depart.

Death takes us by surprise,
And stays our hurrying feet;
The great design unfinished lies.
Our lives are incomplete.

But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Alike are life and death,
When life and death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

SUMNER NOTES.

HIS RELIGIOUS VIEWS.

A discussion respecting the religious views of Senator Sumner having arisen in Providence, R. I., a correspondent of the *Journal* of that city, writing from Boston, says:

"Will you allow me space to say in refutation of a statement so unjust to Mr. Sumner's memory that almost the last thing he did before leaving for Washington to return no more was to make an address in the Church of the Disciples, Boston, in which with profound and even tearful emotion he spoke of the love of Christ as no man could speak who had not long and intimately known that love, and urged upon his auditors their acceptance of Him as a Saviour, in terms which made a lasting impression upon at least one who was present."

GOD AND THE STATE.

In 1878, M. Laboulaye, the celebrated French Republican and author, recorded in a letter to a friend in this country the impressions he received during a short acquaintance with Mr. Sumner. One day he says he asked the Senator his opinion of Leon Gambetta. "I found him," Mr. Sumner replied, "an amiable and intelligent man, who appeared to be animated by the best intentions. But it seemed to me that the political education of M. Gambetta was very incomplete, and that he had much to learn before he should be fit to govern such a country as France. I said to him on departing: 'I am not French; I am not well enough acquainted with your people to say what line of policy suits them. But you wish to found a republic without religion. In America we should consider such an attempt chimerical and doomed to certain disaster.'" In remarkable contrast with the speeches of the statesmen of our day, Sumner's addresses abound in reverential appeals to the authority and law of God; and his comparatively frequent, sincere, devout, and yet natural use of the name of God is deeply impressive.

PEACE AND WAR.

Charles Sumner's introduction to public life was by means of his 4th of July address, 1845, in Boston on "The True Grandeur of Nations," a plea for the settlement of international disputes by arbitration. One who heard this oration writes to the Chicago *Tribune*, "For two hours he spoke, without referring to his notes, as has always been his custom, but his subject was distasteful to a large portion of his hearers; it was not the feast to which they were usually invited on such occasions; in other words, it lacked the 'blood and thunder' element of Fourth of July orations and spoke only of 'peace.' Though more than thirty years have elapsed I recall that occasion as one of the most enjoyable of my life." Sumner's biographer, Pierce, says of this address: "For a considerable time it was the frequent topic of society as well as of the public journals. No American tract or address has probably ever had so wide a circulation in Great Britain. Its questionable propositions so startled the public that they commanded the more attention for its unmistakable truths. Its style, less academic than Everett's, less weighty than Webster's, glowed as theirs never glowed with moral enthusiasm." Mr. Sumner maintained to the last this statesmanlike, Christian view of war. His resolution to remove the names of battles from regimental flags, for which the Massachusetts legislature passed a resolution of hasty, ill-advised and most unjust censure, but Sumner lived to be fully exonorated by the same body. In the Franco-Prussian war Mr. Sumner sided with the Germans, for whom he had a great admiration. Although he pitied France he rejoiced in her defeat as one step toward the potitical millennium of a universal republic with liberty and equality all over the world. His personal contempt for Napoleon III. whom he met once, was great, and was shared by a number of European statesmen. After his downfall Mr. Sumner urged upon Bismarck with all the weight of his great influence, that the German government should not make such demands for indemnity of money or territory as should be forever a menace and pretext for another war of revenge, but that the terms of peace should be the *disarmament of the French nation*, whose martial spirit had so often and so long embroiled Europe in war. The wisdom of this advice can now be plainly understood. France disarmed, the other European nations would have had little pretext for their immense and oppressive armaments.

SECRET SOCIETIES.

Beside his emphatic and earnest condemnation of the secret lodge to Samuel D. Greene, Mr. Sumner, in a brief speech April 6th, 1853, supported a resolution by S. P. Chase, against secrecy in the proceedings of the Senate. In this speech he said: "The genius of our institutions requires publicity. The ancient Roman, who bade his architect so to construct his house that his guests and all that he did could be seen by the world, is a fit model for the American people." In his great speech "The Crime against Kansas," in May, 1856, Mr. Sumner referred to the "Kansas Legion," a secret society "existing in the fantastic brains" of a few persons to promote the Free State cause, as "a poor mummery of a secret society," and added: "*Secret societies, with extravagant oaths, are justly offensive.*" The Kansas Legion never had any but a paper existence. It was never organized.

DR. TALMAGE AND THE LODGE.

BY H. H. HINMAN.

On Sabbath, April 17th, Dr. T. DeWitt Talmage preached a sermon in defense of the secret lodge system. Greatly as it must be deplored that the influence of the distinguished Brooklyn preacher should be thrown on the side of such a system of iniquity, public discussion of the subject is not to be regretted. Heretofore its defense has been in the main "a conspiracy of silence." Dr. Talmage's discourse will be applauded in the gambling dens and places of infamy, but it must be doubted whether any thoughtful Mason or Odd-fellow will thank him for bringing the subject so prominently before the people. They will see in it the presage of impending evil.

From the text, "Discover not a secret to another" (Prov. 25:9), which he uses out of its connection and appropriate meaning, he draws the following conclusions:

1. That the great evil of society is an excessive frankness, candor, simplicity and consequent betrayal of secrets, and that secret societies by counteracting this tendency promote good morals. But the very reverse of this is true. The faculty of concealment belongs to man's lower nature. It is more highly developed in brutes than in men. The cat, the fox, the snake and the opossum possess this faculty in a marked degree. The savage has much more love and capacity for concealment than the civilized man, and just in proportion as men approximate the character of our Divine Master just to that extent do they display frankness, candor, simplicity. Christ said, "I ever spake openly." "In secret have I said nothing." The testimony of Paul was that "in simplicity and godly sincerity we had our conversation among them that believe." If, therefore, secret societies do cultivate the capacity and habit of concealment, they cultivate what becomes the occasion of iniquity and crime and which needs rather to be repressed. It is doubtless true that privacy may sometimes be a duty, but it does not appear that those who are outside of secret societies are any more faithful in the duty of silence in reference to things that ought not to be spoken than others.

2. He says that man is gregarious and will have social relations. This is true, and for this a wise Creator kindly provided the family, the church and such other associations as grow out of and supplement these institutions. These relations are God's plan for the satisfaction of our social nature. There is nowhere in the sacred Scriptures any approval or permission for any society based on secrecy. Secret societies are nowhere referred to in the Scriptures except to be condemned. Surely God's plan is wiser than man's.

3. He says that whether a secret society is right or wrong depends on its objects. Not necessarily so. Right objects should be attained by right methods. The Jesuits had commendable objects and they accomplished a vast amount of good, but their methods have been so unquestionably bad that the civilized world has long since come to regard them as a perpetual menace to good government. Every secret society *professes* to have good objects. None would admit for a moment that their objects were bad. Dr. Talmage's endorsement of societies which have good objects is a practical endorsement of Jesuitism, Nihilism, Ku-Kluxism, and the anarchistic secret societies of Chicago and elsewhere. They all profess to have most excellent objects.

4. The Doctor gives a synopsis of his whole argument in the following paragraph. Having assumed that those societies which profess to have right objects are right (and these are the ones which will take courage by this discourse) he says:

"There is no need that we who plan for the conquest of right over wrong should publish to all the world our intentions. The general of an army never sends to the opposing troops information of the coming attack. Shall we who have enlisted in the cause of God and humanity expose our plans to the enemy? No! we will in secret plot the ruin of all the enterprises of Satan and his cohorts. When they expect us by day we will fall upon them by night. While they are strengthening their left wing we

will double up their right. By a plan of battle formed in secret conclave we will come suddenly upon them saying, 'The sword of the Lord and of Gideon.' Secrecy of plot and execution are wrong only when the object and ends are nefarious."

The fatal defect in this argument is that it assumes that a state of war is a normal condition of society, and that because it is right for a general to conceal his objects and plans from his enemies therefore we may apply military principles to civil society and moral warfare. The argument proves too much. If military rules may be applied to civil relations then it is appropriate (if the object to be attained is a worthy one) to practice lying and all manner of deception. Strategy, which is the soul of war, is only another name for falsehood and fraud. It would also be right to kill men without trial or accusation, to bombard cities and explode magazines. The truth is that war is barbarous and like secret societies belongs to barbarism. Each prevails most among savages, and they are surviving twin relics of savage society.

Even if it were proved that war is ever lawful it by no means follows that its principles should be applied to civil relations or that it is ever necessary or wise to so apply them. No men were ever confronted with so mighty an undertaking and such vast and terrible opposition as the Apostles and primitive Christians. If there was ever a just occasion for a secret combination it was when the wealth, the learning, the prejudice and the temporal power of the whole world was combined against them. They discarded military principles. They used none but open methods. "By the manifestation of the truth they commended themselves to every man's conscience in the sight of God." Subsequently, when degeneracy had commenced, some Christians departed from the principle of simplicity and openness and sought to imitate the Eleusinian Mysteries. Gibbon says that in consequence they were accused of the grossest wickedness, and that it was assumed that they would not have formed a secret association unless they had *some great wickedness to conceal.* The words of the Divine Master have ever been held as a moral axiom. "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." Their great error was in departing from this doctrine. They did not, neither do we, need any secret order for the promotion of any true reform. Secrecy of plot and execution are wrong not only when the object and ends are nefarious but when the good object can be obtained by open and Christian methods, and this is always possible under a free government.

(*Concluded next week*)

CORRESPONDENCE.

OUR BOSTON LETTER.

THE PULPIT AND THE STAGE.

At the State House a bill has been adopted by the judiciary committee of which the following is the principal section:

"Section 1. Whoever, by himself or agent, admits any child under the age of fifteen years to any public show or amusement, unless said child is accompanied by parent or guardian, shall be punished by fine not exceeding $100; but this shall not apply to shows and amusements which take place before sunset."

The passage of this bill will tend to mitigate, in some degree, an increasing evil—theft among young boys, caused directly by the enticements of the playhouse. The till and merchandise of no employer are safe from the thieving propensitics of the theater-going juvenile.

A down-town merchant recently had in his employ a small boy of this kind. In settling his cash one day, although the amount of money agreed with the recorded sales, he discovered in his salesbook that the description of a certain sale did not correspond with the price carried out. Holding the page to the light, a well-executed erasure in the dollar column was revealed. An investigation resulted in the discharge of the stage-struck boy. The losses parents suffer, as well as employers, from these misled boys are inestimable.

The playhouse also begets boldness and begging. Pedestrians are constantly importuned by boys loitering about theater entrances for money with which to pay their admission. The temptations which greet these undeveloped minds after the play at almost the midnight hour are terrible to contemplate. There is a law prohibiting children under a certain age performing upon the stage. It would be well that parents enact a by-law in their family regime forbidding children attending stage performances, also.

Rev. O. P. Gifford of this city once asserted, and truly, that "the theater is not an educator, never was, nor can be." This brought upon his devoted head an avalanche of censure from the theatrical world, and not a little criticism from certain quarters of the religious. A war of words between the Unitarian and evangelical clergy has been raging here until very recently, as to whether the stage and pulpit can ever work harmoniously together as moral educators. Only a small amount of brains is required to demonstrate that the stage can never become the peer of the pulpit. The theater must cater to the taste of the masses, or prove a failure. No sane theatrical management would dare attempt the maintenance of so high a conception of morality as does the pulpit. When the stage attains to the exalted, undefiled morality of the pulpit it will no longer be the stage, it will be the pulpit. As I have said, the theater must cater to the public tastes. The appetite of the public is depraved—so depraved that the theater must satisfy its cravings or close. It cares little for pulpit ethics.

What objection, some one may ask, have you to Shakespeare? I will answer that question by asking another: Why do the masses, the most refined, even, pass the stage on which the most perfect interpretations of the great playwright are given, to witness spectacular, burlesque and minstrel performances? How much Shakespeare do we find on the boards to-day? Very, very little. If Shakespearian morality receives the least patronage from the masses, how can we ever expect that of the pulpit to receive successful recognition on the stage? The people must elevate the stage; the stage will never elevate the people. If the people shun morality in the pulpit, they will shun it on the stage. Before the people can elevate the stage they must receive Christ in the heart, and then—the theater will become extinct. There will be no place for it.

D. P. Mathews.

MICHIGAN NOTES.

Williamston, Mich.

Under existing circumstances we often ask ourselves, "Will justice ever again be meted out to the deserving culprits who throng society?" and the dying echo of our own words is the only reply. In vain are sheriffs and deputies elected to keep watch of the movements in social and business circles and enforce the laws. In vain are committees appointed to investigate the course of officers in our public institutions. The facts are never published, or if so, the criminal goes unwhipped of justice, and is generally the object of sympathetic condolence for the leading secular press.

A few years ago an investigation became necessary in regard to the conduct of the superintendent and certain other officers connected with the Michigan Insane Asylum. The Legislature appointed a committee for the purpose, which fact was published in the leading journals of this State. The published announcements were to the effect that parties wishing to testify should appear before said committee, who would patiently hear their story and investigate their case. The date for the hearing of complaints was to be fixed. The writer having a grievance against said asylum officers waited and watched for the names of the committee and their place and time of meeting, but could learn nothing. What was my astonishment to learn shortly after that the committee had held a *secret session*, and disposed thus and thus of the entire case, recommending the appointment as superintendent of the asylum of the very man against whom I hold the charge of robbery till this day, and of whose innocence I can never be satisfied until I am permitted to examine the records of the institution for 1873.

Last week the *Evening News* of Detroit publishes an account of like work by a committee of investigation at the State Public School at Coldwater, and heads its report by the word "Whitewashed!" in large type. A very expressive and significant term. By their report Superintendent Foster, with whom the writer has a very limited acquaintance, is exonerated; and after his "exoneration" by this whitewash committee he tenders his resignation of the office and will seek greener pastures. Had the case been made out as clearly against one of the "hewers of wood, or drawers of water," about the institution, who was outside the "ring," "conclave," "brotherhood," "fraternity," "clique," "party," or whichever you may call it, and the awfully corrupt charges been as well sustained as in the case of Foster, he would have been taken from his dependent family for a term in the house of correction, at least, even with an exceedingly lenient judge to pronounce the sentence. But we are living in the days when "whitewash" and untempered motar" abound. "Beware lest ye being led away by the error of the wicked fall from your own steadfastness."

In all the above maneuverings the discerning can see the hidden arm of the secret empire quietly and cunningly arranging and disposing as seemeth it best, while those without the mark of the beast, or the number of his name, must tamely submit.

Of the Ida Lee case in Brighton not a syllable appears this week to enlighten us. Clamor as we will, and be anxious for the criminal to be brought forth and receive his just deserts, it is not done; and society transgressors can multiply, and by the tie "stronger than human hands can impose" bind themselves to each other's protection and ravage at will. Thus it now is, but not to be forever. A stronger than they will come who will neither be gripped nor bribed. Amen. Even so come Lord Jesus. Come quickly. H. A. Day.

WHY DID NOT MR. DAVIS ANSWER?

Worcester, Mass.

The pungent deliverance of the veteran Rev. C. C. Foote in last week's *Cynosure* under the heading, "Moral Cowardice a Deadly Sin," has the true, old, anti-slavery ring. I heartily thank him for it and desire to emphasize that sentence in which he says, "The Christian ministry to-day is missing another grand opportunity by failing to be brave and strong against Freemasonry, that last-born brat of forlornest hell, with its Satanic wiles, its murderous deeds, its 'devil worship,' horrid blasphemies, butcher-knife oaths and superlative selfishness, demanding and deserving the execration of the moral universe."

Such a miss has been just made by the Congregational ministry in this city at the installation of Rev. Mr. Davis, late of Cleveland, Ohio. Liberty was asked by your correspondent, though not of the council, to put a practical question, which, he said, he had little doubt that the candidate would be glad of an opportunity to answer—"What would be his attitude as a Christian minister toward certain popular false religions of the day, oath-bound orders of secrecy, especially that of Freemasonry—*magna parens* of all—of which Dr. Edward Beecher affirms that it dethrones Christ and exalts Satan, and its deistical and semi-pagan worship is in positive rivalry of Christianity?" After a moment's hesitation Mr. Davis replied that he thought the questioner not being a member of the council he was at liberty not to answer it. And so was lost the legitimate providential opportunity to say the timely word that might have carried with it the force of a cannon ball.

So thinks Mr Milton M. Morse of this city who has had printed for distribution in the form of a circular the crisp editorial in the *Cynosure* a few weeks since concerning a Thrice Potent Masonic Rumseller, closing with the question, "Do not the Worcester clergy know that God will visit plagues on them and their people for these things? That the Scottish Rite not only practices false prayers but false baptisms? That Deputy District Grand Master St. John, a bitter and taunting Universalist, late of Worcester, spent one entire winter installing lodges and Masons in Massachusetts, among them many orthodox Congregational pastors, who exclude Universalists outside of the lodge but bow on their knees to them and 'brother' them inside."

Oh, for courage of opinions in the Christian ministry and the will to avow them like Luther before the Diet of Worms—So help me God, come what may!

> Miss not the occasion; by the forelock take
> That subtle Power, the never-halting time,
> Lest a mere moment's putting off should make
> Mischance almost as heavy as a crime.

Henry T. Cheever.

OUR CINCINNATI LETTER.

April 20, 1887.

Editor Christian Cynosure:—Last Friday I visited the Cincinnati University. Prof. William Oliver Sproull, A. M., Ph. D., very kindly offered his influence to get a hearing on National Reform. He is the son of Rev. T. Sproull, D. D., Professor of Theology in the Reformed Presbyterian Seminary, in Allegheny, Pa. He was raised a Covenanter and recited one year with us in the seminary. He spent three years in a German University, and has been Professor of Latin Language and Literature, and of Arabic in the city University for six years. "The University has been in full and active operation for twelve years. During that period it has had, on an average, about one hundred pupils annually." They have fourteen professors; there are no tutors. Each professor attends his department personally. The foundation of the institution rests mainly upon the bequest of the late Charles McMicken, "supplemented by other donations from private individuals, and now by an annual city levy of one-tenth of a mill." From the first, young men and young women have

been admitted upon a footing of equality. They have demonstrated "that co-education is not only feasible, but desirable." President Jacob Dolson Cox, A. M., L. L. D., has proven himself a wise and efficient head. The University is bound to prosper.

Last Sabbath I preached in the Tabernacle Church of the Presbyterian body in Indianapolis, Ind., Rev. A. J. Rondthaler, pastor. This is the old Third church. By the advice of Rev. Arthur Pierson, D. D., now of Philadelphia, they changed their name to the Tabernacle Church. They sold their old church and built a new one up town. Their membership has increased to 520. They have about that number of children in the Sabbath-school. Bro. Rondthaler says they will have 1,000 in this school before a great while. In the morning I preached upon Public Reforms, and in the evening upon the Mediatorial Dominion. They were new themes to the people, and they listened with looks of wonderment. Dr. T. J. Boyd, formerly of the Covenanter church, was present at both services. He thought those sermons had the Covenanter ring. You cannot put the standard too high for him. Several of the elders shook my hand vigorously, and said they were glad to listen to one who had the courage of his convictions.

On Monday morning I had an interview with Rev. Hains, pastor of the First Presbyterian church. He thought the movement of very little importance, as it meant simply to put the name of God in the Constitution. I replied, "The object of the National Reform Association is to awaken the public conscience to the necessity of moral reform. When that is done the people will rise up and declare in their fundamental law that the will of the King of kings shall be supreme in this land. We would not write God's name in the Constitution to-day if we could. It would mean nothing. But we seek to make the people loyal and then they will declare their allegiance to the King of Nations. That is National Reform." Well," he replied, "I am glad to hear you say that. I am heartily in favor of that."

Indianapolis, the capital of the State, is a beautiful inland city of 100,000. There are twelve Presbyterian churches, and other bodies are equally well represented. At the depot I saw Blind Tom, who is out on his usual tour. He is a modern wonder. Practically blind, with no power of consecutive thought, dependent as a child, and yet one of the greatest musicians of the age. He is full and running over with music. The robbery of the Pennsylvania railroad company by their employes is another indication of the decay of the public conscience. Covetousness is eating up the American conscience. We want men such as Shakespeare describes:

> "His words are oaths, his oaths are oracles,
> His thoughts sincere, his love immaculate,
> His tears pure messengers sent from his heart,
> His heart as far from fraud as heaven from earth."

J. M. FOSTER.

LODGE RITES DISGUSTING.

SPRINGMILL, O.

EDITOR CHRISTIAN CYNOSURE:—Masonry here is beginning to be looked upon with much alarm, by honest-thinking, intelligent people. They are becoming so presumptuous as to think they have a right to control the public business of this county (Richland) and at the laying of the corner-stone of our penitentiary and other buildings they used the arm of the law to push themselves to the front, forcing away citizens and tax-payers, the owners of these public buildings, as if they were so many dogs, so they could make a display of silly foolishness enough to disgust an idiot.

One cannot attend the funeral of their relatives or friends often times without coming in contact with this disgusting order of Masons, acting, as some well say, like monkeys. I have concluded not to attend funerals or other gatherings where such disgusting scenes are permitted.

While writing, I notice in one of my papers that one Dunlap, who preaches here, has been installed in a certain lodge as High Priest, and a notorious saloonkeeper as treasurer. Oh! just think, reader, a high priest and a notorious saloonkeeper—what boon companions!

My wife lived in Canandaigua, N. Y., near where Wm. Morgan was unlawfully seized and confined in jail, from there conveyed to Lake Ontario and put to death. Her father told me many times all about it. He saw and knew the men that concocted the murder, he said. But they could not be convicted at that time because of perjured Masons. The indignation of the citizens ran so high that no Masonic public demonstrations were made for nearly twenty years. JOHN W. NIMAN.

AN M. E. GRAND ARMY CONFERENCE.

McCOOK, Neb., April 18, 1887.

EDITOR CYNOSURE:—I do not forget the cause you represent. I still bear testimony against the lodge: perhaps a little more than my presiding elder, who is a Mason, desired; for at the quarterly conference he said to me that he wanted me to understand that the church (M. E.) did not give me authority to preach against secret societies. I claimed that it did on general principles, as the discipline required me "to renounce the devil and all his works." I further stated in quarterly conference that the discipline "did not say that I should not speak of the evils of Masonry, etc. The elder, P. C. Johnson, said that as a government the constitution withheld powers not delegated. I asked if the church was going to apply such a rule? But to be short, I did at the next favorable opportunity declare to the congregation what God's word said about secrecy and how Masonic authority excluded Christ, and then left the church, stating when asked why, "Because the church upholds Masonry; and my Bible condemns it, if the M. E. discipline does not."

I wish at this time to add a little testimony to corroborate what the *Cynosure* has claimed for years, and I could hardly believe it at first, namely, that church members will leave the duties of the church to attend the lodge. The facts are these. A little over a year ago the pastor (W. S. Wheeler) of this place announced that the quarterly conference would be held at 10 o'clock *at night*. I was on hand at that hour and asked why the conference was called so late. The pastor and presiding elder replied that it was done to accommodate the brethren who were attending lodge (Grand Army). We waited until 11 P. M. and then I suggested that business had better proceed, but the pastor said, "No, we could not get along without them." I was comparatively a stranger there and did not say much, but thought this another evidence of the evils of lodgery. All but myself were lodgites at this conference, and in fact the officials of this M. E. church worship at some secret altar. May the Lord open their spiritual eyes. W. O. NORVAL.

PITH AND POINT.

ARE THERE TRAITORS IN THE CAMP?

The Captain of the Salvation Army here sings about "Rolling the old chariot over the devil," while her right hand man on the platform is, or has been, a 33-degree Mason, and says he is awaiting orders under the Salvation Army. What do intelligent Masons and Anti-Masons, readers of the *Christian Cynosure*, think of that? "If thou take forth the precious from the vile, thou shalt be as my mouth." Jer. 17: 19.—W. FENTON, *St. Paul, Minn.*

OUT AND OUT FOR PROHIBITION OF LODGE AND LIQUOR.

I belonged to a secret order about seventeen years ago, but I have renounced them entirely and my advice is, "Touch not; taste not the unclean thing," etc. I have been voting the Prohibition ticket ever since 1875. I am a Prohibitionist from the ground up. I say no quarters to the liquor traffic in any form or for any price. I hope you may be the means in God's hand of accomplishing much good by publishing such a No. 1 paper as the *Cynosure*. May your shadow never grow less. If I can get you some new subscribers I will. This is a poor country for anti-secrecy literature, as the majority are lodge men.—GEO. W. PRITTS, *Pennsville, Pa.*

REV. MR. THOMAS AGAIN HEARD FROM.

The brother from LaCrosse who contributed so much to the interest of one of the meetings of the congress, lectured for the M. E. church in this place last evening. "Not much of a lecture" is the comment I hear from some competent to judge. Perhaps he has hardly recovered from the effects of the congress on himself and his order. The anti-secret cause in this region is being helped by that report from that meeting.—M. M. A., *Menomonie, Wis.*

ENLISTED FOR LIFE.

I cannot think of laying down the armor now when the fight is waxing hotter and fiercer. I enlisted for life or till the secret lodge system shall be overthrown. I would like to send you some new subscribers, but it is hard to get them here, but I shall continue to work and pray for the good cause.—DANIEL MARSHMAN, *Corsica, Ohio.*

A GOOD TIME TO SAY AMEN.

We are glad the South is teachable and is listening to the truth from Hinman and others. In fact, the South seemingly is doing somewhat better in this regard than the North. Still there is much to encourage here. Preachers here are saying "lodge" occasionally in their sermons and are chastising them. Until lately the word was never pronounced from the sacred desk. It is a good omen that a start is made, and the lodge has only to be dragged to the light and its death ensues. Only last Sunday Elder McCullough (M.-E.) referred to the "lodge" in his sermon and said to me privately he was opposed to the entire lodge system, and further said that men of the church as they advanced in lodgery they went down spiritually. I am further told by those well informed in the M. E. church, that in the ministry the lodge is almost weeded out, and now what is wanted is a *forward movement* among a few strong preachers and the *advance* might be made generally among the laity. Let us not support lodge preachers, and when the lodge is reproved from the sacred desk and the minister says a sharp thing and gives the lodge a good hit, don't be afraid to say "amen."—J. S. HICKMAN, *Lyford, Ill.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VI.—May 8, 1887.—The Child Moses.—Exodus 2: 1-10.

GOLDEN TEXT.—The Lord is thy keeper.—Ps. 121: 5.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

Moses, the most prominent statesman the world has ever known, was born (probably) B. C. 1571, near Zoan, on the eastern branch of the Nile. His father's name was Amram, his mother's Jochebed, both of the tribe of Levi. He had a sister Miriam, several years older, and a brother Aaron, three years older than himself. In original endowments, in the grandeur of his mission, and in the permanence of his influence, no other man has been more highly honored of God. In law and literature, as well as in religion, in the world of action as well as of thought, in the Occident as well as the Orient, what name outshines the name of Moses? No other man ever touched the world at so many points as he, and through no other did God ever so move the world.—*F. H. Newhall.*

In his choice by faith of the true life, in his defence of his countrymen, in his whole after-life, we see traces of the religious training of Moses. (1) He was doubtless trained in the religious writings and traditions of his people. (2) In the knowledge of the one true God. (3) In the promises made to Abraham and his other ancestors, and so in their hopes of becoming a great and free nation. (4) In the best morals then known, obedience to parents, faith toward God, and love toward all. This training Moses never forgot, even amid the worldly splendors and temptations of Pharaoh's court.—*P.*

We obtain the best general idea of what such an education was from the words of Stephen (Acts 7: 21), "Now Moses was learned in all the wisdom of the Egyptians." This "wisdom," though not perhaps very deep, was multiform and manifold. It included orthography, grammar, history, theology, medicine, arithmetic, geometry, astronomy, and engineering. By the more advanced, poetry was read, and poetic composition occasionally practiced.—*Rawlinson.* Being adopted into the royal family, he was no doubt received into the priestly caste, and knew all the secret learning of the Egyptian priests. Tradition assigns the great Temple of the Sun, at On, the chief university of Egypt, as the scene of his education, and if so, his experience of Egyptian life in many striking aspects must have been wide, for the population of the Temple and its dependencies was well nigh that of a small town. Shady cloisters opened into lecture rooms for the students, and quiet houses for the professors and priests of the great temple school—the Eton and Harrow of the time—from which Moses would pass upwards to the lectures of the various faculties of the university. (See Eber's *The Sisters*, 11: 32-34.) The library of the Ramesseum at Thebes—over the gate of which was seen the inscription, "For healing of the soul,"—contained 20,000 books; nor is it without significance, as indicating a period of great intellectual activity, that the structure thus consecrated to knowledge was built by Rameses II.

When Moses was about 40 years old, and had received all he could from his worldly training as the son of a king, there came a crisis in his life, about which we learn in Heb. 11: 24-27. For we learn not a little about Moses' life from the New Testament. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." We do not know what was the occasion of this great decision. But in some way he had come to the place where he must either wholly go with the Egyptians in religion and life, or he must choose God, the truth, and the afflicted people of God. Like most great decisions, it turned on some seemingly unimportant act, but an act in view of which he must decide his whole future course. But the fact that it was done through faith shows that it was not a sudden passionate impulse, but a deliberate choice of God and righteousness. It is probable that the first act resulting from this choice was his going to visit his brethren in the fields, and slaying the oppressor of one of them; an act which resulted in his banishment. He seemed to expect them to rise up and assert their freedom under him (Acts 7: 25), but neither he nor they were yet prepared for the great work.

Moses fled from Pharaoh, and went into the wilderness of Sinai, where he took the part of the daughters of Reuel (Jethro), a sheik of Midian, and finally married Zipporah, one of the daughters, and for 40 years kept the sheep of his father-in-law, living probably at Sherm, near the apex of the Sinaitic triangle, 10 miles from Ras Muhammed, the Southern headland. Here he had much lonely communion with God; he learned about the whole region where he was afterwards to lead the Israelites; his character became strengthened, improved, fixed in good. His fiery nature was tempered; he became master of himself, and trained in spiritual forces, and fitted for his life-work of teaching and leading men.—*P.*

COMMENTS ON THE S. S. LESSON.

BY E. E. FLAGG.

1. *The birth of Moses*, vs. 1-4. A grand crisis in the world's history was now at hand. Not only was a nation to be delivered from bondage and a code of laws established for its guidance, but from that nation and based on those laws was to come the Redeemer of the world and the only perfect system of revealed truth for mankind. The battles which have decided the fate of empires were never won by an army without a general; so every great cause must have its leader. Yet as the infant Moses lay in his cradle of bulrushes, the same in his utter helplessness as any other human babe, no earthly intelligence could have predicted the future in store for him. Only God saw that here was a fit instrument for the mightiest task ever laid upon human shoulders. The story is told of John Trebonius, a German professor of the middle ages, that he never entered the school-room without raising his cap to his pupils, and answered his colleagues when they complained of such condescension: "There are among these boys men of whom God will one day make burgomasters, chancellors, doctors and magistrates. Although you do not yet see them with the badges of their dignity it is right that you should treat them with respect." Among the pupils of this man was Martin Luther. The greatest problem in modern political economy, one that transcends even the labor question in its magnitude is, how to save the children. In all our cities and large towns vast numbers are growing up, unguided, uncontrolled, with no education except that afforded by the streets and the saloons. A generation hence these will be the dangerous classes, and it is but righteous justice that any country which permits its children to grow up in ignorance and vice, or permits them to be sacrificed to mammon by being employed in shops and factories and mines at a tender age, stunting them in body and mind, should reap the due reward of such neglect.

2. *The end of education*, vs. 5-10. The first question and answer in the Shorter Catechism can never grow obsolete. "What is the chief end of man? To glorify God and enjoy him forever." All education, all training and parental discipline, is a failure which is not a means to this end. Every parent, every Sunday-school teacher, has received the divine command: Take the child and train it for my service, and I will give thee thy wages. Many children are trained to serve the world, to serve self; comparatively few to serve the Lord. Missionary fields in foreign lands and on our frontiers would not call in vain for laborers if Christian parents had always been faithful to their trust. Nor would our most necessary reforms make such slow progress if Bible principles were taught in every home. It is noticeable that the secularization of our schools has kept pace with the secularization of the government and the worship of material prosperity. Our children must be trained to God's service, or when they become men and women, Satan will surely press them into his.

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SECRET SOCIETIES Condemned

BY THE PRESS.

Courant, Hartford, Conn.:—The secret society fosters snobbery, and tends to create division among the best friends.

Springfield (Mass.) Republican:—We shall get over secret societies as we are getting over a good many other childish things.

Christian World, Cincinnati:—There is no use in denying that the leading secret societies are, in their practical workings, essentially deistic.

Our Record, Utica, N. Y.:—We are confident that the great objects of equality, fraternity, and morality may be attained without resorting to the vail of secrecy.

Evening Journal, Chicago:—Assemble a party of young men together anywhere, with all restraint removed and perfect secrecy enjoined, and the result will be pernicious.

Republican, Springfield, Mass.:—There is not a moral, political or social purpose which secrecy can aid more than openness. .... It is the meat of petty rather than large minds.

Advent Review and Herald:—And parents should avoid bringing their children in contact with the evil, and not send them to public schools where secret societies are tolerated.

Watchman and Reflector, Boston:—We have before spoken of the low prejudices and antipathies which this secret fellowship engenders toward those who are outside, and of the unworthy and vicious friendships which it creates among those who are within.

Daily Herald, Cleveland, Ohio:—If the "secrets" of Masonry, Odd-fellowship, Knights of Pythias, Sons of Malta, and the entire crop of secret societies could have sunlight let in upon them, we fancy the members thereof would be pronounced foolish boys of a larger growth.

London News, Madrid Correspondence, 1868:—The whole of this insurrectionary movement has been under the direction of a revolutionary committee, most of whom, I am told, are members of the Freemason's society (of which there are not less than forty-nine lodges, numbering 21,000 members, in Madrid), who have been for months arming the people in preparation for this outbreak.

Harper's Magazine:—As the larger portion of the Whig party was merged in the Republican, the dominant party of to-day has a certain lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua. His disappearance and the odium consequent upon it stigmatized Masonry, so that it lay a long time moribund, and, although revived in later years, cannot hope to regain its old importance.

The Interior, Feb., 1877:—That Masonry is a religious system exceeding every other in the impressive character of its religious rites and ceremonials, and that it offers salvation through the practice of its rites and precepts, is an indisputable fact. If salvation can come to the soul through the channels of the morality taught by Masonry, then there is no need for the Christian religion. The objection we make to it is that it teaches salvation without Christ.

Utica, N. Y., Daily Herald:—The abominations of Know Nothingism are now conceded by all. The outrages of the secret society of Tammany, notwithstanding its endorsement by Gov. Seymour, are familiar to the American people and a disgrace to American politics. The excitement produced by the interference of Masons with politics is a matter of history. Everywhere and at all times, secret societies, so far as they dabble with politics, must exert a baleful evil.

Scientific American, New York:—Once joined, however, and held by working upon his fears through the blasphemous oaths of secrecy that he is forced to take, he is inducted, by sheer force of example, through a routine of profanity, intemperance and gambling; while, in many cases, if young and innocent, his course leads to graver faults, committed more through a sense of shame and false pride than depravity, and due to the tacit, if not open, instigation of his unscrupulous elders.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Daily Appeal, Memphis:—The secret society business has become a craze with the colored people, and one by which they often become the victims of designing knaves.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition: Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

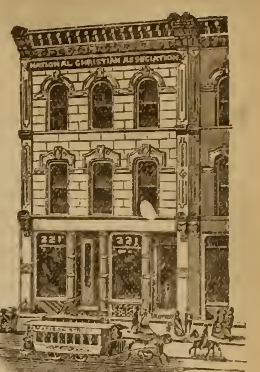
The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. ....The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies..... The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers..... The inference is fair that Masonry and Christianity do not harmonize.



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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 28, 1887

Dr. Talmage preached Sabbath, April 17, on "*What is the moral effect of Freemasonry, Odd-fellowship, Knights of Labor*, and other Societies?" And his discourse has fled on the wings of the press throughout the United States and Christendom. His text was: "Discover not a secret to another." (Prov. 25: 9). The text was used by way of accommodation, taken out of its connection and turned wholly from its meaning, which the revised edition, following old authorities, translates, "*Disclose not the secret of another.*" Solomon is advising against personal or public contentions or lawsuits and says: "Debate thy cause with thy neighbor himself, and discover not a secret to another." This was Christ's method: "Tell him his fault between thee and him alone" (Matt. 18: 15) before going to the public with a brother's private wrong. Whoever takes the trouble to turn to Mr. Talmage's text, will see at once that he has wholly misapprehended its meaning.

But this is not the worst. Though Dr. Gray and Dr. Talmage both say enough to condemn secret societies, in this sermon and Dr. Gray's article in the *Interior* on the late Congress, yet we fear that both of them will be used and considered as champions of the secret orders. Both condemn seceders from the lodge like Finney, Colver, Bernard, and the 45,000 seceders who came out after Morgan's revelation and confessed its truth, as "*perjurers!*" This is to revile every patriot who swore into the rebellion, but finding himself deceived and defrauded, abjured his sinful oath and revealed rebel secrets. Indeed, these brethren condemn God's martyrs in all ages, who have abjured oaths of allegiance to sin, as "perjurers!" The thousands who have revealed the cut-throat oaths of Freemasonry are and have been among the holiest Christians, the most upright men, and the best Americans. We are sorry these good men condemn such civilians as Judge Pliny Merrick and such Christians as Charles G. Finney and George F. Pentecost. After Morgan was murdered and the people were aroused they came to Finney, Merrick, Colver and the sainted Bernard and asked, "Are these revelations true?" "This," says Finney, "compelled me to make a perpetual lie, by pretending they were not true, or to own they were true." There was no third way possible. And to call those men perjurers,

"Shocks all common sense."

But we give place, at present, to Rev. Mr. Hinman, whose article, like his life and character, is clear, candid and transparent. When others have had their say we must have ours. We shall not suffer Dr. McCosh and the great Presbyterian denomination which he adorns and ennobles, to be put in the wrong by a few good brethren who write under lodge pressure, as it was put in the wrong on the slavery issue, without a strong effort to counteract their mistake.

CHARLES SUMNER.

"Among the innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought,
To swerve from truth or change his constant mind."
—*Milton.*

Whitefield said, "Print the thunderstorm, and I will let you print my apostrophe to it." Alas! how shall we give a sketch of Sumner without the national earthquake of which his life was a moving force!

When born (1811), with an infant twin sister of great beauty, who died at twenty-one a rose in full bloom, he was so small that, as was said of Sir Isaac Newton, "he could easily have been put in a quart pot." He was born an aristocrat—a Puritan and Boston aristocrat, which is aristocracy in the superlative degree, having the rigidity of principle and the haughtiness of wealth. So, when he took his stand beside and between Garrison and the negro slaves, he descended from the top of American society to its bottom. But he was like an Atlas with a globe on on his back.

His father, Charles Pinkney Sumner, was called the handsomest man Boston had ever seen; and he was the last High Sheriff of Suffolk county who wore the gorgeous English regalia of the Sheriff's office to set off an uncommonly fine person. But the women of Boston were at that time the untitled nobility of the human race, deriving their patent from the Word and Spirit of the King of kings. Such was the wife of Sheriff, and the mother of Senator Sumner. When she lay dying, and one asked what to write her son in the United States Senate, then in its raging and tumultuous period, "Tell him," said she, "his country needs him more than his mother." Such a woman, in the bosom of Sheriff Sumner, may explain why he renounced his membership in the Masonic lodge, and incurred, fearlessly, the malignity of that secret monster which, then as since, had more eyes than Argus, and more hands than Briareus; and why his son, the Senator, should face and defy the same bandit legions, which his father had renounced.

We pass over that part of Mr. Sumner's life from his birth to his entrance into the United States Senate from the station of a private citizen, Dec. 1, 1851. The following May 26, 1852, he presented a petition against the Fugitive Slave bill; and, against the determined purpose of a great majority of the Senate, on the 26th of August following he uttered his great speech, entitled, "Freedom National; Slavery Sectional." Four years of steadily increasing and intensifying agitation followed that grand utterance. The tone of the slaveholders became more murderous. The ten Masonic lodges in the District of Columbia all advocated secession, and by that sort of persecution which they well knew how to practice, drove out of their lodges all who were against the dismemberment of the Union. They saw the anti-slavery sentiment steadily increasing; and, now that this sentiment had a voice in Congress, and Sumner, Chase and Hale were read, relied on and sustained in the North, they saw no chance left them between submission and separation, and they plunged madly down the precipice. Fifty years before Mr. Sumner entered the Senate, that is in 1801, a junto of Masons formed in Charleston, South Carolina, a "Supreme Grand Council" for governing the lodges in the United States. They adopted a "Rite," or series of thirty-three degrees, out of the detached mass of lodge-Masonry floating through the world, and named it "The Ancient and Accepted Scottish Rite," and called the thirty-third degree "the last." John Mitchell and Frederick Dalcho were the chief promoters of this scheme. They based their Supreme Council on a similar scheme concocted by Voltaire and the infidel Frederick II. of Prussia, and pretended to act under that authority as its deputy for the United States; and were sanctioned and approved by the now atheist Grand Orient of France. This Mitchell-Dalcho constitution claimed, and still claims to be the "Mother Grand Council of the World."

This was no novel scheme. Every false religion ever started aims at universal dominion,—"the kingdoms of the world and the glory of them;" and for this they rely on the curiosity, money, superstition and submission of the masses, whom they hold by their thirst for secrecy and the delirium of false worship.

But while the final grand end and object of false religion is the ruin of our race by the displacement of the infinite God, who can only be reached through a Mediator, it has secondary and subordinate ends. To "exalt Satan and dethrone Christ," it must meet in, mingle with, and corrupt the affairs of this present life. Hence, this South Carolina Supreme Council, from its inception, fixed its fangs in the body of our Republic. Its constitution provides for one Supreme Council in one nation, except the United States, which was to have two, a Northern and Southern one, but all holding charters from, and, of course, subject to, the Charleston Council. This would prevent the Northern masses hearing rebellion and secession in the South. Hence, twelve years after the Charleston Supreme Council began to work, it chartered a Northern Supreme Council, and located it in New York. But the rapid spread of this Northern Council, and the fabulous sums of money brought in by their charters and degrees, led to starting some ten or fifteen councils in the Northern jurisdiction, having headquarters in New York and Boston, each claiming supreme, exclusive jurisdiction. But the great mass of three-degree Masons, ignorant of these upper-degree quarrels, criminations and excommunications, go on paying their dues and the local lodge mills grind on. The Southern Supreme Council did not split up and divide. Albert Pike is its Sovereign Grand Commander for life, with a thousand dollars a month.

But the whole influence of the lodge North and South went in favor of the rebellion and destruction of the Union. In 1864 the *Voice of Masonry* in Chicago denounced Union soldiers who, in a "charge," refused to recognize rebel Masonic signs of distress but obeyed their orders and used their bayonets. The Northern lodges by promising favors from rebels initiated our soldiers by thousands and the *Voice* then told them if they obeyed their officers in a charge of bayonets they subjected themselves to the contempt of the world of Masonry.

In the South the lodge leaders distrusted the Masonic masses and instituted side-lodges for specific ends, as "Knights of the Golden Circle," "KuKlux," "White Leagues," etc. The *Century* is now publishing a life of Abraham Lincoln in which thousands of Americans read that the bloody raids on Kansas were planned and paid for by the "Blue Lodges of Missouri" without mistrusting that Masonry had any thing to do with Kansas troubles, though their disguises were kept and their secret meetings were held in the Masonic temples and lodge-rooms of the South. Pike initiated some fifty leaders of the Indians in Federal lodge, No. 1, in Washington and swore and frightened them into obedience before they would fight against the Union, and by such means the lodges of the South became the drill-camps of the rebellion. This Mr. Sumner saw and knew, in some degree, when he wrote to Samuel D. Greene, Jan. 13, 1854: "I find here two powers in Washington working in harmony against our free institutions and tending to centralization and anarchy, Freemasonry and Slavery. Both must be destroyed;" but "*they must be met separately.*"

In 1856, two years after the date of this letter to Mr. Greene, Mr. Sumner rose and delivered his speech, "The Crime against Kansas." It was read in every corner of the United States, and, of course, enraged the slave-holders. In May 22d Preston S. Brooks of South Carolina, a member of the House, came into the Senate chamber behind Mr. Sumner and beat him over the head as he sat cramped under the desk on which he was writing till he fell senseless on the floor. The wounds took Mr. Sumner from his seat for four years before medical advisers would allow him to resume his duties.

When he returned in 1860 a party of ruffians came to his house to murder him before he reached the Senate, but were prevented by the vigilance of Senator Wilson. Brooks and others of those who had assaulted him were in their graves. Lincoln was elected. Douglas, from being the Democratic heir apparent to the Presidency, had sunk down to twelve electoral votes, fulfilling the prophecy of a poem, "The Wreck," written in the middle of the Atlantic ocean in sight of a water-logged and crippled ship in which Douglas was thus alluded to:

"Thou poor wave-driven driveller,
Poor, prostituted man;
Aye, brace your yards up sharply
And make headway while you can.
Yet hear one word of wisdom,
If the power be not past,
Public vices have their fashions,
And they'll drop thee with the last."

Douglas soon after died. He had stood by and looked on the assault on Sumner.

But on the 4th day of June, 1860, Sumner rose and delivered a speech, "The Barbarism of Slavery," which proved that he was more than his former self. The Chicago *Tribune*, Giddings, Gerrit Smith, Wendell Phillips, and not only the old reformers were loud in praise but letters came pouring in by hundreds from eminent statesmen in all parts of the land spoke of it as excelling his speech on "The Crime against Kansas" for which Brooks struck him down. That speech was terrific. He had described the border ruffians who invaded Kansas as "Hirelings picked from the drunken spew and vomit of an uneasy civilization, having the form of men,—

"'Aye, in the catalogue ye go for men,
As hounds and blood-hounds, mongrels, spaniels, curs,
Shoughs, water-rugs and demi-wolves are clept
By the name of dogs,'—

leashed together by secret signs and lodges to renew the incredible atrocities of the Assassins and Thugs, showing the blind submission which the Assassins showed to the Old Man of the Mountain."

But in this "Barbarism of Slavery" he blends the lofty diction of Isaiah with the fearful symbols of the Apocalypse; and the very hills, valleys and mountains of the United States seemed to tremble under the sentences of that speech and to vibrate with its echoes. We have made several attempts to give extracts from that speech but they would seem like bricks taken out of the wall of a palace and held up as specimens of the building. Its chief characteristic is its clear, crushing, argumentative truth.

And it ended debate. He takes up Calhoun, McDuffie, and their successors, Hammond and Chestnut of South Carolina, Jefferson Davis, Brown, Mason and Hunter, every Senator who had ventured a definition or proposition in defence of slavery, and annihilating them by quotations from Southern official bodies, the United States census, from reason, history and logic, so that his antagonists sat grinding their teeth in silent rage, except Chestnut only, who apologized to his constituents for making no reply. Some leading Republican papers and leading

Republicans who had come into the party at the eleventh hour, while admitting the truth and triumph of Mr. Sumner's argument yet affected regret lest the severity of his language should "alienate the South," and make reconciliation difficult: while men like Mason sat there in the Senate who avowed themselves "as good rebels as those whose guns were then in battery and shotted to fire on Fort Sumter and the *Star of the West*.

"I know," said Mr. Sumner in reply to these, "I know and revere Him who, when reviled, reviled not again. But these words are not replies to personal reviling but statements of crimes against humanity, civilization, reason and religion, and words less plain and forcible would themselves be crimes."

And now that the dark system has fallen those who read Mr. Sumner's speeches and the history of the debates are amazed at the courtesy and urbanity of his severest arraignments of the institution, while abstaining religiously from vindictive retorts to personal abuse.

It is well that our magazines are giving the histories of the great battles of the war provided we are guarded against acquiring a taste for bloodshed. It were better if sham novels were crowded out of our cars and small hand-books given us from the writings of this great man whose transcendent genius, talent and devotion to his country are beautified by his vast stores of learning and made sweet by his reverence for God.

CONSTITUTIONAL REFORM.

If the *American Sentinel* wishes to be read by the *Cynosure* editor, it must deserve to be read. "Our Constitution forbids Congress to make any law concerning an established religion, *or prohibiting the free exercise thereof*." Taken literally, this forbids laws prohibiting "*the free exercise*" of polygamy and assassination by Danites or Blood Avengers at Salt Lake; or the multitudes of religious murders by the Kofong, Purrow, Bondoo and other religious secret societies which cover Africa. Insert the word *Christian* before religion, and our Constitution would recognize exactly what the framers meant and supposed they had done, viz., "the free exercise" of the religion of Christendom, that is, of the Bible.

We therefore said we wish a Constitutional barrier against the religion of Dahomey; and the *Sentinel* amuses itself about our fears of the terrible King of Dahomey, about whom we expressed no fears and asked no protection. What we meant was what we said, "a constitutional barrier against the *religion* of Dahomey," i. e., crime called religion. This we need and seek, and the single word "Christian" put into the Constitution would give what we seek, viz., allow Congress to suppress polygamy, child-murder, and religious murder of adults by sincere but mistaken Mormons and heathen under the name of religion. This amendment our Constitution deplorably needs.

As to Seventh-day Baptists and Adventists who insist on keeping Saturday and working on Sunday, the *Cynosure* holds that "Man needs and God requires a Sabbath." See American party platform.

But the *Cynosure* is *opposed to coercing conscience;* which, as the Pennsylvania judges say in the Girard Will case, "makes hypocrites but not Christians." Therefore, we are opposed to imprisoning or fining any decent law-abiding man, who has kept Saturday, because he does not keep Sunday also. The *Cynosure* would help pay such a man's fine, petition for his instant relief from jail, and instruct the Legislature to repeal the law which imprisons him.

But we confess, as the *Sentinel* saw, we felt some doubt about his facts. One who seriously, or in jest, accuses us of fearing the King of Dahomey, seems to us slightly addle-headed. But if the Arkansas cases of persecution are just as given, and not the result of religious squabbles, and law perverted by sectarian or neighborhood fights, then the severest strokes of the *Sentinel* will but second our own.

But the seeming indifference of the *Sentinel* to the law of the Sabbath, and its almost universal violation, gives one the impression that its chief or sole desire is to war on the godly men who desire to have our Constitution recognize some God, and not be, in its terms, godless; as no other nation on earth is.

The *Sentinel's* little fling about the *Cynosure* spending years fighting Masonry "to little purpose," while he says, "We do not believe there is either righteousness or propriety in secret oaths," seems to us neither brave nor manly. A quibble is neither, much less Christian. Several legislatures have passed laws against imposing secret oaths by secret lodges. The New York Reports, Wendell, Vol. 13, and the testimony before the Rhode Island Legislative Committee give these oaths in the terms imposed in the lodges, *sworn to by Masons;* and published by John Quincy Adams as given. These oaths swear men to have their throats cut if they violate the by-laws of their lodges. Several Masons have had their throats cut under those penalties. Miller, in Belfast, was first strangled, as duly sworn in Massachusetts courts by a good man who saw it done and minutely describes it; and the Morgan cases tried by special Justice William L. Marcy, showed that men bound by these oaths were capable, in the words of Marcy from the bench, of "defying heaven and earth" to keep them.

Now to face such facts and then say, "We never before heard that our courts administer such oaths," seems to us a very wicked and contemptible quibble, utterly unworthy of an American *Sentinel*. To swear 600,000 men, citizens, husbands, *fathers* to have their throats cut if they disobey unknown superiors, or break secret, unlawful oaths, is certainly worse and more fraught with danger to the country than any slips or extravagant utterances of the National Reform Association made up of all sorts and sects of religion.

We shall carefully read the *Sentinel's* reply to these strictures as we have read many things in its columns which betokened earnestness and ability. But if he convinces us by his treatment of the lodge curse or trifling about our fears of the lodge curse, that he is either a coward or a quibbler, though we shall pity him as a brother who professes to believe the Decalogue, the readers of the *Cynosure* will be troubled no more, in these columns, with the ideas of a *Sentinel* who strains at the gnats of the National Reform Association and swallows the camels of the lodge.

—Secretary Stoddard went to Iowa last week expecting to remain a week or more assisting Bro. Hawley.

—Miss S. A. Farley, who is representing the New Iberia, Louisiana, school, is yet in this city, and after much hope deferred is finding slight encouragement among people of means. She has received as yet but a trifle in comparison with the worthiness of her cause, but hopes still for the way opened by the Lord to secure a portion of the "silver and the gold" which is in the hands of his people.

—Many thanks to some unknown friend for several copies of Hartford dailies, containing an account of a special meeting of the Connecticut Masonic Grand Lodge, at which Hiram Lodge was formally cut off from Masonic intercourse, her charter revoked, and all the forms of dreadful excommunication were gone through. We lately noticed the case and will resume it when there is more space next week.

—It must have been a surprise to some of our well-meaning, lodge-opposing editors to find such mischievous advantage taken of their confidence in a "patent-inside" and a Talmage sermon. Notwithstanding, it is not all loss; and at least it will justify several strong arguments on the other side. Since Thurlow Weed's statement to the Batavia N. C. A. convention on the Morgan murder no document has had so wide a circulation as this Talmage apology for an evil system.

—William Milligan Sloane, Professor of History in the College of New Jersey, Princeton, says the *Christian Statesman* of the eldest son of the late Prof. J. R. W. Sloane, received the degree of Doctor of Letters, in company with such distinguished names as Andrew Dickinson White, ex-president of Cornell University; Richard Salter Storrs, the pulpit orator of Brooklyn; George William Curtis, editor of *Harper's Weekly;* George Bancroft, the historian; and many others, at the recent celebration of the centennial of Columbia college, New York. Professor Sloane recently declined a professorship in Columbia college, which is his *alma mater*.

—The question is asked, says *Loomis's Musical and Masonic Journal*, "Are all members of the lodges Masons?" The same lodge authority answers: "No! Neither are all members of Christian churches Christians." But the trouble with this lodge logic is that the Masonic lodge is all that can make a Mason or that pretends to; but nowhere, nor by any intelligent person is it claimed that the mere ceremony of joining a church makes a man a Christian. Joining a church is a simple public confession of a spiritual work believed to have been done in the heart. The effect of a lodge initiation is: upon the body to injure and dishonor it; upon the mind to cause fright or disgust; upon the conscience to sear it against the voice of its God.

After all, the best argument to prove that a thing can be done is to do it; and the best argument to show that it can be done well is to do it well.

Reform News.

IOWA CAMPAIGNING.

Dear Cynosure:—After the Congress of Churches and Christians was past, from which we did and *do* hope so much, I lingered a few days at Wheaton, more loth to leave because my dearest earthly friend and companion, my wife, had come from Minnesota, and was with me there.

The next day after leaving Wheaton I attended a Presbyterian meeting of the United Presbyterian church, and made some arrangements for future work. Leaving Stanwood I came to Cedar Rapids and made the acquaintance of Bro. N. Bourne, and Samuel Heaton, two veteran friends of reform. Here also I made some arrangements for future work.

From Cedar Rapids I came to Glidden, and was met at the station by Mr. A. J. Loudenback, and conveyed six miles into the country to his home. This was Saturday, April 16. I went that same night two miles farther to a United Brethren church, where I lectured against the lodge religion.

On Sabbath morning he took me to Glidden and I preached in the Presbyterian church, to a full congregation of attentive listeners, the glorious Gospel of the ever blessed God. In the afternoon of Sabbath, Bro. Loudenback conveyed me six miles into the country where I preached again; and after this second sermon he took me to his own home six miles away where I spent the night.

On Monday night we went again to the United Brethren church where I had lectured Saturday night and I gave them a second lecture. The audience was much larger than before and the attention was excellent.

This is one of the points that Rev. Halleck Floyd of Dayton, Ohio, will visit, and speak at, in his Iowa tour among the churches. Bro. Floyd requested me, when we met in Chicago, to co-operate with him in his efforts to strengthen the hands of Iowa reformers in the United Brethren church. I am glad that God in his good providence has permitted me to go before my dear brother to this place, and break up the fallow ground, and prepare it to receive the good seed which he, no doubt, will scatter with a liberal hand when he comes.

I came to spend a week in Carroll county, but it looks now as though I would have to put in two, and perhaps three weeks, of solid labor before I leave. Let prayer be continually offered that great and effectual doors may be opened that no man can shut; and that many hearts may be opened to give attention to the word spoken. And let the Christian reformers of Iowa work as well as pray, and the day will hasten when there will be a separation of the precious from the vile; when American Christians will no more think of joining in the false worships of American lodges, than converts to Christ in Africa would think of continuing the worship of devils in their lodges, after being baptized into Christ and his church. C. F. Hawley.

WELCOMED IN WESTERN OHIO.

Liberty, O., April 21, 1887.

Dear Cynosure:—This week finds me in the western central part of our State. I have had this field in view for some time, but have not been able to reach it till now. There is no part of the State, so far as I have observed, that is naturally more productive than this; but I am sorry to learn it is being wasted in the growth of that weed, tobacco. There are, however, here as elsewhere, many godly men and women whom we are told are "the salt of the earth." Woe be unto Sodom when only Lot and his family remaineth good!

Leaving Columbus, an hour's ride brought me to Cedarville. The same cordiality was manifest on the part of our friends which has always been their characteristic. A meeting was soon arranged for Monday evening, the only evening which seemed available. Rev. Mr. McQuiston and son were holding gospel temperance meetings; the Salvation Army had Tuesday evening. During the latter part of the week I visited Clifton and Yellow Springs, finding friends and securing readers to the *Cynosure* at both points. There did not seem to be any opening for lectures there at present. Rev. Mr. Bailey of the U. P. church, Clifton, extended me an invitation to return and speak there at some future time. Sabbath morning I attended worship with the "Old Side" Covenanters. (There are two Covenanter churches in Cedarville; one believes in voting, the other does not while under our present Constitution.) I had expected to have heard the pastor, Rev. T. C. Sproull, but as he preferred to hear me I submitted.

Sabbath and Monday were rainy, but the clouds

(*Continued on 12th page.*)

The Home.

RESTORED.

The dawn is breaking—open wide the shutter,
Let in the salt breeze from the silver bay;
See how the leaves around the lattice flutter
In the first breath of this sweet summer day!

And lying here (your face beside my pillow,
Your hand in mine), I mark the shadows flee;
And catch the glory on some far off billow,
And feel the strange enchantment of the sea.

True friend, true love, your patient watch is ended;
(It is of life, not death, yon skylark sings!)
At dead of night God's messenger descended,
Silent and swift, with healing on his wings.

My heart awoke to passionate thanksgiving,
As future years before my vision came;
The Lord has numbered me among the living,
Blessed forever be his holy name!

How freshly sweet this early wind is blowing,
How fair the morning looks on sea and shore!
We shall go forth together, surely knowing
That He will guide our steps forevermore.

—*Sunday Magazine.*

WEEK-DAY SERMON.

BY E. E. FLAGG.

Is our earth as pictured in the Apocalypse, with empires shaking to their foundations and great names falling from their spheres like untimely figs before the blasting breath of the Sirroco; with storms and earthquakes doing their worst, and creatures of the pit with strange likeness to humanity and fiendlike powers for evil coming forth to devastate and destroy, a gigantic organ out of tune, and all this shock and change and convulsion but the discordant notes which the Divine Tuner must bring out of it before harmony can be restored? And what means that strange interlude of celestial peace when the crash and roar of its mighty keys grows still, and there is "silence in heaven for the space of half an hour"?

He who has never known a silent place in his life, whose soul has not had its hours, nay its months, its years perhaps of waiting like an instrument with dumb keys for the Divine Musician's touch before it could evolve its life harmony, has lost much. Out of the forty years spent by the Jewish lawgiver in the desert of Midian came the redemption of a nation; out of the thirty years in Nazareth the redemption of a world. We talk of mistaken vocations, of "the round man in the square hole" and *vice versa*, but the question is not whether we are going in the way of our inclinations or our tastes but whether we are going in the way of duty. If so Providence has undeniably placed us therein and there can be no mistake about it. For I don't believe Providence makes blunders. The Power which fits with such nicety of purpose and adaptation of means to end, every bird and beast for its separate habitat will not display less wisdom when it comes to the planning of a life, as if man were of less value than a sparrow.

Mourning ones in whose souls has been made a great silence because the voice sweetest to you "has gone to join the choir invisible;" you who strive for Truth against Error, Right against Wrong, while the cry of oppressed humanity goes up to the unanswering heavens; you whose prayers seem to dash like spent birds against the infinite crystalline to fall lifeless at your feet, winning neither sign nor token, thank God for his silences! They mean something,—something infinitely tender and sweet, a higher blessing than you sought for, a deeper communion than you dreamed of—when your eyes are open to see it. "Like as a mother comforteth." We are all familiar with that wonderful expression. But how does she oftenest do it? Don't we know that her *wordless* comforting is the tenderest of all, when she gathers her crying child to her bosom, and with the blessed consciousness, "Mother understands, mother knows all about it," the little one's sobs are hushed and the April shower is over. The most beneficent forces of Nature are noiseless; the deepest heart communion has no language; the tenderest sympathy we can offer the mourner is never in words.

"Shall I have part in the labor,
In the silence and the might
Of the plans divine, eternal
That he opens to my sight;
In the strength and the inspiration
That his crowned and chosen know?
Oh, well may my darkest sorrow
Into songs of triumph flow."

Yes; only wait, and a part shall be yours in the grand harmony of the universe. The silent wastes shall be vocal, shall grow into a temple open to heaven; and your hymns of praise shall make glorious concord with the chant of the seraphim.

THOUGHTS FOR THE TIMES.

BY J. LEE GAMBLE.

The present times call for the special proclamation and emphasis of three lines of Bible truth, viz.: holiness, divine healing, and the second coming of Christ.

1. Holiness. The work of personal holiness. In the work of personal holiness there is (1) the agent, the Holy Spirit; (2) the subject, the whole man, body, soul, and spirit; (3) the instrument, the Word of truth (John 17: 17; Eph. 5: 26); and (4) the result is a clean man, inside and outside, hating sin and loving righteousness, loyal to Jesus and obedient to his Word.

Outward fruits of inward holiness. "By their fruits ye shall know them." A holy heart must bring forth Bible fruits in the life. These are not likely to appear all at once, but "first the blade, then the ear, then the full corn in the ear." Hence we are commanded to "perfect holiness." And a holy heart is one desiring, seeking and expecting to be guided day by day into more truth. John 16: 13.

How often such a one receives light from some humble remark or testimony of a fellow disciple, and is enabled thereby to correct some defect in his life or separate from some evil not apprehended before. The writer praises God with a full heart for all the light that has come to him from the Word and from his more advanced fellow disciples; and, in gratitude to both, he desires to pass the torch on to others.

Enumeration of fruits. Real Bible holiness excludes all worldly conformity (Rom. 12: 2); such as fashionable dressing, putting on of costly apparel.

Holiness results in cleansing from all outward uncleanness, tobacco-using, drunkenness, licentiousness, etc., etc.

Holiness does not admit the unequal yoking of Christians with worldlings in marriage or secret societies or business partnerships or in worldly and fashionable churches (?).

Holiness demands the entire avoidance of the white lying, polite deception, boastful advertising, exaggeration, coloring, and much talk so common in buying and selling and in society generally (Matt. 5: 37; Prov. 20: 14).

Holiness begets posititive dislike for all sinful pleasures; and for the reading of anything which does not tend to the knowledge and love of God.

Holiness does not countenance, nor can it live with fairs, festivals, and other modern, worldly methods of church finances; never makes the church of Christ a "bureau of amusements" to furnish fun and entertainment for the "mixed multitude" from Egypt, which fills up the corrupt and popular sects of Christendom; never goes to the world for support for the cause of Christ, or to find trustees to manage its property and affairs; never builds costly and stylish houses of worship; never sells pews in the house of God; never stays where organs are worshiped and godless choirs sing the praise (?) of God.

Can one fail to bear the above fruits and yet be a Christian? I answer, positively, Yes; for God has many saved children who are still worldly-minded and self-indulgent. Faith, not holiness, is the condition of sonship.

If, then, one can be a "child of God" without being holy, why say anything about holiness?

1. Such passages as Mark 16: 16; Rom. 10: 9; Gal. 3: 26, point out the one step necessary to become a "child of God," and all who comply with this will be saved; but,

2. The supreme blessedness of "seeing God" is promised only to the "holy," the "pure in heart."

3. All are to be judged and rewarded according to their works; but the works of some shall be "burned up," and they shall "suffer loss," though they themselves will be saved "as by fire" (1 Cor. 3: 12–15).

4. Some of the saved will be "ashamed" before Christ at his coming (1 John 2: 28).

5. Nothing is more clearly shown in the Scriptures than that the rewards and circumstances of the saved will differ very much and be conditioned on the character of their lives and service here on the earth. Saved alone through faith in the precious blood of Christ, but rewarded according to works.

6. Those believers who are worldly-minded and self-indulgent will be saved according to the sure promise of the Word; but they will be left to pass through the awful distress of that period of woe denominated "the great tribulation (Rev. 7: 14, revised version), whose speedy coming is looked for by students of prophecy, and startlingly heralded by the portentous signs of the times. From this time of extreme trouble (Matt. 24: 21), according to the promise of Luke 21: 36; 1 Thess. 4: 14–18: Rev. 3: 10, the self-denying, spiritually-minded, pure-hearted, watchful Christian will be saved; being caught away to meet his Lord in the clouds.

7. Therefore, we urge all Christians to be holy in order that they may "see God," that they may not "suffer loss," that they may not be "ashamed" before the Lord at his coming, and that they may escape the woes of "the great tribulation."

Then let all who love the Saviour, and trust him for salvation, come out and be separate from all that is not clearly sanctioned by his Word, conform strictly to all that Word requires, and thus be ready to meet their quickly-coming Lord (Rev. 16: 15; 22: 7, 12).

"MY YOKE IS EASY."

Such are our Lord's own words, and yet how few Christians experience it. The reason is they are chafing under their own yoke, or Satan's yoke, not Christ's. Pride, love of praise, love of ease, love of self, cause much of the trouble. These things have nothing to do with Christ's yoke. His yoke is easy. It is easy to love God, for those who do love him. It is easy to love the blessed Saviour, for those who do love him. It is easy to love every person on the globe, for those who have the spirit of Christ. It is easy to bear abuse for righteousness sake if we have a living faith in eternal things and Bible promises. It is easy to pray and speak and work for Christ if his spirit dwell in us both to will and to do of his good pleasure. All Christian work will be easy if we are co-workers with God for he is able to carry the yoke and us too. The trouble is, we undertake to have our way too much. We like to lead instead of meekly following in a way that sometimes crosses the natural disposition. Jesus says: "Follow me," and if we honestly and faithfully obey, his yoke will be easy and the burden light. Dear Christian reader: Give the Gospel one fair trial.

GRATITUDE.

As the branches of a tree return their sap to the root from whence it arose; as a river poureth his streams to the sea, from whence his spring was supplied, so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness; he looketh on his benefactor with love and esteem.

And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth, fruits, herbage, and flowers; the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but burieth them in its bosom, and produceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he hath conferred; for though to oblige is better than to be obliged, though the act of generosity commandeth admiration, yet the humility of gratitude toucheth the heart, and is amiable in the sight of both God and man.

But receive not a favor from the hand of the proud; to the selfish and avaricious have no obligation; the vanity of pride shall expose thee to shame; the greediness of avarice shall never be satisfied.—*Sel.*

THE MISSIONARY'S NEPHEW.

In a paper on "Earnest Work in a Big City," J. W. McGill, of the Manchester City Mission, relates the following incident which occurred in his visiting among the canal boatmen:

Calling one day at a long boat, I read a portion of Rom. 5, when the captain said to me—

"You have read that to us before."

"I dare say," said I; "what do you think about it?"

"I will tell you what it has done for me. It has made me shed many a tear in this boat, and on the towing path too, on account of my sins. I was religiously trained by a good mother, but as I grew up I became very wicked, owing, in a great measure, to bad company. I became so bad in my conduct that no one would employ me. At last I took to boating. In this job I have done for years just as I liked. From your first coming among us your very presence has been a reproof to me. You have often brought to my mind the man I am named after, Roger Miller, who was my mother's brother."

"What, Roger Miller, the missionary, who went out with Mr. Williams to the South Seas?"

"He was my uncle, sir. I remember him well,and how he used to put his hand on my head when I was a very little boy, and tell me about Jesus Christ,and told me to be a good boy and love the Saviour who died for my sins. I have my uncle's name,and now, thank God, I believe I have my uncle's Saviour. I have often wept and wept much as I looked back at my misspent life, especially since you read that passage to us before–'God commendeth his love toward us in that while we were yet sinners Christ died for us.' Instead of killing us right out, he loves us, sinners as we are. His love has broken my heart to pieces."

"I hope, then," I said, "you will live for God, Roger."

"Yes, to the best of my power, I will live to him every day."

Thus the bread cast upon the waters is found after many days; and long after the missionary has ceased to pray and ceased to labor, the pressure of his hand is still felt upon the head of the wandering prodigal, and the memories of his counsels still turn the feet of the wayward into the paths of peace.

Such facts should cause the weary worker to take heart and toil on, knowing that his labor is not in vain in the Lord.—*Ex.*

A PRAYER.

Oh, that my eyes might closed be
To what becomes me not to see!
That deafness might possess my ear
To what concerns me not to hear!
That truth my tongue might always tie
From ever speaking foolishly!
That no vain thought might ever rest
Or be conceived within my breast!
That by each word, each deed, each thought,
Glory may to my God be brought!

But what are wishes? Lord, my eye
On thee is fixed, to thee I cry;
Oh, purge out all my dross, my sin,
Make me more white than snow within;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it so;
For that is more than I can do.

—*Thomas Ellwood.*

A BABY'S REBUKE.

It was a Christian household. The young father and mother had set up the family altar as soon as they entered their home, and when they gathered about the table at meal times God's blessing was always invoked. The baby,a beautiful boy of eighteen months, had been taught to put his little hands before his face while the blessing was being asked,and though talking was not one of his accomplishments, he always accompanied his father's voice by a soft, cooing sound.

One day the father was greatly hurried by a business engagement, and hastily began his dinner without delaying to ask a blessing as usual.

Baby had been placed at the table in his high chair and his brown eyes looked wonderingly at his father. Something had been left out. Tiny as he was, he was not too young to feel the influence of habit.

In another moment the father and mother heard the baby's voice, and looking at him saw the little hands over his face while he cooed softly to himself.

Rebuked by the baby's remembrance, the meal was left untasted while the blessing was asked, and never again, under any stress of circumstances, was it omitted.—*Am. Messenger.*

STRANGE THINGS IN NATURE.

The spider spins its ladder out of itself. When it ascends it eats the ladder; when it wants to go down it spits it out again. There are plants which eat animals. They have mouths and stomachs. If a fly falls on one of these it shuts up and begins to digest it. Having done so, it opens again ready for another meal. The leaves are the lips. The opossum has pockets. In its side pockets this animal carries its young. "If the cat had only been provided with pockets she would not have to carry her kittens in her mouth by the back of their necks." It is said that the huma never alights. There are sea birds which can roost on the waves in the worst storm. The carrier-pigeon knows the way home.if let loose many a mile away. Camels weep. They are patient, but know by sight and smell when danger is near, and show their fear by tears. While being loaded the camel stops chewing its cud.

The mouth of the whale is an instance of ingenuity and foresight. It is a kind of shrimping net. One would hardly suppose that one of the largest animals would seek its food among the smallest,that millions would be daily destroyed to support one life, but so it is according to McCulloch. But if the whale had to swallow all the water it must draw into its mouth with its prey it would be exceedingly inconvenient. So Providence has provided a singular piece of machinery to prevent this. It is a series of flat hoops meeting from both sides of the mouth into arches,carrying ranges of bristles which form a strainer and also a kind of a net. The water is thus rejected and the mass of shrimps delivered to the throat.

TEMPERANCE.

THE HADDOCK MURDER TRIAL.

[From the Chicago News.]

All Woodbury county, Iowa, shares with Sioux City the shame of the palpable denial of justice in the Arensdorf trial. It seems that it was not enough of an outrage against the sacredness of their duty for eleven jurors to vote for the acquittal of the defendant. Nine of them must needs flaunt their utter contempt for decency, sobriety, and morality by visiting the Franz brewery to drink the health of Arensdorf in the beer which was free to flow through the blood of Rev. George C. Haddock. The jurors who could listen to such overwhelming proof of blood-guiltiness against a man and his brewery, and, after voting to acquit him, go and drink the liquid which was the incentive to his crime, must have consciences dead to all the usual influences that move men of easy moral natures to avoid the appearance of evil. While the disagreement of the jury proved that eleven men absolutely unfit to sit as jurors had been imposed upon the prosecution of Arensdorf, one would scarcely have deemed it possible that nine of them would show such "callousness and numbness of soul" as to celebrate the victory of lawlessness and perjury in the blood-tainted beer of the man whose neck they had saved.

[From the Milwaukee Sentinel.]

The jury in the trial of Arensdorf for the murder of the Rev. Mr. Haddock at Sioux City failed to agree, and the case is one in which any opinion based on the evidence is worth very little. If there was not rank perjury there would have been if it had been necessary. There seems to be little doubt that there was perjury, and as little doubt that a part of the jury paid no respect to the evidence. Probably the most conclusive evidence would have made no difference in the result.

If it had been Leavitt in the prisoner's box probably a verdict of guilty would have been rendered. The disreputable and vindictive element involved in the murder would be content to see Leavitt hang because he was the betrayer of the gang. With Arensdorf the case was different. He is of closer intimacy with the persons most concerned in the cases for the prosecution of which Mr. Haddock gathered evidence. They would spare no money or effort in his behalf. Probably there was bribery of some jurors and intimidation of others. The one juror who stood out for a verdict of guilty was told by the agents of the defense to name his price.

The records of crime present nothing more atrocious than this murder, which involved a conspiracy for the deliberate assassination of a citizen concerned only in the enforcement of a law. There was evidence enough to show that Arensdorf was a party to the conspiracy. Yet there is no reasonable hope that anybody will be brought to conviction for the crime.

BURNING THE MONTEREY HOTEL.

There is a suspicion afloat that the Del Monte hotel was purposely set on fire. The fact that the water supply and the pipe machinery did not work well seemed to give ground for the suspicion. Of course the anarchists and monopolist-haters of San Francisco are suggested as the criminals. But this does not seem probable.

There is a more plausible theory. Young men come here, or are sent here by their friends in the East, to get them away from their old evil haunts, where they have been debased, betrayed and led into drunkenness and continued vice. Perhaps a good resolution sustains them for awhile, but they find the omni-present bar, especially wherever the Southern Pacific R. R. owns a half acre of ground. And they fall again and are again reduced to a condition of despair equaling that of a lost spirit consigned to everlasting woe. That such a one or two or three prodigal sons should have been destroyed at the Del Monte drinking man-trap, which stands a few feet from the hotel, was quite likely at any time since it was built. That the drinker's mania should produce a fiendish resolve of mad, wild, indiscriminate revenge is quite likely. And the idea of burning up the hotel and all its sleeping inmates in one blazing funeral pyre, when it entered into the burning lava beds of the brain of the crazed inebriate, would be greeted with a peal of demoniac, jibbering laughter.

Years ago, in this State, a smart young man of keen business tact became the helpless victim of the dram-shop. He could not keep sober, could not pass the one hundred saloons that yawned all around him every day. One day he imparted to the writer a secret which he believed would be gladly received. He was going to set fire in the night to every dram-shop that had ever sold him liquor. "They have sent me to hell, and I shall send them there, too. It is a perfectly fair deal," he said. And it was only by persuading him of the impossibility of carrying it out, and of the danger of burning up innocent women and children along with the drunkard-makers, that he desisted. That young man was not a fiend or villain. He was the son of a Christian family, and was tenderly and religiously reared. He was rescued and became, and is to-day, a good, sober, prosperous citizen. But a word of encouragement at that critical time would have made him burn up a city, or try to.

If the railroad kings, in their insatiate greed for gold at the expense of the lives and souls of their fellow-men, will continue to be low grog-shop keepers, and lose $350,000 by it now and then, it only serves them right. And people who go to whisky hotels must expect to risk their baggage and their lives.

And putting it at the worst, if the anarchists and dynamiters of San Francisco, beggared and destroyed and demonized by the dram-shops of the Central Pacific R. R. and others, did send an emissary to do this deed, it was a horrible crime—but it was much akin to the daily crime of the railroad company which, at about one thousand depots, sells rum every Sunday and week day to boys and inebriates and madmen, and every day tempts their crazed victims to burn hotels, commit murder wholesale and retail, and do every monster feat of crime.

All they that take the sword shall perish by the sword.—*Los Angeles Censor.*

A NEGRO SALOON-KEEPER ASKS FOR MONEY.

Among the cases just filed in the office of the Clerk of the Court is that of Lexius Henson, a negro, vs. the administrator of the estate of the late John Davidson. Henson is a saloon-keeper, and is quite wealthy. The bill alleges that the late John Davidson is indebted to him in the sum of $5,143.-68, as follows: The use of a private furnished room for ten years, from 1876 to 1886, $2,000; supplies sent to his house for five years, $2,000; services rendered while traveling during the months of July, August and September as valet, $10 a day, $920; liquors, etc., $223.68; total, $5,143.68.

Although Mr. Davidson was worth over $800,000, he would never sign his name to a paper. Nor would he ever make bills, even when traveling. He would never register at a hotel, and if required to do so, would register under an assumed name. He often loaned Henson money, telling him whenever in need to call on him (Mr. Davidson) and he should get the amount needed, and promised him that he should never fail in business. During Davidson's Northern trips Henson would always accompany him. Henson recently erected a handsome building in Broad street, being assisted by Mr. Davidson in so doing. Instead of paying regular bills for articles purchased from Henson's restaurant and bar, Davidson would often walk in and hand Henson a $50 or $100 bill for the payment of the things purchased, without asking questions as to the amount owed.

Henson says that he never kept any regular account of things purchased, and even though he gets the amount sued for he will fall considerably short of what is due him.—*Sel.*

Mental suasion for the man who thinks;
Moral suasion for the man who drinks;
Legal suasion for the drunkard-maker;
Prison suasion for the statute-breaker;

—*Exchange.*

The effect of prohibitory laws is strikingly shown by the comparatively vacant apartments in the jails of counties where the local option law is in force. —*Commissioners of Public Charities of Pennsylvania.*

REFORM NEWS (*Continued from 9th page.*)

cleared away in time for the evening lecture. I need scarcely add that I was greeted by a large audience, who gave their most respectful attention for more than an hour. The secretists seemed to think "discretion the better part of valor" and kept quiet, though given ample opportunity to speak.

On Tuesday evening I availed myself of the opportunity to hear General Lew Wallace. His subject, "Turkey and the Turks," was handled in a masterly way. It was evident he had viewed the Orient as a prime minister rather than a missionary. In the course of the lecture the General spoke of the oath ladies were required to take upon entering their new abodes. They were to forever forsake father, mother, brothers, sisters, etc. Said he, "It is very similar to that taken by some false religionists in our land." His reference was doubtless to the Catholics. Will it not apply to Masonry? "Furthermore, do I promise and swear that I will always conceal and never reveal to any person or persons whomsoever, except to a brother of this degree," etc. Here the man is sworn to life-long seperation from his wife, if he has any, so far as pertains to the lodge.

Coming to this place I stopped for an hour at the Soldiers' Home near Dayton. It is indeed a beautiful home; over five thousand soldiers, I am told, have no other. As I stepped from the cars and viewed the massive buildings, the spacious grounds so well laid out and beautified by springing grass and blooming flowers, a feeling akin to reverence came over me. I walked musing on my surroundings until near the center of the grounds my attention was attracted by the rattling of glasses to the "Beer Hall." So here in this miniature Eden I found the subtle snake had made its way! The graveyard which lay a little farther on was dotted with small white slabs which marked the resting-place of each member of the vast army of the dead. Nearly every day the cold clods rattle over the coffin of some departed soldier. Standing here I said to myself, What is life? But yesterday the cradle; to-morrow the grave. Is this all? No. Should every reformer in Ohio realize the sublimity of the hour, the importance of working during life's little day, how our work would go forward! How dark must be the night to him who departs life's day leaving no good deeds as stars to shine in the great hereafter. I speak here Saturday evening and Sabbath. Other meetings are being arranged.

W. B. Stoddard.

DEBATES IN THE COLORED SCHOOLS.

Selma, Ala.

Dear Cynosure:—We have recently renewed the agitation of the lodge question, and held a public discussion of the subject in the Selma Literary Society which meets regularly on Friday night in the chapel of Knox Academy. We are to continue the discussion next Friday night. The lodge supporters are pressed for arguments to support their side. We are glad to say that numbers and strength are on our side. In our city we have the ministry against the lodge. There are only a few exceptions. The men of strength are not connected with them; or, at least, if any of them have been members of secret orders, they are not now active. All the leading educators of our city (and Selma is the leading educational city of this State, if not of the Gulf States) are opposed to secret societies.

In these discussions the hollowness of these societies is being shown up in a clear and forcible manner. We consider this a season of grand rallying against the lodge. It will tend to set the minds of the young people, who are here from all parts of the State, right with reference to this great question. I find that the students that are taught in most of our schools go out opposed to the lodge.

While we have here in Selma many different secret orders, yet their influence is not strong. I believe the "Knights of Wise Men" is the strongest order. Some years ago one of its members died, and his mother received two thousand dollars. This caused a great rush into that order, believing that at their death some member of the family would receive a large sum of money. This makes that society quite popular among the colored people. But it is based on the same principles of all secret societies. The name of Christ is omitted from the prayer used in their ceremony over the dead. It is simply Freemasonry in another dress—in red aprons instead of white. It is the promise of temporal gain that leads many into these traps.

The anti-secret society influence is so strong in this city that we believe the thinking young men who go out of the many schools of this place will not be inclined to join the lodge. It is the young that we desire and hope to reach and influence in this matter. From these discussions we think great good will result. We find it necessary every two or three years to revive our work, and repeat our attack upon the lodge system. Every year we find some coming out and denouncing the system as a fraud. Several copies of the *Cynosure* come to the city; these we keep going after we have read them. I think the circulation of literature is one of the best methods of breaking the lodge power. Men will read a paper with calmer feelings than they will listen to a discussion; and these discussions are often animated. I wish the *Cynosure* could be in every colored man's family in the South. May the Lord bless this journal in its good work. Sincerely yours,

G. M. Elliott.

Religious News.

—The Farwell Hall meetings in this city were last week conducted by Mr. Moody, assisted two days by Rev. Dr. J. H. Brookes of St. Louis, whose Bible readings on Thursday and Friday produced a marked impression. Dr. Brookes is a powerful and eloquent speaker and mighty in the Scriptures. He will continue to address the meetings daily this week in the Hall in connection with Mr. Moody.

—Dr. L. W. Munhall has gone from Boston to Worcestor, where his labors, a friend writes, are being blessed, and a deep interest is being awakened, "His Bible readings are especially potent. But the lodge is obstructive to conquests among the men."

—Miss Narcissa E. White, of Pennsylvania, lecturer for the National Woman's Christian Temperance Union, has been spending a month in Ohio. She has visited thirteen cities and spoken almost every night to crowded houses. She will, by invitation, address the General Missionary Society of the United Presbyterian church, May 13, on "What Heathendom has Gained and What Lost by Contact with Christendom." The subject will admit a temperance statement, as in too many lands the word Christian is almost synonymous with rum.

—Bro. R. Shemeld, missionary in Natal, Africa, writes to the *Free Methodist* of an opportunity given by God of confounding the native magicians, even as Moses withstood and defeated Jannes and Jambres before Pharaoh. The test of their false power lasted half a day or more and ended in their entire discomfiture. The incident opened the eyes of many of the natives.

—Mrs. Mary Grinnell, of Kishwaukee, Illinois, makes an able and earnest appeal in the *Wesleyan Methodist* of April 13, in behalf of a mission to be established in Africa by the Wesleyan Methodists of the United States. Mrs. G. estimates that in that denomination alone $102,522 are paid for tea, and thinks if what is paid for this and other useless indulgences was consecrated to God's cause, there would be no lack of means for both home and foreign missions.

—The *Congregationalist* announces that the American Home Missionary Society has closed its year without debt. For a time it was feared that a disheartening deficiency would remain when the books closed, but the special efforts of friends and the activity of the officers of the Board have brought it out into a large and wealthy place.

—At a recent meeting of the Congregational Club of San Francisco it was said that in that city of 300,000 inhabitants the attendance at the Protestant churches was about 32,000, and at the Catholic churches about 18,000, making a total church attendance of about 50,000. Probably three-fourths of the population never attend church.

—Large families are no obstacle to missionary work. For Bishop William Taylor writes from Central Africa that missionaries with big families are no encumbrance to his mission. He says: "Wm.H. Mead, for example, has a wife and six children. I wish I had forty such families at command for Africa."

—One of the concessions made to the Catholics of Germany by Bismarck was the restoration of a full theological Catholic faculty at Bonn, where, since 1870, half of the professors had been old Catholics. These appointments have now been made. As German professors are appointed for life, the two old Catholic men, Langen and Reusch, are still members of this faculty, but the day of their usefulness is doubtless over. Nevertheless papists will continue to hate Bismarck and his former admirers have both their eyes sore from reading such paragraphs as the above.

—Rev. Jonathan Crossett, who for seventeen years has been a missionary in China, says that one section of China is still untouched by the missionaries —the Mongols living to the north and west. The Mongols go down to Lassa in Thibet as to a Mecca. They are the most tenacious as to their religion of any people whom he had ever met. Their deity is called Borhan, or "light." They observe one day in every seven, and although they worship idols, they have ten commandments similar to the Biblical commandments, and their system of morals is very high.

—The *People's Tabernacle* of Cleveland, edited by pastor Johnson, of the Music Hall mission church, says, in the April 23rd number, of the revival work which has been in progress there: "The meetings of Dr. Pentecost which have now continued for six weeks in this city, have been productive of great good. The churches where the meetings have been held have been helped, and the city at large has felt the good influence of the work. But the best good that has been manifest is the great number that have been brought out of the darkness into the light of God. A petition asking Dr. Pentecost to remain another month has been circulated and signed by several hundred, but it was taken hold of too late, after the doctor had sent word on to Montpelier that he would be through here next Sunday. But he gives some encouragement to hope that he will come back again next fall if there is need of it. We believe that a large proportion of those who have come forward during the meetings and have been enrolled by the pastors as converts will prove to be genuine converts to Christ. The doctor's clear and plain presentation of truth, and the way of salvation, without undue excitement, have been most excellent."

—The evangelist Bliss has recovered from a recent illness, and resumed work in connection with Mr. Moody. On May 1st he will commence an engagement for one year with the Chicago Y. M. C. A., taking charge of the devotional work at Farwell Hall.

—E. Oberdorsten, formerly a Lutheran pastor, later an infidel lecturer, who was converted at the Adelphi Theatre mission in this city last fall, has gone to Iowa to do evangelistic work, beginning in Burlington.

—The evangelist William F. Davis is laboring for a time with the Berea Faith mission on Sumner avenue, Brooklyn.

—It is a remarkable fact, says the *Baptist Weekly*, not generally known that in Ethiopia a people numbering about 200,000 have the Old Testament in an Ethiopic version and still adhere rigidly to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants who, in the name of the great dispersion, settled in Abyssinia and married wives of that nation—something not strange, as the Ethiopians are Semitic in nationality and language.

—A net gain of 100,000 communicants is the return of the Methodist Episcopal church for 1886. The church now has over 2,000,000 communicants.

—At Grinnell, Iowa, one hundred and sixty-seven new members were received into the Congregational church April 3d, one hundred and fifty-five on confession. These results are due to earnest pastoral work, supplemented by five weeks' evangelistic service.

Literature.

Natural Law in the Business World, by Henry Wood. In cloth, 222 pages. Price 75 cents. Lee and Shepard, Boston.

The light of natural law is applied to the live, social and economic topics which are now attracting so much attention. It aims to expose the abuses and evils which masquerade under the banner of labor, and the bad results of class prejudice and antagonism. Labor combinations and their effect on the laborer, socialistic tendencies, excess of economic and railroad legislation, the distribution of wealth, principles governing corporations and railroads, and also many other prominent issues are fully and thoroughly examined in their connection with unvarying natural laws and principles. It is shown clearly that the business world is permeated by natural law, and that success in any department can only be gained by conformity to it. The opposing combinations, unions, corners, unwarranted legislation, sentimental and socialistic ideas, and everything else of an artificial nature are shown to be mischievous, destructive and on a false basis.

This volume fills a space not before occupied by any other work, and critics to whom the book has been submitted, predict for it a remarkable demand.

Every one who has read Drummond's "Natural Law in the Spiritual World," and many more, will be interested in seeing a corresponding application of natural and fixed principles to the economic and business world in which we live.

In his forthcoming article on "Pharaoh," in the May *Century*, Professor J. A. Paine (who will be remembered as the identifier of Mt. Pisgah) advances the novel theory that Rameses the Great married his own daughter, the patroness of Moses. It has been held by some authorities that this "Pharaoh's daughter" was the child of Seti I., who preceded Rameses the Great, and that in uniting herself to Rameses she married her own brother: Professor Paine, however, points out indications and evidence proving that she was not the daughter, but the granddaughter, of Seti, and that she married her own father.

LODGE NOTES.

Chicago was recently somewhat startled by the report that in the State Masonic Orphans' Home in that city, one fourth of the children were sick with the measles, and that every girl in the Home had them. It was true, but not alarming, owing to the fact that in the $40,000 Home there are but four children—three boys and one girl—and that the girl really did have the measles.—*Masonic Record.*

The Carpenters' Council of Chicago, met Friday night to hear reports of walking delegates and compare notes on the condition of the strike. It is stated that the strike cost the men $200,000, and that is a very low estimate. Eight thousand were out two weeks; the sum represents the wages they lost. But the amounts paid the strikers, the job stewards, walking delegates, secretaries, for hall rent and a hundred and one other purposes is not taken into account at all. They will reach another $100,000. To the master carpenters the loss has been greater. The two weeks' strike cost men and bosses something like $1,000,000. Very many contracts have been cancelled within a week; other contracts have been broken; no new contracts have been made, and under the existing order of things it is not likely that any will be formed within the next few weeks.

A masked mob of Knights of Labor lately wrecked the office of a paper called the *Owl* at Troy, New York. The *Owl* had openly opposed the labor lodges, hence their secret vengeance.

A cable dispatch to a Catholic journal at New York states the Pope has conditionally decided in favor of the Knights of Labor.

Judge Jemison of the Wayne Circuit court, Detroit, decided against the Knights of Labor in their suit to recover from an "imported" ship carpenter the sum advanced to buy him off from working while the Detroit men were on a strike. The judge holds that it is unlawful to attempt to interfere with the business of the ship-building company.

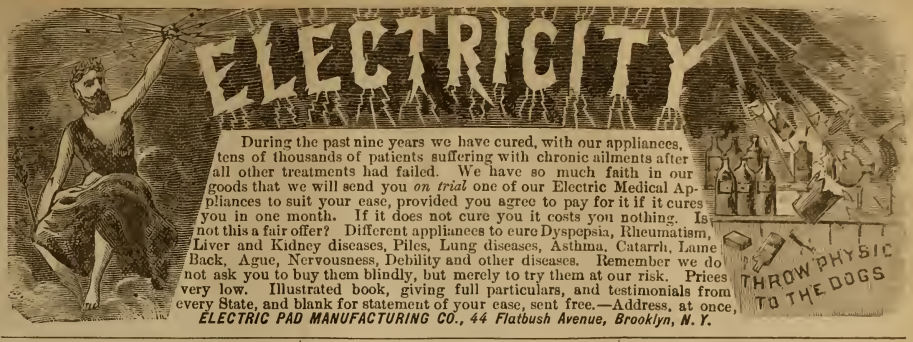
The New York manufacterers of gold and silver, Thursday morning, locked out all their employes connected with the Knights of Labor.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 11 to April 23 inclusive:

J M Stanton, D Glaspie, L Kelly, S F Forgens, E Jarvis, Rev N R Johnston, H Bosch, J Harley, Prof W H Fischer, I Bancroft, Rev J Rice, G Peterson, I P Bennett, S Burroughs, H Neal, Rev H L Farley, A. Ellis, J T McCreery, Geo W Pritts, O Hoffer, Rev H Cogswell, A R Cervine, G V Bohrer, J Joder, G L Emerson, C Steck, A Stevens, P P Jayne, J C Casteel, O K Van Amberg, J W Luce, Mrs M McDowell, Prof A T Burr, J Coats, Rev W H Ross, H S Curtis, E Jones, S H Moore, L F Mittler, I M Pidgeon, D Marshman, J W Alberty, P Peterson, Rev K Koerner, J Smith, P Howe, A Wright, E P Sellew, Rev J Grunert, J C Ougheltree, S T Reed, L Skinner, E B Webster, I H Jones, F S Parvin, R B Landon, Mrs G Spies, J H Fake, W Palester, W N Dean, Rev. H Avery, Rev S Collins, P Dunken, S Daniels, A Fleming, J Fuller, S Smith, G W Etter, J G Smith, R Jenkins, E P Chambers, Rev A T Hanset, Dr A D Tagert, S Heaton, Mrs M A Hanson, W Sharick, Rev R B Gardner, R Park, W Hargrave, Mrs S B Hart, A Acker.



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still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month . .	$ .15	One year....	$1.50
Two months.	.25	*Two years..	3.00
Four months.	.50	*Three years.	4.50
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Babyhood replies thus to a question as to the propriety of keeping plants in the children's sleeping-room:

Plants are not usually injurious in a room during the daytime. When there is sunlight the plants absorb carbonic acid and appropriate its carbon and set free a certain amount of oxygen. This process is not harmful, but rather the reverse, to animal life. The only harm that need be considered is that possibly arising from any considerable quantity of damp earth in the room, but this is probably very slight. But with the coming of darkness this process of absorption of carbonic acid ceases, and a certain amount of the gas is given off; just how much, of course, varies with the quantity and kind of plants in your greenery. The effect is in kind, if not in degree, very much the same as that of having another person sleeping in the room. If you can arrange your plants upon a stand with casters that can be rolled out of the room before sundown and brought back in the morning, the plants will probably be harmless; otherwise they are better away.

NURSING SCARLET FEVER.

The child should be nursed by one who has all the details of the case under her charge, who should wear the simplest kind of clothing, that can be daily changed and washed or aired. She should have an adjoining room in which to keep her clothes and make her toilet. Everything that comes in contact with the child, such as towels, brushes, blankets, or sheets, should be kept rigidly separate, and thoroughly boiled and aired before being taken from the premises.

The room should be kept thoroughly ventilated, either by keeping open a window in the adjoining room or by some arrangement attached to the window of the sick-room which will allow the ingress and egress of air without a draught; its temperature should be kept at about 68, and regulated by a thermometer. If the room receives its heat from a furnace, the hot air should be made to pass over a pail of water containing either Labarraque's solution or Platt's Chlorides, and a towel with one end dipped in such a solution should be tacked over the register. If there be a stove, or, *better than all, an open grate,* these solutions can be placed near by, so as to be readily evaporated and distributed throughout the room.

The chamber should always contain some such solution in which to receive the excreta. A small quantity of urine should daily be collected in a clean vessel for the doctor's examination. It is usual to anoint the child with some greasy substance; this allays the intense itching or prickling, which is most annoying; it softens the skin, which is inflamed and swollen; it depresses the fever to a certain extent, and it serves to collect the scales of the skin, which, if shed, serve as carriers of contagion, and which are usually shed in flakes. The child should have its mouth washed once or twice daily, as also other parts of its body, for purposes of cleanliness, and the water used can contain either Labarraque's solution or vinegar Listerine, and possibly the doctor will order the frequent use of the hand-spray, such as is employed with cologne, using some good disinfectant for the throat in these cases.

Scarlatina, as far as we know at the present time, only comes from previous cases of the disease. Cleanliness not only lessens the danger of serious complications which are often fatal, and mitigates the severity of an attack, but it is the great germ-destroyer, and prevents the spread of this dread disease in households.—*Dr. J. M. Keating, in Babyhood.*

AIRING ROOMS.

It is a great mistake that the whole house, particularly sleeping rooms and the dining rooms, receives little ventilating and purifying the air, when it can be done with so little trouble and no expense. A pitcher of cold water placed on a table or bureau will absorb all the gases with which the room is filled from the respiration of those eating or sleeping in the apartment. Very few realize how important such purification is for the health of the family, or, indeed, understand or realize that there can be any impurity in the rooms, yet in a few hours a pitcher or pail of cold water—the colder the more effective—will make the air of the room pure, but the water will be entirely unfit for use.

In bedrooms a pail or pitcher of water should always be kept, and changed often if any one stays in the room during the day, certainly be put in fresh when the inmates retire. Such water should never be drunk, but either a covered pitcher or glass bottle with a stopper should be used for drinking water, and always be kept closely covered. Impure water causes more sickness than even impure air, and for that reason, before using water from a pump or reservoir for drinking or cooking, one should pump or draw out enough to clear the pipes before using it, particularly in the morning, after the water has been standing in the pipes all night.—*Philadelphia Call.*

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1. First of all, let the garden be in an oblong shape, either by altering the outlines of the present one, or by laying out a new one, so that you may do the cultivating with a horse—a space being left at each end ten feet wide for the horse turn on, as we have pointed out on former occasions. A busy farmer cannot afford to spade and hoe his garden, for if he undertakes it, he will be sure to have poor crops and plenty of weeds. But by planting all his crops in long drills, to be dressed with a narrow cultivator, after plowing well in spring with one horse, he can keep everything clean by going over it once a week, with little trouble, and the vegetables will grow rapidly under such treatment.

2. The next thing, after laying out the garden, is to give it thorough drainage, by placing the tile as near as twenty-five feet. It will be a waste of labor to try to raise anything on badly drained ground, and you would lose all chance for early work and early crops, in waiting for the soil to become dry. Perfect drainage is the all-essential requirement for early gardening.

3. The next thing is plenty of manure. It must be broken fine as it is thoroughly mixed with the soil, and the intermixture will be more complete if several applications are made, and each one plowed and harrowed in separately. This repeated work will put the ground into excellent order—thorough pulverization being a great leading element of success. Subsoiling two or three times will aid in giving depth, which will not only afford the chance for the roots to run to a greater depth, but it will enable the plants to draw moisture from below in time of drouth. Soils which are benefited by superphosphate may have an application in connection with barn manure; or ground bone may be used by placing it some weeks before applying in thin alternating layers with fermenting barn manure.

4. If the soil is too clayey, spread a thick coat of sand over it before plowing and harrowing. This will render it lighter, and the benefit will last at least a hundred years, for the sand will not evaporate, or wear out or wash away.

5. Very important it is to exclude all weeds. They rob the soil, and rob the growing crops. If the ground has already become foul, take extra pains to destroy weeds by using the horse cultivator very often. By frequently stirring the soil, you will kill the young weeds just as they are sprouting and before they have reached the surface of the ground. This extra labor will not be one-half of that required to kill them after they have grown half a foot.

You will now say, perhaps, that all this care and labor will be greater than you have ever had, with your present weedy and unproductive garden. This may possibly be true, but there will be one great difference; by the mode we recommend you will have an abundance of all that a garden can produce; while by your present management you have little or nothing, or very poor returns. After you have made the necessary preparation, and have matters fairly under way, you will be surprised at the moderate labor and rich returns. If you make a fair estimate, you will probably say that your garden supplies obtained by the improved mode, will not cost you one-tenth the labor required for the same quantity by the old way.—*Country Gentleman.*

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News of The Week.

WASHINGTON.

The projected convention of hotel men in Washington during the month of May has grown into unlooked-for proportions, and it is now estimated that at least a thousand hotel people will be in attendance. As the National drill will be in progress at the same time the local hotel-keepers will be considerably embarrassed to accommodate their pay customers and their invited hotel-keeping guests.

Secretary Lamar's oration, to be delivered at the unveiling of the statue of Calhoun at Charleston, has been given to the Associated Press. The synopsis makes over 12,000 words, and it is therefore believed he has endeavored to cover the whole ground. Pres. Cleveland declined the invitation to attend the Calhoun celebration.

An old gray-bearded man was arrested for drunkenness, and was found by papers in his possession to be a Polish Count, born in 1791, a soldier under the first Napoleon, an exile to this country with Kossuth, drill master at West Point until the war, a gallant soldier in the Tenth Pennsylvania during the war, and now a tramp. He will probably be cared for at the Soldiers' Home.

The Apache Indians who were removed from Arizona to Fort Marion, Fla., last fall, are to be removed by direction of the Secretary of War to Mount Vernon Barracks, Ala. They number about 450 in addition to Geronimo and the seventeen who are confined at Fort Pickens. The wives of the latter will be permitted to join their husbands at Fort Pickens. Captain Pratt, superintendent of the Carlisle Indian school, has gone to Fort Marion to select thirty or forty young Indians before the removal, to be instructed at his institution. The removal is made on account of the crowded condition of the quarters at Fort Marion.

COUNTRY.

The high-license bill passed the Massachusetts House Wednesday—188 to 89.

The Delaware House, April 19, by a vote of 15 to 6, passed a high-license bill grading liquor licenses from $400 for Wilmington down to $200 for villages and country taverns and limiting druggists to the sale of liquors on physicians' prescriptions only and to one sale on each prescription.

A high-license bill intended to cover the objections raised by Gov. Hill to the Crosby bill was introduced in the Senate Tuesday. It divides all saloons into two classes, the first-class comprising places where all kinds of liquors are sold, and the second where malt liquors, wines, and cider only are sold. The rates established are as follows: New York and Brooklyn, first-class $500, second-class $100; Buffalo, first-class, $300, second-class, $60; all other portions of the State, first-class, $100, second-class, $30.

The Queen of the Hawaiian Kingdom, accompanied by a princess and a number of high officials, reached San Francisco Wednesday morning. The special object of the Queen's journey is to attend the jubilee celebration of Queen Victoria at London.

Lieutenant John W. Danenhower, of arctic expedition fame, commander of the Jeanette, committed suicide at the Annapolis Naval Academy. It may be remembered that Lieutenant Danenhower was one of the survivors of the ill-fated Jeanette, and at the time of her sinking was prostrated with blindness. He commanded the remnants of the band that made the perilous winter trip across Northern Russia. After his return he recovered his sight and health; but it appears that his mind never fully recovered from the morbid experiences of that voyage.

Hon. James G. Blaine, whose mysterious sickness in Arkansas last week was the comment of all the press, reached Chicago last Wednesday but too unwell to see any but a select few of his friends. His brother, Major John E. Blaine, died Thursday morning at Hot Springs, Ark.

John A. Roche, who succeeds to the mayorality of Chicago after Carter Harrison's eight years of demagogue rule, is overrun with office-seekers. Much is expected of him against the low doggeries and gambling dens.

At Galena, Ill., Thursday morning, the proprietor of the Desoto House ordered from the dining-room a colored man who had accompanied the National Guard Company of Freeport to Galena, and who was breakfasting with the men. The military guests left the place in a body, and went to another hotel.

The Western Union Telegraph Company has increased its capital stock $1,200,000, making the total capital $81,200,000.

Newton Watt and Harry Schwartz were found guilty of the murder of Kellogg Nichols, the Rock Island R. R. express messenger, Tuesday evening, and their punishment was fixed by the jury at imprisonment for life.

Petroleum has been discovered near Herscher, Kankakee county, Ill., and experts from Pennsylvania have leased all the land obtainable in the district.

Capt. William Wirt Brush, said to be the first volunteer who enlisted in the war of the rebellion, died Tuesday morning at Lockport, N. Y., in abject poverty. He was in his 55th year.

The St. Paul Road has made special arrangements with the Signal Service Department for frost warnings from May 1 to Oct. 1 each year for the special benefit of tobacco and cranberry raisers along its lines.

Three men were killed and several wounded, all laborers and train hands, by a collision between freight trains near Huntinburg, Ind., on Wednesday afternoon.

Alexander Mitchell, the Milwaukee millionaire and railway magnate, expired Tuesday afternoon at New York, Messrs. Armour, of Chicago, and Plankinton, of Milwaukee, are mentioned for the Presidency of the St. Paul Road, made vacant by the death of Mr. Mitchell, who leaves an estate valued at between $15,000,000 and $25,000,000.

Fire in a stable distriot at New York early Friday resulted in seven horses being burned to death, forty others receiving such injuries that half of them will have to be shot. The movements of the frightened animals seriously impeded the work of the firemen. The losses will aggregate $30,000.

A bomb was mysterious exploded at noon Friday in a public street at Milwaukee, but no person was hurt by the flying missiles. It is believed the diabolical contrivance was thrown by a man who stood on the rear end of a street-car.

STORMS.

A heavy storm, which originated in Kansas, swept over the northeastern part of Vernon county, Mo., Thursday night, between 8 and 9 o'clock. There were four persons killed outright, and several so dangerously wounded that they will probably die. Considerable injury to stock is reported from the hail, but, so far as learned, no persons were injured by it. The storm entered this county a short distance from Fort Scott, Kan., and traversed a distance of nearly thirty-five miles, entering the county at a point two miles south of Schell City. The path of the wind was from 300 to 400 yards wide, and the track was left desolate. It is thought the number of persons killed will reach twenty-five. Four members of the Miller family perished. Their 2-year-old baby was blown out of the house, dropped in the yard, and found unhurt Friday morning.

A terrible cyclone swept Prescott, Kas., Thursday evening at about 6:30 o'clock. There were fifteen killed at different points throughout the county, and an incalculable amount of damage was done to all kinds of property. Prescott was literally wiped out of existence, not a single building being left standing to mark the site of a once prosperous and thriving place. Reports are coming in from all over the country of damage by the terrible storm. Hail fell all over the county, some stones measuring thirteen inches in circumference.

A cyclone swept through Franklin and Johnson counties, Arkansas, early Friday morning, causing devastation in Zank, Coal Hill, and Clarksville. Near the latter place the storm killed six persons, badly wounding twenty others, and blew the dwellings and barns of twenty-six persons to splinters. Considerable live stock also perished.

Many buildings at Paris, Ky., were wrecked by a tornado Friday morning. At Saundersville the roofs of the Commonwealth Company's distillery and warehouses were blown off.

A heavy snowstorm is reported from Northwestern Wisconsin. Seven inches are reported at Eau Claire, and at Ashland trains are blocked. A fierce gale is piling the snow into drifts.

Windows were smashed at Centralia, Ill., Friday, by huge hailstones, the storm being followed a few hours later by a heavy fall of rain.

FOREIGN.

A special from Key West, Fla., to the New York *Herald* says: From private letters from Havana it is learned that a party of kidnappers or outlaws, comprising much of the dangerous elements of Cuban banditti, had arranged to capture Senator John Sherman on his recent visit to Cuba. The project only failed by a difference in time. The plot was well arranged, the banditti were in sufficient force to capture Sherman's party.

The low-lying district of Montreal is flooded, and a large amount of live stock has been drowned. The ice is jammed at Sorel, and the river will continue to rise until the gorge is broken. The losses will be very heavy.

Seventeen thousand seven hundred and fifty-eight emigrants sailed for America via Bremen from January 1 to April 1, this year.

At a meeting of the Austrian Cabinet Thursday, the Emperor Francis Joseph presiding, it was resolved not to claim the unexpended balance, amounting to 28,000,000 florins, of the extra military credits aggregating 52,000,000 florins, which the delegation voted last winter for the purpose of enabling the government to put the country in what was then deemed a necessary state of defence. The resolution declares that the adoption of the extreme measures then thought advisable is no longer necessary, owing to the peaceful aspect affairs have resumed.

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We must speak a word for our new mayor, for whose patronage the Freemasons have made loud claims through the daily press. It is a misfortune to the city and an evil thing for Mr. Roche that he has been haltered by the lodge; but it is honorable that he does not seem greatly bound to it. His appointments have given general satisfaction, and some of them are excellent. The Freemason Dixon has yet no place, as we lately feared, and is not likely to get one. There is a general bracing up by the police. The low dives have been listed by the order of the mayor and they will be no longer licensed. The gamblers who have run the city so long find their game played out, and the Illinois Central railroad corporation, which was making all the land it wanted out into the lake, has been taken by the collar and made to respect the rights of the public. The police justices take hold of their work like a new-set saw, and altogether there is promise of a vigorous enforcement of law against evil-doers which makes every virtuous citizen of Chicago breathe more freely and walk more securely.

The New York *Graphic* beside a striking cartoon on the honest artisan and his usurping Knight of Labor master, has also several pictures of Powderly's workingmen's palace in Philadelphia, where the "Master Workman" performs his daily toil amid the unhealthy and depressing surroundings of velvet carpets, great mirrors, paintings, frescoed ceilings, marble floors, magnificent chandeliers, etc. If Mr. Powderly had bought these quarters with the savings from his Scranton mayorality, there would be nothing to say; but he has used instead the fees his gigantic monopoly lodge has choked out of poor men, and now luxuriates upon his ill-gotten "trust" funds. He is being found out little by little. Workingmen are beginning to understand it, and Miss Willard will also, and withdraw her hand from his. One of the former in New Jersey, remarking on the severity of Powderly toward his section of the order, says: "One of the reasons for our unjust treatment is that we opposed the new constitution which the salary-grabbers rushed through in such hot haste at Richmond. To pay $30,000 a year in salaries to a board of officers who are not able to earn one-fifth that amount at their occupations is more than we can stand, not to speak of paying $50,000 for a mansion for them to repose in."

If there should need to be any confirmation of the letter of Dr. McNiece to Joseph Cook's Tremont Temple congregation, the late numbers of the *Deseret News*, Mormon organ, are full of it. The epistle of the First Presidency fills two pages of solid type. It is signed by John Taylor, George Q. Cannon and Joseph F. Smith, and is poked out of the rat holes where these worthies are hiding—as they pretend, for the kingdom of heaven's sake. They denounce all the action of the nation through Congress as infamous violation both of constitutional and natural right. The test oath especially is a nauseous gag, but the Mormons, "having tender consciences," have swallowed it in big gulps, having "generally resolved to take the oath,"—for the sake of keeping their political supremacy, they make nothing of perjury. Their tender consciences probably regard this oath as forced upon them by tyranny—taken under duress in short. The removal of the United States Attorney Dickson was hailed with jubilation by the Mormons. It is another doubtful step by President Cleveland which disheartens the only men by whom the nation can hope to be rid of this Mormon curse—the real American citizens of Salt Lake City. God help them to stand firm and be of good cheer. Their trials are the rendings which must be endured with the casting out of this devil.

Notes of the temperance work have an unhappy interest this week. The official report of the vote on constitutional prohibition in Michigan, completed Saturday, show a majority of 5,941 against the measure. That settles it no doubt, for to begin a contest and prove fraud would, even if successful in changing the figures to the other side, yet give for the right too small a majority to quarrel about. It is mentioned among the significant facts of this vote that forty-two counties in the State voted overwhelmingly for the amendment, and thirty-one against it. The forty-two represented the homes, the brawn, and the conscience of Michigan. The heavy vote for prohibition opened the eyes of its opponents, too, and the city of Detroit has certainly grown virtuous, finding it best at last to convict the saloon-keepers who are prosecuted; something that has not been known in years. Let the Michigan friends rejoice in the good fight for God and their homes already made, and begin work immediately for a renewal of the battle on this line in a year or two. Stepping on and up from the advantage already gained, let us expect for next time such an overwhelming majority that the enemy will be amazed into humble submission to the triumph of right and virtue.

But there are graver passages in this battle against the rum devil which give us quick and dreadful revelations of the fiend spirit possesses that the liquor drugged brain. At Cochranton, Pennsylvania, an effort for local option was followed by the burning of several houses by saloonists, whose owners had been prominent against their trade. Last Wednesday another Haddock case took place in Haverhill, Ohio. Dr. W. T. Northrup, a prominent physician, had been active for local option, and had been singled out by the saloonists as a victim. A gang as in the Haddock case prepared to assassinate him. They were McCoy, a saloon-keeper, and his brother, the postmaster, and two sons of the latter. They were too angrily impatient to form a secret society, but assailed their unarmed victim in daylight on the street with revolvers and shot-guns, shooting him down in cold blood. With the recollection of the Haddock jury before them the citizens of the place may make a short appeal to Judge Lynch. Another case is that of Joseph L. Hakes of Ansonia, Connecticut, who was nearly murdered last October, for daring to give evidence against a saloon-keeper. He was twice attacked for the same reason, and so severely as to be in continual suffering, and unable to walk, or work for the support of his little family. A fund has been raised to partially meet the emergency, but it should be much increased.

If any man doubts the interposition of a special and divine providence overruling to preserve this nation during the rebellion, let him read any honest review of General McClellan's book, giving his own version of his part in the war; or let him investigate the book for himself. The last *Atlantic Monthly* has such a review which deals fairly with McClellan, but shows from his own letters and reports that he had a singular disregard for facts, which he must have known to be such, an all-devouring self-conceit, and such contempt and insubordination toward the government that it is a question whether it was not a great fault in not sending him home months before he was superseded. Verily, we may well imagine Lincoln and Stanton while in their perplexity and trial on McClellan's account crying out in their distress, "Oh, that mine enemy had written a book!" No more complete vindication of the administration was ever attempted, or could well be imagined than this book of McClellan's. The *Atlantic* article, beside being a review, is a remarkable analysis of McClellan's character and exploits as a general.

IS LODGE WORSHIP THE WORSHIP OF DEMONS?

BY REV. WILLIAM WISHART, D. D.

To assert that the worship of the lodge is the worship of demons, may seem like harsh and extreme language, especially when we consider that so many professing Christians, and even Christian ministers, participate in such worship; yet, after a careful examination of the subject, we think that we are warranted by the Word of God to make the assertion. For the Scriptures clearly teach:

1. That no *Christ-excluding* worship can be the worship of the true God.

2. That all worship of false gods or imaginary deities is in reality the worship of devils.

Let us, then, carefully and prayerfully endeavor to ascertain the mind of the Spirit on this most important subject.

That no *Christ-excluding worship* can be the worship of the true God, will appear if you consider that the true God is a trinity in unity, three persons in one and the same essence, and he who rejects one of these persons as the object of worship necessarily rejects that God who subsists in a trinity of persons. He who rejects Jesus Christ as the object of worship rejects the true God, for "He is the true God and eternal life" (1 John 5: 20), and "God over all blessed forever." Rom. 9: 5. The eternal Son of God who was manifest in the flesh and who is "the brightness of the Father's glory and the express image of his person," is so identified with the eternal Father as the object of worship, that he who rejects the Son, also rejects the Father himself; that is, he rejects the only true God and worships an imaginary deity. "He that honoreth not the Son, honoreth not the Father which hath sent him." John 5: 23. "Whosoever denieth the Son, the same hath not the Father." 1 John 2: 23.

Let me quote from two out of many commentators who all agree on this point. Says Scott, "The supreme being, the supposed deity, which ancient and modern deniers of the personal and mediatorial honor of the Son have professed to worship, is in fact the *creature of their own imagination*, and not the wise, just, holy, merciful and faithful God and Father of our Lord Jesus Christ" (Comment on 1 John 2: 23). And says Barnes: "Those who do not render proper homage to Jesus Christ do not worship the true God. There is no such God as the infidel professes to believe in. There can be but one God; and if the God of the Bible be the true God, then all other gods are false gods and cannot save" (Comment on John 5: 23). Masons, Odd-fellows, and other secret orders, then, by rejecting Jesus Christ as the object of their worship, really reject the true God and worship a creature of their own imagination.

But we have also affirmed that all worship of idols, false gods or imaginary deities, is in reality the worship of devils. When the children of Israel under the former dispensation forsook the true God and worshiped idols or false gods, they were charged by the Spirit of God with "sacrificing to devils." "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils and not to God." And in Psalm 106: 37, 38, it is said, that "they sacrificed their sons and their daughters unto devils. And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan." "Had they but thought for a moment they must have seen that a deity who could be pleased with the blood of babes spilt by their own sires, could not be a deity at all, but must be a demon" (Spurgeon). We are informed by Gesenius that "the Jews regarded idols as demons which caused themselves to be worshiped of men" (See Lex., p. 1046, article Shehd). And we have clear evidence of the prevalence of this opinion among the Jews in the version of the Seventy. There are various Hebrew words used to designate the objects of idolatrous worship which by the Seventy are translated demons (*daimonia*), while they are not so rendered in our English version. We have an example in Psalm 96: 6, where the original word rendered "idols" in our version, is by the Seventy translated devils. "All the gods of the nations are devils" (*daimonia*). The original Hebrew term literally denotes nonentities or vanities, and is most appropriately applied to the idols of the heathen. See also Isaiah 13: 21, where the original word rendered satyrs in our version, is by the Seventy translated devils—"devils shall dance there." The original word literally denotes the he-goat, which was an object of idolatrous worship, and it is rendered devils in two passages of our English version. See Lev. 17: 7, and 2 Chron. 11: 15.

Now this opinion which was so prevalent among the Jews was by no means a mere superstition. It was founded on fact. The Apostle clearly teaches in the New Testament that whilst the supposed deities which idolaters worship have no real existence, yet there are devils or fallen spirits which are always present in such worship, and are the real objects upon which it terminates. "What say I then? that an idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say that the things which the Gentiles sacrifice they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils." 1 Cor. 10: 19, 20.

On this passage the late Dr. Charles Hodge of Princeton, N. J., comments as follows: "We must understand the Apostle as saying on the one hand, that the gods of the heathen were imaginary beings, and on the other, that their sacrifices were really offered to evil spirits. In what sense, however, is this true? The heathen, then, certainly did not intend to worship evil spirits. Nevertheless, they did it....We are shut up to the necessity of worshiping God or Satan; for all refusing or neglecting to worship the true God, or giving to any other that worship which is due to him alone, is the worshiping of Satan and his angels. It is true, therefore, in the highest sense, that what the heathen offer they offer to devils. Although their gods have no existence, yet there are real beings, the rulers of the darkness of this world, wicked spirits in heavenly places, on whom their worship terminates."

Now we are informed by Albert G. Mackey that "it is thought to be expedient only to oblige Masons to that religion in which all men agree." And of course, then, Masons must have a god as the object of their worship, upon whom all men can agree; but a god whom Christians, Jews and pagans can agree to recognize as a god and to worship in common is not the true and living God revealed in the Bible—not the God and Father of our Lord Jesus Christ. Nay, that blessed name by which we are called and which *is above every name*, cannot lawfully be named in the lodge. Masons have rejected the *true God*, and have devised and formed a god for their own purpose; not, indeed, out of wood or stone, but out of their own imagination. He is a being like themselves—"the Grand Architect of the universe," or "Grand Master Mason who presides in the grand lodge above." He is the *deification* of Masonry, as ancient idolaters were wont to deify every thing which they admired or loved. But he is purely an *imaginary being*, an empty idol, a *nonentity;* and yet to this *ideal* divinity thousands of costly temples are erected and altars dedicated in this Christian land. In these temples thousands of worshipers assemble from week to week and employ in honor of this *imaginary* deity those very symbols and ceremonies which, acccording to Albert G. Mackey, are derived from and identical with the symbols and rights of ancient idolatrous worship, such as the "*all-seeing eye*," the "*point within a circle*," and the rite of "*circumambulation*."

Masonic lodges are in reality temples of idolatry. Those who worship in them may not intend to worship devils, yet in reality they do so. They are directed and actuated by the cunning of the *prince of darkness*. And while by such worship they dishonor the true God and provoke him to jealously, they at the same time honor and please the great adversary of God and man. What but an infernal enchantment from the prince of darkness can cause men to reject God's beloved Son as the only Saviour, to profane his name by horrid oaths and imprecations, to insult his majesty by mock prayers, and to supersede his supreme authority by requiring an absolute and blind subjection to the authority of man. Those who do such things do but honor and please the *wicked one*, become assimilated to him in his wicked character and have fellowship with him in his wicked purposes. It is strange, indeed, that professing Christians, and especially Christian ministers, should enter into these temples of idolatry and participate in this idolatrous worship.

It has ever been the aim of that proud and ambitious spirit, *the devil*, to rival the true God or obtain that worship and homage which is due to him alone. When he was permitted to tempt our Saviour, he offered him the kingdoms of this world and the glory of them if he would fall down and worship him. Matt. 4: 9. And he still continues to tempt the professed followers of Christ in the same way. He offers them earthly possessions and worldly honors if they will come into his idolatrous temples, the lodges, and fall down and worship him. And is it not a matter of lamentation that so many should yield to his solicitations. Followers of Jesus, let me in all sincerity and earnestness say to you, "Ye cannot drink of the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils." 1 Cor. 10: 21.

Monmouth, Ill.

DR. TALMAGE AND THE LODGE.

BY H. H. HINMAN.

[Continued from last week.]

Dr. Talmage in his sermon says:

"Every family is a secret society, every business firm and every banking and insurance institution. Those men who have no capacity to keep a secret are unfit for positions of trust anywhere. There are thousands of men whose vital need is culturing a capacity to keep a secret. Men talk too much, and women, too. There is a time to keep silence as well as a time to speak."

This is simply untrue. A secret society is an organization *based* on *secrecy* and excluding from its membership and its meetings all who are not sworn or pledged to conceal its doings. A family conducted on such principles would be an object of suspicion, and would scarcely find toleration in any community. Families have their privacies, but most that is done in the family is known to the world, and in every virtuous family, there is nothing but what is common to all virtuous families, and is known to all mankind. Banking institutions are not secret societies. Their records are open to inspection. A bank that conceals all its doings is manifestly a fraudulent institution. It may be true that some men are incapacitated for public employment because too little disposed to keep silence (though we seldom or never hear of such an instance), but it is also true that there is a *thousand-fold more* danger from that "cunning craftiness whereby men lie in wait to deceive."

Men and women talk too much, sometimes. Of this Dr. Talmage is a marked example, especially when he darkens counsel with words without knowledge. Thus he says:

"Although not belonging to any of the great secret societies about which there has been so much violent discussion, I have only words of praise for those associations which have for their object the maintenance of right against wrong, or the reclamation of inebriates, or like the score of mutual benefit societies called by different names, that provide temporary relief for widows and orphans, and for men incapacitated by sickness or accident from earning a livelihood. Had it not been for the large number of secret labor organizations in this country monopoly would long ago have, under its ponderous wheels, ground the laboring classes into an intolerable servitude. The men who want the whole earth to themselves would have got it before this had it not been for the banding together of great secret organizations. And, while we deplore many things that have been done by them, their existence is a necessity, and their legitimate sphere distinctly pointed out by the providence of God. Such organizations are trying to dismiss from their association all members in favor of anarchy and social chaos. They will gradually cease anything like tyranny over their members, and will forbid violent interference with any man's work, whether he belongs to their union or is outside of it, and will declare their disgust with any such rule as that passed in England by the Manchester Bricklayer's Association, which says any man found running or working beyond a regular speed shall be fined two shillings and six pence for the first offence, five shillings for the second, ten shillings for the third, and if still persisting shall be dealt with as the committee think proper. There are secret societies in our colleges that have letters of the Greek alphabet for their nomenclature, and their members are at the very front in scholarship and irreproachable in morals, while there are others the scene of carousal, and they gamble, and they drink, and they graduate, knowing a hundred times more about sin than they do of geometry and Sophocles. In other words, secret societies, like individuals, are good or bad, are the means of moral health or of temporal and eternal damnation. All good people recognize the vice of slandering an individual, but many do not see the sin of slandering an organization."

It is not true that there has been much and violent *discussion* about these great organizations. It *is* true that they have been strongly *assailed*, but they have never been defended from a Christian standpoint, for they are incapable of such defence. Freemasonry and Odd-fellowship do not profess to be *Christian* institutions. They are eminently *religious*, but it is a religion in which all men agree," and a religion that carefully eliminates the prime article in the Christian's faith. No man ever did or ever can defend such a religious worship on Christian *principles*. Their main defence is a "conspiracy of silence." Of the so-called benevolent societies, which the doctor so much commends, he knows, or ought to know, that only from 10 to 33 per cent. of the money paid into their treasury goes out for relief or to enrich anybody but its officers and those they patronize. He says that "one of these secret societies gave for the relief of the sick in this country in 1873, $1,490,274." This, 1 presume, was the Odd-fellows, as they are about the only secret society that keep and publish a full record of their relief fund. Unless this was an exception it cost just about double that amount, say $2,981,548, to dispense this charity. The man who "with his right hand put a penny in the urn of charity, and with the other took a shilling out," had the same kind of benevolence that the doctor commends.

What the condition of our country would have been had there been no secret labor organizations, no one can tell, but it is pretty certain that some hundreds of lives and many millions of property would have been saved, and that the aggregate wages earned and enjoyed by the laborers would have been vastly increased. He hopes and expects that these societies will eliminate their evil elements so that they will not favor anarchy or practice tyranny over each other, and over those who are outside of their order. He hopes they will cease to set a premium on idleness and incapacity by fining members for doing more than the slowest and dullest are capable of. Such hope finds no warrant in their past history or their present conduct. The principles on which all these secret orders are based are secrecy and blind obedience. However good may be their object, a society conducted on such principles will be sure to abuse its power and become the instrument of tyranny. Such principles are autocratic, and autocracy cannot be safely tolerated in a free republic. When we come to have saloons conducted on Christian principles, and houses of ill-fame run under the direction of the Social Purity movement, we may expect these despotic orders to be kindly considerate of the rights of all.

The implied charge of slanders of organizations, is doubtless a fling at the Congress of Churches in Chicago. Let the doctor produce his specifications and sustain them; or if he cannot, let him *stop pleading for Baal.*

6. The "good man" argument is thoroughly elaborated. He sums it up by saying, "a bad man will not stay in a good society. A good man will not stay in a bad society." This is so utterly untrue that it is marvelous that he should have said it. There are thousands of bad men in the churches. The great trouble is to get rid of them. Multitudes of good men have belonged to evil societies. The Jesuits, the Know-nothings, and even the Ku-Klux Klans have included men who professed to be Christians and would scorn to do a dishonorable act. So long as we claim Abraham, David, Samson and Solomon in our list of saints, we cannot seek to justify the conduct and associations of any man because he in his general character meant to do right.

7. He admits that there are bad secret orders (yet according to his rule he would be unable to prove it) and points out certain tests by which they may be determined.

First, their influence on home life. In this he is not very definite, except to berate the women who protest against their husbands *belonging to the lodge*, instead of to them. He evidently fails to see that sworn and life-long secrecy between husband and wife is a violation of the marriage covenant.

Another test is the effect that membership has on secular occupation. Any order that helps men in business is presumably a good order to join, and adhere to. Doubtless this is the reason why men join secret societies. They seek an unfair and mean advantage over the uninitiated. Sometimes they succeed. Sometimes by secret signs and grips; at others by boycotts and conspiracies they gain temporary advantage over their competitors and call it

success. But no man can call such methods Christian, or republican, or just.

His third test is the effect on the spiritual man. He says:

> Now, here are two roads in the future—the Christian and the unchristian, the safe and the unsafe. Any institution or any association that confuses my ideas in regard to that fact is a bad institution and a bad association. I had prayers before I joined that society; did I have them afterward? I attended the house of God before I connected myself with that union; do I absent myself from religious influences?

There are a good many things that are calculated to confuse men's minds about religious obligation. To be "unequally yoked together with unbelievers," in a sworn brotherhood controlled by ungodly men, and having a religious worship carefully devised to suit their unregenerate hearts; to be under an oath of sworn secrecy and obedience to an unknown obligation; to unite in worship from which the name of the Divine Saviour has been carefully excluded, *must be* terribly confusing to men's moral ideas. The practical effect on men's minds is seen in the membership of the churches. More than two-thirds of the members of our evangelical churches are women. The obvious reason is that men find their moral ideas so confused by the lodge that they fail to appreciate Christianity. Alas! that men who stand on the walls of Zion should "call evil good and good evil; put light for darkness and darkness for light."

JOHN G. WHITTIER.

[Reprinted by request.]

DEAR EDITOR:—One of your constant readers asks you, as a favor, to reprint the following lines, which were clipped years ago from the New York *Independent*. They were written by Pres. J. Blanchard for the "North Star," a book of poems, where, but for Whittier's modesty, they would have appeared. The editor of the *Independent* saw them, and gave them to the world. Many, we think, will enjoy reading this well-deserved eulogy of one so gifted and so good. A.

> Thy soul is gentle, Whittier—yet thy mind
> Was made to startle and instruct mankind.
> And tyrants dread thee, gentle though thou art—
> A lamb in temper with a lion's heart—
> Yet so averse to scourge the sins of men,
> That other's sufferings only move thy pen.
> If thou alone hadst felt the oppressor's wrong,
> The world had lost the lightning of thy song.
> God in thy genius, crowned thee with the art
> To pour thyself upon the human heart;
> Bid thine own soul to thrill along thy line
> An inbreathed fervor only not divine.
> New England yet shall hail her gifted son
> When Freedom's work (and Slavery's) is done;
> And own thy fire caught from her pilgrim graves,
> Hath taught the world that *poets are no slaves.*
> The slave shall hail thee, when his sorrows end,
> In nature, as by name and birth, *A Friend.*

WHAT IS PROHIBITION?

BY I. N. KANAGA.

> "Prohibition is the song
> We'll shout thro' the nation;
> Prohibition of what's wrong,
> Is right through all creation!"

We prohibit stealing by stringent laws, forbidding all theft whatever. And to the violation of these laws we affix heavy penalties as a warning to evil doers. We prohibit murder likewise. Why, then, shall we not prohibit that which is the fruitful cause of murder? We should do so as a nation, yea, further, we *must* as a great commonwealth, if we value our prosperity, honor, and perpetuity. For if we do not put an end to the power of rum it will put a speedy end to us. If we do not, by the strong hand of the law, destroy all intoxicants, sooner or later they will prove our destruction.

Then we favor a direct, legal, and a radical prohibition. Nothing else will rid us forever of this colossal evil. Give us, therefore, prohibition that will secure us from all the woes, crimes and curses of this dark and damning fiend. This is the weapon that the advocates of the rum traffic most deprecate and dread. If you would stop men from drinking and being drunkards, you must stop its manufacture and its sale. If you would save millions from a drunkard's grave and a drunkard's hell, save us forever from all intoxicating liquors. Then prohibit the terrible traffic and that perpetually. Then the demon of rum will no longer dominate to hasten the downfall and ruin of the nation. Are you ready for prohibition? Echo answers—"*Ready!*" Then

> "Stop the cause, and then the crime
> Will never have beginning;
> The surest way to stop a sin,
> Is just to stop the sinning!"

Newark, N. J., 1887.

SECRET SOCIETIES IN INDIA.

While the land teems with secret societies in which members are oath-bound, any inquiry into their real moral character is deprecated by many and scouted by others. Every public institution or person is subject for observation, criticism or approval. We do not take up our pen to say that all men who have been led to join secret societies are bad men; but inasmuch as secret societies are bidding fast for the patronage of the natives of India—and even native Christians would now and then look behind the bewitching screen—we deem it absolutely necessary to call the attention of Christians in India to the character of all secret societies as compared with the Word of God, for they come to us with charitable, humane and temperance pretentions. As we begin to look at their character we must say the name *secret society* is a misnomer, for there is scarce a secret society in the world existing for a period of five years, whose every secret oath, obligation and ceremony has not been revealed and published, as the members of those societies well know. All these secrets can be bought for a few rupees and that without any thanks to *lodges.*

Jesus Christ wrought in the day, and so did the apostles. We search the Bible in vain for any authority for secret and oath-bound societies. The secret oath required before admission to secret societies is anti-scriptural and unreasonable. You are required to swear to keep secret, you know not what. If all the members of oath-bound societies were holy men, the candidate might feel some confidence in the safety of taking such an oath. But when we see so many who know not God, some desperately wicked, intemperate, dishonest, while others are good men, we may well be filled with horror at the possible moral character of secrets that all kinds of good and bad men keep. The principle is wrong, the oath foolhardiness. An oath to keep secret what? The candidate does not know. If God should ask, the candidate could only answer, "I do not know." Again, it brings, contrary to Scripture, all kinds of people together in so-called religious fellowship. The Christ-hating Mohammedan, the fire-worshiper, and the idolater, all become "brothers" to the Christian in "Lodge." The tendency of these societies to banqueting and dancing in India make them of the world and not of Christ. Missionaries are in them!

We, therefore, urge everywhere an inquiry into the character of any secret society, ere a thought of joining be entertained. Let every Christian ask God for orders before he becomes a candidate. We shall say more another day.—*The India Watchman, Bombay.*

MASONRY IN MEXICO.

As Freemasonry has recently seemed to have received a new impetus in Mexico, I chronicle a few items respecting the present status of that organization in this country. There are at present six distinct grand bodies of Masons in the Republic of Mexico. Three of these are working according to the Scottish Rite, and their transactions are carried on in the Spanish language; there is one lodge in which the German tongue alone is used—this exists under a warrant from the Grand Lodge of Hamburg; another transacts its business, etc., in French, under a warrant from the Grand Orient of France; that in English is under a warrant from the Grand Lodge of Missouri, United States of America,

The oldest Masonic organization here is called "The Supreme Grand Orient of Mexico." Its present Grand Master is Senor F. Xochihau, who is Past Master General of Mexico. This Supreme Grand body has lodges in every State of the Republic.

Another important Masonic body is "El Gran Consejo de Mejico," the Grand Master of which is Alfredo Chavero, a distinguished Mexican statesman, who is well known throughout the United States as an archaeologist and adliterator. This "Gran Consejo" has a few lodges under its jurisdiction in different States.

The Grand Lodge of the Federal district, of which Don Carlos Ruiz was the last Grand Master, has only two subordinate lodges in the Federal district, the others having withdrawn from it on account of certain disputes relative to money matters.

All members of the German, French and American lodges are generally merchants, clerks and railroad employes, and hold but slight intercourse with those lodges where Spanish alone is spoken.

Some years ago many foreigners joined the Masonic lodges, but having subsequently visited lodges in which their native languages are used, they have gradually resigned and joined those where they feel most at home.

Those lodges where the Spanish language necessarily prevails—in other words, those which are purely Mexican—are not recognized outside of the Republic. The Grand Lodge of the Federal District has made strenuous efforts to obtain recognition in the United States, but so far has only succeeded in securing full indorsement by the Grand Lodge of Arizona.

In retaliation for this discourteous treatment—if that is not too mild a term to use by way of qualifying the case—the Grand Master of the principal lodge of the Federal District has issued an "edict," in which he prohibits the recognition of members of the French, German and American lodges as Masons.

This ostracism does not seem to have grieved or even mortified the foreign Masons. On the contrary, many feel rather relieved from a burdensome taxation, for they now escape demands for funds, etc.

Owing to the "great army of Government employes," those lodges which are strictly Mexican are frequently used as means of political advancement, and there are Government officials who, while maintaining good standing as a Mason, manage to secure the adhesion—we won't say suffrages—of many Conservatives. It is not possible for the masses to comprehend the sort of Machiavellian policy by which these men preserve amicable relations with diametrically opposite parties; your correspondent does not attempt to explain it; he merely states a fact. However, these are exceptional cases. As the foreign Masons do not hold office, they, of course, have no parties or Cæsar to propitiate, consequently it is easier for them to live up to "the golden rule."

Each grand body and foreign lodge has its own hall in different parts of this city; visits are rarely exchanged. Masonic processions are not allowed. Masonic funeral rites are only performed when the deceased Mason has belonged to a foreign lodge.—*Correspondence Chicago Times.*

MORMON PERJURY AND DISLOYALTY.

At the last of Joseph Cook's Boston Monday lectures this year, a letter was read from Rev. Dr. R. G. McNiece of the Presbyterian church, Salt Lake City, who is recognized throughout the country as one of the best informed men on Mormon affairs as well as most earnest in opposing their infamous and despotic system. The greater part of this letter appears below:

1. Let me speak of the recent legislation by Congress. Although Eastern people, as I learn from some of my friends here who have recently returned from the East, seem to think the new Edmunds Bill (it is not fair to call it the Edmunds-Tucker Bill now, since the grand and really vital parts of the bill were ruthlessly stricken out before it passed the Senate) is going to secure a complete settlement of the Utah question at once, the intelligent and patriotic men here, who have borne the brunt of the conflict for years, are sadly disappointed over this new legislation. They admit that this new law has many excellent features, such as the abolition of woman suffrage because of its shameful abuse, the restoration of the rights of dower for the first wife, which Brigham Young had taken away; the punishment of sexual crimes, which the laws of the Territory ignored; the re-districting of the Territory for elections to the Legislature, etc. Still, so far as any final settlement of the Mormon question is concerned, the new bill bids fair to be a practical failure, like all its predecessors, and for the same reason; namely, that it still leaves the civil power of the Territory in the hands of the same anti-American priesthood that has steadily merged the state in the church, and trampled a republican form of government in the dust, for nearly forty years. I am forced to reiterate what I have so often called attention to, that there is not now, and never has been, a republican form of government in this American Territory. The only local government that has ever existed here is the government *of* the priesthood, *for* the priesthood, and *by* the priesthood. Taxation of Americans without representation has existed here for a score of years; for only once in that time has an American been allowed to be a member of the Legislature, although for ten years the Americans have paid about two-fifths of the Territorial taxes. Just one American for one session allowed to be a member of the Legislature in twenty years!

Now, this new bill simply prolongs this grievous injustice. As it came from the House it was a remedy for this wrong; for it allowed the President to appoint the upper house of the Legislature, and also put the appointment of all county and municipal officers in the hands of the President and governor, until a new legislature could be organized. Why Senator Edmunds should have taken the lead in cutting out these most important and vital parts of the bill, and giving us a superficial measure which continues the strife and most of the old government

abuses, is a mystery to us here. It is now twenty-five years since Congress gave this Territory the first anti-polygamy legislation. Certainly that is long enough to experiment with superficial measures which carefully evade the vital point of the whole difficulty; namely, the anti-Republican rule of a disloyal priesthood.

And it is a significant fact that the most strenuous and unreasonable opposition to needed legislation has come from Boston. Mormonism as it is, with all its social, civil, and moral rottenness, has had three public champions from Boston. One is no less a person than ex-Secretary Boutwell, who did not hesitate to go before the House Judiciary Committee last spring, in the interests of the priesthood, and use his utmost endeavors to prevent legislation which would deprive them of their outrageous tyranny. Another is Patrick Collins, a member of the House from one of the Boston districts. Both in the House and on the Conference Committee he left no stone unturned to perpetuate the power of this same priesthood. The third is Capt. John Codman, correspondent of the New York *Evening Post*, who never loses an opportunity to apologize for Mormonism, and to grossly misrepresent and slander the patiotic Americans of Utah.

2. But how about the practical results of the new Edmunds law? Well, if the Senator supposed that the test oath, which is about the only important feature of Judge Tucker's rigorous bill he allowed to escape his pruning knife, would settle things here, and purge the Territorial and municipal governments of notorious law-breakers and disloyal enemies of everything American, it shows that he has not a clear understanding of the situation here. In order to vote in Utah, the oath requires a man to swear that he will obey the laws against polygamy and other kindred crimes, and this new law in particular, and "will not directly or indirectly aid or abet, council or advise, any other person to commit any of said crimes." Now, how a man can be a devoted member of the Mormon Church which constantly inculcates polygamy as one of its central doctrines and pay tithing to support that Church in pushing forward polygamy, and still take the above oath without hesitation, may not be apparent to Senator Edmunds. But it is very clear to those of us who live here, and understand the Mormon character. We have never doubted that the Mormons would swallow that oath with as much readiness as a child drinks milk. This matter was fully settled at the municipal election week before last in Brigham City, eighteen miles northwest of Ogden, where the Mormons as a whole,including the most notorious champions of polygamy, gulped down the oath, and voted the priesthood's ticket with the utmost dexterity.

About two weeks ago, a list of petit jurors was sworn before the third district court in this city. Many of them were Mormons, and all took the oath very readily. The next day several of these Mormon jurors were called to sit in a polygamy case; and when Mr. Dickson, the United States District Attorney, examined them as to their qualifications, they swore they believed polygamy to be right, because a divine institution, and of course were discharged from the case. Look at it. The same men who on the day before swore they would obey the laws of Congress condemning polygamy as a crime, did not hesitate on the day following to swear, in substance, they believed polygamy to be right, and that the laws against it should not be obeyed! Is it any wonder, with such an anti-American system to deal with,that we are aggravated to see Congress continue, after twenty-five, yes, forty years of experience, to pass superficial measures which the priesthood snap their fingers at, and continue, as of old, to merge the State in the Church? One of the excuses given in one of the Mormon papers, for this peculiar and contradictory way of swearing, is that Congress has disincorporated the Mormon Church, and hence they are no longer members of it, and so do not aid and abet the crime of polygamy!

3. What of the future? Well, it is certainly full of perilous omens, so far as Utah is concerned. There is circumstantial evidence of a deep-laid scheme to admit Utah as a State, and thereby secure three more presidential electors to tip the political scale. I cannot stop now to outline this evidence. And it is because of this scheme that all the patriotic men of Utah, with hardly an exception, are opposed to the anti-polygamy amendment to the Constitution. In the first place it is no more needful than an amendment against horse-stealing; and, in the second place, it is dangerous, because a preparatory step to the Statehood of Utah. Notice the men who are advocating this amendment, except Judge Tucker.

We are not a little mystified and troubled here over the President's shifting and uncertain attitude on the Utah question. It would seem to be through his approval, if not advice, that Gov. West, shortly after his arrival here last spring, made that notorious visit to the penitentiary, and promised the polygamists there, if they would agree to obey the laws of the land hereafter, he would try to secure a pardon for them from the President. Why he should have selected polygamists for this privilege rather than horse-thieves, the most of us here could not see. In his December message, the President ignored Utah altogether. Then he not only failed to sign the new bill, but followed it up, on March 5, by the pardon of the notorious polygamist Joseph Evans, although the President was forced to admit that Evans would not promise to obey the law against polygamy.

There was no hardship in Evans's case. He is a man of vigorous health, and was sentenced for three years instead of five. Moreover, Judge Lane, before giving the sentence, gave him a chance to keep out of the penitentiary, if he would promise to obey the laws. It would seem that the President has allowed himself to attach more importance to the statements of the lying and immoral representatives of the priesthood in Washington, than of those worthy men and women who have been here for years fighting the battles of free government and good morals. We certainly have a right to expect that the President will not allow himself to be imposed upon by the crocodile tears of female adventurers representing the priesthood, who go to Washington, and taking advantage of their supposed womanhood, gain access to the President, and act their part by presenting lying but pathetic appeals, when some of them are well known here to be of the most disreputable and immoral character.

Now, Mr. Cook, I have mentioned these things to give you an inside view of the mighty but immoral forces and influences which obstruct the path of civil and religious liberty in Utah, and to let the public know, through you, how important it still is to be vigilant and active in behalf of free government and good morals here. You know I have nothing but kindness and good-will toward the masses of the Mormon people, and wish to see them put in possession of the education which will prevent the priesthood from enslaving them. But to me the priesthood is another form of that tyrannical Carthage which of old threatened liberty. And so, on all occasions, I am ready to unite with yourself and the patriotic Cato in saying, "Delenda est Carthaga," "Cathage must be destroyed."

I may conclude by saying that the great Christian denominations are pushing forward the religious and educational reformation of the Territory with more vigor and success than ever. They have American schools in about eighty different communities, employing about a hundred and sixty-five Christian teachers, and educating over five thousand children, seventy-five per cent of them from Mormon families. Now, let Congress arise and do its duty by giving us American government here.

As ever, most cordially and gratefully yours,

ROB'T. G. MCNIECE.

LETTERS FROM BAVARIA.

The fogs and public squares of Munich.—American public spirit.—Preparing for the Carnival.—Beds or balls.—The celebrated dead house.—Cemeteries and pestilence.—No Humane Society needed.—Tattle and Beer.—And more Beer; even to the church steeples.

MUNICH, Jan., 1887.

We have been having very unpleasant weather lately; it is not so cold as we sometimes have at home, but there is no sunshine and the air is full of a frozen fog. It has been settling on the trees more and more until now they are as thick with frost as with leaves in the summer, and to-day when the sun came out a little while the open squares looked beautifully.

There are very many more open squares here than in cities at home. Around the public buildings there is almost always a block or more on each side filled with trees and quantities of lilac bushes. In the summer I must sketch some of them. There are many statues, too, in the squares, and several high monuments; but the only park there is is called the "English Garden," and has the river Isar flowing through it. It used to be a swamp, but a rich American who was here drained and improved it and then presented it to the city. The Bavarians never would have done it. They have no enterprise at all. If they have a stove or anything else out of order they will let it stay so forever before they would take the trouble to have it fixed.

Everybody here is talking about the carnival now. It lasts about six weeks, and all that time there is nothing but balls and masquerades for those who go to such places. The artists had a torchlight procession last week in honor of the Prince Regent. It was so cold and damp we did not go. The lady artists have a masquerade soon with policemen at all the doors to keep the men out. Even the princes could not get in the last time and they can do almost anything here. All the ladies in the studio but myself are going dressed up for Greek boys and girls, and a German lady I know will be a knight. The people who have no money to go the balls pawn their furniture. Our milk woman said last year she sold her "over-bed" one night and went "*to be gay*." When she came home she found her husband had sold their "under-bed" and "been gay," too. So, as they could not sleep on a bare bedstead, they sold that the next day and both went "to be gay again." After that they slept on straw; but she laughed when she told it and seemed to think it was all right. There are some queer people in the world, and a good many of them seem to live in Munich.

Bavarians do not make their animals drunk. I think it is only the horses that get a drink of beer occasionally. But they feed them a loaf of bread for dinner and Mrs. N——— says in the country where they stayed a few weeks last summer, the woman used to bake a loaf every day for her pig. She gave it a bath, too, oftener than she took one herself, and it was the cleanest thing about. It is nothing unusual to see in the daily paper a notice that some one has a kitten to give away. But the funniest advertisement I have heard of here was that "A large beautiful Tom Cat has run away and a reward will be given for his return." The Bavarians are very good to their animals usually. I have not seen a horse whipped in the street yet. But the drivers have a whip with a very long lash which they snap and make a noise like the report of a pistol. Oxen are used a good deal, too. There is a steam engine that runs without any track, through the streets, which has something to do in cleaning them.

The ladies here go to the cafes about the middle of the afternoon and take their beer or coffee. Some of them stay three or four hours and talk and talk, but they do not get drunk or drink *much* beer. Some of the young ladies smoke. There is one in our class who goes into the hall and lights a cigarette in the recess. In the ladies "School of Painting" there is a notice on the wall that smoking is not allowed. All, or nearly all, the Russian ladies smoke. I was introduced to a very nice young lady at a reception of lady artists last week. She sat and talked with Mrs. C. and myself about ten minutes, and then she called the waiter and ordered three glasses of beer. She was very much surprised that we both refused, and yet more so when Miss N. and Miss E. said they never drank it. It happened that she had never met any Americans before, or any one that did not drink beer. She asked if she could not come to our studio to see us; and when we asked her to come she was so pleased that she drank all three glasses herself. I suppose she thought we were curiosities as we *did not drink*. To drink three glasses of beer is nothing at all here.

The largest church here is immense and very old. The two towers are so high above the city that they can be seen in any part of it, and they call them the "two Beer Mugs." Munich is called the "City of Beer Mugs" from this church. The real name means the church of "Our Lady." It was built some ten or twenty years after 1400. Inside are the tombs of several great kings of Bavaria. R. J. NUTTING.

CORRESPONDENCE.

OUR CINCINNATI LETTER.

CINCINNATI, April 29, 1887.

EDITOR CHRISTIAN CYNOSURE:—Orlando is represented in Shakespeare's "As You Like It," going through the forest carving the name of Rosalind in the bark of the trees and hanging odes to her on their branches. It is my lot to pass through the forests of American citizens, carving the name of the King of kings upon their hearts, in the hope that by and by this people will lift up their soul to him and say, "Blessed is he that cometh in the name of the Lord."

Last Sabbath morning I preached in the York St. M. E. church, Rev. I. W. Fee, pastor, on "the Prince of the kings of the earth." This is an old congregation. They have 300 members. Their church is a plain brick, but very neat and comfortable. They received National Reform principles with great enthusiasm. They regard them as having the promise of a millennium. I was cordially invited to return and give them another discourse. In the evening I preached in the Lawrence St. Welsh Congregational church, Rev. David Jones, D.D., pastor, from the

words, "Blessed is the nation whose God is the Lord." This congregation has a membership of 250. Their pastor gives half his sermon in English and the rest in Welsh. They all understand English, but the older members wish to keep up their mother tongue. I never heard such good singing in any church as they did there. Welsh hymns were used.

Monday morning at 10:30 I attended the Methodist preachers' meeting in the M. E. Book Concern. The subject was "Camp meetings." Rev. Dr. Van C. Coe read the paper. He said no one could charge him with being predisposed to condemn them, as he had been instrumental in locating the Urbana and Loveland camps. But modern camp-meetings with their gate-fees, barber shops, refreshment stands,costly cottages and pavilions, hired evangelists who berated ministers and excoriated worthy church members, pushing aside regular pastors to give place to men who made the same little speech all over the land in the interests of their paper or book, and the continual drumming for collections to meet these unnecessary expenses, were not a blessing but a curse. Drs. Leonard, Joyce, Pearne, *et al.* supported his sentiments. Sabbath excursions to them were deplored.

The Welsh Calvinistic Methodist General Assembly meets in this city the 12th of May. They have one congregation here. It has been vacant for the last eighteen months. Profs. Evans and Roberts, of Lane Seminary, both of whom were born and raised in that church and speak Welsh, have supplied them the past winter.

The streets of Cincinnati are badly torn up with granite paving and laying of cable roads. The cable systems, stretching four miles from Fourth Street into the suburbs will be of great advantage to our city. But as long as such corporations continue to rob God and man of the holy Sabbath, there can no permanent blessing come from them. It is unjust in them to require their employes to do seven days' work for six days' wages. It is unmerciful to require them to work on the Lord's day upon pain of losing their position. Greed of gain is intensifying "man's inhumanity to man." It is written, "I will have mercy and not sacrifice." The words of Portia to Shylock ought to be written upon the American heart:

> "The quality of mercy is not strain'd;
> It droppeth as the gentle rain from heaven
> Upon the place beneath; it is twice blessed;
> It blesseth him that gives and him that takes:
> 'Tis mightiest in the mightiest; it becomes
> The throned monarch better than his crown;
> It is enthroned in the hearts of kings.
> It is an attribute to God himself."

Lane Seminary examinations begin next Monday. This institution ranks with the best in the land. The year just closing has been an exceptionally good one. J. M. FOSTER.

THE MORMON ROW AT BAY PORT.

A TRUTHFUL PICTURE OF AN INFAMOUS SYSTEM.

BAY PORT, Mich.

EDITOR CYNOSURE:—Some erroneous accounts having been published in several papers in our midst and abroad in regard to the debate between Elder J. J. Cornish, Mormon, or Latter-Day Saint preacher, and Rev. Wm. F. Davis, general missionary and evangelist, I deem it proper to make the following statement of facts in reference thereto. Elder Cornish had been holding a series of meetings near here for six weeks or more with but slight interference. By his shrewdness, craft and cunning, as well as by the audacity and boldness of his claims, he had led captive a large portion of the community and filled them with a large share of his own spirit of hatred and dislike to all persons and ideas opposed to Joseph Smith and his Mormon Bible.

Rev. Mr. Davis came here by invitation to hold Gospel meetings, or to take up the Mormon question as he should think desirable.

The school-house was the only available place in the vicinity for holding public meetings. It was there that Mr. Davis was to hold his meetings, Mr. Cornish having transferred his appointments to other points near by, with the exception of an occasional sermon. At the close of his first meeting Mr. Davis submitted to the congregation the matter of taking up the Mormon question. By an almost unanimous vote he was requested to do so. Mr. Cornish expressed a desire to take part in the discussion. It was accordingly arranged that the debate should commence on the next Tuesday evening, March 1st, each speaking alternate half hours for two hours, Mr. Cornish to lead. Mr. Cornish, however, and his friends insisted that Rev. Davis should lead, although he had never heard Mr. Cornish. By three o'clock in the afternoon of Tuesday the seats began to be filled, mostly with Cornishites. When the speaking began at 7 P. M. the platform, aisles and vestibule were packed, and men stood outside at all the windows, though they were not open at the bottom. The ground was covered with snow and the weather cold.

Mr. Cornish in both speeches confined himself to the setting forth of their religious views upon the subjects of baptism, the millennium, the resurrection, future punishment and so forth, but not going beyond our Scriptures. Rev. Davis endeavored to draw him out on Jo. Smith and his Mormon Bible, but did not succeed, so the discussion had only been initiated at the close of the first evening. There was some talk of continuing the debate for an hour longer, but a gentleman in the middle of the audience said his wife was sick and he must be let out. Mr. Cornish made a very insulting reply; and the chairman, a Cornishite, sprang to his feet and remarked that this woman was "in the habit of going to meetings and getting sick"—an entirely gratuitous statement.

High words began to pass. The man with with a sick wife declared "he would get out if he had to force his way," and express the wish, "that he was where he could lay his hands on Mr. Cornish." The confusion increased and a tumult seemed imminent. A number of women and children were helped out of the windows. But the crowd dispersed without violence.

The next day Rev. Davis saw a Justice of the Peace, and earnestly requested him to be at the school-house early, and to keep open two aisles so that egress could be had, as he did not think a house so filled as that was on the previous evening either safe or lawful. However, when he reached the house a little after 6 P. M. he found the condition about the same as that of the previous evening. Making his way into the body of the house, Mr. Davis called the attention of the chairman to the packed and still packing condition of the house,and said he could not consent to speak unless two aisles should be cleared (there being five) so as to give ingress and egress when required. At once there arose an unseemly confusion. Mr. Cornish told the people not to move; others called out that, "Davis was a coward, and wanted to back out." The chairman told him to come forward to the platform or own that he was beaten; and much more of the same sort of talk was heard. A motion was passed that Mr. Davis should come forward "like a man, and proceed with the debate." From the show of hands it plainly appeared that the body of the house was almost entirely filled with Cornishites, they having come first. Rev. Davis, who fears nothing so much as wrong-doing, was unmoved by all these taunts and jeers and insisted on his points. Failing, however, to accomplish anything, he made an appointment for two o'clock P. M. the next day, when he would proceed with his examination of the subject in hand, and then retired, followed by his friends.

Scarcely had Mr. Davis left the house when quite a tumult arose. A young man near the front sprang up and rushed over the desks toward the door to reach some one who had made an insulting remark that he fancied was addressed to himself. A rush of the Cornishites from near the stand at once followed; some to take part in the fight and some to prevent it.

The crowd became alarmed; egress at the door was impossible. Many women and children were helped out of the windows, followed by men. A constable seized the beligerent young man near the door, so the fight was prevented; but there was great confusion. The chairman, a stalwart six-footer, threw off his coat and vest, laid his pocket-book (but not his revolver) on the table, and seizing his chair hastened out into the tumultuous mass and demanded order at the point of his chair legs. After the lapse of some time and the departure of many people, order was finally restored. Mr. Cornish and his friends indulged in a good deal of foolish and high-sounding talk about their so-called victory, and passed some equally foolish resolutions, and then Cornish proceeded alone with his part of the discussion.

Subsequently the writer learned from different persons, friends of Cornish, that poles were brought to the school-house on the second night of the debate for the ostensible purpose of rail-riding Mr. Davis, and the chairman distinctly stated to him that he had done his best to raise a fight on the second night; but the friends of Mr. Davis had no disposition to create any disturbance.

Mr. Davis continued his appointments afternoon and evening until he had gone over the whole subject, including the history of the Mormon Bible and Joseph Smith. He distinctly pointed out many false deductions that Mr. Cornish drew from his Scripture quotations, chiefly from the Greek text, in order, that the true sense might more distinctly appear. All who heard him through must have been convinced that the claims of Jo. Smith, for himself and his Bible, were stupendous frauds.

From the best information derived from a variety of sources, it appears that Mr. Cornish pursued here the usual course adopted by the "Latter-Day Saints." They first set forth those religious doctrines founded on a literal view of the Scriptures, and which have been held by many Christians for centuries, and which will not be likely to be offensive to the common people. At the same time a systematic and continuous attack is made upon the honesty and intergrity of the clergy of all other denominations, and so also of all history and all testimony that comes from outside their own sources. They are all the time telling their hearers that other ministers are after their money, and then "*pass around the hat*" after almost every sermon. The encyclopedias he calls "*novels*," and to prove it points to some statement therein in regard to themselves which he claims to be false, but which upon investigation will turn out to be substantially true. He said the mobs that tarred Jo. Smith and Sidney Rigdon, and that assassinated Joseph and Hiram Smith, were led by Rev. divines; and so of any other acts of violence that the Mormons may have suffered from the incensed people.

Many persons run after those swindling advertisements that promise large value for mere nothing because they hope to obtain something valuable without the toil and sacrifice of fairly earning it. So people are over anxious to pry into the mysterious and unkown, and many are ready to take a short-cut to a knowledge of divine things through false prophets and cheap revelations; when the only way to obtain them is to do Christ's will if we would know of his doctrine. MRS. J. W. SNELL.

POMEROY'S HISTORY AND TALMAGE'S SERMON.

HIAWATHA, Kans., April 27, 1887.

DEAR CYNOSURE:—I feel like saying to you how much I have enjoyed reading Senator Pomeroy's letters in the *Cynosure*. I trust they will be published in pamphlet form, as they furnish interesting matter not found in any history of the war. Will you please to send me the pamphlet exposing the base treachery of the Masons in the Pomeroy case? I have loaned out the copy I had till I have lost it entirely.

I am out of all patience with Talmage. I have just been reading his sermon on secret societies. It does seem strange that such a man as he should stoop to an apology so shallow and stupid as this! Where is the consistency of signing an approval of the recent congress and then publish to the world a *defense* of the whole horde of secret societies that Mackey, Morris, Sickels & Co. would cheer to the echo? Verily, how are the mighty fallen! I trust the editor of the *Cynosure* will do justice to that sermon, if sermon it can be called.

It seems to me that we are living in perilous times. The pulpit and press are muzzled. A popular minister in a popular Congregational church not a hundred miles distant said to me not long since that "the vicarious atonement of Christ was more a jumble of words than anything else." It is not strange that such a church and such a minister should celebrate a silver wedding in the church and then adjourn to a hotel to partake of a sumptuous repast, with presents, toasts, etc., and this all on the Sabbath day! I might also remark here that the bridegroom is a high Mason. And *apropos* to this, the new minister sent to the M. E. church in this place *led* in the Easter tomfooleries of the Knight Templars on Easter Sunday! "Oh Lord, how long?" Yours for reform. J. W. MARGRAVE.

DR. DOY'S RELEASE.

WASHINGTON, D. C., April 23, 1887.

EDITOR CYNOSURE:—I find that my valued friend Geo. W. Clark has corrected me in one of my articles.

The name of Dr. John Doy is correct. And after writing my manuscript, fearing I had written *Day*—I telegraphed at once, to "put the name *Doy*—not Day;" still your printer had it Day. This is purely a mistake that's all. [It was the dispatcher's mistake, after all, for he sent the message to us written "*Day*"—ED. CYNOSURE.]

But he says "Dr. Doy's son with twelve stalwart comrades crossed the river in a *dark night*, and rescued his father." The son, then quite young, and a party of a dozen stalwart men did rescue the father. This, too, I think is correct. But that it was done in a *dark night*, and *without* John Brown,

does not correspond with my recollections. I knew them all very well; attended closely the trial, and Dr. Doy's sentence to the penitentiary was an outrage which we all resented.

My recollection is that it was in midday. Several of the Kansas books which have been written speak of it as "done in broad day-light." And John Brown's connection with it has always been conceded. Indeed the Missourians then all said, or did soon after, "It was old Brown's raid," though at *that date* Brown was little known. His exploits were afterwards. I make this statement with all fairness to all parties. Very Respectfully,

S. C. POMEROY.

DR. TALMAGE MAY LEARN FROM AN EX-MASON.

WINFIELD, Kansas.

EDITOR CYNOSURE:—I am glad the Lord kept the great Dr. Talmage away from the Congress of Christians recently met in Chicago. His sermon on Secret Societies will do a vast amount of harm. It is "Good Lord—good Devil." The very text he has taken to prove secret societies right will knock every secret society in God's universe "into a cocked hat,"—Discover not not a secret to another." A *Mason* not only discovers his secret to another, but makes the other pay for receiving it. If people would obey the Word of God there would be no secret societies. "Thou shalt not foreswear thyself," would kill every oath-bound secret society in the world.

A man is very foolish to try to prove secret societies to be right by the Bible. He cannot do it, because God's Word condemns them. "Thou shalt not foreswear thyself," sent conviction to my heart, then I obeyed Leviticus 5: 4 and 5. I confessed I had sinned in that thing, and God for, Christ's sake, pardoned my sin. Praise his holy name forever! I am now discovering the secrets of Freemasonary to the whole world, and I suppose according to Dr. Talmage's opinion I am a perjured villain. But I know before God that I have only delivered my own soul. I am purified, made white and tried, "*and am willing to be tried again*" by the judge of all the earth at the last day. Amen. ISAAC PENNINGTON.

THE TALMAGE SERMON.

SENECAVILLE, Ohio, Apr. 25, '87.

DEAR CYNOSURE:—I have just heard read and reread Dr. Talmage's famous sermon in the New York *Weekly Witness* on, "What is the moral effect of Freemasonry," etc, and believing it to be calculated, if not designed, to encourage the prevalence of lodge secrecy as not only harmless but profitable, and that it will be made use of extensively to feed and foster the dangerous and damnable lodge system in our country, to the shame and detriment of Christianity and an enlightened civil government,I hope and advise that Dr. Blanchard, the editor, or some other competent person give us a searching and thorough review of the discourse and its bearings on the burning question to which it relates.

I am satisfied that however he may discriminate between the object and the management, the use and the abuse of the lodge system, the whole thing had better be opposed and, if possible, crushed out of existence, for it does no good that might not be done more certainly and safely and openly by churches and other benevolent societies; and it does much harm in various ways,by the foulest means and to the most fearful extent, as has been often shown and can be demonstrated more fully. And for such a popular and powerful preacher of the Gospel to be arrayed in behalf of the lodge is more than I or any other anxious Christian can tamely sanction and silently endure. If I am mistaken about the drift of this discourse, I would like to be convinced of it; if not, I hope my wish will be fully met as early as practicable. Truly yours, WM. G. KEIL.

THE FRUIT OF AN EVIL PLANT.

BEACONSFIELD, Iowa.

The work of the United Brethren Commission is the fruit of the lodge. Years ago a cable-towed preacher of our of our church said to a supposed friend of the lodge, "Secrecy will be admitted into this church. It will be like a clap of thunder from a clear sky." The trap which was set in the dark was sprung at the last General Conference. Liberalism was hatched in the lodge the same as secession was in the lodges of the South from the time Jackson and others became members of a Masonic lodge. The plant of liberalism has grown like a noxious weed among corn ever since the lodge began to hoodwink and cable-tow U. B. preachers, till now a portion of the church has "fellowship with the unfruitful works of darkness." The church is becoming "divided against itself," and cannot stand in this way any more than the nation could,"part slave and part free." The devil knows Scripture is true so he secretly plots to divide a good church.

We are happy to know the Lord is using part of the church as an instrument in his hands and that the church is likely to be as successful in opposing "the god of this world" (the secret deceiver of Israel) as was the nation in opposing slavery sheltered by the lodge. This plant after Masons murdered Morgan took root and flourished on slavery soil, where free speech was denied. Freemasonry came back North under a terrible war cloud, and seeks to force the church of Christ to shelter it by silence on the part of the preachers, whom God has called to "Cry aloud and spare not."

He who spake as man never spake said, "Every plant which my heavenly father hath not planted shall be rooted up;" and if God did not plant the lodge it "shall be rooted up." Let us trust in God. It is hoped our Bull Run is passed and that honest men will no longer "halt between two opinions," as did Abraham Lincoln for a time in regard to emancipation. "Come up to the help of the Lord against the mighty" and serve the God of the Bible with the whole heart. He is willing to lead by his Spirit into "every good word and work." Although it is a cross to be "workers together with him" in "uprooting" plants which he never planted it is the best way,for it is our duty to prevent the growth of plants in the church and in our hearts the fruit of which is not unto holiness. May the Lord bless, save, lead and work in us both to will and to do of his good pleasure. CYRUS SMITH.

PITH AND POINT.

FROM A FORMER NATIONAL CONVENTION PRESIDENT.

Thanks for the good paper you are giving us. Illness prevented me, much to my regret, (if one may regret anything so directly from the Lord) from attending the late Congress in Chicago. The Lord speed the day when such conventions shall not be needed. "Thy kingdom come."—S. COLLINS.

BRO. CLARK'S MISSION.

Bro. Geo. W. Clark of Detroit, Mich., has been down here making us a new people. Please send the *Cynosure* and all the help for good you can.—A. M. MIDDLEBROOK, *Corner Stone, Ark.*

NOT ALL CHEERLESS.

I have tried only in vain to get at least one more subscriber to the *Cynosure* before I renewed my subscription. But, notwithstanding all discouragements, I believe that the shadow of your reform influence is perceptibly falling on the nation so that the Masonic muzzle is dropping off of even the political press. The LaFayette *Daily Courier* gave a fair account of the Congress of Churches in Chicago. It does my heart good to read it and may great good be the result of it.—L. D. BROWN, *Morenci, Ind.*

PROPHESYING IN SAN FRANCISCO.

I am now holding Anti-masonic meetings in my "own hired house," and receive all that come in to hear. The Masons have suppressed free speech on this coast. They have driven me from the streets and halls, by sending in their ruffians to break up the meetings, and they try to in my house. The times are so hard it seems almost impossible to get one subscriber for the *Cynosure*. I believe the *Cynosure* will be more interesting this coming year than it has ever been before.—N. KEYSER, *San Francisco.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VII.—May 15, 1887.—The Call of Moses.—Exodus 3: 1-12.

GOLDEN TEXT.—I will be thy mouth and teach thee what thou shalt say.—Ex. 4;12.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Burning Bush.* vs. 1-6. All the forty years since Moses had fled to the desert an outlawed fugitive, he had devoted himself to what his early education must have taught him to regard as a menial occupation; and doubtless with the belief growing more fixed as the years went by that he must spend his days in exile. There is no grander page in history than this uncomplaining, patient, brave endurance while his life seemed to be wasting uselessly. But the call came at last and it found him fitted for the work. He had lost none of the fire of his youth. He had gained the calmness, the coolness, the decision of a great leader. The chief reason why so many people complain that they have no mission in life is because they want none. Their ears are not opened to the call of God, nor their eyes anointed to see the burning bush of opportunity. The bush burned with fire but was not consumed. It was still living and green with its nature unchanged, though made for the time being the shrine of God's visible presence. Religion does not change the face of outward objects,does not alter a single duty, does not do away with one innocent habit or taste. The chief difference between the religious and the irreligious is not that the latter never think of God, but the one has an habitual daily recognition of him, while the other ignores him entirely in the common, ordinary actions of life. God is not in *all* his thoughts. "I am the God of Abraham," etc. This was the sure token that he had not forgotten Israel, and more than this, it bridged the awful space between them and deity with a sense of divine fatherhood, and made what followed easier to believe.

2. *The Call of Moses.* vs. 7-12. In all their affliction he was afflicted, the prophet tells us. God sees and feels for the afflictions of his people. He knows the sorrows of every child defrauded by rum or any other evil agency of its birthright of innocent happiness.

"Think not thou canst sigh a sigh,
And thy Maker is not nigh."

But his pity for sorrow will only make more intense the fires of his indignation against every evil system which works woe and suffering to humanity. The blood of the martyred Haddock not only cries to God against the business which murdered him, but the lodge power which has spread its dragon wing to shield his murderers. "Come now,therefore,and I will send thee unto Pharaoh," etc. Moses's hesitation was very natural. An outlaw, who was he indeed that he should go unto Pharaoh? Self distrustful, slow of speech,how could he be the leader to deliver his people, and rouse them by harangues of fiery eloquence to throw off their yoke. But God's answer to Moses is the answer to every one of us who may feel like him, Who am I, weak and unknown, that such a task or such a duty should be laid upon me: Certainly I will be with thee. And with the promise of Jesus, Lo, I am with you always—all the days, as the orignal Greek reads—not giving us at once a treasury of strength which we might squander, but portioning it out to us as our needs require, what can we want more.

From Peloubet's Notes.

God leads us often through the desert to paradise, through retirement and silent meditation, to our life's work. All persons need these periods.

In the humblest duties we may be learning the highest lessons, and become fitted for the noblest work.

God calls us to our work in his own time and way.

God is light, immaterial, glorious, pure, purifying, cheering, life-giving.

The commonest object is made glorious when we see God's goodness and love in it. The barren mountain is transfigured by Christ's presence; the humblest duty glorified by the love of God and man.

God's people are like this burning bush, safe and glorified in the midst of the flame, because, as with the three men in the furnace, the Son of God is with them.

We should always come into God's presence with reverence and proper expressions of worship and careful preparation. As Moses took off his shoes, defiled with the dust, so should we put off our worldly thoughts and cares.

We are ready to say that those favored men of old were happy in being permitted to enjoy such immediate intercourse with God; but happier are we who enjoy the full revelation of the precious Gospel.—*Bush.*

God sees and knows all the trials and afflictions of his people, and is preparing deliverance for them.

When men turn to God and cry to him for help, their afflictions and trials have begun to accomplish their work, and the time of deliverance is near.

We are appalled before the greatness of the work of redeeming the world from sin.

Consciousness of our own weakness, joined with unbounded trust in God, fits us for our work.

God kindly and lovingly answers our excuses and removes our difficulties, if we will listen to him.

The more we know of God, the stronger will be our trust in him.

We can do all things through Christ, who strengtheneth us.

—Miss Caroline L. Wolfe, said to be the wealthiest unmarried lady in the United States, died recently in New York, in the 58th year of her age. She will be remembered chiefly because of her enormous benefactions. For fifteen years she has given away an average of fully $200,000 a year, and many believe that the aggregate exceeded $4,000,000. Her work was through the Protestant Episcopal church in great part, although many of her important benefactions for which she will be gratefully remembered by the people of New York, were undertaken independently of the church. The East Side Lodging House for Homeless Boys, and the John D. Wolfe Cottage at the Sheltering Arms, are among her gifts. The Wolfe expedition to Babylon some years ago was carried on at her expense, and she also contributed to Dr. Sterell's expedition to Asia Minor. The American chapel at Rome was built chiefly at her expense. She also established the Wolfe fund for the support of infirm clergymen.

SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

JOSEPH MOORE, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanfmous character.

DR BEYSCHLAG, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

PRES. E. F. REID, *Ohio Central College.*—We believe secret societies to be anti-republican as well as anti-Christian.

REV. A. L. CHAPIN, D. D., *Beloit.*—It has been the uniform policy of Beloit College to exclude secret societies.

PRES. THOMAS HOLMES, *Union Christian College.*—I am the uncompromising foe of secret societies in any form whatever.

REV. JAMES W. STRONG, D D., *Pres. Northfield College* — We do not favor secret societies; hope there will never be one in this institution.

REV. P. M BARTLETT, D. D., *Maryville College.*—I believe that secret societies, generally speaking, are fraught with mischief and should be discouraged, especially in our institutions of learning.

PRES. JOSEPH MOORE, *Earlham College.*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

REV. ALEX. BURNS, *Pres. Simpson Centenary College.*—Although a Mason my self, I have not a very exalted notion of the importance or influence of Masonry. In fact I don't see much necessity of secret societies of any kind.

REV. S. B. ALLEN, D. D., *Westfield College.*—Deeming them (especially those best known) injurious to all the best interests of mankind and destitute of all moral right to an existence, we cannot but pray and labor for their overthrow.

PRES. A. M. WESTON, *Eureka College.*—No human institution has the right to exact oaths. Even the church has, formally, none, and civil governments, if they require them, can only do so because they themselves are ordained of God. Freemasonry has no such right, having no divine origin.

PROF. BASCOM, *Williams College.*—Bind not the corrupt to your very bosom with bonds of secrecy, and hope to escape their influence. That breath of pollution, the breath constantly on you, which you draw into the seats of life as if it were air, is malaria, ready to creep stealthily through soul and body.

PROFESSORS EDWARDS A. PARK, ABNER PHELPS, E. P. BARROWS and EGBERT SMYTHE, *Andover Theological Seminary*, to the American Tract Society, Boston, 1865:—Asking for "a judicious and carefully prepared tract, tending to dissuade the members of the churches of Christ from joining secret societies."

REV. E. H. FAIRCHILD, D. D, *Berea.*—Secret societies are of two kinds, those which aim to secure special and unequal advantages for their members, in social, civil, political and business relations; and those which seek to promote some moral, social, or political reform. The first among which Freemasonry is the most prominent, we regard as selfish in their nature and essential aim, and hence antagonistic to the Christian religion.

HORACE MANN, *the American apostle of Education:*—Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Esop's time, would not those form the *secret societies?*....Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No, they all belong as by the tie of natural affinity, to the order of *secret societies.*

REV. RANDALL ROSS, *Pres. Lincoln College, Mo., 1873.*—Take the report of the Grand Lodge of Odd-fellows for the year from which it appears their revenue amounts to $4 291,071.12. Of this sum only $1,503,471 40 has been spent in "relief and charity." Only about one third of their revenue is thus expended annually. This leaves an immense sum of money unexpended by the order every year, which must in a few years become a dangerous power in the hands of the order. And this is but an illustration of all the secret orders of the land: and hence we look upon the power of such an immense amount of money in the hands of a power whose workings are in the dark, in secret, as far more dangerous to the financial affairs of the country than all our much talked about railroad monopolies.

REV. WM. M. BROOKS, *Pres. Tabor College.*—Our faculty is a unit in opposition to secret societies, not excepting those formed for literary culture.

PRES. L. H. HAMMOND, *Lebanon Valley College.*—My conviction is firm that the influence of Freemasonry is baneful in whole and in part; that, religiously, it is a stumbling block; and that, socially and politically, the benefaction it offers to one is a robbery of others.

PRES. E. K. HILL, *Washington University.*—I have long regarded the secret conclaves as unnecessary to any good cause, and dangerous from their irresponsibility. Especially do I think that Freemasonry, from its nature, record and prevalence, is an enemy to the political purity and social morality of our country.

PRES. H. H. GEORGE, D. D., *Geneva College.*—No man can, at the same time, be a lover of Christ or a Christian, and a sworn member of a Christ-dishonoring and disowning fraternity, provided he know the true character of that fraternity. No man can be innocent in going into such a fraternity without knowing its true character.

PRESIDENT J. H. FAIRCHILD, *Oberlin:*—The tendency to organize in secret bodies, political, social, religious and literary, seems to indicate distrust of the ordinary institutions of society, and will surely generate the distrust from which it seems to spring. The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization.

REV. JOSIAH BRADLEY, *Principal of Rock Spring Seminary, Illinois, 1829:*—Masonry is a human, and cunningly formed system of deception. Is it not rightly named "Speculative Freemasonry?" Millions have been drawn within its veil, and led away captive by its false pretensions and exhibitions of morality, charity and brotherly love. And many may still rejoice for a season in their delusions, despise reproof, and perish without remedy.

PRES. L. N. STRATTON, D. D.—One other fact worth naming is, that the oaths and secret workings of Freemasonry are out and well-known to the world. They are published in the reports of several State legislatures, and in Wendell's Supreme Court Reports of the State of New York, Vol. XIII, pp. 9-26. Their oaths are no less murderous than those taken by the Mollie Maguires, for obedience to which latter twenty-one have been tried and hung in the State of Pennsylvania.

LEONARD WOODS, D.D., *Professor in Andover, 1829:*—Now I have never seen or heard of any evidence, of any kind or degree, in support of the pretended antiquity of Freemasonry; and I suppose the same is true of all others. What then can we do, consistently with reason and common sense, but to withhold our belief. As to *probable* evidence; it would be very proper to inquire, whether it can be reconciled to the acknowledged character of Solomon, and of the twelve apostles to suppose, that they belonged to a society, established on the *principles* and practicing the *rites* of Freemasonry. If these principles and rites are what the community at large understand them to be, and what *Freemasons themselves* understand them to be, an answer to this inquiry would be no very difficult thing.

PRES. TIMOTHY DWIGHT, D. D., *in a Fast Day Sermon, Yale College.*—These [the doctrines of Illuminism] were: that God is nothing; that government is a curse, and authority an usurpation; that civil society is the only apostasy of man; that the possession of property is robbery; that chastity and natural affection are mere prejudices, and that adultery, assassination, poisoning and other crimes of a similar nature are lawful and even virtuous. A large branch of the *Masonic Societies* in Germany and France had already adopted the same objects, as the great and controlling ones of all their personal and united labors. Here secrecy furnished the most advantageous opportunities for the formation of every design and the most advantageous opportunities for its successful execution.

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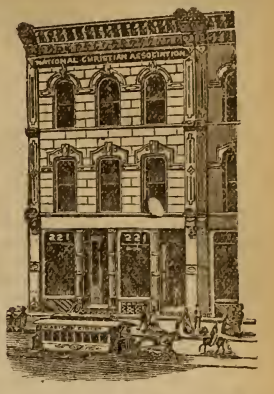

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 5, 1887.

ANOTHER LETTER FROM THE POET WHITTIER.

The day before the Christian Congress assembled in this city the loved Quaker poet wrote the following friendly and appreciative letter to the editor of the *Cynosure*. It would have been most welcome at that meeting and no paper or speech would have received more hearty applause: but no less cordially will it now be greeted, though a little time has passed until enthusiasm has calmed into earnest and determined labor:

AMESBURY, Mass., Mar. 29, 1887.

MY DEAR OLD ANTI-SLAVERY FRIEND:—I am right glad to hear from thee. I thank thee for thy kind invitation, but the years rest rather too heavily upon me to permit me to travel so far. God, my dear friend, has been good to us, in letting us live to see the end of slavery, and our country a united one. No one has a better right to rejoice than thyself, for no one labored more bravely than thyself in the great cause.

I suppose thee knew that the Society of Friends do not allow any of their members to join secret societies, or take any oaths. I wish other sects would take the same ground.

Ever and truly thy friend,

JOHN G. WHITTIER.

DR. TALMAGE.—We give several articles from different States on this honored and gifted brother. We hope he will heed them and weigh them. They are written by the sort of Christians to which he belongs, earnest ones and honest ones, and if Providence permits us, the *Cynosure* will, next week, lay before this brother and the public its theory of his sermon on secret societies, and how he happened to preach it. The apostles of Christ were not only humble and honest Christians, but inspired men. Yet Peter, the bravest of them all, flinched, at times, from facing the enraged multitude, and Paul "withstood him to the face because he was to be blamed." Peter afterward called him our beloved brother Paul." 2 Pet. 3, 16.

THE LATE DR. J. B. WALKER left a legacy of two thousand five hundred dollars to the Professorship of Intellectual and Moral Science filled by President C. A. Blanchard of Wheaton College. The approbation of so great an author, and so good a man as Dr. Walker, who had been for years intimately acquainted with the College and its president, must be grateful not only to the recipient of the bequest, but to all the friends of the institution and its principles.

OPIUM IN FLORIDA.—A Florida paper "takes pleasure" in learning that an English company is embarking in the culture of poppies and manufacture of opium on Indian river in Florida. The agent, Dr. Winthrop, has learned that poppies yield so abundantly in that climate that an acre of land there will pay interest on $1,000 in a year. We should be glad to hear from our friend Dr. J. N. Bishop on this Florida enterprise. We see that opium-eating is increasing in this country; and from what we have seen and heard of its use, we should about as soon rejoice at the increase of rattlesnakes' venom, as of the juice of poppies for the production of that terrible drug. Will some one give us its statistics, its necessity, use and the possibility of dispensing with it altogether.

An effort, begun during the last year, is being made to remove the Mission Chapel and Industrial school which were built by Deacon Ichabod Washburne of sainted memory, and given by him to the city of Worcester, Mass. He intended to benefit the masses who attended no church, and poor children who had little or no training at their homes. He endowed the chapel with $20,000 dollars and the school with $5,000. The project on foot is to sell these buildings, and with the proceeds build in another part of the city, quite removed from the classes they were intended to benefit. Those most in sympathy with the donor, and who best knew his wishes are opposed to the charge. Twenty-six evangelical ministers of various denominations in and near Worcester, signed a petition against it. These public charities they think should be left "intact and unchanged." The case has been ably argued before the Supreme Judicial Court in Boston, by Rev. H. T. Cheever, and being so strongly endorsed we think his reasons must prevail with the court.

POPERY AND THE LODGE.

Some years since the *Cynosure* said that in the fierce agitations of the last days, all secret orders, from the Jesuits to Sons of Temperance, will flow together, like globules of water on an oil cloth, when the table is shaken. It would seem that our prediction is coming true. Cardinal Taschereau of Quebec secured the Pope's prohibition of the Knight's of Labor. But Cardinals Manning of England, and Gibbons of Baltimore, have come out in favor of the Knights, and the Pope's infallibility has gone back on Taschereau, and countermanded his prohibition.

Cardinal Gibbons has an official communication in the *Moniteur de Rome*, translated for the *Catholic Review*. It is an extraordinary article. No demagogue can beat it He says Powderly assures him that the Knights have no oath, and no secrets which they cannot reveal to their priests, in the confessional or outside of it; that Catholics "are a majority of the officers and members" of the Knights of Labor, and influence Protestants more than they are influenced by them. (!) Indeed it would seem as if Powderly has a secret rule or understanding by which Romish priests are admitted to the privileges of membership in their assemblies; and so are entitled to all their secrets.

But the Cardinal also assures "His Holiness" that there is not *in this organization any hostility to the authority and laws of our country.*" What a pity that Governor Oglesby had not, instead of a battalion of Illinois State troops, sent up to Chicago an "assembly of Knights of Labor," to quell the riots at the Stock Yards last winter! And yet the Cardinal seems to have forgotten this, when, further along he urges, as a reason why the Pope should not condemn the Knights, "that the people must earn their living; and labor is now so organized that, without joining the organization, it is almost impossible to earn one's living." Indeed! Nothing "hostile to authority and law" in compelling a man to starve or join a secret society!

But the Cardinal gives us a grain of comfort in the following, where he says: "It seems to me that the Holy See could not condemn an association when" (among other things) "it would be dangerous to the reputation of the church in our democratic country." This surely is comforting. In Spain, Mexico, South Ireland, or any Roman Catholic country, where the people have been trained to do without "private judgment," no such fear exists. But here "in our democratic country," where Protestantism has given the people the Bible, and taught them to think for themselves, "it would be dangerous to the reputation of the church" to condemn the Knights of Labor. Here, priests and despots have to truckle and huckster and look out for their "reputation" with the thinking masses.

But it is certainly alarming to see a Cardinal with his scarlet hat and robe, a man "forbidden to marry and eat meats,"—and calling that "holiness!" —hand-and-glove with a simple mechanic, who has arisen by abject submission to priests, so that, as he said in his circular, he requires "*obedience, secrecy* and *assistance*," of five hundred thousand laboring men, who when one working man is wronged can command ten thousand men to quit work!—whose government is a secret committee, and his religion a secret religion between him and his priest! Let us hope in God that such secret priests and secret rulers will soon give way, and the Angel who is to preach the Gospel to the nations shall fly openly in mid heaven; and he who rules the nations shall come as the lightning comes, where "*every eye shall see him*" and know what he does. Amen, even so come, Lord Jesus.

—The Illinois State Executive committee in a brief and modest note call on the thousands of their friends to help again financially. Since the annual meeting in September last Bro. Arnold has presented some of the strong arguments against lodge worship to larger audiences probably than have ever cheered our State agents. The contributions this year have been fair, but of those to whom a special appeal was sent in January some 250 have not responded. The Committee appeals especially to these friends to aid them without delay, not only to pay the lecturer, but to provide the means for engaging a colporteur to begin work immediately. Bro. Arnold has been the heaviest contributor this year by far. Let us have a happy emulation in this matter and keep Illinois at her place at the head of the reform list.

—The *Free Methodist*, in its able article on the Church Congress, notices the growth of the doctrine of disfellowship; and adds, "We may with as much propriety, extend Christian fellowship to Mohammedans as to Freemasons."

—Do you file your copies of the *Cynosure?* If not, do them up in a wrapper and send to some one whom they will benefit, after *well reading* them yourself. Many will be glad to read the paper who do not feel able to subscribe.

—Rev. Dr. Wishart, author of the able argument on Masonry as devil-worship in this number, called on the *Cynosure* Friday, on his way to Wisconsin. Dr. Wishart is one of our most logical writers, and promises to contribute more often to our columns.

—Bro. Hawley's report of Iowa work meets a regretful postponement this week. The notice in our last that Secretary Stoddard was to assist the Iowa agent was a mistake. He has been in Salem and Burlington and lectured in the latter city Monday evening.

—It reveals much of the disposition of the liberal wing of the United Brethren church to see with what approving haste the eastern organ, the *Itinerant* reprints Dr. Talmage's sermon. We hope editor Drury, who so unhappily and unfairly reported the late meeting in this city, does not include this sermon in his catalogue of approved utterances on secretism.

—A dispatch from Rome to the London *Chronicle* shows that Cardinal Gibbons is not yet through with his scheme for enlarging Romanism in America by adding the Knights of Labor. The Pope's decision has displeased some of the reactionary cardinals who have signed a remonstrance asking that the case be reconsidered. The Catholic press has been ordered not to discuss the matter.

—We are glad to note that the *Watchman*, the organ of the Y. M. C. Associations of the United States, has printed Mr. Moody's Bible reading on "Walking with God," in which he brings in a distinct condemnation of secret societies. His remarks on this topic are less complete and particular, however, than in his Bible reading on the same topic in this city in 1876.

—It would have been an instructive accompaniment to our Boston letter of this week if space would have allowed an abstract of Rev. Dr. Down's case as it is connected with the Freemasons. As we have before published, he is a member of one of the Boston lodges, and it was the vile and scandalous character of some of the fraternity who were also in the church which greatly helped on the difficulty. Some of these particulars we may, if permitted at some time give our readers.

—The *Religious Telescope* had lately a three column article from the Presbyterian pastor at Lawrenceburg, Indiana, in praise of Henry Ward Beecher. The writer says Lawrenceburg was "perhaps the chief commercial town in Indiana," when Mr. Beecher went there. New Albany, below Lawrenceburg, on the Ohio opposite Louisville, and the Southern terminus of the railroad direct from the Lakes, must have then outnumbered Lawrenceburg several times over. The whole article is equally inaccurate.

—Miss Mary Allen West, the talented editor of the *Union Signal*, was for nine years one of the most efficient Superintendents of Public Schools Knox county, Illinois, ever had. We are glad to note that several educational organizations and the Central W. C. T. U. of Chicago have presented her name to Mayor Roche for appointment on the Board of Education of this city. Miss West is eminently qualified for such a position, having been a teacher for twenty-five years besides her superintendency. The *Cynosure* heartily joins the recommendation.

—Through an error in directing the letter from Bay Port, Mich., our readers now first learn of the shameful attempt of a lot of Mormon fanatics, led by their missionary priest, to get up a mob and stop a discussion of their system and exposition of its lies and infamies. Such a striking picture of the genuine Mormon temper and behavior could not often be found in Salt Lake City itself. It is the same savagery which the lodge religion always shows, the same domineering spirit. It is providential that we may print it in connection with Dr. McNiece's letter to the Boston Monday lecture.

—The *Crank* of College Springs, Iowa, takes a few turns on Dr. Talmage, and between the editor and Dr. Johnston and M. N. Butler the Brooklyn sermon begins to pulverize. Some indication of the popular interest—and indignation, too—which this sermon has aroused, may be had from our correspondence this week. The New York *Witness*, which prints a Talmage sermon weekly, will also have an opportunity of publishing one reply at least: we hope it may be a hundred.

THE ILLINOIS STATE COMMITTEE.

The labors of Mr. I. R. B. Arnold for the Illinois Christian Association closed April 1st, 1887. The Committee are gratified with his winter's work, and congratulate him upon his entrance into a larger field of labor, a field which in some degree includes this State. A balance of forty dollars is still due him for his services, and the money is not in the treasury. Please forward this balance, friends. We are sure that you wish to have your agent settled with promptly. We are looking forward with interest to our next State convention, and urge that there be a hearty co-operation in the preparation for it.

MRS. E. A. COOK, *Ch'n.*
MRS. L. N. STRATTON, *Sec'y.*

CORRECTION.—As a mutual friend of the *Cynosure* and the W. C. T. U. I desire to correct an intimation in the close of the first article on the 8th page, April 7th *Cynosure* in regard to the design of the white ribbon badge of the Union. That badge was adopted by them near the time of the great Temperance Crusade, at its organization, and long before the White Cross movement was added to its line of work. It has found favor as a pledge of union and means of recognition, so far; and we hope may so continue in the future. It is dangerous casting a *breath* of suspicion on the motives of those who are doing a good work and following Christ in his labor of saving the *lost*. Still caution and skill and wisdom from above cannot be too earnestly sought so that our efforts may be successful. M. A. B.

OUR BOSTON LETTER.

IN THE ENEMY'S CAMP.

Probably until after the bill for damages against the Bowdoin Square Baptist Society, now being prepared by Rev. Mr. Downs' counsel, General Benjamin F. Butler, is settled in the courts, the church will continue to worship in halls. Owing to an exceeding high rent for one service, the church has removed from Bumstead Hall to the Paine Memorial Hall in a building dedicated to Tom Paine, at the South End. Mr. Mendum, proprietor of the *Investigator*, a leading infidel sheet, informs the *Cynosure's* correspondent that he has been severely upbraided for letting a hall that is dedicated to infidelity, to a Christian society which is known to be soundly evangelical. The substance of his reply was, that since as infidels, they advocated liberality, it would not have been consistent to refuse. He would let it to the devil, if that individual wished to speak in his own defence. "Although," he added with a twinkle in his keen eyes, "Mr. Downs would not allow us to lecture in his church."

It is not surprising that the Tom Paineites should oppose the preaching of the Gospel in a place dedicated to the memory of the celebrated opposer of the doctrines of Christ. What a commentary on the antagonism of an arch-foe of Christianity, to hear the Word of God read and expounded in the most orthodox manner, right in the camp of his most ardent followers! What a testimony on the imperishability of Christianity! Tom Paine is dead, and his offspring, called infidelity, is dying, and Christianity, which it had thought to crush, Phœnix-like, hovers over its dying couch. In spite of its pomposity and blatancy, infidelity in this city, is dying of consumption. Whether admitted, or not, the erection of Paine Memorial Hall is more of an obituary than otherwise. The letting of a splendid hall at an exceeding low figure, and to a despised sect, too, is evidence enough of its ultimate decease. Side by side at the main entrance of the edifice, last Sunday, were two sign-boards. One bore this notice:

INGERSOLL SECULAR SOCIETY.
Address by Wm. M. Chandler, at 2:45. Topic: "Mental Epidemics." Music: Barrows' Orchestra.

On the other, in large colored letters, this:

PAINE HALL.
Gospel Services of the Bowdoin Square Baptist Church, Sundays, Preaching by the pastor, Rev. Wm. W. Downs. Morning Service, 10:45. Prayer-meeting, 7:30 P. M. Seats all free.

The contrast between the purports of those two notices attracted much attention, which was, indeed, an amusing spectacle. While several free-thinkers were forced to smile, others had faces as long as the moral law. One well-known, fiery infidel, as his cold grey eyes fell upon the really conspicuous sign, grunted in almost inaudible tones, "That's the brightest Gospel sign I ever saw. Ugh!" There was a large attendance at the evening service. A large number of infidels were present, and listened attentively to the remarks of Mr. Downs, and the prayers and testimonies of the Christians present. Mr. Downs in a few well-chosen words referred to the oddity of the situation, and finished by saying, that while his own denomination had refused to open its doors to a church which it had been instrumental in turning into the street during a revival, the representative of this infidel society had shown more of a Christian spirit in letting its hall for services opposed to its views. A lady, who declared herself an infidel, arose, and said that such a frank acknowledgment of the infidel's kindness, coming from a Christian minister, had touched her infidel heart. From her tones and subsequent manner it was evident she had thought Christians too bigoted and selfish to credit infidelity with any good act. During the evening she entered heartily into the singing of Gospel hymns, and doubtless left the hall with a better opinion of Christianity than when she had entered it.

Truly, the ways of the Lord are past finding out. He chooses strange ways his wonders to perform. Who shall say that Providence has not dropped this Christian church into the very hot-bed of skepticism. There may be souls here which could not be saved in any other way. Mr. Downs has always declared this trouble to be a strange one. He was confident it was for his own higher sanctification. It might be that God was allowing them as a church to endure this great affliction to try them, to prepare them for some great work. General Butler, with the penetrating eye of his massive legal brain, looking down the almost endless line of incontrovertible evidence, confessions, etc., etc., overwhelming testimony in Mr. Downs' favor, very recently said:

"Mr. Downs has been surrounded by the worst horde of thieves, liars, drunkards, conspirators and *worse*, that I ever heard of! I only wonder there is anything left of him at all. But I propose to soon ventilate the whole affair, which will put quite a different face on things. Until that time comes Mr. Downs' friends must stand by him and be patient." Mr. Butler wonders how the Bowdoin Square pastor has withstood the tempest, but Mr. Downs solves the mystery in declaring that he placed himself in the hands of God, believing that he would carry him safely through. The result, so far, proves that his trust was not misplaced. D. P. MATHEWS.

REFORM NEWS.

FROM THE GENERAL AGENT.

SALEM, Iowa, April 29, 1887.

I began work here on Sabbath morning last and have held seven meetings in and about the town. The season is a very busy one, especially with farmers, who are planting corn. The interest has steadily increased and under the circumstances I have been much gratified with the attendance. Friends church was well filled last evening, the secret fraternities being fairly represented. Seeing the unabated interest and attention I continued my speech a little over two hours, and hear that as a result I am spoken of by some members of the fraternity in terms not very complimentary.

I am indebted to Christian friends here for marked attention and many acts of kindness. Bro. Isaac T. Gibson's house has been my home. Bros. Pigeon, Foss, Kellum, Davis, the McMillans (father and son Charles) Bro. Frazier, and many others have shown a devotion to the cause deserving the highest commendation.

The lodge religion in Salem has a history. It has striven for the ascendency and seems to have attained a partial and temporary success. The upper chamber of the M. E. church is divided and on one side of the middle wall, Masons practice their incantations and on the other Odd-fellows worship at their altars. The pastor of the M. E. church, C. W. Shepherd, is a "Brother of the Mystic Tie" and zealous in defense of the lodge religion and its god. The F. M. Lodge has had at least one accession in third degree. During revival services when a neighbor minister was preaching he was much annoyed by rappings and trampings in the room above. Succeeding a vigorous struggle, came a heavy thud on the floor, jarring the ceiling, which was doubtless the prostration of a human sacrifice on the altar of Baal.

I speak at Cedar Creek this evening and spend Sabbath with the United Presbyterian church in Burlington. J. P. STODDARD.

DOWN THE POTOMAC.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.

HAMPTON, Va.

Fine river steamers leave Washington every day at 5 P. M. for Old Point Comfort and Norfolk, Virginia, reaching their destination at 7 or 8 o'clock next morning. A trip down the river in fine weather is always interesting. We left Washington on the 21st, stopping long enough at Alexandria to get quite a view of the quaint old city, which seems to be slowly awaking to a renewed life. We reached old Fort Washington—as needless as it is impotent as a means of defense—and passed Mount Vernon before the shades of night shut down upon us. As the sun went down the purple clouds reflected on the glassy waters appeared surpassingly beautiful. As the season for summer travel has not yet begun, our boat was not thronged and was very quiet.

When the morning dawned we were steaming down the broad Chesapeake with its numerous steamers and sailing craft. Soon we turned into Hampton Roads, which we saw was well filled with all manner of sailing vessels, waiting for a wind to take them to sea. Here we got a touch of Old Ocean; the swells reminded us of his power to unsettle the most quiet stomach. We passed the frowning fortress with its batteries of great guns and landed in front of the great Hygeia Hotel, one of the largest summer resorts on the entire Atlantic coast. A nice hack took us over a beautiful shell road, through the quiet old town of Hampton, past the National Cemetery and the Soldiers' Home to the Hampton Normal and Agricultural School.

Of all the beneficent institutions that have grown out of and been necessitated by the emancipation of the slaves and the adoption of the "peace policy" with the Indians, none excels and probably none equals this in practical value. We were received very kindly and most hospitably entertained by Gen. Armstrong, to whom, as principal, this institution mainly owes its success. We were shown through the various shops, the recitation rooms and the farm buildings. In all of these we found admirable discipline and careful, systematic instruction.

The following extracts from the last year's report will give a pretty good idea of the work that is being done though the whole number under instruction including the Bulter School is not far from 1,000:

"The Hampton Normal and Agricultural Institute stands on the shore of Hampton Creek, a little below the town of Hampton, Va., two and a half miles from Fortress Monroe, on an estate of one hundred and twenty acres, once known as 'Little Scotland,' and during the war known as 'Camp Hamilton,' the base hospital of the Army of the James, where as many as 15,000 sick and wounded Union soldiers were cared for at one time.

"The first slaves brought to America were landed a few miles off, and here the earliest English civilization on this continent was established. The second church built in America stands in the town.

"In April, 1868, the school was opened with fifteen scholars, on a manual labor basis, under the auspices of the American Missionary Association.

"In June, 1870, the Institute received a charter from the General Assembly of Virginia creating a corporation, giving power to the trustees to choose their own successors and to hold property without taxation to the amount of eight hundred thousand dollars. They number sixteen and now hold and control the entire property of the school by deed from the above named Association. Their corporate title is 'The Trustees of the Hampton Normal and Agricultural Institute.' No denomination has a majority on the Board of Trustees. This school is devoted to Christian education but is conducted in the interest of no sect.

"The school farm proper contains 191 acres of good land. An addition of five hundred acres of good grain and grass land four and a half miles distant called the 'Hemenway Farm,' from its donor, furnishes ample farm land for all agricultural purposes of this school. There are thirteen different workshops where as many trades are taught.

"In 1878, fifteen Indians who had been for three years in charge of Capt. R. H. Pratt, U. S. A., at St. Augustine, Florida, as prisoners of war, were received, there being no other school that would take them, or that could give the practical training they needed. The present attendance is one hundred and forty, chiefly from the Sioux tribes. One hundred seventy-five Indians have already been educated and returned to their Western homes, of whom two-thirds have made a fair or good record. Not one has become a renegade; ten per cent have died; most are doing remarkably well." There are sixty-four

(*Continued on 12th page.*)

The Home.

THE SONG OF SONGS.

O the lark by Avon's side
When the leas were wet with dew
Soaring heavenward, fain to hide
In the far celestial blue!
Light the wind of June went by;
Rose the mist in sunny mazes;
High o'er cloud and zephyr winging
To the angels soared he, singing
Golden sweet—then silently
Dropped to rest amid the daisies.

How the building thrushes sung
In gardens where the Limmat flows,
Just as morning's gate unswung
Flushing all the Alps with rose!
How the chorus jubilant
Floated over lake and river!
Life was joy and earth was young
While those building thrushes sung;
Ah! their melody will haunt
Zurich in my thought forever.

Lark and thrush, I love you well;
But I heard a rarer song
As a wild March evening fell
Bleak New Hampshire's heights along.
Trees were bare and brooks were still;
On Kearsage the snow was lying:
One red cloud athwart the gray
Faded, faded slow away,
And the north wind o'er the hill
Like the dirge of hope was sighing.

Hark! the robin in the elm
Warbling notes so glad and free,
Straight he brought a summer realm
Over thousand leagues of sea!
High he sang: "A truce to fear!
Frost and storm are but the portal
We must pass ere June befall,
And the Lord is love through all!"
Lark and thrush, your lays are dear,
But the robin's is immortal!

—*March Century.*

THE MAN WHO SPOILED THE MUSIC.

There was no doubt about it, he did, and yet it was the last thing he was likely to believe. He loved music; his voice was often heard ringing out a rollicking song in the tap-room. And now it kept coming to him, in at least a score of ways—he himself was the man who spoiled all the music!

He was not in the brightest possible condition for an argument, and certainly not in a humor to be convinced of a truth that he did not want to believe; and yet convinced he was, and every minute added to the conviction. Every sight about him, and the silence, if not the sounds, forced it home upon him, so that there could not possibly be any mistake.

It was Sunday afternoon about four o'clock. He was leaning against the wall by the dirty fireplace, unwashed and in his shirt sleeves. The room looked as wretched as the man himself and as dirty; blackened and broken, with window-panes either plastered over with paper or stuffed out with rags. The rickety furniture was there simply because it could fetch nothing elsewhere. Seated on the other side of the fireplace was the white-faced and slatternly wife, holding a tiny bit of mortality at her breast, and breathing a heavy sigh that told of a burden there a great deal heavier than the baby.

One word summed up the whole reason of the wretchedness—drink. Not a bad sort of a man but for one thing; able to earn good wages and to have a comfortable home; yet no idle miscreant ever dwelt amid greater squalor or kept all about him in greater misery. The woman, who once found in him her joy, now sitting a broken-hearted wife; the home with its dainty bits of furniture, and all about it so bright and clean, gone for this; the children often wanting clothes and bread, yet dreading no want so much as they dreaded their father's presence—it was only the curse of drunkenness that could work such mischief.

So it was on this Sunday afternoon Jack stood as cross as cross could be, ready to let out his misery upon the first victim he could find, as if any one were to be blamed for it sooner than himself. Then it was that the door opened suddenly with a bang, and in burst two little maidens singing merrily; eyes and faces, hands and feet, all were full of music. They had come from the Mission Sunday-school, and the last hymn was in their ears and came cheerly ringing from their lips:

"I am so glad that our Father in heaven,
Tells of his love in the Book he has given."

They had just got to the line of the chorus, "I am so glad," and it came in at the opened door with such a bounding gladness as they lifted the latch and felt that they were in the freedom of the home—"I am so glad"—then suddenly they came far enough to see their father. Instantly the voices were silenced, the sunshine died out of their eyes; with a frightened look filling their faces they shrank outside the door again and shut it noiselessly.

The silence that followed was unbroken by a sound. The wife sat mournfully looking at the blackened ashes of the fireplace, with the little one asleep in her arms. That abrupt and sudden silence smote Jack's heart; those changed faces and the little frightened maidens hushed like that—he felt that he had done it all. He seemed to hear again the happy burst, "I am so glad," and then that dreadful stopping. He was going to ask with an oath why they didn't go on singing, but they weren't there, and so it was no use to do that; besides, he knew, too well, why they had stopped; so it came about that he lifted himself from the wall and thrust himself fiercely into his jacket, and went slouching towards the door. He strode out of the court and away on, anywhere, until he got outside the streets and into the more quiet and pleasant roads; then he slackened his pace. The fierceness had turned to grief, and at last came the words muttered to himself, "That's what I'm always doing; I spoil all the music."

It was dreadful to think of it, as he turned it over. How much it meant! He thought of his wife, and of the sweet voice she had long ago, and how, back in the old times, they had sung together. And now to think of her sitting there, so white-faced and silent! She never even sang the baby off to sleep—only kept on sighing. "Anyhow, not when I'm there," said Jack; "I spoil all the music."

It was dreadful to think about it, of the places he had been in as a carpenter and the chances he had had, and how one after another he had lost them all through the drink; and now the first to get notice to quit, the last to be offered a job, was he who had prided himself on his work. "Oh, dear, I've been spoiling all the music for years;" sighed Jack.

Then out of the past there came another Jack—a decent fellow who wouldn't have looked at this dirty, ragged lounger; a man with his head up and a cheery voice that rang out in the lanes as he went to work in the early morning, and that kept time with the plane as he sent the shavings flying from the bench; who whistled the tune as he held up the bit of work and let his eye run along it to see if it were true, taking a pride in it, and then singing on again. And on Sundays—no wonder poor Jack sighed again; it was hard to believe that it was he who sang in the choir and used to take such a delight in it all.

"I spoil all the music," said Jack again, "everywhere." And at every pause and interval there came again the sight of those merry faces darkened and those glad voices silenced at the sight of him. "And I their own father," sighed Jack again. "Poor little dears, to go spoiling their music, too!"

Jack's trouble seemed to grow bigger every minute, until at last things began to get desperate. Dark and awful temptations flew about him. He would end it all; his wife and little ones couldn't be worse off than they were, and he, at any rate, would not be spoiling other people's music when he was dead. But before the grim thought had well got hold of him he seemed to see again the sunny faces and to hear the merry voices singing their song, "I am so glad." And with the thought of them this time there came a softer feeling and a gentler tone. "Poor little things," he sighed again, "it wouldn't mend their music either if I was gone. Nor hers either," he said to himself a little while afterwards, as he thought of the white-faced wife and the little bit of mortality at home there.

So it came about that poor Jack, so burdened and helpless, stopped there and then, and put his face into his hands and said, "God help me!" He had gone on, never thinking where he was going, until now he found himself outside the long stretch of the houses and was under the green trees and in the midst of the fields. The lark sang overhead, the thrush and blackbird rang out their richest notes; in the branches above him a crowd of sparrows met and chirped the very loudest, merriest music they had ever learned. And there, in the sunset, Jack leaned on a gate and let his soul flow out to God in helplessness and sorrow and longing.

It was quite dark before he passed in at the squalid court where he lived and turned with a sigh into his wretched home. Poor Jack, his heart was very sore through that night, and asleep or awake, the words came sadly to his lips, "I spoil all the music."

The next day he was up and off at daylight. Vexed and desperate as he was, he went at his work with a grim fierceness, without a word for anybody. His mates were used to his moods, and did not care to interfere with him at times like these. "Jack is out again about some'at," said they with a jerk of the thumb in his direction. They might stop for dinner, but Jack snatched his bit of bread and worked on; they might pack up at the strike of the clock, but so long as the light lasted Jack would stick at it. "This is not spoiling anybody's music, anyhow," he said fiercely to one man who ventured to hint that he had done enough for that day. He came home and sat at his supper with his wife and children creeping noiselessly and frightened around the house. Poor Jack! a tear came gathering in the corner of his eye and fell down his cheek. "I do wish they'd sing a bit, but I expect I've spoiled all the music forever," he muttered to himself. He longed to get them about him, wife and little ones, and to take the sleeping babe from its poor little rags, and tell them all that was in his heart; but somehow he couldn't manage it and so he just crept off to bed.

Jack's fit was on the next day, much to the surprise of his mates—the brow knit and the lips tight, and the work flying on at a tremendous pace. "Why, Jack, lad," cried one, "art thou putting a week o' work into a day that thou mayst go on a spree all the rest of it?"

"No," said Jack, so gruffly that nobody had a word for him again; and so it lasted Wednesday, Thursday, Friday. All that was strange enough, and set his workmates wondering; but strangest of all was it when that Saturday afternoon came and Jack took up his wages without a word and just walked right away from them. "Jack's mad," said they. "Never knew his fit to last so long as this."

"Now," said Jack, taking a stride just double the usual length, and putting his foot down as though he meant to get through to the other side of the earth, "I'll try and get the music back again;" and Jack meant to smile, but he had to put his mouth tight and to knit his brows to keep back a tear. "By God's help," added Jack, devoutly.

When he came home he evidently was not expected, indeed, was scarcely wanted. There was not much to be tidied up, and his wife, poor thing, had not much heart to do that little. But much or little, she was now in the middle of the process, and so the "bits of sticks," as they were called, were put on one side while the good wife kneeled and scrubbed away at the floor with the handle of a brush on which a few straggling hairs remained as if to keep up the name. The wife lifted her face in surprise, and went on with her scrubbing. Whatever this coming home meant, nothing ever brought her any good.

Poor Jack, he seemed to hear it all. "Spoiled her music, too," he sighed. He hung up his bag of tools on their peg and took off the apron that was rolled about his waist, and then he caught sight of that very venerable and hairless scrubbing-brush. "It will help to bring back the music," said Jack to himself, purposing to buy his wife there and then a new one, but the purpose was somewhat delayed. Just then, from some corner of the room, came the cry of the baby. The wife was rising up to get at it when Jack dived in after the little bundle of rags and fetched it out.

"I'll hold her a bit," said Jack, rather shyly.

Jack's wife would like to have said "Thank you," but she felt shy, too. "Now, Jack, try and mend the music," said he to himself, and that time he really did smile, for the baby was unused to strangers, and none was a greater stranger to it than its own father, so it just cried out lustily. The good wife scrubbed on. There were times when she had to let it cry a bit, and this should be one of them. Jack took it tenderly into his arms and chirped to it, and chirped louder, but still it cried. It was wonderful that such a poor little wizened frame could make such a noise. Then Jack put the baby on the other arm and whistled, whistled fast and shrill. No, it just cried on as loud as ever. Then Jack took it up in his hands and held the little one aloft and danced it to and fro and began to sing, soft and low at first as a man who was feeling his way. But still the baby cried. And the good wife rose from her scrubbing to take it herself. Jack would try once more; it really was not pleasant to be beaten like this, so he set him resolutely, and then rang out an old song of long ago with all the force of his voice. The effect was magical. The baby stopped as if were charmed; it opened its mouth in imitation of the father's, it laid hold firmly of the whiskers with little tangled fingers as if it would keep him at it, and then it laughed and crowed with delight. The poor wife looked on and smiled; it was a strange smile, as if she had got out of the way of it, but it stayed longer than you might have thought.

"Eh, Jack, it is good to hear thy music again," she said very quietly.

Poor Jack it almost put him out. He did stop for a moment, but instantly the little face puckered and wrinkled into all sorts of lines, the eyes closed,

the nose was squeezed together, and the lips began to quiver with the coming cry. Then Jack had to strike off again, only to find the effect as magical as before, and to hear the baby laughing and crowing once more. And in the midst of it all there came in two little maidens to find the father leaning against the wall, making music like this.

"Why, we couldn't think whoever it was, father," said they, wondering, and without the merriment fading from their eyes this time.

They sat at tea silent and shy, every one of them wondering except the baby, that kept stretching out its arms to the father and found a new delight in pulling at his whiskers.

Poor Jack, he wanted all his thoughts about him to say what he found it so hard to say, but words wouldn't come; and the most eloquent would find it hard to talk when a tiny hand was being thrust in one's mouth and another tugged at the beard. So Jack had to content himself with putting his hand into his pocket, and, taking out one sovereign and one half sovereign, he gave them to his wife.

"What's this, Jack?" she asked, going to the window, for it was getting darkish, and she feared the first glance had deceived her.

"Wages," said Jack, getting it out as well as he could.

The poor wife looked at the money and then she looked at him. She bit each of the coins, and then looked as if she would like to apply her lips at least to Jack's. But she put the money in her pocket, she felt that if this thing went on she would have to sing too.

"I'll stay and take care of the little ones if you want to go out, wife," said Jack. True, it was spoken with some interruption, and more than one word was bobbed back into the mouth by that little hand. But it went down into the good wife's heart and stirred music she had not heard for many a long day.

"Bless thee, lad! it is good of thee," said the wife, and then she blushed like a maiden that she should have said so much.

"'Tis all thine, wife, so don't be afraid," said Jack as the wife went out at the door.

She turned back with a great stare. She had taken the half-sovereign and put the other in the mysterious depths of her dress.

"All this?" said she. "Why, Jack, what must I do with it?"

"Buy thyself a new scrubbing-brush, and get the baby a new frock for Sunday," and this time Jack did smile.

The wife came nearer; she couldn't help it; she stood for a moment plucking up courage, then she put her hand on his shoulder and stooped down and kissed the baby, and took a long time over it too.

"I should like to give thee one, too," she said as shyly as possible; and she did it splendidly and then hurried away.

"I think the music is coming back again," said Jack to himself.

* * * * * * * *

Later that night after his wife came back, Jack went marketing and a couple of chairs were set by the fire. "Good kind of music boxes," Jack said to himself as he took them in at the door and set each in its place. And there about the fire, they sat silent for a while, the baby asleep and the little maidens at his side.

"Come, little ones, you must sing to mother and me," he said at last. "'I am so glad,' you know."

And they looked at each other with a wonder that soon passed into sunshine and joy; and before they knew it Jack and his wife joined with them. But poor Jack broke down before he had gone on long; then the others broke down to, and all was still for awhile, until Jack wiped away his tears and looked up cheerily.

"Eh, but I mustn't spoil the music like this. Sing on, little ones;" and they did sing, and Jack sang, and his wife. And Jack did as he hadn't done for many a day; he knelt down with wife and children and asked God to help them, to forgive the past, and to strengthen him for the future.

On the Sunday there they sat together at the little Mission-room, and from that day to this no voice is clearer or louder than Jack's. And now, whenever he talks about clumsy work or faults in anything, Jack always calls it "spoiling the music."

Jack's prayer every morning is, "Lord, keep us in tune all day long"—a prayer that has been blessedly answered now for many months.—*Sunday Magazine.*

The amount of alcoholic liquor sent to Africa from the United States is one of the most abominable outrages ever perpetrated on an unoffending people, and this, too, by a professedly Christian people. Shame on such unblushing villainy under the garb of religion.

THE LEGEND OF TWO SACKS.

There is an ancient legend that tells of an old man who was in the habit of traveling from place to place, with a sack hanging behind him and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them.

In the one hanging round his neck under his chin, he popped all the sins which he knew the people committed, and these he was in the habit of turning over and looking at as he walked along day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other, "you'll spoil my good things."

"What things?" asked number one.

"Why, my good deeds," answered number two. "I keep them all in front of me, where I can always see them. See, here is the half crown I put in the plate last Sabbath; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ-grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and"—

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought that, though he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveler—also carrying two sacks, as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks nearly touching ground. It must be a pretty heavy weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said number two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did it on purpose said the stranger; "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see I have no weight to drag me down backwards."

A WONDERFUL LAKE IN IOWA.—The greatest wonder in the State of Iowa, and perhaps in any other State, is what is called the Walled Lake, in Wright county, twelve miles north of the Dubuque and Pacific railroad, and one hundred and fifty miles west of Dubuque city. The lake is two or three feet higher than the earth's surface. In some places the wall is ten feet high, fifteen feet wide at the bottom, and five feet wide at the top. Another fact is the size of the stone used in the construction, the whole of them varying in weight from three tons down to one hundred pounds. There is an abundance of stones in Wright county, but surrounding the lake, to an extent of five or ten miles, there are none. No one can form an idea of the means employed to bring them to the spot, or who constructed it. Around the entire lake is a belt of woodland half a mile in length, composed of oak. With this exception the country is a rolling prairie. The trees must have been planted there at the time of the building of the wall. In the spring of the year 1856, there was a great storm, and the ice on the lake broke the wall in several places, and the farmers in the vicinity were obliged to repair the damages to prevent inundation. The lake occupies a ground surface of 2,800 acres; depth of water as great as twenty-five feet. The water is clear and cold, soil sandy and loamy. It is singular that no one has been able to ascertain where the water comes from nor where it goes, yet it is always clear and fresh.

Cheerful looks make every dish a feast.

TEMPERANCE.

HOW TO CONVERT A PASTOR.

I spent six weeks in Illinois recently, lecturing mostly in United Presbyterian churches. Among all their pastors I found but one who was not a third party Prohibitionist. I wrote to him requesting an appointment to lecture on "Sabbath Observance." He wrote me the following reply, "In the first place we are loyal people here, not rebels, and so do not relish the abuse the government gets from National Reform lecturers. In the next place we are temperance people, and if there had been time to correspond with you as to what kind of a lecture you had on temperance, we would be glad to arrange for you, always providing, you gave us a pure temperance lecture, without the Third Party, Free Rum attachment, which would only strengthen the enemy here as it does everywhere."

A few days after in passing through his town on the train, I stopped off, walked up to the residence of this pastor, and told him to stand up so that I might get a good look at the man who could write such a letter. I told him as I left I would call on some of his best members, and if they were in enough sympathy to work up a meeting, I hoped that he would at least remember the bear story. He said, "What bear story?" I told him of the hunter out West who ran across a large grizzly bear, which closed on him and the hunter had only time to draw his knife and put up this prayer, "O Lord, you know I am about to have the biggest old bear fight you ever saw; and now if you can't help me, please don't help the bear. Amen." I found some strong Prohibitionists among his members, who would not let me off until I fixed the time for a lecture. When I returned two weeks after, this pastor met me at the depot, kindly lodged me, had a full house out, and opened the meeting with prayer. I left him on quite loving terms, but still think it was his good elders and deacons that starched him up. I lectured in another United Presbyterian church in an Illinois town where the pastor was a devoted Prohibitionist. We sat up till a late hour talking over the situation. He said he was about to resign, and did two weeks afterward, because—well the same old story. He advocated third party Prohibition.—*Rev. M. A. Gault in Western Crank.*

PLAYING FOOL.

An industrious young shoe-maker fell into the habit of spending much time in a saloon near by. One by one his customers began to desert him. When his wife remonstrated with him for so neglecting his work for the saloon, he would carelessly reply, "Oh, I've just been down a little while playing pool." His little two-year old boy caught the refrain and would often ask, "Is you goin' down to play fool, papa?" Smith tried in vain to correct this word. The child persisted in his own pronunciation, and day by day he accosted his father with, "Has you been playin' fool?" This made a deep impression upon the shoe-maker as he realized that the question was being answered in the falling off of his customers and the growing wants of his household. He resolved again and again to quit the pool table, but weakly allowed the passion of play to hold him a long time. Finally he found himself out of work, out of money, and out of flour. Sitting on his bench one afternoon, idle and despondent, he was heard to exclaim, "No work again to-day—what I'm to do I don't know?" "Why, papa," prattled the baby, "can't you run down and play fool some more?" "Oh, hush, you poor child," groaned his father, shame-stricken. "That's just the trouble. Papa has played fool too much already." But he never played it again, and to-day his home is comfortable and happy once more.—*Temperance Review.*

The scandal of popular drunkenness will doubtless be much abated in Russia by the new excise law which is about to go into force. All saloons which exist merely for the purpose of retailing grog will be closed, to the number of 80,000. The sale of liquors only in hotels and restaurants, and licenses to these will be limited in number according to the judgment of the excise officers, and a fee of $725 exacted for each. The Russian Finance Minister, in announcing the law says that, "While experience had proved that the vice of drunkenness cannot be extirpated by legislative measures, it is certain that wise legislation can at least do much to lessen the evil and contribute to the moral development of the poeple."

It is not so much what shall we do with the drunkard as what shall we do with the drunkard-maker.

REFORM NEWS (Continued from 9th page.)

professors and teachers; one of them is an educated Indian woman.

A fine new church with a high square tower, in which is now being placed a clock and a chime of bells, constitutes a conspicuous and most pleasant feature. The interior of the church is nearly circular and is plain but beautiful. Its entire cost was the gift of a single individual. The pastor, Rev. Pettis, was until recently a missionary in Japan. Like other Christian workers he has no difficulty in seeing the inconsistency of secret societies with Christian civilization,and extended a cordial sympathy.

This morning at 9 o'clock I met the assembled school in the College Chapel and spoke half an hour on the general character of the secret lodge system. I had careful attention. At the close Gen. Armstrong enquired how many Masons and Odd-fellows were present and about a dozen held up their hands. Most of the others belong to some secret society. In the multiplicity of duties that have pressed on the officers and teachers of this school, it is probable that this subject has been largely overlooked. The lodge system did not need to be encouraged in order that it should grow. All worldly and selfish institutions, like noxious weeds, grow by neglect. So far as I know none of the officers or teachers here belong to any secret orders but they have not had their attention called to their corrupting and desolating influence. It is to be hoped that this great and good institution will be a breakwater to the encroachments of these pests of our land.

NORFOLK, ITS SCHOOLS AND CHURCHES.

Norfolk, Va., April 25, 1887.—By the kindness of Gen. Armstrong we were sent in a carriage down to Fortress Monroe, and had an opportunity to examine this largest and strongest military defence on the American continent. The great 80-ton guns mounted on the parapet are intermingled with a multitude of others of smaller size but of greater length. The deep moat that surrounds the fort renders approach from land impossible, while the shore battery would seem quite sufficient to beat off an attack from sea. In one of the casemates under the high embankment Jefferson Davis was for a time kept a prisoner, and when his health failed he was confined and cared for in one of the many buildings which serve as barracks and officers' quarters. Of more interest to me than any of these appliances and relics of war were the beautiful groves of live oaks which occupy a large part of the space within the ramparts, and which here attain their most northern point of growth. If you go one hundred miles back from the coast you will have to go four hundred miles farther south before you will find a single live oak.

At 4 p. m. of the 23d we came across, twelve miles, to the old city of Norfolk and passed over on the ferry to Portsmouth, which, though the much less important city, is the county-seat of Norfolk county. Here we found pleasant accommodations in a Christian family and at reasonable rates.

Portsmouth has about 15 000 inhabitants, is regularly laid out, quite well paved, and is a pleasant little city, but with very little of business activity. Here is an important navy yard which we failed to visit. It was here that the *Merrimac* was fitted out, and from here she sailed to destroy the *Congress* and the *Cumberland* and engage in her terrible conflict with the *Monitor*, from which she returned in a disabled condition. The names of the streets here indicate the anti-Revolutionary date of this city, as "Kings," "Queens," and "Princess," etc. We visited Trinity church, built in 1762 and enlarged in 1829. In the old cemetery we found some stones dating as far back as 1775. They were all of freestone. No marble or granite seems to have been used before the beginning of the present century. There were a good many stones that we failed to decipher.

On Sabbath morning we attended the Zion Baptist church (colored) of which Rev. J. M. Amistead is pastor. It has about 1,600 members, and at present is enjoying an interesting revival. Over one hundred, mostly children of the large Sabbath-school, have professed conversion, and on Sabbath morning thirty were examined and accepted as candidates for baptism. We listened to an excellent discourse from Rev. W. W. Collie, an African missionary who had spent five years in Abeokuta and three years at the Vey mission, near Cape Mount, West Africa. I also found here Rev. Mr. Presley, laboring as an evangelist, who had also been a missionary among the Veys. Here, too, we met Rev. J. J. Pusey, an educated Baptist minister from Jamaica, W. I., who is now engaged in teaching in that city. All of these brethren were decided and earnest in their opposition to secret societies, and bid me God speed in my work. At night I preached to a full house; there must have been from 800 to 1,000 present. They gave excellent attention, and though probably a large majority were members of one or more secret societies, they expressed no disapproval of my arraignment of these societies as worldly and selfish institutions, with which God's people had no right to have fellowship.

On Monday morning we came over to Norfolk and visited the United Presbyterian Mission College, Rev. W. L. Wallace, D. D., president. Here we met a most kind reception and cordial sympathy. The school occupies a fine, large, new brick building, and has enrolled nearly 600 pupils, of whom about seventy are in the high school. Besides Dr. Wallace there are eight teachers, two young men and six young ladies. Considering its age (about five years) this is one of the most successful and prosperous schools in the South. Dr. Wallace, the matron Mrs. Cooley, and the teachers occupy a pleasant home adjoining the college, and in it we are being most kindly entertained. At 9:30 a. m. I met the students of the high school and spoke for three-quarters of an hour on the secret lodge system. Dr. Wallace added many instructive remarks and earnest admonitions to have no fellowship with any thing that pertained to the lodge system. He had made this subject one of careful investigation, and assured them that the whole system of which Freemasonry was the type was not in harmony with the Gospel of Christ.

Leaving Mrs. H. to look through the classes, I went back to Portsmouth and visited Rev. Pusey's school. He seemed much pleased, and at once invited me to give them a talk on secret societies, which he assured his pupils were among the greatest obstacles to Christianity and good government, and which, he says, do not prevail in the West Indies as they do here. I spoke at some length, and was listened to with respectful attention. After a further call on Bros. Collie and Presley I went back amidst a pouring rain to the Mission College, where we are most pleasantly detained till to-morrow.

H. H. Hinman.

Religious News.

The Chicago Evangelization Society, of which Mr. D. L. Moody is president, will hold an Institute for Christian students and workers, men and women, in this city, commencing early in May.

There will be, 1st. Lectures to young converts on practical subjects. 2d. A four weeks' carefully arranged plan of teaching and study.

This part of the Institute will be under the leadership of Prof. W. G. Moorehead, D.D., of Xenia, Ohio, who has so ably and successfully conducted two similar Institutes. He will be assisted by Rev. Dr. E. P. Goodwin, Rev. S. J. McPherson, D.D.; Prof. Hugh McD. Scott, D. D.; President Ridgway, Maj. D. W. Whittle, and other able teachers and ministers.

The course of instruction will comprehend, 1st. Christian Doctrine. 2d. Biblical Exegesis. 3d. Elementary Church History. 4th. Practical Christian Work.

Like all the work of the Chicago Evangelization Society, this effort to instruct Christian workers is undenominational.

Applications for admission to the Institute may be addressed (please note the address carefully) to F. G. Ensign, Bible Work Institute, 150 Madison St., Chicago, Ill.

—On Fast Day, April 7, Dr. Munhall and Mr. and Mrs. Towner began a series of revival services in Worcester, Mass., having been invited to come thither for a period of ten days or two weeks. Afternoon Bible readings were arranged for every day in the week except Saturday. These began with an attendance of nearly two hundred, which steadily increased to fully three times that number, at the end of two weeks. On the first Sabbath afternoon a young people's service was held, for persons between the ages of twelve and twenty-five, all being admitted by tickets. The church was full to its utmost capacity, and not less than a hundred and fifty arose for prayers, of whom a great number went to the inquiry room. On the next Sabbath afternoon, an almost unparalleled gathering of young men between the ages of fourteen and thirty-five, thronged the Mechanics' Hall, the largest available room in the city. At least two thousand were present, and five hundred rose for prayer and to confess Christ.

—A strong effort has been made, says the *Independent* correspondent at Cleveland, to keep Dr. Pentecost for another month. Petitions were circulated and hundreds of persons by signing them engaged their individual support. On the last Sunday evening between two and three thousand persons rose to express their conviction that the work should go on. The city is moved, the surrounding towns are stirred. Scores of people drive in to the meetings, at the expense of having to drive home again at midnight.

—Rev. E. B. Graham has entered upon the eighth year of his charge of the United Presbyterian church in Omaha. In this period he has seen one off-shoot of his congregation become a separate pastoral charge with already a new church, valuable property, and a pastor.

—The Rev. Geo. F. Pentecost is expected to begin his labors in Montpelier. Vt., on the first Sunday in May.

—The Baptist National anniversaries to be held at Minneapolis this year,commence, Missionary Society, Tuesday, May 24. They as usual, with the Woman's Baptist Home, American Baptist Publication and Historical societies meet Wednesday and Thursday. The Missionary Union and Woman's Foreign Missionary societies meet Friday and Saturday.

—The *Congregationalist* announces that the American Home Missionary Society has closed its year without debt. For a time it was feared that a disheartening deficiency would remain when the books closed, but the special efforts of friends and the activity of the officers of the Board have brought it out into a large and wealthy place.

—A couple of Princeton students have been canvassing the colleges and seminaries of this country for names of students willing to become foreign missionaries. They have heard from ninety-two institutions, and in these 1,525 students have signified a willingness to go abroad as missionaries. Upwards of 300 of the number are women. The volunteers include 25 from Amherst; Williams, 19; Andover, 14; Harvard, 9; Cornell, 35; Oberlin, 110; and Princeton seminary and college, 48.

—The sixteenth annual session of the Woman's Presbyterian Board of Missions for the Northwest opened at Davenport, Wednesday with four hundred delegates and visitors in attendance. The address of welcome was delivered by Mrs. C. E. Putnam, and the response by Mrs. George Laflin, of Chicago. The report of the Treasurer, Mrs. Charles B. Farwell, Chicago, shows total receipts from all sources for the year to be $67,675.41, and the disbursements $67,460.12.

—At the last annual meeting of the American Tract Society a resolution was unanimously adopted providing for the appointment of a committee "to inquire into the practical workings of the Society, and recommend such changes in its constitution, methods and management as may seem desirable to said committee." A report is preparing for the annual meeting, May 11.

Literature.

The Works of William Shakspeare, edited by William George Clark and William Aldis Wright. In twelve volumes. Vols. 3 and 4.

This handy-volume edition of the great poet-dramatist we have before noticed as being the most desirable for its convenience of good type,neat page, agreeable size and shape and—most important to many–very accommodating price,of anything in our knowledge. These two volumes contain the plays from "The Merchant of Venice" to "King John" in order. The enterprising publisher has begun a cheaper edition in six volumes from the same plates, than which, at $3.00, it would be an injustice to ask for more by way of cheapness.

Natural Law in the Business World.—In justice to this volume on labor-and-capital topics, we wish again to call attention to its merits and promise as soon as possible to print some extracts from the chapter on labor organizations. The plan of the volume is a striking and original one, and though we may not say that its argument is complete, yet we believe it to be one of the best yet presented to American readers. The author does not fail to meet the whole case at issue. Supply and demand, socialism, employers, and their duties, State arbitration, economic legislation, the unequal distribution of wealth, prosperity and depression, etc., are among the divisions of this ramified subject which the author takes up with ability and fairness. The principles which he holds to be fundamental law in the business world are generally little undersood by workingmen or concealed by the sophistries of demagogues in their secret lodgess. The book is published by Lee and Shepard, Boston, for 75 cents.

Commander F. E. Chadwick of the Navy in *Scribner's Magazine* for May in an article on the "Development of the Steamship," traces the rise and progress of steam navigation,and describes the developments in naval arch-

itecture from the early efforts of Fulton down to the magnificent ocean steamers of the present day. The article is accompanied by profuse illustrations, several of which are from instantaneous photographs of the finest modern steamships in motion. Professor N. S. Shaler who makes a very bald and repulsive profession of Darwinism contributes a paper on the "Forests of North America," which is written in the same interesting style that marked the author's paper on "Earthquakes," in a previous number of the same magazine, and discusses the subject from an economic as well as from a scientific stand-point. Sable Island is described in an illustrated article bearing the title, "An Ocean Graveyard," the fitness of which is more than proved by the curious "wreck-chart," recording the long list of vessels that have met shipwreck and disaster on its barren sands.

The Converted Catholic is the leader of opinion in the effort to Christianize Romanism. It is always zealous and seldom unwise. Among the topics of the May number are "From Romanism to Judaism," "Sketch of Father O'Connor's Life," "Father McGlynn's Course," "Letters to Cardinal Gibbons," etc.

The Faith Missionary, of Oberlin, devoted to the advancement of the "Faith Work in the Foreign Field," prints a long and Scriptural letter on "Divine Healing" from E. C. Newberry of Leghorn, Italy. Its missionary correspondence is from brethren O. S Palmer and A. Norton in India. A new missionary enterprise is urged to begin at the Zambezi river on the east coast, a corresponding work to that of William Taylor on the Congo.

The Missionary Review opens with an article by Dr. Pierson which portrays the opportunities and risks of the Christian church in a thrilling appeal. Very important missionary enterprises and hindrances are discussed in connection with the reports from West Africa, the Mission troubles in North India and the debt of Foreign Mission Boards.

Geo. P. Rowell & Co,, of New York, issued on Monday, May 2nd, the nineteenth annual edition of their standard publication, the "American Newspaper Directory."

The new volume contains an exhaustive list of all class publications so admirably arranged that any one of the three thousand papers represented there can be readily referred to and all important facts concerning it, together with its circulation rating, easily obtained.

The number of papers published in the United States, Territories (including Alaska) and Canada is put at 15,420, an increase of 581 in one year.

The growth of newspapers in some of the Western States would be a matter of wonder if it were not that this year is no exception to the rule. In Kansas the increase is 89 and in Nebraska 64; while the Keystone State shows a smaller advance of 35 and the Buckeye State of 30. Pennsylvania exhibits the largest increase in dailies, 17; Kansas in weeklies, 81, and New York in monthlies, 42. Seven States show a decrease: the most prominent instances being New Hampshire and Virginia, six each. The whole volume shows that great care has been taken to sustain its reputation as the most comprehensive work of the kind yet published, and to insure accuracy in every detail. Anything less than a complete compendium of American newspapers and periodicals would surprise those who are familiar with the former efforts of this firm who are so well known as the oldest, largest and best known of all the American Advertising Agencies.

LODGE NOTES.

The newly elected Grand Master Workman of the A. O. United Workmen of Illinois is a member of the law firm of Hill & Martin, of Murphysboro. He is a prominent Mason.

A certificate of the final dissolution of the Independent Order of Knights and Ladies of Honor was filed last week in Springfield by the officers of the Supreme Lodge of Illinois.

The labor world is excited over a declaration by the executive of the Knights of Labor of a virtual boycott against nearly eight hundred labor journals not in accord with the Powderly administration. But twenty-two papers are recommended in a recent issue of the *Journal of United Labor*, the official organ of the knights.

Knights of Labor assembly 3217 of Denver, Col., adopted a resolution censuring President Cleveland because of his action in ordering troops to Dakota to evict settlers at the Crow and Winnebago agencies.

The General Executive Board of the Knights of Labor, after three days' conference with the representatives of the stove moulders throughout the country, decided that they would not interfere in the present controversy about the St. Louis patterns. The executive officers say that the matter will be left entirely with the district assemblies to which some of the stove moulders belong.

The strike of the stove moulders, which Mr. Powderly is trying to stop looks ridiculous. Trouble in a St. Louis foundry caused a demand upon some other foundries for castings of parts to enable its stoves to be put upon the market. The moulders all over the country refused not only to work on these castings but on any others. The trouble extends to thousands of famliies who actually do not know why it is that the head of the house is out of work.

A secret lodge of regulators in Christian county, Missouri, is breaking up. A report from Ozark, Mo., states that the indictment of the Bald Knobbers, eleven in number, for the murder of George Edens, has spread terror throughout the Bald Knobbers' section about Chadwick, and a general exodus of the unmasked brotherhood will take place soon. Joseph Inman has made out a list of the members of the Bald Knobbers Order of Christian county, and he implicates preachers, merchants, doctors, justices of the peace, and many wealthy and influential citizens. Inman and Graves agree with Walker in estimating the number in Christian county at 800, and name many prominent men who accompanied them in criminal raids behind the black mask.

COMPOUND OXYGEN.

The following letter to Dr. Hiatt, of this city, is from a patient of his who had been a sufferer from Tubercular Consumption for over two years. The case had been carefully diagnosed by able physicians and pronounced incurable by all the most approved means of healing. The lady, by direction of her physician, Dr. Leavens, now of Middletown, Indiana, procured Dr. Hiatt's Compound Oxygen Treatment, and after using it some six months, writes as follows:

Dr. A. H. Hiatt, Central Music Hall Chicago:

DEAR SIR:—I have used two of your Compound Oxygen Home Treatments and now consider myself *cured*. I think your *Treatment* was the means of *saving* my life, for it was despaired of by my attending physician and others. I am so grateful for what your Treatment has done for me that I am recommending it to others. I have sent you one patient already, Mrs. S. Carey. And now I have two more for you. These are Tubercular Consumption also. Please send your Treatment to them immediately, C.O D, as they are anxious to try it, and oblige. Yours,

MRS M. HAROLD.

Carmel, Indiana, March 23, 1887.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 25 to April 30 inclusive:

C H McIntire, J Bell, P Baldwin, W Hine, H S Hall, A S Hamlin, Dr E C Guild, W H Myers, W Davis, L Coe, E K Stratton, S Blanchard, S Waite, L R Hale, J Hauser, J E Verkler, B B Blachly, A Fletcher, Mrs L H Ames, Mrs L B Streeter, W D Anderson, P T Larson, W Mathews, L B Lathrop, M Pierce, Mrs E J Wimbush, L B Lewis, J Ayers, Rev R M D Feemster, J R Sharp.

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Let old and new agents write at once, and any suggestions as to how you can be helped in your particular field will be carefully considered.

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still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

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Eggs		11
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Flax	96	@ 1 06
Broom corn	02½@	07
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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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HOME AND HEALTH.

NEW HINTS ON HOUSE-CLEANING.

From several years of observation of the different methods employed by women in their annual house cleaning, we are convinced that most of them make themselves a great deal of unnecessary hard work when putting their "houses in order." The usual way is, to go at it as if the fate of the nation depended on having it done at a certain time. "Taking it leisurely," is something they do not seem to think of. "Moving" is always dreaded by the men folks, and house cleaning, as a general thing, is about as bad. We know one woman who has completely revolutionized the old system. She begins with the closets. She empties one at a time, cleans it and its contents, returns them to it and goes on to the next, never hurrying the work and consequently never making herself sick by overdoing, as so many women do every spring. When the closets are in "apple pie order," she begins with the rooms, taking those up-stairs first, one at a time, and working her way down to the cellar. There is no bustle, no confusion, no "picked up" meals, and, consequently, no outbreaks of wrath on the part of the men folks, who would not know that house cleaning was going on if they were not asked to help move heavy furniture out of one room into another now and then, and carry out the carpets, or bring them in after they had been beaten and aired. When the house is cleaned in this leisurely fashion, it is easy to get the men to help put up shades and curtains, because they do not get out of sorts from the general topsy turvy condition of things. When the work is completed the woman of the house is not "all used up." She may be tired—without doubt she is—but she soon "rests up" and is "all right again," while in many cases the woman who cleans house after the old fashion pays for her over zealous ambition by sickness brought on by not going slow and working according to her strength.—*American Agriculturist.*

HOUSE PLANTS IN APRIL.

Whether in the greenhouse or the window garden, plants that have done their best all winter are now being made ready for their season in the open air. While they remain within the increasing heat requires that they have greater care in ventilation and in freeing them from insects. Plants that are taken out in summer, if wanted to bloom in pots next winter, should be kept in the pots; if turned out in the open ground, they can not be satisfactorily potted again. It is much better to start with new plants from cuttings. Such plants may often be plunged in the border, in the pots, with good results. Pots that are set out should stand on a layer of coal ashes to keep out worms. Such plants should be set in partial shade, but never under the drip of trees. Roots of dahlias and cannas and the bulbs of tuberoses and gladiolus, if laid in boxes of soil, exposed to the sun during the day, and taken in at night may be appreciably forwarded and ready to plant out. —*Am. Agri.*

BURNS.—If slightly burned or scalded, moisten immediately the affected spot, and apply baking soda, which will at once draw out the inflammation. If the burn be of a serious character cover the place with soft cotton dipped in sweet oil (olive oil). Should you not have any at hand, cover the burn with molasses or syrup, and keep constantly floured.

ECONOMICAL SOUP.—Two quarts of water, a little parsley and half an onion very fine chopped, a small carrot grated, and salt to taste. After boiling gently for fifteen minutes, stir in gradually a cup ful of farina which has been mixed smooth in cold water, and boil five minutes, stirring constantly to prevent lumps. Just before serving add a little butter.

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WOUNDS.—If any accident causes an incision, from which the blood flows freely, bind a handkerchief or band of linen tightly round the limb *above* the cut. This must be done at once without stopping to examine the wound; then tie something over the cut and get as many cobwebs as you can (the cellar is generally a good place for them), press them together so as to form a kind of plaster, untie the cloth that is on the cut, place the webs on it and tie up again. Do not remove the upper bandage until the doctor comes or the bleeding has entirely ceased for some time. If left tightly tied too long, it will cause the limb to swell.

The patient should assume a horizontal position and the leg or arm be raised on pillows.

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FARM NOTES.

A GOOD GARDEN.

If one would have a good garden it must be free from foul seeds. I think nine out of ten of the gardens among farmers are allowed to mature a crop of weeds the latter part of the season, and usually this is the result of carelessness. After June, or when such early crops as peas, lettuce and radishes have matured, no further use is made of the land, and as it has usually been manured in the spring, it grows a lusty crop of weeds, and fills the soil so full of seeds as to quadruple the work of cultivation of such plants as come up delicately, and which must be kept clean by hand. The evil of ripening a crop of weed seed is not short lived, for the seeds will remain in the soil for many years and germinate when the spring opens. I have a one fourth acre garden that I have not allowed a weed to go to seed on for twenty years, but it took five years of clean culture before I could see much improvement in it, and it was ten years before the old seed in the soil ceased to give trouble. As an aid to keeping the garden free from weeds plant everything in rows running the length of it, and put together those varieties which will ripen about the same time. For example, one of the narrow lands or beds I speak of can be planted in early peas, lettuce, spinach and radishes, and these will all be past use in June, when the ground can be worked by horse power till mellow. Then follow with some later crops as cucumbers or sweet corn. Another bed can be planted in potatoes, and the middle of June, Hubbard, or some other variety of good winter squashes planted, and a full crop grown. In my latitude, forty miles north of Cincinnati, the Hubbard squash matures if planted the last week in June. If nothing else is wanted plant sweet corn to grow fodder for the cows, even as late as the last of August, for you will be more likely to keep the land clean and you will get some benefit from the crop.

One more point. Make all rows straight, not only because the garden looks better for it, but much hand weeding is saved by it, especially when carrots, parsnips, onions, etc., are raised.—*Vick's Magazine.*

LIGHTNESS OF TOOLS.

In the selection of tools and machines, lightness is too often overlooked. A proper design, strength, and good material are essential; but to the proper working of the tool lightness is equally important. An over weighty implement is a clumsy one; hence it makes work slower and more laborious. Economy of energy in the execution of work must be aimed at, and it cannot be attained with uselessly heavy tools. Manufacturers find iron cheaper than wood; hence iron is often used when wood would answer the purpose as well and be lighter. It would be better to pay a little more for the implement if necessary and get wood in place of iron. Some thoughtlessly prefer iron to wood because it occupies less space, and its use makes a neater looking implement. Unfortunately they please their eyes at the expense of their teams or the amount of work done. Iron and steel have their proper places, and for various parts in many implements are better than wood; but wood also has its proper places, where it is better than iron or steel, and should be put in those places.—*Am. Agri.*

FOR FENCE POSTS.

A writer in an exchange says: "I discovered many years ago that wood could be made to last longer than iron in the ground, but thought the process so simple that it was not well to make a stir about it. I would as soon have poplar, basswood or ash as any other kind of timber for fence posts. I have taken out basswood posts after having been set seven years that were as sound when taken out as when first put in the ground. Time and weather seemed to have no effect on them. The posts can be prepared for less than two cents apiece. This is the recipe. Take boiled linseed oil and stir in pulverized coal to the consistency of paint. Put a coat of this over the timber, and there is not a man that will live to see it rot."—*Scientific American.*

M. Hozeau maintains that not only does each group of animals possess a language which is understood by other members of the same group, but that they can learn to understand the language of other groups. His dogs, for instance, perfectly understood his poultry. Cocks and hens have one danger signal for the approach of a bird of prey, another for that of terrestrial animal or for a man. When the latter was sounded the dogs would rush out and bark, while to the former they paid no attention whatever. He therefore concludes that fowls have the power of expressing slightly different but closely allied ideas and dogs can learn to understand these differences—*Scribner's.*

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NEWS OF THE WEEK.

WASHINGTON.

The total receipts of the Government in April were $27,124,099; expenditures, $11,622,253. The public debt was reduced about $15,000,000 during the month.

Captain Pratt, superintendent of the Carlisle Indian Training school, telegraphs Acting Secretary Mudrow from Jacksonville, Fla., that he has secured for his school sixty-two pupils from the Chiricahua Indians now held in custody at Fort Marion. Among the number are nine married couples.

COUNTRY.

Among recent deaths is that of Mr. Charles Atkinson, one of the pioneers of eastern Illinois, who was the founder of the city of Moline, with whose manufacturing industries he has been prominently identified for many years. He was 79.

A great gas well was struck Friday at Clinton, Ind., sixteen miles north of Terre Haute.

The Bates liquor bill was presented last Friday in the Michigan House and made the special order for Tuesday. A feature of the act is that a fine of $100 is provided for any assessor, county treasurer, or prosecuting attorney or other officer refusing to make complaints against persons violating the law.

The Illinois House of Representatives to-day passed a bill prohibiting base-ball playing on Sunday.

After three days of trial and argument by six counsel, the Michigan house of representatives, by a vote of 83 to 11, found Milo H. Dakin, representative from Saginaw county, guilty of corruptly soliciting money to pass the Saginaw charter bill, intending to convert the money to his own use and profit. By a unanimous vote they found him guilty of making a list of the members with figures showing the amount to be paid to each for securing the passage of the Saginaw charter bill. By a unanimous vote Dakin was expelled. A resolution to pay his lawyers $200 was laid on the table. Dakin is a representative of the Labor party.

The New York State Senate on Wednesday passed the bill providing for high license throughout the State. It was framed to meet the objections of Governor Hill to the bill recently passed.

The Crane Elevator Company of Chicago was on Tuesday awarded the contract for constructing two elevators in the National Capitol building at a cost of $6,345.

Near Mansfield, Ill., Monday, a calf running at large with a rope about its neck managed to twine the rope around one of the supports of scaffolding upon which four men were at work. The animal suddenly jerked the rope and the scaffolding collapsed. One man was killed instantly and another fatally injured.

The eviction by military of settlers at Big Bend, D. T., was begun Tuesday. A three days' notice to quit has been given, after which period the soldiers will oust the people. Great indignation is expressed at the action of the government.

Indictments for murder have been returned at Des Moines Tuesday against Joseph Row and J. Reed Hurlbut, the case arising out of the killing of Constable Logan March 7, while attempting to arrest the driver of a wagon containing liquors, consigned to Hurlbut, Hess & Co. The men were admitted to bail in $10,000 each.

Two hundred masked men overpowered the guards at the reservoir of the Wabash and Erie Canal, in Paulding county, Ohio, Monday night, blew up the banks, and burned the locks. A company of militia has been ordered to the scene.

A collapse of pillars in a colliery at Ashland, Pa., Wednesday, resulted in a fall of coal, accompanied by a volume of gas. Five men and six mules were suffocated.

Three sons of George W. Maynard, a prominent merchant of Solomon's Island, Maryland, were drowned by the capsizing of a boat in Chesapeake Bay.

Dr. W. T. Northrop, of Haverhill, Ohio, was murdered Thursday in a most cowardly manner by saloonists. He had taken an active part in favor of the local option anti-liquor movement, and thereby incurred the enmity of the saloonists.

Five boys, J. B. Wilson, Willie Lampton, Louis Irwin, Emmet Moore and Gifford Lampton, while roaming in the woods near Boonville, Ind., ate wild parsnip, which they mistook for spignet. Three of them died within an hour, and the fourth is not expected to recover. The fifth will probably survive.

The trial trip of the Illinois Central frieght train on which were air-brakes worked by electricity, was made Wednesday between Chicago and Kankakee and return, and proved highly successful. The inventor is Mr. Carpenter, of Berlin, Germany.

A party of prospectors, including J. McIntyre, of Chicago, and W. K. Glenn, of Illinois, are said to have discovered in Mexico the "Layopa" and "Guaynopa" silver mines, which had been worked 200 years ago and furnished millions of treasure.

A picnic party on Bolivar heights, above Harper's Ferry, came across an old bomb shell, a relic of the war. It was taken to Major Cockrell's house and several young men began pounding it with stones while the rest of the party gathered around, filled with curiosity to see what was in the shell. Suddenly there was a terrific explosion and six of the persons who were about the shell were seriously hurt.

Grenada, Miss., was thrown into considerable excitement Wednesday when Capt. W. B. Towler shot and fatally wounded the Rev. C. F. Stivers, of the Episcopal church. The shooting occurred in Towler's house. The cause is unknown, as neither party have said anything about the affair. Stivers, expecting to die, made a confession in which he stated that Towler was justified and he did not want him punished. Stivers died next day.

FOREIGN.

Fearing the introduction of pleuro-pnemonia, the Canadian government intends to prohibit the importation of cattle from Great Britain for one year at least.

The customs officers throughout Great Britain and Ireland have received stringent orders to search all vessels arriving from America, China and the East, the government having been warned that explosives have been sent from San Francisco to ports in the East to be trans-shipped to England.

It is reported that Russia has proposed to remit the Turkish war indemnity in return for cession of territory in Asia Minor.

A dispatch from Pesth, the capital of western Australia, says: A hurricane swept the northest coast on the 22d inst. The pearl fishing fleet, numbering 400 boats, was destroyed and 550 persons perished.

A dispatch from Cooktown, Australia, announces that the steamer Benton of Singapore was sunk in a collision with a bark off the Island of Formosa, and that 150 persons were drowned. No Europeans were lost.

An uneasy feeling prevails in Europe, owing to the attitude of Germany and France. The Budget Committee of the Reichstag has adopted the government estimates for increasing the efficiency of the army, under the conviction that a collision with France cannot long be postponed. Bismarck will demand that France abstain from intriguing in Alsace-Lorraine, while General Boulanger, French Minister of War, has issued a letter as an appendix to a pamphlet entitled "The Next Franco-German Battle."

The first division in the committee of the British House of Commons on the Irish coercion bill shows the government majority reduced from 101 to 37. It is expected that majority will crumble away before the bill gets through committee.

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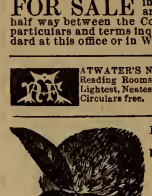

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The Pope has the Knight of Labor order on his hook, but is too wary to pull the fish out of the agreeable waters of American independency and liberality at once. So he plays with him awhile before landing him on the dry bank of priestly despotism. Last week Powderly and his order were to be received bodily to the papal embrace. Now comes the word in a dispatch to Archbishop Corrigan of New York: "No decision has been given in the case of the Knights of Labor." And, moreover, it is reported that Cardinal Gibbons, the Knight of Labor champion, is returning home sick.

Of Mr. DePauw, the wealthy manufacturer and philanthropist of Indiana, who died suddenly last week in this city, it is said, that he was both Mason and Odd-fellow, but—. That is a good word to place after the name of lodge membership—*but*, "he never neglected the cause of religion but valued it above all others;" *but*, "the part of his life most satisfactory to him was that passed in his work of religion in the church, in the Sunday-school, in the prayer-meeting, as well as in the every-day walks of life." The lodges, moreover, are said to have highly respected him. We are confident that the sentiment was all on their side and was not at all reciprocated. Let us by all means have the word "but" written every time after the names Mason, Odd-fellow, etc.

There is no more conspicuous sight about San Francisco and its famous bay than the palaces of the railway and mining kings on "Nob" hill. One of these is the home of Charles Crocker; and from that home a daughter was married the other day, carrying away a million-dollar check as a present from her father which was a fiftieth part of his fortune. We call attention to this wedding not for the money in it, but for the fact that the bride, reared in circles of wealth and pride, had sense and grace enough to thoroughly master the details of domestic economy down to making a good loaf of bread and roasting a cut of beef. That young woman is doubtless worth a million to husband as well as father, for she is one of a million. It is a shame to America that so many of her daughters are not worth fifty cents to either father or husband when it comes to practical matters.

Andrew Paxton of Chicago, the father of the Citizen's League movement for the enforcement of law against saloons, reported the other day that he had great hope that the new administration would make Chicago a model city. By an order to the police a black list of 270 disreputable saloons had been made out and forty of the number had been refused license. In a column of the daily paper next to this hopeful report, an article begins, "Day by day saloon-keepers who were down on the black list are getting their licenses." Some of the worst places on the West Side are given their papers on promise to do better, or by use of political influence, or by personal influence with the police, who for years have scandalized decent people by their intimacy with vile women. Even Mr. Paxton had to convince one of the precinct captains by taking him to neighboring saloons and showing him in one four boys, and in another eighteen, the policeman's own son being among the number. These facts indicate how great a task Mayor Roche has before him in cleaning out these Augean stables of the Harrison regime. But we pray that his strength and courage fail not until this work be done.

While Chicago is casting out these dives, New Orleans is making the lives of her gamblers a burden, and it is said that for some weeks their dens have been entirely closed up. This is the first attempt in that city, and there seems to have been no difficulty as soon as the law was resolutely enforced. Open saloons on the Sabbath day are also a thing of the past in New Orleans. In New York Mayor Hewitt is vindicating the judgment of the voters who preferred him to Henry George or Theodore Roosevelt, by rigidly enforcing the excise laws against Sunday liquor-selling. Even the fashionable hotel bars have been closed, and last Sabbath was the third week this had been done, and yet the mayor lives and Manhattan island has not sunk from sight in the bay. It is a pleasure to announce that prohibition begins to prohibit, and it can be proved that it is as good for saloons as for gamblers, and for seven days as for one.

Mr. Moody spoke in the church familiarly called by his own name, on Chicago Avenue, Sabbath morning and evening. These are understood to be the last meetings he will address in Chicago for the present. After almost continuous speaking twice a day for six days in the week since January 1st he now feels the need of rest. During these four months and a half Mr. Moody has been leading one of the most remarkable efforts ever begun for the evangelization of a large city. He is as great a general as preacher and has marshaled his lieutenants with marvelous ability. He saw immediately that the saloon power must be met, and, in spite of opposition which would have blocked the purpose of an ordinary man, he brought Francis Murphy into Farwell Hall to keep up the battle at the center while himself led the attack against the devil in every quarter of the city. He early brought Mr. Bliss to the field also, who is to remain all summer. Later, to secure the best instruction in fundamental doctrines, Dr. Brookes was brought up from St. Louis for a week. Then Major Whittle was called in from Pennsylvania and will remain here for a time. Mr. Moody never undervalues the inspiring influence of good singing and his work has been aided greatly by such singers as Sankey, Excell, Towner, Charles Herald, Nickel, Burke and others. Among the evidences of permanent work are the establishment of a Y. M. C. A. on the West Side; the organization of a Gospel Temperance League to keep up the Murphy work, and not allow it to be gobbled by the Good Templar lodges as when Murphy was here several years ago; twenty thousand names to the temperance pledge, and the addition of thousands probably to the church rolls. But probably the result at which Mr. Moody looks most carefully is the establishment of the City Evangelization Society and missionary training school. He told the Presbyterian ministers last week that on a lot at the corner of Ohio and St. Clair streets on the North Side he proposes to erect a training school for women city missionaries. The young men will be provided for elsewhere. Mr. Moody has $250,000 subscribed for the purpose, $50,000 of which will go into the building and $200,000 will be invested as endowment. The school will accommodate at least 100 girls, and Miss Dryer, so long and favorably known in the Bible Work of Chicago, will be at its head.

THE DECLARATION OF INDEPENDENCE.

BY REV. M. A. GAULT.

The impression is abroad that Thomas Jefferson assumed, when he wrote the Declaration of Independence, that "the powers that be are ordained of God," and that this idea underlies our governmental structure. But the facts of history set this matter in a different light. It has been proved that Thomas Jefferson assumed too much in claiming the authorship of the Declaration of Independence. In May, 1775, a convention of Covenanters, in Mecklenburg county, North Carolina, drew up a Declaration of Independence, "dissolving the political bands which had connected them with the mother country; absolving themselves from all allegiance to the British Crown; declaring themselves a free and independent people; and, in support of their declaration, pledging to each other their mutual co-operation, "their lives, their fortunes and their most sacred honor." Whatever is uncertain, this is unquestionable, that the Scotch-Irish Presbyterians of Mecklenburg, more than a year before Congress, and in advance of the rest of the country, published a Declaration of Independence. Mr. Bancroft is more than justified in his assertion, that the first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scoth-Irish Presbyterians. There is undoubted evidence that Thomas Jefferson had this declaration before him when he wrote the first draft of the Declaration of Independence, and copied largely from it.

From the autobiography of Thomas Jefferson we gather these facts. On Friday, June 7, 1776, the Virginia delegates in Congress proposed the Declaration of Independence. Saturday and Monday, June 8th and 10th, were spent in debating on the subject. Many of the delegates argued against it. The colonies of Maryland, Delaware, Pennsylvania, New Jersey and New York were not then prepared to sever their connection with the British Government. It was decided to postpone the vote on the question till July 1st. To avoid delay a committee was appointed, consisting of John Adams, Dr. Franklin, Roger Sherman, Robert Livingston and Thomas Jefferson, to prepare a Declaration of Independence. The committee requested Thomas Jefferson to write it. He did so, and read it before Congress on Friday, June 28th. Monday, July 1st, it was taken up and debated in Congress till July 4th when it was adopted. These facts are stated by Mr. Jefferson in his own memoirs. A fac-simile of the original manuscript in his own handwriting has been widely published.

It has been stated that four times in this Declaration Jefferson recognizes the God of the Bible. There are, it is true, four references to the Creator, but only one of these was inserted by Jefferson in his original manuscript. The other three were inserted afterward by the other members of the committee and by Congress. The first only was inserted by Jefferson. It was a reference to "the laws of nature's God," and the word God was begun with a small letter. It has been said of Jefferson that he wrote the name of his Creator with a small letter, while he began his own name with a capital. It is not likely that he assumed that the powers that be are ordained of God. It is more probable, as infidels have said, that he was a deist. He had no comprehension of the nation's relation to Christ, its king. He scorned the idea of the Bible being ' rev-

elation from God. He professed to respect Jesus Christ as a respectable philosopher,but by no means his own equal in philosophic acuteness. In his own biographical works, Vol. IV, page 321,speaking of Jesus, he says, "It is not to be understood that I am with him in all his doctrines. I am a materialist, he takes the side of spiritualism. He preaches the efficacy of repentance toward the forgiveness of sins. I require a counterpoise of good works." Farther on in the same letter he says, "Among the sayings and discourses imputed to him by his biographers, I find many passages of fine imagination, correct morality and of most lovely benevolence, and others again of so much ignorance, so much absurdity, so much untruth, charlatanism and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate therefore the gold from the dross, restore to him the former and leave the latter to the stupidity of some and the vagary of others of his disciples. Of this band of dupes and imposters, Paul was the great leader and first corrupter of the doctrines of Jesus." In another letter to his friend,Dr. Cooper, he says, Vol. IV, page 358, "In our town of Richmond there is much fanaticism, but chiefly among the women. They have their night meetings and prayer parties, where, attended by their priests and sometimes by a hen-pecked husband, they pour forth the effusions of their love to Jesus in terms as amatory and carnal as their modesty would permit them to use to a mere earthly lover." This indicates the spirit of the man whose influence had much to do in the formation of our Government,and was President for two terms; who was the admired American statesman and the professed Father of Democracy. He not only scouted and repudiated the idea of God in government but despised the Son of God and the King of nations.

Blanchard, Iowa.

MORAL HEROES.—I.

BY REV. C. C. FOOTE.

There is this moment filing before me a long line of men and women, more renowned, of richer blood, nobler deeds and more exalted virtues than kings or potentates, than lords or nobles. Men who have made their mark and proven their virtues by deeds of disinterested benevolence and self-denial and self-sacrifice, which have lifted them above the bulk of fallen humanity as high as the heavens are above the earth.

Having performed a glorious mission, most of these now "rest from their labors and their works do follow them." A few still remain with us like the grapes on the distant branches after the gathering of the vintage. And, though dead, they yet speak, and in equity demand that, for the divine honor and for the good of posterity, their lives and deeds should have a place in history. Since "the morning stars sang together" was there ever a land or an age that bore a richer harvest of noble souls than this land and the century now hastening to its close? Was there ever a more hopeless mission than that for the overthrow of American slavery? The slave power was in full possession of every department of governmental administration. The great mass of the nation were indifferent to the existence of slavery. Even the ministry, the churches and the religion of the land were subsidized to the perpetuity of this sum of all villainies. Everything that rendered the citadel of wrong impregnable was at its disposal. The slave-holders' weapons of war were burnished and sharpened. The horrid law of the ancient heathen Japanese empire was in full force. If an enemy of slavery were found on the Southern soil he should die. The appetite of slavery was whetted for the slaughter. His teeth were sharp to devour. He had had a taste of blood once, twice, thrice! He was voracious for more. A high price was offered for the heads of his foes.

These enemies of liberty deemed themselves proof against all assault. The odds were apparently never more with the wrong. Considering numbers and means what a tremendous war was that that brought out, developed and tried the Abolitionists of this country. Here was a field for faith in an Unseen One. Here was an occasion for the discovery of moral heroes. It is of these I write, of the leaders, the martyrs, the confessors and of the rank and file. At the head of this roll call there are good reasons for placing the name of

BENJAMIN LUNDY.

Preceding him were *witnesses* against the nation's crime, but by a direct effort for its abolition he was the first. Beginning his labors in 1818 by publishing the *Philanthropist* in Ohio he organized a Union Humane Society of five hundred members. In 1824 he started the *Genius of Universal Emancipation* in Baltimore, for the support of which he invested his entire property. Here he was assaulted and nearly killed by a slave dealer named Woolfolk. In the interest of his work he visited nineteen States, traveling five thousand miles on foot,delivering lectures in favor of emancipation. In 1838 he located and started the *Genius* on the banks of the Vermillion river in Illinois. But his mission was drawing to a close, and soon after his eventful life was ended. Oh, many was the time I cast my wistful eyes up to the windows where he labored and died, as I passed them on the rounds of my Anti-masonic circuit, if perchance I might see his blessed Quaker face. Benjamin Lundy was indeed a pioneer hero of dauntless courage, unsurpassed in self-denial and sacrifice. He had seen the bondman in his chains and gave his life for his freedom. Will not some reader of this in LaSalle county, Illinois, procure and send to the *Cynosure* his likeness.

WILLIAM LLOYD GARRISON

was an early associate of Friend Lundy in editing his paper and sharing his persecutions. It may have been from him that he learned to dip his pen in flames and to hurl thunderbolts at the guilty heads of slaveholders. For his denunciation of a New England captain who participated in the domestic slave trade he was fined and incarcerated in a Baltimore prison, from whence he was bailed by one who admired his heroism but who in after years differed widely from his views and measures. How far Mr. Garrison will be held responsible for allowing his conventions to become the theatre for attacks upon the Bible and the Christ of the Bible it may not be safe to say. The assaults upon the ministry and the churches were justified by the appalling facts,but the shameful caricature and false statements concerning Christ and the Christian religion were of quite a different character and were painful and often horrible to hear, and gave his enemies ample occasion for saying "the Garrisonians were infidels."

To this day I hold Mr. Garrison in very high esteem as a truly great man. And but for the things I was sure to hear and did hear in their conventions, and against which I protested, I would utter only unqualified praise. I attended the conventions in despite of the protest of my friends, because they were fighting slavery;herein only was I in sympathy with these conventions. For his zeal and courage and persistent exposition of the abominations of the slave system in despite of opposition well nigh unparalleled Mr. Garrison had few equals and no superiors.

ARTHUR TAPPAN,

for whose head the slave-holders offered larger rewards than for any other in the anti-slavery ranks, was the man who bailed Mr.Garrison out of the Baltimore prison and in the beginning was largely the financial supporter of the work. In his labors for the slave he was a little in advance of his brother Lewis. But in the end the younger outran the elder. The zeal and labors of both closed only with their lives. I think their establishment (the largest wholesale silk house in the United States) had the honor of being the first boycotted in the nation or world. No firm was so widely known North and South as theirs. For a season none was so thoroughly let alone. But God, who says to the waves of the sea, "Thus far and no farther," wrought out for them a complete deliverance. First, they escaped being involved in the loss of the millions by the non-payment of the slave-holding patrons of the South. Second, in the hundreds of millions lost in the great fire on Wall street and vicinity the loss of the Tappans was but a slight remove from nothing. When the colored men learned that the goods of their friends were in danger, they rushed with one accord through smoke and fire and flame and brought forth the entire stock and carried it to a place of security, while scores of other merchants looked helplessly on to see their own goods devoured by the flames. Upon every department of the anti-slavery cause they poured out their money like water. They were great-souled Christian heroes.

REV. JOSHUA R. LEAVITT

was early in the anti-slavery war and in close sympathy and labor with the Tappans. Through the columns of the New York *Evangelist* he poured such searching exposures and denunciations of the slave power that so roused the wrath of the pro-slavery North that for months he was wont to receive hundreds of requests to "Stop my paper." But God who cared for the Tappans cared also for the faithful Leavitt. The publication of Mr. Finney's revival lectures brought to him daily "arm-fulls" of new subscribers. Mr. Leavitt's executive skill in a convention was without an equal. At the meeting in Peterborough, after the mob had driven us out of Utica with garments torn and dyed with blood, he seemed almost ubiquitous. His commanding form would be seen, now this side, now that side, and sometimes in the pulpit, making suggestions to this man or giving advice to that one or a proposition to another or protesting to another. He was by universal consent regarded as the ruling spirit of the meeting.

During the long weeks of the eventful trial of John Quincy Adams in Congress for presenting a petition from a number of slaves, Mr. Leavitt was almost constantly by his side storing the mind of Mr. Adams from his inexhaustible fountain of facts and arguments, which "the old man eloquent" hurled at the heads of slave-holders. These tremendous speeches hurling defiance at the slave minions, and that filled them with wonder and dismay, were as often Mr. Leavitt speaking through the burning lips of Mr. Adams as they were the inspiration of Mr. Adams's own great soul. There were few men in the early struggle that wrought more successfully and heroically than Joshua R. Leavitt.

JESUS, THE MESSIAH.

BY REV. H. A. DAY.

In all ages of the world there has been too little appreciation of the name of Jesus. Even among those called Christians the name above every name has been allowed to fall far below its proper exaltation. Perhaps in no period of the world's history has this been more true than now. How little care is taken to see that no organization which lightly esteems the name of Jesus is allowed to trespass upon the hallowed ground of the church. The hydra-headed anti-christs of to-day should not have the power they everywhere exhibit. Their very touch is death. In every church in this fair land, where secret societies are tolerated and protected, especially Masonry, there is no success. There has not been for years. There never will be until there is a change.

"But," says one, "are there not revivals in these churches? Do they not seem to teach the plan of salvation?" True, but what does it all amount to? Where is the old-time conviction for sin, and where the old-time power in Christianity? Read carefully Ezekiel, eighth chapter. Does not God declare that he has withdrawn far off from his sanctuary because of these abominable, secret-chamber, night worships? Added to the abominations of that day, we have a positive, premeditated, pre-arranged rejection of the name and merit of the world's only Saviour, and a presumptuous coming to God without him! God has withdrawn from his earthly sanctuaries. There are lofty churches all over the land where weekly the routine of popular service is practiced in which the living power of redeeming grace and love has not been manifested for years! Hundreds of them! What a thought! And yet the man is a rider of hobbies, a radical, a fanatic, who would publicly intimate that God is not pleased with and will not bless that church which will be a party to the rejection of the name of his dear Son. To my mind the most dangerous thing we could possibly do is being done in this country, viz: the maintenance of a false worship which not only equals the false worships of bygone days, but exceeds them in the rejection of the world's Messiah.

Steinbrenner in his Masonic Jurisprudence says: "We cannot admit the name of your so-called Messiah to appear in any of our Scriptural quotations, ceremonies, or prayers," and yet this hideous anti-christ holds the front pew in so-called Christian churches, yea, occupies the pulpit without let or hindrance, and the man or the body of men who utter one word of protest are, by this "handmaid of religion," advertised as "cranks," "hobbyists," etc. The writer has been charged with hobbyism, when, in one whole year of preaching the subject was alluded to not more than a half dozen times. More's the pity. Some of our strongest men seem fearful to attack this last form of anti-christ from the pulpit.

In the name of God, I ask, what are ministers called to do? I answer: To preach Christ and him crucified. To preach through Jesus the remission of sins. To preach the cross, the atonement, the name above every name, that "at the name of Jesus every knee should bow and every tongue confess." How, then, can all this be done, and not preach against anti-christian organizations? It cannot. The man called of God to preach in these days must make preparation to call attention to the great danger that is threatening the overthrow of every thing good.

There never was a greater struggle than that in which we are now engaged. It is a spiritual Armageddon. Every true man to his post! Let the fear-

ful go look after home affairs. Let those who can take time in this trying hour to get down and lap like dogs, stand aside. Gideon's band is determined. They never were more so. They will prevail. Glory to God! I am ashamed of those who will not consider this all-important matter. Even holiness teachers seem to fear to touch it only lightly. A ruffle on a woman's dress may be a ruinous thing, involving the loss of a soul, perhaps more,but the rejection of the name and merit of Jesus, the world's redeemer, involves the ruin of the world at one stroke! Think of it,Free Methodists. Think of it,Wesleyans,United Brethren, Christians all, and let us march together, singing as we go:

"All hail the power of Jesus's name
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all."

AS GOOD AS THE CHURCH.

BY ELDER NATHAN CALLENDER.

Not long ago, in a rural place in Pennsyvania, a donation was given in behalf of a Masonic minister, said to be a Baptist. He seems to have learned the art of "going from labor to refreshment" better than getting back. It is said on reliable authority that he is subject to "*bad spells*," so failing in the pulpit, and even on funeral occasions, being to poorly to proceed with propriety. The charity of society could not be so stretched as to cover his faults. Masonic charity could by a little extention cover the *multitude* of bad turns.

Well, as we were saying, this brother Mason had a donation, as an embassador of Christ— and of the "hand-maid" too, of course. The gathering on the occasion was respectable, which was at the house of a Masonic Baptist, who is somewhat active in both lodge and church—always loyal to the former. At this "house of Rimmon" there came together a moral conglomeration of all sorts (all good of course) with a mixture of the anti-lodge element.

By a law stronger than gravitation, a few of the craftsmen found a corner where they could dilate on the beauties of the "mystic tie." There were four in this select group, the minister, the host, and two others, all sons of the craft. The conversation turned on the comparative merits of the lodge and the church. One of the company was an avowed infidel. The host affirms that Masonry lived up to, is as good as the church; the infidel sanctions the sentiment with great delight; the preacher and the other saint (?) bow assent, and hence the unanimous verdict. The conversation runs somewhat thus: "There is old Dr. —— of ——," "the old Anti-mason," and "old Eld. ——," etc., etc. In the course of this conversation an "*anti*," had stepped into the room, unobserved at first, so hearing what is here related, in substance; when, looking around and seeing the cowan, the talk stopped abruptly with evident embarrassment.

Look at this! A Christian(?) minister and two prominent Christians (?) representing the Baptists and the Methodists, joined with an infidel (are they not all infidels) to concede or to claim that a *human institution* (claimed to be divine) is as good or better than the church! If there is doubt about Masonry being purely human, it is that it is *below* the worst features of fallen humanity, known anywhere else outside of the lodge system.

Where does this Masonic assumption lead to? It says to God the Father, The sacrifice of thy Son was not needed by the world: to the Anointed One, Thy love, thy sacrifice, thy blood, thy death and resurrection are all superfluous, uncalled for: to the Holy Spirit, This agency, in reproving, enlightening, leading, regenerating, sanctifying and comforting, are all a solemn mockery and a farce. On the presumption that the human device, lodgery, as held by tens of thousands to-day, is "a good enough religion if lived up to," the whole grand scheme of the Gospel falls under universal condemnation, the most stupendous system of imposture, the grandest of all *humbugs* in our world. These men have found "another gospel *which is not another*." Shame on such mongrel saints. God can do without them whether Satan can or not.

In no two things known among men, are Christ and anti-Christ so sharply defined as between the Gospel and Masonry. Not one single distinctive feature of Masonry can be found in the Gospel—not one distinctive feature of the Gospel in Masonry.

Light and darkness are less *obviously* distinct than are the Gospel and Masonry. To the eye they *seem* to blend, but the *Gospel* stops where lodgery begins. No two things more fully antagonize, either in the natural or in the spiritual realm. This renders these Masonic saints without excuse. But it is objected, that the lodge takes the Bible in, takes Christ in, etc. God knows it takes in neither. It "*takes in*" many weak church members, *possibly* Christians, by seeming to endorse the Bible and in advanced degrees Christ himself. All well-posted Masons know that Masonry rejects both. We can demonstrate this assertion. We shall not do it here and now, but hold ourselves ready to do it. The Bible, then extant, was used daily by the scribes and Pharisees, but to no good end. They used that blessed book to condemn the "Prince of Life" and the "Lord of Glory." They used Jesus, too, to carry his own cross, to wear the kingly robe and the crown of thorns, in the judgment hall, on the cross; tried to hold him in the tomb and in Hades. For the sames reasons, substantially, does the lodge use the Bible, and Jesus, to defeat and to destroy them. There is no good in this, but stupendous hypocrisy. All the Christianity to be found in Masonry is found in that one word.

MASONIC LITERATURE.

One boast of Masonry is its connection with and teaching of all the various arts and sciences. A specimen of its poetry lately fell in our way, which will show our readers its claims to originality if not perfection in that line of thought. It may not be amiss if as Anti-masons we obeyed the advice in the last stanzas. M. A. B.

MASONIC EMBLEMS.

The *Lambskin* reminds us to lead a pure life,
The *Gauge* to divide well our time,
The *Gavel* divests us of envy and strife,
And prepares us for joys more sublime.

The *Plumb* to walk upright before God and man,
The *Square* is morality's guide,
The *Level* directs us through life's fleeting span,
To the Land over Death's darkling tide.

The *Compass* doth circumscribe all vain desires,
Restraining each passion in bond,
The *Trowel* spreads kindness—affection inspires,
Whenever a sufferer is found.

These, these were our *emblems* in days now grown old,
All others are Shadow and Show,
Whether Emerald, or Agate, or Topaz or Gold,
The Amethyst, or Cameo.

Then Brothers don't wear them—if you're good and true,
You need not a label of gold,
If you think they're all Masons who keep them in view,
You'll find yourself wretchedly sold.

These little gold trinkets—they never can show,
That you've been in the Freemasons' Hall,
The thousands who wear them, as doubtless you know,
Were never true Masons at all.

I've seen Ragamuffins, with ferrety eyes,
On whose cheek bloomed the *rum-bud* so fair,
And with veins on their noses gigantic in size,
Who wore a gold compass and square.

Mark how inconsistent to thus *advertise!*
Your possession of secrets most rare,
To challenge the gaze of inquisitive eyes,
With a little gold compass and square.

Then Brothers don't wear them—your emblems should be
Most deeply engraved on the heart,
Truth, Temperance and Virtue—a *live* Charity,
Those emblems of our Ancient Art.

—*Michigan Freemason.*

AN A. M. A. MISSIONARY ON THE COLORED LODGES.

[From the American Missionary Magazine]

The colored people are crazily fond of organization. Women and men alike are caught in the whirl. Offices with high-sounding names, processions, regalia and show, have a wonderful charm before which go down their better judgment. The evils of the lodge our missionaries meet on every hand. In the home and in the church this insidious foe to piety and thrift is encountered. The love of organization may be utilized and turned to good account. Our teachers endeavor to impress upon their pupils the value of co-operation in doing good. The outcome of such instruction appears in one of our schools where the girls, of their own accord and without aid from their teachers, organized themselves into the Helping Hand Society, in which the members pledge, (1) not to tell lies, (2) not to steal, (3) not to be selfish, (4) not to quarrel, (5) not to talk about the boys when together, and (6) to try and help every one they can.

On the other hand, the vice of "Secret Orders" may be seen in the following, written by one of our teachers:

A colored man with the title of elder, recently visited this place and organized a secret society called the Universal Brotherhood. He had left one church with stains upon his moral character, but, as is too often the case, another fold had an open door for sheep, goat or wolf, and, as he could operate better inside a church than out, he went in. The initiation fee to the society is one dollar, and the monthly dues are twenty cents. Small as this amount is, it is much to those who have families to provide for upon very small wages. If all the promises made by the organizer could be believed, membership in the society of Universal Brotherhood would be better than forty acres and a mule. All who are sick are to receive aid. When a member dies, his family will receive a thousand dollars. If any of the family dies before the member insured does, twenty-five dollars will be furnished for funeral expenses. Heavy fines are imposed for absence from meetings, which are held weekly. The name might lead one to suppose that this lodge is for men only, but it is composed of men and women. They have oaths and pass-words and secrecy,but one who is too wise to join such an organization says the great secret which they will never find out is *where the money goes.*

The idea of some one to help in time of sickness, and of property left to one's children, is enough to draw the final dime from a colored person's pocket, and stimulates parents who are not able to patronize a school to invest in a lodge. A colored woman, who does well to send one of her six children to school said to me last week, "I am just as much opposed to the lodge as I can be. A good many women have to work hard to support their families,for it takes all their husbands can make to keep up the lodges. They pay four dollars a month for the rent of a hall to meet in, and they can't pay the rent for a shelter for their families, so their wives have to attend to that." The poor woman had the eloquence of truth and earnestness. She had had enough experience to know what she was talking about.

They have the lodges, chapters, commanderies and consistories of the Masonic order for colored men as well as for white. In Oddfellowship there are lodges for the men, and the Household of Ruth lodges for the women. There are the Knights of the Wise Men and the Sons and Daughters of Relief. The following are some of the lodges for men and women: Diamond Square, Beulah Temple, Blazing Star Temple, Daughters of Shiloh, Sisters of Charity, Sons and Daughters of Ham, and Willing Workers. There are Queen Esther's Courts,and the United Sons and Daughters of Abraham, the Good Samaritans, the United Daughters of Zion, the Star Tabernacles, the Daughters of Union, the Tabernacle of Love and Charity, the Sons and Daughters of Moses, the Sons and Daughters of Honor, the Mothers and Daughters of Israel, the Eastern Star, the United Brothers of Friendship,the Sons of the Mysterious Ten, and the Immaculates.

In our little town there are but two surviving secret societies amongst the colored people, but in my opinion there are too many by two. They rob the home, the church, and the school, and are obstacles in the way of all who seek to promote the best interests of the people. Yours for the right and the light, J. B. N.

"Truth crushed to earth shall rise again.
The eternal years of God are his.
But error wounded, writhes in pain
And dies amid her worshipers."

In the earlier years of this century it was fashionable to laud Freemasonry by pulpit, press and pew. Often were its claims so magnified, as to overshadow and eclipse the obligations and benefits of the Gospel of the Son of God. At length a foul murder darkened its record; its deliberate atrocity was so patent no garment of lies could conceal it. Of its fifty thousand adherents, says Rob Morris, forty-five thousand left it never to return. Why this sudden exodus? Let R. Rush, one of those seceders, reply. "I do believe the evils of Masonry to be stupendous. I must, I do believe, that they counterbalance a thousand fold any good that it can achieve. I think favorably of the exertions which you are making to root it out from the face of our land. I hope that you may continue these with ardor.... You have shown that you are not afraid of Masonry or bound by its spell. Say that you will never cease from your endeavors to break down a power in the country, which has shown itself in the face of millions if they will but look, to be an overmatch for the laws. Keep up an eternal battery against its dangers. 'I like a clamor,' said Burke, 'where there has been outrage.' We have been told that Masonry is too strong to be put down; that such attempts made in European countries have failed. Let this animate you but the more. Already it has been the glory of America to set Europe the example of conquest over public abuses. It may be her further glory to be the first to dispel the solemn folly and break the tyrannical fetters of Masonry."

M. A. B.

REFORM NEWS.

FROM THE GENERAL AGENT.

PASTORS' MEETING IN BURLINGTON.

BURLINGTON, Iowa, May 2, 1887.

Three services held here yesterday were fairly attended and some good will, I trust, result. I attended the pastors' meeting this morning and was cordially received. Seven pastors were present, Dr. Salter presiding. The chairman had been appointed to select and make the opening speech on some topic of interest. Waiving the order assigned the Doctor suggested that I be allowed time to present my views on the secret lodge system, which suggestion was accepted by common consent.

There was marked attention while I spoke for forty-five minutes mainly of the hindrances to church work and the anti-Christian character of the older orders. The chairman then called upon each brother in order to give his views and the expressions were certainly very frank and exceedingly gratifying to me. I might specify, giving each brother's views, but as this might be construed as unwarranted liberty, I will say that only the G. A. R. was represented and even this order had no zealous advocate and scarce an apologist in the meeting; while *every* pastor had noted the effect of active lodge membership as detrimental to personal piety and Christian activity. The pastors asked many questions and the interest was so great that the meeting was protracted beyond the usual time. I felt that the opportunity was providentially ordered and that it would result in good. Brethren expressed a purpose to hear me further at the United Presbyterian church this evening and some assured me personally of their hearty sympathy in the movement. To the chairman and also to Bro. Swan I am indebted for an open door and the opportunity to present the subject. May the Lord reward them, and lead all these good brethren to give to their people as frank and full expressions of their views as they gave to each other in this morning meeting.

BATAVIA, Ill., May 3.—A very intelligent audience gathered in Rev. Swan's church at Burlington last evening and listened attentively to my remarks on the secret lodge system. I noticed among the pastors Elder J. G. Johnston, D.D., First Baptist church; Elder H. Williams, Walnut Street Baptist church; Rev. J. C. McClintock, Presbyterian; Rev. O. Hall, Free Methodist; Rev. P. Swan, United Presbyterian, and there may have been others whom I failed to recognize. Rev. J. C. Cullor called on me before leaving the city to assure me of his warm sympathy and express regrets that a previous engagement took him to Moline. I believe the way is open for further work in Burlington, and hope it may be so ordered that I shall again meet the friends there who have already shown me so much kindness. J. P. STODDARD.

COLORED PASTORS IN WASHINGTON AND BALTIMORE.

BALTIMORE, Md., May 2d, 1887.

DEAR CYNOSURE:—Our last day at Norfolk was one of interest. One minister who on the Sabbath previous had preached a sermon to the Odd-fellows by their invitation said that he had never belonged to any secret society, that he did not approve of them and thought them fraught with the most pernicious consequences. He heartily welcomed our movement. Another minister said he was a Mason and intended to adhere to it. When his attention was called to the fact that Masonry excluded the name of Christ from its Scripture quotations he said that he had not been aware of it, and confessed there were some things in the order that he had always thought to be wrong. It is refreshing to talk with men, who, though members of the lodge, have lost neither their moral sense nor Christian candor.

Leaving at 4 P. M. we crossed over to Hampton, rounded into the Chesapeake bay and were a long ways over its placid waters before the red sun sank behind the low western shore and the night shut down. When the morning came we were above Mt. Vernon, and but for a stop at Alexandria we would have reached Washington at 6 A. M. An hour later we were at home. Two days in Washington were spent in attendance on the Baltimore Annual Conference which is in session in the African M. E. church in that city. This church, which has but recently been completed, is one of the largest and finest in the city and is said to have cost $100,000. It is still burdened with debt. About 150 ministers were present. Bishop Bowman, a man of pure African descent, presided with great dignity and ability. There were also present Bishops Shorter, Campbell and Ward. There was every shade of complexion in the conference but the prevailing color was decidedly ebon. Probably a large majority are Masons, though Bishop Bowman is not. The bishop asked why so many of the conference were on the east side of the house, and a brother replied that they were "going to the east in search of light."

There are among them many men of fine talent and culture and the business was conducted with system and promptness. I was pleased to see that they had convictions and the courage to maintain them. One brother who applied for membership and came well recommended, and who protested that he did not use intoxicating drink as a beverage, was unanimously rejected because it was believed that he used it as a "medicine" far oftener than was necessary. The examination as to morals was very strict.

Resolutions commendatory of Gen. J. A. Logan were introduced and some able and eloquent speeches were made. A motion to prepare similar resolutions in reference to Henry Ward Beecher like to have failed, until it was explained that it was not proposed to commend anything but his anti-slavery career.

With the approval of Bishop Bowman I circulated in the conference a large number of tracts and copies of the *Cynosure* and "Masonic Outrages." In conversing with Masons I was treated always with courtesy but not always with candor.

On Saturday, the 30th, I came to this city, and though suffering much from hoarseness and sore throat, I called on several ministers and arranged for future work. Last night I preached in the Union Baptist church, Rev. Harvey Johnson, pastor. As many as 700 or 800 were present and all listened attentively, but my remarks on the lodge made an obvious sensation.

To-day I attended the Baptist minister's meeting and was heartily glad to see that they had so far outgrown the barbarism of caste that the white and colored pastors met on terms of equal Christian fellowship. The world moves. I have much more to say about this great and growing city.

H. H. HINMAN.

A CARD FROM THE OHIO AGENT.

COLLEGE CORNER, O., May 6, 1887.

DEAR CYNOSURE:—Since my last report I have spoken twice at Liberty and twice at Georgetown. My time has been occupied largely calling on people at their homes. At this busy season I find I can accomplish as much if not more good by calls than by lectures. It was the desire of United Brethren friends that I speak at Jonesville and Germantown; but as the trustees of the United Brethren churches at both points were "liberals," the doors were closed. These brethren seem to be liberal only on one side. I go this evening to McGonigle's where I expect Bro. Peter Minton to meet me. He will take me tomorrow to Jacksonsborough, where I am announced to speak in the United Brethren church to-morrow evening and Sabbath. I return and speak here Monday evening. W. B. STODDARD.

THE IOWA WORK.

DEAR CYNOSURE:—From the Maple Grove United Brethren church, of which I spoke in my last letter, I went to an M. E. church eight miles distant where I gave one lecture. From there I went to a school-house six miles distant where I was to give two lectures. It rained both nights so as to prevent the meetings, but on Saturday night after the storm was over I lectured, and on Sabbath evening preached to a full house, and gave a second lecture on Monday night. On Tuesday and Wednesday evenings I lectured at another school-house four miles distant where I had preached the Sabbath morning before.

While here I stopped with a Kentucky family. The lady had been a member of Rev. John G. Fee's church. She spoke of the time when Bro. Fee and eighty others were driven out of Kentucky on account of teaching the Gospel in opposition to American slavery. She spoke of the heroic courage of Mrs. Fee as manifested in throwing herself between her husband and his assailants; and on another occasion successfully resisting an effort to drag him from the carriage in which they were riding.

The next night I lectured at a school-house eight miles distant where I had preached in the afternoon of my first Sabbath in Carroll county. From there I went to Glidden, a town on the C. & N.W. railroad, where I was met by Mr. A. J. Loudenback, who is earnestly devoted to the anti-lodge reform. We made arrangements for lectures in Browning's Hall in Glidden on Monday and Tuesday evenings, May 2nd and 3rd.

I then took the cars and went to Scranton in Greene county and called on a brother of John Dorcas of Cedar county. Whether the way will open for me to lecture at this time in Greene county does not yet appear. Bro. Dorcas is superannuated physically and can not do the work of co-operating with me that he gladly would do if his health would permit.

MAY 6TH.—I called upon the pastor of the Christian church of Scranton to confer with him about lecturing in his church. He has a membership of between two and three hundred. I showed him a bill containing a synopsis of two lectures I propose to deliver. He looked at it and seemed astonished that the men who teach Masonry by the authority of the Grand Lodges should have been so presumptuous as to develop a plan of salvation from which Christ is excluded. He looked at my conclusion, that Ancient Craft Masonry is therefore organized infidelity.

"That is so," he said; "if they profess to regenerate men and free them from sin, and thus fit them for heaven, by Masonry, without Christ, *it is organized infidelity!*"

He went with me to call upon the officers of his church to see if they would open the church to my lectures. The first one we met was a hardware merchant. He was not a Mason himself but he said that some of the church officers and members were, and he feared it would cause divisions among them to open the church. But I argued that if what I claimed to be able to prove was actually proven, these brethren who had been beguiled into the lodge, if they were Christians, would immediately renounce Masonry and would be thankful that the lectures were given and the snare of Satan broken. But as this brother could not assume the responsibility of opening the church the pastor and myself went by his direction to another official who is a Mason. He examined the bill I handed him, read and re-read the synopsis of the lectures given, and admitted it would be cause for going back on Masonry if the charges made against it were sustained. And he seemed to feel that it was reasonable that an investigation of the charges should be had.

But at this juncture an old Baptist minister, who last winter changed his views and united with the Christian church of Scranton, came in and looked at the synopsis of my lectures given on the bill and at once became excited. He declared himself a Mason and affirmed that he knew that the points made in my lectures were false. I told him that I had often lectured before Christian men of intelligence and integrity and the uniform verdict had been that every point named in the bill of my lectures had been clearly and incontrovertibly sustained, and I assured him that if the opportunity was given me I would furnish proof that would stop the mouths of gainsayers.

But the dear old man, by his outburst of temper, succeeded at least in convincing the church officers that if Freemasonry was called in question the peace of the church would be disturbed, and so I ceased to press my application.

The pastor was a noble-spirited man, the Masonic official was a fair-minded man, but the aged minister was a regular fire-eater; and, although a new member of the church, by his fiery antagonism he prevailed.

On Sabbath, the first day of May, I preached for the Free Methodist brethren in the country, four miles from Scranton. On Monday I returned to Glidden and lectured in Browning's Hall on Monday and Tuesday nights. I had good congregations and close attention while I unfolded the pagan-infidel character of the religion of Freemasonry and proved from the Bible that a man can not intelligently adhere to Freemasonry and be a Christian. The Lord gave the victory at Glidden, and may he always cause us to triumph.

I would appeal to the men and women of Iowa who are acquainted with the pagan-infidel character of the religious philosophy of the lodge system of which Freemasonry is the head, to unitedly resist this conspiracy of Satan to dethrone Christ our King and supplant Christianity. Be aroused, dear brethren, by the fact that Freemasonry utterly subverts the doctrines of grace and shuts men away from Christ by binding them to sin and with subtle craftiness leads them to worship devils. Truly, Satan is the inspiration of all false worships, just as Christ by the Holy Spirit is the inspiration of the true worship. Masonry teaches regeneration by the observance of pagan ceremonies, and sanctification by the strict observances of obligations that bind to sin, and excludes Christ from her ritual of worship. Let us unitedly come up to the help of God that the churches may be freed from the corrupting power of the lodge. C. F. HAWLEY.

—Rev. William H. Scudder, the newly chosen pastor of Plymouth church, San Francisco, comes from the First church, Aurora, Ill., where he

has been pastor about two years. Previous to this he was assistant pastor of Plymouth church, Chicago, with his uncle, Dr. H. M. Scudder.

CORRESPONDENCE.

OUR BOSTON LETTER.

SIN IN THE "BLUE-LAW" CITY.

Whether deserving it or not, I cannot say, but pulpit exhorters, platform orators, political stump speakers, and minstrel end men, almost unanimously hold up Chicago as the criterion of wickedness, declaring that our own "Blue-law" city is rapidly becoming a rival in this respect. Our boards of speculation, however, we are encouragingly assured, are not quite so bad as Chicago's piratical Board of Trade. Go into our streets and ask the first urchin you meet which city in the United States is the most wicked, and he will promptly reply, "Chicago."

Though a Bostonian, and proud of our history, proud of my State, and having in my veins, by direct transmission, the blood of the Plymouth Pilgrims, I must frankly confess that I believe Boston is not far behind Chicago, as regards sin. If she is, God pity Chicago. I reckon the only difference between the wickedness of the two cities lies in the quantity, owing to the disparity of size, rather than in quality. In spite of her boasted "culchaw," sin is on the increase in Boston. "Modern Athens," she is called; I am afraid she will have an Athens's fall. Oh, that a Demosthenes might arise and fling his philippic warnings against the menaces of the Macedonia of sin!

Prate about the preservative qualities of education, about the benefit of being born in the shadow of grand old Harvard's walls! There is more moral putrifaction in our cultured circles, and more illiteracy in the shadow of old Harvard's walls, all things considered, than in the shadows of the jungles along the banks of the Congo. Jerusalem is called the Holy City; how much holiness do we find there? About as much as we find culture and morality in Boston. There are, doubtless, holy men and women in Jerusalem to-day. So there are cultured and moral men and women in Boston; they are the exception—the masses are otherwise.

Our most successful newspaper is the most sensational and poorly edited. Other journals which cater at greater expense to refined tastes, are financially left behind. The Boston *Globe*, which claims an average daily circulation of over 100,000 copies, recently moved into its new building on Washington street, and celebrated the event by a grand housewarming on Sunday, to which the public were in invited. Now, think what an influence for evil this sheet must have on the masses by means of its extensive week-day and Sunday circulation. The average circulation of the *Daily Globe* during March, 1887, was 128,908; that of the *Sunday Globe*, same month, 115,762, making an aggregate circulation for the entire month of (3,943,564) three millions, nine hundred and forty-three thousand, five hundred and sixty-four copies of a sensational journal sent into that number of households and read, at the least calculation, by nineteen millions, seven hundred and seventeen thousand, eight hundred and twenty persons per month, or two hundred and thirty-six millions, six hundred and thirteen thousand, eight hundred and forty per annum. This journal, instead of advocating the keeping of the Lord's day, rather sets an example of desecration, by publishing on that day accounts of the leading sporting and theatrical news, to say nothing of the sensational. This I consider one of the Macedonian intrigues, which I referred to at the beginning of this article.

On the Monday succeeding the Sunday housewarming a band platform was erected at the front of the old *Globe* building adjoining the new, where a brass band played for several hours in the evening. That day with every *Globe*, a coupon, printed on one corner of the title page, was given for a free ride on any horse-car running in or out of the city. The regular car fare is five cents, the price of the paper is two cents, thus every purchaser received the news and a ride for only two cents. Almost everyone, of course, bought a paper. Many were not particular how much of the sheet they tore off with the coupon, to the great annoyance of conductors. By means of this scheme about 300,000 copies were sold, the *Globe* company paying the railroads about $15,000 for the day. It was a poor day for the other dailies. The *Globe* was almost the only paper to be obtained from the shouting newsboys in nearly every part of the city. "*Globe! Globe!* all the news and a ride on any horse-car for two cents." It was a boom for the boys, and they did not fail to appreciate it.

The *Globe* claims that there are only six dailies in the United States which have a yearly business of over $1,000,000, and that it is one of the six. There are eight newspapers in this city, which have a total average daily circulation of nearly half a million. Could these journals be dedicated, at least in sentiment, to Christ's cause, what a power for good they would be. What a responsibility rests upon them as stewards of what should be one of the most influential instruments for good.

D. P. MATHEWS.

OUR CINCINNATI LETTER.

CINCINNATI, May 5, 1887.

EDITOR CHRISTIAN CYNOSURE:—Events have filled up the past week here as minutes fill up hours. We are endeavoring to take Cincinnati for Christ's crown. Last Sabbath morning I preached in the Mt. Auburn M. E. church, Rev. Sylvester Weeks, pastor. This is a congregation of 250. It was missionary day in their Sabbath-school. Bro. Weeks is an advanced reformer. He spent three years in Xenia and canvassed Greene county, speaking in every township upon "The Bible." His present charge is an influential one.

In the evening I preached in the Walnut Hills M. E. church, Rev. J. J. Reed, D. D., pastor. He had charge of the St. Paul's church the past three years. His first charge was in New York city. The congregation to which he now ministers is the wealthiest one of that body in this city. Last Sabbath week they raised $2,400 for the million dollar foreign mission collection. Their apportionment was $1,800, They have about 500 members. The audience was large and attentive. Dr. Bayliss, the editor of the *Western Christian Advocate*, was present and a few Lane Seminary students. Bro. Reed spoke very enthusiastically after the discourse, and called upon all who were favorable to National Reform to come forward after the benediction and shake hands with the brother who has spoken. It seemed to me half the people came around. Dr. Bayliss said he enjoyed listening to that. Dr. Reed insisted that I promise to go back and give them a 4th of July sermon next summer.

Monday forenoon the Cincinnati Presbytery held a called meeting. Rev. Geo. C. Heckman, D. D., of Avondale, resigned his charge to become secretary to the committee of the General Assembly to raise the Centennial fund of $5,000,000. Presbytery expressed deep regret at losing such an able preacher from such an important pulpit. But his talent gave him special fitness for the work to which he is called and the request of pastor and people was granted. Rev. J. A. Priest, D. D., offered a resolution to the effect that Presbytery petition the General Assembly to overture a change in the article in the confession of faith upon divorce, making it absolutely prohibitory except for adultery. It called out quite a lengthy discussion. Many thought the article good enough. The whole matter was laid on the table till the fall meeting.

Dr. Reich has been delivering a series of lectures on the evidence of Christianity in St. Xavier's College. He affirmed "that there was no evidence until well along in the second century of Christ's having lived." Rev. George P. Hays, D. D., of the Second Presbyterian church, answered him in a sermon. Dr. Reich replied to this. And Monday night Dr. Hays spoke in Odeon Hall before a picked audience in reply to his rejoinder. In his lecture he gave such an array of facts respecting the New Testament MSS., the testimony of the Latin and Greek fathers and the fulfillment of prophecy as to convince the most skeptical. It is printed in pamphlet form and is being widely distributed. It ought to settle the question "forever and a day."

The examinations at Lane Seminary were held the first of this week. There were twenty-one representatives from the different presbyteries in Ohio and Indiana present. There were sixteen graduates. The commencement exercises took place Thursday in the First Presbyterian church of Walnut Hills. Half the seniors gave addresses. Their performances were of a high order. At the close Dr. Patterson gave an address upon the anti-slavery stampede of 1834, which came near breaking up the Seminary. A collation was served in the Seminary building by the ladies of Walnut Hills, which was a fitting close for that great feast-day.

Wednesday evening I preached on the "Mediatorial Dominion" in the United Presbyterian church, Rev. W. H. French, D. D., pastor. At the close of the service the meeting appointed a delegate to represent them at the Pittsburg Convention to meet the 11th and 12th of May.

Immense strikes are threatened in our city. This labor question will not down. It is like "woman's wit," "Make the doors upon it, and it will out at the casement; shut that, and 'twill out at the keyhole; stop that, 'twill fly with the smoke out at the chimney." Nothing but the adoption of Christ's law of philanthropy on both sides will settle it: "Do unto others as you would have others do unto you."

J. M. FOSTER.

PERSONAL RECOLLECTIONS OF THE MORGAN MURDER.

During the years 1826 and 1827 I was living at my father's on a farm on the shore of Lake Ontario in what is now the county of Orleans, N. Y. At this time my uncle, Israel Murdock, lived in a large stone house, which he kept as a hotel, on the old thoroughfare known as the Ridge road from Rochester to Lewiston. My grandfather, Seymour Murdock, and a younger son, William, three or four years older than myself, and with whom I was intimate, lived with his son Israel. From William I learned that one day when the stage, which always stopped there for dinner, came along a passenger took grandfather aside and began to make Masonic signs to him. Said he, "I guess I am not the man you want to see. I guess its my son. He is away from home." (Israel was a Royal Arch Mason.) "I see you are not," said the man. He then asked if a message could be carried to Jeremiah Brown, living about a mile distant. William was at once dispatched on horseback, and found Mr. Brown harrowing in the field. On receiving the line Brown unhooked and hastened to the hotel with his team; and while it was being fed he was at the front of the house looking anxiously toward the east. Soon a close carriage drove past, and Brown called out, "What does this mean? I thought I was to drive that away." It went a few rods past, stopped, and the driver got down. Brown went to him and soon exchanged, putting on his own team; while the driver, Elihu Mather, returned home to Gaines, some twelve miles east. While the carriage was waiting William went to it and heard a sound within as of a hog with its mouth filled making a slight grunting noise. After this I became familiar with the report of Morgan's abduction. William used to say that after the carriage passed Israel did not go to the canal any more to buy staves, as he had for some time been accustomed to do. From this I inferred that Israel had been chosen to carry Morgan, and that to evade it he had made excuse to be away from home.

Some time after this the report came to my father's of a body found at the mouth of Oak Orchard creek where it emptied into the Lake about one and one-half miles from our house. We all went over. Robert M. Brown, living about the same distance from the mouth of the creek, called a coroner's inquest on the spot. Among those thus called were my father, Anthony Miles, Elijah Brown and other neighbors. Mrs. Morgan was sent for and came from Batavia. She told some marks by which her husband could be identified: as, square or double teeth in front, certain teeth gone, and a scar calloused to the bone on one foot. I saw her examine the body and knew of her decision identifying it as that of Morgan.

I was at this time about fourteen years of age. I was born in 1812, and lived as described on the Lake shore until I was twenty-one. I was for many years personally well acquainted with some of those here mentioned and others connected with the stirring and dreadful events of that day.

Israel Murdock returned home from business one day a few years after this, and was found dead in bed the next morning. Another uncle, who was a high and active Mason at this time, never after attended the lodge, though it was revived some years before his death.

JESSE MURDOCK.

THE K. OF L. AS A CATHOLIC FEEDER.

WYANET, Ill., April, 1887.

EDITOR CHRISTIAN CYNOSURE:—Your editorial comments on the Knights of Labor are timely and true. I have been watching carefully for some time the attitude of the Church of Rome toward this new order. Leo XIII. became convinced that a condemnation of the Knights would interfere with Peter's pence. Truly "the children of this world are in their generation wiser than the children of light." "Cardinal Manning," says the April 16th Baltimore *Catholic Mirror*, "claims the honor of a Knight of Labor, and 'has his claim allowed.'" "Glibly" is the word you use in speaking of the English Cardinal, and a very appropriate one it is. In the concluding sentence, after observing, "Thus at length Powderly and his Romanist companions have succeeded," you assert, and prophetic words

they are, "If Cardinal Gibbons can work with them successfully the whole order will form a great feeder for the Church of Rome." The probabilities are that he will be able to work with them. Rev. Dr. Bernard O'Reilly informs us, "Master Workman Powderly has told Cardinal Gibbons how stoutly and successfully the Knights of Labor, the majority of whom are Catholics, have defeated every attempt made by the disorderly and irreligious few to assert themselves in the society." Yours very respectfully, (Rev.) JOHN LEE.

THE THEATER AN IMMORAL EDUCATOR.

The theater, by the world, is to-day presented as a moral educator. Without fear of sound contradiction from any quarter, I unhesitatingly pronounce it a counterfeit moral educator. The writer knows whereof he affirms. During the space of a few years of his life it was his misfortune in being an inveterate theater-goer, having, in those few years, attended many hundreds of performances, from the lowest to the highest. Boston has its so-called vulgar, as well as its reputed refined playhouse. There is more danger lurking in the high-toned theater than in the grossest dime show. The former disgusts rather than otherwise; the latter is insidious in its effects—a veritable moral slow poison which permeates the young and innocent mind, until, oftentimes, it becomes too late to affect a radical cure. The masked presentation of the immoral, the refined suggestion of passion, insidiously finds an affinity in the youthful mind, fascinates and charms to ultimate destruction. I believe there is only one antidote that could have permanently eradicated the effect of theatrical education from my soul—the blood of Jesus Christ. The pet sin of my life, the one which I know kept me longest out of Christ, was the playhouse.

Again, I affirm, from experience, that the most pure or moral play has enough evil in it, in one way or another, to offset all the good. It is the admixture of the bad and the good that makes the counterfeit. Bad is bad, and good is good. The nature, the character of each, when unmixed, stands out clear and definite. The danger lurking on the stage lies in the fact that it presents good and bad hand in hand, and the hand of good is polluted thereby, without exception. D. P. M.

AMONG THE COLORED CHURCHES OF LOUISIANA.

I have had the pleasure of reading your good paper often since Rev. Francis J. Davidson has been here. I have been a member of the Knights of Pythias, and "Master of Finance" of my lodge, but I find it to be a hindrance to the Gospel, so your paper has helped me to leave the lodge. Rev. Francis J. Davidson is a young man, but I don't believe there is a man in Louisiana that has done so much to break down the Secret Empire in this State. When he came up here in the winter there was only one man that dared to openly speak against secret societies, and that was Rev. Ambrose Hubbs, and they had almost silenced him. But Bro. Davidson came and opened fire on their fort. It has caused him to have a great many enemies here. Three of the colored churches will not let him preach in them, but the poor young man is doing great good here in Jesus's name. He preached a sermon last Sunday night on separation, at Rev. B. Dorsey's church at Dorseyville.

Bro. Davidson is trying hard to get a club of subscribers. I want the paper myself and several others. Not many people knew about your paper here before Bro. Davidson came, but it is certainly known now that there are men all over the county fighting secret societies. Bro. Davidson tells me that he felt so deeply interested about the way the colored people were being deceived in secret societies, he just took his own earnings last winter and stopped here to help pull down Satan's empire.

Yours for the Gospel of separation. J.

CONFLICTING DUTIES.

"I pray thee have me excused" is often the very plausible request when some special duty is presented to the attention of those who ought to do it or aid in its support. One is so busy otherwise with his merchandize, or farm, or family, that of course you must see he cannot go with you! Thus it was with slavery in our country before the war, until the whole nation was compelled to cast everything aside as secondary to the imperative demands of that important question.

So it is to-day with other questions, but probably none are so immediately urgent as those of the secret orders and prohibition. That which in the one case is required of society is a decided protest and united manful stand against the principle on which the secret orders are based; and in the other to condemn the social customs which are the encouragement and support of the saloons, and of drunkenness and crimes which they gender.

"A poor excuse for non-action is better than none" seems the maxim of multitudes who otherwise are ready to censure the excesses and crimes against law and order which abound in our beloved country by abusing our freedom. Some are ready to point the finger scorn to the earnest workers against secret orders and drunkenness, as many did at the early Abolitionists. They tacitly approve of the executions of the John Browns, and the murders of the pioneer Lovejoys, and Morgans, and Haddocks; yea, they have no ears to hear aught but apologies for the murder of the martyr to the support of the law of the State of Iowa, and the dethronement of the Bacchus that reigned as a rebel in Sioux City. Socialism and anarchy may stop railway trains, or order thousands of workmen to cease their labors and thus deprive their families of honest bread, or may assault and kill the scabs and police and compel the State to order out her militia, as now done in our Chicago, to protect persons and property, but all this is simply premonitory—like clouds which portend the storm.

What is really wanted is *prevention by society combining against the principle of the secret orders* before it is compelled, as it was by slavery to apply for years the utmost power of the country to suppress it. For *now* it is admitted on every side that slavery was the true cause of the civil war.

Now as bull dogs instinctively seize the *throats* of their antagonists, so let the people of this free Republic seize the secret orders by their despotic throats and pass such laws as shall condemn them forever as enemies of the very life and existence of our civil and religious liberties. T. H.

PITH AND POINT.

A BRAVE REFORMER GONE TO HIS REWARD.

I have been a diligent student of the secrecy question for twenty years; am increasingly interested and profited by the *Cynosure;* among the dozen papers that come to our house none are so eagerly perused. We have other papers that we file away for reference, etc., but the *Cynosure* goes to friends far and near—we cannot keep it. I wish you God-speed in this glorious work of combating sin in high and low places.

I long for the day to come soon when we may have a good speaker to work up anti-secrecy in Dakota.

We have just laid away to his rest, George Johnston, an untiring worker in this reform, a prince in Israel, and a "host in himself." He being dead yet speaketh. Precious is his memory.—JOHN F. HANSON, *Mt. Vernon, Dak.*

A PAPER WORTH SOMETHING.

Find enclosed six dollars and fifty cents. I want my paper (*Cynosure*) to cost me five dollars a year. I send you one new name also for it, which makes the amount as aforesaid, $6.50, in post-office order. I love the *Cynosure* very much. It reads more like the New Testament than any other paper I get. I believe in the reform and its ultimate success, notwithstanding T. DeWitt Talmage. May God bless you all.—C. H. WATSON, *Cuba, N. Y.*

THE LODGE OUTRUNS CHURCH OR SCHOOL.

I wish to acknowledge my debt of gratitude to the unknown donor of the *Cynosure*. We welcome its weekly visits, and are indeed thankful to the friend who thus favor us with them. After reading your paper we give it into the hands of others where we hope it may do much good. Unfortunately lodgery seems to take in this country faster than Christianity or education, but we work on in full faith that a brighter day is soon to dawn in this mountain country. We already see the glow in the east.—REV. A. A. MYERS, *Jellico, Tenn.*

INFLUENCE ON THE LODGE ON PERSONAL RELIGION.—The Rev. James Porter, D. D., a venerable Methodist evangelist, whose work during the last few weeks has been greatly blessed, writes to *Zion's Herald* of his experience at Reading, Pa.: "I was surprised to see the great predominance of women at the meetings, but was informed that the men were so busy that they could not attend. The pastor approached one young man, and urged him to come Monday night and seek the Lord; but he said he could not as he was to take another degree in some club or lodge. 'Well,' said the pastor, 'come, then, Tuesday night.' But this was impossible, as he was to take a degree in another concern that very night; and he is probably still 'marching on,' as he did not appear in church at all. This reminded me of one difference between now and fifty years ago. Then, there were few associations outside of the church to attract attention. Now we have them by the score, taking men away from their wives and children as well as their religious duties. That they contribute to the multiplication of divorces, we have no doubt."—*Christian Statesman.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VIII.—May 22, 1887.—The Passover.—Exodus 12: 1-14.

GOLDEN TEXT.—Christ our Passover is sacrificed for us.—1st Cor. 5: 7.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

THE PLAGUES. 1. *Their Nature.* They were miraculous, but were not unknown in Egypt in some degree before. The supernaturalness of the plagues consisted in their severity, their successive occurrence, their coming and going at the word of Moses, their partial extent (afflicting the Egyptians, and not the Israelites), and the unusual seasons and manner in which they appeared.—*Edersheim.*

2. *Their Duration.* They probably began in June, at the time of the Nile inundation, and continued till April, a period of nearly ten months. In the seventh, the barley was in the ear; this would fix its time at about the first of February.

3. *Their Significance.* They struck at the very things in which Egypt prided herself. In many cases,—as of the Nile, the frogs, the cattle, the sun,—there was a victory of Jehovah over the gods of Egypt. In others, Jehovah showed his power over nature and over life and death.

4. *Their Object* was (1) to make Pharaoh willing to let the people go, (2) to make the people willing to go, (3) to teach them the nature and power of their God. (4) They were continued for so long a time in order to give Pharaoh opportunity for repentance and obedience, and the Israelites time in which to learn their lesson.

5. *Their Need. Miracles believed* lie at the foundation of all religions which men have ever received as of divine origin. It follows, then, that by the miracles which God wrought by the hand of Moses he pursued the only way that was possible to give a revelation in which his presence and power would be recognized.—*Dr. J. B. Walker: Philosophy of Plan of Salvation.*

HARDENING PHARAOH'S HEART. (1) God never hardened Pharaoh's heart except in connection with, and in consequence of, Pharaoh's own actions. (2) God made the natural laws in accordance with which the king's heart was hardened. (3) Everything God did was right and good, and yet resulted in the hardening of the heart, because of Pharaoh's wilful choice. The revolting idea that God sends his Holy Spirit to hearts with the express design of hardening them, finds no warrant in the Scriptures. The office of the Holy Spirit is to soften and win the soul."—*Johnson.* (4) When Pharaoh had hardened his own heart, so that there was no possible hope of his yielding obedience, then God, by his providence, by natural laws, perhaps by the withdrawal of special influences, let him go on in his high-handed and blind course to his own destruction. This was the fruit and punishment of Pharaoh's hardening his own heart. God never hardens a willing and obedient heart.

THE LORD'S SUPPER was instituted in connection with the Passover, and is to the disciples of Jesus what the Passover was to the Jews. It causes us to remember (1) that our salvation is the gift of God; (2) that he has redeemed us from a worse than Egyptian bondage; (3) that the redemption was by the sacrifice of the Lamb of God; (4) that we must apply this sacrifice by faith and obedience, or it will not avail to us; (5) that Jesus is the food of the soul; (6) that all life may be sanctified; (7) that we are bought with a price, and therefore belong to God; (8) that we are not alone in our salvation, but are united, first in the family and then in the church, by a bond of union. (9) It is a prophecy of Christ's coming again. (10) It is for the whole world. It is to point not only ourselves, but all men, to the source of salvation. (11) It makes a new era in our lives. (12) It is the beginning of a pilgrim life to the promised land. (13) We should eat the Passover with the bitter herbs of repentance; but (14) the feast should be one of joy and thankfulness and love.

Prince Bismarck is about to propose a new tax on beer, which, it is expected, will bring in at least 50,000,000 marks.

Through the influence of the W. C. T. U. of Delaware bills have been passed by the Legislature raising the age of protection to fifteen years, prohibiting the sale of impure literature, and making scientific temperance instruction compulsory in all public schools.

A number of prominent men, including Bishop Ireland of St. Paul, Bishop Spalding of Peoria, Bishop O'Connor of Omaha, and Colonel W. P. Rend of Chicago, are at the head of a movement to send out Rev. James M. Cleary, of Kenosha, Wis., to travel all over the United States lecturing and distributing temperance literature. Their expenses are to be borne by private subscriptions. Father Cleary is President of the Catholic Total Abstinence Union of America.

The Presbytery of New York have refused to have anything to do with the commendation of the last General Assembly that $2,300,000 be raised to endow the benevolent Boards of the church, on the ground that it is a wrong to those for whom a missionary Board works to hoard up millions for the purpose of relieving our children from the task of supporting missions when the heathen at home and abroad are perishing for lack of knowledge.

OBITUARY.

[The following brief notice is of an aged brother who has been known by correspondence for years as among the faithful men of his time in his love for Jesus Christ his Lord. In his death the Christian church loses a man great in faith and love and good works.]

ENOS MITCHELL, of Pittston, Maine, passed on to his reward on the 17th of April after a painful illness of one year. He has fought a good fight and kept the faith for fifty years. He was one of three who cast the first Abolition votes in this town, was one of the members when the first Congregational church was organized, and the first to oppose secretism. When convicted of the evil of any system he boldly fought it to the end, risking property, reputation and even life. He was like the shock of corn fully ripe and ready to harvest. He looked forward to see the result of the Congress of Christians, but died the week it was published. Though a great sufferer from disease of the nerves, yet he was alive to all public interests until the last month, when the brain gave way to disease. He was 81 years, 7 months old, fifty years of which time were spent in God's service.

F. M. M.

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SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. LEONARD BACON, D. D.—Wishing you good success in your war against secret societies.

REV. B. P. AYDELDOTTE, D.D., *former president of Woodward College, O., (a renouncing Mason):*—Freemasonry is a lie all over.

REV. JUSTIN EDWARDS, D D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

REV. M. BENNETT, *long presiding elder M. E. church*—I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

DR. THOMAS SCOTT, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

REV. J. C. K MILLIGAN, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

REV. B. T. ROBERTS, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

JOHN G. FEE, *Berea College, 1868.*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

REV. J. P. LYTLE, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

REV. EDWARD BEECHER, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

REV. W. W. PATTON, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

REV. JAMES H. FAIRCHILD, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

REV. DR. JAMES. B. WALKER, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

REV. NATHAN BROWN, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.

CHARLES C. FOOTE:—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 12, 1887.

THE DENOMINATIONAL PAPERS of the large religious sects it is feared will secularize the churches. They dare not touch the lodges which are eating up the churches, or if they speak of them they are careful not to disturb them or warn Christians to forsake them. The Prohibition party they dare not advocate, so their subscribers go on voting for the parties which license liquor-selling, and some of these papers, enlarged to make room for advertisements and to keep up with competing religious journals, are filled with trash unfit for Sabbath reading. A list of the headings of a few of these religious neutrals for a month or two would shock their own editors and subscribers: goodish, verbose, funny and news articles enough to consume all the spare time in the week! "The prophets prophesy falsely and the priests bear rule by their means, and what will ye do in the end thereof."

TO DR. T. DEWITT TALMAGE.

AN OPEN LETTER.

DEAR BROTHER:—When I first read your sermon on secret societies my first impulse was to write you a private letter. Such was my confidence in your integrity and piety I felt certain you would recall and retract leading sentiments of that discourse: and I still think you will live to deplore its effects on its thousands and ten thousands of readers.

You say, "We will, in secret, plot the ruin of all the enterprises of Satan." I need not remind you that Christ laid no secret plots, but says, "I have not spoken in secret from the beginning" (Isa. 48: 16). But you say, "The general never sends to the opposing troops information of the coming attack." My dear brother, "shedding the blood of war in time of peace" is murder, assassination. To do the things ordinarily done and justified by invading armies, in time of peace, would, by common consent, cause men to be imprisoned, hung or shot. You seem to be unconscious of the great truth which you bring out, to-wit, that Freemasonry is a secret conspiracy against the world of outsiders, and you justify the lodge in treating their fellow citizens as enemies are treated in war. Is this the reasoning of a minister of Christ, who "in secret said nothing" (John 18: 20)?

Then you confound dividing society up into secret "orders" and "brotherhoods," pledged or sworn to life-long concealment of their proceedings, with the temporary privacies of ordinary life dictated by decency or prudence, while you are well aware that the great Romish apostasy dates from their creation of such secret "orders" and "brotherhoods" in derogation of the one open, equal brotherhood in Christ.

You tell us that you do not "belong to any of the great secret societies;" you "have only words of praise" for secret societies which have benevolent objects, as "maintenance of right against wrong," "reclamation of inebriates," "providing for widows and orphans," etc., etc. You thus, by accepting their professions as proofs, justify the whole brood of secret orders from the Freemasons and Odd-fellows to the secret bandits and brigands along the Mediterranean; as they all profess to be boards of charity and equalization, to rectify the wrongs of society and give protection to the poor against the rich. Though with a superficiality unpardonable in a minister of Christ, you give no statistics, though there are plenty within your reach, showing their professions to be hollow and false; and that even the Odd-fellows, as shown by their official reports, pay out but one dollar in benefits while they receive three in dues and degree fees; and the Freemasons, after the burning of Chicago, published in book form the report of their Board of Relief, showing $90,000 received and but $30,000 paid for relief. Cadwalader D. Colden, a former mayor of New York and member of Congress, who had taken all the degrees then known in Masonry, in a statement published by request of citizens, stated, as the result of his knowledge and experience, that not more than one dollar in a hundred received by Masonic lodges was paid for objects of benevolence. To give a loose, unsupported, ministerial endorsement from the pulpit on the Sabbath of secret orders, which are absorbing our young men by thousands and their money by millions, is to say to the wicked, "thou art righteous." "He that saith unto the wicked, 'Thou art righteous,' him shall the people curse: nations shall abhor him" (Prov. 24: 24).

But the manual of the Scottish Rite of 33 degrees, now the most widely diffused form of Freemasonry in the world, says, "*Genuine Freemasonry is a pure religion.*" (*Cunningham's Manual, p. 20.*) And that it is a religion, with altars, prayers, a creed and ritual, professing to save men without Christ, its burial service, nay, its fundamental writers everywhere proclaim. Yet in your sermon on "The moral influence of Freemasonry," and other secret societies, you wholly ignore the fact that it is a religion. This is astonishing. We cannot believe that you intentionally mislead the thousands who read and trust you. But the whole discourse seems to us to proceed from a mind under an eclipse: like the disciples on the night of the betrayal, when Christ said to the multitude at the garden of agony, where "his sweat was as it were great drops of blood falling down to the ground" (Luke 22: 44); when the brave and honest Peter, sifted by Satan, succumbed to the "great multitude" (Matt. 26: 47) who came with Judas, resolved, like the Freemasons, to rid themselves and the world of Christ; and, coward-like, denied that he knew him. That was truly "an hour and power of darkness." Was it indeed true, as reported to the New York *Tribune*, that you said to the reporter you "did not know that the Chicago Congress of Churches to discuss the secret lodge system was gotten up by persons opposed to the lodge?" And did you suppose I would aid in getting up, and that Drs. McCosh and Storrs would endorse the call of a convention friendly or indifferent to the lodge system? O brother! let us hope that if you have faltered like Peter, like him you will weep bitterly over this matter.

But you "have hundreds of friends" in the old lodges who are pillars of the church, patterns of piety, etc., whom you would wish to be your executors and pall-bearers when you are dead. And do you suppose there were no kind, "personal friends" among the three thousand who fell at Sinai for submitting to be stripped like Freemasons and joining in a worship without a Messiah? ("For Aaron had made them naked to their shame." Ex. 32: 25.) Can you have informed yourself as to the spiritual nature of these lodges, of their relation to our late terrible war, and that they are now disintegrating the churches of the colored people of the South, where thousands of toil-worn mothers are boarding their husbands whose earnings are consumed by the dues of the lodges?

But the bad logic and worse morals of this discourse culminate in your condemning as "perjurers" those who, having been entrapped by fraud and falsehood into Masonic lodges, have repented of the folly and blasphemy into which they have been decoyed and have felt it their duty to God to warn others of its snares and falsehoods. July 4th, 1848, one hundred and three Masons met in Leroy, N. Y., and appealing to Almighty God for the rectitude of their motives, renounced the lodge and solemnly and unequivocally testified to the truth of Morgan's disclosures. And for you, a native of that State, before the men are dead who knew many of those men, to stand in your pulpit and call those men *perjurers*, thus endorsing the oaths of Masonry as morally binding, is simply a moral monstrosity. A Masonic oath is not an oath, but a trap: and, as the great and good Dr. Nathaniel Colver said, from his own bitter yet joyous experience, the only duty of those taken in by it is to repent of it, renounce it, and warn all others to avoid it and escape from it as the bird from the snare of the fowler.

That Christ may look on and love you as he did Peter, and that, like Peter, you may "weep bitterly" over that dreadful fall in time to save many whom your sermon will lead into the lodge, is the prayer of your brother in Christ, J. BLANCHARD.

JUDGE TOURGEE.

We have admired this gentleman, author of "The Fool's Errand," etc. We have purchased, read and enjoyed his books. The *Northwestern Christian Advocate* contains a three and a half column article by this writer in which he deals with the Anti-masonic movement which gave to the United States the statesmen who administered the Government during the rebellion. Seward, Stevens, Chase, Charles Francis Adams, and Thurlow Weed, who aided him in England, were Anti-masons; and their minds were formed for public life during the Anti-masonic excitement.

Yet Judge Tourgee, who exposed the secret tricks of slave-holding Masons with unexampled ability and fidelity, speaks thus of the Masonic lodges which literally "*kept the garments*" (masks, robes and disguises) of the Ku-Klux who murdered men, women and children by thousands for no crime but the husbands and fathers voting the Republican tickets: "The fiercest of popular frenzies was the Anti-masonic movement." "I wish I could give you some idea of its lurid intensity." "The churches took cognizance of membership in the lodge, as an immorality, and expelled those who would not renounce their obligations." "Masons were often afraid to acknowledge themselves such from actual fear of personal violence." He thus holds up Masons as martyrs, and their opponents, J. Q. Adams, Seward, Stevens, Ritner, Rush and their associates as fiendish or frenzied.

And yet, in this same article, in a Methodist organ, he says of Morgan: "The popular belief was that he was murdered by Freemasons, and the body thrown into the river (Niagara) to prevent the revelation he was about to make." "*It is possible that both suppositions were correct.*" (Italics ours.) Mr. Tourgee states correctly that Morgan was kidnapped, jailed by the abused forms of law, in a jail belonging to the State of New York; taken out by night, gagged, and run off a hundred miles, never to return; and yet he condescends to abuse the man (who, he says, "it is probable" was murdered by Masons for violating the by-laws of their club) in this style: "As a man, he was utterly insignificant." Ha! why then did three hundred men, as proved in the courts, conspire his death; and sixty men take a hand in it? "Insignificant" indeed! The man is insignificant who calls him so. Men do not conspire by hundreds to kill a man who is "insignificant." But, he says, "The disclosures he professed to be about to make were intended simply to raise money." And how does Mr. Tourgee know that? Morgan's own written words, before his abduction, are chiseled on his monument at Batavia, "I owe to my country an exposure of its dangers." Gerrit Smith; Samuel D. Greene, who was a member of the lodge with Morgan and knew him well, and was mayor or president of Batavia village when he was killed; Thurlow Weed, the "Warwick of American politics," these, and a host of like men who were there at the time, probably knew as much about Morgan as Judge Tourgee, who has made money by books if he has not written books for money; and Mr. Greene has told the present writer that Morgan, who was his neighbor and intimate friend, was a respectable citizen, a captain under Jackson at New Orleans, and a Christian patriot; and that he had no doubt that Morgan's motive was what he said it was, to protect his country from the dangers of the lodge, which has been suppressed by turns by every government of Europe for secret treasons.

But not content with abusing its opponents, this writer endorses the lodge by saying that Morgan was "forsworn." And is it the opinion of this American civilian that Masonic oaths are *oaths*, and that those are "forsworn" who break them? Did he recognize such oaths as binding while he was on the bench? Judge Tourgee knows from just such evidence as hangs men, that every Mason swears to have his throat cut if he violates the by-laws of his lodge. Does that bind him to have his throat cut? No more than the oath of the drunkard who swears that he will be damned if he does not whip his man, binds him to be damned if he repents of his oath. Yet the base, bloody, and brutal oaths of the lodge are no more binding than the oaths of the saloon. The only thing to do with such oaths is to repent of and renounce them. And we are sorry that so respectable a journal as the *N. W. Christian Advocate* should lend itself to teach such morals to American Methodists.

LABOR AND CAPITAL AS PARTNERS.

Reformers are of necessity iconoclasts, but they fall short of greatness if they are not also builders. Any policy or method of reform lacks an essential feature if it neglects reconstruction. While we claim that the lodge is a usurper and a counterfeit, pretending to do work for which God has already appointed sufficient agencies, there are yet many, especially in the labor lodges, who are ill-informed or deceived, and need to be carefully led into clearer knowledge, and to be shown a better way. In the days of the grange, the organization of open farmers' clubs in many cases forestalled the appeal of lodge organizers. Moody and Murphy are practically and daily proving here in Chicago that the Good Templars and other temperance lodges are utterly needless, and that their pretended necessity has no foundation in fact.

In the same way there are practical demonstrations of the folly of secret labor societies. They are in the first place, as we have often said, in the nature of a declaration of war. They assume that the relations of employer and employed are hostile, and all their intercourse must be made under a flag of truce. There can be no greater mistake. Such relations are not only friendly, but they are one.

There can be no reasonable and logical division of their interests. Labor and capital are partners, and organizations based on any assumption of inimical relation between them, rest on fallacy and folly, and cannot last. The grange was more popular than the Knights of Labor order, and its protest against abuses was just as reasonable; but had it not been that the national organization of the farmers' lodge had accumulated a vast sum of money, and there must needs be some sort of organization kept up to squander it, we should hear of no more grange meetings. Powderly's order seems to be following the same course, with its vast revenues and palatial offices.

But there needs to be more than a sentiment about the unity of interests between labor and capital; and it is the part of the capitalist and employer to take the initiative in making it so. Where selfishness has made a gulf he must begin the bridge across it. When he does so he flanks the lodge, and among reasonable men makes it no longer a power by its appearance of being a necessity, and the right arm of justice for the worker. It is, therefore, with the greatest satisfaction that we see prominent manufacturers attempting some plan to apply the principles of justice and fair play. Two such were reported last week: John Wanamaker, the millioniare clothier of Philadelphia, who notified his employes that hereafter they shall share the proceeds of the great business he controls; and the firm of Proctor and Gamble, soap and perfumery manufacturers of Cincinnati, who make the same proposition. Their plan is to appoint three trustees, two book-keepers, and a superintendent in the firm's employ, who shall, twice a year, ascertain the amount of profits during the preceding six months, allowing as expenses 6 per cent interest on the capital employed and reasonable salaries to members of the firm devoting their time to its interests, and then divide these profits between the firm and the employes in proportion to the capital and the wages earned. The employes have accepted the proposition with thanks, and resolved to allow no outside influence to disturb the relations between them and their employers.

The discussion of profit-sharing is receiving deserved attention in magazine discussions as well as the daily press. In the April *Century* Edward Atkinson, an acknowledged authority in statistics, endeavors to show the actual margin of profits. He argues from an elaborate array of figures that labor already receives nine-tenths of the net product of the manufactories of the country. But with all his care in procuring and arranging statistics, there seems to be a dissatisfaction in his conclusions. He does not take the partnership view of the question, nor does he seem to understand that capital has its reward in the deduction of six or ten per cent for interest. Labor having its reward in the value of nine-tenths of the product, there yet remains the one-tenth which may be called profit. It is this portion, be it more or less, which the profit-sharing plan proposes to divide. Mr. N. O. Nelson, a St. Louis manufacturer, is an enthusiast in this idea. He has studied it personally in Europe, and is now in his second year of experiment in his own establishment. He writes forcibly, because honestly, in the *North American Review* in favor of it.

There are many profit-sharing concerns in Europe; but, singularly, most of them are in France. In England this form of co-operation has more often taken the form of share-holding.

In our own country profit-sharing has recently made marked progress. A woolen manufactory of Peacedale, Rhode Island, adopted it in 1879 and has since paid from three to five per cent dividends on wages. The Pillsburys, millers of Minneapolis, have for four years divided over $27,000 among their men annually. A number of other firms and individuals in different parts of the country have also adopted the plan, with general success. In France the Paris and Orleans Railway adopted profit-sharing in 1844 and has adhered to it ever since. There is one American road which shares its profits, but the name at present escapes us.

While profit-sharing may still be called an experiment with us, since in England the plan has sometimes been choked by the tyrannical rules of trades unions, and is much more liable to the attacks of the lodge here, yet being founded in equity it must in some form succeed. The question of loss-sharing has also to be settled, but happily that is a difficulty which may never be met, a bridge which may never have to be crossed. It is certain that increased efficiency of workingmen, through a recognition of their partnership interest, will help to put further and further away the evil day of "loss." We believe capital, at least, will be willing to take the greater part of the risk if thereby the workingmen can be delivered from the seduction and despotism of the managers, sharpers and demagogues who control their lodges, and perpetually menace the peace of our cities, and the permanency of our commercial interests.

—The *Christian Standard and Home Journal* of Philadelphia, a Methodist paper, contained a good notice of the Christian congress a few weeks ago.

—Our graphic report last week of the Mormon debate and mob at Bay Port, Michigan, was sent by the lady whose name was subscribed to it; but we are asked to correct by saying that Mrs. Snell was not the author, but sent a copy only to this office.

—Bro. Hinman, in a card from Harper's Ferry last Friday, says he was made welcome at Stone(?) College at that place and addressed the students in an impressive meeting. He went on from that point to Chambersburg, Pa., where he is always sure of a welcome.

—The familiar lines quoted in the last article on the third page of this issue are so well known that it was a small surprise to see that they had slipped into the forms with Truth personified in the masculine. We beg the writer, our lady readers, and Truth *her*self to pardon the mistake.

—The *Cynosure* was cheered the other day by a call from Rev. M. L. Holt, president of Gates College, Neligh, Nebraska. The good work inaugurated by this young institution is being widely appreciated in Nebraska, and among generous Christians at the East who are sustaining it. The college maintains the fundamental principles of righteousness against saloon and lodge.

—Bro. J. Augustus Cole, our African friend, has an able rejoinder to Dr. Talmage on secret societies in the last *Wesleyan Methodist*. Bro. Cole has been visiting a number of Wesleyan conferences in the East and has aroused much enthusiasm for his proposed African mission. He expects to visit the churches with missionary agent A. W. Hall, probably after his brief engagement with the N. C. A. is completed in the South.

—Bro. William Fenton has sent out the second number of his occasional *Christian Liberator* from St. Paul. It is full of caustic arguments against the lodges. Bro. Fenton will issue the paper regularly if there is a desire manifested on the part of a sufficient number to warrant him in so doing. Copies of the present issue may be had for $2 per hundred, or five cents each, by addressing him at 74 South Robert street, St. Paul, Minn.

—The Friend Quakers also have just located some fine lands for a colony in this same Santa Ana country, about fourteen miles from Los Angeles and the same distance from Pasadena, where is already a prosperous Quaker community and church, of whom Bro. T. K. Bufkin and his estimable family form a part. The tract of 1,300 acres is near the San Gabriel river, and will be divided into ten-acre lots. A. Pickering, an old resident of Chicago, and honored member of the Friends' Society, and associated with Mr. Pritchard in the *Christian Worker*, is leading this movement.

—Rev. A. T. McDill, who was a few years since connected with the *Christian Instructor* while published in this city, and removed to Denver on account of his health and of his family, has more recently gone on to southern California for the same reason. He is now located at Fulton, Wells county, sixteen miles from Los Angeles, where he has, after much searching, found a favorable location to which he wishes to turn the United Presbyterian immigration. He is writing to the *Midland* and other papers some account of this colony, and may be addressed as above for more particular account of the location, climate, etc.

—Bro. I. R. B. Arnold, late engaged by the Illinois State Christian Association, has now, under an arrangement with the National Board, been started on an independent mission. He has a large tent and folding seats to accommodate several hundred. Two assistants and his whole family accompany him, the younger members forming a very attractive band of music which adds not a little to the popularity of his entertainments. He will travel thus all summer, spending a week in the larger towns, and speaking for Christ to eye, ear and heart, turning men away from infidelity and vice, from saloon and lodge, and every iniquity to seek the *one* Way of salvation. Bro. Arnold began last week at Naperville, on the Burlington road, west of this city, where he remains till Thursday of the present week.

—The evangelist Small opened in a very frank and characteristic way on the theater in one of his addresses in Minneapolis last week. Sarah Bernhardt, the Parisian, being about to open an engagement in one of the theaters, Mr. Small gave her an advertisement in these terms: "Not all the oxen in the Northwest," he said, could draw him to the theater. "If you have any decency, you ought to keep out of that theater to-night. If you make any pretension to decency you ought at least to want to try to hear some one who is at least decent, and not one whose utmost claim to notoriety is her filthiness. Yet filth is worth $3 a head, and you will pay out $3 or $9 to hear filth. None of the people who claim to be respectable who go to that entertainment would let that filthy woman cross their threshold. She goes flaunting her indecency and parading her nameless offspring at the first hotels and in public places, and is the great attraction of the day."

LITERATURE FOR THE SOUTH.

DETROIT, Mich.

I am receiving such letters as the enclosed accompanied with urgent appeals for enlightening literature. Who will contribute and send on reform tracts, papers, etc., on temperance, prohibition, tobacco, and secret societies:

CORNER STONE, Arkansas.

DEAR BROTHER CLARK: Your lectures and songs did all our people good in this county. Many have left all their intemperate habits, and though your stay with us was short, your name is a household word with many. You must not fail to send me your book of songs, and we shall appreciate any temperance literature you may send us for distribution among our people. We can make good use of all you can send. Mrs. Middlebrooks says, "God bless you and your family." Write us soon of your trip South, of your health, etc. Good betide you; and may God bless you. Respectfully yours,

A. M. MIDDLEBROOKS.

Such letters are coming with urgent requests for enlightening and instructing literature, reform books, tracts, papers, etc. Who will contribute and send on such reading matter as they need and will do them good? Send to A. M. Middlebrooks, Corner Stone, Ark.; Rev. Lewis Johnston, Pine Bluff, Ark.; Elders Williams and Taylor, Hot Springs, Ark.; Rev. H. Woodsmall, Little Rock, Ark.; Rev. B. A. Imes, Memphis. Tenn.; R. J. Semms, Dermott, Arkansas.

GEO. W. CLARK.

TORONTO PAPERS COMING FORWARD.

The mischief being done everywhere through secret societies is well set forth in an article in the Toronto *World* of May 6th, taken from the *Week*, a paper also published in Toronto, Canada. Many people are only just now beginning to see the evils of all secret combinations, but those who have given the matter any attention can have come to no other conclusion but that they are evil, an evil only, and that continually. Not only in selecting public officials and in public affairs generally are the baneful and unjust influences of such societies felt, but even in the affairs of church, Sabbath-school, and temperance work members of secret clans become a community among themselves, and their members are often unjustly favored at the expense of others equally deserving. It is manifestly to the interest of every person not belonging to such societies to have the mischief done by them exposed, and the ridiculous tomfooleries of lodge ceremonies held up to scorn.

D. W. NELSON.

THE ANNUAL MEETING OF THE NATIONAL REFORM ASSOCIATION will assemble in the city of Pittsburg, at 10:30 A. M. on the 11th day of May, 1887, to continue during that and the following day. All auxiliary societies, all Woman's Christian Temperance Unions, all Christian churches and assemblies of Christian citizens called for the purpose, are requested to send delegates. Those who can not send delegates or attend in person can assist the cause by forwarding contributions or collections to the Rev. Prof. David Mc Allister, L.L.D., Professor of Political Science in Geneva College, Beaver Falls, Pa., who is the Treasurer of the Association. All remittances will be promptly acknowledged in the *Christian Statesman*. Every contributor will be enrolled as a member of the association for the current year and will receive a report of the proceedings of the convention. Contributors of one dollar and upward will receive in addition one copy of all tracts, leaflets and other documents issued by the association during the year.

—Dr. John Hall talks in the old-fashioned way when he says: "It is claimed by some men that man has risen from a state of savagery. There is not one atom of scientific evidence to justify such a belief. There never was a barbarous race which raised itself. Others think that man is a development from lower orders of life. We have no proof of such development."

THE HOME.

EVENING—A MEDITATION.

BY MRS. M. A. BLANCHARD.

The calm and holy hours of night
Shed o'er my soul their melting light,
While each bright orb breathes to my ear
In music soft and low, but clear,
Such as bright sinless ones might stoop
And love to hear.

My God I bless thee for the hour,
Which comes with such subduing power,
To calm tumultuous passions war,
Chase sordid hopes, and earth's low fears to banish far,
To let in glories bright which sin shall never mar.

I love the day's bright eye of flame,
And all the flowers and fruits
Which come rejoicing in her train;
They all proclaim a God.
From the low lily which first bursts its humble bell,
When spring is born, to the Chrysantheum
Which blooms so gay, nor deigns to weep
When all her sister flowers lie withered in death's sleep.
Yet dearer to my soul is evening—far,
With rapture pure I hail its rising star:
With thee, O spirit infinite, I seem to blend,
And find no joy so pure as that to call *thee friend.*

"WHATSOEVER YE SHALL ASK."

James Rand was one of the most zealous and consistent members of the Methodist church in Farmville. He missed no meetings, always responded when it seemed that he ought to give his testimony, failed in no dues to the cause, made no excuses, doing his duties instead of shirking them, and, in short, he was a worthy professor. And, as might be expected, he was not delinquent in business.

James was an old-fashioned literalist in his religion, especially in the ideas of prayer. He honestly believed that in multitudes of instances his prayers had been answered in the most definite and unmistakable ways. He had asked for health, and it was given; for bountiful crops, and they came; for full attendance at meetings, and the people came out in numbers; for honest prosperity in certain business matters, and he had it. In fact, when he kindled up to his warmest degree of earnestness on any one point, and deemed it a fit subject to carry to the Lord in prayer, he professed to believe that he should gain his suit.

In this belief some of his brethren and most of his non-religious neighbors regarded him as by far too superstitious, and many a time his views and statement in reference to the subject were debated, contradicted, even scoffed; and yet, probably, every man of them felt more respect for him in his positive assurance than for themselves in their differences.

James bought his farm of Mr. Alexander, who had lived there many years, but, having become rich through bequests and investments, sold out and moved thirty miles away. But it was agreed that the semi-annual payment should be made on the farm, Mr. Alexander coming there every six months to receive his dues. For about five years this arrangement went on all right, James never failing to have the money ready, and giving his creditor a hearty and hospitable welcome.

But there came a season when the crops were short, business dull, and money hard to get, and as pay day approached the prospect was dark for our man with a conscience. Several of his debtors failed to meet their obligations to him, and it would be impossible for him to meet his unless he first received his dues. There was Bacon, the village butcher, to whom he had sold a pair of fat beeves, but who claimed he could not pay for them at the stipulated date because times were so hard. There was Hyde, the tanner, who had bought of James a quantity of oak bark, and who made the same excuse as Bacon. There was Grist, the miller, who had taken his wheat crop, agreeing to pay for it as soon as he floured and sold it, but who was delinquent, because, as he said, the water of the river was too low to run his mill. A few such tardy debtors threw James behind a good many dollars, and he saw no way to make up for it, and meet Mr. Alexander's claim at his coming.

He was in sore perplexity. It seemed to him like a breach of integrity not to pay every debt when due, especially the half-yearly installment on the farm.

It was a new obstacle to him, and he was slow in deciding what to do. The very day before he expected Mr. Alexander he spent among his friends trying borrow the amount, but in vain, and he passed a sleepless night with the trouble.

Finally, before daybreak of the day when his creditor was to arrive, he arose and called up his whole family, told them that he had solemnly decided to commit his difficulty to the Lord, and then and there they went to their knees.

But something else was going on in the early morning. Mr. Alexander had to accommodate himself to the railway trains, and leave home very early for Farmville in order to return the same day. Remembering James's hospitality, he felt no hesitation in reaching the farm in time for breakfast, especially as he had business with others of his former neighbors. Arriving at the station, his brisk walk of a mile or so brought him to the door sooner than he had expected, before it was full day.

A ruddy light shown from the windows as he approached, and when he came to the front steps the voice of prayer fell on his ears. Knowing of Mr. Rand's piety and believing in it, of course he would not interrupt the devotions, but waited at the door. He had not anticipated hearing so much as he did respecting business affairs.

"Thou knowest," said the voice in prayer, "that heretofore I have always made the payment when it was due. And I would do so this time if those in debt to me had paid me my dues. O Lord! I mean to be an honest man. But I do not know what to pray for because I do not know thy will. I would that I might pay my debt when my respected creditor arrives, and save my good name and the cause I profess from reproach and suspicion. Nevertheless, thy will be done."

Thus the prayer ran on until Mr. Alexander had heard enough to show him that unless James should unexpectedly realize money in answer to his petition the payment would not be made that day. At length, becoming restless as an eavesdropper, he pushed on to the village for his breakfast and business, proposing to call at the farm later in the day. In the course of the forenoon a business call took him in where a circle of men, among them Bacon, the butcher, were discussing Rand's views of prayers, and, thinking it might amuse, and perhaps instruct them, he related what he had heard on the doorstep, adding that he would be glad to possess such confidence in the Answerer of prayer that he could take common affairs to him. During the talk Bacon's thoughts were busy. He knew—what the rest of the circle did not—that Rand's failure to pay was based on his own delinquency in not paying Rand. He also knew of Hyde's and Grist's delinquencies; and as he walked across the street to his shop his convictions took such a shape that he resolved to help James out of his difficulty. He said to himself: "If he cared as little about paying a debt when due as I do, I shouldn't pity him; but when a man takes it to heart like that it's too bad. I'll see what can be done."

Going to his safe, he took out a roll of bank bills. Then, mounting to his buggy he drove to Grist's and then to Hyde's, talking to them as James Rand in his kindness of heart would not allow himself to do; and the outcome of it was that within an hour he was on his way to the farmer's with the amounts due from himself and the other two. How these men came to have the money when each had declared to James his inability to pay, I do not know; the ordinary business conscience is fearfully and wonderfully made.

Arriving at the farm and finding James he exclaimed:—

"Having an uncommon streak of luck this mornin', I've druv out to pay ye that bill I owe ye," and, drawing forth the roll of bank notes, the matter was settled at once. Then he said, with an air of entire indifference, "I happened to mention to Hyde and Grist that I was comin' out to pay ye a bill, and they asked me to bring along the cash, and pay them, too. See—how much does Hyde owe ye for that bark?"

James named the sum, as also the amount of Grist's bill, and received his dues for both.

"How does it happen," asked Rand, "that Mr. Hyde and Mr. Grist were in pocket to pay me to-day? Only two or three days ago they said it would be impossible."

"Oh, my turn o' luck brought luck to them, for I've just been payin' them as I hev you," replied Bacon.

An hour later Mr. Alexander called, and was paid off, tears standing in James's eyes as he did it for he attributed to the Lord his ability to pay, who, he said, had answered his prayer, every other resort having failed. Mr. Alexander smiled, kept his secret and went his way.

At the next prayer-meeting James told his story of answered prayer and unbounded gratitude, utterly unconscious of what a number present knew—the part others had acted in the matter. When he sat down, a venerable local preacher arose, and in the most kindly but patronizing air said:—

"Of course, we are all glad to have Brother Rand exercise such faith in prayer; but probably he does not know that Mr. Alexander halted on his doorstep the other morning, and heard his prayer, and came into the village and told it. And then Mr. Bacon and certain others put together and paid their bills just for the joke of it, knowing that Brother Rand would charge it to prayer. We all believe in prayer, but the brother seems to be too credulous, and it might be well to investigate before publishing such a thing as he has done to-night."

James was bewildered at first, but rallied in a moment, and, rising to his feet, explained:—

"I have never pretended to know how God answers prayer; that is his business, not mine. But I have always believed, and still believe, that he answers prayer directly. In this case it seems he chose the most natural method, but it was his doings, none the less." At this moment his eye caught sight of Bacon and others of that sort in the back part of the room, and rallying with a gentle but fervid courage, he added: "I further believe that my friends who paid me, and enabled me to pay Mr. Alexander, did not do it altogether as a joke. I believe it was actuated by the Spirit of God, and they felt that as they owed me, and I had prayed for means to pay my debt, they ought to allow God to use them to answer my prayer. Human beings are his most natural channels for answering prayer."

And then he poured forth a glowing exhortation to those men to give God his dues, their own hearts, and learn the value of a sweet trust in the love and word of their heavenly Father.

When he resumed his seat, the room was as hushed for a moment as if empty. Then Mr. Bacon, a man who had never before been heard or scarcely seen in a religious meeting, arose and spoke.

"It is as Mr. Rand says. Both of my friends and myself, in paying him the other day, did it out of respect for prayer and esteem for a consistent Christian. It was no joke at all; or even if it was slightly so then, it is altogether serious now. I ask your prayers."

Hyde and Grist also arose, and asked to be prayed for. And from that hour began a revival that swept over Farmville with wonderful power.

James Rand has not loosened his grip on the promises or his confidence in prayer.—*Selected.*

I WILL TELL IT.—Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death; and, maybe, a poor soul just in the same condition as yourself, will say, "This is a message from God to me." Above all publish the Lord's goodness for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by touching the hem of his garment, and then would have slipped away? If so, I pray that the Master may say, "Somebody hath touched me," and may you be compelled to tell the truth, and say, "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of thy grace I will tell it, though devils should hear it; I will tell it; and make the world ring with it, according to my ability, to the praise and glory of thy saving grace."—*Rev. C. H. Spurgeon.*

THE FUTURE OF OUR BOYS.

Mr. Noah Brooks, whom all boys will recognize as one of their best friends, and as one of the most interesting writers for the young people of this country, comments in a forcible way on a question of ever pressing importance in the current issue of the *Epoch.* It is, "What shall be done with our boys?" He finds the learned professions full, and many avenues of work either crowded or closed. The sea, which formerly gave occupation to thousands of brave American boys, is now sailed by vessels manned by foreigners. The employments once wholly filled by male youth are now largely occupied by women. These include clerical positions, private secretaryships and the like. It is true that the new order of things makes competition sharper, and gives boys fewer chances; but this country is so large, and its interests and demands so multifarious that there is always something for every one to do. It stands to reason that all boys cannot achieve wealth and fame; but as the years go by the proportion of the fortunate ones will constantly grow larger. What is needed more than anything else to add to the usefulness and honor of coming genera-

tions is a higher and fuller appreciation of the dignity of labor.

We have in mind the experience of a Maryland boy who was left several thousand dollars by his father. He did not squander it, as many boys would have done, but he determined to spend it all, and he did it in such a way that it became the very best investment that he could have made. He went into one of the railway shops of the city at nominal wages, and paid the rest of his expenses out of his little fortune. He learned all he could in a practical way there, and then entered a first class school of technology. By the time he graduated his money was all gone, but he was able to earn his way. He kept on learning, and the consequence was that he soon rose to an excellent position, and to-day he is in receipt of a splendid salary, and is considered one of the best men in his profession in the country.

Mr. Roberts, the wonderfully able and astute president of the great Pennsylvania Railroad, started out as a chain carrier in a surveying party. Mr. Frank Thomson, the vice-president of the same road, was an apprentice in the Altoona shops. Mr. Samuel Spencer, of the B. & O., and one of the best railroad men in the country, was a clerk not many years ago at Camden Station. Instances innumerable could be cited, and the moral of them all would be to learn a trade, and to trust to industry and application for promotion. The future of our boys is the future of our country. We have not the slightest doubt that it will be brilliant and substantial; but the individual cases of marked success must always depend upon the capacity and industry of the individuals. Boys who look upon life as a serious problem, that must be worked out and not played out, are able to take care of themselves. The idlers, who expect to live on money which they do not earn, are the drones in the great national hive of industry.—*Scientific American.*

BE CAREFUL.

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall,
The rain will splash,
The clouds will darken,
And the sunshine flash;
And the boy who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, girls!
For every seed will grow, girls!
Though it may fall
Where you cannot know,
Yet in Summer and shade
It will surely grow;
And the girl who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, boys!
For the weeds will surely grow, boys!
If you plant bad seed
By the wayside high
You must reap the harvest
By and by;
And the boy who sows wild oats to-day
Must reap the wild oats to-morrow.

Be careful what you sow, girls!
For all the bad will grow, girls!
And the girl who now,
With a careless hand,
Is scattering thistles
Over the land,
Must know that whatever she sows to-day
She must reap the same to-morrow.

Then let us sow good seeds now!
And not the briars and weeds now!
That when the harvest
For us shall come,
We may have good sheaves
To carry home.
For the seed we sow in our lives to-day
Shall grow and bear fruit to-morrow.

—*Detroit Free Press.*

A WORD TO THE BOYS.

If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! of course you don't.

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; and I think it worth knowing. Never touch liquor in any form. That is the plan, and it is not only worth knowing, but it is worth putting in practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it probably will come in this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milksop if you don't indulge with them. Then what will you do? Eh, what will you do? Will you say, "No, no! none of that stuff for me! I know a trick worth half a dozen of that!" or will you take the glass with your own common sense protesting and your conscience making the whole draught bitter and a feeling that you have damaged yourself, and then go on with a hot head and a skulking soul that at once begins to make apologies for itself and will keep doing so during all its life? Boys, do not become drunkards.—*Dr. Holland.*

MAKING AN EXPERIMENT.

Let us make an experiment. Here is a boy ten years old who has never used tobacco.

"Charley, will you help us to make an experiment?"

"I will, sir."

"Here is a piece of plug tobacco as large as a pea. Put it in your mouth; chew it. Don't let one drop go down your throat, but spit every drop of juice into that spittoon. Keep on chewing, spitting, chewing, spitting."

Before he is done with that little piece of tobacco, simply squeezing the juice out of it, without swallowing a drop, he will lie here on the platform in a cold, death-like perspiration. Put your finger upon his wrist. There is no pulse. He will seem for two or three hours to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a calf troubled with vermin. You will kill the vermin, and if not very careful, you will kill the calf too. These experiments show that tobacco, in its ordinary state, is an extremely powerful poison.

Go to the drug store; begin with the upper shelves and take down every bottle. Then open every drawer; you cannot find a single poison (except some very rare ones) which taken into the mouth of that ten-year-old-boy, and not swallowed, will produce such deadly effects.—*Dio Lewis.*

TEMPERANCE.

THE BAR-ROOM.

Home of the heartless, where misery reigns,
Fount of pollution, that virtue disdains;
Thou cradle of sickness, the nurse of the vile,
Whose faces are never uplit with a smile;
Where the whispers of tender affection are lost
In the hoarse imprecation and bacchanal's toast;
Where the friends of foul passion and fury deface
The glory of women, and manhood disgrace!
Reeking up from the floor where men-demons have trod,
Comes a voice that declares thee "Forsaken of God!"

—*Frederic Wright.*

HIGH LICENSE IN CHICAGO.

The *Inter-Ocean*, a while since, in discussing the beer question as it relates to the city of Chicago, says: "The increase in the consumption of beer in Chicago seems to keep pace with the increase of population, in spite of all the work done by temperance people generally. The consumption in barrels of thirty gallons each, in this city for the past six years was as follows: 1880, 650,726; 1881, 744,566; 1882, 872,228; 1883, 933,652; 1884, 1,055,733; 1885, 1,115,623. The amount for the fiscal year ending May 1st, 1886, is 1,157,282 barrels, and the estimate for the calendar year of 1886 is over 1,200,000 barrels. It may even exceed that, for, while 85,000 barrels were drank in May, 1885, over 102,000 barrels were consumed during the same month in 1886. Most of this beer is produced in Chicago, which consumed the entire product of its twenty-three breweries and imported 265,908 barrels last year from Milwaukee. The beer is sold to the retail dealers at $8 per barrel with 25 per cent off, the actual price being $6 per barrel. Hence it will be seen that the wholesale cost of the beer drank in this city is $6,943,692. Some interesting figures can be obtained from the data given. The 1,157,282 barrels drank in the last fiscal year equalled 34,718,460 gallons, and about 520,776,900 glasses. At five cents a glass this would sell for $26,038,845. If Chicago contains 750,000 people this would amount to a consumption of eight barrels or 3,600 glasses per year for each family, being 720 glasses per year for every man, woman and child in the city. The cost of this at five cents per glass would be $34.70 for every person, or about $173.50 per year for every family. The figures are rather to large, however, as most of the saloons do a heavy 'bucket trade,' supplying families with the article by the quart or gallon at five cents a pint. If these beer barrels were set side by side in a straight line they would reach over six hundred miles. If piled up end on end they would extend eight hundred and twenty miles high.

To this the *Lever* adds:

The money every year paid for beer alone in Chicago, would buy the following articles which would go very far towards relieving the destitution and want that now exists in the city:

500,000 barrels of flour	$5.00	$2,500,000
500,000 tons coal	6.00	3,000,000
500,000 suits clothes	20.00	10,000,000
500,000 overcoats	10.00	5,000,000
500,000 pairs boots and shoes	5.00	2,500,000
500,000 pairs socks	25	125,000
500,000 yards cloth	1.00	500,000
500,000 yards flannel	50	250,000
500,000 hats and caps	1.00	500,000
500,000 school books	1.00	500,000
Build 10 school-houses	50,000.00	500,000
Build 10 churches	50,000.00	500,000
Total		$25,875,000

ONLY HIS WAY.—A handsomely dressed man, much the worse for wine, in endeavoring to walk down a flight of marble stairs leading to the office of one of our big hotels, fell to the foot and battered his new silk hat, tore his clothes, and cut and disfigured his face in a frightful manner, in his rapid descent. When assistance was tendered him by a dozen sympathetic people, he was much disgusted and waved them away. He would not acknowledge by the acceptance of a helping hand that he was in a condition calling for aid, but kept his dignity and independence intact by exclaiming: "Go 'bout your bissishness—nossing the masser; I always come down stairs that way!"—*N. Y. Times.*

General Clinton B. Fisk will deliver a number of addresses in favor of the amendment in Tennessee, during the month of June.

It is reported that the United States Brewers' Association have pledged to contribute $5,000,000 to the Texas campaign, if the liquor dealers of the State will raise $500,000.

Statistics show that insanity due to alcohol has increased in Paris from 302 cases in 1872 to 584 in 1883. In fourteen years 5,063 out of 18,000 insane became so from the use of alcohol.

Lawrence has had no saloons for two years and the laws are respected. Last month as a result only one case was on the docket of the police court and the average is only from one to three cases per month.

The annual report of the inspectors of the State prisons of Maine, shows the proportion of the prisoners of the State is but one to every 1,591 of the population, while in New York State it is one to every 577; in New Jersey, one in every 707; Massachusetts, one in every 487; Iowa, *one in every* 2,003.

The sheriffs of Iowa held a convention in the early part of 1887 and the published report of the convention gives it as the unanimous judgment of these men (there were fifty sheriffs present) that the prohibitory laws have lessened the criminal business of the State over one-half.

The *Bar*, a liquor paper of New York, says: The prohibition movement has made such progress that not only has it imposed its tyrannical laws upon several of the greatest States in the Union, but figured threateningly in national politics, and made the amendment to the federal Constitution possible and probable.

Senator-Elect Reagan and Senator Maxey, of Texas, are the latest notable converts to prohibition. Both of these gentlemen have come out boldly in favor of the annihilation of the saloon, and announce themselves as ready to do all in their power to aid in the amendment campaign, now being carried on in that State.

Here is a short item from the *South-west* (liquor). Yet they say prohibition does not prohibit: It behooves the friends of liberty in Kentucky to be on the alert. The prohibitionists have gained a foot-hold in sixty-six counties out of one hundred and eighteen. Thirteen counties have gone entirely "dry," twenty-two Democratic and thirteen Republican.

The Governor of Iowa has remitted $200 of the $300 fine placed upon John Spillets of Whittemore, Kossuth county, for alleged violation of the prohibitory law. It had been shown that Spillets kept a temperance billiard-hall, but that a crowd of drunken roughs forced their way in and compelled him to open a bottle of whisky, which they furnished, and deal it out to the crowd. For this offence he was tried and fined, and the Governor considers the mitigating circumstances sufficient to merit a remission of most of the fine.

RELIGIOUS NEWS.

—The woodsmen's evangelist, William F. Davis of Chelsea, Mass., has sent out his annual report of work for the information of those who contribute to this cause. His seventh season in Christian mission work was among the pineries of Michigan and Wisconsin. He was engaged six months and a half, journeying some 9,500 miles, preaching in every class of structure and in the open air in seven different States and one Territory.

—The First United Presbyterian church, Monmouth, Rev. Dr. Hanna, pastor, is preparing to erect a new church which is to be built of stone upon the grounds where the old church now stands; the cost is $19,000. Work will begin as soon as a certain amount is received. One benevolent member, it is said, will give $5,000.

—Rev. R. W. McBride, missionary to the Warm Springs Indians of Eastern Oregon, has returned to the States, and is lecturing on missionary work in that western field. He is son of Mr. William McBride of Elmira, Illinois, a most earnest friend of the reform represented by the N. C. A.

—Rev. George A. Milton, late of Hastings, Nebraska, has accepted a call to the Prospect Street Congregational church, Elgin, Ill.

—The Southern Baptist Convention, the largest religious body in the South, assembled in Louisville, Ky., Thursday morning. It is composed of delegates from missionary societies and churches of the Baptist denomination in various parts of the United States, each delegate representing $100 received by the treasurers of the boards on or before the last day of April in the current year.

—The Board of Missions of the Methodist Protestant church of the United States was in session at Tiffin, Ohio, last week. It was decided to establish a mission at Magaya, Japan, and the Rev. L. L. Allbright of North Carolina, will be sent to that field.

—Some 150 converts joined the colored Baptist churches of Memphis last month, a considerable number of them entering the churches of brethren Countee and Brinkley.

—The special services which were held in three of the churches of New Concord, Ohio, resulted in the conversion of 213 persons who have connected themselves with the churches.

—The Presbyterian church in Littleton, Col., Dr. T. E. Bliss, pastor, is congratulating itself on having paid the last dollar of debt on its neat little church. It was erected and furnished, at an expense of $5,000, by an Episcopalian society, which proved unable to sustain it, and subsequently sold it to the Presbyterians. Dr. Bliss resides in Denver and is the leader among reform Christians in that city.

—Two colored missionaries with their wives left New York recently for Africa, one of whom, Rev. B. F. Wilberforce, is the son of an African prince. He was educated at Dayton, O., and after serving five years in Africa, returned to this country for the purpose of taking a course in medicine.

—In the twenty years from 1853 to 1873 Chinese communicants in Protestant missions went from 350 to 8,000, and now number upward of 22,000, and about 100,000 habitual attendants upon Christian services.

—Of the 500 Chinese now living in Philadelphia, about one-quarter attend Christian Sabbath-schools. One of the number is studying for the ministry, and expects to return to China as a missionary. As an illustration of the unselfish spirit of the Chinese, it is mentioned that when the news of the Charleston earthquake reached Shanghai, the China residents promptly subscribed $100 as their offering to the stricken city.

—The next General Assembly of the Presbyterian church meets in Omaha, Neb., Thursday, the 19th inst. The General Assembly of the United Presbyterian church meets in Philadelphia, Wednesday, May 25th, at 7:30 P. M. The Synod of the Reformed Presbyterian church meets in Newburg, New York, on Wednesday, June 1, at 2 P. M.

—The theological department of Augustana College (Swedish), under the instruction of Rev. Dr. Hasselquist and Professors Olsen and Wiedner, now numbers 47 students, and the college has upwards of 160 students. The Rev. Professor Olsen has been elected vice-president of the college, and in view of his new duties, has resigned the charge of his congregation in Davenport. A second son of Rev. Lars P. Esbjourn, the first professor of the seminary, who has been studying in Europe, has been called to a professorship in the college. The addition of the conservatory of music, and the admission of ladies the class-rooms and to the lectures of the college professors, will attract many who are now studying in other institutions not of their own church.

—The Presbyterians are making active preparations for the founding of a theological seminary at Ann Arbor, Mich. A society has been organized to that end, and a wealthy lady has deeded them one of the best locations in the city for a site, beside giving them in her will a fine house and lot adjoining.

—A correspondent of the *Christian at Work* at Northampton, Mass., writes: "To see a noted novelist on the boards of an opera-house is an unusual sight. Yet it is the privilege of Northampton people to listen each Sabbath afternoon to Geo. W. Cable, who meets his fellow-citizens as a Bible teacher. The object is two-fold—to aid teachers in the preparation of their lesson for the coming Sunday and to interest those who are not church-goers, and to meet skeptics and others who do not recognize the Bible as the Supreme Word."

—The seventeenth annual convention of the Woman's Foreign Missionary Society, of the Presbyterian church, was held at the First Presbyterian church, Cleveland, Ohio. Delegates were present from nearly fifty localities in New Jersey, Maryland, New York, Pennsylvania, Delaware, West Virginia, Tennessee, California, and Ohio. One hundred and thirty-five thousand dollars were spent in mission work last year.

—In the town of Koror, Austria, where the Catholic and Jesuit priests have made themselves insupportable by their insolence, over forty families have passed over to Protestantism amid a solemn ceremonial which was witnessed with approval by thousands of citizens. It is only by the opposition of Protestants that papists are forced to check their tyranny over their own people.

—In a Chinese mission school of the United Brethren at Portland, Oregon, more than fifty pupils have professed faith in Christ and united with the church.

—Jones and Small began services in Minneapolis Sunday, April 24th. The meetings are held in the Exposition Building which has been fitted up for the occasion with seats for from four to five thousand and plenty of standing-room. Mr. Excell leads the singing, a chorus choir of one hundred voices assisting him. The first meetings were greatly crowded. The preaching was in the usual style of these eccentric men. They are here under the auspices of the Methodist ministers and churches of the city. The general Ministers' Union of the city declined to invite them.

—The twenty-seventh international convention of the Young Men's Christian Association will be held at San Francisco, May 11–15, and the General Secretaries' Conference at Oakland the week following. The Chicago delegation will consist of the Rev. Herrick Johnson, D. D., the Rev. C. M. Morton, Professor C. Gilbert Wheeler, W. J. Miller, J. E. Brown, W. W. Van Arsdale, Samuel Hahn, William Cook and A. T. Hemingway.

—The unusual uprising of young Christians with a purpose of entering the foreign mission fields of the world is not only attracting general attention but it is one of the significant signs of the times in connection with the progress of Christianity. It is to be hoped that it will extend until it reaches and influences all the churches in the land and every member thereof. The churches are the sources of missionary power and success; by their prayers and through their contributions must the world be conquered for Christ, and it is necessary that the "tidal wave" which is higher than ever before reach those whose business it is to send messengers into the heathen world, as well as those others who are responding to a great question in the emphatic words, "Send me!" Dr. McCosh, of Princeton, in a recent magazine paper, has been discussing the subject of the "Student Movement Toward Foreign Missions," in which he gives an account of the remarkable interest which has recently been displayed in foreign missions by the students of colleges and seminaries. He makes the statement that ninety-two institutions report that 1,525 students have offered themselves as willing and desirous to be foreign missionaries. Of these upward of twelve hundred are young men and upward of three hundred young women. And besides this large number there are many other young men and women outside of institutions who are ready to find their life work in the mission fields of heathendom. Dr. McCosh is amazed at this uprising—for *uprising* it is in every respect—of the young people of the land, and feels that all who love Christ should combine and take advantage of this great opportunity. He asks, "has any such offering of living young men and women been presented in our age, in our country, in any age or in any country since the days of Pentecost?"—*Standard.*

LITERATURE.

INGERSOLL ANSWERED FROM THE BIBLE, and Ingersoll against himself. By Rev. O. M. Owen. pp. 228. Paper 50 cts. Published by the author, Utica, N. Y.

There are many and voluminous replies to the infidel lecturer, who seems now to have retired from the platform where so long he played the mountebank and attempted the ruin of the fairest hopes of the human race. But the author of this work, not finding a review of all of Ingersoll's lectures and writings comprised in any of these answers, has undertaken the task. Without attempting any extended original argument the work is a very useful compilation of the Scripture passages which stand against the swelling tide of rhetoric and ridicule as adamantine rocks stand against the froth of the waves. Besides these it has a well selected array of arguments from H. L. Hastings, Miss Whately, Kitto, Bishop Horne, Joseph Cook, the writings of missionaries, encyclopedias, etc. Without many of the attractions of scholarship, it is on the other hand a book for plain and practical people and is especially adapted for the young. It should be handy by in every place where Ingersollism is accepted to any extent. Rev. Mr. Owen is editor of the *Life Boat*, a small monthly devoted to religion and the temperance reform.

Another pamphlet on Ingersoll is "Ingersollism in its True Colors" by Rev. M. Rubi, published by the Catholic Publication Society of Buffalo, and intended to answer the more obvious inquiries arising from the arguments of Ingersoll and the appearance of popularity that accompanies them, and showing the fallacy of his teachings and their pernicious effects upon society.

THE LIFE OF JESUS, according to extra-canonical sources. By Rev. B. Pick, Ph. D. pp. 189. Price 50 cents. John B. Alden, New York.

Dr. Pick undertook this compilation of legends pertaining to the human life of Jesus Christ because there was nothing of the kind in the English language. It would have been better to remain so. The investigations of the curious or the skeptical have resulted in several compilations of spurious gospel histories, apocryphal Acts, Epistles and Revelations. There are some fifty of these spurious gospels, which reveal the industry of the devil in attempting counterfeits. To ordinary people the time spent in ransacking these foolish stories is worse than lost. They may possibly at times be of some use to a student. The book is published in attractive form, as Mr. Alden does all his work.

The May *Century* opens with two profusely illustrated papers of Egyptology, the special subject being the mummy of Pharaoh the Oppressor (the Pharaoh of the Bible), otherwise Rameses II., which (together with those of other Egyptian kings) was discovered in 1881 by Professor Maspero, but not identified until June, 1886. Soon after this date Mr. Edward L. Wilson visited the spot in company with Professor Maspero and Brugsch Bey, from the latter of whom he had a personal account of the discovery, which Mr. Wilson here records, supplementing it by interesting photographs made by himself. The second paper, by Professor John A. Paine, consists of a comparison of portraits of Rameses, including some new and interesting observations confirmatory of the identification, and setting forth clearly the historical and archæological bearings of the discovery. Mr. Paine arrives at the conclusion that Pharaoh was really not an Egyptian in race or blood, but was descended from the Shepherd Kings of Asiatic origin, thus confirming the Biblical statement that Israel in Egypt was oppressed by an Assyrian. Professor Paine gives also an interesting and curious account of Pharaoh's daughter. Together the two papers form an important chapter of interest to all students of history, and especially to students of the Bible. This number contains the first of several papers by Professor W. O Atwater, of Wesleyan University, on "The Chemistry of Foods and Nutrition," being specifically devoted to "the composition of our bodies and our food." Mr. Atwater has perhaps made a more thorough investigation of this subject than any other American student, having conducted many analyses in this department for the Fish Commission. His conclusions, which have a direct bearing upon the Labor Question as well as upon all questions of hygiene, are accompanied by graphic charts exhibiting the chemical composition of common articles of diet. The subject is thus invested with a domestic as well as a scientific interest. The Lincoln History, by Messrs. Nicolay and Hay, advances to the consideration of the Border Conflict, treating events closely related to Lincoln's contemporary and future political action. The special topics are "Kansas in the Civil War," "Jefferson Davis on Rebellion," and "The Presidential Conventions of 1856." Among the illustrations are portraits of Wilson Shannon, James H. Lane, Governor Charles Robinson, John W. Geary, Philip St. George Cooke, President Fillmore, and Fremont and Dayton. Other articles in this popular number are "A Glimpse of Washington Irving at Home," "Personal Recollections of Louis Blanc," "Among the Apaches" and an account of the campaign and battles about Chattanooga.

In the May number of *Demorest's Monthly* is begun a new department, "Sanitarian," its purpose being to advise our mothers and daughters how they may keep

healthy. We hope the three grand remedies will not be neglected—godliness, contentment and useful industry. In the Prohibition Department, "Prohibition in Great Britain" shows what is being done on the "other side" in that line. An arrangement has been made, by which a purchaser or subscriber is entitled to the selection of a pattern from the present or previous numbers of the magazine.

General Adam Badeau tells the story of "Sherman's March to the Sea" in the May *St. Nicholas*, and it reads like a tale of adventure—which in fact it is—the biggest adventure in modern times. It is illustrated by Theodore Davis, who was with General Sherman on the march, and others. There is also begun in this number a three-part story of life at the U. S. Military Academy at West Point, by a recent graduate. There is another collection of "Dog Stories," one for girls, by Celia Thaxter; one for boys, by E. P. Roe, and three for everybody by other people. Alice Wellington Rollins has a bright sketch of a "Rainy May Day in Central Park," illustrated by Jessie Curtis Shepherd.

The Swiss Cross is a magazine for lovers and observers of nature. The current number is redolent with the perfumes of spring. The article on "The Pitch Lake of Trinidad" is interesting and full of information for many. A series of articles entitled Bird-Studies begins with "Definitions and Characters of a Bird." The Late Eruption from Kilauea, by Prof. C. H. Hitchcock, is finely illustrated. Early Man in America gives an entertaining description and history of the mounds in Mississippi and Ohio and their builders. $1.50. New York.

Science for April 29 gives its readers as a supplement two fine lithographic maps which will be of value to all who are interested in Indian history and ethnology. One of these, "The Linguistic Families of the Gulf States," defines the localities inhabited by the early Indian tribes in our Southern States. The "Town Map of the Old Creek Country" will also be of value and interest to many. $5. New York.

The May number of *Babyhood* overflows with good things for young mothers. The opening article on "The Diet of Nursing Mothers," by Edward L. Partridge, M.D., show the advantages of lactation to the mother, dispelling some groundless objections to certain articles of food, and emphasizing the value of others to both mother and child. Dr. W. B. Canfield discusses "The Development of Speech in Infants," from the first utterances till the formation of the child's vocabulary, with its defects and peculiarities. Dr. Yale treats a much debated question in showing how prematurely-born children may often be saved by care and attention. $1.50 a year. New York.

The *Phrenological Journal* for May, will interest all admirers of grand intellects with the opening sketch of the life and work of Ludwig Windthorst, the German statesman. The portrait shows a typical German face of great dignity. "Head Measurements" is an illustrated article of use to students of Phrenology. "What One Sees in Jamaica," "Shorthand for the Many," "Health Papers," "Temperature of Dwelling Houses," "Hypnotism," are other articles of interest. Among the editorials we especially commend to all smokers that one which relates to smoking in public.

Trifet's Monthly Galaxy of Music is a magazine of vocal and instrumental music of popular character. The April number republishes some favorites from Mendelssohn, Leslie, Barnley and Schubert along with original pieces by less noted authors. Each number contains from 40 to 48 pages of music, at the remarkably low price of 10 cents each.

OHIO'S FINANCIAL REPORT

FOR MARCH AND APRIL.

1887, Mar. 19, Thomas Jameson...$2.00
" " 24, G. J. Graham..... 1.50
" Apr. 5, John Robison..... 5.00
" " 22, Mary A. Neel..... 5.00

Those who have made pledges will please take notice that very few have been redeemed during the past two months. The money is needed and we would respectfully ask prompt payment of amounts pledged. Mr. W. B. Stoddard's published reports from time to time shows the work that is being done.

S. A. GEORGE, Treas.

THE CURE OF MR. NEEDHAM.

Some of our readers have lately inquired about cures for cancer and other diseases of the blood. Some years ago we met Mr. D. Needham, already then well along in years but hale and hearty as indeed he is to this day. His story is an interesting one. Some thirty-five years ago he was living on a farm, and one very warm summer day while carrying rails he received a bruise upon his shoulder. The injury soon healed, leaving a scar. Thirteen years afterward a cancer fastened upon this scar. The cancer developed rapidly after eating buckwheat cakes freely for two weeks. It was soon only too evident that it was a bad case of malignant cancer. The scar grew purple and became sensitive. Itching and sharp pains were felt. He consulted eminent physicians in Philadelphia and New York; every one pronounced it cancer of the scirrhus type and advised either the knife or the plaster as the only possible hope of relief. Fortunately, a friend learned of his trouble, and advised him to drink red clover tea. He began taking the clover tea in June, 1864, the cancer having made its appearance the previous November. A beneficial effect was experienced almost immediately and in a few weeks the pain and soreness mostly disappeared.

Upon the upper part of the chest and on the shoulder scars are still visible (as is the case in scirrhus cancer). Professionals who examined the case, and his relatives and friends, have no doubt but that it was a genuine case of cancer. It would probably have proved fatal, as so many cases have, but for the free use of the clover tea. He also has been accustomed to wear a cloth over it, which he moistens with water slightly warm when it becomes dry. Mr. Needham also abstains from eating pork, buckwheat and tomatoes, as he believes they tend to produce cancer. He pays great attention to his diet.

It is a great thing that the useful life of one good man has thus been extended. But perhaps the best thing about it is that he and his two sons have shown their confidence in the clover as a practical remedy and have made it their business for some eight years to prepare the clover properly and furnish it to druggists and others for the good of afflicted mankind in general. The fact that the demand for it is steadily increasing is another proof of its genuine merits.

We have used it in our own family for young an old. It is not unpleasant to take, and we have so much confidence in Mr. Needham and his sons that we are confident they offer only the pure article. Other parties, knowing the value of clover, have gone into the business in some parts of the country. Sometimes it is not gathered with care and various grasses and herbs are mixed with it. But Mr. Needham, and more recently his sons, arrange for their own gathering and watch carefully in its curing and preservation. We are assured they offer the pure article whether in the solid or liquid form.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 2 to May 7 inclusive:

C D Day, I Leadbetter, C H Watson, T Corliss, G W Fast, Mrs M Newbauer, H Loker, J F Hanson, E F Warings, J N Norris, L Wilson, D Reynolds, C M Candee, Mrs. Hamilton, J A Bogle and son, S A Ebey, A Raymond, P D Shearer, J N Norris, H Clark, T Shepherd, A D Carter, L Johnston, L H Hull, J A Van Epps, D P Cawkins.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month ..	$ .15	One year....	$1.50
Two months.	.25	*Two years..	3.00
Four months.	.50	*Three years.	4.50
Six months ..	.75	*Four years..	6.00
Eight months	1.00	*Five years..	7.50

SPECIMEN NUMBERS —For ten cents we will send the *Christian Cynosure* for *three weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends three copies of the *Cynosure?*

Put me down as one *willing* and DETERMINED to try to get *Cynosure* subscriptions before the year closes. I will do the best I can. I wish I was able to get a half dozen of the "180 testimonies" framed to hang up in P. O.'s and depots. It would do good. You may send me one of the "180 testimonies." Yours, as ever, C. E. WALKER,
Grey Eagle, Minnesota.

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Any one who will write a postal card, saying, "PUT ME DOWN AS ONE OF THE *Cynosure* AGENTS FOR 1887. *I will try to enlarge the Cynosure subscription list in my field during the coming year,*" shall receive the Testimonies by return mail.

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No. 3	73	75
Winter No 2		83
Corn—No. 2	30½ @	39⅛
Oats—No. 2	26½ @	31
Rye—No. 2		56
Bran per ton		12 75
Flour	1 40	@ 4 60
Hay—Timothy	7 00	@12 50
Mess pork per bbl		23 50
Butter, medium to best	10	@ 22
Cheese	07	@ 15
Beans	60	@ 1 40
Eggs		11
Seeds—Timothy	1 50	@ 1 67
Flax	1 03	@ 1 08
Broom corn	02½	@ 07
Potatoes	65	@ 80
Hides—Green to dry flint	06½	@ 13
Lumber—Common	11 00	@18 00
Wool	10	@ 36
Cattle—Choice to extra	4 65	@ 5 10
Common to good	2 25	@ 4 45
Hogs	3 75	@ 5 50
Sheep	3 50	@ 5 30

NEW YORK.

Flour	3 20	@ 5 50
Wheat—Winter	95	@ 1 00
Spring		96
Corn	49	@ 50
Oats	34	@ 42
Mess Pork		15 00
Eggs		13
Butter	12	@ 25
Wool	13	37

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Sheep	2 00	@ 3 40

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FLOWER NOTES.

[From Vick's Magazine.]

A NEW METHOD WITH PANSIES.

Last season I tried growing Pansies in a new manner; at least, it was new to me. We sowed a large quantity of seed quite early, but the drought came on before the plants had attained much size, and all through the summer they just managed to live, and that was all; indeed, they would have died long before fall came with the long deferred rains, had we not watered them daily. But the water we applied did not seem to produce the same results that follow the application of moisture in a natural manner, and the young plants stood still. But when it began to get cooler, and an occasional rain came, the plants began to grow. I wondered what effect pinching back would have on them. They were inclined to make a growth of one or two branches only when they got started. So I went to work and pinched off the ends of all of them. This induced other branches to start, and these were pinched off when they had grown a few inches. In this way I had some compact little plants rather than the usual slender, sprawly specimens. I think this treatment would be of benefit to the Pansy under any circumstances, and I shall practice the pinching system the coming season. It is a characteristic of this most charming flower to send out but few branches, and these are so slender, as a general thing, that they are easily broken. If the plant will adapt itself to pinching, as I think it will, during its summer growth, I do not see why we may not have bushy, compact plants, with more flowers from them than we usually get from plants allowed to grow to suit themselves, because there will be more branches to produce flowers on.

VIOLETS.

"How is it that my Violets only give me an occasional bloom or two; they were put into a frame in October?" In replying to this question, I usually ask another, viz: "Were your plants bristling with buds when they were put into your frame?" If not, the frame will have no effect as regards making them produce blooms. The protection of the frame assists the development of the buds with which the plants should be furnished previous to their being transferred to their winter quarters. It is essential that young plants should be grown every year, and therefore runners must be taken about the middle of April, when there is usually plenty to be had with a root or two attached to them. Care should, however, be taken to have runners and not divisions of the old plant. The runners should be pricked out about a foot apart in a partially shaded border which has been well worked, and dressed with manure from an old hot bed, in which a considerable quantity of leaves has been used. They will be found to quickly establish themselves, and will in a short time grow into fine plants. All that is required through the summer is to keep them clean by giving them a frequent hoeing, and to go through them two or three times and cut off new runners, which they will throw out rather freely. If these attentions are annually given them, the result will be a prodigious harvest of blooms for eight months of the year.

ROSES FOR AMATEURS.

To enumerate or give a list of what Roses I have would occupy too much valuable space, but I have often felt that I would rather purchase a Rose if I knew some amateur had handled it and been successful with it, so I write out a few that are really good and to be had from any first-class florist who has them in stock. But don't believe, even if some tell you, that you will get one of the first-class novelties for a dime, for you won't. You will know why, dear beginner, when you try to propagate them. I found Etoile de Lyon all "my fancy painted it;" it is beautiful, beautiful, such a thrifty grower. Among the dark velvety red varieties is Queen of Bedders, a free bloomer, and just what you want. Is there anything to beat the old reliable Hermosa, a rose pink beauty! Sunset did not do well this year, but as it is the first perhaps it will do better next year: but it gave me one glorious flower, and that was bliss enough. If it had died then I could even have forgiven it, but it lived and grew well. I must mention Niphetos, a lovely, pure white, its buds are such a beautiful shape, all one needs in bouquets. I could mention many more full as good, but must hurry along. The new Polyantha, Perle d'Or, is very pretty, "coppery gold, changing to fawn and salmon." It bloomed very well although only a tiny plant when received, first of May.

To sum up, there is no bed of plants for so small an outlay of money which will give a person so rich a reward, or so much solid interest on the money invested, in the way of pleasures and home-like joys, as a well-cared-for Rose bed.

KEEPING THE FLOWER GARDEN.

A small garden with a few well chosen, well grown flowering plants, if kept in scrupulous order and neatness, will be far more gratifying to its owner, and to his friends, than a large collection of plants without order, arrangement or neatness. Of course, there is a choice in plants, and a garden of the common flowers, well kept, is far more creditable than a jungle of expensive novelties, left to care for themselves. "Good keeping" in the garden is equivalent to "good keeping" in the house. Both depend upon hundreds of small things, easily done if attended to at the right time. In a large garden a special tool house will be found most useful, but in a small one a place for the tools must be found in some other building. The wall of a woodshed or of a barn, or a suitable, large, cupboard-like structure, built against a board fence or a building, may be made—indeed, any place that will hold the tools. It is far more important that the tools are brought back to their places after using, than that their places should be showy. In every garden, even a very small one, there occur various materials, collectively known as "rubbish," which must be disposed of. It is a mistake to have a rubbish heap in some corner, and throw all the refuse matter from the garden upon it. There should be at least three places of deposit for the different kinds of rubbish, if the premises are large enough, otherwise it must be removed altogether.—*American Agriculturist for May.*

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The pamphlet is well worth perusing, and is doubtless the least historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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—*Cynosure.*

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FARM NOTES.

POULTRY NOTES.

Cochins, says the *Farmers' Magazine*, are the best for securing early sitters.

As the season advances feed less Indian corn and more wheat screenings and barley.

If you will confine the mother hen in a proper coop, and allow the young chicks and ducklings the free run of the garden, they will exterminate all insect pests. Young ducks are preferable of the two.

A contemporary says: "To 'cure roup,' look out that it doesn't get started in your flocks. It is helped by colds, dampness, exposure to rough weather and neglect. Prevent its presence by constant good care, good shelter, and dry, clean houses."

It is well known that when hens steal their nests the most of the eggs hatch. The reason is, the eggs are not only kept warm, being near the ground, but the eggs also gather the requisite moisture to assist hatching. It is well, therefore, to occasionally spray the eggs with tepid water, when the nests are on a raised floor.

A saturated solution of boracic acid is recommended to be always on hand for use in the poultry yard. For swelled head and eyes, applied with a soft sponge, it is one of the best remedies known. A teaspoonful poured down the throat twice a day is an excellent remedy for roup, while a mixture of equal parts of the acid and powdered borax—a teaspoonful once a day—has been successful in cases of cholera.

Experiments made during the months of June and July with clutches of chicks shows that all that were given plenty of shade are growing rapidly, and the broods that ran in the hot sun are most all dead, and the ones still alive are very tender and grow slowly. There is but one conclusion: Chicks hatched during the summer months must be kept in the shade, or, at least, out of the hot sun, if you want them to thrive.

Gravel serves the same purpose with birds that teeth do with quadrupeds. An authority says the grinding in the gizzard may be heard by placing the ear near the fowls when their stomachs are full and digestion is taking place. The sound of the gravel stones grinding and rubbing against the grain is especially audible in the case of ducks that are about half grown, at which time they are increasing in size very fast, and digestion proceeds very rapidly.

KEEP A FEW BEES.

There are, it is computed, over 400,000 persons in the United States who keep bees. It seems but a small number out of a population of 60,000,000 people, about one-half of whom are living on farms, large and small. There is but little care necessary in the management of two or three hives of bees but what may be attended to by the feminine portion of the family in the absence of the men folks.

Many persons are deterred from keeping bees from the fear of being stung. There is really little danger of this, unless bees are roughly handled. A bee never stings if it can be avoided. If pinched, or if in handling they are caught between the skin and clothes and frightened, they will sting. There is, however, no necessity for this, neither is it necessary that boys be allowed to rile up the bees. The same discipline that restrains in other mischief should hold here. Bees are more often made ugly by the mischief of boys than by any other cause. There is no reason why every farmer should not care for a few swarms of bees. The failures come from attempting too much at once. Begin with a single swarm, learn the habits and management of bees, go slowly, stop if you choose at five or six swarms as the ultimate number. Do not invest in fancy varieties with a view of getting suddenly rich by selling queens, nor in patent hives because some slick talking agent extols the money in his special hive. Go slow. Do not keep more colonies than can naturally forage over your territory, and you will never regret having entered into bee keeping.

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NEWS OF THE WEEK.

WASHINGTON.

The public debt statement shows a reduction during April of $19,000,000.

United States consuls in Canada report that the interstate commerce law is operating disastrously to the export and import trade in that country, and that our trade interests in that quarter are threatened with serious consequences.

The United States steamship Galena, bearing the prehistoric statue secured at the Easter Islands has arrived. Commander Chester has notified the officers of the Smithsonian Institute of the arrival of the statue, which is reported to be in excellent condition.

LEGISLATIVE.

The bill to adopt capital punishment for murder and rape was defeated Friday in the Michigan Senate by a vote of 19 to 13. The bill establishing a State constabulary to enforce the liquor laws was passed by the House, and given immediate effect.

The Connecticut House Friday morning passed a bill fixing a uniform license of $400 for strong liquors and $150 for beer, wine, etc.

A member of the Alabama State Legislature, named Joseph Compton, who has led an exemplary life for a dozen years, suddenly disappeared when he was recently recognized as an escaped convict from the North Carolina Penitentiary, having been sentenced for twenty-four years for killing a revenue officer. Hearing that officers were after him, Compton took to the woods, and has not been seen since.

An anti-anarchy bill passed the Illinois House Thursday, 91 to 30. Thirty-one members were either absent or refrained from voting.

The Interstate Commerce Commission met at Memphis last week hearing testimony on behalf of the Louisville and Nashville and Nashville and Chattanooga Railroads, and points traversed by those roads.

CHICAGO.

Judge Blodgett Friday sentenced Colonel W. H. Bolton, the defaulting superintendent of second-class matter of the postoffice, to two years in the penitentiary.

W. C. De Pauw, capitalist and philanthropist, of New Albany, Ind., died at the Palmer House. Mr. De Pauw was stricken with apoplexy in the Polk Street depot on Wednesday night.

The Union Steel Company shut down their steel and rail mill at midnight Wednesday. Seven hundred and fifty men were locked out on the strength of a strike of twenty-eight drillers, chippers and filers.

Queen Kapiolani and suite of the Sandwich Islands, arrived from the West, by the Chicago, Burlington and Quincy Road, and at once left for Washington. The members of the suite are Governor C. P. Iaukea, General Dominis, Colonel J. H. Boyd, aid-de-camp on King Kalakaua's staff, Colonel S. Nowlein, and a number of inferior officers, musicians, and attendants.

Fire totally destroyed the immense buildings and machinery of the Chicago Bridge Company at Fortieth Street and Stewart Avenue. The loss is $400,000. Two firemen were seriously injured by a falling crane, one dying in a few hours. Four hundred men were thrown out of employment.

COUNTRY.

A shock of earthquake lasting two minutes terrified the people of El Paso, Texas, at 3:08 o'clock Tuesday afternoon. Buildings were cracked, the plastering of houses fell, and household articles were thrown down. An offensive sulphuric smell preceded the vibrations. The shocks at Albuquerque, N. M., created great alarm, a feeling akin to sea sickness seizing many persons. Severe shocks were also felt at San Marcial and at Lake Valley. Three sheep-herders of the Albuquerque district died from fright In Southern Arizona the shocks were quite severe. At Tucson, Benson, and other places, buildings were cracked and glass broken, and at Nogales many structures were wrecked, but no loss of life is reported. Volcanoes were thought to have broken out in the Winchester, Whetstone, and San Jose Mountains, but these proved to be forest fires. Guaymas, Mexico, was also shaken, the highest cliff of Chivato Mountain falling, and a portion of Cape Haro, at the entrance of Guaymas Bay, fell into the Gulf.

A general strike was inaugurated in the Connellsville coke region Wednesday, and upward of 12,000 ovens have shut down, and 13,000 men are idle.

The proprietors of shoe factories at Cincinnati Monday locked out the members of the lasters and fitters' assemblies —women and girls—who had refused to send delegates to the board of arbitration for settlement of the annual scale of wages. Serious results are anticipated.

Paul Grottkau, the anarchist editor, was found guilty at Milwaukee Tuesday of inciting to riot. A motion for a new trial was entered.

The fire underwriters of Boston on Thursday voluntarily reduced the rates of insurance on the millions of dollars' worth of property contained in the business portion of Boston.

A landslide Wednesday night buried six cars and the locomotive of a freight train at Cliff Cave, Mo. Two men were killed, and trains were delayed twenty-four hours.

By the accidental discharge of a gun, Thursday morning, at Wilmington, N. C., four negro boys were killed, and a fifth badly wounded.

A frightful accident took place Wednesday in the Coosa Tunnel of the Georgia Central Railroad. One white man and seventeen negroes were at work in the tunnel when the blast prematurely exploded with terrific force. Twelve out of the eighteen men were instantly killed. The white man escaped death.

Great floods in Maine last week did immense damage along the streams near the coast. At Bangor the bridge piers were slowly undermined. Wednesday night the pressure at the dam broke the connecting rod of the main pumps in the water works, completely disabling them, and only about one-eighth of the city's water supply was available. All the elevators which are run by water or steam shut down. The Maine Road officials think they will be unable to start a train for St. John under two weeks.

FOREIGN.

Late advices from Chili and Peru state that the number of deaths from cholera were decreasing. Up to April 2, 873 persons had died from the disease at Santiago de Chili alone.

The steamer John Knox, from Glasgow for Montreal, foundered Monday off Channel Harbor, Newfoundland. All on board perished. A furious wind and lightning storm and a dense fog prevailed at the time of the accident.

In a coal mine at Nanaimo, British Columbia, two explosions occurred Tuesday afternoon, resulting in the breaking out of a fire which speedily destroyed the fan-house. There were upward of 150 men in the shaft at the time, of whom but fifteen were rescued. The scenes around the mouth of the mine are described as heartrending. An exploring party entered the burning colliery Friday morning, and found dead miners lying in all directions. Up to noon of that day thirty-five bodies had been taken out. It is believed that there were 176 men in the mine, nearly one-third of whom were Chinamen.

A hot sirocco blew the whole week throughout Hungary destroying vegetation and rendering it inflammable. At Torocok 300 houses were burned, and four lives were lost. The conflagration lasted two days. At Ruskberg a church and thirty-seven houses were destroyed. Many houses were burned at the village of Meregyo. At Eperys all the churches and public buildings were destroyed, and the cemetery was devastated. It is estimated that the total losses will reach $2,500,000. All the Hungarian and many Austrian insurance houses are involved.

The Mexican government received Sunday its first information regarding the disastrous earthquake on the 3d inst. at the town of Bahispe, in the district of Montezuma, Sonora, by which 130 persons lost their lives. The earthquake occurred at 3 P. M. At the same time the volcanic eruptions began in the neighboring mountains, lighting up the summits for a long distance. The prediction is made here by local scientists that Mexico is about to undergo a general seismic convulsion, and recent records of earthquakes show that there is widespread volcanic activity from one end of Mexico to the other. Twenty persons were killed at Oputo by the falling of buildings. Many people were injured at Granadas and Gusabar, which towns were almost completely destroyed.

Peasants at a village near Olmutz, Moravia, attacked the Jewish inhabitants Saturday and committed brutal outrages upon them. Troops from the garrison at Prerau quelled the riot.

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President Cleveland forbids the importation of intoxicating liquors into the territory of Alaska, except on permit from a customs officer, who shall first be satisfied that the liquors are needed for sacramental, medical or scientific purposes. Why not, Mr. President, do as well for all the territories as for Alaska? Why allow special privileges and immunities to that distant region, inhabited by Indians, which may not be enjoyed by our own race nearer home? Why discriminate against Utah, Wyoming and the rest? Well, Alaska has no legislature, and the Geneaal Government makes her laws. That is good; if Government is satisfied that whiskey should be suppressed, let the thing be done near at home, even in the District of Columbia, and about the National Capitol.

The National Educational Association, which met last year at Topeka, Kansas, and two years since at Madison, Wisconsin, this year comes to Chicago, the great convention city. Its managers have prepared a generous programme covering three days. The opening reception in the Exposition building July 12 will be entertained by the famous Thomas orchestra, and the succeeding meetings will be held in Farwell Hall, Central Music Hall, the First M. E. church, and other convenient auditoriums, while the southern end of the Exposition building will be filled with the school exhibit from various States. It is anticipated that the 6,000 in attendance last year will be about doubled in Chicago. Because of its influence upon American youth there is hardly a convention to be held this year of equal importance with this, even among the churches.

The *Telescope*, in its report of the anniversary of the Union Biblical Seminary, at Dayton, O., makes a final disposition of Dr. Lewis Davis, one of the noblest minds in the United Brethren church. "Dr. L. Davis continues in an *emeritus* relation with such work as it may suit him to perform." With this cool and, from one point of view, insulting sentence, is this talented, honored and pious man dismissed, whose life has been given meekly to the service of his denomination. Such treatment perhaps should be expected from a pen which could lend itself igno bly to falsifying the late congress in this city. The report in the more out-spoken lodge organ of the United Brethren, the *Itinerant*, tells us the probable fact, "Dr. Davis is no longer a teacher in the Seminary." Weaver, Shuey and Warner have thus removed another hindrance to their plot to turn over the denomination to the lodge.

The building season opened in Chicago most prosperously, and there was every promise of the distribution of a large amount of capital among the artizans of the city. But a few days ago the hod-carriers struck and gave the first check to a fine business. Then the brick-layers and stone masons struck. The builders then stopped work entirely, and all over the city are buildings in every stage of completion, but not a hand is being lifted upon them. The demands of the hod-carriers for more pay (23½ cents an hour), for an eight-hour day, and double pay for Sunday work were conceded. But when they asked to be paid Saturday instead of Tuesday, and that their secret lodge should be recognized, they met a firm refusal. The masons asked to be paid on Saturday. There is, of course, no popular support for such unreasonable proposals. The strikers get no sympathy, but from one another. Their demand is only in the interest of the rumseller and the gaming-house. It is the universal experience that Monday is a lost day practically where there is Saturday pay. The laborer's worst enemies are his advisers in this strike, but the lodge runs it all the same.

Hardly had the telegraph stopped clicking the news of the Haverhill, Ohio, saloon assassination, before word came up from Jackson, Mississippi, that R. D. Gambrell, a young editor of the *Sword and Shield*, prohibition organ for the State, was brutally shot by J. S. Hamilton, leader of the Hinds county whiskey ring, and four confederates. Gambrell was on his way home from a train at 10 o'clock at night, and the assassins got in their work in a lonely spot where the streets were deserted. The inquest proved a most cowardly murder and fixed the guilt upon Hamilton, but his confederates are not known. The victim was the son of Rev. J. B. Gambrell, one of the most prominent of the Baptist ministers of Mississippi. The news came to him while he was attending the church convention at Louisville, and precipitated upon that body a warm debate over resolutions of sympathy and denunciation of the authors and abettors of the crime. This murder is agitating the whole State of Mississippi, and Hamilton's shot went straight to the heart of the infamous traffic. He was an influential Democrat and was at the head of all the corruption around the State Capitol. All feared him, even Governor Lowry—all but Gambrell who assailed his corrupt management as well as his liquor policy. People are beginning everywhere to ask if the liquor Moloch has not had victims enough; they will begin to make war on the murdering saloon with axe and brand if this work goes on long.

Our Boston correspondent puts the labor question quite strongly in his letter this week, perhaps some of our readers in that city who heard Mr. Atkinson will fear that the *Cynosure* is as much aside from the safe way as the eminent statistician and economist. But, while we print the letter, we do so without allowing Bro. Matthew's enthusiasm to get the better of our judgment. It must be evident to every careful observer that the so-called "labor" lodges, are making a great noise and stir, but that does not prove that they are benefitting the country, or even the special class they pretend to champion; but which they really devour, equally with the monopolist. Beside the debate mentioned in the Boston letter Mr. Atkinson spoke on the Sabbath, May 1st, from the text: "Do justly; love mercy; walk humbly. The address was a remarkable one as a literary achievement, in its use of words of one and two syllables, as well as for its fearless rebuke of the lodges. "All this talk about wage slavery, he said, is nonsense. There is no slave labor—no compulsion in this country now, unless it is the compulsion of the Knights of Labor, and that is pretty much played out already. The poor are not poor because the rich are rich. The poor are not poor because capital takes a bigger share than it ought. The poor are a great deal less poor and a great less numerous than they would be except for the service of capital, of which they enjoy the greater part of the benefit. The poor are not poor because they have no land. Land won't save a man who doesn't know how to use it. The land of the Indians does them no good, and there is plenty of land down South that can be bought for a dollar an acre; yet the people on it work harder than you do, for they have but little capital to help them. You can go there and work harder, but be your own capitalist."

Tillotson judged that the great design of Christianity was the reforming of men's natures, and governing their actions, the restraining their appetites and passions, the softening their tempers and sweetening their humors, the composing their affections, and the raising their minds above the interests and follies of the present world, to the hope and pursuit of endless blessedness; and he considered the whole Christian doctrine as a system of principles all tending to this.

MORAL HEROES.—II.

BY REV. C. C. FOOTE.

There are now passing before me side by side four great souls, each one deserving the place where he did actually stand in the forefront of the hottest of the fight, Theodore D. Weld, Dr. Cheever, Beriah Green and William Goodell.

THEODORE D. WELD

knew about all of slavery that was worth knowing. In the interests of manual labor schools he had traveled the whole South. A keen observer, he had closely studied slavery in all its horrid features, the character of slave-holders, the necessary temptations of the system, its cruelty, its defences and everything else needful for a lecturer to know. In the early stages of the campaign he furnished much of the anti-slavery literature, and held institutes for the benefit of associate lecturers. In the great debate at Lane Seminary, that won over hundreds of students and many sons of slave-holders; and that in the end exploded the institution by the trustees forbidding discussion, Theodore D. Weld was the ruling spirit. From thence onward for years, he was in the field until the loss of his voice. His impassioned eloquence will never be forgotten by those who heard him. To hear his twelve lectures in the city of Utica, I walked a hundred miles through snow knee-deep.

DR. GEORGE B. CHEEVER

was God's inspired prophet to this nation, or God never had a prophet. No cause probably ever had such an array of magnificent speakers as the anti-slavery cause. But to none of them was that awful power given of revealing the wrath of God upon guilty nations as to Dr. Cheever.

Night after night during his stay in Detroit he made such a revelation of God's vengeance as sure to fall on this nation, if they refused to let the oppressed go free, that the vast concourse that filled the hall were held for hours spell-bound with horror for the coming doom. It was as if angels from heaven were then on their way, armed with the thunderbolts of destruction. The prophet of God was heard and obeyed. But how unlike was this son of thunder in his denunciations, to his quiet, peaceful, loving manner in our homes.

WILLIAM GOODELL AND PRES. BERIAH GREEN

possessed more similarities and diversities than any two other men commissioned of God to champion our great work. Both were possessed of great mental endowment; both of almost irresistible rea-

soning powers; both thorough metaphysicians; both voluminous writers; both great workers of untiring zeal; and both had tremendous power of hating evil, *especially slavery;* both were true philanthropists, and both with high appreciation of the other; and, so far as the bondman was concerned, worked harmoniously together; in their domestic relations models of fidelity and affection. Here the similarities give place to striking diversities.

The one was a very incarnation of Christian democracy. In rights, every man high or low, learned or unlearned, rich or poor, was equal to any other. For the rights of the masses, he would fight to "the last ditch." He knew no kings or lords or rulers, but those elected to be so by these same masses.

To the other these theories were utterly detestable. He had no confidence in "the(m) asses" as he was wont to call them. They had no right to rule, no matter by whom elected. The "divine right of kings," according to Carlyle, was the doctrine, founded in nature, in reason and in the highest good of all, and approved of Heaven. These divine-right men must bear rule, no matter who said nay. But they were to regard the ruled not as vassals, but as wards needing a fatherly care, and he who refused to bear rule for the highest good of the most lowly was no king, but a usurper.

Of course, these views so antagonistic had betimes to be encountered in our conventions. It was my unspeakable privilege to be present when the first collision occurred. It was like the meeting of two highly-charged thunder-clouds, or an "irresistible force meeting an invincible one." A sublimer spectacle of intellectual forces I never witnessed. It was like giants giving and receiving blows that only giants could give and resist. It was like Gilpin's ride, "where they did at first get up, they did at last get down."

Another dissimilarity was in the one holding very broad and free Bible interpretation; while to the other the Bible had but one interpretation, and was the only rule of faith and practice. One was an ardent admirer and reader of German writers, the other in full sympathy and fellowship with the New England theologians of the last century, at home with Edwards, Bellamy, Hopkins and Emmons, "divine efficiency omitted."

The convention papers were usually written by Mr. Goodell, and were of a very high order. He was for many years editor of anti-slavery papers. Pres. Green was often in the thickest of the anti-slavery battle.

ALVIN STEWART

was in the field and did much effectual work traveling far and near to help the conventions. His speech before the High Judiciary of New Jersey, for the emancipation of the few slaves of that State, is a master production for its breadth and power. Crowds thronged to hear him when it was known he was to speak.

The Empire State was prolific of strong men, but it is no disparagement of any to say that

GERRIT SMITH

ranked first of them all. The majesty of his bearing, his kingly form, his lofty ideas, his power of utterance, a voice bewitchingly mellifluent, his burning pathos, his gesticulations, reminding one of the swaying of the cedars of Lebanon—the delegates from Maine who heard his speech at the Buffalo convention in 184–, said it was worth the journey all the way from Maine to hear it. The discussion of Mr. Smith with Mr. Garrison on the constitutionality of slavery was regarded by those who heard it as quite equal to that between Messrs. Goodell and Green. It was generally conceded that Mr. Garrison was fairly floored. Mr. Smith's princely gifts and personal labors helped largely to make New York the banner State. His speeches in Congress comprise a greater variety of subjects, are more in number and bear the marks of more thorough finish than any ever delivered by one person in so short a time. They are a rich legacy for the nation. It is a pity that the life of such a man, who was "one in a million," could not have fallen into the hands of one who better knew him and was in larger sympathy with him than was Mr. Frothingham. I think it safe to say that, all in all, the 19th century has not produced his equal. Had the preparation of his life been committed to Dr. James C. Jackson, the world would have been introduced to a man much nearer the original.

JAMES C. JACKSON

was for several years a near neighbor of Mr. Smith, was probably more intimate with his inner life, came nearer to him and shared his confidence as did very few. I think an encouraging word from Mr. Smith gave Mr. Jackson to the anti-slavery mission which he entered in early manhood, where he continued until thoroughly broken down from an amount of labor not excelled by any. His power of illustration, his novel method of presenting his subject, his impassioned eloquence, and those ineffable qualities of a peculiarly constructed mind so impossible for me to delineate, gave to our cause a workman of rare genius. His life of Henry Clay was the most exact likeness of a great, bad man ever given to the nation.

Mr. Jackson's physical powers were so completely broken that his medical advisers pronounced him beyond the reach of their skill. He therefore entered a hydropathic institution, where, having partially recovered, the attendant physician, discovering his remarkable talent, took him into partnership. Here he learned that hygiene hydropathy was the great need of invalids, and but a few years elapsed before he was at the head of the largest and most widely known hygienic institution in the world, built up largely by his indomitable perseverance, courage and skill. And few have furnished the world with such an array of scientific literature on this method of cure. It is doubtful if any other institution of the kind has received so large a patronage as "Our Home on the Hillside," at Dansville, N. Y.

Dr. Jackson is occasionally invited to occupy neighboring pulpits; and few men can fire an audience as does he. His Messianic sermons are beautiful and edifying to believers. For many months I was almost constantly in the anti-slavery work with him. At this late day I feel a shiver of horror stealing over me at the remembrance of the overwhelming and exhausting labors he was wont to perform.

Detroit.

CHRISTLESS PRAYERS.

BY MRS. MARY A. BLANCHARD.

Why is so much importance attached to the omission of Christ's name in Masonic prayers? May not Masons pray to him in *heart* without uttering his name with the voice? Are there not prayers in the Bible without Christ's name affixed to them which were acceptable to God? Is not the Lord's prayer an instance in point? If we look carefully at this subject I think we shall see that its importance is not over estimated. The fact that the omission of "that name which is *above* every name" is not an inadvertance, but a *studied neglect*, practiced to please our Saviour's enemies, the worldling, the Jew, and the infidel, gives it a striking significance. Our blessed Lord has given us this notice, "He that is not with me is against me;" also, "Whosoever denieth the Son, the same hath not the Father;" and, "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God;" and in Matthew 10: 32, 33, "Whosoever, therefore, shall confess me before men, him will I confess also before my *Father* which is in heaven; and whosoever shall deny me before men, him will I also deny before my *Father* which is in heaven." The Lord's prayer, given by their own request to the disciples, by our Saviour himself, is addressed to "Our Father," and if we turn to the prophet Isaiah's description of the Son of God, Isaiah 9: 6, among his names are the "Mighty God, the everlasting *Father*," so we see Christ is plainly addressed in that wonderful prayer.

Most of the prayers in Scripture are fragmentary, save Solomon's at the dedication of the temple, and *it* closes with this direct reference to Christ: "O Lord God, turn not away the face of thine *Anointed*, remember the mercies of David thy servant," "and the fire came down from heaven upon his offering, and the glory of the Lord filled the mount."

What should be *our* dependence when we come as suppliants to the court of heaven? We have no works of righteousness of our own to bring to buy favors with; we are not only bankrupt, but sins we are not able to atone for stare us in the face, and our past life, filled with the record of undeserved favors, reproaches and shames us. In this sad dilemma, helpless and hopeless, the blessed Jesus—oh, how graciously—tells us, "Whatsoever ye shall ask the Father in *my name* he will give it you." Can anything show more arrogance than in the face of this definite offer to send up our prayers without any notice of, or allusion to, the only Mediator between God and man? Contemptuously ignoring the only *name* which can give worth and weight to our plea? Nay, verily, such treason calls for direct punishment. In this vain call for favors, you may persist till the heavens fall, unless God's thunderbolts more swiftly overtake you. But no crumb will you receive from him whose precepts you disregard, and whose direct commands in lodge worship you trample heedlessly under foot.

Wheaton, Ill.

"ARE WE A CHRISTIAN NATION?"

BY H. W. SMITH.

Elder Nathan Callender has left this question open. In the *Christian Cynosure*, April 21, 1887, he submits this to Bro. Williams, "Whether a nation or a people may not 'fall from grace,' though born and nurtured in the Christian faith?" He adds, "This question is submitted....for further consideration by any one who will favor us with more light on this phase of the subject." "This phase" we will consider, then the collaterals and the leading question.

"Precision"—quite well do we know that he who gives religious instruction, in this day, in positive terms is called a crank; nevertheless so we write, and thus we speak: *perhaps* and *may be so* is of no value. "Whatever is born of God overcometh the world." Christ said of his sheep, "They shall never perish; and no man is able to pluck them out of my hand." Remember, these are they who are born of God. "That born of the flesh is flesh; that born of the Spirit is spirit." Christ has said it. Each body born is therefore distinct from primogenitors, and that born of the Spirit cannot be *un*born, nor *re*born, hence is "always in grace," *sealed*. But, simply a convert may convert back, oscillate from side to side, never saved unless created anew, or born of the Spirit. This is Gospel doctrine; thus saith the Lord.

Be patient, reader, we are not inviting controversy but building a foundation on which to establish a truthful answer. We now dare say a church *is not born*, but is a congregation of individuals of like character, or should be so. Of the primitive apostolic church with Ananias and Sapphira out, whether every integer of the body was Spirit-born is not mine to tell; but the leaders with the great majority were Spirit-born, this we dare not doubt, and all were acquiescent in the unitive government and the mode of worship: and thus continuing from generation to generation, the church could never have apostatized. A natural man, a convert, can apostatize and be cut off, a branch to be burned. The church, even the apostolic, could become a band of worldlings in process of time by the passing away of the good and the coming in of worldlings, deceivers and deceived; as the Apostles foretold; and they saw the change approaching and met its advance. And when the leaders and governing majority are *not* Christians (Spirit-born) then the church is apostate, a habitation of thieves, robbers and licentiates, a cesspool of all kinds of filth and rottenness of those who "sow to the flesh."

Again, if a person turn back from the Gospel doctrine to the rites and ceremonies of the Mosaic law for salvation; or turn to heathenism, or Mormonism, *he has fallen from grace.* So Paul instructs us.

Now we are prepared to judge of a nation, and make answer truthfully. Let us say, a nation is *not* born; nor is a government born. Individuals and tribes confederate, and are thus a nation, a people; and by them, or their delegates in council, a government is *set up*, or established. Having a government in harmony with the Gospel doctrines, designed to protect and advance the best interests and general welfare of the people, and endorsed by the people, whose leaders and officers are God-fearing men and women, teaching loyalty to Christ and good government, executing judgment and justice between a man and his neighbor,—such a nation may be truthfully called a CHRISTIAN NATION. Such leaders and officials are doing the work of such as have been "born Christians, not of the flesh....but of God." Such was our nation in the beginning, in its origin, a Christian nation. In this decision Bro. Callender is with me. A Christian nation can and may do some minor things which are not just without losing the right to be called a Christian nation, which things a Christian *cannot do.* John, the beloved disciple, says of the Christian, "He cannot sin because he is born of God." The Christian nation is *not* born; nor are all its members or subjects Christians. This Christian nation just described *can* apostatize, "or fall from grace," which implies from divine favor in like manner as the Christian church has apostatized. The good die out and serve out a term of office, and bad men and worse have filled the vacated places and positions, successively, till an entire change is effected in the administration of the government; good laws are repealed, and unjust ones enacted to popularize vice and enrich the rogues and rascals. Henceforth the chief aim of the majority in power is to deplete or rob the treasuries belonging to the people, and control the elective franchise with the *mighty* dollar. We a nation returned to heathen rites, burning the dead, worshiping at heathen altars; having chartered all "the

Christless lodges," thereby giving permission to them to corrupt the Christian morals of all if it be possible and enthrone the anti-christ—and yet a Christian nation? Fallen! fallen!! We are not a Christian nation *now*.

Bro. Callender has in his article to which we have referred given a catalogue of abominations sufficient against both church and nation to establish the apostasy of each; but he calls on others for answer to his repeated questions, "Are they Christian churches?" "Is this a Christian nation?" My answer *with precision* is an emphatic *No! No!* Christians *cannot do* such things; a nation seeking only to imitate Christian work would not do such things, could not uphold such abominations. Though church and nation, both are apostate; all men and women are not apostate. Hence the need of *general* reform to deluge the land with truth and practical justice, and shame the worshipers who claim "a new birth by the shock of entrance into the lodge."

Abilene, Kansas.

QUARRELING KNIGHTS OF LABOR.

[Chicago News, May 10.]

The order of the Knights of Labor is on the eve of a great revolt. There is a widespread feeling against the managers of the order—and especially against General Master Workman Powderly—here and among the Knights throughout the entire West, and this feeling is fed by the relentless secret agitation of the radicals and socialists. That is the reason why the conservatives insisted on Mr. Powderly's coming to Chicago and investigating the state of affairs in the local assemblies, and it is for the same reason that he at last undertook a journey to Denver and other Western cities. Assemblies after assemblies are passing resolutions concerning the national management of the order and acting defiantly in direct opposition to Mr. Powderly's wishes.

When the order forbidding local assemblies to subscribe money toward the defense of the anarchists or for the campaign fund of the united labor party was issued by Mr. Powderly, dozens of local and even some district assemblies not only ignored it but openly announced their contempt for such a rescript. When the conference of the Knights in Philadelphia failed to support the Molders' union, the officers of district assembly 24 issued an appeal to all kindred organizations in the United States, urging them to take the matter in their own hands and to stand by the molders, thus rebuking, indirectly, their chief leaders.

Some time ago the *Journal of United Labor*, the official organ of the Knights, edited by Mr. Powderly and his aids in Philadelphia, published a list of labor papers and called upon all true Knights to support them. The most influential labor papers—the *Standard*, edited by Henry George, *John Swinton's Paper*, the *Labor Standard* of Patterson, N. J., the *Labor Enquirer*, the *Labor Leaf* of Detroit, and others—were left out of the list. The editors of the boycotted papers felt offended and began a new crusade against Powderly.

Especially outspoken dissatisfaction was caused by Powderly's opposition to independent political action on the part of the workingmen, and his recent utterances on the defeat of the labor party in Chicago have made him many enemies. The seat of the revolt against Powderly seems to be Denver, Col., where he is sojourning at present. The *Labor Enquirer*, published there by the socialistic agitator and recognized leader of the Knights of Labor in the West, Burnett G. Haskell, is foremost in its denunciations and attacks against the general master workman, and a conflict between them is imminent.

The latest move of Haskell's friends was a secret circular sent out to all prominent Knights and secretaries of assemblies in California, Oregon, Colorado, Nebraska, Illinois, Michigan and Missouri. This circular arrived in Chicago yesterday afternoon and reads as follows:

"Local assembly 8133, Knights of Labor, of Portland, Oregon, has had its attention called to the recent public utterances of General Master Workman Powderly, in which he congratulated the workers on the defeat of the labor party in Chicago, thereby tendering the support of his official position to the misstatements of a venal press which has industriously represented that the labor vote in Chicago had fallen off through general disgust at the socialistic tendencies of the party, although, as a matter of fact, it showed an increase of 6,269 over that of last fall. The general master workman knows well that this means a far greater victory than the mere gain of 6,269 votes, inasmuch as the 23,579 who voted in Chicago on the 5th inst. voted knowingly for the overthrow of the competitive system, the issue being for the first time in American politics put in plain and absolutely unmistakable terms.

"He knows that an attempt has again been made to lead the people astray by representing that the labor party, though it bases all its teaching on the Declaration of Independence, is endeavoring to overthrow the American flag, because some of our members also reverence the red flag as emblematical of the life-blood which flows alike in the veins of workers of every nationality and knits them in the bonds of a common brotherhood.

"This antiquated attempt to divide our forces by playing upon old race antipathies, though regarded by all conscientious men as an unpardonable crime, has nevertheless commended itself to the pious catholic spirit of brother Powderly, who has not hesitated to desecrate our country's flag by waving it in the cause of Know Nothingism, and to plant himself squarely on the side of the capitalists who are laboring to build up what they call an 'American' party, hoping to discredit as 'foreign' those liberal ideas that the struggles of the oppressed in Europe are giving birth to, which, like all great ideas, are becoming rapidly the heritage of the whole world.

"Having carefully watched the course of the general master workman, this assembly has long since recognized that he has proved false to the principles of liberty and equality of opportunities for all which he so assiduously professed during the years that he was a member of the socialistic labor party.

"He has now given, in the opinion of this assembly, final proof that he is using his official position to hinder the march of the workers on that journey the goal of which is the final extinction of slavery by placing all the sources of production equally and unreservedly at the disposition of all workers, regardless of nationality. Considering the above facts, this assembly passed the following resolution:

"Resolved, That we congratulate our brother workers in Chicago on having forced the general master workman at last to show his hand, and thereby disillusionize those who have been hitherto blinded by admiration for a name and an office.

'Resolved, That we urge our Chicago brothers, and all other true Knights, to follow up the good work by taking such steps as shall result in the summary deposition of one who has been false to the trust reposed in him by over a million organized workers, who elected him to office, believing him to be the uncompromising foe of that capitalistic monopoly which is to-day finding in him one of its most powerful allies."

The circular bears the seal and signatures of the officers of assembly 8133.

"An attempt will undoubtedly be made to punish the assembly, and this will give rise to a fight between the Western Knights and the general executive board," said a leader of the Knights of Labor. "If the assembly is suspended all assemblies in California, Oregon, Colorado, and other States will withdraw. If Haskell is expelled the same thing will occur. This circular is a declaration of war against Powderly."

Many local Knights are of the opinion that Mr. Powderly has become a tool in the hands of district assembly 49 or the Home club of New York.

"Here are facts," said one. "Only three days ago he ordered the expulsion from the Knights of Labor of the officials of Aurora assembly No. 9545 of Columbus, O. Their names are: Urban Hartung, master workman; F. A. Friedrichs, judge advocate, and F. Bork, worthy foreman. When Mrs. Parsons was arrested in Columbus these gentlemen secured her bail and sheltered her. It is said that they also collected money for the defense of the convicted anarchists. This was their offense and therefore they are expelled. Now, Mrs. Parsons is a member in good standing of John Brown assembly No. 1724 of Jersey City. Powderly dares not touch that assembly, although he tried to repeatedly. That assembly is under the jurisdiction of district assembly 49, and district assembly 49 will not brook any arbitrary interference from Powderly."

THE WALKING DELEGATE.

The walking delegate is the man who carries the orders of the labor "bosses" to union workingmen, by which they are directed to quit the work of their employers, and to remain in idleness until they shall hear further from these "bosses" through this same delegate. This delegate has no consultation or discussion with them about the merits of the matter involved. He simply tells them what they must do, whether they wish to do it or not. Strike they must when they get the order to do so; and then they must continue the strike until the walking delegate appears again, and informs them that the strike is "declared off" by the labor "bosses." No matter what may be the consequence to them or to their families, the one thing for them to do is to obey the orders that come to them through the walking delegate.

One would not have supposed, if the conduct of union workingmen had not proved it to be true, that a few labor "bosses" and walking delegates could exercise such a despotic power over individual liberty, or that workingmen could so befool themselves as to think that, in submitting to this tyranny, they are really serving their own interests. There is no chapter in the whole history of despotism, in which passive and unhesitating submission is more conspicuously illustrated. Individual liberty in determining whether one will work or quit work, for what reasons he will do the one or the other, and for whom and at what rate of wages he will work, is wholly abdicated by those workingmen who, in joining labor organizations, pledge themselves beforehand to strike when ordered to do so, and to continue the strike as long as they have orders to this effect. They agree to submit to a dictatorship whose infallibility and authority they are not to question for one moment; and unless they fulfill this agreement, they become mutually the persecutors of each other, as the penalty for non-fulfillment. A more merciless despotism was never imposed by any Czar of Russia.

The result of this stupendous folly on the part of union workingmen, who are ostensibly seeking to better their condition, has been almost uniformly just the reverse of what they anticipated and sought. Strikes in the great mass of cases are failures to enforce the demands of the strikers. Millions upon millions of dollars have been lost to the strikers in wages that would otherwise have been earned. The labor "bosses" who order strikes have proved themselves, as a general rule, to be simply a set of fools, acting without good judgment, and utterly reckless of the injury which they thereby do to workingmen themselves. These "bosses," and not the capitalist and employer, are really the worst enemies of the workingman. They do him far more harm than good in addition to the injury they do to society. We advise every workingman to keep clear of their dictatorship, and exercise the inalienable right of judging for himself as to what he shall do or not do. Nobody can decide this question for him so well as he can for himself. He best knows his own circumstances, and is therefore the best judge of what is expedient for him.—*Independent.*

HOW TO SOLVE THE LABOR PROBLEM.

The labor problem is as much a moral and social problem as it is an economical one: and the solution of the former will in most cases settle the latter. How that may be accomplished has been exhibited in the experience of Mrs. Eckley Cope, whose husband owns extensive mines at Drifton, Pa. Though the miners in Mr. Cope's employ were not unkindly treated, when the rumors of strikes and labor troubles in other places reached them, they became dissatisfied. Mrs. Cope detected the uneasiness of the miners before her husband did. Instead of making ready for a violent and bitter struggle, she sold the yacht upon which she had been in the habit of spending her summers, and took that part of her income which she had been in the habit of spending on this luxury, and devoted it to the interest of her husband's employes. She improved their schools, introducing kindergartens, and systems of rewards and prizes; gave them a reading-room and library, a gymnasium for young men, and cooking and sewing schools for the girls; laid out a little pleasure-ground for their benefit, with flowers and fountains, where they could rest after their day's work, and more than all, stimulated them to a pride in the comfort and cleanliness of their own homes. The result is what might have been expected. Seeing that Mrs. Cope looked upon them as something more than muscular animals, they showed her that they possessed the mind and heart of human beings, and repaid her kindness to them and their families by loyalty to her husband and his interests. While other capitalists have suffered from strikes and lockouts, Mr. Cope's work has gone on uninterruptedly, making money for him and his good wife. A little more of that womanly tenderness which enables a mother to punish a wayward child more effectively than the father usually can, would remove much of the feeling which exists between employers and employes, many of whom are only grown-up boys.—*Western Christian Advocate.*

A coward can fight a battle when he is sure of winning, but it takes a hero to fight a battle when all the chances are against him. This is as true of moral conflicts as of those that are settled with musket and bayonet. When one takes a stand on the side of his conscience, and the great world opposes, scoffs and sneers, there is a moral dignity in the act that angels might covet. But if the conscience has been well formed, and has brought its possessor into harmony with God's truth, he stands not as the defender of a hopeless cause, for, in the end, God is always victor. Two things are of importance to us, then, first that we be sure of our standing with God, and second that we have grace to stand in our lot and place to the end.

OUR BOSTON LETTER.

ATKINSON AND CHAMBERLAIN, OR CAPITAL VERSUS LABOR.

The noted statistician, Edward Atkinson, and E. M. Chamberlain, a well-known local labor advocate of this city, recently met on the lecture platform of the Central Labor Lyceum to discuss that phase of the labor question known as the "Margin of Profits." The discussion was opened by Mr. Atkinson, who in well chosen language threw as much cold water on the doctrines of labor as his vast reservoir of statistical knowledge would supply, but the would-be chilling effect was offset by the voluminous stream of boiling hot logic poured out by his less eminent but equally eloquent opponent. To his own surprise, undoubtedly, the champion of capital met his match, at least, for once, and the hosts of labor feel more confident of ultimate success than ever. The greater the odds, the greater the victory. The triumph of Mr. Chamberlain was, of course, enhanced by the fact that his antagonist was one of capital's most powerful representatives. With due respect to Mr. Atkinson's status, his well-earned reputation as a scholar of statistics, we are forced to consider his argument, in vulgar terms, only a "rehash" of well-worn ideas, an epitome of capital's most weighty arguments, which have had about the same effect upon the vanguard of labor as peas would have against Gibraltar.

One seemingly strong point which the great statistician presented for his opponent to run against is the imminent danger of capital's leaving the State on account of the persistent demands of the labor element, especially those for eight and nine hours. In spite of any epizeuxis he may employ in attempting to hit an imaginary nail on the head, it is certain, Mr. Atkinson can only fail. Indeed, it is really surprising that a man of his reputed intelligence should not look before he leaps,—more carefully weigh conditions and results. The writer is not a member of any labor organization, nor has he taken any definite stand in regard to either party, but so apparently weak is the argument referred to that he will venture so far off his ground of neutrality as to ask where Massachusetts's capital could or would emigrate? If labor agitation were confined within the limits of this commonwealth, then capital might successfully make its hegira to the Mecca West, Northwest or South; but go where it might within the precinct of the Union, it still must have the co-operation of labor, and where can it go and not find labor agitation—the persecution it flees from here?

It is not the writer's purpose, in this letter, to discuss the claims of either party, as already hinted, but, right or wrong, he can see no other alternative for capital than to concede labor's demands. It is Hobson's choice: that or nothing. Labor will be satisfied only when capital submits, or is subjugated. "Labor," as John Swinton recently said in Faneuil Hall, "is on the march." Who shall impede its course? It is uncultured, to a large degree, impulsive, fierce; and, spurred on by the more intelligent socialist and anarchist, is a veritable Gog and Magog sweeping through the land.

The prospect for capital is, indeed, ominous, especially as from the "sure word of prophecy" there comes ringing down, with unmistakable sound, a voice of warning: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." A startling declaration. But, why shall all this misery come upon capital? The succeeding verse concisely gives the reason—the cause, beginning with one of the most significant interjections to be found in the New Testament, an index finger always pointing to some statement of exceeding importance: "BEHOLD, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5: 1–4. Interpret this prophecy of the last days as we may, it can only mean that God will hear the cry of the laborers as laborers, and that the avenging of their grievances means woe to capital. How full of meaning that expression, "God of Sabaoth." Why were not one of the terms, God of love, God of mercy, or God of compassion, used instead? The expression is synonymous of war. It is a metaphor of the same class as the figure of speech, "God of Abraham," the God of faith. Sabaoth, a Hebrew word, signifies armies or hosts.

Now connect this definition with the statement that the just hire of the laborer is fraudulently withheld by the rich employer, and that the laborer's cry has entered into ears of the Lord of armies, to what natural conclusion must we come? Simply this, that God, hearing the cry of oppressed labor, will muster, or allow to be mustered, an army which will bring destruction upon the rich, causing them to weep and howl; and if our ears do not deceive us we can already hear subdued sobbing.

We deeply regret that space will not permit extracts from the arguments of Messrs. Atkinson and Chamberlain, as the thoughts of both are worthy of attention. Rev. Dr. McGlynn delivered a lecture in this city, Sunday last, entitled, "The Cross of a New Crusade."

D. P. MATHEWS.

OUR CINCINNATI LETTER.

MAY, 12, 1887.

EDITOR CHRISTIAN CYNOSURE:—A baron in Germany once stretched heavy wires between two towers separated by a deep valley. The ordinary winds did not disturb them. But when the tempest swept down the mountain they responded freely and the most beautiful strains were emitted. The chords of the national heart will not respond to ordinary providences, but when the judgments of God sweep over the land, the sweetest music of loyalty to the King of kings is produced. "When the judgments of God are abroad in the land the inhabitants thereof will learn righteousness."

The frauds practiced at elections have their source in the degenerate heart of this people. "There is something rotten in Denmark." Othello, Shakespeare's mighty sermon against deception, should warn us against this political sin. It means destruction, sure and inevitable.

Last Sabbath I preached in the Mt. Auburn Presbyterian church. This is a vacant congregation. They have above 300 members. Their Sabbath school is prosperous. Mr. D. A. Johnston has a class of 250. Dr. Hamlin, now of Washington, D. C., had the work in this congregation well organized during his pastorate. They drink in reformation principles with great avidity. After the evening sermon the elders present gathered around and said they would vote for the amendment to acknowledge the authority of the Higher Power in the Constitution. Bro. Lytle said, "I never heard that subject discussed before. I read over our Constitution lately and what you say is true. It is secular. There is no reference to God or his law throughout. I am glad you came. You represent a grand movement." Another said: "I wish to thank you personally for that discourse. I cannot express my gratification. It was a new field and just what we need." His wife seconded his approval. I was kindly invited to return next Sabbath and give them some more reform.

At the Presbyterian Ministers' meeting Monday afternoon Rev. G. M. Maxwell, D. D., read a paper upon "The proper Disposition of the Bodies of the Dead." He stated that three methods have been employed from the earliest period: cremation, embalming and burial. The first would never be adopted as a Christian mode of disposing of the dead, because it might be used as a means of hiding crime (as in the case of death by poison), and it had the appearance of doing violence to the body. Sanitary reasons might make it in some localities a necessity, but otherwise it will not be generally made use of. The second will not be accepted because the remains are liable to be disturbed in the future, and Christian sentiment favors a permanent resting place. Think of the remains of a friend being hawked about over the world. The remains of Rameses II., "The Pharaoh of the Oppression," were recently found in the Theban city of the dead "in the great sarcophagus which had been cut from the limestone of Biban el Mulouk," and are now on exhibition in the Bulaq Museum. The third is the Scriptural mode. It has been universally adopted in the Christian world and will be followed until the end of time.

The doctor gave us a prelude on "modern science." Not one of our scientists believe in spontaneous generation. They all admit the existence of an original germ cell, having the potentialities of life. From this all the universe is evolved. This postulates a Creator. Those who maintain the eternity of matter admit that it has its organic and inorganic side. In the organic side of matter lies the potentialities of life, *i. e.*, the germ cell, and that implies a First Cause. The brethren were profuse in their thanks to the doctor for his talk and paper. On Wednesday evening I spoke in the York St. M. E. church.

J. M. FOSTER.

Liquor selling must be made to appear as the most heinous crime, and we want no compromise with the crime any more than we want to justify stealing or highway robbery.

REFORM NEWS.

NOTES OF THE IOWA WORK.

DEAR CYNOSURE:—Since my last writing I gave two lectures at the Brock school-house, five miles from Scranton, in Greene county. Everything went off smoothly the first night, but the second evening the wife of an Odd-fellow became deeply stirred. I had shown that Freemasonry assumes to teach the way to heaven, and to be engaged in fitting human souls for heaven. I had shown how men professedly are regenerated and sanctified according to the Masonic plan of salvation, and then I proceeded to prove that Christ was strictly excluded from the ritual of worship adopted by the order, so that the worship was purely deistical; and that while Ancient Craft Masonry was a revival of ancient paganism from the standpoint of its religious ceremonies, yet when viewed from the standpoint of its ritual of worship, it is *organized infidelity.*

I then charged that Odd-fellowship had entered into the conspiracy against Christ by adopting a deistical ritual of worship the same as Masonry, and that the conspiracy was becoming so wide-spread that it had reached even the grange; only in the grange it was thought best by the Masonic plotters to use a little Satanic cunning by recognizing the name of Christ in the prayer offered on funeral occasions, when the honest farmers who were not grangers would be present, while the prayers to be offered within the grange were deistical, the same as the prayers of Masonry and Odd-fellowship.

Two men who are members of the Baptist church and who were grangers were present. At the conclusion one turned to the other and said, "What the lecturer said about the grange prayers is not true." "Yes it is, though," was the prompt rejoinder.

But the wife of the Odd-fellow, being a church member herself, and her Odd-fellow husband being also a church member, was greatly agitated. She could not think it possible that her husband was a party to the great and wide-spread conspiracy of Satan to set aside Christ Jesus as the one Mediator between God and men, and thus cut off all access to God and blot out the hope of heaven.

On Saturday, May 7, I was conveyed to Churdan, a town on the Wabash narrow gauge road nine miles from Jefferson, the county-seat of Greene county. I preached on the Sabbath in Churdan, and will deliver a couple of lectures here before I leave.

On Saturday I met the Presbyterian minister who has just come to take the pastoral charge of the Presbyterian churches at Glidden and Churdan. He kindly consented to announce my lectures from his pulpit. He had received a good report of my work from some of his people who heard me when I lectured at Glidden.

Will you not pray, my readers, that great and effectual doors may be opened that no man can shut, and that the pastors and churches may be aroused to take sides with Christ against the Masonic antichrist.

C. F. HAWLEY.

MARYLAND AND PENNSYLVANIA.

A Baltimore Friend—Harper's Ferry and Storer College—Maryland Heights and war memories—The Cumberland Valley—The Carlisle School and its Indian pupils—Harrisburg and the State Legislature.

DEAR CYNOSURE:—I found in Baltimore a growing interest in our reform, especially on the part of colored pastors. Some of them constantly plead with their people to come out from the lodge system and be separate. I called on a leading Friend. He had little time to spare, and understood me as being in favor of some secret society. He told me that he had no interest in the matter. When I showed him that my work was to oppose secret societies, he took out a $5 bill and handed to me and said my work met his *hearty approval.*

On the afternoon of the 3d the Philadelphia Presbytery of the Reformed Presbyterian church met in Baltimore. I was cordially welcomed, and on the conclusion of their business, was invited to address them on my work in the South. After listening, a resolution was passed expressing their commendation. It had been arranged that I should address an audience in the Reformed Presbyterian church in the evening, but as the gas was being lighted, there was an explosion which set the church on fire. It was soon put out without serious loss, but prevented the lecture for the evening.

From Baltimore to Washington, forty miles in forty-five minutes, almost rivals Jules Verne's conceit of being put into an immense shell and shot out of a cannon at so rapid a rate that the sound of the explosion could not keep up with the projectile. Several express trains run at this rate. From Washington I went to Harper's Ferry at nearly as

great a speed and there met a most kind reception from Rev. N. C. Bracket, president of Storer College, the excellent and flourishing school for the education of colored youth, under the patronage of the Free Will Baptists. Storer college was chartered by the Legislature of West Virginia, March 3, 1868. It received its name from the late John Storer, of Maine, who gave the first $10,000. It is the only institution open to colored students between Washington and the Ohio river. It has a site donated by Congress, not often equalled for healthfulness and beauty.

Harper's Ferry has the most remarkable and romantic scenery to be found in this region. The whole country is mountainous and the original town was built into the side of the hill on the narrow point between the Shenandoah and the Potomac. These rivers running between Maryland Heights, on the one side, and Virginia Heights on the other, come together at an acute angle, leaving a high ridge between. On the top of this ridge three-quarters of a mile back from the confluence and commanding a fine view of both rivers, as well as all the mountain region around, stand the three large commodious buildings of the college. In front, running down the point, is the village of Harper's Ferry. Back of the college and across a ravine, that nearly cuts through from one river to the other, is the town of Bolivar, while up the Shenandoah, and barely out of sight is Charlestown, where John Brown was executed. The situation is one of remarkable beauty.

Although it was 5 P. M. when I reached there, President Bracket said he would have a meeting that evening, and that I would feel at home at the college until next day. At 8 P. M. most of the 250 students were present in the college chapel and listened attentively to my talk of an hour. President Bracket told the students that he had belonged to four different orders, and that he had never found anything of value in any of them, and he thought them most pernicious in their practical influence. Several of the older members expressed their hearty approval of what had been said. Tracts and papers were gladly received and only a few seemed offended.

Next day had been planned for an excursion to the top of Maryland Heights, and as I had three or four hours to wait for a train I concluded to accompany them. Maryland Heights, though not usually classed as a mountain, is not unworthy of the name. The summit is 1,600 feet above the sea and 1,300 above the river. The frowning cliffs that hang over the road opposite Harper's Ferry are surmounted with a more gradual ascent farther back, and no one can see how high it is without going on top. With Prof. Curtis and a large number of students, I went up the long winding road by which both armies took their cannon.

There were numerous earthworks as we ascended and near the top a considerable fort enclosing four or five acres, and overlooking the highest hills in all directions. The valleys of the Potomac and the Shenandoah can be seen for a long distance. The only wonder is that an army occupying such a position could ever be dislodged. Farther back, the mountain contracts into a narrow rocky ridge on either side of which can be seen the broad current of the Potomac. All along on either side, stone barriers are thrown up and seem like the work of a few months instead of a quarter of a century ago.

Without waiting for my young friends I came rapidly down and was in time to take the train for Hagerstown at 11:30 A. M. I was exceedingly weary but would not have missed the trip for much. At 3 P. M. I reached Chambersburg where I find as usual friends and refreshment.

HARRISBURG, PA., MAY 11.—The Cumberland Valley is one of finest regions of Pennsylvania or of the United States. It would be difficult to find any region where all the conditions of natural prosperity and physical comfort are more abundant. There are plenty of churches, too, and many able ministers, but it must be confessed that there is a sort of Laodicean indifference, with regard to the salvation of men or the reformation of society. Perhaps this is inevitable among old and rich churches.

The friends of our reform in Chambersburg are not indifferent to its progress, but are much absorbed in their own relation to it as steadfast adherents to the Constitution of the United Brethern church. They recently held quite an important convention, which was addressed by Rev. Wm. Dillon, of *The Conservator*. I was kindly received by their pastor, Rev. Mr. Keiter, and at his request preached on the Sabbath from Rev. 8: 5.

From thence I went to Newville, and called on Rev. Mr. Reed, of the United Presbyterian church, who expressed his hearty sympathy in our work and promised his aid in getting up a meeting in that place. Rev. A. W. Lentz, pastor of the English Lutheran church, also expressed his hearty sympathy, and arrangements were made to lecture in his church at a later period.

From there I went to Carlisle, where I was most cordially received and entertained by Rev. James Brown, an aged but vigorous U. P. minister, who has never grown weary in the good work of preaching the truth against popular as well as unpopular sins.

I visited the Indian Training School, and was shown through all the departments. There were in attendance during March 363 boys and 193 girls. Most of them are pure Indians, and from nearly all the tribes, including some from Alaska. Some of them, however, are so nearly white that none would suspect, unless told, that they were not of Caucasian birth. The average age seemed younger than when I was there before. The newly arrived are quite young. Within a year a large boarding hall has been erected, and a new dormitory for the boys is now being built. It is to be 250 feet long and three stories high. It will cost about $20,000, and the money is being raised by private subscription. The Indian boys connected with the school have *contributed nearly $2,000.* An additional farm has been purchased, and there are now over 400 acres of the best of land under cultivation. This, together with a large amount of mechanical work, is all done by the Indian youth. All the clothing for the school is manufactured here, and shoes, wagons and harness are made for the Indians on the Western reservations. *The Morning Star* is an able 8-page journal, printed by Indians, under the direction of an Indian foreman. I was greatly pleased with the neatness and accuracy with which even the little girls did their sewing and mending. Many of the pupils have been there but a short time, some not two weeks, and yet it was quite surprising to see how readily they fell into line, and could learn to do what they were taught. I attended recitations in arithmetic, which would be creditable in any school, and met one young man who is a graduate of Lincoln University, and is now a student in theology.

The Indians are not a strong race. They have much less power of endurance and resistance to disease than the negro or the Caucasian. Their great foe is consumption. But it is not true that civilization increases this malady. It diminishes it. The percentage of deaths is much less here at Carlisle than on the reservations. While I was there several Pawnee chiefs, who had been on a visit to Washington, came to see the school, and an entertainment was gotten up for their benefit. The large chapel was packed full of Indians, the boys in the dress of U. S. soldiers, and the girls in a dark blue uniform. The exercises consisted in recitations, short speeches, songs and calisthenics. The singing was fine. At the conclusion the chiefs made sheeches. First the interpreter, who is a Pawnee, told about their visit to Washington, and then introduced the old chief, who spoke in his native tongue, with great earnestness and much gesticulation. His speech showed him a man of sound judgment and in hearty sympathy with the work that is being done at the school. He said he intended to visit several other schools on his way home. He takes with him his son, who has been there five years, and is a fair English scholar. He told me that his father had a large farm, and he was going home to help him. The younger chief speaks good English. He said he regretted that he had not been educated, but his trust was in the Great Spirit and in the strength of his arms. He said education and industry were of great value. They might succeed by industry without education, but that education without industry was of no value whatever. He told us how he called together his braves to raise his log house, and how he told them that those logs must go up in two hours, and they *went up.* He expressed his great gratification at their progress, and gave much excellent advice.

(*Continued on 12th page.*)

CORRESPONDENCE.

"LIVES OF GREAT MEN ALL REMIND US."

DETROIT, May 11.

While laboring among the colored people in the Southern States this last winter, I had occasion to lecture them on the evils of liquor, tobacco, and secret societies, their greatest bane; and, knowing the power of example over them, and the veneration they cherish for their benefactors, and the high esteem in which they hold the heroic "old Abolitionists," I used sometimes to point them with great pleasure and satisfaction, and I think with good effect, to the noble character and exemplary lives of those remarkable men. I showed them that they not only kept themselves clear from the gross defilement of liquor and tobacco (for they were total abstainers from these vile poisons), but that they hated and stoutly opposed all secret, oath-bound societies, cliques and clans, and that they loved, labored for, and devoted their lives to the cause of true freedom, that freedom of which the poet sang when he wrote:

> "He is a *freeman* whom the TRUTH makes FREE,
> And all are slaves beside."

I could furnish the names of hundreds of those heroic "old Abolitionists," the purity, devotion and heroism of whose lives stood out as a bright galaxy illuminating not only the age in which they lived, but the influence of whose devotion to the cause of justice and humanity is still so brightly reflected in the moral heavens. They loved liberty in its highest, truest sense, and so not only fought chattel slavery, but every form of tyranny that could defile or degrade mankind. Hence they were not only temperance men on the broadest scale, but hated Masonry and all its ill-begotten brood of secret lodges.

It would stir the very bones in the graves of these consecrated old moral heroes, could they know how many of the colored people, for whose deliverance they consecrated their "lives, their fortunes, and their sacred honor," had been drawn into, and under the power and control of these foes, more demoralizing and deadly than was ever chattel slavery.

I could give the names of hundreds of the most prominent of these veterans. It was my good fortune to know all of these men personally but two —Benjamin Lundy and Elijah P. Lovejoy—and to be associated with them in labors oft, and to know how they stirred the souls of the people from the very depths, and inspired and enthused them with the noblest aspirations for freedom, and for that temperance and "righteousness which exalteth a nation," and which brought the country up to the great and vital issue which at last culminated in the final but awful overthrow of chattel slavery.

Benjamin Lundy, who uttered the first public protests against slavery, and published the first anti-slavery paper advocating emancipation in this country, was a Quaker. He resided in Baltimore, but removed to Indiana before I became acquainted with him. He was a true, clear, earnest temperance man, as well as a devoted anti-slavery leader. William Lloyd Garrison, who caught his spirit, and was associated with Lundy for a short time, was born in Newburyport, Mass. Wendell Phillips, Rev. Joshua Leavitt, John Greenleaf Whittier, Rev. Nathaniel Colver, Hon. James G. Carter, Hon. Elizur Wright, Hon. Francis Jackson, Jonathan Walker with the "Branded hand," Rev. Theodore Parker, Parker Pillsbury, Hon. Amasa Walker, Maria W. Chapman, Lydia Maria Child, Albey Kelly, Hon. (afterwards Senator) Pomeroy, Hon. Samuel E. Sewall, Judge Nathan Crosby, Hon. Henry Willson, Dr. Charles P. Jewett, Rev. John Pierpont, these all and many others I could name were of Massachusetts also.

Arthur Tappan, Lewis Tappan, Rev. William Goodell, Asa B. Smith, Rev. George B. Cheever, W. R. Smith, Hon. Gerrit Smith, Rev. Samuel J. May, Hon. Alvin Stewart, John Thomas, Col. William L. Chaplin, Rev. C. C. Foote, Dr. J. C. Jackson, and scores of others I could name were of New York.

Theodore D. Weld. Dr. Gamaliel Bailey, Hon. Samuel Lewis, Hon. Salmon P. Chase, Father Coffin and his noble wife (Friends indeed), Hiram Gilmore, Rev. John Rankin, Rev. Jonathan Blanchard, Hon. Thomas Morris, and Dr. Brisbane were of Ohio.

Rev. Elijah P. Lovejoy, Rev. Owen Lovejoy, Ichabod Codding, Hon. Zebina Eastman, Hon. James H. Collins, Dr. Dryer, Philo Carpenter, and others were known in Illinois.

William H. Burleigh, Charles C. Burleigh, Lucian Burleigh, Hon. Francis Gillette, Hon. Elihu Burrit, the Learned Blacksmith, A. F. Williams, Esq., and many others were from Connecticut.

Gen. Fessenden and Rev. Austin A. Willey of Maine; Nathaniel I. Rogers of New Hampshire; Hon James G. Birney, Seymour B. Treadwell, Rev. William M. Sullivan; William Hallock, Nathan Power (Friend), Rev. Marcus Harrison, Laura S. Haviland of Michigan, and scores of others worthy of remembrance, I could name. All of these, as I said before, but two, I knew personally. The lives of every one I want to commend afresh to all our colored brethren as well as everybody else for their exalted work—and not only for their untiring and self-sacrificing devotion to the liberation of the colored race, and their earnest opposition to liquor and tobacco, but their condemnation as well of all secret societies. Read Bro. Foote's terse and truthful delineation of the leading traits in the characters of some of these moral heroes; and let the colored people especially never forget the everlasting debt

of gratitude they owe to these their earthly saviours, and how it would elevate and bless them all to emulate the noble example of these loyal and royal men. Yours for all the good we can get out of *humanity* as well as out of *Divinity*.

GEORGE W. CLARK.

ANOTHER TEXT FOR DR. TALMAGE.

LACON, Ill., May 9, 1887.

EDITORS CYNOSURE:—I have seen detached portions of Rev. Talmage's sermon on secrecy. I wonder if he has seen the text, "Brethren, I would not have you ignorant of Satan's devices." If so, I would like to know what he thinks of it. My idea of the Christian tie and bond of fellowship is that we must be "born of water and of the Spirit" or perish for want of fitness to unite with an orthodox church on earth, or to be saved by the atoning blood of Christ in Heaven. My idea of secrecy is that when reduced to an association it is a device of Satan and wicked men, and the reason why Christian ministers of the Gospel should be so ignorant as not to know that the mystic tie that binds pirates, horse-thieves, Freemasons and such, is the horrid oaths they take to not divulge the secrets, and of course not admit the truth whether on oath in a court of justice or out of court. I have read the story of Captain Kidd the pirate, also the story of Captain Morgan as told by Samuel D. Greene, a Freemason of three degrees and a member of the same lodge with Morgan at Batavia, N. Y., and he tells us that he feared the murder would take place, but the lodge did not know just when and how till the thing had fully matured. I think if Mr. Talmage would inform himself better of those associations mentioned, he would not show to the public so much ignorance about them. I. DABOLL.

NO HOLINESS IN LODGERY.

WASCO, Oregon.

DEAR CYNOSURE:—I have made several attempts to get subscribers for you, but the M. E. church seems to hold a mortgage on this part of God's moral heritage, and they seem to think that the world cannot get along without lodgery, especially those who are at the head. In trying to review the past (having been a member of that denomination since the year of 1858) I can remember about twelve presiding elders, and out of that number there are only one or two who were not Masons. On account of lodgery and other abominations practiced in that denomination, about three years ago I withdrew from its communion, since which time I have been standing alone with Jesus, and I must say it is a most blessed privilege. Bless his holy name! My Bible tells me I dare not make myself partaker of other men's sins. The presiding elder on this charge wears his Royal Arch charm and says he is in the enjoyment of the blessing of the higher Christian life; which, according to my knowledge of the higher Christian life and the holy Bible, is blasphemy, to say the least of it; for how can a man be in possession of that state of grace with "blood on his hands." The great M. E. church has a very great wickedness to answer for on account of Masonry alone.

I know that an innumerable company are going to heaven on experience, but the Word nowhere asserts that people can get to heaven when they die on an experience. But it does emphatically and repeatedly declare that all "shall receive according as their work shall be." Experience is a grand and glorious thing if it leads the individual to obey God, for if he obeys God he will be holy "as he is holy." For further proof of what I say I want every reader of this article to read the first seven verses of the thirteenth chapter of first Corinthians and carefully note the expression. Also read carefully Romans 5th to 8th, and don't get in a hurry, but mark well what is said. I do urge that people investigate this matter, for it makes me shudder to think of the agonies of a deceived soul. Having a knowledge of these things, and they being of so much importance to every one, I cannot say less than I have, and feel that this subject should be carried to a much greater length; and in conclusion allow me to urge upon you the necessity of getting the truth, as it is in Christ, before the people that they may be able to "flee the wrath to come." Yours in the holy war,

MARTIN MYERS.

PITH AND POINT.

FROM THE LUMBERMAN'S EVANGELIST.

Poor Bro. Talmage stumbles around strangely on this question. He has been wont to roar like a lion against the poison cup, and dance of death and theater craze. But he roars the oath-bound conspirators, digging in the dark through the foundation walls of home, church and state, "as gently as any sucking dove." It bodes little good for the King of Israel when he stoops to palter with the Witch of Endor. Unless he speedily delivers himself the next note will be, "How are the mighty fallen!" I hope to join them who are fighting the good fight of faith this week in Boston.—W. F. DAVIS.

A WORD FOR 1888.

There is often much that is very impressive to my mind about this "irrepressible conflict" between Satan and his dark subtle devices, and God and truth and Christian purity. I shall probably not live to see the conflict ended. I often wonder why God permits Satan and the ten thousand forms of sin to triumph throughout his own beloved Zion and also among our rulers, those of our guilty nation as well as our "rulers in Israel." It is not God's inconsistency but ours that shuts out God's approving smiles. Oh, that we could cling more firmly to the divine arm which alone can destroy these works of darkness. God's faithful few are entering in one by one to their rest and reward, but we can thank God for a few that are still contending for the true faith. I don't think it wise to abandon our old prohibition party (American party) for the new, with such men as J. B. Finch and Stearns as leaders with all their characteristic "sneak and cheek" I hope the Lord will direct us to Senator Pomeroy as our standard bearer for the next President. May the faith that is attained only by prayer and fasting be ours. Oh, for a *pure Christian church!* Then Christ's kingdom would come speedily. Oh, for God's help in our weakness! May God bless you and help you to work wisely for his cause and glory.—A. B. HOWELL, *Champaign, Ill.*

A KINGDOM OF DARKNESS.

I feel it my duty to express my satisfaction with your good work and especially with the Christian Congress, in gaining such a victory over the power of darkness. Dear brethren, hold the torch of light high; the light of heaven is turned to darkness in many quarters in this world. "And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness." Rev. 15:10.—B. APPEL, *Mt. Carroll, Ill.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—May 29, 1887.—The Red Sea.—Exodus 14: 19-31.

GOLDEN TEXT.—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. 43:2.

[*Open the Bible and read the lesson.*]

From the U. P. Bible Teacher.

"And the Angel of God which went before the camp of Israel." v. 19. And you think, what a safe way to travel, led by an angel of God. It was. But do you mean to suggest that they were more fortunate in their leadership than we are? You are greatly mistaken. This Angel, that appeared to them in the pillar of cloud and of fire, has come down from the clouds,—come down to our earth, assumed flesh in the person of Jesus of Nazareth, and is our leader in his divine and human nature as one person. No light shone out from that pillar of fire that does not flame forth a thousand times more brightly from Jesus of Nazareth, our Sun of Righteousness.

"And Moses stretched out his hand." v. 21. Where was the use of Moses stretching out the rod,—did the rod make the sea go back? Is it not expressly said that God caused the sea to go back? Well now, how do you explain it? You can't explain it. Very well, are you quite certain that it needs any explanation? Do you remember where Jesus said to the man with the withered hand, "Stretch forth thy hand"? What followed his obedience? Made whole as the other. And in like manner, what followed Moses's obedience? Sea was divided; got what they needed,—deliverance. There doesn't seem to be any need for any explanations in these cases where God gives directions as to what we are to do, and promises results that are strangely beyond anything that could result from the simple act performed. If this is God's way of bringing our weakness and his power, our impotence and his omnipotence, into harmonious action for the accomplishing of mighty results on our behalf, why, we will not press the glorious God for an explanation.

"The Lord looked unto the host of the Egyptians." He is always looking this way, but his looking has very great difference of signification. He looked on the children of Israel in their bondage, and, moved with pity, came to their rescue. He looked on these Egyptians pursuing his own chosen people for their destruction, and his eye flashed with anger against them, and a storm of wrath swept down upon them that overwhelmed every soul in awful destruction. He looked on the world and saw that the wickedness thereof was great, and sent a flood of water that swept the whole godless race, except one family of obedient souls, from the face of the world they had polluted.

"He looked"—but let us change the tense of that verb from past to present. He is looking—looking on the world. Does he see any oppression? Does he see any poor men and women struggling with cruel masters? Does he see any great wickedness? What of the liquor traffic, and the theatre curse, and the tobacco curse? Ah, me! What things God does see to make him sad—aye, and blessed be his name, he sees that which stirs him up for the deliverance of the needy. He is looking also into your heart. Does his look trouble you? Then you are, as these Egyptians were, the enemy of God. Turn ye, turn ye, for why will ye die?

From Peloubet's Notes.

In the deliverance of Israel from Egypt, and their journey to the promised land, we have a parable of our redemption. The bondage in Egypt is the bondage of sin. Then comes the call of God, a revelation of God; the bitterness of sin and a desire to escape. The crossing of the Red Sea is conversion; then follow many trials, a long discipline, bread from heaven, water of life, the giving of the law, the guidance of the Spirit, the crossing of the Jordan into the land of promise and hope.

The crossing of the Red Sea illustrates the great act of conversion. (1) We seek to escape from the bondage of sin. (2) We find at last that we are unable to save ourselves. (3) We pray to God and he bids us trust him and go forward in the duties close at hand, believing that he will open a way. (4) God performs the divine act, the miracle of regeneration, entirely beyond our power, while (5) we do our part by obeying his word and yielding ourselves completely to his guidance. (6) This is a beginning, but only a beginning, of the Christian life. The long discipline and growth are before us.

God often leads his people in strange ways but they are always the best ways.

"God's people find a path of safety cleft for them through the seas of trouble and danger."

God always goes before his people with his pillar of cloud and of fire,—his Word and his Spirit.

The Word and the providences of God have a twofold aspect: a black and dark side toward sin and sinners; a bright and pleasant side toward those that are Israelites indeed.—*Bush.*

Ver. 22. God's people find in the path of duty that the objects of their fear become the means of their protection.—*Vincent.*

God will save all who trust in him; not one shall be lost.

Ver. 27. God will destroy the wicked; not one can escape.

God by his wondrous salvation leads us to reverence his power, and to love one who has done so much for us. Each soul saved by Christ, the Son of God, can look back to a deliverance as great as this vouchsafed to Israel.

COMMENTS ON THE LESSON BY E. E. FLAGG.

[Miss Flagg's excellent notes below are for the lesson of May 22. They were received too late for the last number of the *Cynosure*, but will be in time for most of our readers, and are too good to be lost.]

1. *The Institution of the Passover.* vs. 1–6. The Israelites were in future to date all events from the time of their birth as a nation, and one especial national festival was instituted to be an abiding memorial of their deliverance, a bond of national unity drawing together not only neighbors and friends but the crowds of strangers which always filled Jerusalem at its yearly recurrence. To this day every orthodox Jew keeps the passover, the only one of their national festivals which has a particular interest for every Christian heart, for it is linked for all time with that night in Jerusalem when our Saviour instituted a new feast of remembrance in place of the old whose spiritual significance had passed away, having fulfilled its purpose. The passover pointed forward to a crucified Redeemer; the Lord's Supper also points forward, but it is to a risen Saviour, ever present and ever-living. "Without blemish." He who was sacrificed for us was holy, harmless, undefiled and separate from sinners, and the first condition of true self-sacrifice is separation. Those who are of the world must themselves rise above the world before they can help to save it.

2. *The Manner of observing the Passover.* vs 7–14. When the destroying angel saw the blood on the door-posts of the Israelites he passed them by; so the souls sprinkled with the blood of Jesus are forever safe. We are not told that any of the Israelites neglected this precaution, but what if some false prophet had risen up and told them they need not obey Moses, that it was folly to trust in a few drops of blood sprinkled on their door-posts. We should call his guilt great, but how much greater the guilt of those false teachers in our own day who tell men that their lodge religion can save them, though it has no Christ, requires no faith, demands no repentance. All who do this trample the blood of the covenant beneath their feet; they deliberately reject the only sacrifice for human guilt and teach men so. Herein consists the heinousness of Masonry and its satelites, the minor secret orders. It has been truly called "a conspiracy against government, but it is something worse than this, for it is a conspiracy against the Ruler of the universe. They were to eat in haste, with loins girded and staff in hand, all prepared for their long journey, though all unknowing the exact time of the summons. So all who truly remember Christ at his table count themselves mere sojourners on the earth. The inconsistency of professing to seek a better country, while all the time growing more attached to the world and its possessions, is so common that we have almost ceased to regard it as an inconsistency. As they were to eat it with unleavened bread, so we are to keep the feast in sincerity and truth, purging out the old leaven, or, in Paul's words, crucifying the flesh, and rising on a new and ever higher plane of spiritual life.

OBITUARY.

An event occurred on April 17, 1887, which brought sadness to the writer's heart. The event was the death of Bro. Arthur W. Van Alstine, who at the age of 21 years, 7 months and 21 days was called home.

He was a young man of promise, a school teacher of some experience, a close student and an earnest reader of God's Word. He was born in Richland county, Wis., near Richland Center, where he died. He was never a wild boy, but moral in all his conduct, and early learned to reverence the Bible and its teachings although he was not converted until August, 1885.

Early in life he espoused the temperance cause and like many others was drawn into the I. O. G. T., in which order he remained until February 19, 1886, when he renounced the "orders." (See *Cynosure* of March 4th, '86, page 6, "An Honest Renunciation.") At the time of his renunciation he held a commission from Theo. Kanouse, G. W. C. Templar of Dakota Territory as his Deputy G. W. C. T. and the "giving up" of the lodge at this time could not have been an easy task without the grace of God; and truly this grace was needed just after, as Bro. VanAlstine was assailed by the press (one of the county papers) and denounced as a "pious temperance fraud," whose only business was to deceive. In this he never manifested any anger, but left himself and reputation in the hands of God and his many warm friends.

In May he became a member of "Zion" U. B. church (at Twin Brooks, D.T., the writer being pastor) and remained in that relation to the last. During the summer of 1886 he was State editor of the *Worker*, a prohibition paper of Louisville, Ky., which merged into the *Truthful Witness*, and from which Bro. Van A. withdrew, he being a third party man, while the *Witness* was not favorable to the third party principle.

Mr. Van A. went to Mitchell, D.T., in the summer, to visit a couple of his brothers, and in the fall took a severe cold which culminated in quick consumption, the doctors giving him up three weeks before his death when he went to Richland Center to remain with his sister, Mrs. Amelia Adams, the few days he should live.

It seems that he never had occasion to speak of his leaving the orders while in the last days of his life, as the Good Templars offered to act as pall bearers at the last sad rite and were permitted to do so. Elder Walworth of the Christian church preached the funeral sermon, the services being well attended by the citizens of the city.

My acquaintance with Bro. Van Alstine was comparatively brief but we were attached to each other as brothers and when separated kept up a close correspondence, in which his letters always breathed a deep spirit of submission to the Father's will and an earnest desire to do good to the world for the sake of him who died to save us. He was firm against the lodge to the last, as his letters show, and had hoped to live to see his brothers (two of them) leave the lodge. He leaves a father, four brothers and three sisters to mourn his departure, also an entire class at "Zion" to sympathize with the bereaved; but we all are glad to know that he was ready, and died in the faith.

C. E. WALKER,
Pastor at Grey Eagle, Minn.

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SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

JOSEPH COOK:—I do abhor the selfish, clannish spirit of secret societies.

WILLIAM OTTERBEIN, *founder of the church of the United Brethren in Christ:*—A Freemason cannot be a Christian.

BISHOP WARBURTON:—Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies.

RICHARD S. STORRS, D. D., *pastor of the Church of the Pilgrims, Brooklyn.*—My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it.

CARDINAL MCCABE, *Dublin:*—Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle from which there is no escape.

REV. LEBBEUS ARMSTRONG:—Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre eminent rank.

HENRY G. LUDLOW, *pastor Spring St. Presbyterian Church, New York, 1829:*—I can hardly think that any candid and intelligent Master Mason can seriously assert that Masonry should be kept up. For my own part I have ever been disgusted with its nonsensical ceremonies, and ashamed of myself for submitting to them.

GEORGE F. PENTECOST, D, D., *pastor of Tompkins Avenue Congregational church, Brooklyn, editor of "Words and Weapons."*—I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence.

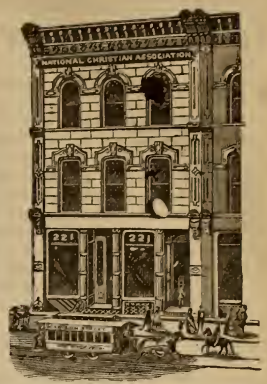
H. L. HASTINGS,—Freemasonry is the one institution of this country that will not bear investigation. Schools are inspected; churches throw their doors open and invite the strictest scrutiny; political parties are examined, searched and riddled if anything like corruptness is seen or suspected in connection with them; all these institutions simply ask a fair field and no favor.

REV. J. E. ROY, D. D., *Secretary American Missionary Association:*—A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man.

REV. JAMES H. BROOKES, D. D, *editor of the "Truth," and pastor of Washington Avenue Presbyterian church St Louis:*—It would give me pleasure to aid you in your work of seeking to bring Christians out from entangling alliances with secret societies. It seems to me that the positive injunction of the Holy Ghost, "Be ye not unequally yoked together with unbelievers," applies particularly to those disciples of our Lord who have been led into such societies.

THE BISHOP OF BIRMINGHAM, ENGLAND:—Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims descent from the secret societies of Pagan Egypt, Greece and Samothrace.

REV. HENRY JONES:—On what then does the whole superstructure of Freemasonry rest but a base fabrication of wicked men, who in some dark and apostate age of the world, have risen up, united into a secret society and darkly handed down their inventions to flatter us to believe that their institution is good as having originated among wise and good men; and being ignorant of the manner in which their false pretensions would be exposed, have told us that it was establishde on certain specified facts and events, which by looking at them carefully, and comparing them with our Bible, we find never had existence?



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y and GENERAL AGENT.—J P. Stoddard, 221 W. Madison st., Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. McCulloch, D. D.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 19, 1887.

Our Free Institutions.—All pulpits pray for them, and all American orators praise them. What are they? They are our churches organized without government licenses and supported without government aid; Congress chosen by the people; an executive chosen in the same way; and courts administered by judges part chosen by popular vote and part selected by appointment; States, counties, cities, towns, villages, corporations, voluntary societies, business firms and families,—all created or sheltered by laws resting at bottom on the will of the people legally expressed. Now there is a secret Masonic lodge at almost every county-seat, and lodges in greater or less numbers in cities and large towns, which exercise the power of administering oaths, to violate which is perjury, which oaths include the penalty of death for their violation; and these lodges assure their members salvation without Christ; and these lodges are working nightly by the side of every legislature, court-house and church in the United States. What is the duty of legislatures and pulpits toward these rivals? Are they not clearly opposition governments and rival religions? Many secret lodges include in the obligations imposed on candidates, that they never will apply to the civil courts for redress of wrongs done them by the lodge. To allow these secret rivals to suck our free institutions hollow, leaving only their shells standing, is nothing less than civil and ecclesiastical madness.

"That Old Serpent Called the Devil and Satan."—This phrase occurs twice in the Apocalypse, in chapters 12 and 20. Snakes charm birds, frogs, and other small animals to devour them; and sometimes, it is said, huge serpents charm men. We have seen birds scream and flutter over the head of a black snake, sinking gradually lower, till the reptile was frightened away; when they all at once stopped screaming and flew off silent in all directions. At another time a small, half-grown rabbit was running round and round a huge black snake, which was lying still in the prairie grass, uttering a plaintive scream as he circled round, drawing nearer to the snake's head. This charm also was broken by our coming, and rabbit and serpent fled in silence into the tall grass. When a young man, the writer was doubling around a steep, wooded mountain by Saxton's river, near Bellows' Falls, Vermont, on horseback. All at once the horse snorted and darted backward, when there appeared in the road a common striped snake holding a small frog by its foot. The poor little fellow leaped with his three legs which were loose, in all directions, screeching, till his strength was exhausted. While the little frog leaped and struggled the snake lay still as a stone, but when he stopped leaping, quicker than the flash of powder or of lightning, the snake's jaws darted and gained a hold farther up, an almost imperceptible distance, on the little animal's foot, which he held at first only by the tip of its toes. A smart stroke of the whip broke the reptile's back, and the released frog took himself up the steep mountain-side. When the country was aroused by the New York murder the lodge possumed, lay still and motionless, precisely like that snake while its victim struggled. And like the serpent, too, its jaws improved their grip on the church and country when their struggles ceased. And this history is now repeating itself.

THE APPROACHING FEDERAL CANVASS.

The canvass of 1888 is likely to be fierce and long. Logan is taken out of it. Blaine and Sherman and Cleveland are now the prominent figures in the political arena. St. John is not spoken of, and does not wish to be, doubtless, till reform-politics are in a more hopeful way. Gen. Clinton B. Fiske made a strong canvass for governor in New Jersey, and is a capable and good man. What he thinks of doing about the next national canvass for President, or if he thinks anything about it, is not known.

Meantime 1888 is upon us. What shall be done by those who have voted and wish ever to vote against the secret lodge system? Secrecy rides everything which it runs, and ruins everything which it rides. This, history attests from the Crusades down to the "Good Templars." The name "Templars" ought to be a name of terror to all lovers of God or men. Nine "poor fellow soldiers of Jesus Christ" originated the old crusading order called "Knights of the Temple." Professing poverty they accumulated uncounted wealth; and professing purity they practiced the vice common to male convents described by Paul in Romans 1: 24–27. The Romish apostasy first suppressed and then adopted this bastard knighthood; and Sir Knight Ignatius Loyola now shines in the popish calendar of saints. Sir Knights Powderly and John B. Finch are now aspirants to wear the mantle of Loyola. Of course no secret party or lodges will, as such, get control of the U. S. Government. But, like the Know-Nothings, they will split up, weaken, divide and delay the triumph of reform.

The conscience of a secretist stretches to fit all measures. Mr. Finch, in a St. John dinner speech at the Parker House, Boston, said: "If our little secrecy repels good men from voting with us I am for giving it up," and he is now drilling, uniting and wheeling into the political arena the secret temperance lodges with the old National Temperance Society now led by J. N. Stearns, the apostle of secrecy, who crippled and drove out Charles Jewett and Dr. John Marsh.

It is high time the friends of Bible reform were making what little preparation is needed to unite and concentrate their votes steadily against the minions of lodgery.

If the National Christian Association holds its next national meeting in New Orleans next February, will not that be a good time and place to hold a side meeting of citizens to revive the American party and present its noble platform?

The editor of the New York *Voice* assures us that he is opposed to secret societies. But he publishes, for the information of his readers, the activities of Mr. Finch. We clip from *The Voice*, May 5th, the following, for the information of our readers:

"Hon. John B. Finch told a representative of *The Voice* last week that he will take part in all the coming Constitutional Prohibition campaigns. He will go to Texas and Tennessee in June; it may be necessary for him to go to Tennessee in May. He will probably go to Oregon in October. He says that in these campaigns the Good Templars, Sons of Temperance and National Temperance Society will work together. In March he arranged with Eugene Clapp, of Boston, the leader of the Sons of Temperance, to co-operate with the other organizations. Mr. Clapp and Jas. H. Roberts, of Boston, have, with the help of John N. Stearns, made it possible to begin mailing literature early. The mailing began last Monday. The object is to try, with the assistance of the local leaders, to place facts and arguments in the hands of every minister and educator in the critical States."

"The children of this world are wise in their generation." *Fas est ab hoste doceri.*

ELGIN CONGREGATIONAL ASSOCIATION.

This body of some twenty churches held its annual meeting with the church at Sycamore, DeKalb county, Illinois, meeting May 10th inst. The opening sermon was by Rev. Mr. Abbott of Geneva, the retiring moderator. Rev. Mr. Leeper, of Batavia, presided, and the annual business was transacted harmoniously and the devotional meetings were excellent. As whatever concerns the editor of the *Cynosure* concerns our subscribers, we have always kept them informed of matters of interest connected with this body.

Ten years ago the senior warden of the Wheaton Masonic lodge, led in an attempt to remove the president of Wheaton College, and one of the professors was drawn into the movement to revolutionize the College faculty. The entire controversy was explained to our readers at the time; and the facts have been duly attested by many citizens of Wheaton.

Here the matter has rested on the part of the College. A building debt of twenty-three thousand, one hundred and sixty-nine dollars has been paid; revivals of religion have been often enjoyed, the community has been at peace, and a larger number of students have been in attendance at the College the present year than in former years.

By the advice of Drs. Boardman of the Theological Seminary and Goodwin of the First Congregational church, of Chicago, and others, the Wheaton College church, last week, applied to be received into the Elgin Association; but objection being made, arising from the troubles of years ago, by the party which attempted to remove the president of the college at that time; and as an extraordinary false and abusive pamphlet has been kept in continuous circulation by evil disposed persons to stir and fan the embers of controversy, with no apparent rational or good end to be achieved; the Association voted to appoint a committee of five to proceed to Wheaton and advise and assist the two churches concerned, in calling a mutual council, to hear the difficulty from the bottom; and point out and advise methods for restoring peace, justice and harmony; that the churches of Wheaton, and of Illinois, so far as they may have been affected by these matters, may have rest. The committee of advice and assistance appointed are Rev. Messrs. Mitchell of Sycamore, Ball of Elgin, Munroe of Malta, Wright of Crystal Lake, and Harbaugh of Genoa Junction. It is understood the committee are to meet to advise with the Wheaton churches June 2d.

Some of our readers have intimated that the Wheaton College church, which has been blessed with success in their labors for Christ and with tranquility for nine years past, did wrong to ask to reunite in Elgin Association. To such we give the following as some reasons in favor of our application:

1. Good and trusted men advised it.
2. The difficulties are not healed, and the churches suffer. The church members at Sycamore are divided in sentiment and opinion about Wheaton matters.
3. Secret societies take advantage of the contentions of Christians and lie hid under them. If the church at Sycamore knew that some of their members belonged to a secret brotherhood which imposes an oath or imprecation of double damnation on their souls if they reveal its secrets; if they knew that this dark brotherhood mocks and profanes the Passover by pretending to eat the Paschal Lamb in their feasts; and that, too, when some of their members are hardened saloon-keepers; such good men and active Christians as Messrs. Syme and Thomas Wood, who abhor such practices, would not oppose the church at Wheaton for testifying against them. They would rather beseech their brethren to come out from such horrors, and associations with men who do not profess, even, to have saving faith in Christ; and they would love the Wheaton brethren, and thank God that they are lifting up a standard against such fearful abominations. It is the art of Satan to divide Christ's true children by evil reports and falsehoods circulated for truth, while his dark-lantern churches cover our land; draw in our young men by thousands and their money by millions; swear and pledge husbands to life-long concealment from wives, and parents from children, and fill Christ's churches with false brotherhoods, so that when the pastor says, "Dearly beloved brethren," no one can tell to which brotherhood he is speaking.

We request every reader of the *Cynosure* to offer special, fervent, earnest prayer for the contemplated council; that the real causes of the Wheaton troubles may be discovered and exposed, let who will save or suffer by it; that the "god of this world" may not "blind the minds" of good men, and keep them from co-operating against the darkness of which he is "the ruler" in this world; and that the churches of Elgin Association, which has set this investigation on foot, may have the Spirit of God poured upon them from on high; as Pentecost revivals followed the terrible siftings and sinnings of the disciples on the night of the betrayal.

THE NATIONAL REFORM ASSOCIATION.

The meeting of this body in Pittsburg last week has been widely noticed in the secular press. Hon. Felix R. Brunot, so long president of the Association, occupied the chair. At the opening session addresses were made by Rev. James P. Mills of Cleveland, O., one of the district secretaries, and by Prof. David McAllister of Geneva College. The annual report of the Association shows the receipts for the year to have been over $7,000, which has also been expended. Seven district secretaries have been kept in the field. From the information we have gained concerning the management of this Association we judge our own N. C. A. might gain some lessons of value, in setting forth its objects before the public with efficiency and economy.

Our readers have been entertained and instructed highly by the weekly reports of our Cincinnati correspondent, Rev. J. M. Foster, who is one of the secretaries of the Association. The extract from his report they will read with pleasure below:

"In the ten months from July '86 to May '87, we have delivered 135 sermons, and 65 lectures and addresses. Sixty-five of these sermons and fifty of the lectures were upon some phase of the Nation's Responsibility to the King of kings. We interviewed ten presidents of colleges and universities, and a score and a half of professors in these institutions and theological seminaries, 12 editors of secular and religious papers, and pastors above 100. We have spoken in 10 colleges and theological seminaries. In our own city of Cincinnati we have preached in 11 Presbyterian churches, 11 M. E. churches, 3 Congregational, the Lutheran, United Presbyterian and Reformed Presbyterian churches. One hundred and fifty articles and letters were written for the press. Our meetings were fully advertised in the *Commercial Gazette*. We have collected $1,097.79, an average of $109.78 per month. Twenty thousand pages of tracts were distributed. The reception we received was always cordial, often enthusiastic."

ABOVE ALL LAW HUMAN OR DIVINE.

If any one has doubted that the secret lodge system is neither human nor divine, but diabolical, let him read and reflect on what we clip below from the Pittsburgh *Commercial Gazette.* And this is not Masonry, but a mushroom "Lodge of Knights and Ladies of Honor!" Suppose one member had killed another before that whole lodge. By this Judge White's decision the murder could not be proved though seen by a hundred persons.

SECRET SOCIETY MATTERS NEED NOT BE DIVULGED IN COURT.

Judge White gave an important and very interesting opinion yesterday on a case which was before him in Common Pleas court. The suit grew out of trouble in Banner Lodge No. 484, Knights and Ladies of Honor, which is located in Allegheny. Gen. Archibald Blakely, who had been retained as counsel in some litigation in which the lodge was concerned, was paid $20 for his services by G. W. Miller, a member of the lodge, who was appointed a member of a lodge committee to attend to the matter, and at a subsequent meeting Martin Regg, another member, objected to the payment on the ground that the lodge owed him money for sick benefits and should have paid him first. This led to an acrimonious discussion between Miller and Regg, during which the latter alleges Miller used language that was slanderous and injurious to his character. Therefore he entered suit for $10,000 damages, and the members of the lodge who were present on the evening the discussion took place were subpœnaed as witnesses.

One of these named Joseph Keller, when called upon by A. M. Blakely, counsel for the prosecution, declined to testify on the ground that he would be violating the oath he took when he became a member of the order, as the constitution prohibited him from revealing any of the secret proceedings. Gen. Blakely insisted on the witness' testimony, and Joseph Crown, counsel for the defense, objected and appealed to the court. Judge White then decided that the witness could not be compelled to proceed, as by so doing he would violate the constitution of the order and hold himself liable to expulsion; that he would thus be doing himself an injury, and that he could not in law or equity be compelled so to do.

—A letter from Bro. J. A. Cole from Syracuse says he expects to join Bro. Hinman in Philadelphia according to previous arrangement. Together they will visit prominent Southern cities and arouse a genuine African enthusiasm among the colored churches against the corrupting and destructive influences of the lodge.

—From Bro. I. R. B. Arnold come very cheering reports of his tent work at Naperville in Du Page county, Ill. At his lecture in which Freemasonry is shown to be in the direct line of descent from ancient Baal worship, an audience of 600 filled the tent, among them all the faculty and students of Northwestern College. All gave undivided attention to the surprising and novel arguments of the lecture, and from all the indications of their effect Bro. Arnold regards it as one of the most successful meetings he has held. He has gone on to Hinckley, Ill., on the Chicago and Iowa railroad.

—Along with Bro. Hinman's last letter for this number came two copies of the *Morning Star*, the Carlisle school monthly, which is not only well printed, but seems to be also an excellent source of information respecting Indian affairs. With the papers are two pictures copied from photographs of a group of young Apache Indians; one as they appeared when they reached Carlisle last November, the other after they had enjoyed the civilizing and Christianizing influences of the institution. Such a transformation in every external feature would be thought incredible did not every lineament show equal change in mind and, one could almost say, in heart. Such results are a grand endorsement of the work of this institution.

—Rev. J. M. Foster, our Cincinnati correspondent, was lately in Indianapolis, where he made an address on national reform. From the report in the *Sentinel*, of that city, it seems the speaker put his logic and eloquence in array against the whole army of the devil and his angels with some effect, as follows: "Yesterday the Rev. J. M. Foster, from the Buckeye wilds of Cincinnati, took Rev. Mr. Rondthaler's place before his congregation. If he desired the whole earth—speaking theologically—he took it. If he missed anything, certainly he did not intend it. He was evidently prepared to assail everything in sight, polygamy, bigamy, the Chinese question, Congress, saloons, high license, stock gambling, Sunday papers running cars on Sunday and other things *ad libitum*, Like all the wild, harum scarum dreamers of the impracticable school of thought, his theory, if he has one that will formulate, would shape itself to make laws against all that he might conceive to be the evils of the times, and that would end them. Base-ball would stop, Sunday cars would stop, everything would follow suit." That reporter thinks there is more in national reform than just writing God's name in the Constitution.

—"Mr. H. L. Hastings, the American anti-infidel lecturer and writer," says the *City Press* of London, England, April 27, "gave an address on 'The Bible and Business' before a company of bankers, clerks, and business men, under the auspices of the Bank's Prayer Union, Metal Exchange, Whittington-avenue, Leadenhall-street, on Thursday afternoon." Then follows an excellent report of the address which would nearly fill a page of the *Cynosure.* Thus the editor of the Boston *Christian* goes everywhere preaching the word. We learn that his present tour is one of the most successful of several he has made in Great Britain, vast audiences frequently attending them, we need not say with what profit to the tens of thousands who have heard his addresses in this country, or the millions who have read the *Christian* with the greatest spiritual profit.

—The *Review* of Minneapolis, the Prohibition organ of Minnesota, commends the Knights of Labor in these terms: "The Knights of Labor are 'not far from the kingdom' of prohibition. In the first place their constitution prohibits any liquor-seller from joining the order. The reason for this is, the organization is for producers, and the saloonist is shut out because he is not a producer of anything worthy of being produced. This made the order an antagonist of the saloon from its inception, and now the Knights have taken another step in advance by a decision that 'no assembly shall hereafter be permitted to hold picnics or meetings where liquor is sold, neither shall any assembly be permitted to accept of any profits made on liquor sales, and any assembly violating these rules shall forfeit its charter.' " It is well enough to commend any organized body of men for antagonizing the saloon, but not in such unqualified terms as to endorse and encourage another great evil for which these organizations are responsible, as is the lodge referred to. How much of a prohibitory society this order really is may be understood by a comparison. Instead of Knights of Labor let the name of any church organization be substituted, and the *Review* will have a clearer view of the case.

THE ILLINOIS STATE FUND.—The late brief appeal of the State executive committee was possibly too brief to be noticed by many of our Illinois friends, as they are not so rapidly responding as we believe the urgency and importance of the case demands. At the request of the committee we repeat the request for aid in carrying on the reform in this State. Please make a note of this matter and write "*urgent*" over it. The State committee are hoping to have another representative at work soon as colporteur; but much depends upon the co-operation of the reformers of the State at large. With your support this work can be undertaken, not otherwise.

SHORT HORNS.—One Indian, one wild goose, one antelope, one buffalo or wild pigeon, is an exact copy of another. Culture gives variety to men, brute-animals, and birds. If it did not, one farmer would not know his own stock from that of another. The *philosophy* of species and genera—why it is that "like produces like," like all ultimate principles and processes, is hidden and beyond human knowledge. One hundred years ago, two brothers named Colling, began to improve Durham or short-horn cattle. They did not take a single strain or species to start with; but pure red, pure white, and mixed red-and-white cattle; and they produced the composite breed now known as short-horn cattle; by fixing an ideal perfection; and, by breeding and feeding, seeking to produce perfect cattle.

Deacon David West, a venerable and beloved Christian reformer, living at Sycamore, Ill., has some of this sort of cattle to sell. And any farmer who raises calves, can get a pure bred young male animal of Mr. West for fifty dollars; fully equal to a lot of calves we once bought of Cassius M. Clay, for *one hundred and fifty* dollars apiece. He has four young bulls, beautiful as pictures, weighing from five to eight hundred pounds.

RUSKIN ON DARWIN.—John Ruskin marked Darwin out of Sir. John Lubbock's list of 100 best books. Here is what he gave as the reason for so doing: "Because it is every man's duty to know what he is, and not to think of the embryo he was, nor the skeleton that he shall be. Because, also, Darwin has a moral fascination for all vainly curious and idly speculative persons, and has collected in the train of him every impudent imbecility in Europe, like a dim comet wagging its useless tail to phosphorescent nothing across the steadfast stars."

OUR WASHINGTON LETTER.

Universally delighted with the National Capital will be the thousands of visitors who will flock here during the present month. Of course these crowds of strangers will have to look out sharply for their own breakfasts and lunches and dinners and beds. But they will see the most beautiful city in the world in the month of flowers, and they can have a glorious time in many ways, for Washington is more than a thing of beauty. It is the most interesting city in America, as well.

It is to be regretted that the elevator in the Washington Monument will not be in active operation during the National Drill, when so many sight-seers will be in the city. But instead of being lifted rapidly through the shaft they will be compelled to tramp up and down five hundred feet of iron stairway by the light of candles held by themselves. The arrangements are complete for lighting the interior of the monument with seventy-five incandescent electric lights, with which the effect is very striking. The monument was lighted at its dedication, but few persons knew it, as but few entered the monument on that occasion. Since then it has only been lighted for testing purposes, and once in honor of Mrs. Cleveland, who made a trip to the top. The lights are at the stairway landings, and are fastened to brackets extending from the iron framework in the center of the shaft. The effect is very striking as one looks up the shaft from the bottom and sees these brilliant lights on alternate sides, extending all the way to the top, and brilliantly illuminating the entire interior of the structure.

Workmen have placed the memorial stones in the panels prepared for them in the interior of the monument, all the way up, and the inscriptions on them show with perfect distinctness in the electric lights. When some of the cement was taken out in fitting in some of these stones, it was found to be as solid as the marble surrounding it. Curiosity seekers think they ought not to leave Washington without having been to the top of the highest structure in the world built by the hands of man, and although the past winter was unusually inclement and unsuitable for such an excursion, about two thousand people trudged up the winding stairway to its dizzy height during each month.

Secretary Lamar did not attend the State dinner given in honor of the Queen of the Sandwich Islands at the White House during his visit, and the gossips were ready with an explanation. They said it was on account of the complexion of the dusky sovereign. This accusation made it necessary, of course, for the Secretary to come forward with his own explanation. He says his non-appearance was due to neuralgia, from which he has suffered ever since the delivery of that oration at the unveiling of the Calhoun statue in Charleston. He further vouchsafed the information that he very much regretted his inability to sit at dinner with Hawaii's Queen, which he felt would have been a high honor.

Kapiolani could not but be pleased with her reception at the United States Capital if distinguished attentions were what she most desired. Victoria could scarcely have had more honors done her in the same length of time than did the Queen of the little kingdom in the Pacific. The President's wife returned her call at the White House in less than two hours—the limit allowed by the royal etiquette in returning visits. The ladies of the Cabinet and the members of the Cabinet called on the Queen at her hotel; an entertainment was given in her honor at the Hawaiian legation as well as at the White House; a review of troops was made for her benefit; she was taken around to the sights of the city by a committee of reception; she was taken to Mount Vernon on the United States steamer Despatch; and she was the recipient of various other attentions from private organizations and from private but distinguished individuals.

On the Queen's trip to Mount Vernon, "Nice customs courtesy to kings" was rigidly observed. She was escorted to the steamer past a line made up of officers of the Navy yard gathered to do her homage, while a royal salvo of twenty-one guns was fired. Inside the cabin Kapiolani found herself the centre of a distinguished company. The Diplomatic Corps was generously represented by the ministers from Chili, Venezuela, the Netherlands, Austria, Japan, Turkey, Switzerland, the Russian 'Charge d'affaires,' and the Chinese Secretary of Legation. Our own Government was represented by officials of the War, State and Navy Departments, members of the Supreme Court, and by members of the Senate and House committees on Foreign Relations, besides sixty or seventy other persons of recognized importance in politics or society. *

The Home.

LOWLY, BUT ASPIRING.

Mine may not be the shining of the sun,
Lighting the pathway of great worlds afar;
No more the moon's full light, when day is done,
Nor yet the golden twinkling of a star;
But if a glow-worm's soft and steady light
Be only mine to give in sweet content—
A tiny glow-worm's shining in the night—
To break the gloom for some poor pilgrim sent,
Perchance in ways time's saintly feet have trod,
I still may light some soul to heaven and God!

Mine may not be the beauty of the rose,
Fragrant and fresh with morning's dewy balm,
Nor orange blossoms pure as falling snows,
And sweet as ever strain of wedding psalm;
But if in lowliness my whole life through
A lily of the valley I may be—
A lily of the valley to a few
In some spring hour in gladness drawn to me,
I still may hope through God's good will and grace
To woo some soul to seek and find his face!

I am what God has made me, and I know
I have a place and time, a work and way;
So with a happy heart I would bestow
My humbler meed of blessing while I may,
Content each golden day to find my place,
Do well my work, and mark my way with love,
To be what God would have me, by his grace,
Serenely climbing to the hills above.
And there, as his great blessing, I shall see
Crowned ones, won to their crowning by me!

—*Independent.*

THE JOY OF SALVATION.

You will find in the teaching of Scripture, that while you are saved by Christ's work and assured by God's word, you are maintained in comfort and joy by the Holy Ghost, who indwells every saved one's body.

Now, you must bear in mind that every saved one has still within him "the flesh," *i. e.*, the evil nature he was born with as a natural man, and which perhaps shows itself while still a helpless infant on his mother's lap. The Holy Ghost in the believer resists the flesh, and is grieved by every activity of it, in motive, word, or deed. When he is walking "worthy of the Lord," the Holy Ghost will be producing in his soul his blessed fruits—"love, joy, peace," etc., see Gal. 5: 22. When he is walking in a carnal, worldly way, the Spirit is grieved, and these fruits are wanting in greater or less measure.

Let me put it thus for you who do not believe on God's Son:

Christ's work and your salvation stand or fall together.

Your walk and your enjoyment stand or fall together.

If Christ's work could break down (and blessed be God it never, never will) your salvation would break down with it. When your walk breaks down (and be watchful, for it may), your enjoyment will break down with it.

Thus, it is said of the early disciples, Acts 9: 31, that they "walked in the fear of the Lord, and in the comfort of the Holy Ghost."

And, again, in Acts 13: 52, "The disciples were filled with joy and with the Holy Ghost."

My spiritual joy will be in proportion to the spiritual character of my walk after I am saved.

Now, do you see your mistake? You have been mixing up enjoyment with your safety—two widely different things. When through self-indulgence, loss of temper, worldliness, etc., you grieved the Holy Spirit, and lost your joy, you thought your safety was undermined. But, again, I repeat it—

Your safety hangs upon Christ's work for you.

Your assurance, upon God's word to you.

Your enjoyment, upon not grieving the Holy Ghost in you.

When as a child of God you do anything to grieve the Holy Spirit of God, your communion with the Father and the Son is, for the time, practically suspended; and it is only when you judge yourself and confess your sins that the joy of communion is restored.

Your child has been guilty of some misdemeanor. He shows upon his countenance the evident mark that something is wrong with him. Half an hour before this he was enjoying a walk with you round the garden, admiring what you admired, enjoying what you enjoyed; in other words, he was in communion with you, his feelings and sympathies were in common with yours.

But now all this is changed, and as a naughty, disobedient child, he stands in the corner, the very picture of misery.

Upon penitent confession of his wrong-doing you have assured him of forgiveness, but his pride and self-will keep him sobbing there.

Where is now the joy of half an hour ago? All gone. Why? Because communion between you and him has been interrupted.

What has become of the relationship that existed between you and your son half an hour ago? Has that gone, too? Is that severed or interrupted? Surely not. His relationship depends upon his birth; his communion, upon his behavior.

But presently he comes out of the corner with broken will and broken heart, confessing the whole thing from first to last, so that you see he hates the disobedience and naughtiness as much as you do, and you take him into your arms and cover him with kisses. His joy is restored because communion is restored.

When David sinned so grievously in the matter of Uriah's wife, he did not say, Restore unto me Thy salvation, but, "Restore unto me the joy of Thy salvation." Ps. 51: 12.

But to carry our illustration a little farther. Supposing while your child is in the corner, there should be a cry of "House on fire!" throughout your dwelling, what would become of him then? Left in the corner to be consumed in the burning, falling house? Impossible!

Very probably he would be the very first person you would carry out. Ah, yes, you know right well that the love of relationship is one thing, and the joy of communion quite another.

Now, when the believer sins, communion is for the time interrupted, and joy is lost until with a broken heart he comes to the Father in self-judgment, confessing his sins.

Then, also, he knows he is forgiven, for his word plainly declares that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

Oh, then, dear child of God, ever bear in mind these two things, that there is nothing so strong as the link of relationship; nothing so tender as the link of communion.

All the combined power and counsel of earth and hell cannot sever the former, while an impure motive or an idle word will break the latter.

If you are troubled with a cloudy half hour, get low before God, consider your ways; and when the cause that has robbed you of your joy has been detected, bring it at once to the light, confess your sin to God your Father, and judge yourself most unsparingly for the unwatchful, careless state of soul that allowed the thief to enter unchallenged.

But never, never, never confound your safety with your joy.—*Selected.*

JOY IN THE HOLY GHOST.

When, in a Christian land, any class of people discard Christ, their songs die out because their joy has withered. Spiritualism has no exultant songs because it has no gladness in Jesus. It may gather in the tented grove, under the inspiration of waving trees, singing birds, verdant fields, glittering stars, and azure skies, but confesses that it cannot counterfeit the Christian psalmody which rolls down the ages, lifting the heart of the believer nearer to God. Mormonism, in her mountain-girded valley, sits songless. The habitations of Utah are gladdened by no melodious praise warbled from human lips. Travelers remark this dearth of song in a land smiling with plenty. The explanation is easy. There is no Holy Ghost in their religion. It sows to the flesh and not to the spirit. Free religion assembles in conventions, and argues, denounces and blasphemes; but when she tries to sing, her voice is like the gibbering of a ghost in a sepulcher.

Do not seek joy. Seek not the gift but the Giver. There is a subtle selfishness in crying for joy. If you receive the Giver you will insure the gift. But beware lest you fix your eyes on the gift aside from the Giver.

As the careful engineer occasionally stops his train in order to click the wheels and prove their soundness, so God may at times interrupt the current of conscious love, to afford us an appropriate occasion for spiritual introspection.

Seek Me, and as an incidental result, your joy will be full. Seek ye first the kingdom of God, not in order that food and raiment may be added unto you; but "all things shall be added" as an incidental consequence.—*Daniel Steel.*

JOYFULNESS AND USEFULNESS.

Above all things see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme, paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in the Lord, and having experimental acquaintance and fellowship with God himself.

But in what way shall we attain to this settled happiness of soul? How shall we obtain such an all sufficient, soul-satisfying portion of him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself to us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a God of our own thoughts or imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own precious word.—*George Muller.*

A CHEERFUL FACE.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in a household will keep everything warm and bright within. A host of evil passions may lurk around the door, but they never enter and abide there; the cheerful face will put them to shame and flight.

It may be a very plain face, but there is something in it we feel, yet cannot express; and its cheery smile sends the blood dancing through our veins for very joy. Ah, there is a world of magic in the plain, cheerful face! It charms us with a spell of eternity, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a very little face, but somehow this cheery little face ever shines, and the shining is so bright that the shadows cannot remain, and silently they creep away into the dark corners where the pleasant face is gone.

It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this dear, happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our wayward natures. When care and sorrow would snap our heart strings asunder, this wrinkled face looks down upon us, and the painful tension grows lighter, the way seems less dreary, and the sorrow less heavy.

God bless the cheerful face! What a dreary world this would be without this heaven-born light! And he who has it not should pray for his daily bread.—*Sel.*

HOW A BOUQUET OF SNOWDROPS WON A SOUL TO GOD.

[From the German.]

Little Mary had been blind from her birth; but she was the light of the house, and a favorite with all who knew her. God had blessed her with a spirit of love and gentleness, and her infirmity seemed only to bring her into closer union with him. Everyone who saw her spontaneously loved her; for her pretty features, encircled by blonde curls, and her sober yet loving expression mightily attracted all hearts. They seemed the mirror of a soul consecrated to God. Her father was a rich gentleman's head-gardener, who, having lost his wife and daughter on his journeys, had now returned to reside on his estate. He lived in his books, in which, after his double loss, he had become so buried that he no longer had any intercourse with his fellow-men. But Mary had great sympathy for the lonely father—he was always so considerate and kind to those under him. She was always asking after him and wishing to know about his interests. Her mother told her that people said his heart was broken by the loss of his wife and child of whom he had been so proud, and Mary asked, "Then why does he not go to God, who is able to heal his grief?" The mother, deeply moved, kissed the dear little

questioner, and then said, "My dear child, he does not believe in God; he never reads his Word, and never prays to him." "How is that possible? I thought everybody did that. O, mother, what would become of me without God?" With these words her beautiful eyes filled with tears. She went to the window, though the landscape without was as dark to her as night, and stood awhile reflecting. But from that day she prayed every night for the poor, desolate man.

The next day, when her father came home to dinner, he brought with him a bouquet of snowdrops, which gave her great pleasure. "Is it not kind in God to send us again every year these sweet flowers," she thought, as she moved her gentle fingers over the humble messengers of spring. Her father pressed her to his heart, saying to her, "I have waited impatiently for them, because they are the first spring flowers, and because they are your favorites, which I gather for you every year." "I think," said the child, "after you and mother, the snowdrops are the things I love most; I am always so happy when I feel them in my hand. Was it not lovely in them to come so early, while the earth was still frozen?" She wanted to have their form and hue described to her again and again. They came to her like a salutation from heaven, and, as long as they lasted, a fresh bunch was brought daily and put into her vase. She had the vase placed close to the window, that passers-by might enjoy them also. She knew every part of the garden so well that she could go about it alone, and this, on sunny days, was her delight.

One morning she sought out the spot where her favorites grew most luxuriantly. The pretty flowers seemed to salute their blind mistress lovingly. She knelt upon the ground that she might touch them with her tongue, exclaiming in her lively and childish way, "O, you dear, dear snowdrops!" as a rosy glow lighted up her otherwise pale face.

She did not notice the footsteps of the gentleman who had come thither, like herself, on his morning walk, and who paused to observe with glowing sympathy the delight she manifested in the flowers. "My child, you love these flowers very much," he said at last, wondering how she had come into the garden, and not recognizing her, often as he had met her when she had come in with her father.

Mary rose up, blushing, when she heard the voice of her questioner, and said, trembling, "But I know how they look, if I am blind. They are the first flowers I learned to know and love." The owner of the garden now noticed that the child was blind, and, bethinking himself, asked her, "You are the gardener's child, are you not? Tell your father you may take as many of the roses and lilies as you please; they are prettier than these snowdrops." She told him how grateful she was for his kindness, adding, however, "But I love the snowdrops most, they are so pure, and they always teach me to love God more." Then she offered him her bouquet, and continued, "Take them with you; perhaps they will teach you to love God, too; I pray for you every day that you may learn to love him."

He could not refuse the bouquet which was pressed into his hand with such sweet, childish simplicity. He said a few words indistinctly, and continued his walk. Perhaps it was the memory of his own dear child which took such hold of him at the sight of this little one. Or, was it her suffering and her sympathy which moved him so deeply? However it might be, an abundance of flowers and of beautiful presents of various kinds from that day passed from the great house to the gardener's cottage.

. . . . . .

A year has passed, the spring has come again, and snowdrops by the hundred have lifted up their heads. God has sent them once more upon the earth to teach the passers-by lessons of purity and perfection. A man is seen bending down to pluck a great bunch of them, and tears are flowing over his cheeks. It is Mary's father who is going to take them home; but the little maiden is no longer there to take them in her hands and kiss them. Only yesterday God took her away. The mother takes them and places them in the dear child's hands; "the flowers of heaven," as Mary used to call them, were more fit than any others to adorn the pale tabernacle of such a Christ-like child. "John," she said to her husband, "Mary wished you, as long as the flowers lasted, to gather a bunch of them every day and carry them over to the gentleman, and tell him that she had prayed for him day and night, and that in heaven she would pray God to open his heart, and to send him light and consolation."

She had scarcely finished speaking, when a shadow passed the window, and there was a knock at the door. It was the gentleman himself, who had heard of the affliction of his faithful gardener, and who had come to ask the parents if he could be of any assistance to them. They led him in, and he stood in silence before the little body. A smile lingered about her lips, and the white snowdrops were clasped by her fingers. The father was weeping, but the mother, lifting her eyes heavenwards, said, "I cannot weep, for I know that my child can now see, and that she is unspeakably happy."

As she spoke she forgot all fear of the great man, and told him the message left for him by the dear child. The words moved him deeply, but still more deeply the sight of the dear, beautiful child and her flowers. He could not speak; he left the house in haste. Daily, as long as the spring flowers lasted, the gardener brought to him the bouquet of snowdrops.

And God heard the prayer of the little blind girl, and the flowers seemed like his response. Not suddenly, but by degrees light broke upon the path of the desolate man whose heart was first moved by the blind girl's flowers, and who now believed that, in answer to her prayers, God had given him a new heart.

One day he visited the gardener's cottage and told the father and mother of the little blind girl of the change that had passed over him, and how God had given him sight, to which he had so long closed his eyes. Every spring the snowdrops stood in the cottage window, and many passers-by who had learned the moving story noticed them. But in the gentleman's house, the flowers stood in a costly silver vase, serving as gentle monitors, and as a memorial of one whose gentle influence had won a soul to God.—*Translated from the "Wahrheitszenge" for the Standard.*

DEAR LITTLE HEADS IN THE PEW.

In the morn of the holy Sabbath,
I like in the church to see
The dear little children clustered,
Worshiping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet,
They look in the congregation
Like lilies among the wheat;
I think that the tender Master
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

When they hear, "The Lord is my Shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home—
A place of their own with his people;
He cares for me and for you,
But close in his arms he gathers
The dear little heads in the pew.

So I love, in the great assembly,
On the Sabbath morning to see,
The dear little children clustered,
And worshiping there with me;
For I know that the precious Saviour,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

—*Mrs. M. A. Sangster.*

TEMPERANCE.

THE OHIO SALOON MURDER.

[From the Voice.]

Dr. Northup was about forty years old, and was not married. He was reared in Northuptown, about seven miles from Gallipolis, Ohio. He graduated at the Ann Arbor, Michigan, Medical College, and practiced medicine for several years in Gallia county, West Virginia. Then he removed to Haverhill, where he has been living for about seven years. He was a Republican in politics, and was a strong and practical advocate of temperance. This was the chief cause of the hatred that the McCoys conceived for him—a hatred that has been manifested for years. What he believed he was not afraid to advocate at any time or place. He was a mover for the enforcement of the liquor laws, and Alf. McCoy, when indicted and tried for the unlawful selling of whisky and confined in jail, attributed his misfortunes to Northup.

Alf. McCoy is a saloon keeper who has gained the ill-will of the entire community by his conduct. He is a Democrat and has always taken an active part in politics; is a violent hater of temperance and despises the churches and all moral organizations. He trained his children from their birth to hate and bemean such men as the one he shot.

On Wednesday, April 27, the doctor was met on the street by the McCoys. Without warning the McCoys opened fire upon him with their revolvers. Being unarmed Dr. Northup retreated; the McCoys followed, keeping up their fire until they had emptied their revolvers. Dr. Northup went down towards his boarding-house, which was about forty yards away. Then he returned to get his hat which had fallen off. By this time one of McCoy's small boys had gone to the saloon and procured a double-barreled shot-gun loaded with buck-shot, and had returned and given it to his brother Pierson. The father took the gun from Pierson and started at the doctor again, who was retreating to seek shelter. McCoy overtook him, placed the muzzle against his body, and fired both barrels. One load took effect in the doctor's left arm, tearing it to pieces; the other load entered the left side of his back three inches from the spinal column, and the shot cut the spine in two. The doctor fell dead.

The post mortem examination showed that there had been fired into Dr. Northup's back forty-six buck-shot and three pistol shots.

Alf. McCoy, two of his sons, and his brother James, postmaster of Haverhill, have been arrested and taken to the County Jail at Portsmouth, Ohio.

[From the Chicago Daily News.]

If there was ever a more deliberate or fiendish murder than that of Dr. W. T. Northup at Haverhill, April, 27, the details of which I telegraphed you Friday last, no record was ever made of it. Communities having less law and order than staid, old Scioto county, and communities possessing even a higher order of civilization, have turned out en masse and lynched criminals for committing lesser crimes. Yet here is Scioto county, forming a portion of the garden spot of the State in the fertility of her soil and the progress of her mental and physical culture, quietly discussing the merits of a crime so horrible in its detail as to be almost beyond human belief.

For a few days after the killing of Dr. Northup by the McCoys there was a universal expression of horror. Not a palliating circumstance in extenuation could be heard either at Haverhill, where the deed was committed, or at Portsmouth, the county seat, twenty-one miles away. So brutal was the crime that words of condemnation could be heard from every side, and the question, "Why didn't they lynch them?" was one of common inquiry. The last week, however, has wrought a wonderful change. While there are none who have the hardihood to openly defend the cowardly McCoys, it is becoming a common thing to hear persons questioning whether they were not in some degree justified in making an assault upon Dr. Northup. The Democratic paper of Portsmouth, four days after the McCoys were locked up, attempted to make political capital of the matter, and since that publication the case has so rapidly taken political shape that there is now fear among the authorities that the criminals will never be convicted, or, if convicted, that it will be either of murder in the second degree or of manslaughter. Until your correspondent came here last Wednesday, Sheriff Yeager had carefully excluded all visitors and newspaper men from the jail.

"Why?" I asked.

"Well," said he, "I am afraid politics will get mixed up in the case. I had been cautioned not to let anything occur that the defense could take any advantage of from a political standpoint. The McCoys are Democrats and whisky sellers, and, as you know, the county officials are all Republicans. Besides, there has been an effort made for a long time to prohibit whisky traffic at Haverhill, but without success, and, as I understand, the McCoys attribute their trouble with Northup to the fact that they sold whisky."

James McCoy, the postmaster, did not do any of the shooting that sent fifty bullets into the fleeing Dr. Northup. All that he did was to close his post-office door to prevent Dr. Northup's escape from his bloodthirsty pursuers, and then, seeing that his brother and nephew had both emptied their revolvers, he grabbed up his shot-gun from behind the counter and ran out the door with it. But Tom McCoy, the second son of Alfred, aged fifteen, had anticipated his father's wants and gone into his house and brought out the double-barreled gun Pierson was seen loading three hours before the attack was made on the doctor. This he handed to Pierson, or some say Pierson took it from him, and Pierson, starting in pursuit, was met by his father, who in turn took the gun from him and went in pursuit of Northup. While this was going on Dr. Northup, crazed with pain, stood leaning against the fence seventy-five yards away, cutting a bullet from his arm, having done which the doctor turned and, still in a dazed condition, started back up the road. Seeing "Alf" McCoy coming running with his gun,

he started on a zigzag run across the road, trying to get away. With the fury of a fiend, "Alf" McCoy bore down upon him. He was running in the direction of the river, where there was a considerable declivity in the road, and before his victim, riddled with bullets, could cross the road and take refuge in the house of Mrs. Birch he intercepted him and discharged both barrels of the gun into his body. Dr. Northup fell dead without uttering a word. He had uttered only two sentences from the time the assault was made until he died. One was that "his wrist pained him so," when he stopped to cut the bullet out of it, and the other, "my hat," when he turned almost beside himself to go back up the road.

Haverhill has but eleven houses in it, yet one or two members of every family in the village was a witness to some portion of this butchery. They are all poor people, doing odd jobs for a living. Some of them have trades, and one or two are in the employ of the railroad. Alfred McCoy keeps, besides his saloon and a make-believe grocery, a sort of lodging house for the accommodation of merchant travelers, who, leaving the Scioto Valley railroad at Haverhill station, desire to cross over to Greenup, Ky., which is directly opposite Haverhill on the Ohio river. This lodging house he dignifies with the name of the McCoy house. He owns, besides, a small and much decayed little frame house in the northern edge of the village. He has a family of seven children and a quiet little wife. At least she seemed quiet to your correspondent who spent a night in the inn. She is suffering severely from the trouble that has overtaken her husband, and the writer was led to the belief that she was rather a demure person. The near neighbors, however, looked at each other and smiled when this was suggested to them, and said she was quiet enough now. Not much is said against James McCoy, except that he was ever ready to hand "Alf" a gun when he got into trouble.

The Ohio valley at this point is two miles wide on the Ohio side and very fertile. The farm-houses are neat, roving, and bespeak thrift and prosperity on the part of their owners. The people are intelligent, the young men and women of the neighborhood being possessed of at least a good common-school education, and some of them receiving a few years in college.

REFORM NEWS (*Continued from 5th page.*)

One of the interesting relics of Carlisle Barracks is the old stone Guard House, with walls five feet thick. It was built in the time of the Revolution, by Hessian prisoners, who were ever afterwards confined within it. Another house was pointed out to me where Major Andre was kept for a time.

Together with Rev. Jas. Brown I called on Rev. Dr. Norcross, pastor of Second Presbyterian church. He expressed his hearty approval of our reform, and promised to aid in a lecture in that city. From there I came to Harrisburg, and took a room in the Y. M. C. A. building, where I have received great kindness and attention.

As the Legislature was in session, I went into the State Senate and listened to a discussion of the pending High License Bill, which seems likely to become a law. There are three parties to this measure. Those who regard it the best practical plan of restricting the liquor traffic, those who regard it as a breakwater to prohibition and the prohibition party, and, third, the liquor men, who want to remove all restrictions from the liquor traffic as far as possible. This last class succeeded in carrying an amendment making the granting of licenses mandatory instead of permissive. Nevertheless, prohibition is *in the air*, and will inevitably come.

The State House is one of the least pretentious of all the State capitals I have seen. It is most beautifully located, and from its top there is a magnificent view of city, river and mountains. On the east stands a fine monument, erected to the memory of the soldiers who died in the Mexican war, and beside it there are a number of brass cannon, brought home from the battle of Cerro Gordo. They are beautiful pieces, most of them old Spanish guns, more than one hundred years old. One is an English gun, made in 1842. It was captured in 1847. In the centre of Second street is a brown stone obelisk, erected to those who fell in the war of the Rebellion. Of all the monuments I have seen, North or South, Union or Rebel, none has equalled it in ugliness.

Since writing the above the High License Bill has passed both houses of the Legislature, and awaits the Governor's signature. It is a tolerably stringent measure, and will show what high license can do. It is doubtless relied on to defeat the prohibition amendment in this State. The result will be watched with great interest. A large percentage of the members of the Legislature wear the badge of the G. A. R., but I saw few Masonic emblems.

H. H. Hinman.

Religious News.

—Evangelist Moody delivered his farewell address to business men yesterday noon, at Farwell Hall, and subsequently left for his home at Northfield, Mass.

—The Congregationalist ministers of London, at a meeting last Tuesday adopted almost unanimously a resolution offered by Dr. Parker of the City Temple protesting against the Irish Coercion bill now before Parliament, demanding that the Irish people shall be treated with justice, and urging the Government to adopt a policy of conciliation in dealing with the Irish question.

—The Illinois Conference of the Swedish Augustana Synod (Lutheran) has purchased a hospital building in Chicago, Ill., for $35,000.

—The home Sunday-school of Mr. Spurgeon's church has 108 teachers, all members of the church, and 1,428 scholars. In all the schools connected with the Tabernacle there are 7,677 scholars.

—The friends of Sabbath observance in England are hoping for the passage of the bill by Parliament stopping the Sunday delivery of letters in the United Kingdom, thus securing a day of rest for an overworked class of public servants.

—The Episcopal Dioceason Convention of South Carolina, in session at Charleston, was agitated Friday by a discussion of the "color line" question. The lay delegates from fourteen parishes, who favored the admission of colored delegates, quitted the convention.

—The International Convention of the Young Men's Christian Association, in session in San Francisco on Thursday, elected the Hon. S. H. Black, of Toronto, President.

—The English Presbyterian Mission in China, which has now been at work forty years, has two presbyteries formed of native pastors and elders, and a third is about to be formed in Formosa. There are five thousand adult communicants.

—The London Missionary Society are about to send back the Rev. T. Shaw and his wife to their field at Tamatave, Madagascar. Three years ago he was imprisoned and shamefully treated and plundered by the French at the instigation of the Jesuit priests. Now that France has ignominiously failed in reducing that people to its servitude, it is safe again for this Christian missionary to return to his labors for their elevation.

—The largest parishes in the Lutheran church are to be found in Central Russia. One of these numbers 300 villages and comprises 35,000 souls.

—The correspondent of the *Independent*, writing of Dr. L. W. Munhall's work in Worcester, Mass., says: "There was not an hour's interruption of the rising enthusiasm of the churches and the workers from the time that the work began until its close. No break in the harmony of the churches, no interposition of any distracting outside matters, no diminution of the very large attendance, and not an act on the part of the evangelist to detach or diminish the strong confidence which he at first inspired. On the contrary, Dr. Munhall steadily rose in the esteem of the pastors, churches and people, and only departed at the end of nearly four weeks because his Toledo engagement, already two weeks deferred, must be met. The congregations at the afternoon Bible readings increased to the last, numbering then from six to seven hundred. Evening audiences were only limited by the capacity of the church, throughout the entire series, and the churches waived all, even business meetings, to give undivided attention to the work of the revival." "We have initiated a great evangelistic movement, likely to continue indefinitely. The impression left by Dr. Munhall is wholly good and helpful. He is possessed of a courage which knows no fear, which deals in the plainest interpretation of the Bible, and unveils the most hidden sins of men. He does not spare sinners in the church or out of it, but is neither censorious, crabbed, reckless nor hasty. He has wounded, but to bind up, and has labored with untiring energy to instruct, enlighten, convince, persuade and assist the inquirers."

—The restless aggregation of the China Inland Mission—a society only twenty years old but now numbering 170 members, has done much to open up the country hitherto closed to all but the venturesome traveler. This mission was founded by Dr. J. H. Taylor, and has some striking features which are perhaps worthy of mention. Recognizing that the work is God's, it seeks to lean very definitely upon him for guidance, supply and blessing. It never goes into debt. It never publicly solicits money, and guarantees no salary to its members. It studiously avoids appeals to consuls, or even mandarins, for protection or even justice. About 15 of the missionaries support themselves, and some of them further help the society with money. But, for the most part, it trusts to the free-will offerings of God's people, and has ever been able to expand its work. It is now the largest and most scattered mission in China, and counts nearly 2,000 converts.

—The Southern Baptist Convention met in its thirty-second session (forty-second year) with the Broadway Baptist church, Louisville, Ky., Friday, May 6th. This body is the general missionary organization of the Baptist denomination in the Southern States. It was organized in Augusta, Ga., in 1845, consequent upon the unfortunate controversy about slavery which prevented hearty co-operation between the Baptists of the two sections in the old Triennial Convention formed in 1814. In the territory represented by this body there are sixteen States, in which there are 22,576 churches with a total membership of 1,939,140. Of these probably one-half are colored churches, whose work is not represented in the missionary statistics of the convention. million white Baptists have their delegates here. One The majority of the Baptists in the South are in the rural districts, where the churches seldom have preaching oftener than once a month, and consequently are not developed in regard to the grand missionary enterprises of the denomination. The Board has missions in all the continents excepting Australia. In Africa there are five stations. In these stations, on the western coast, there are eight missionaries with eight native evangelists and assistants. The church-membership is 136, of whom twenty-six were baptized the past conventional year. In the schools are 284 pupils.

—A practical evil among the colored people of the South is the multitude of secret societies, many of them with Bible names, into which they are led, and which absorbs their time, their thought, their religion, their money, and often their morals. The colored man has a natural love for show and pageantry, and so becomes an easy prey. That he errs largely through ignorance is shown by the fact that many of these societies, along with their amusements, attempt to compensate the church by contributing to its work, or to the missionary cause, as if the church was but a society, and one society was as good as another. Our missionaries would be helped if the Publication Society would issue a suitable tract on this subject, teaching the true place of the church.—*Missionary Visitor*, (*Baptist.*)

Literature.

Current Religious Perils.—The Boston Monday Lectureship, under whose auspices Joseph Cook, the greatest of American lecturers, has delivered thirteen annual courses, lately sent out the following questions to a number of prominent individuals: "1. What, in your opinion, are the chief current religious perils?" "2. In what particulars does modern Christianity fail to follow Christ?" Of course answers to such leading and generic questions as these by careful selection of correspondents could be made to include the whole range of theological and social discussion, and cannot fail of their popular interest. Among those who have replied are Prof. Edwards A. Park, Dr. John Hall, Miss Frances E. Willard, Drs. Herrick Johnson, Josiah Strong, F. D. Huntington, Bishop W. R. Nicholson, Dr. G. F. Magoun, Pres. J. H. Fairchild, Cyrus Hamlin, Julius H. Seelye, Profs. G. N. Boardman, S. I. Curtiss, G. F. Wright, Daniel Steele, I. E. Dwinell, Drs. John E. Todd, E. K. Alden, Hon. Neal Dow. The pamphlet can be had of the old printing house of Rand Avery Company, of Boston, at the nominal price of 20 cents, in the same handsome style in which they have been issuing the reports of Joseph Cook's regular Monday Lectures.

Mr. Henry Wood, the author of the book entitled "Natural Law in the Business World," which was published recently by Lee and Shepard, Boston, and which is exciting the most earnest attention in the Eastern States, and, indeed, in all sections of the country, was formerly a well-known business man of Chicago, whom the older residents will recall as a member of the wholesale house of Messrs. Keith, Wood and Company, who were engaged extensively in the wholesale trade of this city before the great fire. There is every indication that Mr. Wood's book will be the most popular of any yet published which discuss the economic subjects brought to the front by the agitation of the labor question.

The Missionary Review opens with an address by Rev. Wm. F. Stevenson, late Foreign Mission Convener of the Irish Presbyterian church, in which the past and present of the missionary work was discussed. The work of the Gospel among the Karens of Burmah and the Jews of Bessarabia is reviewed, and an important article on sending money to foreign missions points out the danger and frequency of loss from the accumulation of large funds in the hands of missionary treasurers. This is a topic of some importance to Christians who suppose they are giving to support missionaries.

The English Illustrated Magazine opens with a frontispiece of force and originality, "The Close of the Day"; "Some London Citizens and their Monuments," and the fifth paper on "An Unknown Country," describing portions of the north of Ireland. The present number is of especial interest from the notes upon Irish peasantry and landlordism, and of strange relics of medieval times which are often found in some portions of the district—crowns of gold and numerous skeletons of men.

In the current number of *Words and Weapons* Dr. Pentecost gives an interesting account of the Cleveland meeting conducted by him. The model of a church register from the Tompkins Avenue church, Brooklyn, is full of suggestion for pastors.

Vick's Magazine for May is a blooming number unaffected by drouth or frost or flood. "The Foes of Plant Life," "Plants for Cemetery lots," "Window Boxes," and "Western Apples in the East," are among the topics.

The *Cosmopolitan* will hereafter be published in New York. The May number contains the third of Emile Julliard's entertaining and valuable articles on "Life Beneath the Crescent." It describes very fully the character of the Sultans, the peculiarities of Turkish women, the wretched system of education prevailing in Turkey, the representatives of foreign powers in Constantinople, and many other things of interest and importance. The article is beautifully illustrated. "A Fracas with Grizzly Bears," and "The Bridal Journey of Catherine the Great," are other articles of special interest.

The May number of the *Library Magazine* is a fair sized volume in itself in quantity; and for quality such names as Maurice Thompson, the Marquis of Lorne, W. H. Mallock, Grant Allen, Col. C. B. Stewart, Dinah Mulock Craik, Prof. Huxley, Dr. Wm. M. Taylor, Lord Tennyson, Dr. Geike, Emilio Castelar, Andrew Lang and others is sufficient guaranty. American topics are discussed in "Separate and Mixed Schools and Churches at the South," by the State Superintendent of Public Instruction in North Carolina, "State Education in America," and the "Canadian Fisheries Dispute." New York.

Mrs. Grant has just received from the publisher a check for $33,384.53 as additional profits on the sale of "General Grant's Memoirs." She has thus received to date a total of $394,459.53. The financial success of Grant's book is unprecedented in the history of literature.

During the decade from 1789 to 1799 Paris possessed more than twelve hundred newspapers. At the beginning of the revolution the publishers made choice of the most extraordinary titles to attract public attention to their productions. Here are a few of them: "Bileam's Ass," "The Babbler," "The Cat and Dog," "You Don't Say So," "The Antidote," "St. Anthony's Pig," "The Breakfast," "Let Us Understand Each Other," "It is No Laughing Matter," "I've Been Told So," "The Wandering Jew," "The Patriotic Hen," "A Flea in Your Ear," "The Skirts of Madame Angot," "No Quarter," "The Patriotic Tailor." — *Aurelian Scholl.*

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LODGE NOTES.

Father Anderledy, the successor of Father Beckx as the Superior General of the Jesuits, is noted for his skill as a linguist. He speaks and writes all the important languages with facility.

Mrs. Mary A. Woodbridge and "Mother" Stewart, of Ohio, were elected by the National W.C.T.U. meeting in St. Paul last year to represent that body at the Good Templar meeting to be held in Saratoga during the present month.

The convention of the Philadelphia and Reading Railroad employes in Reading, which adjourned at midnight of Sunday, discussed the grievances of the miners and the relations existing between the Miners and Laborers' Amalgamated Association and the Knights of Labor. The meeting refused to endorse the strike in the coal regions proposed by the Miners and Laborers' Amalgamated Association, contending that there must be union of all bodies before a strike can be inaugurated, or, in other words, that the members of the Miners and Laborers' Amalgamated Association must first join the Knights of Labor before they can receive the support of the latter body. This is a plain statement of what has long been known, that Mr. Powderly's order is not run so much to help laboring men as to help the lodge of Knights of Labor.

Members of the Royal Arcanum order in Chicago are urging the question of a uniformed rank, or Knight Templar degree, as an adjunct to the Royal Arcanum with an additional benefit of $2,000.

The Sovereign Grand Lodge of the Patriarchal Circle meets at Denver next September. The Supreme Temple of the same order meets at Milwaukee in July.

Baltimore was crowded last week with Freemasons to assist in the centennial celebration of the Grand Lodge of Maryland.

The following is the present membership of the seven largest jurisdictions of the United Workmen: New York, 22,996; Illinois, 17,782; California, 17,762, Missouri, 17,520; Pennsylvania, 15,537; Ontario, 11,590; Michigan, 10,158.

The early records of Knight Templarism in America are somewhat imperfect, but it has been established beyond a dispute that the meeting of ten Knight Templars in Boston, March 12th, 1802, and their organization as a council of Knights of the Red Cross was the formation of the first body of Knight Templars in America.

The Grand Division of the order of Railway Conductors met in New Orleans, La., last week. The committee appointed to select the future location of the home of the order reported favorably on St. Louis.

St. Louis is making great preparations for the National Encampment, G. A. R. April 13 was the day set for raising the $100,000 required for the expenses of the meeting. The brewers gave $7,800, the wholesale whisky men $400. The saloons gave only $1,640.50; hotels only $1,625. The real estatate agents, though receiving no direct benefit, swelled the sum total with $1,700. It is estimated that the brewers will have on hand 1,000,000 barrels of good lager. [This item is from the *Inter Ocean*, which is a special champion of the G. A. R., and probably regards 50 barrels of beer a fair allowance for every veteran.]

Last week we sent to Bombay, India, about $10 worth of anti-secret publications. And this week we have an appeal from a gentleman in India asking the anti-secret friends to send our literature to save the heathen from the mock religions of the secret lodge. Who will send the *Cynosure* to India? The *Christian Cynosure* one year to either of the above-named foreign countries costs $2.02.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 9 to May 14 inclusive:

E Schonover, I Crane, P Millard, J Rutty, N D Rose, C Clyde, J Reed, J A Loggan, W McClelland, R Burlington, H L Davis, Mrs E Talcott, W A Bartlett, W F Davis, J Johnson, A Tuttle, S B Daniel, R Canning, J Markle, O Bruce, J J Kyos, A F Brockman, I J Gillet, L Tatum, J M Clark.

NOTICE

to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once.

Mr. Hezekiah Clark, Carthage, Ind., sends $1.00 towards sending the *Cynosure* to India. Who will add to this fund for foreign missionaries?

Are you doing all that you can to introduce the *Cynosure?* Have you not some friend to whom you could send it?

India and Africa are fields where the *Cynosure* is much needed. Can you not send at once a copy to one of those places?

Rev. J. A. Cole, whose book on African secret societies is advertised in the *Cynosure*, says that secret societies are the greatest hindrance which that dark continent has to-day to contend against. Many on the coast can read English; who will send the *Cynosure* to them?

The few fine cabinet photographs of Prest. J. Blanchard which we had, having been disposed of so quickly, arrangements have now been made by which all can be supplied at this office who wish them. Price postpaid 25 cents each.

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CHICAGO.

Wheat—No. 2			85
No. 3	76		
Winter No 2	86		87
Corn—No. 2	37½	@	39
Oats—No. 2	26	@	30
Rye—No. 2			56½
Bran per ton			12 75
Flour	1 40	@	4 60
Hay—Timothy	7 00	@	12 50
Mess pork per bbl			23 50
Butter, medium to best	10	@	19½
Cheese	07	@	15
Beans	60	@	1 40
Eggs			11
Seeds—Timothy	1 65	@	1 73
Flax	1 07	@	1 11
Broom corn	02½	@	07
Potatoes	65	@	80
Hides—Green to dry flint	06½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	36
Cattle—Choice to extra	4 55	@	5 00
Common to good	2 00	@	4 30
Hogs	3 25	@	5 10
Sheep	3 25	@	5 00

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	94	@	98
Spring			94
Corn	47	@	49
Oats	34	@	41
Mess Pork			15 00
Eggs			13
Butter	12	@	25
Wool	13		37

KANSAS CITY.

Cattle	2 25	@	4 45
Hogs	2 50	@	4 75
Sheep	2 80	@	3 50

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

HOME AND HEALTH.

THE HEALTH OF SCHOOL-GIRLS.

How few people of means and leisure give themselves, at stated intervals, an hour for thought. If persons who can dispose of their time as they choose, fail of their greatest attainment from this cause, what shall be expected from those women who work and drudge from morning until night, and then, exhausted in soul and body, find only in the forgetfulness of sleep the necessary rest for a renewal of this toil?

In order to think our best thought, we need to be physically sound. How few women at fifty years of age, when they should be in their prime, are really well! How few have attained what was possible for them had they possessed knowledge of themselves and their powers! Alas, how few have their powers trained and disciplined into a state of readiness for the every-day affairs of life! If the education is begun in childhood an enormous amount of valuable time and strength may be saved.

Men, as a rule, continue to grow, intellectually, all their lives; their contact with the world tending towards this, if there is no endeavor on their part: but unless women are on the alert, and improve the short intervals allowed to them by the duties that most have to keep them busy, they will settle into commonplace and humdrum.

Should country girls read these lines, let me tell them that if the girls of fifty years ago could have availed themselves of the helps to knowledge which this age affords, they would have eagerly devoured what now is too often thrown aside for the sensational novel.

I knew a farmer's daughter, bright and rollicking, yet eager to learn, who, at the age of thirteen or fourteen, used to rise between four and five o'clock, in summer time, drink a glass of milk, go to the pasture and saddle her own horse, and ride five miles away to the post-office and back by half past six. She took a book with her for the uphill part of the way. On her return she would have her breakfast, wash the dishes, and get to the district school, half a mile away, by nine o'clock. Hungry for ideas, she found little time for play: girls in those days were not bills of expense to their parents but were taught to spin and bake and sew; to take care of children and relieve the overburdened mothers. Far and near, to-day also, there are daughters who fill places of trust in their parents' home; but what a difference in the aids which these girls have to education and wisdom!

The education of girls is a great question. That there is, in legislative halls, none to exceed it in magnitude, will be seen if we consider the fact which George Eliot puts into words in "Daniel Deronda," where, from speaking of Gwendolen Harleth, she turns as if to explain why she gives such attention to the inner workings of a mere girl's mind at a time when the world is so full of stirring action and earnest endeavor. "What," she asks, "in the midst of that mighty drama, are girls and their blind visions? They are the yea and nay, for which men are enduring or fighting. In these delicate vessels is borne onward through the ages the treasure of human affections." How great the need, then, for future good, that girlhood should be guarded and strengthened by the utmost that wisdom can teach.

Brain-building has proved a difficult question in our schools. The nervous system is over-stimulated, the blood-making power fails to support it in its forced exertions. Mental and physical indigestion is the result. There should be no more studies undertaken than are readily understood and conquered, especially between the ages of twelve and sixteen.

Enough cannot be urged against allowing growing girls, and those still in school, to attend evening entertainments or enter at all into what is understood by the word "society." Company and amusements they need; but of a kind chosen carefully by competent older persons, and not that which is to be found at balls and other entertainments of the kind. There is less danger of injuring the muscles than the nervous system, by forcing. The minds of undeveloped girls (and boys for that matter) must be allowed time to develop strength, and they will then drink in knowledge as plants do water.

It strengthens the mind to memorize, to a degree, but constant watching is required. If restlessness at night ensues, for the student, it is time to interfere. Change the study, or stop it altogether for a time. Nature will not be forced without rebelling. All minds cannot be put into the same mold; each pupil must be studied, and should be allowed discussion and inquiry, that his or her individual self may be developed.

A large army is killed each year, and many more made invalids for life, by being crowded through the schools; as Buckle says, "Their intellects are ruined by the activity of their education."

I have in mind a young girl who was the pride of her parents, and a delight to all who knew her for her beauty and wit. The appreciation and praise of friends acted as stimulants, forcing her beyond her physical endurance, until at her graduating exercises her nervous system broke down, and she only lived a month afterward.

There are some of a different nature, who never can be hurried; who plod on heavily, the development of the body taking from the activity of the brain. This class is less in danger than the one above described, but needs watching lest failure ensue because of slowness of growth. The teacher needs constant patience to hold back the former and urge forward the latter class.

The clothing of girls, especially of those maintaining a sitting posture, should be warm, light and sufficiently loose to allow the fullest inhalations. Recesses for deep breathing, once an hour, would be valuable in our schools. By this I mean that books or work should be laid aside for five minutes, all the air possible should be slowly exhaled from the lungs, then as slowly drawn in again. There is, in all persons, residual air which cannot be exhaled, but by continual effort much more space can be provided for inhaling. After drawing in as much air as possible, hold it a few seconds before exhaling it. From five to twenty inhalations an hour will help to make deep-breathing a habit, and bring more oxygen into the system. This will relieve drowsiness and stupid people may be benefited thereby.

If parents and teachers would be made to feel the need of outdoor exercise for all students and growing children, I believe provision would be made for it by law. Grounds and amusements are prepared for the insane; would it not be humane and economical to provide, around all educational institutions, ample facilities for favoring the healthy development of the body?—*Mrs. E. G. Cook, M.D., in Demorest's Monthly.*

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FARM NOTES.

ARAB HORSE MAXIMS.

Let your colt be domesticated and live with you from his tenderest age, and when a horse he will be simple, docile, faithful and inured to hardship and fatigue.

Do not beat your horses nor speak to them in a loud tone of voice; do not be angry with them but kindly reprove their faults; they will do better thereafter, for they understand the language of man and the meaning.

If you have a long day's journey before you, spare your horse at the start, let him frequently walk to recover his wind. Continue this until he has sweated and dried three times, and you may ask him whatever you please; he will not leave you in difficulty,

Use your horse as you do your leathern bottle; if you open it gently and gradually you can easily control the water therein; but if you open it suddenly the water escapes at once, and nothing remains to quench your thirst.

Never let your horse run up and down a hill if you can avoid it. On the contrary, slacken your pace. "Which do you prefer," was asked of a horse, "ascent or descent?" "A curse be on their point of meeting!" was the answer.

Make your horse work and work again. Inaction and fat are the great peril of a horse, and the main cause of all his vices and diseases.

Observe your horse when he is drinking at a brook. If in bringing down his head he remains square without bending his limbs, he possesses sterling qualities, and all parts of his body are built symmetrically.—*Our Animal Friends.*

CHECK REINS.

Check reins, as a general rule, are of little use on the road, except in the case of inveterate stumblers. These it is necessary to sometimes check up high, so as to make them lift their feet, and besides, if they do trip, the check rein punishes them severely. Stumbling is chiefly due to bad shoeing; hence this use of the check savors of needless cruelty. If a horse shows a tendency to stumble, pull off his shoes and drive him barefoot, being careful not to break his hoofs. He will soon get over the tendency in all probability. When the feet wear, if they do, so as to necessitate shoeing, if it is summer weather put on toe clips only, and renew them often. The check rein is used to make a naturally down-headed horse carry his head high, or as high as his mate, and it is often made an instrument of wanton torture by unfeeling grooms and drivers. The real use of the check is to prevent a horse getting his head to the ground when standing. It is of no use at all, except as above explained, when traveling. Every horse works better without one, whatever work he does.—*American Agriculturist.*

SHYING HORSES.

This trick or vice is generally the effect of nervous timidity, resulting from an excitable temperament. It is aggravated by improper handling. To punish a horse for shying introduces a new cause of fear. The horse will be more alarmed and show more tokens of fear at the prospect of a whipping than at the imaginary object of danger in the road. Hence one bad habit is confirmed by the introduction of another. It is impossible to whip terror out of a horse or pound courage into one. Kindness and gentle persuasion are the best weapons to correct the pernicious habit of shying. The less fear exhibited by the driver, and the less notice taken of the shying by using harsh means, the sooner will it be given up. A careful, experienced horseman can generally detect an object likely to cause a nervous horse to shy, and by word or touch will encourage him to pass it unnoticed. When this fails, give him time to look at the object of his fear; pat him and coax him up to it, then take him past it two or three times, till he takes no notice of it.

When defective sight is the cause of this bad habit it is incurable, and if the eyesight is failing, the horse, for ordinary driving and riding will be perfectly useless. A mare we knew that had gone quietly in harness for two or three years, suddenly took to jumping the white stone crossings of an ordinary macadamized street, as if they were water brooks. In three months she was stone blind.

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NEWS OF THE WEEK.

LEGISLATIVE.

Governor Beaver of Pennsylvania has signed the high license bill. The act classifies liquor according to the community in which license is to be carried on instead of according to the volume of sales, which is the existing basis of classification. There is a $500 license for cities of 30,000 population and over, $400 for smaller cities, $200 for boroughs, and $100 for township hotels.

The Illinois Supreme Court on Thursday rendered a decision which upholds the Chicago city ordinance compelling wholesale liquor dealers to take out a license.

The Roche-Winston Chicago drainage bill was unanimously passed Thursday by the Illinois House.

By a vote of 53 to 34 the Michigan House on Thursday passed the high license bill. The general tax is placed at $500, and on wholesale and retail establishments it is $800.

Mr. Bailey's bill for the appointment of a State Board of Labor Arbitration passed the Illinois House Tuesday.

COUNTRY.

At Washington, Ind., on Wednesday James A. Cunningham was given a judgment against the Evansville and Terre Haute Railway Company for $92,000 for the burning of his starch factory at Vincennes by sparks from a locomotive.

Old settlers in Wisconsin say this is the driest season for forty years. Wells have failed, the earth is like ashes, fields and pastures have become sandy, and the wheat crop will be a failure unless rain speedily falls.

Dispatches from central and northern Illinois shows the drought to be much more severe than was anticipated. Not half of the oats sown have come up, and farmers are plowing their rye fields, finding that there is no prospect of a crop this season. The pastures are also getting quite short.

The Muskegon, Michigan, region is suffering from one of the severest droughts known at this season for years. Scarcely any rain has fallen since the snow left. The fruit and berry crop, which now promises so well, must suffer greatly unless rain comes soon. Farmers report spring crops quite backward.

Severe forest fires were raging in northern Michigan and Wisconsin, threatening the destruction of some towns. The smoke is so thick on Lake Michigan as to interfere with navigation.

The late warm weather has melted the immense amount of snow in the lake region of New Hampshire and the Androscoggin is higher than it has been since 1849. Bridges are afloat and travel is stopped. The water covers, in many instances, whole farms.

A fierce rainstorm, lasting four hours, visited the vicinity of Dayton, O., last Thursday, doing its greatest damage at Xenia. Shawnee Creek, which in the storm one year ago caused such loss to life and property, again overflowed its banks and swept four feet deep through the principal streets in the town. No lives were lost, but great destruction of property resulted.

A great portion of Lebanon, N.H., was swept away by fire Tuesday morning, creating a loss of $300,000. The insurance foots up $110,000.

The steamer Gulnare, famed for her connection with the Greely polar expedition, recently sprung a leak and sunk in the Carribean Sea, the passengers taking to the boats and landing at French Harbor. The victims of the wreck arrived Thursday at New Orleans.

An arch in a furnace in the Edgar Thomson steel works at Braddocks, Pa., collapsed Tuesday night, burying a number of men in the red-hot debris. Five men were fatally burned, their flesh being literally cooked.

Mrs. McCook, living at Coal Valley, Pa., kindled a fire Thursday night with petroleum. The house was destroyed, the woman and her two children perishing in the flames.

The Ocean King, the largest American ship afloat, was burned while on a voyage between Nanaimo, B. C., and San Pedro. The crew escaped.

Policemen, armed with Winchesters, are guarding certain mills, lumber yards, and factories at Minneapolis, Minn., against incendiaries who started several fires Thursday night. The Minneapolis and St. Louis Railroad shops were burned early Friday morning, the loss reaching $150,000.

There are no indications of a settlement of the coke-worker' strike in Pennsylvania, which is causing a reduction of 34,000 tons a week in the output of pig iron in the Mahoning, Shenandoah, and Allegheny Valleys.

In a battle between silver miners in the mountains near Hot Springs, Ark., Thursday, J.A. Wilson, a prominent citizen, was killed.

Five shocks of earthquake were felt at Nogales, A. T., Friday.

A spark from a Chicago and Atlantic locomotive set fire to some shavings in the M. M. Towle Distillery Company's works at Hammond, and in one hour property valued at $168,500 was destroyed, including the Hammond Electric Light Company's plant, the bonded warehouse, the butterine factory, and Williams Bros.' lumber yards.

FOREIGN.

Advices from China say that the steamer Bentan, plying between Singapore, Penang, and Malacca, was run into about midnight March 29 by the steamer Fair Penang, and sank in half an hour. Of the 200 persons aboard only fifty are known to have been saved. Most of those lost were natives.

It is reported from Afghanistan that many of the Ameer's troops are deserting to the insurgents. In a recent battle which lasted two days 700 were killed.

A congress of English-speaking Roman Catholics will meet in London shortly to discuss religious progress, labor and capital, temperance, and other subjects.

The flood at St. Johns, New Brunswick, is regarded as the direst calamity that has ever befallen the province. Frederickton is in total darkness, the gas-house having been invaded. The Nerepis bridge, which cost the province nearly $200,000, was swept away. Great waves are dashing over the tracks of the New Brunswick Railroad, and at Rothsay, Riverside, and Lakeside the Inter-Colonial Railroad track is undermined.

Terrible forest fires are raging in Galicia. Fire brigades and military detachments are trying to prevent the spread of the flames. In Transylvania 400 houses were burned in the village of Csiskomos and in the village of Janoshaza. A public subscription has been opened for the relief of the homeless.

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The bill before the Illinois legislature for the suppression of the tobacco business among minors, seems fortunately to have no opposers. But if the help of one wrong headed legislator to fight it is lacking, there is enough indifference to make up the loss, but not enough, we hope, to kill the measure. It is sadly needed, and under the watchful eye of Andrew Paxton, agent of the Citizens' League, it will help amazingly to thin the ranks of that juvenile army which enlists with a cigarette and ends the campaign with the death of the sot.

If we may mourn when brave men are shot down by the assassin agents of the saloon, why not also when men of naturally kind hearts and noble dispositions are killed by inches by the same devilish agency? And why not denounce the dereliction of law officers when justice is withheld in one case as in the other? In Rockford, Michigan, John Boyd, a butcher, murdered a man while half crazed with drink, and was sent to prison for life. His wife sued the saloon-keeper, who was at least a partner in the crime, and gained a verdict for $9,500. But an appeal will be taken, and probably there will be no punishment for the accomplice if not the real author of the crime. If we blame Iowa for the failure of the Haddock jury, or Ohio for her sluggish officials in the Northup case, may we not say to Michigan, why is justice so trampled in your streets?

Rev. William F. Davis, with whom the readers of the *Cynosure* are well acquainted through his labors among the lumbermen and his recent debate on Mormonism at Bayport, Michigan, began open-air preaching again for the fifth season on Boston Common on Sabbath before last. He was in a day or two summoned before Judge Forsaith and fined $50, but the case was suspended for the time being. Mr. Davis began this work in 1882 and was unmolested for some time. In 1885 he was arrested along with H. L. Hastings of the *Christian* and Dr. A. J. Gordon. The case went through all the courts, and the decision was against the evangelists—the Gospel could not be freely preached, even in old Massachusetts. The illogical and unconstitutional character of this decision was forcibly shown in the *Christian* of the time. Mr. Davis had to pay a fine of over $80 in January of last year; nevertheless he continued to preach all through the season without arrest. His audiences were large, numbering at times nearly 1,000, for he is an able speaker. The efforts of the saloon-keepers and Irish Catholics may at length prevent this useful work, but it should arouse every patriot to a sense of the dangers that threaten our Christian liberties, and help us to some suggestion for their preservation.

Washington was perspiring a few days ago under a National Military drill. State militia and military companies of all kinds were participating, but we fail to learn that there was any benefit except to hotels and railways. Next fall Chicago celebrates the fiftieth anniversary of her corporate existence. How? Why by a military parade. But what good reason is there for always calling for a military performance on such occasions? It inordinately exalts a relic of barbaric fancy which religion and education seems unable to fully eradicate. Is a people any nobler or wiser for dressing up its young men in fine clothes and gay colors and drilling them at much waste of precious time to walk in certain straight lines? Militarism is always more or less a barbarity. It is a great aid to lodgery; gives secretism *eclat;* and must therefore be cultivated for the lodges set the fashion. But the churches ought to, and Chicago is great enough and wise enough to celebrate a birthday more sensibly.

The other day, after a long fog which kept the steamers in the bay, 10,113 emigrants landed at Castle Garden, New York. That was May 11th. In April 12,000 emigrants sailed from the single port of Queenstown. The workingmen and poor of Europe are coming to us this year in greater crowds than ever. America yet extends a welcome to the oppressed of all nations, and to the poor man striving by honest industry and piety to better his condition. But facts like these keep crowding upon us: The foreign born are only one-eighth of our population, yet from this class comes one-third of the insane, one-third of the paupers and the same proportion of criminals; that is, twenty per cent more than its proportion. It furnishes, also, more unhappily by far, the largest part of our liquor sellers, fully one-half of our bummer politicians and all our anarchists but Parsons. The vote of this class defeated prohibition in Michigan, and will defeat it everywhere possible. The forty-three counties of that State voting for the amendment contained 570,672 American-born voters and 268,168 foreign; the twenty-three voting against contained 227,434 American and 423,073 foreign born. These figures are suggestive and ask for practical answers. Is there any instruction for those who come to us from abroad which shall be to them as the Sabbath-school to the church? Would it not be wiser for the W. C. T. U. to establish a bureau at ports of entry and begin early with our foreign friends, rather than to cajole and encourage the Good Templars and Knights of Labor, which are a part of a system which is at war with our Christianity and our American homes and nation?

The resolution of the Minnesota millers last month that they would not submit to the rule of a Philadelphia lodge committee even if their coopers did, was a wise one. We hear no more of the threat to boycott every body who bought flour out of a barrel without a Knight of Labor mark; a threat, by the way, directed more at the poor than the rich. The Chicago builders are tired of Mr. Powderly's rule also, and refuse to recognize the labor lodges. In the strike among the jewelers in New York, Tiffany & Co. found that men who had been with them for thirty years, and with whom there were none but friendly relations, were forced to leave them at the command of the lodge boss. The firm proposes hereafter to manage its own business, and the *Independent* commends their resolution in such radical terms that we fear its editor will be called a *Cynosure* fanatic, when he says: "This is the position for all employers to take. So long as they yield to the demands of the Knights of Labor, who, in justice and right have nothing to do with their business, they, in effect, encourage these Knights to make further demands. Adopt the rule of excluding them from employment, and firmly adhere to it, and workingmen will speedily learn that their interests are not to be promoted by becoming Knights of Labor. We know of a firm in this city engaged in tin manufactures, that has for years acted upon this rule; and that firm has never had any trouble with its employes. Not one of them belongs to any labor organization."

THE DOCTRINE OF THE BIBLE IN REGARD TO TEMPERANCE.

BY REV. B. W. WILLIAMS.

While others are discussing the temperance question from a social, political, or economic standpoint, the Christian moralist naturally inquires, "What saith the Scriptures?" With him the Bible is an authority paramount to all others. He cares little for the opinions of theorists unless they are sustained by the teachings of divine truth. "To the law and to the testimony; if they speak not according to this Word it is because there is no light in them." (Isa. 8:20.) In order to successfully enforce the duty of abstinence from the use of intoxicating liquor, we need some more weighty and powerful motive than mere expediency, utility, or self-interest. We find it in the written and revealed will of God.

The people of this country, in the main, accept the Bible as a revelation from God. Their ideas of right and wrong are influenced largely by what they conceive to be its teachings. If, therefore, it can be shown that the Word of God is against intemperance, this fact will furnish a most cogent reason for abstaining from that vice. But if men are made to believe that the Bible sanctions the use of strong drink, it will hardly fail to encourage drunkenness.

The advocates of liquor sometimes attempt to quote Scripture in its favor. Some of them are great Scriptorians—or rather *scrap*-torians. Infidels are in the habit of quoting certain passages in which wine or strong drink is mentioned for the purpose of trying to make it appear that the Bible fosters intemperance and is therefore not a true moral guide. I shall now endeavor to answer both classes of objectors by showing that the Bible is uncompromisingly opposed to drunkenness, and that it clearly teaches the doctrine of total abstinence as an individual duty, and entire prohibition as the true policy for communities and nations.

I shall first notice some of the passages of Scripture usually quoted by these would-be expounders of the Bible. One of the most important of these is the miracle at Cana of Galilee. Here we are told that Christ made and drank wine on a wedding occasion; and therefore they say that the Bible sanctions the use of ardent spirits as a beverage. But it remains to be shown that the wine thus miraculously provided possessed alcoholic properties. Unless this can be done—and we know it cannot—the objection amounts to nothing. There is not the slightest proof that the wine used at Cana was intoxicating. Eminent biblical scholars tell us that it was not. In support of this assertion I offer the following quotations:

PRESIDENT NOTT.—"It was nutritious and unintoxicating, and of which the guests might drink freely, because it would not derange, demoralize, or intoxicate."

ALBERT BARNES.—"It was the pure juice of the grape, and for anything that can be proved, was *without fermentation*. No man should adduce *this* instance in favor of drinking wine, unless he can prove that the wine made in the water pots of Cana was *just like* the wine which he proposes to drink."

DR. JACOBUS.—"This was not the *fermented* liquor which passes now under that name. All who know of the wine then used will understand rather the *unfermented* juice of the grape."

DR. OWEN.—"As wine was a common beverage in that land of vineyards in its *unfermented* state our Lord most likely drank it."

Quotations might be multiplied, but these will suffice. Evidently the miracle at Cana does not, when rightly understood, favor the use of strong drink as a beverage. We may examine the account in the light of history, science, and Scripture, and we utterly fail to find any proof that our Saviour made and drank *intoxicating* wine. Such a conclusion would dishonor God, and make nonsense of his Word.

Another favorite text with our anti-temperance critics is that containing Paul's advice to Timothy: "Drink no longer water,but use a little wine for thy stomach's sake and thine often infirmities." Timothy appears to have been a total abstainer of the strictest order. Paul doubtless knew this, and did not condemn him for it, but suggested that he depart from his practice, to some extent, in order that his health might be restored. He said, "Drink no longer water"—that is, water only—"but use a little wine." The fact that a Pauline injunction was needed to induce him to take even "a little" wine for medicinal purposes is itself proof of his temperance principles. The wine was recommended as a medicine and not as a beverage. It was a medical prescription, and therefore does not apply to the conduct of persons in good health. If Timothy had been a habitual drinker of wine as a beverage, a *little*, used as a medicine, would not have been sufficient to act as a restorative from physical debility.

In order to still more effectually demonstrate the fallacy of the argument based upon this passage of Scripture, I shall now put it to the test by another application equally as logical and consistent. We read in the Bible that on one occasion a plaster of figs was recommended to Hezekiah. Now, if the prescribing of wine in Timothy's case proves that we ought to drink wine as a beverage, then the recommendation of a plaster of figs to Hezekiah proves that we should use the same external application! The apostle James once recommended the sick to be anointed with oil; but does that prove that we should also saturate ourselves with the same ingredient? Yet this would be no more unreasonable than to quote Paul's language to Timothy as authority for wine-drinking. Is not this true? Is not one just as logical as the other? The fact that certain remedies were prescribed for the sick in particular cases does not prove that all persons in all ages and conditions should use them.

I now call attention to some of the many injunctions of the Bible against intemperance. And in order to compress the argument into as small a space as possible, I shall briefly state the facts, and refer the reader to those portions of the Bible in which they are recorded.

1. The Bible solemnly warns us against wine and strong drink, representing it as a mocker, a raging influence, and calculated to deceive its victims. Prov. 20:1.

2. The priests were forbidden to drink wine for the reason that it would disqualify them for the duties and responsibilities of their office. Lev. 10:9–11; Ezek. 44:21.

3. It is also stated that kings and princes should not drink wine, lest it cause forgetfulness of God's law, and perversion of judgment. Prov. 31:4, 5.

4. The prophet Isaiah clearly shows that the unwarranted use of wine and strong drink among certain Jewish priests and prophets was a prolific source of error, misery, and degradation. Isa. 28:7.

5. Solomon enumerates six different indications of human suffering and degradation resulting from wine-drinking. Prov. 23:29, 30.

6. God pronounces a woe upon those who, in consequence of their intemperate habits, disregard his work and neglect the claims of religion. Isa. 5: 11, 12.

7. Drunkenness is spoken of among the "works of the flesh,"which are represented as sinful in their nature and perilous to the interests of the soul. Gal. 5:19–21.

8. We are admonished in the Bible that the use of intoxicating liquor is a preventive of worldly prosperity, and a hindrance to the acquirement of wealth. Prov. 21:17; 23:21.

9. Drunkards are expressly mentioned by the Apostle Paul as one of the classes of persons who shall not inherit the kingdom of God. 1 Cor. 6:10.

10. Members of the church are earnestly exhorted to avoid drunkenness, and to be sober and vigilant at all times. Eph. 5:18; Rom. 13:13; 1 Peter 5:8.

11. Abstinence from wine, as an element of Christian character, is required as one of the qualifications of bishops and deacons in the church of God. 1 Tim. 3:2, 3, 8.

12. Temperance is spoken of as one of the conditions of obtaining the "incorruptible crown" promised in the Bible as one of the rewards of the righteous. 1 Cor. 9:25.

13. The Bible clearly teaches the duty of abstinence from wine, or anything else by which others might be led astray or become addicted to intemperate habits. Rom. 14:21.

14. Temperance is spoken of as one of the fruits of the Spirit,and everywhere commended as a grace and excellency which should characterize every true Christian. Gal. 5:22, 23.

15. We are commanded to not even look upon the wine in its fermented state lest we should be overcome by its tempting influence. Prov. 23:31.

16. The duty of abstinence from intoxicating liquor is enforced by the consideration that "at the last it biteth like a serpent and stingeth like an adder." Prov. 23:32.

17. The Bible pronounces a woe upon a man who treats to liquor, or who is instrumental in bringing others to drunkenness and debauchery. Hab. 2:15.

18. We are commanded not to associate with drunkards and wine-bibbers,for the reason,no doubt, that it would impair our moral sensibilities, and perhaps lead us astray. Prov. 23:20; 1 Cor. 5:11.

19. The Bible records with approbation the first temperance pledge ever taken, and shows that a blessing resulted from it. Judges 13:13, 14, 24.

20. Daniel and his three associates are spoken of approvingly for their refusal to drink wine, and were greatly benefited as the result of their abstemiousness. Dan. 1:8, 14, 15.

21. Samuel was a temperance man of the strictest order, his mother having abstained from wine before his birth, in consequence of which he became a chosen prophet of God and an honored judge of his nation. 1 Sam. 1:15; 3:19:21; 7:15.

22. John the Baptist was another illustrious total abstainer, using neither wine nor strong drink;hence his spiritual power, his favor with God and his abundant success as a preacher. Luke 1:15.

23. The Rechabites are represented in the Bible as a family of total abstainers, worthy of our admiration. Having been warned by their father against intemperance they refused to drink wine when tempted to do so. They are commended for their filial obedience, in following his counsels and abstaining from its use. Jer. 35:5–19.

24. The Nazarites were an order of good and holy men, separated unto God and consecrated by a vow of total abstinence. They abjured the use of intoxicating liquors; and it is evident that they were highly esteemed, and regarded by the Almighty as a blessing to their generation. Num.6:1–4;Amos 2:11.

25. The children of Israel, during their forty years' wandering in the wilderness, drank no wine or strong drink. Deut. 29:6. Here we have the example of a nation which adopted the great principle of total abstinence, or entire prohibition, by the authority and encouragement of God himself. Would that we to-day could maintain the standard of temperance which existed among God's chosen people more than three thousand years ago. But with all our boasted progress we are not yet as wise as God's ancient law.

It is true that the Bible, in some instances, speaks approvingly of wine, but such passages evidently refer to unfermented wine, which was not intoxicating. The Bible nowhere approves drunkenness. It never associates God's blessing with the use of intoxicating liquor. It clearly portrays the evils of intemperance. It solemnly warns us again this destructive vice. It enjoins abstinence as the only safe and proper course. It extols the virtues of those who abstained from wine and strong drink. Hence, the man who speaks of the Bible as favoring intemperance only evinces his mental or moral imbecility.

Weatherford, Texas.

OPIUM.

BY JAMES SPRINGER.

Editor Christian Cynosure :—In response to your inquiry as to statistics, necessity, use and possibility of dispensing with opium altogether, I will offer some thoughts.

Turkey opium is produced in Anatolia, and shipped chiefly from the port of Smyrna. It is brought into the United States either from the Levant or through different European ports. The amount of opium imported in 1878, was 207,752 pounds; in 1879, was 278,554 pounds; in 1880, 372,075 pounds. Total in the three years 848,381 pounds, at a cost of four million dollars.

In spite of the prohibitions of the Imperial government, its production is greatly on the increase in China. The cultivation of the poppy pays much better than that of wheat. In its preparation it is mixed with saliva to moisten it. The admirers of opium attribute great medicinal properties to it, to-wit: That it increases the force, fulness and frequencency of the pulse, invigorates the muscular system, quickens the senses, animates the spirits, and gives energy to the intellectual faculties. With them it fills almost every indication in disease. It is their sheet anchor. But to me it seems to be an engine of death which, perhaps, is unsurpassed even by intoxicating drinks. Had it not been for these M. D.'s who have wrongfully impressed the minds of the people, the use of opium would long since have been condemned, along with other drunkenness, for it is the most dangerous form of drunkenness. Blind guides! your "inhumanity to man makes countless thousands mourn."

There are about twenty commercial varities of this deadly drug thrown upon our markets. We deny that opium has any curative power. On the contrary, its use interrupts all of the secretions and excretions of the human system. Opium increases disease and prolongs the time of recovery. It was *created* a poison. Man's puny fingers cannot change its quality. The only sure power that it has is the power to kill. Hence, to the shame of the profession be it said, these "doctors" find more trouble in counteracting an overdose than they would have had to cure their patients with sanative agents. The statistical record is only bad. Its use has caused the death of tens of thousands. It is folly to suppose that there it any necessity for its employment. To *entirely* dispense with it would be one of the grandest forward movements that could be made.

Investigation of this momentous question is certainly desirable and commendable. Let us hear from others. Should anyone differ with these statements, I would be pleased to defend the same. I favor investigation which leads to bettering the conditions of the race. Away with everything that is detrimental to our physical and spiritual happiness.

Query: If one grain of morphine, the active principle of opium, would kill a *well* man, how could a small dose of the same cure a *sick* man? Does quantity change quality?

Galena, Kansas.

WE REAP AS WE SOW.

The character of a root, or seed,foretells the character of the fruit or product. Even so it is with the character of the principles which prompt the actions of mankind. As men may be mistaken in the seed they sow, so they are frequently in the principles they advocate. Appearances are proverbially deceitful. The base coin has the appearance of the genuine. The hypocrite professes the same truths which a believer in them does. But confide or trust these truths to their true friend, and how different is the result from that of the mere professor of them. Thus a professing Christian may be a rogue, and plan dishonest actions, but a true Christian never! He may make mistakes, but never can he design or intend dishonesty in anything, not even in politics! However, the minds of men need education upon *what is truth*, in a thousand forms of usefulness in the world. Thousands were convinced of the evil of slavery before the war ended it, but it would have been better far that our people had fully considered the whole question, and offered a fair adjustment, if thereby the awful war could have been averted. But no! discussion was prohibited in many parts of our country, and the pioneers of righteousness were regarded as the enemies of order and peace among us. But the end came, and the truth is now clear.

So with some present evils in our favored land. Palpably the liquor traffic has made itself prominent by its vengeance upon Haddock and Northup and Gambrell,a sacrifice of some of our best citizens upon the altar of saloonery! So with Freemasonry "sixty years since." Where is the American Walter Scott to tell of the "Waverly," the *Morgan victim*, at that time? And into what hydra-headed forms has this wondrous seed of lodgery been formed in our day? All manner of pretentious benevolence, all manner of infernal malevolence, all manner of ignorant brutality, or intelligent devilishness have been enlisted to swell the legions of lodgery among the most aristocratic as well as the most democratic classes. All extremes from Ingersoll to the Pope, and from Mormonism, nursed in our deserts, to the anarchism which murders scores of citizens in our streets, have bonds of "sacred obligations," or oaths which God never authorized and therefore oaths to the devil, the great deceiver of mankind. In lodgery or the secret chambers (as Ezekiel chap. 8: says "chambers of imagery") lives "jealousy," the root principle of lodgery, and its worship is of "the Sun," and "*their faces towards the East.*"

Now what fruit is this generation of Americans and the world gathering from lodgery? Let the secret murders in Europe and our own country testify. The murders of the Czar of Russia, the Queen's representative, Lord Cavendish, in Ireland, and many less prominent were looked on with complacency in our own country until the demoniac spirit of anarchic lodgery invaded our own cities and attempted to murder scores of law abiding citizens!

What then? Why there is surely abundant proof that lodgery as seed, or as a principle, is a cursed one; and that the law of our free country ought t

strike dead the serpent which has been gliding unsuspectedly among us to the actual destruction of life, liberty, and property; and has robbed both capital and labor of rights secured by law to every freeman and citizen.

Surely then it is high time for our people through their legislatures to demand the enactment of laws for their protection and to strengthen the hands of our Executive in their arduous labors against such a foe of civil and religious liberty! But will they? Are the people asleep, or awake to the fact that their danger is as surely in the principle of oath-bound lodgery as explosives are lodged in gunpower and dynamite. T. H.

A ROMANCE OF LOVE AND GRIT.

[Rev. Wm. Johnston, D. D., in the Crank.]

The relation of woman to secret orders is a matter that awakens a good deal of interest. When women steadfastly set their face in opposition to evil, and in favor of a cause of moral reform, there are few influences, perhaps no influence except that of our holy religion, that are more powerful for good. Many instances could be adduced in which woman has made her influence felt in opposition to the lodge, and has been the means of saving the stronger sex from the snares in which his feet seemed likely to be taken. A little bit of romance may be rehearsed, which may prove helpful to others, and which indicates that there are heroines walking the earth uncrowned, but who we believe have a crown awaiting them in the kingdom of the hereafter.

Once upon a time a young gentleman and a young lady, after the pleasant associations that so often lead to momentous results, decided to embark upon life's voyage together, and stand by each other's side in joy or sorrow. The lady was fair and attractive as the heroine of a romance ever is, and devoted to him to whom she had pledged her heart's young love. The young gentleman was promising, ambitious, and, as the sequel will show, of a noble and manly spirit. As he was just entering upon the practice of medicine,he was anxious to avail himself of everything he supposed would help him to rise in his chosen profession. Like many another young man he had been attracted by the glamour of Masonry, and no doubt had received some artful intimations that connection with the fraternity would be an important factor in professional success. This is the bait that is so often put upon the hook at which the neophyte in a profession is so ready to bite, but which should satisfy a person that the thing is evil.

But while this young man felt a strong inclination to unite with the Masonic order, yet as a member of the United Presbyterian church, he had the manliness and the conscientiousness to just consult his pastor. In this respect he was unlike some, who choose rather to sneak into the lodge without asking counsel, and then attempt to keep it concealed.

The pastor of course remonstrated against the proposed step, and labored to convince him of the evil of all secret oath-bound associations. Not yet prepared to give up the proposed measure, there was still another one whom the honor of a man bound him to consult.

He accordingly called on the woman he loved,and to whom he had pledged his heart and hand,and told her of the purpose that was struggling in his heart. Were I so disposed methinks I could picture the scene that would have been enacted with some pulpy soul, who in such a case is clay in the hand of a potter. But I would rather talk of a heroine than a woman of putty. It was a momentous crisis in this young woman's life, but she was equal to the occasion. Rising up in the majesty of Christian womanhood, she told him he could do as he pleased, but said she: "I will never be a Mason's wife." No wonder the silence that followed was like that which follows the crash of the thunderbolt. Two hearts almost ceased to beat, and two faces no doubt betrayed deep anxiety. After a painful silence he asked her if she realized the force of her words and if she meant all they imported. With the same steady nerve and unflinching courage she answered that she knew just what she had said and intended to stand by it.

On what followed we will not intrude. Suffice it to say, that man is not a Mason, and the wife that smiles upon a happy home is the woman who vowed in his presence she would never be a Mason's wife. The physician has discovered that intelligence and skill are surer guarantees of success in a profession than affiliation with secret orders, and that there are purer joys in the company of wife and child than in the associations of the secret lodge.

Some perhaps would censure both the parties to this transaction. But in this age of limp-back men and women, it is refreshing to meet with a couple that stand up in such moral grandeur. That young woman had the courage to stand by her convictions and to demand a guarantee against what she felt would mar the happiness of her future home. That young man had the good sense to see that such a woman's love and grit and sterling worth would help him to do business "on the square" as no secret order could.

It was not because he was weak but because he was strong that he surrendered the lodge for the sake of a pure woman's heart and hand. This incident is very suggestive.

When the young Christian women of our country form the resolution, that they will never wed the saloon and the lodge, an important agency will be put in operation to further the cause of moral reform. And if they further require the stipulation from the aspirant for matrimonial honors, that the quid and cigar must also be abandoned, the rising tide of public sentiment will also sustain them.

Let the women of our country then be educated, as against the evils of the lodge. Let them realize the power they hold in their hands, and let them dare to wield it. Years ago, when little was known of secret orders, except in the form of Masonry,women were almost universally against them. But of late years their name is legion, and they have resorted to coddling in order to get the women of the country to smile on them. Many of them have a little side show for the dear sisters, and all of them resort to flattery instead of displaying the sterling moral principle and unflinching courage of our heroine. About our larger towns and cities they are playing into the hands of secret orders, and,in some cases, where we should hardly expect it. Pastors have told me that some of the sisters who were too delicate to attend prayer-meeting or take part in important church work can toil like beavers on a Grand Army banquet, and climb higher up towards heaven to grace one of these banquets than they could ever climb in the house of God.

Indeed,one minister in an anti-secret church, told me with a funny twinkle in his eye, "he believed the Grand Army post was a good thing—it was making so many weakly women strong." Yet we have not learned that this or any other secret order makes either man or woman strong for Christian work

And when women say, "We'el done, Cuttie Sark" to one of these orders they have only a short distance to travel until they can say "we'el done" to any of them. With women as with men to surrender at one point is practically to surrender along the whole line. Let us labor that the heroines in the anti-secret army may be greatly increased. We need a revival of the spirit of the times when our mothers and our sisters were almost to a woman against the lodge. It is the lodge with her ostensibly praiseworthy objects that is beguiling woman to her own hurt.

THE MARCH OF REFORM.

Abuses never reform themselves. Fallen humanity cannot heal its own diseases. Human nature falls naturally, but only rises by slow and painful efforts. The march of reform is not steady. We have sometimes stood by the sea shore and watched the incoming tide; first the tide turns, and waters that seemed rolling out begin to come in; a wave rises but a little way, it sinks back, then it rolls in again a little higher, and again sinks back as if in defeat; presently it rises, again and again, each time gaining a little in height, until at last the full tide beats against the shore.

It is thus with reforms. They usually begin with a protest wrung from some soul which has suffered wrong and can endure no longer, and utters a sharp outcry which arouses attention and startles all around. It is a protest against flagrant wrong, an outcry against injustice, fraud, trickery and iniquity. At once there is a stir, and while some are standing and wondering, the parties implicated commence the most strenuous efforts to stifle that voice. Every art is used to effect the object; and slanders, accusations and imprecations burst forth on every hand. The man who undertook to reform the abuses finds himself more grossly abused than before; the man who undertook to expose deceptions finds himself assailed and denounced as a deceiver; all the powers of darkness seem to combine to blot out that one beam of light which has flashed in upon their pathway, and it seems for the moment as if the sun not only stood still but had gone backward. These are the hours of martyrdom; and many a noble soul has been crushed, imprisoned, condemned and burned at the stake in these crises of reform. The tide seems to have turned back, and hope is almost dead; but the blood of the martyrs is still the seed of the church. The voice crying in the wilderness has been heard. It may be stilled, and the head of John the Baptist may be borne upon a charger; but behind the beheaded forerunner stands him whose shoelatchet he is not worthy to stoop down and unloose; behind the repulsed picket line, the solid columns of the army of the Lord come marching on. The man who has borne a rejected testimony may go to his grave in obscurity and disgrace; but his cry shall be echoed from hill to valley and myriad voices shall prolong the mighty shout until all the world shall hear.

Duties are ours; results are with God. We have but to bear our testimony and march on. It will bear its fruit in due time. We need not stop to wrangle, nor expect to receive justification or approval from those around us. We must do our duty, and let God care for our rights; we must speak the honest word, the word of truth and soberness; and God will open men's ears to hear and their eyes to see, and in due time reforms will come. You may be the worse for the faithful testimony you have borne, but the world will be the better. You may win for yourself the wrath of foes, the sneers and scoffs of demagogues and partisans, but when they have spit their venom on your name, they will sneak off into the darkness, and you will stand in the sunshine at last. Do not despair. Truth has God behind it. Right has in it a secret energy which makes it victorious in the end. And though in this world we see

"Right forever on the scaffold,
Wrong forever on the throne,"

yet the time will come when they will change places, and right will be enthroned, and wrong trodden prostrate in the dust. O man of God, be strong! Stand by the right, and the Lord will stand by you. —*Christian.*

SECRET SOCIETIES IN TORONTO.

[Toronto World, May 6, 1887.]

An opinion is becoming widely prevalent that the secret society business is considerably overdone, and there are well informed persons in this city who do not hesitate to say that the influence of these societies is becoming decidedly pernicious, if not absolutely dangerous to the public weal.

Such remarks as these are made, not by cranks, or by those claiming to be suffering from chronic grievances, but by liberal-minded persons of the highest intelligence, who are not given to talking at random or making extraordinary charges without having facts to support them.

Direct testimony is of course very difficult, if not impossible, to obtain in such cases, but there is a large accumulation of circumstantial evidence which cannot be ignored, and which is being quietly collected with a view to ultimate publication.

We have recently had an opportunity of examining a considerable portion of this evidence, and we frankly confess that we have been more than a little surprised at some of the revelations which the examination has forced upon us. Very little of the testimony is of such a character as to be available before a legal tribunal, even if there were any means of bringing it to such a test. But much of it is of a kind to carry conviction to the mind of anyone who gives it serious and dispassionate consideration, and who has no object but to get at the plain truth. And if a tithe of what is alleged is susceptible of verification, it is high time for the community to awaken to the danger by which it is threatened.

It is said that persons who belong to secret societies exercise an altogether unjust discrimination as against outsiders in dealing with the business and social affairs of every day life.

Some of the facts brought forward in support of this assertion are such that the conclusion forced upon the mind is simply irresistible. Specific instances are given, with names and dates, and a good deal of light is thrown upon certain contracts and public events which have hitherto been enveloped in an air of mystery.

It is even beginning to be whispered pretty loudly that, in the lodges of some of the higher degrees, political and other appointments are discussed and determined upon, and that, when necessary, pressure is brought to bear in various quarters to force the hands of those having the power of appointment.

Some of the appointments in connection with the School Board and the Public Library are thus for the first time made intelligible.

We are informed, moreover, that this is no new thing, but that it has of late assumed dimensions which it never before attained, at any rate in this country.

It is possible that the Church of Rome, in setting her face against secret societies may have been acting not merely in her own interests, but in the interests of society at large.

We shall return to this subject at an early day.

TALMAGE ON SECRET SOCIETIES.

[By Rev. B. T. Roberts in the Free Methodist.]

Dr. Talmage's recent defense of secret societies is an effort of which any preacher should be ashamed. Its reasoning is weak and fallacious. His first argument in their defense is based upon the social instinct. But that man's desire for companionship may be met without joining secret societies Dr. Talmage substantially confesses; for he says that he himself does not belong to any of the "great secret societies,about which there has been so much violent discussion." Then they are not needed to meet man's social instincts. If Dr. Talmage can get along without them, if the mass of mankind in all ages has got along without them, then they are not needed.

As to the "violent discussion,"the violence is confined to one side. We have heard the evils of secret societies set forth plainly; but always calmly and with appeals to reason and conscience alone. We have never heard of a single instance in which those who oppose secret societies have resorted to violence. We wish we could say as much of their advocates. But they have made and are making too bloody a record for that. Morgan's exposure of Freemasonry as a dangerous institution led to his abduction and murder. Prof. Charles A. Blanchard was put in jeopardy of his life at Vineland, delivering a lecture against secret societies. The Rev. Mr. Rathbun has been shot at twice, and attempts have been made to poison him for daring to lecture on Masonry. Even classic Boston mobbed a convention composed of godly men,some of them preachers of Dr. Talmage's denomination, for discussing calmly the evils of secret societies. In fact, violence appears to be the weapon commonly used by secret societies to overcome their adversaries. The kind of violence varies according to circumstances, ranging from the dynamite of anarchists to the boycotts of the Knights of Labor.

Dr. Talmage makes some very extravagant assertions which he leaves entirely unsupported. He says: "The men who want the whole earth to themselves would have got it long before this had it not been for the banding together of great secret organizations." One would think that at least one of such great achievements would have been specified by name; but he does not mention a singe instance, doubtless for the sufficient reason that he could not.

The fact is that secret societies are themselves selfish monopolies. If they do not secure to their members some advantages which, in the natural order of things, they would not have, then they are a failure; they do not attain the object for which they were instituted. There is no despotic government on earth that exercises such tyranny over working men, as do the labor unions. The right to work when we please, and for what wages we please, is one of the fundamental rights of humanity. But this right is murderously assailed by the minions of the secret lodge; they aim to establish a monopoly of the labor market. They scruple at no means; sometimes not even at murdering the defenseless, to carry out their outrageous schemes.

Dr. Talmage apologizes for these atrocities in the following words: "They will gradually cease anything like tyranny over their members, and will forbid violent interference with any man's work,whether he belongs to their union or is outside of it, and will declare their disgust with any such rule as that passed in England by the Manchester Bricklayers' Association, which says any man found running or working beyond a certain speed shall be fined 2s. 6d. for the first offense,5s. for the second,10s. for the third, and if still persisting shall be dealt with as the committee think proper."

How does Dr. Talmage know that they will cease from such outrages as even he cannot defend? Have they shown any signs of reforming? It is in the very nature of tyranny to grow more exacting. Freemasonry was originally a trades-union. Now, to a large extent, it controls church and state. It these secret societies cease from their outrageous violations of the natural rights of man, it will be when compelled to by public opinion and law.

His argument, drawn from the fact that success in business and in war sometimes depends upon a discreet silence as to plans and methods, is too weak to be noticed. What has that to do with secret, oath-bound societies?

Again, he says, "There are old secret societies in this and other countries,some of them centuries old, which have been widely denounced as immoral and damaging in their influence, yet I have hundreds of personal friends belonging to them, friends who are consecrated to God, pillars in the church, faithful in all relations of life, examples of virtue and piety."

Does not Dr. Talmage know that men are sometimes better and sometimes worse than the institutions with which they stand connected? The leading man belonging to the largest church in a village near us owns and runs the largest liquor saloon in the place. Yet he never drinks! He lives in a palace; is all that could be asked for in his domestic and social relations; and at church he looks like a saint. Does that prove rum selling to be right? Many of the most liberal and devout men of the last generation were slave holders, but that did not make slavery right. The noted James brothers were said to be gentlemanly and kind in private life. If a poor neighbor lost a horse or a cow, they would give him one; and they were held in such esteem by those among whom they lived that they could not be arrested at their home. But that is no argument for robbing trains and banks. The poet describes his hero as being

> "—the mildest mannered man
> That ever scuttled ship or cut a throat."

But he did not adopt the logic of Dr. Talmage, and argue that therefore piracy and murder must, under some circumstances, be right.

Nor is there any more force in his argument to show that we should discredit the testimony of those who, for conscience sake, have renounced and exposed the lodge. He says of his good secret society men, "I would certainly rather take their testimony in regard to such societies than the testimony of those who, having been sworn in as members, by their assaults upon the society, confess themselves perjurers."

This is simply atrocious! If a wicked man joins a wicked society, and is tied up hand and foot by horrid oaths,administered by men who have no right whatever to administer an oath, and afterwards is convicted by the Spirit of God, repents and brings forth fruit meet for repentance, must he be stigmatized by a doctor of divinity as a *confessed perjurer?* Was President Charles G. Finney, a man whose memory is revered by the Christian world, a "confessed perjurer"? He must be, according to Dr. Talmage. The last book he wrote was one which shows clearly that Freemasonry is an anti-Christian and a dangerous institution. We commend this book to the careful study of Dr. Talmage. Hundreds of godly men have, for Christ's sake, renounced and "assaulted" Freemasonry. But the fact is, there is no conflict of testimony, as Dr. Talmage assumes that there is. Elder David Bernard, a godly Baptist preacher, in his "Light on Freemasonry," has given the oaths of Freemasonry, as he took them. Among all the preachers who belong to the lodge, have any testified that Bernard and Finney have not truly set forth the nature and character of Freemasonry? Ministerial eulogies of the order are abundant; but all that we have ever seen or heard evade the issue made with the order as adroitly as Dr. Talmage does. We have never seen a flat, square denial that the oaths administered are substantially as given by Morgan, Bernard, Finney, Ronayne, and others. There is no conflicting testimony.

LETTER FROM BAVARIA.

I see nothing very much out of the common place here usually, but last Sunday Miss Chapman and I walked through the cemetery and into the dead house and saw horrible things. Every person who dies here, rich or poor, (except the King) is carried to that place and kept there several days with rings connected with electric bells on his fingers, so that if a supposed dead person makes the least motion the bells ring. They are laid out in full view of all who choose to go and look, and there are always many there. They have each their name and age attached. The cemetery is crowded as we at home cannot imagine—whole families in one grave, they say. The monuments are not over a foot apart generally, and are loaded with wreaths of evergreen and artificial flowers—bright blue and red as often as any other color. Some graves have one or two evergreen trees growing and they put a pink or white paper rose on the end of every limb. It is the most sickening thing I have yet seen. This cemetery is right in the midst of the city, with people living all about it. It is only a few years since they had a water supply from the mountains. Before that many families had wells in their dooryards, (and some do now) and their other water was from the Isar which runs through the city. It is no wonder Munich was called the "Nest of the Typhus." The water is pure now but very hard.

We have not seen the fact of cold weather in America mentioned in the papers; but that is not strange, for they have no telegrams, as our papers do, from all parts of the porld. What few telegrams do come, come first to Augsburg or Vienna, and afterwards here a day or more later. Several times things that have happened in Germany have been printed in the papers at home before they were in the Munich papers. Whatever happens in the United States that is bad, is printed at full length, but whatever happens that is good is either not published at all, or put into about two lines of very small type and placed in the most inconspicuous corner. The whole foreign uews in the largest daily paper here takes up about a half column.

The geographys in use in the schools here are made on the same plan. Germany is put in on a very large scale, and America on a very small one; and most of the people appear to think the size and importance of the two countries is according to the relative sizes of the maps. They learn almost nothing about any country besides their own. Their idea of America seems to be that it is a place where any body can make a fortune in no time, and that we are a set of half-civilized barbarians. I showed my German teacher a picture of some of the streets in New York, Boston and Chicago a few days ago. She said, as if she was very much surprised, "Why, they look like large cities!" When I told her how many people lived in them, I don't think she believed it at all, she looked so incredulous. Yesterday a very well educated lady asked me if I came from San Francisco. I said "No, from Chicago." Then she said: "But you have seen Miss N., at home, haven't you? Miss N. comes from San Francisco." I had to explain then that Chicago and San Francisco are six days apart, and I had never made the journey. Another lady said her brother was in Pittsburg, and asked if that was not near Chicago. These people are not ignorant people when they speak of anything else. I do hope that our boys and girls at home, when they are out of the high school, know that Rome is not near London, and do not suppose that people who live in Constantinople can easily go calling in Paris.

When one thinks how little the educated people here know about America, it is not surprising to hear what a peasant woman in the market said to Mrs. N's. son last summer. The old lady noticed that he did not speak good German, so she inquired if he was an Englishman? He replied he came from America.

"Are you American?"

"Yes."

"Were you born there?"

"Certainly."

"But you are *white.* I thought all Americans were *red.*"

I suppose she thought we were all Indians, capering about with feathers in our hair.

It will be the end of the Carnival next Wednesday. The streets have been quiet until now, though every person, nearly, and I believe *every* society or club, has given a masked ball. There was last Sunday in the English Garden an imitation of the old "Butcher's Leap," but it is only on Sundays, and so I can not see it. The butchers' apprentices dress in fur, with foxes' tails from head to foot. At a certain time they all jump into the fountain and throw the icy water on as many people as possible. The people here say it is great fun, but I think I would prefer to keep at a safe distance.

To-day it is very noisy in the street. The students are dressed in all kinds of comical costumes, and prance about the streets, followed everywhere by crowds of children. They have begun to play tricks already, and it will be much livier to-morrow, they say. After it is over I will write what I saw. I forgot to say that there has been even a rag pickers' ball, where everybody went dressed in the worst old clothes they could hunt up. But that was not considered very high-toned, though they say that very respectable *men* went.

R. J. N.

OUR CINCINNATI LETTER.

CINCINNATI, May 18, 1887.

EDITOR CHRISTIAN CYNOSURE:—Augustine's "City of God" was the first attempt at a philosophy of universal history. It was written after the Gothic King Alaric had entered Rome. In it he contrasts the perishable kingdom of this world with the immortal kingdom of Christ. "It is a grand funeral discourse upon the departing universal empire of heathenism, and a lofty salutation to the approaching universal order of Christianity." The National Reform Association is seeking to realize in America this coming triumph of Christianity. Last Sabbath I preached again in the Mt. Auburn Presbyterian church. Attention was called to the fact that the dominion of Christ is two-fold, *absolute* and *official.* The first is inherent, necessary and incommunicable. It cannot be increased or diminished or abrogated. It is the same yesterday, today and forever. The second is delegated. In the economy of redemption the Father sits as the representative of the Trinity. It belongs to him to ap-

point, to commission, to qualify, to accredit, to receive, and to reward. The Son voluntarily became his subordinate. As "the righteous servant" of Jehovah he became incarnate and suffered to the death. As a reward for his humiliation the Father axalted him to his own right hand and gave him all power in heaven and earth. This is his mediatorial dominion. This he calls upon the nations to recognize. "He has upon his head many crowns." Failure to recognize this causes evils to multiply and brings swift destruction.

Think of our dangers! *Illiteracy.* Joseph Cook illustrates thus: Let my hand represent the voting body. The little finger must come down—those who cannot read their ballot. Then the semi-illiterate do not read enough to vote intelligently. The next finger must be brought down. The two long fingers represent the intelligent voters, but they are divided between two great political parties. The thumb represents the criminal classes under the saloon system, and the two parties bidding for their vote. The saloon dominates the ignorant vote. The thumb closes down over the two shut fingers. It does not require an alarmist to say there is danger there. *Anarchism.* They carry the Red Flag. Their motto is: "Property is a crime—destruction a virtue." They are being imported in augmenting numbers. *Romanism.* "Scratch a Russian and you will find a Tartar under his skin." Rome at heart is the foe of civil and religious liberty. And yet how her insinuations of peace deceive the nations. Bismarck and King William are in league with the Pope. England must have a minister at the Vatican. Powderly, the head of the Knights of Labor, offers that wonderful American organization to the *Church*, of which he is a devoted son. The labor war, the liquor war, the war upon secretism, etc., all indicate danger ahead. None but the King of kings can save us. May we appeal to him at once.

Monday morning the M. E. preachers' meeting discussed "Evangelists, their place in the church." The paper was read by Dr. Deems. He concluded that the "book" ought to be modified so as to recognize evangelists. Dr. Bayliss maintained that every pastor ought to be an evangelist. At the Presbyterian ministers' meeting that afternoon, Rev. James led the discussion. He had four topics: Marriage, polygamy, adultery and divorce. Marriage is a divine institution. It is between one man and one woman. "They twain shall be one flesh." Polygamy was practiced in the old economy, but God's frown was upon it. It is nowhere countenanced. The prophecies clearly indicate that the mind of the Spirit was that the marriage union contemplated one wife only. Adultery was a capital offense. The adulterer was to be put to death in the Jewish economy. Divorces were allowed under the Mosaic law. The causes for divorce were multiplied. There was great abuse. The Saviour was asked, "Shall a man put away his wife for every cause?" (Bad breath was a sufficient cause.) He gave an absolute prohibition except for the cause of adultery. Later a difficult case arose in the church at Corinth. A heathen is converted and his wife will not stay with him because he is a Christian. Paul stated Christ's deliverance that a Christian cannot put away his wife except for adultery. Beyond that he had not legislated. But Paul proceeds to legislate by his Spirit, covering the case in hand. If the unbelieving wife depart, the marriage tie is sundered, and he may marry again. Dr. Priest followed. He said a difficult passage must be interpreted by a plain passage. That in Corinthians is obscure. The words of Christ are clear. The church ought to prohibit divorce except for adultery. But the cure for this alarming and increasing evil must be found in abolishing hasty, ill-considered, mercenary marriages. They breed misery and death. Shakspeare's *Hamlet* should be a beacon light against it. Broken hearts, a wrecked home, and murder are its bitter fruits. We have fallen upon a hollow-hearted, mercenary age. I have noticed that a prosperous man can get a following. But at a "brother born to adversity" every dog barks.

"The great man down, you mark his favorite flies;
The poor advanced makes friends of enemies.
And hitherto doth love on fortune tend:
For who not needs, shall never lack a friend;
And who in want a hollow friend doth try,
Directly reasons him his enemy."

Strikes are becoming a fretting leprosy in our political body. Organized labor and concentrated capital are at war. How shall peace be made? This would do it, if applied:

"To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."

But the Saviour's law is complete: "Whatsoever ye would that men should do unto you, do ye even so to them." J. M. FOSTER.

OUR BOSTON LETTER.

"THE CROSS OF A NEW CRUSADE."

Rev. Dr. McGlynn, the persecuted disciple of Henry George, recently delivered his lecture, "The Cross of a New Crusade," in the Boston Theatre, before a large and enthusiastic audience. That his coming to the city was appreciated, was amply testified by the heartiness of his reception, not only by men holding similar doctrines, but by a large number of the opposite sex. Boston out-Bostoned Boston. To say it applauded, would be putting it mildly. It fairly yelled its delight as the martyr labor disciple made his *debut* on a Boston platform. Such a demonstration was all the more surprising because of the conservative reputation of the "Hub."

The substance of the discourse was the relationship of the labor cause and Christianity. There is something ominous in that word "Crusade," which was evidently suggested to the Catholic labor reformer by those prodigious failures projected against the polluters of the Holy City by his ecclesiastical ancestry. Dr. McGlynn's deep interest in the cause he has espoused, to harmonize with the title of his lecture, will be likely to lead his opponents to designate him as a new Peter the hermit. The enemies of the new crusade, now usurping the holy citadel of labor, doubtless disdainfully consider those on the march against them as cranks or fanatics. The likeness of Dr. McGlynn to the cranky Peter ends with the name, for the former is certainly a most talented and able man—decidedly clear-brained. Had Peter been a Dr. McGlynn the success of the crusades under that enthusiast would be an historical fact. The following description of the suspended priest, published the next day in one of our dailies, has upon it the stamp of "hero-worship:"

"The pictures of Father McGlynn are libels on his physiognomy. He looks far better than any alleged likeness of him that has yet been printed. He has the large, heavy mouth, to be sure, and a nose that is far from handsome, but thatmagnificent beetling forehead, poised on a big neck, above a broad pair of square shoulders, causes everybody to forget all other features and look at his head alone. This is worth looking at. Broad, deep and high, with a Websterian width above the eyes, and a Socratic bulge in front, that head would attract the attention of an anatomist, if it were stripped of flesh and put up inside of a show-case in a museum. Under his two black brows a pair of kind brown eyes burned with a subdued and steady fire. Below them were the ordinary features of a large, strong man. Above them, crag on crag, towered that great forehead, inside which lurks many thoughts that cannot crowd themselves into lesser brains. A thin coat of straight black hair with a bald spot behind, completed his head-gear.

"Like his head, his body is large and deep and strong. A full chest, holding lungs that are as tireless as bellows; large arms, with big, fat hands for knobs; muscular legs, and feet with an aristocratic arch at the instep, make up the body of the man who has caused the great convulsion.

"At the beginning he stood erect, and, clasping his hands behind him, talked rapidly, with just the

(*Continued on 12th page*)

CORRESPONDENCE.

A SCREED ON CHURCH AND CONSTITUTION.

SPRINGFIELD, O., May 16, 1887.

EDITOR CHRISTIAN CYNOSURE:—I saw in the *Cynosure* of March 17, Beecher's true history, agreeing with some remarks by Joseph Cook a few years ago. But after giving this piece of true history, I was surprised to read the following: "It never was true that the church was apathetic or opposed to the anti-slavery agitation." When I read this I wondered if you forgot the action of the old M. E. church in 1836, when she censured two of her ministers for lecturing against the damnable system of slavery; and in 1840 voted to not allow a colored member to testify against a white person in church courts: and you give the action of 1818, but not that of 1845 in the Presbyterian church. Speaking of Barnes and his great book, you were careful to not tell what Barnes said. Well, he said there was not vitality enough outside the church to sustain slavery one hour were it not sustained in it. James G. Birney said the American churches were the bulwark of American slavery. You appear to find great fault with Mr. Garrison for not voting. Reformed Presbyterians do not vote, and I defy you or any other man, to say they are not good citizens, and there was where Mr. Garrison got his doctrine of no-union with slaveholders, non-religious, non-political, and we look on an oath to the United States Constitution as no better than a Masonic oath.

As you find fault with Mr. Garrison for calling the so-called churches corporations and the United States Constitution "a covenant with death and an agreement with hell," I say the churches were corporations held together to crush the manhood out of the negro, and the United States Constitution today is a covenant with death in the shape of whisky, and an agreement with hell at the bar of every saloon. But you tell us that slavery was from hell, but the Constitution was framed by good men acting under great difficulties. Now as you denounce some of the Abolitionists for not having prayer, the United States Constitution was framed without one prayer. After Dr. Franklin made that noble speech in favor of prayer and Randolph recommended it strongly, the Convention adjourned without adopting the motion, and the Convention went on with their work without any prayer being offered; and Dr. Franklin stated that only three or four members thought prayers necessary. Now you say slavery was from hell; the framers adopted it in the Constitution and consequently adopted hell as part of that instrument.

As to the so-called churches, were it the last word I had to write, I would say they were the most deadly enemies we had to contend with in our Under-ground railroad work, and none worse than the Associate Reformed body. Their action in 1830 showed in all the synod there were but six persons favorable to putting out slaveholders from the church, and I attended their General Synod of 1841 and in all their deliberations there was not sufficient manhood in any of the members to offer prayer for the down-trodden slave; and the State smarting under the fugitive slave law, and while the agitation was going on outside the churches, they were like the Dead Sea, stagnant and corrupt. Now if the churches were not opposed to the agitation of this question, why did the noble band of ministers come out from the old M. E. church and form the Wesleyan body? or why did John Rankin, Dyer Burgess, and my friends, Rev. Geo. and Joseph Gordon, leave the Old School Presbyterian church and form the free church? and why? because of their proslavery action. But you tell us that you held to the communion table—your communion with thieves and robbers, as the slaveholders were; and no man can show a clean anti-slavery record that fellowshiped any of those corrupt bodies. I was brought up in one of those corrupt corporations, but when I saw the wickedness of their course I left, and became connected with a church that never held slaves. I have no regrets for so doing, though I have passed my three-score and ten years.

You speak of Dresser receiving 500 [50] lashes, my history says twenty, but who laid on the stripes? elders that gave him the bread and wine the previous Sabbath, and this was the kind of religion the Northern churches fellowshiped. You say the ministers taught Mr. Lincoln. Now Mr. Lincoln said shortly before his election that a large number of the ministers would vote against him in his own city; and he was right, for if he received any teaching from ministers it must have been from some of those despised anti-slavery ministers and not from the popular clergy of that day.

I saw you in Massilon, in the convention of 1840, and you appeared to be active at that time, but I am sorry to find a man forgetting those days of trial. Some years ago I charged Dr. Bainton of Cincinnati with falsehood in the columns of the Cincinnati *Gazette*, but the old driveling falsifier dare not answer. I made the same charge against two U. P. ministers, and they submitted to the rebuke without making any reply. Now I give a fair challenge to meet you and let the world judge who is right. And while on this subject, in 1841 when five slaves were landed at my house I knew of but one minister in all my extensive acquaintance in two counties that would give me any aid in helping the fugitives to Canada; and he was Rev. George Gordon, and he now sleeps in a martyr's grave in Holmes county, Ohio, with this line on his monument:

"Here rest the remains of one who in life was faithful to God's poor."

L. BOYD.

DOCTORS AND DIET.

[The following private letter from Senator Pomeroy was of so much interest in several particulars that we asked permission to print it. With the reply came an additional note. The whole forms a very interesting chapter on diet and health which will be valuable to our readers.—ED.]

I have not written lately, and for once in my life have had a doctor. For five weeks I had a severe

cough, day and night,and it did not seem to surrender to any thing. I fell off, though I had a good appetite, from 241 to 234 pounds,and still my chest seemed full and breath short. I then found a Dr. Fisher here who undertook my case. He prescribed one teaspoonful of liquid made up of some vegetable extract and the juice of one orange taken morning, noon and night—*and nothing else!* This is the thirteenth day I have adhered strictly to that diet, yet I have not suffered hunger or thirst. I have not lost my strength; my cough left me as he said it would on the fourth day; I am now well. Still,as I rather enjoy fasting, I am going on till I get down to about 200 pounds. Having never had a doctor in my life (only a surgeon to get a bullet out) I have never taken medicine. My father died a natural death at an advanced age and had never taken medicine prescribed by any physician. I hope to die in that way. He died in my arms, while sitting in my lap, his head on my shoulder, like a gentleman and a Christian as he was. My aunt has recently died at 105 years of age! I want to get back to the physical condition of my mature manhood, and then by strict and sensible diet and correct habits I hope to live as it may be God's will. I do not intend to shorten my days by excesses.

I have said all this by way of apology for not keeping up my papers to you. This number of the *Cynosure* with Mr. Sumner's face is one of the best you have given us. Go on in the good work.

MAY 18TH.—I continued my fast taking only one teaspoonful of liquid food and the juice of one orange (or shaddock, a kind of bitter orange) three times a day for twenty days until I was reduced from 234 to 208 pounds. On the twenty-first day I ate *one baked potato*, then sparingly of other vegetables and generally of fruits of all kinds I could get at this season, then graham bread and fruits regularly, and occasionally fish.

Now I am again in perfect health, feel better,have no cough, none of my rheumatic pains, no stiffness of limbs and joints; in fact at seventy-one I feel set back to fifty!

I have adopted these rules: To eat principally fruits and vegetables; no fat meat, no butter or lard in any shape, no sugar or molasses in any form, no tea or coffee, no alcoholic drinks, and no water at meals. Graham bread and fruits with some vegetables and fish make a good sensible diet, and I eat them all sparingly.

Senator Sawyer of Wisconsin and several of my fat friends have adopted this diet and dismissed all physicians, and are renewed as in their youth.

Yours, S. C. POMEROY.

RECOLLECTIONS OF JOHN BROWN.

CASPAR, Cal., May 1887.

I like the *Cynosure* better every number: and why not? It calls to mind so many heart-stirring scenes of the past of the temperance movement from earliest memories. Dr. Clark and Rev. Lebbeus Armstrong are names cherished by me, as Armstrong at that time was my father's nearest neighbor.

Then when we moved west to Madison county, N. Y., in 1824, the Morgan murder became all the talk. It does me good to have these facts kept in memory. Then a full train of the anti-slavery memories in the lives of many who were in that struggle. I have eagerly read all that is published by you with interest. John Brown fills a large place in this story. I was living in Kansas, Osage county, at the time Brown gathered his last lot of slaves and started for their freedom. He had nothing to do in the killing of Cruze, as that was done on the south side of Osage river, while Brown operated on the north side of that river, and no way at that place for crossing. I have it from one who saw the fatal shot. This Cruze made himself notorious at the time Kansas was being invaded by going to the agency of the Indian Nation and offering large sums of money to have the Indians to invade Kansas under the Missouri roughs. His plan would not take, but he was remembered for his trouble. H. L. BITLEY.

SENATOR POMEROY: JOHN BROWN: DR. DOY!

In regard to the rescue of Dr. John Doy from the Missouri prison, I was glad to see Senator Pomeroy's frank explanation. It is not so material whether he was liberated in the *day* time or in the night, or whether John Brown took part in his deliverance; he was *gallantly rescued*, whoever took part in the daring enterprise. But while travelling with Dr. Doy holding conventions in the East, after his rescue, I have heard him relate, hundreds of times, all the incidents connected with his seizure by the "Border Ruffians," his trial and imprisonment in Missouri and his rescue on that "dark and stormy night" by his son John Doy, Jr., and his twelve brave companions, but never heard him mention John Brown's name in connection with the case, which it seems to me he would have done had John Brown participated in the affair. The Dr. knew and admired and had often been associated with the noble hero of Ossawatomie. GEO. W. CLARK.

GOOD TEMPLARISM RENOUNCED.

The following letter, written by an esteemed Congregational pastor to the editor of the *Cynosure* years ago, is too valuable to be forever buried among old letters:

MY DEAR BROTHER:—At our General Association in Farmington some words passed between you and me which, perhaps, were not altogether pleasant, touching my membership in the order of Good Templars. I write to say that my convictions, and, consequently, my position with reference to that order have changed since that time. For more than a year past I have had doubts upon the subject. The action of the "Memorial Convention" upon the Antimasonic resolution, and some things which were subsequently stated concerning your course there, which I knew to be incorrect, did more than any other *one* thing to bring me to what you will deem a right conclusion. I have now withdrawn, with my family, from all connection with the I. O. of G. T., and never intend to be a member of any secret "order" again. Henceforth I am with you and Bro. Roy and other good men and true in opposition to "*secret societies.*" I seek no notoriety in the matter. I prefer not to have it. But I want you and all who labor with you in the good cause to know of my "conversion" and where I stand. As a minister of Christ, I desire to able to say, in the spirit in which *He* said it, "*In secret have I done nothing.*"

Fraternally and truly yours, ———.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

COMMENTS ON THE LESSON FOR MAY 29 BY E. E. FLAGG.

1. *The protecting cloud.* vs. 19, 20. The doctrine of divine providence is only a cloud and darkness to those who have no belief in providence, while to the Christian every sorrow and trial is sun-illumined because he sees a Father's hand behind it. He may not understand the reason why some especially heavy affliction is sent upon him. He holds no "open sesame" into life's mysteries. A Christian's advantage over an unbeliever does not consist in knowledge but in faith. To realize that a loving and all-wise Friend guides our way, and be willing to sink our wills in His, is to enter into the secret of soul-peace. It is to put the pillar of cloud and fire between us and every enemy.

2. *The great deliverance.* vs. 21, 22. The passage through the Red Sea may or may not have been miraculous. That God's people were delivered is the all-important point for us. We see that the very thing they feared became their protection. The waters were a wall unto them on their right hand and on their left. We do not know how often a much dreaded sorrow or trouble may be a shield to us against something worse. The only safe prayer is "Thy will be done." The only safe way is God's way, though it leads us through the Red Sea of affliction and trial.

3. *The great destruction.* vs. 23-31. No miracle recorded in Scripture is half so wonderful as the faithlessness of God's people. The Israelites had seen the plagues visited upon their oppressors, and their own strange midnight deliverance when the death-wail sounded in every Egyptian dwelling; yet with the slavish spirit born of centuries of bondage they are not willing to dare all for liberty even with God on their side, but even complain bitterly of their leader for his action in bringing them out. It were better, say they, that we should serve the Egyptians than that we should die here in the wilderness. Every one who shrinks back from the trials and sacrifices of God's service and wants to go back to the old life of bondage to sin, says virtually the same words. There is here a strong parallel to the condition of many who have taken the Masonic oaths, yet are afraid to come out into perfect soul-liberty by breaking the vows they have taken in ignorance. They know better than any outsider the malignant power of the Secret Empire; that it can derange their business, defame their characters, and even take their lives, and like the children of Israel with the Red Sea rolling before and Pharaoh's hosts pressing on behind, their situation is peculiarly hard. Christians, and even those who lay no claim to that title, will rally round the reformed drunkard; but for the reformed lodgeman there is often a bitter experience. In too many cases the church herself harbors his enemy, and thoughtless and uninformed good people look upon him with coldness and suspicion, as one who has been false to his vows. Yet to such the command is ever, Forward. The trumpet which rallies men to the battle of truth, never sounds retreat. And the frank confession of many good men that they dare not come out against secrecy only means they dare not trust God. It is the cry of that army of slaves repeated, "Let us alone that we may serve the Egyptians."

LESSON X.—June 5, 1887.—The Manna.—Exodus 16: 4-12.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John 6: 35.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

TRIALS AND TROUBLES BY THE WAY.—Just one short month ago, the Israelites were singing songs of triumph; only one month has passed since they had experienced the goodness and power of God in a stupendous miracle of deliverance, which has comforted God's people for more than 3,000 years; and we now find them full of complaints and murmurings and crying to go back to Egypt and slavery, because they sat by the flesh-pots, and could eat their fill, while they were almost starving in freedom.

Observe (1) how soon the people forgot what God had done for them, and they had reason to believe he would do again.

(2) One reason of this was that they looked rather to Moses than to God.

(3) They needed these trials to teach them about God's power and goodness, and to lead them to put their trust in him. Without trials their life would have been a failure, and all that God had done would have been in vain.

(4) When God leads us into trials, he always shows the way out. If we rush into them foolishly, and against his will, we must suffer.

THE MANNA OF COMMERCE.—It is well known that in the peninsula of Sinai, as well as in many other countries, there is a natural production which goes by the name of manna, and in some respects has striking resemblances to the manna described in the Scriptures. The manna of the present day is a gummy substance, which exudes, either naturally or in consequence of punctures by certain insects, from the tender twigs of certain trees, and drops down upon the sand or leaves beneath in tiny flakes or grains, which, when the manna is pure, are white. There are many kinds of trees which produce the substance; but the most prolific shrub in the peninsula of Sinai is the tamarisk.—*Todd.*

THE DIFFERENCE BETWEEN THE SCRIPTURE AND THE NATURAL MANNA.—The manna of Exodus was not the same as the above, but miraculous; for (1) it was not found under the tamarisk tree, but on the surface of the wilderness, after the disappearance of the morning dew. (2) The quantity which was gathered in a single day far exceeded the annual produce at present, and probably at the time of Moses. (3) The supply ceased on the Sabbath day. (4) The properties differed from the common manna: it could be ground, baked, and in other respects treated like meal. It was not used merely as a condiment or mediciue, but had the nutritive qualities of bread. (5) It was found after leaving the district where it is now produced, until the Israelites reached the land of Canaan.—*Cook.* (6) It putrified when kept, while the natural manna may be kept a long time. (7) It appeared at all times of the year, and not only in May and June, like the natural manna. (8) It was so different that the Israelites, when they first saw it, knew not what it was (ver. 15), "and it certainly looks as if the tree manna, which has always been well known, could not have been so great a wonder to the Hebrews as to have required a sample to be preserved to future generations." (vers. 32-34).

THE DAILY SUPPLY.—Each one was to gather enough for himself and his family, and no more. Some, being greedy or lazy, gathered more, and attempted to keep it till the next morning, contrary to express command, and it bred worms. Greediness is always a real failure, and breeds evils in the soul. The law here was, as an example to all times, that every one should have enough, and none should have more than he needed. One great object of this daily supply was to teach them the great truth taught in the Lord's prayer, "Give us day by day our daily bread." We are to trust God each day; each day we are to see him as the giver of every good; we are to labor and use as well as to receive. Thus they were taught faith, thankfulness, industry, economy, and brotherly love.

BREAD FROM HEAVEN.—It is impossible, now, to read this narrative without connecting it with the Saviour's discourse to the Jews (John 6: 27-58), and from which it appears that, over and above the supply of a present and pressing necessity, this manna was designed, like the blazing serpent and the water from the rock in Rephidim, to prefigure and prophesy the coming of Him in whom the wants of the soul would be as fully met as those of the body were by these well-known miracles. (1) As the manna was heavenly in its origin, so Jesus Christ is he "which cometh down from heaven, and giveth life unto the world;" (2) as the manna was abundant in its supply, so Jesus Christ is bread for every man; (3) as the manna was easily obtained, so Jesus may be received by any believer; (4) as the manna had to be gathered and eaten by each for himself, so Jesus has to be appropriated by each soul to himself, and (5) as the manna was given day by day, so we must continually resort to Jesus for those supplies of grace which we require for the constantly emerging exigences of life.—*Taylor.*

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PASTOR FISCH, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D., *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian ... Its prayers are blasphemous. ... Its use of the Bible is sacrilegious. ... The whole is a compound of Judaism and paganism.

MOSES STUART, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

JOHN WESLEY, *June, 1773:*—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate, February, 1884.*

ALEXANDER CAMPBELL:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

CHARLES G. FINNEY.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

HENRY TATEM, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge. Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

CHARLOTTE ELIZABETH:—Whatsoever worship is paid to any but God is paid to devils.

PETER CARTWRIGHT:—Masonry originated with the devil and will end with the devil.

BISHOP DAVID EDWARDS:—Membership in such societies is deserving of the discipline of the church, in the case of any of her own members, who, after due admonition, persist in clinging to their fellowship.

DR. WM. PALEY, *the author and philosopher:*—Promises are not binding when the performance is unlawful. When the promise is understood to proceed upon a certain supposition, and that promise turns out to be false, the promise is not binding.

DAVID R. KERR, D.D., *editor of the United Presbyterian:*—How can any man in good conscience swear to keep secret what, for anything he then knows, ought to be exposed? How can any man in good conscience swear to obey a code of laws yet unknown to him, and what for anything he knows, may be in conflict with the law of God? Such oaths are in their very nature essentially immoral.

REV. M. W. FAIRCHILD, *Plymouth church, Lansing, Mich., address published by Genesee Congregational conference:*—These secret societies tend to weaken Christian fellowship, and diminish interest in church institutions, church services and church work. The lodge not infrequently entirely supplants the church. The testimony to this effect is overwhelming. The very *nature* of these orders necessarily damages church fellowship.

REV. J. T. COOPER, D. D., *Philadelphia:*—I wish to set before your mind, the glaring inconsistency in which professing Christians involve themselves when they become members of the society of Masons or Odd-fellows. Nothing is more sure, nothing is more susceptible of a demonstration, than that the religion of these societies rises no higher and extends no further than simple deism. They have no Christ, no mediator, not even in their prayers.

NATHANIEL EMMONS, D.D.:—I am convinced by the highest and most irresistible moral evidence, that the Masonic institution itself is the darkest and deepest plot that ever was formed in this wicked world against the true God, the true religion, and the temporal and eternal interests of mankind.

The Library of Universal Knowledge says of Dr. Emmons, who was one of the greatest of the Congregational clergymen: "When Masonry was popular he zealously opposed it."

REV. JAMES WILLIAMS, *renouncing Mason and presiding elder M. E. Church, 1875:*—While Christianity has its hundreds of institutions of charity and education, yet with all its boasted age you may travel from Maine to Oregon, from Dakota to Florida, from Palestine to North America, from Asia over the islands of the Pacific to Great Britain, and not find one home for the friendless, one orphanage, one asylum for the poor, or one hospital for the afflicted built or sustained by Masonic charities.

REV. WM. DELOSS LOVE, D.D., *Milwaukee, report to Presbyterian and Congregational convention of Wisconsin:*—Now if Masonry neither had, nor claimed to have a religion, we should have nothing to object on that point. But since it does claim to offer to men the true religion and the way to heaven, we have decidedly to say, that the society that fellowships in religion alike the heathen Chinese, the Mohammedan Arab, the American pagan savage, and the nominal Christian, is not itself Christian, does not illustrate the Christian religion nor show the way to heaven.

REV. JOHN MARSH, D. D., *of the National Temperance Society, New York:*—Secret temperance organizations are but stepping-stones. Young men here learn the language, forms and degrees of a temperance Masonry; and while they gather weekly in a secret lodge for, as they say, business, improvement and enjoyment, they easily slide into the more artful, deistical and dangerous Masonry, which has once and may again fill us with terror and give us blood to drink. From such a connection we say, the Lord deliver us. We plead with our temperance brethren to look at their responsibility, and at once cut loose from all connection by abandoning everything pertaining to secrecy.

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Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

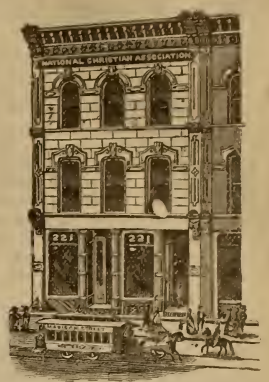
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 26, 1887.

DR. TALMAGE'S SERMON still continues to furnish topics for our exchanges. Superintendent B. T. Roberts gives a clear and powerful reply to it in the *Free Methodist*, one of the ablest yet. Read it on our fourth page. We hope these answers will reach and be read by Dr. Talmage, and lead him to take some course to counteract the evil influence of that unhappy, ill-starred discourse.

FOREST FIRES occasioned by drought in Michigan, Wisconsin and elsewhere have lately darkened the atmosphere with their smoke, and the papers say that in several States unless rain soon falls crop prospects are gloomy enough. Read Joel 1:14, 17, 18: "Sanctify a fast; call a solemn assembly; gather the elders and all the inhabitants of the land, and cry to the Lord. The seed is rotten under their clods; the garners are desolate. How do the beasts groan! The herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate." Such views prevailed in Palestine while it was inhabited by the people of God who mixed and swerved from his worship.

LEONARD BACON.—Dr. Talmage and Theodore Cuyler may disappoint us when, instead of maintaining a testimony for Christ against the lodge, they deny him who was the Light, the life of men, and who neither walked in darkness nor hid his doctrine in a secret lodge. But we have here the testimony of a greater man than either which has never before been published. Dr. Bacon wrote several years ago to the *Cynosure* editor, acknowledging with hearty thanks the receipt of a copy of "Freemasonry Illustrated," and saying:

"Freemasonry veiled or unveiled, illustrated or in its native darkness, is to me the dreariest nonsense in the world, the foolishest of all fooleries. Yet I heartily thank you for your kindness in sending the book."

GOOD TEMPLARISM AT SARATOGA.

This strange body sprung up at Utica, N. Y., May, 1855. The temperance cause had then been agitated fifty years, several societies existed, and the argument had been carried. A handful of Masons then undertook to "unite, charter, tax and govern all the societies in one grand organization." (See Chase Manual, p. 7.) In five years it had spread into twenty States and Canada. The Know-Nothings, a similar secret religio-political order, arose in 1853, swept several Northern States; it lived three years and died, soon after Good Templarism was born.

This is a lodge or "Rite" of four degrees, ending with a kind of Knight Templar degree, in which the members (boys and girls) are addressed as "Sir Knights," and told that their order is derived from the Knight Templars of the middle ages, who were military monks living together in male convents, in the practice of the loathsome vices for which such "orders" are chiefly remembered. (See Rom. 1: 24-27.)

In 1876 their Grand Lodge split into two, on the color line. Both Grand Lodges meet in Saratoga, May 24 inst., and so will be in session when this *Cynosure* reaches our readers. Their hope is that the two will unite and vote together in 1888. If they heal the breach and receive colored members on an equality with the whites, they throw off the white lodges of the South. If they exclude the colored Templars, they of course lose the million of negro votes.

The third article of the Good Templars' platform is "*Absolute Prohibition*," but in 1884 far less than one-half of their voters voted the prohibition ticket. And though the organization is now thirty-two years old, and they had spread over twenty States in the first five years, no corresponding, or, indeed, perceivable spread of the temperance cause has sprung from their work. We see clearly what the women have done. The Ohio crusade and W. C. T. U. have filled the land with their labors. The secret Templar lodges have quarrelled and split over the negro; have held secret meetings, and delegates from the whole world are now meeting at Saratoga—expenses borne, of course.

The secret of the life of this strange body is explained in the following two paragraphs from their ablest defender, S. B. Chase, P. G. W. T. Excusing their omission of the "Benefit System," Mr. Chase says:

"The experience of the world is that men united from mere sordid and selfish motives cannot be effective in great moral enterprises. (Man. p. 8th.)

And then, praising their finances, he says, further on: "*Our financial system is one of the strongest bonds to keep us together (p. 19) and upon the regular and prompt payment of dues depends our right of being present at the meetings.*" And again: "Each one knows that the *vitality* of his membership is indissolubly connected with the prompt payment of his dues." (page 20).

Put these sentences from Mr. Chase together, and they show that Good Templarism cannot "be effective in a great moral *enterprise*." More money can be raisd by secret societies than by anything else except popery. This the inventors and leaders of Good Templarism know, and they are held together by it.

But the most melancholly circumstance in this dragon-flood of secret false worship, is that good men like "*Aaron, the Saint of the Lord*," are swept into it. In 1867 the then Andover Faculty, Park, Phelps, Smythe, all, indeed, but one who was out of town, petitioned the Reform Tract Society of Boston to issue a tract to persuade Congregational church members to refrain from joining secret societies. Secretary I. P. Warren, encouraged by Drs. Kirk, Blagden and Adams, put a tract in type, and wrote to Theodore L. Cuyler and others, for their advice as to publishing it. Dr. Cuyler wrote back, "No! by no means!" So the tract was not published. At that time Dr. Cuyler was member of three secret societies. This was just twenty years ago. And, now, Dr. Cuyler is out in a long weak argument in the New York *Witness* lauding Good Templarism, and urging Christians to join its secret lodges.

But as if wonders were not to cease, this same Dr. Cuyler, but a short time since, was in Dayton, Ohio, and, as we learn from the *Conservator*, encouraged Prof. L. Davis in his position against the lodge by hoping that the brethren of the *Telescope* would not lower the standard in the struggle against the assaults of the power of darkness against the Brethren church. Have we come to another "hour and power of darkness" when Christ's disciples, apostles even (for Dr. Cuyler has been reckoned one) are being sifted by Satan?

During the even twenty years from 1867, Dr. Cuyler has been a member of secret societies, and now, 1887, in the New York *Witness*, in the face of such men as Drs. McCosh, Hodge (now in heaven) and Paxton, of Princeton, he urges his Presbyterian brethren to join secret temperance lodges! Masonry has grown green under the shadow of his pulpit. Though an intelligent man and minister of Christ, he must know that Masonic Knights Templar, composed of all sorts of men, practiced infant baptism there in New York before his eyes—in the name of what god they do not say. Yet if, during these twenty years, he has whispered a word from his pulpit against these abominations, the press has not heard of it; and yet, surely, if there is or ever was "an abomination which maketh desolate standing where it ought not," these are such abominations. And it is the endorsement of such good men as Dr. Cuyler which encourages J. N. Stearns, a Freemason, to wield the princely donation of Wm. E. Dodge, through the National Temperance Society, to build up a religion in opposition to Christ the Son of the living God.

But, Masonry aside, we have certain information that John B. Gough abhorred Good Templarism; that Henry Wilson moved to publish the secret ritual of Good Templarism the first meeting after his initiation; that the beloved temperance apostle Charles Jewett, has left pages condemning the secret temperance orders; and that Gen. Clinton B. Fisk, John P. St. John, Dr. A. J. Jutkins and others "would not turn a hand over to restore secret temperance lodges if they were all dead." And in the face of these and hosts of statesmen, and divines, living, and in the face of their testimony who are dead, we have here a handful of fourth or fifth rate men, declaring they have very little secrecy in their orders; yet, for the sake of that secrecy, defying heaven and earth, and driving the holy cause of temperance like a ship on rocks; and, with the most astounding effrontery, calling on God-fearing men and women to pray for their success!

"O what authority and show of truth,
Can cunning sin cover itself withal."

HOW TO TREAT DERELICT CHURCHES.

We give in this number Mr. Boyd's letter, notwithstanding his severe rebukes of us. It is a valuable document; its facts are true, and its history instructive, and needed by those who did not live through our national midnight. But we must decline a prolonged controversy over the past. The *Cynosure* deals with the living present and the impending future. The question for us is, how to deal with derelict churches.

We are to follow those "who through faith and patience have inherited the promises." How did Peter treat the church which denied and delivered up Christ, when Pilot wished to have let him go. We read (Acts 3d) that Peter, after healing the cripple at the Beautiful gate of the Temple, addressed the "men of Israel" (church members) thus:

"Ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of Life. And now, brethren, (yes! brethren!) I wot that through ignorance ye did it, as did also your rulers." "And the captain of the Temple and the priests laid hands on them and put them in hold." But the angel of the Lord by night opened the prison doors and sent them to preach in the Temple, and thousands of these church members who had "killed the Prince of life" were converted to Christ. (Acts 5: 19–20, and Acts 21: 20,) Yea, also, and Christ bade the people hear and heed the preaching of those very preachers who soon after stirred up the mob to ask Pilate to release Barrabas and crucify himself. Matt. 23: 3.

Now the *Cynosure* has no censure or criticism on the course taken by Bro. Boyd in leaving a church in complicity with slave-holders, and joining the Covenanters, who kept their communion free from the crime of slave-holding. If Mr. Garrison and the small circle who held with him had joined the Covenanters, or if they had observed the Lord's Supper, or kept the Sabbath, sustained Gospel preaching, with Sabbath-schools, Bible-classes, and a Gospel discipline, the writer we all have walked with them. But they did none of these. We therefore attended their meetings against slavery, and bade them God-speed in opposing it. But we shrank from them in almost everything else. "Without me," said Christ, "ye can do nothing;" and they "concerning the faith made shipwreck." W. T. Allen, James Miller McKim, C. C. Burleigh, Ichabod Codding, Elizur Wright and others, whom we could name, were nature's noblemen, and sons of eloquence. But they did not obey the plain dying command of Christ. Allen, Codding and others scouted his atonement. Henry C. Wright and others, worshipped familiar spirits. He (Wright) had been a Congregational minister; he became a spirit-worshipper, and vulgar, blatant infidel. We have acted with him on Abolition committees and knew him well. He fell dead in a wagon-shop, and Garrison attended his funeral and pronounced his apotheosis. These all hated slavery and hissed the churches of Christ. Weld was a meteor, brilliant and beautiful. For a time he filled our skies with light. Wendell Phillips insisted that he was orthodox, and Old School at that; and Gerrit Smith built his own church and preached in it, and kept up family prayer to the last, as also did Fred. Douglass while his children were growing up. But, to-day, the mass of Garrisonites and their children in Massachusetts deal with familiar spirits and unbelievers, whose ideas, like earthquakes, flourish amid ruins; and they resemble the staid, systematic Scri ptural Covenanters about as a howling crowd resembles a family. They would burn down churches to get rid of the rats and snakes which have crawled under them.

The churches of to-day have lost half their moral power by their leaders' neglect of Christ in "the least of his brethren," the poor unpopular slave! But, "*I wot that through ignorance they did it.*" Bad as they were, their "rulers" were worse. As now with the deistic devil worship of the lodge, the rank and file knew almost nothing about slavery. The writer was in Andover Theological Seminary before it ever came to his knowledge that church members all over the South were raising, buying and selling slaves. The political presses were silent to gain Southern votes, and the voters chose and supported the ministers; and the pulpits were stuffed with slave-raised cotton! They, too, were silent, and the masses were ignorant; and so chose Barrabas and rejected Christ. But bad, ignorant as they were, Peter called persons like them "brethren," and said that through ignorance they did it.

There is far less excuse for the ignorance of the churches to-day. For the lodges have once been turned inside out all over the North; and the Anti-masonic reformers are not heretics "denying the Lord that bought them." But ignorant, sinful as the churches are, if God had let down a golden chain, and drawn up to heaven every church, communion-table, prayer meeting, Bible-class, Sabbath-school and missionary society, the people of the United States would now be demi-savages in process of extinction. Let us follow the apostles as they followed Christ.

N. C. A. ANNUAL MEETING.

Article 4 in the By-Laws of the National Christian Association, provides that "This Association shall meet annually on the third Thursday in June, at its principal place of business," etc. Members of this body will remember that this is the business meeting of the year when officers are elected, the work of the year reported, and plans for the future are made. It is highly important that every member of the corporate body should be present and that as many of the friends as possible should attend to aid by their counsels and prayers in this great and growing work. J. P. STODDARD,

Secretary and General Agent.

—Rev. N. R. Johnston, the missionary for the Reformed Presbyterian church among the Chinese at Oakland, California, passed through Chicago last week on his way to the Synod of his church at Newburg, New York. For his brief call on the *Cynosure* we were most thankful and hope on his return for a longer visit.

—Bro. I. R. B. Arnold may fairly claim that his is a salvation tent since he keeps the great work of soul-saving always at the front. He begins work in a place on Thursday evening, and will stop only where there can be no socials, festivals, or other meetings to seriously interfere before the next Wednesday. He thus avoids deranging anybody's plans about church work. On the Sabbath he endeavors to have a union evening service in the tent for Gospel or temperance work conducted as the pastors of the place may elect. He thus puts his exhibitions where he wants them,into the society of the churches as a religious as well as educating influence.

—Thanks to a publisher in Memphis for a copy of his paper. The mechanical execution is good—but what is the matter? The paper is listed in the Year Book as a Baptist publication; yet it contains liquor, theatrical and private medical advertisements, more than forty hall and society notices to three church notices, and not a line of strictly religious reading. We trust this does not fairly represent the colored Baptists of Memphis.—*Missionary Visitor.*

The Marquis of Lansdowne, Governor General of Canada, owns, it is said, 120,616 acres of land in Ireland upon which the tenants are treated with severity. William O'Brien, an Irish editor and agitator, has come over and boldly assails the Marquis in his own castle. He planned a visit to the principal cities of Canada to hold meetings and arouse popular indignation against the Governor General. His purpose may have been good but his pugnacious and unhappy way of securing it maddened the Orange lodges who mobbed him at Toronto and Kingston. Barely escaping with his life and somewhat injured, he has taken refuge in our American "asylnm for the oppressed." Severe as his reception may have been he is probably satisfied, as those two lodge mobs (as is ever the case) achieved more for his cause than ten years speaking could have done. Public sympathy has been aroused to see the real justice of his plea, and the Governor General may be moved to do justly by an effort which seemed likely only to exasperate and embitter all parties.

REFORM NEWS.

FROM THE GENERAL AGENT.

COMMISSIONING THE UNITED BRETHREN.

FORT WAYNE, Ind., May 17th, 1887.

Fourteen miles by stage brought me to this city from Zanesville, where I spent Sabbath preaching morning and evening in the United Brethren church. Last evening I gave a lecture in the same house on the secret lodge system. The attendence and order was good and steadily increased. Bro. Haverstock was apprehensive that former disturbances might be repeated at the lecture, but although the craft was said to be largely represented there was not the slightest rregularity or impropriety so far as I noticed.

The U. B. church is reported to be considerably exercised over the "Commission" business, and I was told of some remarkable changes on the part of both ministers and members, occurring of late. Bro. William Haverstock and his wife were among the first settlers at Zanesville, and have carried the financial burden of the church for over forty years, at home, besides giving largely to the general interests of the denomination. They have over $1,700 in the present commodious and well-appointed structure, which all concede would never have been erected but for their money and efforts. They are both radicals of the radicals, and several of the spiritual-minded, active members are in full sympathy with them, but when Bro. Haverstock asked for the house for an anti-commission conference it was denied, and Bro. H. considers himself practically excluded by this action of his pastor and the local brethren.

Bro. Johnston, a resident minister and former pastor in the place, did not attend any of my meetings, and sister Bowman said that had the present pastor been in the place I would not have obtained the use of the church; and yet Bro. Abbot and Bro. Johnston are United Brethren, under the "Commission" movement. How unlike to the U. Bs. under the old constitution or even the Bishop Weaver I once knew.

It is an old maxim that "Poverty makes strange bed-fellows," and it seems in this case as if reposing in the lap of the lodge had shorn the once strong and great of their spiritual power, and chilled the generous impulses of their hearts. To shut the door against an old man with a record like that of Bro. Haverstock is a sin and shame, scarcely equaled by the unfeeling, heartless lodge itself. But such outrages perpetrated in the name of Christ and the United Brethren church, under the shallow pretext that it is done in the interest of peace, are hastening the decisive struggle when the Bride of Christ shall put away strange gods from her communion and fellowship, and triumph gloriously in her "Living Head." J. P. STODDARD.

HINMAN AND COLE IN PHILADELPHIA.

DEAR CYNOSURE:—A ride from Harrisburg to Philadelphia at this season of the year presents a panorama of rare beauty. It is true that the villages are not so beautiful as those of New England. There is less of artistic display in the style and arrangement of buildings. They are not so nicely painted nor do the streets and parks display so much good taste. But there is substantial wealth, and the appearance of solid prosperity. The farming lands are as carefully cultivated as anywhere in America, and nowhere do we see fields seared and bare, or turned over to nature, as you see sometimes in New England and very largely in the South.

Philadelphia, though old, is by no means a city that has ceased to grow or improve. Marked changes and progress are everywhere apparent. Within a few months cable cars have largely taken the place of those propelled by horses, and the old cobblestone pavements are giving way to asphalt. The great City Hall, still in process of construction, will be, when completed, one of the grandest buildings on the American continent. Already it has cost $10,000,000, and is yet far from completion. Its tower is now about 350 feet high, and 200 more feet are to be added. It is one of the few large buildings that preserves the idea of symmetry and proportion. Its height, length and breadth are in harmony.

Nor has the moral improvement greatly lagged behind. Sabbath observance, which more than any one thing serves as an index of the moral tone of society, is evidently gaining ground—at least so far as the administration of law is concerned. The liquor stores last Sabbath were closed more perfectly than for years before.

On Sabbath evening the forty-seventh annivesary of the Philadelphia Sabbath Association was held at the Broad Street M. E. church. Able addresses were made by Dr. Stevenson, of the *Christian Statesman*, Ex-Gov. Pollock and others, and great satisfaction was expressed at the better enforcement of the law in this and other large cities. The enforcement of the Sunday laws against the saloon is at least teaching the practicability of prohibition in our large cities.

On Sabbath afternoon I listened to an able discourse on the subject of National Reform by Rev. T. P. Stevenson. It was a full presentation of the possibilities and dangers of our nation—of our moral responsibility to God and our only safety in an humble and obedient recognition of his authority and law. At the conclusion I was asked to make some remarks on the work of the N. C. A. in the South, which seemed to be accepted as a part of the great work of National Reform.

On Tuesday morning I was cheered with the arrival of Bro. J. A. Cole, who came to aid in the reform work. Together we called on a number of pastors, who expressed much sympathy with our work, but with very few exceptions desired to be excused from any part of the conflict. We went to the office of the *Christian Recorder*, the able organ of the African M. E. church, and which some time since was advertised as the "National organ of colored Freemasonry. Rev. Dr. Lee, the office editor, received us most kindly; said he was quite in sympathy with our views; had been himself a Freemason, but read Finney and other authors, and was satisfied that it was utterly *wrong*. He said that secret societies were doing an *immense amount of harm*. But he discouraged all efforts to oppose them. He said the colored people were wedded to the system, and that even though some might give it up for a time, yet such was the power of the lodge that they would be driven back into subjection. Rev. Dr. Tanner, editor of the *Quarterly Review*, was quite anxious that Bro. Cole should write an extended article on Africa and its institutions, which will give him an excellent opportunity to say something of this relic of barbarism.

On Tuesday evening the 17th the friends of Rev. T. P. Stevenson and Mrs. Stevenson united in celebrating their silver wedding. The gathering was in the First R. P. church and was large and most enjoyable.

To-day, 18th, Bro. Cole and myself addressed the students of "The Institute for Colored Youth," corner of 9th and Bainbridge streets. It is perhaps the oldest colored school in the country and is sustained by the Society of Friends. Mrs. Frances Coppin is the principal, a graduate of Oberlin College. She is assisted by a a number of able teachers and has enrolled 400 or 500 pupils in the different departments. We found a large fine library and excellent chemical, mechanical and physiological apparatus—such as we would expect to find in a first-class college. It seems to have been originally a girl's school, and has now a boy's department, but they are quite separate.

The General Synod of the Reformed Presbyterians of North America met on the evening of the 18th at corner of Vine and 20th sts. The sermon was preached by Rev. D. Steel, D. D. The annual conference of the African M. E. Zion church commenced its session at the same time. The General Assembly of the United Presbyterian church will begin its session in Dr. Dale's church on Race street on the 25th inst. We hope to be able to attend these meetings and distribute reform literature.

H. H. HINMAN.

ON THE WEST OHIO BORDER.

COLUMBUS, O., May 20, '87.

DEAR CYNOSURE:—As the hand on the clock dial always moves forward, so does every reform and every reformer.

Bro. Peter Minton met me at McGonigles as expected in my last. An hour's ride brought us to his son Harvey's, whose acquaintance I made while in school at Wheaton. Both he and his estimable wife made me very welcome as usual. Bro. Minton expressed satisfaction with the work done by the N. C. A. agents and pleasure at the interest taken in the recent Congress. After a brief stop I was again accompanied by him to Jacksonsburg, a distance of some thirteen miles, where I found Bro. Henry Kumler had arranged for meetings in the U. B. church. Here I spoke three times to very good audiences. Bro. Jos. Kumler said he did not think there had been as many people in the church for two years as attended the last lecture. There was much surprise expressed by those who did not know the practices of the lodge that such things should be tolerated by sensible men. One lady who had three boys said she felt a great responsibility in keeping them out of such an institution.

My next appointment was at College Corner. My audience here was all that could have been expected. Brethren Samuel and Henry Miller, who reside at this point, have done much telling work against the lodge. A public discussion was had some time since which resulted in the total defeat of the secrecy men.

I next visited the U. P. congregations at Hopewell and Morning Sun in the interest of the *Cynosure*. Sabbath was spent at Fair Haven where I addressed attentive audiences both morning and evening. Several manifested their interest in our work by their subscriptions to the *Cynosure*. Mr. John G. Hays, who subscribed for the *Cynosure* for the first time last year, in addition to his renewal extended the hospitality of his home.

On Monday evening according to previous arrangement I spoke in the Friend's meeting house at West Elkton. This is an old town settled by the Friends in an early day, six miles from the railroad. Our work was entirely new to many. Some did not know that there was an organization of Christians opposing the lodge. A written request that questions be permitted was handed in before the lecture commenced. I of course gave an opportunity for the questions. The man who wished to ask them proved to be considerably deficient, so only made himself ridiculous, and took up time. It had been rumored that I would be thoroughly answered should I attempt to speak against the lodges. If the men who expected to do the answering were the best the lodge could send, they were certainly badly off for material.

I go to-day to New California where I expect to spend Sabbath and as much time as may seem best.

W. B. STODDARD.

THE HOME.

SAID I NOT SO?

Said I not so, that I would sin no more?
Witness, my God, I did!
Yet I am run again upon the score;
My faults cannot be hid.

What shall I do? Make vows and break them still?
'Twill be but labor lost.
My good cannot prevail against mine ill;
The business will be crost.

O say not so; thou canst not tell what strength
Thy God may give thee at the length,
Renew thy vows and if thou keep the last,
Thy God will pardon all that's past.
Vow while thou canst; while thou canst vow thou mayest
Perhaps perform it when thou thinkest least.

Thy God hath not denied thee all,
Whilst he permits thee thus to call.
Call to thy God for grace to keep
Thy vows; and if thou break them, weep.

Weep for thy broken vows, and vow again;
Vows made with tears
Cannot be still in vain.
Then once again
I vow to mend my ways;
Lord, say Amen,
And thine be all the praise!

—*George Herbert.*

THE SECRET OF PULPIT MIGHT AND MASTERY.

Without a personal o'er-mastering faith, and the discipline of a genuine religious experience, no man can be a master in religion. Without the insight of his human nature, gained by personal travel along the rough road of conviction, and through the strait gate of the new birth, a preacher's words, however wise and ingenious, will fail to wake startling echoes in the souls of other men. According to that fine saying of Augustine, a man must first descend into the hell of his own heart before he can ascend to the heaven of God; or, it might be added, before he can be safely set as a religious teacher. In order to move others, one must have been deeply inly moved himself. In order to electrify others, we must have been first self-electrified. Before we can stir up our fellow men to take hold on God and religion, we must have the depths of our own being fully stirred in the revolutionary process of an original and thorough work of grace.

And in many cases, too, we must be melted up and run over in the crucible of affliction, before we can have acquired the experience and power that will enable us to startle others with the thunder of truth, or by the flashes of a heaven-born eloquence to reveal to them the true greatness of their nature, and make them solemn and thoughtful over themselves. We must be put into the alembic of trial before our native ore will run, or its impurities be sublimed. And often, such is our hardness and stubborn temper, we must be wrought in the forge of suffering, and it is God's breath must be blowing the bellows before the process of refining will go so far as to reflect his image from our melting and obedient souls, and form us into vessels meet for his service. And then we must be molded and hammered on the anvil into various shapes by God's painful discipline, and we must be deeply graved upon by his marking tools, before we can be at all fitted for his best uses here or for glory hereafter. The utterances of a soul thus graved upon by the Master can not but evoke a startling answer from the souls of others, and make them feel thereby that he is a master; for they are truths concerning themselves, which conscience—or that which Joseph Cook says perceives rightness and oughtness in motives—never fails to take up and repeat in the reluctant ear.

The call of the times is for preachers thus graved upon with God's own mark. The people want to hear them, and they take note and give heed when they appear. Men like to have the solemn truths they utter echoed back from the sounding-board of their own souls. There is attentive listening whenever and wherever they appear, whether in cathadral or conventicle—shaggy Nazarites of the wilderness, eating locusts and wild honey; or polished orators of the metropolitan pulpit, learned in all the wisdom of Egypt, but marked also with the sign and seal of God.

Here is the secret of ministerial power, communion with God and profound acquaintance with self through the witnessing Spirit. And the divine discipline for a minister is through those three heavenly degrees (not of the schools) which Burton said his friend John Bunyan had taken, namely: Union with Christ; the anointing of the Spirit; experience of temptation—which do more to fit a man for the mighty work of preaching the Gospel than all the university learning and degrees that can be had.—*Cheever's Correspondences of Faith.*

CHRIST'S COMING TRIUMPH.

It is certainly a very marvelous enterprise which our Lord Jesus Christ has undertaken. The salvation of a single soul involves a miracle. The salvation of myriads upon myriads of the human race; what shall I call it but a mountain of marvels. The removal of the darkness which has settled over mankind in ten-fold night—what a divine labor! The ending of the enmity which exists between man and God, the reconciling of man unto his Maker—what a design! The redeeming of this world from the bondage of corruption, the setting up of a kingdom of truth and holiness—what an enterprise! Such wonders has Jesus undertaken, and such wonders he will achieve. He died to lay the foundation of his all-conquering kingdom, and he still lives that his kingdom may be established in its supremacy, and all nations may flow to it. Beloved, I fail to conceive, much more to express, the vastness of the task he has undertaken. Those of you who love your fellow-men often mourn your powerlessness with a single individual. What hard work it is to deal with our countrymen! How are we baffled by their poverty, their ignorance, their misery, their sin! You have only to battle with a single vice—drunkenness, to-wit—to feel what a monster is to be overcome. Only think for a moment of the social impurity of this city, and you are sick at heart as you remember it. Now, the Lord Jesus Christ has come to cleanse this Augean stable; and he will cleanse it. The stream of the river of life shall run through the foulest parts of the earth till even those horrible regions which are comparable to the Dead Sea shall be reclaimed.

The problem staggers us. The systems of evil are colossal. The hold of evil on the race is terrible. Man is inveterately a sinner. You cannot cure him of rebellion; he is desperately set on mischief. Even when the consequences of his sin wound and afflict him he still returns to it. If you prove to him a demonstration that a thing is right and profitable, he does not therefore love it; if you prove it to be injurious, he therefore chooses it. By the use of an accursed logic he puts darkness for light and light for darkness, and thus stultifies his conscience, and hardens his heart. If, perchance, you convince his judgment, you have not won his affection, you have not carried his will, you have not subdued his mind. Nothing but Omnipotence itself can save a single soul. What must be that mighty power which shall cause nations to run unto the Lord! They that dwell in the wilderness are to bow before him, and his enemies are to lick the dust. What a conquest this! How shall Ethiopia be made to stretch out her hands to him? Look how black are the hearts of her inhabitants, as well as their faces! How shall China and Hindoostan, beclouded by their false philosophies, be led to own the truth? Look you, sirs, look at this great mountain, and do not underestimate its mass; and then remember that before our Zerubbabel it must and shall become a plain. The stone mentioned by Daniel, cut out of the mountain without hands, smote the monstrous image and brake it and in due time filled the whole earth. In the night visions the same prophet saw the Son of man having dominion, and glory, and a kingdom, that all people should serve him. So must it be. But how great a thing it is!—*Spurgeon.*

A BAD ENDING.

A bad ending has frequently spoiled a good beginning.

"I liked your minister's sermon," said a stranger to a gentleman who had invited him into his pew. "It was a very good discourse, but he spoiled it for me by the careless way in which he gave out the hymn."

Details are important when an impression is to be made which the speaker hopes will persuade men. Michael Angelo thought the carving of a cherry not unimportant, and it stands to-day a proof of his conscientiousness in details.

He who is careless of details is apt to overlook the fitness of things. Prof. Phelps, of Andover, tells how he was once disturbed by the ending which that prince of preachers, the late Dr. Guthrie, of Edinburgh, once gave to a sermon.

The doctor was pressed for time as he was announced to speak in another part of the city and frequently eyed his watch. Pressing hurriedly through the latter part of his sermon, he drew out his watch nervously, saw he had but ten minutes to cross the city, and at once uttered the benediction. Almost before the last word had left his lips he shot down the pulpit stairs like a rocket.

"I had before seen a priest take his pinch of snuff in the midst of the celebration of high mass," says Prof. Phelps; "but that was not so revolting as the benediction and leap of the Scotch divine."—*Sel.*

LIVES OF CELEBRATED MEN.

DAVID ZEISBERGER.

While John Woolman was still a baby in the poor farm-house at Mount Holly, another boy of like spirit, and destined to as noble work, was born in an obscure little hamlet among the Carpathian Mountains.

David Zeisberger's forefathers were peasants, the followers of John Huss. He inherited nothing from them, not even especial intellectual alertness. Unless, indeed, we count as a heritage the drops of blood which ran in his veins from more than one of the noble army of martyrs. When he was five years old his family fled, to escape persecution, to Herrnhut, where Count Zinzendorf then had gathered the remaining Hussites. David's father and mother were among the Herrnhutters sent by Zinzendorf to Georgia, but the boy was left in Moravia to be educated by the church of the Unitas Fratrum. This church, as we all know, claims to-day to hold the place in an especial manner of a mother to the children in her communion, and no mother's care could be more keen or benignant than it is now. But in Zeisberger's day her rule was that of the typical step-mother. He was a small, delicate lad, with something in his face which attracted the notice of Zinzendorf. He sent the boy to a prosperous community of the church near Utrecht, where education, as in godly private families of the time, was given through the lash. David went through a steady discipline of work, beatings and fastings.

One day a stranger whom he helped, when he was lost in the morasses near the town, gave him two pieces of gold, bidding him keep them and not give them to the community. David's conscience, however, forced him to give one piece to the brethren, who immediately charged him with having stolen it, and publicly punished him as a liar and a thief.

This was the stroke too much. That night David, with another boy named Shober, escaped from the community and set off to America, with no means but the solitary piece of gold which he had kept. It paid their way to London. There General Oglethorpe met the lads, and, struck by David's sensitive face and singular gravity, procured them a free passage to Savannah.

In the backwoods of Georgia, Zeisberger at last found his father and mother. He set himself to learn to plow, to trap bears and hunt panthers; but scarcely had the winter opened when the Moravian settlement was broken up by raids of the Spanish soldiers from Florida. The Zeisberger family were carried as laborers by Whitefield farther into the wilderness, up into Pennsylvania. There they, as if guided by God, came to where Nitschmann, a bishop of the Unitas Fratrum, had just arrived, meaning to found a colony of the brethren.

With this handful of men and the Zeisberger family he penetrated the mountains to the head-waters of the Delaware. The place is familiar to us all; but to understand David's story we must set it back a century. The unbroken forest walled them in; the silence was oppressive. There were none of the singing birds which appear with civilization, no dogs, cows, poultry, no cheerful village life. Outside of their tents the world sank suddenly into a gloomy wilderness, tenanted only by beasts of prey and the savages who peered at them from the underbrush or fled with hoarse cries like a legion of devils. David, who was always neat and finical as a woman, felt an intolerable loathing for their indecency and filthy habits. Yet, back of that, they had a singular power over him. Their souls met him naked as their bodies. They were to him lost creatures of God, knowing not their Father. Yet, he asked himself, what did he, the child of the church, know of God more than they? That winter, working alone in the forest, the boy passed through that hour of wrestling which comes to every young man. "What was he? What was God? Why was he here?"

This little German, always prim and grave, endured strange anguish of soul. At times he heard, like John Woolman, a voice telling him that his work was to bring these lost savages to God. The next hour this seemed impractical. He would go back to Utrecht to a trade, to almost certain success. What had he to do with the savages more than with other brutes?

Just at this juncture arrived Count Zinzendorf.

He saw the lad, and detected again the same singular hint of promise on his face—a prophecy which he could not interpret.

He told the brethren that the boy must have a chance, and appointed him one of his staff to return with him to Moravia. David came with him to Philadelphia, and embarked with the understanding that a clear road to fortune lay before him in Europe, and that he never was to return to America.

The ship weighed anchor. Bishop Nitschmann, passing down the deck, saw the lad, pale and haggard, gazing at the receding shore.

"Zeisberger," he said, "is it possible that you wish to return?"

"Yes."

"But for what reason?"

'That I may learn to know Christ, and teach him to the Indians," said David, finding speech at last in his extremity.

"Then, if that be your mind, in God's name, even now go back!"

The ship was brought to, and the boy sent back. After this the Moravians regarded him as Eli did Samuel: he was called of God. His name was entered on the list of the brethren and their trades, as David Zeisberger, *destinirter Heidenbote.*

The lad at once left the community and went to the lodge of the great sachem of the Mohawks, and there lived and worked to learn thoroughly the habits and language of the Indians. He was adopted into the tribe of the Onondagas.

Thus begins the remarkable history of a work which extended over sixty-two years. Zeisberger was always, as a beardless boy or a tottering old man, an itinerant among the fiercest tribes on the Western continent. He made his way through interminable forests, through morasses in which he sank to his neck; he was dragged to jail as a French spy, and as a rebel emissary; he was tortured by the cannibal tribes and barely escaped with life; but he was, through all, the same quiet, prim little man who never was heard to complain, and who seldom spoke except when he was "about his Father's business." So silent was he that when he was in the settlements whole days would pass in which he would not utter a word. Yet his passionate bursts of fiery eloquence had a singular power over his dusky hearers. They held him as one of their kinsfolk. He was Ganonsserachi. They knew him to be as reticent and as unflinching under torture as themselves. He went into tribes where hundreds lay dead from small-pox, and alone nursed the sick and buried the corpses. Again and again he faced a mob of drunken, howling savages, and cowed them with his quiet, indomitable spirit. He spoke the dialects of the principal tribes, he controlled the grand council of the Delawares, and held the rank of sachem among the six nations. He left complete grammars and dictionaries of all the principal Indian languages, with hymnals, the Gospels, collections of sermons, etc., in the Iroquois and Lenni Lenape tongues.

No other single man ever did as much to civilize and Christianize the red man in America as Zeisberger. He traveled throughout the United States and Canada, and established forty Christian villages as the nucleus of Indian civilization. In these villages he not only taught them the Gospel, but set them to work as farmers and mechanics. If the work begun by this unobtrusive little German had been carried out, there would not be an uncivilized Indian on the continent.

During his sixty-three years of labor, Zeisberger never took a penny from the church for his support.

"I am no hireling," he said quietly. "God set me this work."

In the history of colonial days, set over against the massacres, witch-burnings, and battles of both New Englanders and Virginians with the red devils, there is the figure of this silent, insignificant-looking Moravian, going in and out of the wilderness at his work. It is to our eyes like one of the apostles.

In 1782 a body of militia men fell unprovoked on the two Christian villages of Salem and Gnadenhutten, driving the inhabitants into inclosures preparatory to killing them. The Indians passed the night in singing hymns and in prayer. In the morning they were butchered like so many beeves. David never recovered from this blow; these dark-skinned martyrs were dear to him as children. He foresaw, too, that the cause of Christianity would be thrown back among the Indians a hundred years by this crime. The work of the Moravians among the Indians stopped.

Zeisberger died at an extreme old age in an Indian village. Bishop de Schweinitz, in his history of the Moravian missionary, tells us that, when the hour of his death drew nigh, the passing bell tolled, and his white friends, the brethren, withdrew and gave way to the Lenape Indians, who gathered around his bed. They sang the hymns in their own tongue, which he had written for them. "Then," says the chronicler, "the red men fell upon their knees and wept aloud, for they knew that their best friend was gone forever."—*Congregationalist.*

TEMPERANCE.

THE PHILADELPHIA QUAKERS ON ALCOHOL AS A MEDICINE.

The Temperance Committee of the Philadelphia Yearly Meeting of the Society of Friends has issued the following timely address to physicians, bearing the signature of President Edward H. Magill, of Swarthmore College, as chairman, and Henry T. Child, M. D., as clerk of the committee:

AN ADDRESS TO THE MEDICAL FACULTY ON THE USE OF ALCOHOL IN THE PRACTICE OF MEDICINE.

Deeply sensible of the vast responsibility which rests upon the members of the medical profession in regard to the enormous evils of intemperance resulting from the use of intoxicating beverages, we address you, and wish to call your attention to the facts in relation to this subject.

You are not only the chosen guardians of the health of the community, but your position is eminently that of teachers—the very name doctor signifies teacher. All classes of the community look to you for advice, and are very much influenced by that which you give them. How often do we hear the saying: "Our doctor says" this is right, or that is wrong? Especially is this true in the case of young mothers, and your influence over these, either for good or evil, will be felt for more than one generation, the use of stimulants and narcotics during this important period often stamping an inherent taste for alcohol in the child, as well as causing the mother to adopt their habitual use. It is well known that during the last thirty years our knowledge of the properties of alcohol, and of those compounds in which it is found and used, has been greatly extended. The fact that fermented liquors, cider, malt liquors and wines contain more or less alcohol was scarcely recognized, but we now know that these drinks are all of them capable of producing intoxication. That they interfere very seriously with digestion and nutrition, and especially with the removal of effete matters from the system, is now a well established fact. The alcohol is the same in these as in distilled liquors, differing only in quantity.

The question whether alcohol is a food or a generator of heat has been carefully examined, and the evidence seems to be clear that it is neither. Many eminent physicians have arrived at the conclusion that it is simply an irritant narcotic poison; that it enters the human system, either by absorption or inhalation, as alcohol, that it remains in the blood vessels and tissues for a time as alcohol, and that it passes out of the body through the various emunctories without change.

Those who believe in the necessity of the use of alcohol as a medicine must be aware that the various liquors in which it is found are not at all reliable, either as to the quantity of alcohol they contain or the other ingredients with which they are adulterated under the name of "compounds." The fact that almost all wines and liquors now sold are adulterated is well established.

We would refer the reader to the chapter on "Adulterations," in Gustafson's "Foundation of Death," pp. 46 to 56.

Dr. Benjamin W. Richardson, of London, Eng., an eminent scientist and physician, was convinced in his earlier investigations that it was uncertain and unsafe to prescribe any of the wines or liquors in common use. He therefore prescribed pure alcohol, diluted with water, so that he knew that he had a fixed amount of the former without any of the impurities which were contained in the liquors.

Every conscientious physician is careful to have the remedies used as pure as possible, and no one will advocate the use of alcohol by persons in health, and it is an important question for the medical practitioner to settle as to how far it may be advantageous to use it as a medicine.

We respectfully ask you to examine this carefully without prejudice. We refer you to the statistics and reports of the London Temperance Hospital, which was established in 1864. (See pp. 208 to 215.) Gustafson: "The reports are invariably satisfactory." "The treatment is altogether without alcohol in any form." "As a matter of fact alcohol has only been used in one or two experimental cases within ten years, and in these without beneficial results."

We trust that the loose and indiscriminate practice of recommending persones to procure for themselves any kinds of liquors as medicins will no longer prevail, as it is almost certain to lead to the evils of intoxication, which no class of the community have so full an opportunity of witnessing as the members of the medical profession, whose intimate relations with their patients and their families compel them to witness these evils in all their stages, and who are thereby enabled to wield a powerful influence for good, if by their precept and examples they are faithful to their highest convictions of right.

Another fruitful source of intemperance, for which the medical profession is not altogether responsible, is the use of patent or "proprietary" medicines, almost all of which contain alcohol, and hence are calculated to create an appetite for intoxicants. We ask you to use your influence against these.

The use of alcohol in the "official" preparations is a subject worthy of very serious consideration. We would recommend great care and caution in the continued use of these, especially after the patient has passed from under the immediate care of the physician, as it is very likely to establish the habit of drinking. The great number of fluid-extracts of valuable medicines furnishes a means of avoiding these if a little care is taken in their use. It is to be hoped that we shall be able to dispense with the use of alcohol in medicines by the substitution of harmless vehicles for the remedies required.

In conclusion, we ask your sincere and unbiassed consideration of the suggestions we have presented, our object being to promote the dignity and usefulness of your noble profession, and the good of all mankind.

EDWARD H. MAGILL, Chairman.
HENRY T. CHILD, Clerk.

The above address was approved by the committee on temperance and intoxicating beverages of Philadelphia.

KING EDGAR AND "PIN-DRINKING."

King Edgar seems to have foreshadowed to some extent the programme of the United Kingdom Alliance. Strutt says of him that under the guidance of Dunstan he put down many ale-hovses, suffering only one to exist in a village. He also ordered that pegs should be fastened in the drinking horns at intervals, that whosoever drank beyond these marks at one draught should be liable to punishment. We find, however, that this last mentioned device defeated its own end, and became provocative of drinking, so that in 1102 Anselm decreed: "Let no priest go to drinking bouts, nor drink to pegs (ad pinnas)." The custom was called pin-drinking or pin-nicking, and is the origin of the phrase, "He is in a merry pin," and, doubtless, also of the expression, "Taking him down a peg." The pegtankards, as the were called, contained two quarts, and were divided into eight draughts by means of these pegs; they passed from hand to hand, and each must drink it down one peg, no more, no less, under pain of fine.

The Pope has written a letter to Bishop Ireland, of Minnesota, on the subject of temperance and intemperance in the Catholic Church. It is in the usual spuer-pious strain of documents issuing from that source; but upon the subject in hand the sentiments are all right. All grades of priests are enjoined to use their best endeavors to promote temperance and discourage intemperance. The action of the Baltimore Council in this behalf is commended, and Bishop Ireland, who is very active in the cause, which he seeks to promote by high license, is esteemed as worthy of all commendation. But notwithstanding all the Pope, and the bishops, and the priests may do or say, Catholics sell whiskey all the same, and constitute a large majority in this business.

The singularity of one thing has frequently occasioned remark, while the bishops in the Lenten manifestoes which they issue give specific and minute directions as to what "good Catholics" may eat, or may not eat—granting dispensations here and there—they are allowed to sell and drink all the whiskey they want during the "holy season," and not a word is said about it; and they make the most of this implied indulgence. In this one thing of selling and drinking intoxicating liquors "loyal Catholics" pay little attention to the deliverances of either the Pope or his priests. And yet there are a good many pledged and organized abstainers among them, and have been since the days of Father Matthew, with whom, some years ago, we had a very pleasant interview on the subject. But the fact remains that a majority of our whiskey-sellers are Catholics, while we do not remember ever to have seen a member of a Protestant denomination in the business.—*Standard.*

BOSTON LETTER (*Continued from 5th page.*)

suspicion of a drawl in his accent. His face quivered and his nostrils dilated as he made point after point with telling effect, but his body did not stir. After half an hour's introduction, in which he eulogized Henry George and made him out the leading reformer of the century, he turned to his own trouble with the church, and his manner changed. His hands unclasped and shot out from his body toward the audience, as if he were throwing his ideas at the people; he moved from side to side so as to face all of his hearers in turn, and his tone grew deeper and firmer as if he were conscious that he was walking on forbidden ground, and wanted the people to know he did it of his own free will. His tone was courteous and kind, and every time he alluded to the church it was with deep reverence; yet, in spite of this, there was a manner which asserted itself, and a way of action which showed that the step was taken with full knowledge of what he was doing.

"Thus for two hours and a half he talked, appealing, arguing and beseeching, telling of the great good done by the holy church and the great wrong suffered by the working people, and trying to reconcile the duty he owed to one, to the allegiance he had sworn to the other. There was no rhetorical trick in his speech, no attempt to make a point out of sentiment at the expense of reason, and no Ingersollian appeal to selfish nature in order to bolster up his theory or convince his auditors. The speech was not so brilliant as those of Wendall Phillips, nor so cultured as those of George William Curtis, but it did not have a tame passage in it. Cut it in half, quarter it, and then halve the quarters, and every bit was a gem of eloquence and logic, no better and no worse than any other part that could be selected.

"Some are puzzled in regard to the reall attitude the doctor has assumed toward Rome. To be sure, he declares himself a Catholic still, but the question is, what kind of a Catholic? He says the teachings of Christ confirm his acts; and that the love of man for God's sake is the essence of religion. The Propaganda has condemned him, but then the Propaganda is not the chuch. If the church should say two and two make five, he would say it was impossible. In the course of his remarks he intimated that while he would say nothing but the truth, he would not give the whole truth. Whether by this statement he inferred that while he called himself a Catholic, he would not now say what kind—Roman or Evangelical—remains to be solved.

D. P. Mathews.

Religious News.

—Rev. M. T. Lamb, of Utah, spoke in the late Southern Baptist Convention at Louisville. Mr. Lamb is engaged in anti-Mormon efforts—his work being chiefly to undermine the faith of the Mormons in the "Book of Mormon." He said there are altogether 300,000 Mormons, of whom 200,000 are in this country. There are two factions. The Josephites oppose polygamy; the others are polygamists. Many of these are Baptists. Utah is filled with ruined Baptists. From 500 to 1,000 Southern Baptists are ruined by Mormon emissaries every year.

—The statistics of the United Presbyterian church for the past year, which have just been completed, show an increase of membership over the year previous of nearly 4,000. The number now in connection with the church is over ninety-five thousand. The advance in contributions is $10,000.

—Four persons at Earlham College, Indiana, whom the *Christian Worker* supposes to be students, have signified their willingness to go to foreign fields as missionaries. This action is the result of a visit to the college from J. N. Forman of the Mt. Hermon Missionary Band, a graduate of Princeton College, and a student in the theological course, whose father is a missionary in India where he was born. He conducted three meetings at Earlham, doing a good work and leaving a good impression.

—Drs. Morehead and Carson, of Xenia, recently took part in an interesting farewell service connected with the departure of Rev. Mr. Drees as a missionary to South America. It is related that Dr. Morehead took part in the farewell meeting thirteen years ago, when the same missionary went to Mexico in the same work.

—The statistics of the United Presbyterian church for 1887 are just published. The number of ministers is 736, the same as last year, but the number without a church charge is reduced from 221 to 213. There are 885 congregations, a gain of 4, and 276 are without a pastor. There were 28 houses of worship erected at a cost of $130,000. On profession were received 7,408 members, making a total of 94,641, a gain of 3,500. In the 937 Sabbath-schools are 83,617 scholars. The total contributions are $977,860 of which $167,010 was to the mission boards.

—The General Synod of the Reformed church in America will meet in Catskill, N. Y. The Synodical sermon will be preached in the evening of the first day by the Rev. John B. Drury, D. D. Rev. Wm. Moerdyk of Pella, Iowa, and Rev. P. Lepeltak of Michigan are among the delegates chosen from the synod of Chicago.

—Rev. W. E. C. Smith, of Emmanuel church, Boston, informs the Treasury Department that he proposes to import from England an iron church edifice, and requests to be informed whether it will be entitled to free entry. Assistant Secretary Maynard has written him that there is no law which would authorize the free admission of the article mentioned.

—On May 1 fifty persons united with the Third Presbyterian church of Chicago. In all, 118 members have been added to the church during the four months of Dr. Withrow's pastorate.

—Dr. Geo. F. Pentecost has begun a series of evangelistic meetings in Montpelier, Vt. Two services are being held daily, the attendance is large, and there is good promise of a successful work in that city.

—On the tenth anniversary of the consecration of Trinity church, Boston, the Rev. Phillips Brooks, the rector, announced that its contributions for missionary and charitable objects, exclusive of large sums for the support of the church, had been $365,700.

—The Rev. Dr. R. R. Meredith, of Boston, has accepted a call to the Tompkins Avenue Congregational church, in Brooklyn, of which Dr. Pentecost was lately pastor. Dr. Meredith preached for the first time in his new church on Sunday, May 8, although he will not begin his regular pastoral work there before September.

—Bishop Milton Wright is returning from his home in Dayton to his charge on the Pacific coast. He goes by the Northern Pacific route, and will spend Sunday, May 29th, near Colfax, Washington Territory, and the following Sunday, June 5th, at Garfield. He then goes to Huntsville, where he meets Walla Walla conference, June 16th.

—Thirty-five students of Cornell University have expressed the desire, it is said, to become foreign missionaries, and these, it is also stated, are the first in the history of the university to contemplate the foreign field.

—Extensive preparations are now being made for the great International Sunday-School Convention, which meets in this city on the night of May 31, and continues June 1, 2, 3 and 4. Battery D has been engaged and will have chairs to accommodate 8,000 persons soon in place. Nearly all of the railroads in the United States give reduced fare.

—The work of the American Bible Society the past year has been large and successful. According to the annual report the cash receipts were $493,358, and the expenditures were $554,490. During the year 1,675,897 copies of the Scriptures were printed and purchased. The aggregate circulation in foreign lands was 521,356 copies. In seventy-one years the society has issued 48,324,916 copies, which have been distributed in all parts of the world.

—While the General Assemby of the Northern Presbyterians is meeting in Omaha, that of the Southern church is sitting in St. Louis. In the latter, Friday, overtures were read, sent up by Presbyterians, favoring and opposing organic union, or closer relationship with the Presbyterian church of the United States (the North church). Communications on that subject were also received from the North Church General Assembly. The Moderator of the Northern Church General Assembly conveyed also in a letter the fraternal greeting of that body, and declared the sympathy of that body in the plan for closer fellowship, and desiring to co-operate with the Southern church with regard to unity of work in missions, both foreign and home.

—We chronicle a victory for the cause of evangelical truth in Syria. A marked change in the treatment of American missionaries by the Turkish Government has been witnessed since that government came to see clearly the radical differences between the purposes of those missionaries and those of the Jesuits—the former open and peaceful, the latter secret, scheming and dangerous. This change means much for evanglical work, not only in Syria, but throughout the Turkish Empire. Driven from France, the Jesuits have been actively at work in Syria, and in their own peculiar way, as the subsidized agents of a foreign power. The new phase of matters is illustrated by the fact that while graduates of the medical department of the Protestant college in Syria can, after studying some time in Constantinople, receive another degree there this privilege is not extended to the graduates of the Jesuit college in Beirut, because they announce themselves as Frenchmen and as expecting to enter the service of foreign nations.—*Interior.*

—Christian work is moving forward in the Hermit Nation. A Bible committee for the translation of the Bible has been formed by the missionaries at Seoul. Several Coreans have been baptized and others are studying the Word. This, at present, is done in a private way because of the existing laws against the introduction of Christianity. The medical and educational work of the Methodist Episcopal Church Mission has received royal recognition of late. The members of this mission, which is now two years old, were the only foreigners at Seoul not connected in one way or other with the government. Dr. W. B. Scranton opened a private hospital nearly a year ago, and so successful has been his work, and acceptable to the Coreans, that the King, when told of it, not only sent his thanks but gave the hospital a name and a sign-board, which is governmental recognition of the work. The school for the education of women, and that for the men, have likewise received similar royal recognition and indorsement. This is a substantial gain because the character of the men as missionaries is well known.—*Independent.*

Literature.

The History of France. From the Earliest Times to 1848. By M. Guizot and M. Guizot de Witt. Translated by Robert Black. Vols. 6, 7, 8. Price per set of eight volumes, half morocco, $6.00. John B. Alden, New York.

These concluding volumes of this great work open with the sad day for Louis XVI. when the States-General convened by his order, like a wild horse with the bit in its teeth, resolved itself in 1789 into the National Assembly from whence to the National Convention, with Danton and Robespierre and Barras, was a brief step, taken with haste, to make way for a long repentance. "The history of the French Revolution is still a field of battle which none can tread without emotion," writes the eloquent and pious Guizot, to whom the savagery of France during this period must be one of the most painful of themes. Allison, Walter Scott, Macauley, Carlyle, Thiers have written of this wonderful period, when every demoniac passion of the human breast raged unrestrained but by some fiercer passion or more cruel will. If eloquence or philosophy or sarcasm, brilliant diction or profound analysis could be applied to a national catastrophe, such authors as these have done it. Yet there is a charm and attractiveness about this history of Guizot that is all its own. From the National Convention to the Directory, the Consulate and then those ambitious and gory years of the Empire when Napoleon was France, the story is told, without flinching, of vain-glorious ambition, when the Minotaur of war devoured the choice young men of Europe until Waterloo and St. Helena gave the nations rest. It is not yet time to judge fully of the last Napoleon and his brief dynasty begun in a crime which the pen of Victor Hugo has made forever execrable. So the history stops just before his *coup d'etat* in 1851. None who purchase this history will rest till they have read it through, for the charm and fascination of its pages never flags to the end. The publisher has issued several editions, one being at the remarkable price of $4.50.

"Religious Persecution" is a pamphlet of 83 pages in which the assertions of Cardinal Manning, who claims that Irish Romanists "never have persecuted their Protestant neighbors in the matter of religion;" that they "have been always conspicuous examples of liberty of conscience," and that "the exercise of force" in religious belief, the Church of Rome considers a "crime and heresy," are carefully examined and entirely disproved. The work is by Rev. John Lee, a minister of the Methodist Episcopal church at Wyanet, Ill. He has undertaken this work under a sense of its necessity, and after wide and thorough research has shown how false are the claims of Cardinal Manning and other Romanists, who frequently make the same pretense of the immaculate character of their church. This pamphlet deserves a wide circulation at the present time. Price 25 cents. Cranston and Stowe, Chicago.

There are doubtless many boys and girls who will learn more of London, the capital of England, in the June *St. Nicholas*, than if they should spend a week in that great city. Mr. Stockton tells of some of its wonderful sights very pleasantly. Boys ambitious to be rich in a day will be tempted to try the gambling methods of our great cities. They will read in an account of bankers and brokers some facts that will deter them, if they are honest. "Animal Invaders" is a curious account of the migration of some insects and small animals. But the magazine in

its war articles and sketch of West Point life, is not giving our boys a wholesome view of the great evil of war.

Demorest's Monthly is a finely illustrated number, a handsome portrait of Madame Demorest forming one of the attractions. Jenny June's "Across the Continent" sketches have reached Salt Lake and Mormonism. The departments of household and kitchen hints and of the fashions are full, and that of prohibition is among the best.

The Lincoln History in the June *Century* will review the story of the assault on Senator Sumner, and summarize the history of the Dred Scott decision, and the Judges' opinions in the case, together with the opinions of Lincoln and Douglas. In the July *Century* the famous "Lincoln and Douglas debates" will be described.

The June *American Magazine* has among a considerable number of articles, an illustrated article by Ernest Ingersoll on the "Last Remnant of the Frontier," describing the Cœur d'Alene region in Southern Montana, just before it was penetrated by the Northern Pacific. "A Woman's Experience in the War" gives a vivid account of the frequent alarms and occasional Confederate occupation of Chambersburg, Pa., which ended with the burning of that town. In "Mother Ann's Children" Prof. Van Buren Denslow describes the faith and works of the Shakers—their strange doctrines, queer dances and thrifty industries. Several portraits of noted Congressmen adorn the article "Our Nation's Lawmakers." An account of Laura D. Bridgman, whose mental acquirements, with no means of learning except by the sense of touch, were among the marvels of the past, is given in "A Blind Deaf Mute."

LODGE NOTES.

The Grand Commandery of Missouri Knights Templar; the Grand Council of Royal and Select Masons, and the Grand Chapter of Royal Arch Masons, held their annual sessions lately at St. Louis.

The radical members of the Chicago Knights of Labor are objecting most vigorously against Powderly. The General Master Workman's last order expelled from the Knights Urban Hortung, Master Workman; F. A. Frederich, Worthy Foreman, and F. A. Burke, Judge Advocate, of Local Assembly, No. 9,545, at Columbus, Ohio. The cause of this was because those expelled gave Mrs. Parsons their support when she was arrested in Columbus, and because they are alleged to have collected money for the Chicago anarchists.

The late session of the Supreme Council of the Catholic Knights of America in Chicago, was largely taken up with monotonous debate upon the pages of proposed amendments to constitution or by-laws. W. C. Smith, of Louisville, moved the adoption of a resolution, the aim of which was to petition the Governor of Virginia to release J. L. Heckman from that State's penitentiary. J. L. Heckman, who at Grafton, W. Va., acted as the Supreme Treasurer of the society, disappeared some four years ago, and, together with him some $23,000 of the funds of the order. For two years past he has languished in prison. The resolution was voted down.

The Pope, having examined Cardinal Manning's justification of Cardinal Gibbons's memorial for the recognition of the Knights of Labor by the church, has instructed Cardinal Simeoni to confer with those cardinals and settle the question in accordance with the views of the Vatican. So says a dispatch of May 18.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 16 to May 21 inclusive.

A J McFarland, Dr C Ruddock, M C Gerrard, E W Hicks, J Charlesworth, P Beck, H Blackmar, Mrs S J Walker, C McMillan, L B Lathrop, H Cope, A S Waterbury, G W Champ, C L Clark, D Griffith, Mrs S McCononghey, D O Brown, J M Shay, J Grove, J Forbes, W L Bitley, S Stutzman, J A Learn.

Are you doing all that you can to introduce the *Cynosure*? Have you not some friend to whom you could send it?

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still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

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SPECIMEN NUMBERS.—For ten cents we will send the *Christian Cynosure* for *three weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends three copies of the *Cynosure*?

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Any one who will write a postal card, saying, "PUT ME DOWN AS ONE OF THE *Cynosure* AGENTS FOR 1887. *I will try to enlarge the Cynosure subscription list in my field during the coming year,*" shall receive the Testimonies by return mail.

Let old and new agents write at once, and any suggestions as to how you can be helped in your particular field will be carefully considered.

The few fine cabinet photographs of Prest. J. Blanchard which we had, having been disposed of so quickly, arrangements have now been made by which all can be supplied at this office who wish them. Price postpaid 25 cents each.

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No. 3			79
Winter No 2	87⅞		88
Corn—No. 2	38½	@	39¾
Oats—No. 2	26	@	30
Rye—No. 2			58
Branper ton			12 75
Flour	1 40	@	4 60
Hay—Timothy	7 00	@	12 50
Mess pork per bbl			23 50
Butter, medium to best	10	@	19½
Cheese	07	@	15
Beans	60	@	1 40
Eggs			11
Seeds—Timothy	1 65	@	1 73
Flax	1 07	@	1 11
Broom corn	02½	@	07
Potatoes	65	@	80
Hides—Green to dry flint	06½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	36
Cattle—Choice to extra	4 55	@	5 00
Common to good	2 00	@	4 30
Hogs	4 00	@	5 20
Sheep	3 25	@	4 35

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	92	@	99½
Spring			98
Corn	47	@	49
Oats	32	@	41
Mess Pork			15 00
Eggs			13
Butter	12	@	25
Wool	13		37

KANSAS CITY.

Cattle	2 00	@	4 45
Hogs	2 50	@	4 80
Sheep	2 00	@	3 50

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HOME AND HEALTH.

POOR TIRED MOTHER.

They were talking of the glory of the land beyond the skies,
Of the light and of the gladness to be found in paradise,
Of the flowers ever blooming, of the never-ceasing songs,
Of the wand'rings through the golden streets of happy white-robed throngs;
And said father, leaning cozily back in his easy chair
(Father always was a master-hand for comfort everywhere):
"What a joyful thing 'twould be to know that when this life is o'er
One would straightway hear a welcome from the blessed shining shore!"
And Isabel, our eldest girl, glanced upward from the reed
She was painting on a water jug, and murmured, "Yes, indeed."
And Marian, the next in age, a moment dropped her book,
And "Yes, indeed!" repeated, with a most ecstatic look.
But mother, gray-haired mother, who had come to sweep the room,
With a patient smile on her thin face, leaned lightly on her broom--
Poor mother! no one ever thought how much she had to do—
And said, "I hope it is not wrong not to agree with you,
But seems to me that when *I* die, before I join the blest,
I'd like just for a little while to lie in my grave and rest."

—*Margaret Eytinge in Harper's Magazine.*

RAW MEAT.—Do not place raw meat directly on ice; for the juices are apt to be withdrawn. It should never be left in the wrapping paper. Put in an uncovered dish and then set on the ice.

CARE OF OILCLOTH.—Never scrub oilcloths with a brush, and never use soap in cleaning them. Those which have lain in stock for several years are the best to buy, as the paint is thoroughly hardened. Wash with a soft rag dipped in mixed milk and water, and rub dry with a handful of rags.

TO CLEAN PAPERED WALLS.—The very best method is to sweep off lightly all the dust that has collected, then to rub the paper with stale bread, cut the crust off thick, and wipe straight down from the top, then begin at the top again, and so on. Care should be taken that the parts rubbed should meet, or the wall will have a striped appearance.

To clean silver, first wash to remove all the grease from the silver, then rub with a woolen cloth wet with ammonia and whiting, and polish on the chased and filigree parts with a tooth brush. It is nice to clean glass windows and all kinds of glass ware.

To clean old lamp-burners, wash and boil them in ashes and water, then rub them with oxalic acid, then dry and polish with fine coal ashes, and they will be clean and bright. Wash the wicks and dry. Many times the burners are condemned when only the wicks are at fault.

The walls of a sick-room should be finished in plain, subdued color, instead of papered in fancy patterns, as patients are liable to be rendered irritable and sleepless by prolonged mental perturbation induced by vain efforts to trace problems or in counting combinations. A case of temporary insanity is reported as occasioned by a morbid disposition to solve the possible combinations into squares of certain figures on the wall-paper of a patient's room, as his mutterings implied, which ceased at once when he was removed to a room with plain walls.

The New York State Board of Health has prepared a report on the pathogenetic powers of contaminated ice, in which it is stated that ice formed in impure water may contain from eight to ten per cent of the organic matter dissolved in the water, and in addition a very large amount of the organic in it. It may also contain living animals and plants, ranging in size from visible worms down to the minutest spores, and the vitality of these organisms may be unaffected by freezing Such ice is unfit for use in drinking water, for it may cause serious illness.

SOME USES OF AN EGG.—For burns and scalds nothing is more soothing than the white of an egg, which may be poured over the wound. It is softer as a varnish than collodion, and, being always at hand, can be easily applied. It is more cooling than sweet oil and cotton, which was formerly supposed to be the surest application to allay the smarting pain. The egg is considered to be one of the best of remedies for dysentery. Beaten up slightly, with or without sugar, and swallowed at a gulp, it tends, by its emollient qualities, to lessen the inflammation of stomach and intestines, and by forming a transient coating on these organs, so enable nature to resume her healthful sway over a diseased body. Two, or at most three eggs per day would be all that is required in ordinary cases; and, since egg is not merely medicine, but food as well, the lighter the diet otherwise and the quieter the patient is kept the more rapid and certain is the recovery.

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NEWS OF THE WEEK.

WASHINGTON.

When the United States Supreme court assembled at noon Monday last, the Chief Justice announced the death of Mr. Justice Woods, whose chair was draped in black, and said that as a mark of respect to the memory of the deceased the court would adjourn until Monday next, when motions would be heard and a later date fixed for the court's final adjournment. Most of the justices will go to Ohio to attend Justice Wood's funeral.

Friends of Attorney General Garland are very confident that he will be appointed Associate Justice of the Supreme Court of the United States, to succeed Judge Woods.

There is a rumor that the United States Supreme court has reached a decision in the Bell Telephone case, and that it would have been handed down to-day but for the death of Justice Woods, in whose memory there will be an adjournment without the transaction of business. According to the same report the decision will be technically in favor of the Bell company, but that it will define and limit the rights of the company under its patents.

LEGISLATIVE.

The big distillery at Des Moines, Iowa, was served with notice Wednesday that under the ruling of the Supreme court it must close up. About thirty-seven thousand five hundred gallons of beer in vats were seized at Mattes's brewery yesterday afternoon, and will be destroyed.

The Streeter tobacco bill, which prohibits the selling of tobacco, cigars, cigarettes, etc., to minors, has passed the Illinois Senate, and is now on order of second reading in the House.

Recently at Des Moines, Iowa, Constable Piercé, refused to surrender seized liquors to the United States Marshal, and was arrested for contempt of the Federal court. Tuesday Judge Love rendered a decision in favor of the constable.

The report of the legislative committee to investigate the charges against Mrs. Ohr, Superintendent of the Soldiers' Orphans' Home at Normal, is a complete vindication of that lady.

A quarrel occurred in the Illinois Senate Chamber Wednesday morning, between Senators Crawford and Gibbs, who first questioned each others veracity, and then came to blows, but were speedily separated. The trouble arose over the report on the Roche-Winston drainage bill.

COUNTRY.

The grand jury sitting at Portsmouth, Ohio, investigated the killing of Dr. Northrup at Haverhill by the McCoys of that place, and returned an indictment May 9 against all four of the McCoys for murder in the first degree. The evidence brought out before the grand jury showed that the shooting grew out of a prosecution of the McCoys for selling liquor.

Extensive rains on Sunday through Illinois, Wisconsin and the whole Northwest, caused general joy and thanksgiving. Many years have passed since so dry a spring has been known. No rain to speak of has fallen in some parts for over two months.

Rev. Dr. R. S. Storrs, the well-known Brooklyn preacher, took quinine the other day by mistake, and had it not been for the prompt assistance of several physicians the result might have been serious.

The will of Washington C. De Pauw was probated Thursday at New Albany, Ind. It bequeaths $3,000,000 to his family, and the residue of his estate, estimated at $6,000,000, is devoted to benevolent, educational, and religious purposes, including a bequest of $500,000 to De Pauw University.

A vein of coal 7 feet 9 inches was struck near Taylorsville, Ill., on Thursday, at a depth of 438 feet.

Annice Boyd, wife of a man who, while drunk, committed murder, and is now serving a life sentence in the Michigan Penitentiary, secured a verdict for $9,500 damages Thursday against the Rockford, Mich., saloonist who sold her husband the liquor.

The last stone of the Philadelphia public buildings began thirteen years ago was laid last Saturday. The stone occupies a position on the tower 337 feet and 6 inches above the level of the street. The tower still requires 200 feet of iron work to complete it.

In a sermon Monday at New York, Archbishop Corrigan declared the Catholic church opposed the fallacy that ownership in land was unjust, and stated that every man had a right to acquire, by honest means, as much property as he could.

Forest fires are burning in various portions of Worcester county, Massachusetts, and threaten the village of Still River with destruction.

In a church at Parkridge, N. J., Sunday night one of the auditors attacked an evangelist named Mason for calling him the prince of devils. The preacher was also roughly handled by others of the assemblage and was released on the promise that he would leave town.

Walter W. Vrooman, socialist and editor of the *Labor Organizer*, of Kansas City, Mo., was arrested while speaking in the Diamond in Allegheny City. Vrooman said "the American flag was a pole with a rag to it." This aroused the ire of the crowd, and they became so violent in their denunciations of the speaker that Mayor Pearson ordered his arrest, fearing that he would be injured. A charge of disorderly conduct was made against him.

A mob of negro and Hungarian strikers attacked coke-workers Friday at Jimtown and Dawson, Pa., using clubs and pistols. A number of persons were wounded and a large amount of property destroyed.

Recently a gang of robbers invaded the premises of Farmer Wagner, near Tionesta, N. Y. A desperate fight followed, one of the burglars being killed on the spot; another being found dead a few days later. Three others of the party have been arrested.

A tannery, soap-works, and a number of dwellings at Bridgeport, Conn., were destroyed by fire Friday afternoon. An old and valued leather-splitting machine, used by General Grant at Galena, was ruined by the flames, which caused a loss of $100,000.

Charles B. Reynolds was found guilty of blasphemy at Morristown, N. J., Friday, and fined $25. He was defended by Robert G. Ingersoll.

The business portion of Lake Linden, Mich., was destroyed by fire, Friday afternoon, burning brands from the surrounding woods causing the conflagration. Over 200 buildings were burned. The only business buildings left are one saloon and one small store. The loss is fully $2.000,000, with insurance $735,000, in English and Eastern companies principally. Lake Linden was a town of about 5,000 people, many of whom will be without shelter to-night.

Forest fires threaten Crystal Falls, Whitney and Nestor with destruction. The fires are worse than ever before. A special from Marquette, Mich., of May 18, said: "Forest fires are starting again on the peninsula and are raging fiercely southwest of this city, south of Autrain, east of Los Anse, and southwest of Baraga. In the vicinity of Negaunee and Ishpeming they are very severe, and are now burning large tracts of valuable hardwood timber south. All employees of the Champion Mine turned out to fight the fire and save the mine and cordwood. All along the highlands of Portage Lake, between the canal and west of Hancock, fires are doing heavy damage. The location of the Hancock Mine is in imminent danger, and a large force is fighting hard. Near the Quincy, Franklyn, and Pewabic mines thousands of cords of wood are burned. The wind is strong and the forests are dry. Nothing but speedy and copious rains can save the peninsula from a conflagration."

FOREIGN.

It is reported that the Bulgarian regents are meditating the proclamation of King Charles, of Roumania, as Prince of Bulgaria, thus virtually making the Danubian Balkan provinces one kingdom, Roumania having, it is said, consented to the scheme. The policy is attributed to the initiative of England, and is said to have the approval of Germany.

William O'Brien, editor of *United Ireland*, and now in Canada, and who was twice mobbed last week, has been elected to Parliament for the Northwest Division of Cork.

The Financial Secretary of India has advised the British Government of the discovery of treasure estimated at $25,000,000 which had been secreted by an East Indian Prince.

General Boulanger's plan for the mobilization of the French army causes uneasiness at Berlin. If France mobilizes Germany will mobilize also.

The Budget Committee of the French Chamber of Deputies approved Pelletan's report, which demands a reduction of from 2 to 3 per cent in the expenditures of all branches of the government. On the adoption of the report the cabinet of Premier Goblet resigned. De Freycinet attempted to form a cabinet but was not successful.

The miners in that part of the province of Hainault, including the surrounding city of Mons, Belgium, are generally joining in a strike. Troops will be kept in the garrisons ready for an emergency. A number of detachments of troops occupy the mining districts. The *Cri du Peuple*, organ of the socialists, announces that 10,000 men are already on a strike, and the number is being added to hourly. An unsuccessful attempt has been made to destroy with dynamite the bridge over the river Haine, near Binche, in Hainault.

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A dispatch from Saratoga says that the two Good Templar bodies meeting there and figuring on a union have resolved in favor of prohibition! We read with amazement—"In favor of prohibition." Next we shall hear that the brewers and distillers are in favor of the saloon, or that the churches are in favor of religion. But, after all, we are glad to hear of it, and so will be the W. C. T.U. Nevertheless the announcement casts a suspicion upon the former position of this secret order toward the temperance cause.

George W. Cable, the talented New Orleans author, has lived in comparative retirement since his removal to Northampton, Massachusetts, some two years ago. Previously, his powerful magazine articles on the social conditions at the South had proved of national importance, and there were many evidences that his views of the social ostracism of the black race were approved by multitudes of the most candid people in the South. But he finds that there is yet a relic of savagery, and supposed injuries are never forgotten. He was engaged to lecture in Columbia, South Carolina, this week, but the citizens object to hearing from a son of the South who can accept Lee's surrender in earnest, and he has notice not to visit the city. Columbia needs a hotter fire than Sherman's conflagration—coals heaped on the head to burn, as the old darkey said, "de debbil out of um."

A decision of the Supreme Court in Washington last week puts several hundred thousand persons at the mercy of a drive-well monopoly. The case came up from Indiana where there are fifty thousand such wells on which a $10 royalty was demanded. Judge Nelson of that State decided against the monopoly, believing that the public had acquired rights during the four years the well was in use before a patent was applied for. The Supreme Court reverses this decision, and it is an unhappy defect in our patent laws that allows the successful parties the power to impose an aggregate penalty of an immense sum upon the farmers, who are the innocent patrons of this invention and have probably paid well for all the advantages they have from it.

So much ado was made over the Crosby high license bill in New York a few weeks ago, which passed the legislature but was vetoed by Governor Hill, that some interest will be taken in the new measure just passed under the name of the Vedder bill. The Governor's great objection to the first bill was its limitation to cities of 400,000 inhabitants, that is, to New York and Brooklyn only. The new bill makes a sliding scale of the license from $30 for all liquors and $10 for beer or wine, to $400 and $100, respectively, in the two cities named. Yet Governor Hill is said not to be pleased and will give saloons the gracious benefit of another veto. A son of Dr. Crosby makes the best of an illogical and unhappy case in a defense of the first bill in the *North American Review* in which he confesses that the liquor dealers are the most strenuous and inconsistent opposers of high license. This opposition, he adds, shows an "inexcusable ignorance of the forces which are marshaling against them. Public opinion is undergoing a wonderful change." It is this change of public opinion which gives effect to the figures which set off the benefits of high license. Instead of cutting down the saloon list, it would grow, high license or no license, were it not for the rising up this public condemnation which shall soon send back the dark traffic to its native hell.

Geneva College, over which the powerful defender of our anti-lodge faith, Pres. H. H. George, bears genial sway has just passed through a trying experience, proving once more the rule to have very rare exceptions, that in college difficulties students may rely upon it that their faculty of instructors are right, and their own case will prove to be in the wrong. In December last the college building was broken into at night, the boilers tampered with, seats daubed with white lead and oil, and general vandalism perpetrated. Four seniors were suspended for the villainy, but the young men were popular and wealthy, and friends flocked to them when they claimed to be innocent, and demanded a more positive proof of their guilt than the faculty were able to show. The father of one of them was a trustee of the college and donor to the amount of $35,000. He came on from New York, and from the result of his own investigation decided against the faculty and for the innocence of his son. The exigency became so great that the former decided to engage detectives, who in a few days produced such conclusive evidence of the guilt of the students that their case utterly broke down. They were overwhelmed with shame. The trustee was reconciled, the faculty vindicated and peace restored. Much vexation and bitterness might have been spared had the rule above indicated been remembered. It is an unpalatable, but a very wholesome lesson for young men and woman just free from the dear restraints of home life and intoxicated with high spirits and a show of independence, to learn that there are times when they are pretty sure to be on the wrong side; and it must be regretted that the lesson has often to be learned at a great expense of faith in human kind.

Some of the Good Templars of the vicinity of Haverhill, Ohio, are attempting to make out that Dr. Northup, lately murdered by saloon keepers, was not killed because of his hostility to the liquor traffic. They may be correct, but from the mass of evidence to the contrary, it may be that the victim was outside the Good Templar ring and so cannot have its endorsement or sympathy. At least the saloon must bear its share since the grog-seller murderers are of the liquor brotherhood. An editorial in the New York *Tribune* ably argues that the whole business is responsible for these murders, thus: "Nor is it so certain that the holding to account for such crimes of the liquor interest generally is so unfair as may seem at the first glance. For it must be considered that this traffic is one which naturally and necessarily attracts and enlists the lowest elements of the community. The saloon in politics has made the country acquainted with those elements in the most startling way. It has put over the heads of the best citizens the vilest, most ignorant, brutal and venal. It has disfranchised intellect and virtue often, and given the control of government to vice and stupidity. It has systematized plunder and corruption, and lifted demagogues and knaves into power at the expense and sacrifice of the public interests. In many cities it has so fortified the criminal classes that they have been enabled for years to defy all efforts after reform; and in more than one instance it has been necessary to have recourse to violent methods to dislodge them. It is, therefore, no exaggeration to say that the employment of the worst instrumentalities, in the worst ways, belongs naturally to the prosecution of the combat in which the rum power is now engaged. And the further its representatives are from the centers of civilization, the remoter their location in the country regions, the more apt will they be to revert to the rowdyism and ruffianism of their lowest type, as in the Haddock and Northup cases."

POLITICAL UNREST IN GREAT BRITAIN.

BY REV. JOHN BOYES.

The political atmosphere of this country is far from clear at present. Irish questions continue to block the way of all useful legislation. There are many urgent matters which are essential to the welfare of the people pressing for attention, but the demands of Ireland stand as an obstacle to progress. The Crimes Bill brought in by the government does not meet the wishes of the Irish people, nor does it satisfy the desires of vast numbers of the people of this country. So long as we have class legislation this state of things will continue. More concern for the national welfare and less for success of party schemes is highly desirable. My own conviction is that the only right way of dealing with Ireland or any other country is to pass wise and righteous laws, and towards those who will not comply therewith, use compulsion. In the presence of great national questions all sectional differences ought to sink.

Of late years beneficent and remedial measures have been passed time after time, but Ireland is so honeycombed with secret societies, which are always plotting against law and order, that even the most generous legislation is rendered unpalatable and abortive. The Crimes Bill brought in by the government is termed by the opposition a Coercion bill, and is now in committee for the consideration of its separate provisions. The state of social order is still very unsatisfactory, and according to the views of some people things are getting worse instead of better.

The government bill seems to me to deal more with the symptoms of the disease than the causes thereof. The government thinks or pretends to think that their Land Purchase Bill, which will be settled immediately on the passing of the Crimes Bill, will cure the disease; but if so, why not apply it first? The greatest objection to the bill appears to be in the fact that it empowers the Lord Lieutenant and the Castle authorities to repress any organization which they may think detrimental to the state. Whether this is aimed purely at secret political societies I cannot say, but it looks in that direction. Many people think that is its main purpose, and if so, and its provisions are good, every law-loving man should endeavor to sustain its authority. A few nights ago Mr Parnell and his colleagues were charged in the House of Commons with fraternizing with known law-breakers and murderers. Facts are difficult things to get over, and Mr. Parnell and his friends did not vault over the accusation gracefully.

Grimsby, England, May, 1887.

MORAL HEROES.—III.

BY REV. C. C. FOOTE.

FREDERICK DOUGLASS

won for himself a reputation wide as the domain of Christendom, and justly deserved. When there shall arise one who can do justice to the thundering plunge of the awful Niagara, then there will be a man or woman that can properly illustrate the powers of Frederick Douglass. While as yet those powers, that in after days shook the nation, slumbered, he entered my church in western New York soon after the service had commenced, a stranger to all, bearing a countenance that would attract attention any where; with a skin a little less bleached than that worn by some of us and a physique of faultless symmetry. I descended the pulpit and invited him into the vestibule, where he informed me that he was recently out of slavery, and would be glad to speak to the people there present, as he had an appointment at Le Roy in the afternoon.

I said, "Are you a Christian?"

"I think so."

"Do you think you can interest the audience?"

"You will have to try me."

It was a big venture, for we were in the midst of a revival. Nevertheless I said, "Follow me into the pulpit."

Never shall I regret that venture. Ere he had spoken ten minutes, the sluice way to the eyes of the people was opened, and never did magnetism fasten its victim in closer bonds than did young Douglass bind the audience to himself. What of money there was in the house was transferred to his pockets. He went his way, and I forgot his name. In after days when we met I used to ask him if he remembered the young minister who asked him into the vestibule to see if he knew enough to interest an audience.

The ordinary laws of heredity were certainly set aside in the birth of Mr. Douglass. It was nearer the fabled bound of Minerva from the head of Jupiter than any other birth of our day. Though Mr. Douglass insists that his mother was a woman of extraordinary talent, it is faint praise to say that she gave to the world a son of unsurpassed genius.

In those heart-rending appeals for his enslaved people, pity and love were the fuel of those volcanic fires that burned in his great nature. With the high and the low he was equally at home, and both are alike swayed by his seraphic eloquence. In vain I attempt to describe this wonderful man. Frederick Douglass can be known only by seeing and hearing him. He now resides in Washington, D. C., but most of his life has been spent in Rochester, N. Y.

His photograph lies before me. The eyes that flamed with indignation over the wrongs of the bondmen and his own as well, retained the same steady, searching gaze as when we stood together at the "rescue of Jerry" in Syracuse, and talked of John Brown in Rochester. He is now as intent on the elevation of the freed people as he was for emancipation, and few there are who wrought more effectually for these ends.

HON. JAMES G. BIRNEY

was justly esteemed the worthy standard bearer of our embattled hosts. A man of stateman-like views and comprehensive ideas of civil government, of large reflective faculties, of unblemished integrity and every inch a true philanthropist. At the death of his father he purchased all the slaves that were inherited by the other heirs, and gave them their freedom. He then removed to the North where he hoped to have freedom to labor for universal emancipation. His personal experience, his extensive knowledge of the slave system, rendered him a terrible foeman to its defenders; as Judge Platt of this city disastrously learned in a debate to which he challenged Mr. Birney. He soon became so widely and so well known that in 1840, and then in 1844, he received the first anti-slavery nomination for President of the United States. So fearful of Mr. Birney's influence at the coming election were the Whigs that the day before the election came off (thus giving no time for contradiction) they perpetrated the first roorback, known as the "Garland forgery," ever imposed upon the people of this country, viz, that, "Mr. Birney has refused his nomination aad joined the Democrats." The outrage was such an unheard of thing as to carry the uninitiated over to the support of Henry Clay, but not enough to save him from defeat. That was the heaven-appointed opportunity for testing the loyalty of the nation to liberty and to God. But, like the Jews of old, they knew it not; and as the Jews chose a murderer in the place of the world's great Emancipator, so the nation rejected God's anointed Birney, for the chief defender of slavery. As the madness of the Hebrews came back upon their own head, so was it with this nation.

In pursuance of his mission North, Mr. Birney established an anti-slavery paper in Cincinnati, hoping to awaken the people of the Free States to a sense of the danger of oppression. But they threw his press into the river and mobbed him. Then he sought to reach the people through public assemblies. Though Mr. Birney lived for several years in Michigan, he spent the last years of his life in the State of New York. And his ashes repose among the hights that restrain the waters of the Genesee river, not far from the village of Genesee.

Detroit.

HOLINESS AND SECTARIANISM.

BY J. LEE GAMBLE.

Sectarianism is unfavorable, if not utterly opposed, to the possession and perfecting of real Bible holiness.

1. All sectism is positively condemned and forbidden in 1 Cor. 1: 9–13 and 3: 1–5.

2. It is utterly impossible for the Saviour's prayer in John 17, 11, 22 to be fulfilled as long as the present sect system continues.

3. Sectarianism puts the believer in closer fellowship with a part than with the whole; he is not in full fellowship with all the believers.

4. All Christians in any one place should be joined together as described in Acts 1;14; 2:1,42. Heartily believing this I cannot perpetuate division by joining one sect and thus putting myself in closer fellowship with a part than with the whole. I must take no other name than that which distinguishes me as simply a follower of Jesus and in full fellowship with all others who follow him. How it must grieve the Lord Jesus to see in a small village three or four or more sects, professing his name, and separated from each other by rules and bars which they have put up, and all together scarcely able to keep up one society or support one minister. The Lord help his people to see quickly how sad and inconsistent and unscriptural is this state of the Church of Christ.

5. Sectism is idolatrous, leading to the exaltation of the creature and the "ism" above the Lord. Long before I saw the sin of sectarianism, when in all the large anniversaries of one of the largest and most popular sects of Christendom I heard so much about what their "ism" required, and so little about what Jesus and His honor demanded, I felt that the "ism" was usurping the place Christ only should fill, and that idolatry was certainly creeping in unawares among us. So far as I am concerned I love and revere the names of Luther and Calvin and Knox and Wesley and many others, as men of God, but see clearly the sin of joining with a part of the body in a closer and more intimate communion around any human name, however great and good, than that which I recognize in the universal "communion of saints" around the name of Jesus alone. Multitudes seem willing to fight for "their church" who appear to know little about personal communion with a personal Saviour; their church (?) is their idol.

6. Sects are founded on human definitions of doctrines, and thus real Christians are separated and estranged; for as soon as they begin to define they also begin to differ and diverge. This is not the will of the Lord.

7. Until the Lord comes again there will be differences of opinion among Christians as to Scripture teaching and interpretation, but these should not be tests of membership in the church of Christ. The New Testament gives but one test, viz.: The belief that Jesus, the Son of God, died and rose again for our sins. Rom. 10:9; 1 John 4:15, etc. With these and kindred Scripture before us how can we set up, as a test of membership in the church of Jesus Christ, views of baptism, ordinances, church polity, etc. ?

It is very desirable that all the members of Christ's body should see alike on all subjects; and to this end teachers who are taught of God should seek constantly to open up the Word to their fellow disciples, who should have the humble heart and teachable mind and be ready, like the Bereans, to search the Scriptures for themselves, to see whether the things preached are really so.

8. But this full teaching of the whole Word of God is impossible under the present sect system. There are many important doctrines which many believers see plainly taught in the Word which they would be prohibited from preaching to certain other collections of Christians. And then the influence of sectism upon the best minds is such as to make it well nigh impossible for them to receive certain truths without prejudice; they will measure everything they hear by their sectarian standards.

A minister who was proposing to preach to his congregation on the Bible doctrines of Divine healing, and the personal return of the Lord Jesus to earth was told by some of his most intelligent members, "These things are not according to our church standards, and we don't want anything preached which is not approved by our church." When the reply was made that these doctrines were taught in the Bible, he was given to understand that they could not be preached there as long as the church authorities did not endorse them.

The Lord have mercy on such people; and yet such is the legitimate fruit of sectism. Even where the whole truth is permitted to be preached, sectarian prejudices shut it out entirely from the heart, or allow it but a reluctant or partial reception; and its influence upon the heart and life is weakened or destroyed.

9. Real Bible holiness objects to all man-made rules—as the Bible needs no "fixing up"—and to all human ordinations as necessary to the exercise of any of the gifts and graces of the Spirit.

For these and other reasons I am prepared to stand by the declaration that all sectarianism is unfavorable if not utterly opposed to the possession and perfecting of real Bible holiness. 2 Cor. 7:1; Eph. 4:1–16; Acts 2:41–47.

SECRET SOCIETIES AND CHRIST'S KINGDOM.

ADDRESS OF PRESIDENT J. BLANCHARD IN THE NATIONAL CHRISTIAN CONGRESS, CHICAGO, MARCH 30TH AND 31ST, 1887.

The object of this paper is, to ascertain what "the Secret Lodge System is," whence it come from, and where it belongs—in short to find and state the place of secret societies in the "Intellectual System of the Universe."

There is a book having this lofty title, which was first issued in 1678, and it has been reissued in England and the United States for one hundred and fifty-nine years—the last edition being that of Gould & Newman, Andover, 1837; published with the approval of the old Andover Faculty, Drs. Woods, Stuart, Emerson and Skinner.

The book justifies its imposing title: "*The true Intellectual System of the Universe.*" The ablest writers of its time called it "The noblest performance of the age;" and, fifty years later, Cromwell's Domestic Chaplain, John Howe, whom Robert Hall called "A lumbering wagon loaded with gold," designates the author of this wonderful book as "The inimitable Ralph Cudworth." Ministers and scholars well know Cudworth, but I speak for students and the young, and because we have the source of secret societies in this book.

Paul the Hebrew, was "debtor to the Greeks," but born a Roman. He knew all of the Old Testament, and wrote much of the New. He at one time met Greek philosophers in "Mars' Hill," and he had converts at Rome in "Cæsar's household." Paul's mind governed Cudworth's, who, with marvellous learning and judgment, has taken his conception of the Intellectual System of the Universe from "Hebrew, Greek and Latin" sources—the three languages written over Christ's head as he hung on the cross. And this stream of intelligence, running from Palestine through Greece to Rome and England, along the southern belt of Europe, in which most of the thinking has been done and books made for mankind, found Cudworth in an English University, where he was thirty years a professor; and furnished him that Intellectual System which he has given us in his book. And as horses are worshiped in Japan, monkeys in Hindoostan, and snakes in Africa, we do not yet go to those continents for philosophy or religion. We have in Cudworth sound learning and religion if we have any on the globe. We therefore quote him at length:

I. He says: "No intelligent Pagan (and he quotes most of them) asserted a multitude of eternal, unmade, independent deities. All universally disclaimed it, and professed to acknowledge one Supreme God." I. 256.

II. "Magicians were devil worshipers, who honored evil demons in order to the gratification of their revenge, lust and ambition;" "and others, beside Pagans, worshiped devils"

III. "The Pagans' religion was corrupted and depraved by four things: (1) The superstition of the ignorant. (2) Licentious figments of poets and fable-mongers. (3) The craft of priests and politicians; and (4) The imposture of evil demons or devils. By means of these four things the Pagan religion became a most foul and corrupt thing."

IV. "In due time God sent the promised Messiah; the Eternal Word, or God-man, invested with all power, as his visible Image, and the King, Mediator and Intercessor between God and men."

V. "This religion of one God and one Mediator did effectually destroy all the Pagan, inferior deities, middle-gods, and mediators."

VI. "Introducing inferior, self-projected worships into Christianity, therefore, seems to be the paganizing that which was intended for the unpaganizing of the world." I. 262.

VII. "There is a perpetual war betwixt two polities—or kingdoms—in the world; the one of light, the other of darkness.

And our Saviour, Christ, or the Messiah, is appointed head or chieftain over the heavenly militia, or the forces of the kingdom of light." And, "There will be at length a palpable and signal overthrow of the Satanical power and whole kingdom of darkness, managed by our Saviour Christ, as God's Vicegerent and visible Judge both of quick and dead."

Omitting Cudworth's learned and thorough confutation of the atheists, this is a brief outline of all the world knows of unseen, rational beings; an outline endorsed by some of the ablest minds in Christendom for a century and a half, viz.: *One Supreme God; good and evil angels; and good and evil spirits of men embodied and disembodied;* and the "perpetual war, said to be waged between the evil and good spirits, seems visible to the naked eye, in the ceaseless conflict between right and wrong on this earth. The secret lodge system, which is "the Mormonism of all ages," belongs to the side of darkness in this war, as would be easily seen and universally acknowledged, if there were no such thing as sin, and consequent love of darkness.

But many causes combine to hide from us the true nature of the secret lodge system; as (1) *Entrenched ignorance.* This filled the patriot-philosopher John Quincy Adams with bitter astonishment—that men professing to be called of God to teach their fellow men, should blink a question, involving murder and millions of the peoples' money—by saying they "Know nothing about it;" "an ignorance," says Adams, "which they *took care* always to preserve." (Adams' Letters, p. 230.)

(2.) Then lodge leaders study to promote ignorance, in order to keep men from worshiping as Christians, by making them wonder like heathens. Geo. F. Blackie, member of a lodge dating back to 1559, more than a century before the Appletree Tavern Grand Lodge, London, says of Masonry, as a boast rather than a regret: "Its origin may be said to be lost." But this no more hinders our knowing and stating the nature and influence of lodgery, than our not knowing what morass first sent up miasm and malaria, prevents our knowing that they spring from swamps and breed diseases. If there were no lodges, they would spring up to-morrow.

(3) But a worse hindrance to knowledge of the lodge system is, that it has the nature of the polyp, a disgusting creature, every section of which, when cut off, becomes a perfect animal, distinct from the parent, yet the same. Hence the name of Masonry is, now, Legion. It was an original invention of priests. Its fundamental writers, Mackey, Rebold, and the rest, including the cyclopedias, derive the system from the fighting monks of the Crusades, whose sham "Knight Templary" has come back to us from the grave where indignant nations buried it. French priests invented the chapter degrees; and Blackie, the Masonic writer already quoted, tells us of the Masonic systems which have become extinct. It is scientific in the college; beneficial in the society; insurance in the secret corporation; infidel in the Orient; political in the "circle" and "post;" reformatory in the temperance lodge; benevolent, charitable, social or political, Pagan or Christian; the Kofong and the Purroh in Africa; the Jesuits with their *Monita Secreta*, and the papacy at Rome, the mother of them all; secret from Confessional to Inquisition—these deluges of darkness are pouring into and along all our channels of life, like the flood from the mouth of the dragon; diverse, yet the same.

"Distinct like the billows, yet one like the sea."

Let us see whether these societies have a common nature; and, if so, *what that common nature is?* and, whether, in any just sense, that nature is conspiracy against God?

There can be but one moral system in the universe, whose author and executive is God. There can be but one, for this plain reason, that a second infinite system, if distinct, must displace the first. The badge and binding force of this moral system is its *worship*; and *the oath* or vow is the highest worship; that which binds mind to the God of mind; and the one point which we make is, that these secret orders do un-God our globe, by substituting another worship and other oaths for the true. In effect they displace God from his own moral system, and so do destroy that system within their scope. In short, horrible as it may seem, there is no obligatory law of right and wrong in a lodge. It is a side-system—a wen—or excrescence in the Universe. Being neither civil nor ecclesiastical, human or divine, but diabolical; it has courts, but no sheriff; no right but might, and no motives but terror and secret advantage. It is a brotherhood or family with no rightful head; and unless doomed, as it certainly is, it would produce a world with no God but a usurper, who was a "liar and murderer from the beginning." (Jno. 8:44.)

"But if the lodge system is so fearfully abhorrent, why have not Christians found it out and abhorred it?" The answers are many and various.

1. In the first place Christians have found out and abhorred it.

In 1751 France, Russia, Hamburg, Florence, Portugal, Naples and Spain adopted laws suppressing Freemasonry. The rulers of Sweden, Denmark and England had some of their number join the lodges to protect their governments. But the Southern nations generally loathed the lodge. Thus, in thirty-four years after Freemasonry dropped stone and mortar, and set up priest-craft and rites, professing to fit men for heaven, the lodge had so developed its malignant nature, that the Protestant, Catholic and Greek religions in Europe suppressed it. Later, in this country, Massachusetts, Rhode Island, Vermont and New York enacted laws forbidding lodge-oaths. The Northern lodges were suppressed, and would have remained suppressed, if they had not had in them the vitality of false religion. These facts show that Christians *have found out* and loathed the lodge. Yet, to-day, educated men are totally ignorant of the nature of the lodge.

2. The second reason is, its members are sworn to conceal it from thsoe outside; and, except a few in the highest degrees, from themselves, even. So that the Masonic masses are as ignorant of the nature of Masonry as outsiders, and often more ignorant. Then, putting conflicting oaths into a man's conscience breaks down his moral nature, so that uttering untruths to conceal Masonry is not, to him, lying, but keeping his oath to conceal; and he becomes incapable of truth where the lodge is concerned. Hence, though revealed a thousand times, the lodge still goes on selling revealed secrets. Even its frivolity is profound craft; and it lies hid under the contempt of sensible men. The poet Schiller was wheedled through the Entered Apprentice ceremonies by a shallow nobleman, who asked him, as they came out: "Well, do you detect any treason in that?" The poet replied: "Would to God, my lord, there was treason, for then there would be *something in it.*"

3. But the grand explanation of this universal ignorance is, that Gentile or false worship is paid to devils, (1 Cor. 10:20), "who *blind the minds*" of their worshipers. This is expressly affirmed by Paul. 2 Cor. 4:4. By what mesmerism they do this we know not. All ultimate processes are hidden. But we do know that self-projected worships blind minds. O'Connell, one of the stateliest of men, blinded by such a mass of trivial ceremonies, ordered his heart sent to Rome, to be kept, perhaps adored, as a relic—to Rome, the mother of false religious inventions, despotisms and "*spiritual abominations.*" And there are in this city of Chicago, ministers of large following, and private members of orthodox churches, who have taken the top of a human skull sawed off, and drank wine from it, invoking double damnation on their souls should they reveal the frivolous and oft-revealed secrets of Knight Templarism. Surely these are they "*in whom the god of this world hath blinded the mind.*" (2 Cor. 4:4.) Paul is speaking of Corinthians who had practiced false worship.

But some of these men of blinded minds deny that the lodges are religions; and they deny this in the face of their own greatest writers, who declare Masonry to be "a religious institution." (Mackey's Lex., Art. Prayer). This Mason who denies that his lodge is a religion, uttered a deist's *creed* at the door; knelt inside at an *altar;* bound himself by *oaths;* Christless *prayers* were said over him; he is called a "*brother*," living and dead; is buried as a *brother*, and the liturgy of the lodge lands him in heaven. Whoever, in the face of these facts, denies that this is a false or Gentile religion, proves that he is blind or worse than blind.

All observing men can see that there is something in a man-made religious ceremony which blinds the devotee to what that ceremony covers. The hoodwink of the lodge symbolizes that blinding force. When Morgan's murder was discussed in the Batavia lodge, endorsed by a letter which—unless forged—was sent by DeWitt Clinton, then Governor of New York, the Episcopal minister, and every male member of his church, and elders of the Presbyterian church, and other good men, if they had any good men in western New York, sanctioned that dastardly crime. This, many of them, afterwards penitently confessed. There never was but one thing on earth which explains such "blindness of mind:" and that one thing is false religion.

Some prominent members of the W. C. T. U., and others, think we should discriminate between bad secret orders and good. But there are no good secret orders. Do they not all worship? And do they worship Christ? Are they not all secret, in contempt of the example of Christ? Will one say, "some have but little secrecy;" but was not a soldier in our late war who wore one patch of gray uniform meaner than he who bravely wore a full suit? The miscalled *Grand Army, Good Templars and Knights of Labor*, who plead the littleness of their secrecy, as Lot pleaded for Zoar, are they not all in the Dead Sea plain of a Christless religion? Are not their secret rituals all commandments of men, which makes worship vain and law void? The Good Templar constitution has nothing to prevent electing a swearing brother as chaplain, and their lodges often do it. And do not their deist creeds all omit Christ, and "brother" his contemners? The Word of God was, and is, "*Tarry not in all the plain.*" And though Lot was allowed to compromise on Zoar, because "it was a little one," the good man fell into drunkenness, and his wife became a pillar of salt for looking back toward the plain of Sodom with desire. We hope the noble temperance women of this country will witness no similar transformation, or manufacture another pillar of salt.

Let us now turn square toward the Word of God. What does the Bible teach concerning the secret lodge system?

The side religions so denounced by the Bible, and the secret lodges of to-day, are one and the same system. Both are inventions. Both cram the popular mind with legends and lies, to crowd out the truth. Neither of them have the true, Infinite God, because destitute of a mediator. And without a mediator men cannot reach the Infinite God. Both the lodges described in the Bible, and those of to-day, are also destitute of the perfect law of supreme love to God and equal love to man; and neither system has a perfect human character after which to copy. The lodges of to-day are the false religions described in the Bible, brought down and modernized. This is so plain that "wayfaring men, though fools," need not err. Thus in the Bible Satan promises Adam and Eve to make them divine by occult knowledge. The lodge does the same. Satan proffers the kingdoms of the world and the glory of them. The lodge proffers popularity and secret and political advantages. In the 8th of Ezekiel, God shows his prophet a lodge of sun worshippers behind a wall. Blakie, a Masonic writer in Johnson's Cyclopedia, Art. "Freemasonry," says the lodge is "simple sun worship, overlaid with mystic speculation." The "New Masonic Trestle Board" speaks of the idolatrous Hebrew worshipers in the "high places," as, "*Our ancient brethren.*" Moses foretold the dissolution of the United States of Palestine by false worships; which was fulfilled under Jeroboam, and ten states were struck from the map of the world. Secret lodges made the raid on Kansas and in them was inaugurated the rebellion which took eleven States out of our Union. The ten lodges in the District of Columbia all went for secession, and on the battlefield of Pea Ridge many of our men in blue uniform were tomahawked and scalped by Indians who would not fight our Union till their leaders had been taken to Washington and initiated by Albert Pike, "Sovereign Grand Commander" of Masons in the United States! Pike obtained money due the tribes for their lands from the United States Treasury and spent it for the rebellion against the United States, thus robbing the Indians of the price of their lands, their bread money and school fund. And he did this by the power of the lodge. So Jeroboam confirmed his rebellion and dissolved the Hebrew union by his lodge altars at Dan and Bethel. But the Pike and Jefferson Davis rebellion did not succeed because we had Lincoln instead of Rehoboam as our chief magistrate.

Do we not see, also, in the days of Elijah the strange altars taking the entire nation from the altar of Jehovah, which was "broken down." The same work is now being done by the lodge altars in our Southern cities; where thousands of colored mothers take in washing, feed their children and board their husbands, whose earnings are eaten up by lodges which are run by their very worst men, and which are disintegrating their churches, supplanting the Bible by Masonic fables, and driving Christ from their religion.

But we need not go through the prophets. Every one of them declares what we see must needs be true, that national calamities come from false worships, and that ours are the same as theirs. Multiplying religions multiplies oaths, till, as Washington foresaw, and said in his farewell address, "the oath loses its sanctity, society trembles to its dissolution, and anarchy comes down on us like night." Let no one think we are safe because the names and images of the pagan gods are gone. "An idol," says Paul, "is nothing in the world." But worship is everything which Satan craves, and which Christ refused him; and idolatry can be practiced in Christian, as well as in heathen countries, without images as well with them. But let us come to generals.

There are three points where our race is assailable, the Family, the State, and the Church. And God has sanctified the Family as *our Father*, the State as *our King*, and the Church by Christ its "*head.*" In the first book of the Bible, Satan as a serpent embroils the first family, and in the last book, the Revelation, his "three spirits of devils like frogs"

are sent to embroil the nations; and, as "a great red dragon," he waits and watches to destroy the man-child, Christ. He achieves all three by false worships. The Mormon lodge destroys the family and makes us Mormons. By secularism he destroys all reverence for law, leaving nothing but the slender power of a magistrate, often a demagogue, "between our breasts and the daggers of assassins." And, taking away Christ, he un-Gods the globe. For "*he that hath not the Son hath not the Father*," and Satan takes away God from the globe when he takes Christ out of its religion. This, however, he will never do, for Christ still "hath all power in heaven and in earth."

But this he can do. He can spread Mormonism and make the family a curse. He can embroil nations as he has embroiled Europe, Mexico and our own States by his power in the lodge; in the words of the philosophic Seward and thirty-eight NewYork statesmen, "trampling on our rights, defeating justice, and defying every government which it cannot control!" And Satan may be permitted yet to assail Christ and his church, expelling him by receiving to communion the worshipers of his adversary and rival, cutting his name out of the Bible used in the lodge, dropping his name from its creed and prayers, casting out "Father, Son and Holy Ghost" to make room for the "Grand Architect" or "god of this world." For this secret lodge system, what is it but a foul, sustained scheme to drop Christ from the religion of mankind and leave our race morally bankrupt, without an endorser at the bank of eternity!

Such are the moral teachings of the Bible concerning the secret lodge system. Paul is more explicit. Of the mysteries which Greece brought from Egypt, Europe borrowed from Greece, and we have imported from Europe, Paul says: "Have no fellowship with the unfruitful works of darkness." Eph. 5. 11. "I would not that ye should have fellowship with devils." 1 Cor. 10:20. "The cup of devils" of which Paul speaks, was drunk in elegant banquets by the first scholars of the world, in temples whose ruins furnish our orders of architecture, accompanied with eloquence, poetry and music. Yet the Apostle saw that Gentile sacrifices were paid not to God but to those evil spirits which inhabited the old idolatrous shrines and resisted Christ and his apostles as the legion who infested the Gadarene and the seven who possessed the Magdalen. How must his converts have shrunk from such ghastly fellowship!

Some of us have seen the slave power in this country controlling everything in church and state as the lodge power now does. But it fell as by the touch of God. Unlike the slave power we have seen the lodge power once fallen already. Forty-five thousand out of fifty thousand forsook its lodges and it only lived by feigning to be dead. It has come back to power by changing its names and a feigned change of its nature. But its master can not deceive the Spirit of God. Every true revival of religion is fatal to it: and when stripped of its aliases, like felons of their false names, it must sink sooner and deeper than before. The slave power met its first defeat in Kansas. God grant that Chicago may prove a Kansas to the lodge and this Congress its Osawatomie, leading to its Appomatox.

LABOR LODGES SOCIALLY CONSIDERED.

Strikes, and the whole system of federated labor of which they are the result, are utterly un-American. Our institutions are based on the idea of individual manhood. Each citizen is supposed to be able to take care of himself, to respect himself, to be a free and independent voter, and to look to the law of the land to protect him in his rights. But this imported socialism says: No, you individually cannot take care of yourself. The ballot is not sufficient. You must become a member of a secret organization. You must surrender your manhood and be the slave of some master workman or executive committee. You must work when he or they tell you to. You must strike when he or they tell you to—yes, strike just as the soldier in battle shoots when the commanding officer says "fire." In war it is necessary that men should obey orders without asking questions. War is a relic of barbarism at best, and martial law is the most absolute of despotisms. But we are at peace. We are cultivating, as employers and employes, the arts of peace. We are governed by the law of supply and demand. Every man has a right to hire his neighbor to work for him and to pay him such wages as he can afford to pay, and the neighbor need not work for the offered wages unless he chooses to. He has the privilege of going elsewhere and doing better if he can. But he has no right to say that if I don't hire him I shall not hire anybody else, or that it is his prerogative to fix the wages that I shall pay, and to boycott me and destroy my property if I refuse to accede to his terms. Let our newspapers expose the sophistry of the shallow-pated theorists who are humbugging our honest working men—making them believe that they can make water run up hill—and the strike and the boycott will soon be things of the past.—*Rev. Dr. C. E. Babb, in the Interior.*

OUR WASHINGTON LETTER.

THE NATIONAL DRILL.

Washington is full of martial music and beat of drums. The National Drill is opened and the contests are begun. The city of tents around the base of the Washington Monument is quite picturesque, and there is also a ladies' camp just north of the parade grounds. Large parties of ladies accompanied some of the military organizations here, and some of them preferred to go into camp to stopping at the hotels and boarding-houses. Some preferred it for the novelty of the experience and others because of the economic features of camp life.

Quite a sensation occurred when it was reported that there would be no liquor sold in camp because of an order issued by the President to revoke the privilege. It seems that a committee of ladies, appointed for the purpose by the W. C. T. U., called on the President and presented him a protest against the sale of intoxicating liquors on the drill grounds, it being a government property, and asked his interference. The ladies said the President received them most courteously, expressed his disapproval of the license to sell liquors on the drill ground, and gave them much encouragement to believe it would not be done. The ladies also called on Col. Wilson, Commissioner of public buildings and grounds, and other gentlemen having authority.

The bar-room privilege of the ground had been sold for $1,800, but about noon on last Friday, the man who bought the privilege of opening the bar under the grand stand, was notified that the order granting him this privilege was revoked, and he at once ceased his preparations. Later it was stated that this action of the Drill committee was in no way due to the President or to the efforts of the ladies of the W. T. C. U., that before the ladies had waited on the President the Drill committee had passed their resolution revoking the sale of intoxicating liquors on the Drill ground.

Probably the real secret of the committee's action was that it received through the Commissioner of public grounds a polite intimation that it would be very gratifying to the War Department, to which the Drill ground belongs, if intoxicating liquors were excluded. The committee, already under great obligations to the War Department, could not afford to ignore a hint of that kind, and they promptly made the order revoking the bar privilege. So, at the refreshment counter under the grand stand, only temperance drinks will be sold this week.

The President, who has been working very hard and steadily for some time, has decided to take a rest. He will go soon, accompanied by his wife and her mother, Colonel and Mrs. Lamont, to Saranac Lake, N. Y., for about ten days' fishing. Last season he delayed his trip to the mountains until it was almost too late for this sport. He expects to get there before the crowd of Adriondack visitors assemble, with a view of securing a good rest. It is probable that this will be his only opportunity to be away from Washington for any length of time. Extra session talk is again revived, and should he deem it necessary to call an extra session of Congress, as many men of prominence think he will, he would probably be deprived of a later summer vacation.

An extra session is urged chiefly by the advocates of tariff reduction, who think that the country demands relief from taxation and a release of a good deal of the money that is thereby locked up in the Treasury. From a partisan standpoint, the Democratic politicians would of course prefer to avoid an extra session. It would involve additional expense, for which the dominant party is always held responsible. *

[SPECIAL LETTER.]

The great military parade is just now the all-absorbing event of the city. Splendid uniforms are everywhere seen. One would suppose, if he did not know the facts, that we were in imminent preparation for a great war. More than $50,000 have been raised by private subscription in this city and other large sums are required to defray the expense. The President of the United States, the heads of the Departments and the Governors of the several States are giving to it their presence and influence. From all parts of the land great multitudes are taking advantage of the reduced rates to come to this city intent on seeing the great show.

Is there any good reason for this great conclave? Will the country be the better or the worse for this great military display? There was at least no occasion for it. Never in the history of our country were our relations with all the world more thoroughly peaceful. Even the poor savages are for once quieted, and the tomahawk has been buried. The ordinary police force is ample to secure the enforcement of law. Not only is there no danger of foreign invasion or domestic conflict, but the resources of our nation were never so ample for any emergency. We have a vast surplus at our command, and a great and loyal population ready to respond to their country's call. There is nothing in the air to indicate the slightest necessity for this gathering. That it will have great influence in stimulating the military spirit of the country is quite evident, but that the peace and defense of our country depend on a healthy emulation among its militia is *utterly untrue.* The nations that have the most careful military preparations have as a rule the *most war.* Those nations whose main reliance is in their peaceful intentions, and the moderation and justice of their demands, are the best defended and most secure.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the world from error,
There were no need of arsenals and forts.

'The warrior's name would be a name abhorred,
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain."

"The military spirit" which this gathering will have "great influence in stimulating" is the *curse* of the *nations*, the demon whose power for evil is unsurpassed only by the curse of intemperance. The nations of Europe are groaning beneath its burdens, and the whole world is travailing in pain because of its demoniac power. France, Germany, Russia, Turkey and Great Britain are ready to sieze each other by the throat and engage in a death struggle; and for very little reason, except that they have great armaments and a fine "military spirit." Is it a time for us to emulate their example? Are there no arts of peace that we can cultivate, and no works of mercy and beneficence in which we can engage? What a wonderful example of faith in free institutions, courageous adherence to Christian principle, and a benevolent regard for all mankind we could give, if on the one-hundreth anniversary of our National Constitution we should decree a universal disbandment of all our militia. There are, too, other conflicts in which we are engaged, and in which we will be greatly embarrassed and held back by such gatherings as this. The coming together of such a great mass on such an errand, always increases the ravages of intemperance, and checks the progress of the temperance reform. This is illustrated by the following from the *Post* of this city, of the 23d:

The boys had read in the newspapers that the drill management had forbidden the sale of liquors in the camp, and wanted to turn back upon hearing the sad news that Rochester beer could not be secured for a week. Hot, dusty and tired they arrived at the mess hall, and tremblingly looked with searching eyes for some sign of this liquid refreshment. Only water and coffee met their gaze. Caterer Kearns, noticing their eager intent and whisperings, asked if there was anything wrong about the breakfast. "Only this," said one, "It is too dry." "Oh," said the obliging caterer, "I forgot to say I have some nice, cool Rochester beer on ice, if any of you gentlemen ever drink." "Give us fifty-three bottles," was the only reply. The order was promptly filled and the liquid more promptly dispatched—fifty-three throats drinking as one.

Our great conflict just now is with the *drink traffic.* Let us not embarrass it by seeking to cultivate the twin barbarism, the spirit and practice of war.

H. H. HINMAN.

OUR CINCINNATI LETTER.

EDITOR CYNOSURE:—The Invincible Armada was built by Phillip II. of Spain in 1588 for the purpose of destroying Protestantism in England. It consisted of 130 ships, larger than any Europe had ever seen. There was a land force on board of 20,000 under the Duke of Parma and 34,000 assembled in the Netherlands ready for transportation into England. The gifted and experienced sea officer, the Marquis of Santa Croce, was to command the fleet. Success seemed sure. But God fought for his own. Before sailing Santa Croce died, and the Duke of Medina Sidonia, "a person utterly inexperienced in sea affairs," received the command. Shortly after leaving the port of Lisbon a violent storm arose; some of the ships were lost and the rest returned for repairs. Again putting to sea they approached the British Isles in the form of a half moon, the extremes seven miles apart. A panic seizes them in the first engagement. They fly. A storm overtakes them. They are terribly shattered. "Of the whole Armada fifty-three ships only returned to Spain and these in a wretched condition."

Satan is preparing another Armada against Christianity. The first ship is the *liquor traffic*. It puts upon the public expense every year in our land 880,000 paupers, 315,000 criminals, 50,000 idiots. Our annual drink bill is $1,500,000,000. It murdered Haddock, Northup, and Gambrell. In England two out of every thousand die yearly from drink; in Scotland three; in France two; in Switzerland three; Sweden six, and in New York State twelve. The second ship is speedy and easy *divorce*. In England, Scotland, France and the United States the divorces more than doubled between 1870 and 1880. In England in 1880 the divorces were 2 to every thousand marriages; Scotland three; France nine; in Massachusetts forty-five. Another ship is *Sabbath desecration*. Sunday trains, Sunday newspapers, Sunday base ball, Sunday excursions and concerts have converted our Sabbath into a Parisian holiday. Another is the *war* between organized *labor* and concentrated *capital*. Perhaps 200,000 workmen are on a strike at this hour. It grows worse. Mormon *polygamy* and *political corruption* are other vessels. They make a frightful array. But the Captain of our salvation rules the sea of society in which they float. By and by he will raise up a storm which will scatter and disable the whole fleet and the Ship of State, our Republic, with Christ at the helm will command the sea. To him the National Reform Association is calling this nation as our Great Deliverer.

Last Sabbath I preached in the Second Presbyterian church, Rev. Geo. P. Hays, D. D., pastor. This congregation has above 600 members. They have a Sabbath-school of 700 scholars. They also have a mission school on Walnut Hills of about the same size. They support a mission on 6th street and also another in the West End. Their contributions are immense. They are justly proud of their pastor. Dr. Hays was five years pastor in Baltimore; then president of Washington and Jefferson college. He was pastor of the leading congregation in Denver, Col., for five years before coming here. He is infusing a new life into every department of their work. They occupy a stone church. Its appointments are complete. With the gift of the Holy Ghost who can measure the possibilities of their work. As Dr. McCosh says, "We can bring the gift to the altar but except the heavenly influence descend we will be as little able to kindle it as the priests of Baal upon Mt. Carmel by cutting themselves could bring down the needed fire.

The *Commercial Gazette* complains in an editorial that the Cincinnati Presbytery passed resolutions condemning the Sunday newspaper and affirms that ministers riding on the street cars on Sabbath are just as culpable as they. The article is lengthy. "He draws out the thread of his verbosity finer than the staple of his argument." Why can he not distinguish things that differ? Does he not know that the priests spent all the Sabbath in the temple slaying the sacrifices and were blameless, while the people were not allowed to slay a sheep or an ox for food? It would be wrong for a farmer to hitch up his team and draw a load of grain to the market on Sabbath. But it is right for him to hitch up his team to take his family to church on that day. It would be right and eminently proper for the street cars to run on certain hours on Sabbath to take people to and from church provided they would remain tied up the rest of the day. But to run them all the Sabbath day simply to put money in the pockets of the stockholders is a sin and a crime. It is a crime against society and a sin against God. And that is what the Sunday newspaper is guilty of. The ancient Egyptians brought a coffin to their feast to solemnize it. The Sunday paper is the coffin at our Sabbath feast. It ought to be taken out and buried out of our sight with all it contains. J. M. FOSTER.

OUR BOSTON LETTER.

A MODERN POOL BETHESDA.

As was the pool Bethesda, Boston is being stirred by the visit of an angel, or rather angels, of health. Standing in front of Tremont Temple at 10 o'clock A. M., it is seldom one witnesses so "great multitude of impotent folk, of blind, halt, withered, waiting for the moving of"—not of water, but the hands of the Drs. Henion, who cure (?) free of charge all who are fortunate enough to get upon the platform over the baptistry of the Temple. Many go away disappointed, as the single hour of the exhibition is insufficient to treat the numberless crowd of afflicted ones.

Last week a similar scene as that witnessed at the pool Bethesda was enacted in the Temple before a large gathering. A man who had not walked without crutches for five years was assisted upon the platform. His complaint was inflammation of the knee joints. The doctors rubbed the sufferer's knees and in ten minutes he walked across the platform without crutches, cured, and shouting vociferously that it was the first time in five years he had walked without the aid of crutches. So elated he became that he actually ran back and forth, shouting his joy, while the audience also gave vent to boisterous expressions of appreciation of the result of the doctors' operations. Throwing his crutches over his shoulders, the happy fellow left the hall.

Among other subjects was an old colored lady afflicted with rheumatism of the most acute kind in both feet. The doctors applied their hands and in five minutes the old lady gave a sudden jump and rushed across the platform yelling, "'Fore God, doctor, I done gib up all hope, but now I'se gwine to lib suah." After the exhibitions, if they can be so called, free consultations are given at the Quincy House.

Whether these marvelous cures are genuine or not it is difficult to determine. To ascertain the facts the services of a detective would have to be secured. Magnetism seems to be the agent which the doctors employ in effecting their stupendous cures. The *modus operandi* of imparting the current is through manipulations of the hands. Mind and faith cures seem to be left behind.

Only those worked upon can know the genuineness of the exhibitions. That many believe it, more or less, is demonstrated by the multitudes that flock to the Temple every day. Great amusement is derived from the affair, if nothing else. What do the physicians make out of it? With the following announcement I will leave the *Cynosure* readers to form their own conclusions:

Free *treatment* given the public at Tremont Temple, 10 to 11 A. M.; free *consultation* given at Quincy House, 9 A. M. to 7 P. M. D. P. MATHEWS.

Good men, grand men, noble men, heroic men, will be the rule rather than the exception, when the prohibition of the liquor traffic shall become the law of the land and in our National Government.

CORRESPONDENCE.

A GOOD RECORD.

The Congregationalist church at Byron, Ill., held its semi-centennial on the 20th of May. The programme prepared by the committee was slightly varied on account of absentees, but there was no lack of something to say and somebody to say it. The present pastor, Rev. S. A. Harris, acted as "field marshal," and Edgar A. Nott, church chorister, conducted the song service. Rev. J. S. Braddock, Rev. A. E. Arnold, and Rev. J. H. Thomas made brief, but fitting remarks. The historical address was by Rev. J. P. Stoddard, pastor from May 1st, 1861, until January, 1872. A bountiful repast was prepared by the ladies and served on the church lawn to over two hundred persons, who passed the time of intermission in reviewing sacred memories, renewing old and forming new acquaintances. A "Band Concert in the church yard" at 7 P. M. was an attractive feature to the general public. Rev. John Gibson, also a former pastor, gave the evening address, and was followed by pastor Harris and I. S. Knowlton, who had held the office of deacon in the church for thirty-eight years.

The church was organized by Rev. John Morrell, with eleven members in Lucius Read's log cabin, in May, 1837. William D. Johnston, one of the original members, is now living at Lexington, Ill., and his letter to the convention was received with great interest. Services were held for a time in Deacon Read's cabin; then in the school house, as occasion served. The contract for a house of worship was let March 13th, 1845. It was completed in 1847, and dedicated the same year by Pres. J. Blanchard, who represented its principles not only in doctrine and faith, but upon the slavery, temperance and reformatory questions of the hour. It cost in money $2,042.49, to say nothing of the self-denial and sacrifice involved when there were no ceiled houses, broad acres of harvests, or fine carriages in all that valley, and when wheat was worth only 25 cents per bushel, and pork 1½ cents per pound. Friends at the East gave $193.58; the remainder was raised in the congregation, all but $20 being paid before the dedication. In 1853 a bell was added, costing $310. In 1880 a commodious parsonage with a barn was added at a cost of $1,500, and the recently renovated audience-room is in every respect commodious and attractive. A well-trained choir under the leadership of E. A. Nott, Esq., has instrumental accompaniments and is helpful in leading the congregation in song service. There is in connection with the church a prosperous Sabbath-school, superintended by Mrs. Dr. J. Blount, and other benevolent and reformatory enterprises of which I failed to obtain statistics. The church site of half a block was donated by its first pastor, Rev. Ebenezer Brown, and the grounds are in the special care of the young men of the church, whose industry and taste have added much to the natural beauty of the situation.

The church has had eleven pastors and been blessed with a number of precious seasons "of refreshing from the presence of the Lord," and has received 411 members. Of this number 52 have died in connection with the church, 191 have been dismissed, 43 dropped or excommunicated, and it has now a roll of 137, of whom only twelve are reported absent, which is the largest working membership given at any one time since the organization.

There are very many incidents which it would be pleasant to mention, but all may be summed up in a word: the church of the living God in Byron stands where the fathers and mothers in Israel planted it, "The pillar and ground of the truth," united in its membership, at peace and working in harmony with its neighbors, and teaching the same grand, glorious Gospel of our Lord and Saviour Jesus Christ. It enters upon its second semi-centennial under the pastorate of Bro. Harris with every prospect of success in its mission of hastening the coming of that kingdom which is "righteousness and joy and peace in the Holy Ghost."

J. P. STODDARD.

A SENTINEL WITHOUT SELF-POSSESSION.

PAXTON, Ill., May 18, 1887.

EDITOR CYNOSURE:—I have received a circular from the *American Sentinel* office calling attention to the National Reform Association, and requesting an expression of my reflections and suggestions. I do this through the *Cynosure*, as I am in correspondence with it.

I have at times given considerable thought to the different questions agitated which lie between our friends who observe the seventh day and all other Christian people. I have been on the most intimate and friendly terms with some of their ministers; have bought and read their publications. I would remark in view of the matters contained in the circular that the simplest things possible often solve and illustrate the most intricate and perplexing questions. The company of the literary men could not make an egg stand on end until Columbus struck one on the table hard enough to make a flat surface. Then all could do it. It was perfectly easy. Look for something simple, brethren, *very simple*, to solve the questions that agitate you. Don't get scared. Don't get agitated; and above everything don't get bitter, suspicious and uncharitable. This will solve nothing, but make everything worse. I have in mind a very simple thing that I think will straighten out everything and make everything plain if adopted. I will give it to you.

Down in the southeastern part of Illinois there lives a Seventh-day Baptist minister. He is a good man. Everybody, in church and out, have confidence in him. Of course they all love him. He is faithful to his convictions; preaches what he believes to be true; tries hard to convince his Christian neighbors that the seventh day is the true Sabbath. I have an intelligent Christian neighbor whom he invited to his house, and spent the day with her, *Bible in hand*, to get her to see that the seventh day was the true Sabbath. He did not succeed; but both understood their Bibles better than when they began, and had more Christian love and confidence in each other. This brother would preach on the seventh day for his people, and on the first day for other Christian neighbors, with perfect acceptance to all. This leaves no question to be settled. This will settle the whole thing everywhere if the method is adopted.

As to the union of church and state, I don't believe there is one individual who wants it; but the circular says there are one thousand enlisted in the National Reform who believe in, or would consent to a union of church and state. Instead of getting so agitated that all sober thought takes its flight, test the question faithfully and see if anybody wants the church and state united. It will be plenty time to raise the alarm when anybody is found who wants it done. The circular states that religious tests will be made as qualifications for holding office. This charge is too general and very misleading. It implies that men will be required to be professors of religion. This is not true. We don't want drunken, licentious, gambling, profane men for office-holders. They should be required to be clean and decent. But no man will be required to be a member of a church or a professor of religion. There are heathen places of worship now set up on our shores; we don't want idol worshipers for office-

holders. We have religionists who hold polygamy as a religious right; we don't want our public officers to be polygamists. All public officers must take an oath of office. We don't want this service a mockery. We want an oath taken such as God sanctions. If an individual is so destitute of moral manhood that he cannot take this first step he ought to have too much candor to apply for office, or the people too much wisdom to elect him.

I think the brethren of the *Sentinel* too much excited to treat this question fairly. They throw out very uncharitable and disparaging remarks upon the persons and enterprises of others. Now such a course as this will do nothing but harm. In one number of the *Sentinel* it speaks as though the progress of the National Christian Association had been small. This was said with an uncharitable spirit. It had the rankle of a snub in it. If this was true, was this the way to do? Is the man in a right spirit to accomplish any thing good, who will do this way? But the slap betrays great ignorance, as well as a bad spirit. Let the brother make a patient and honest inquiry into the progress of this Association, and he will be astonished at the wonderful progress it has made, instead of sneers for the smallness of its gains.

Too much of this spirit is manifest in the *Sentinel*. Its criticism of brother M. A. Gault is of this character. Now I am personally acquainted with brother Gault, and I know the criticism to be as bitter as it was untruthful, and as untruthful as it was bitter. It accuses him of cool, calculating selfishness under the guise for a desire for justice. This is an intensified, wicked piece of writing. I know brother Gault, and he will go as far, and do as much to protect our Seventh-day brethren in their religious worship as he would our First-day brethren. All he would say is, Let us respect each other's rights. If you must work on the first day let it be so as not to disturb us, and we will do the same by you. Brethren, you must feel different and speak different if you expect to influence those who differ from you. Let us all seek a right spirit. Fraternally yours,

W. W. BLANCHARD.

SOUTH-EASTERN PENNSYLVANIA MOVEMENTS.

GREENCASTLE, Franklin Co., Penn., May 18, 1887.

Editor Christian Cynosure:

DEAR BRO.—Perhaps a note from this part of the field of battle would not be amiss to the readers of your great and good paper—devoted to the greatest reform of the age.

The loyal U. B. held a convention in King Street church, Chambersburg, Pa. Bro. Wm. Dillon, editor *Christian Conservator*, was present, and during his stay preached five excellent, profitable and soul-comforting sermons. Oh, for more of such preaching, and there will be less secret society in the churches, and more Holy Ghost among the members. One day was taken up with the convention. Bro. J. M. Bishop, the long and tried anti-secrecy champion, was elected president, and I. C. Weidler, secretary. Bro. Dillon was the chief speaker, and entertained an intelligent congregation in a Christian and able manner, showing the evils of secret societies and the folly of the U. B. commision to open the doors in the U. B. church to admit this curse of churches and of the country. If the General Conferance and commissin ring would have been as godly and devoted as ministers ought to be, there would have been no such folly committed in Isreal; but instead, measures adopted to purify the church and cleanse it from sin.

The U. B. church has got old, and the sons have gone to house-keeping, inheriting the wealth, temporal and spiritual, and some of them the "brains" that the fathers lacked—as they think—and thye have concluded to formulate a church "worthy of Christendom, and of the ages to come," making secrecy the chief corner-stone. Thank God, more than seven thousand of the U. B. children, having the courage of their convictions inherited from their fathers, will not bow the knee to this modern Baal.

Bro. Dillon gave a profitable lecture in the Covenanter church in Fayetteville, the village where Bro. Keiter was refused the privilege of preaching the Gospel in the U. B. church. Some of the sons of "brains" run that church. The preacher was present to hear the lecture, but was a "little" afraid to come to the front.

I have just read Rev. Talmage's sermon, "For the times," and am taken aback with the far-famed Dr.'s apology for secret societies, and of his confession of ignorance in reference to them. It is a matter of surprise that a minister of so much research and painstaking to expose wickedness, would risk his reputation for truth and faithfulness in his mission, and tell us that he is ignorant of the horrid oaths that bind Freemasons together, and of their ejecting and rejecting Christ from his Word in the lodge.

I. C. W.

AN ADDRESS AT THE CONGRESS CALLED FOR.

NEW YORK, May 21, 1887.

DEAR BROTHER KELLOGG:—I write to ask you to secure for early publication in the *Cynosure* the address of Father Blanchard at the late congress of churches.

I desire to urge this as a deserved tribute to him as one of the earliest, most earnest and able champions of this great reform. Like the venerated Washington he has the dauntless spirit and courage for war, the mild and Christian spirit for peace, and is enshrined among the first in the hearts of those, his countrymen, who know and love the truth.

I desire it also for the sake of the thousands of your readers who were not able to be present at our convention to hear it from his own lips. It is also very much desired by those who were present in the congress at the time, but because of lack of light for the reading and quietness for the hearing of it, felt they were not able to enjoy it as they desired. And finally, I urge its publication, because, having been favored with the reading of it at my leisure after the convention, I feel confident it will be considered by intelligent and careful readers as one of the most successful efforts of the author's life, and the most complete summary of the truths bearing on that most important branch of this subject that has ever been published.

I also desire and expect to see it copied by every journal advocating the cause of anti-secrecy. It will thus be "like apples of gold in pictures of silver." Yours very sincerely,

J. S. T. MILLIGAN.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XI.—June 12, 1887.—The Commandments.—Exodus 20: 1-11.

GOLDEN TEXT.—Jesus said unto him, Thou shalt love the Lord thy God with all thy heart.—Matt. 22:37.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The reason why God should have supreme homage.* vs. 1-2. Every command of God has its root in the highest reason, and here we see that he establishes his claim to be worshiped supremely, not on the basis of creation but of redemption. "I have redeemed thee. I have called thee by my name. Thou art mine." That he had brought Israel out of such fearful bondage ought to have been enough to bind the nation for all time to his service. Has he done less for us individually or as a people? That he gave his Son to die for us is a far higher claim on our gratitude than the mere act of creation and renders the giving up of our entire selves to him indeed but our "reasonable service." And it is also in the highest degree "reasonable" that a nation he has so wonderfully guided and preserved for over a century should recognize him in all its public acts and elect for rulers and lawgivers "able men, such as fear God, men of truth, hating covetousness." In no way can a people insult him more than by electing vile men to fill high places. In this respect the American nation has deeply sinned. Men of loose morals, impure lives and hands stained with bribery are set to be his viceroys, to represent him who is of purer eyes than to behold evil, who is absolute purity, absolute justice, absolute truth! Have we not reason to fear his righteous judgments?

2. *Idolatry Forbidden.* vs. 3-6. Idolatry seems to be one of the most deeply rooted instincts of our depraved human nature, and for this reason the command against it takes the lead and is the basis of all others. It is of no great consequence to us what kind of false worships were practiced by the nations of antiquity, but it is a question of absorbing, of vital moment whether our own nation practices them. What is Masonry with its mock resurrection of Hiram Abiff? Masonic writers tell us that "Hiram Abiff is the Osiris of the Egyptians, the Mythras of the Persians, the Bacchus of the Greeks, the Dionysius of the Fraternity of Artificers, and the Atys of the Phrygians, whose passion, death and resurrection were celebrated by these people respectively." But every one knows that these are the names of pagan deities, and if we inquire farther, not of its enemies but of its own standard writers we shall find that its ceremonies are modeled on the rites of ancient heathenism; and, therefore, every Masonic lodge in the land, as well as all minor secret societies, of which it is the mother, break this first commandment "and teach men so."

3. *Profanity Forbidden.* v. 7. Every false or extra-judicial oath is profanity. He who goes through the first seven degrees of Masonry takes 69 different oaths that are doubly unlawful (1) because of their nature—they shield crime and enjoin revenge and murder; and (2) because they are illegally administered. The vows and obligations in the lesser orders though not so shocking to the moral sense are still false oaths. They bind men's consciences, because to a tender conscience they have all the sacredness of a solemn vow.

4. *The Sabbath Day.* vs. 8-11. It is not strange that with such a record as regards the first three commandments the lodge should lead the way in breaking the fourth. From the highest Masonic orders down to the trade unions the Sabbath is systematically violated by Sunday picnics, street parades and heathen ceremonies. It is only the true God who claims the seventh day. A false god means no Sabbath, no rest for the poor and toiling, no shadow of heavenly things brought down to earth; but instead, Mammon's clutch on every day in the week.

From Peloubet's Notes.

(1) The Ten Commandments express the great principles of true life. Hence (2) no outward penalties are attached, as to civil enactments, for they were to be the life principles of freemen, training them to the obedience of love. (3) Hence, also, they are eternal. They never have been outgrown; and never will be. They are obeyed naturally in heaven and by all the good. They have never been repealed (Matt. 5:18), and never can be, unless the very nature of God should be changed. (4) They are comprehensive. "They sweep the whole field of morality." (5) The law is marked by wonderful simplicity and brevity. Says Hamilton, "Such a contrast to our human legislation, our British statute-book, for instance, which it would need an elephant to carry and an Œdipus to interpret!"

The First Commandment. (1) Every person must have some God. We all have a tendency to what Carlyle calls hero-worship; we must look up to some one greater and better than we. (2) The test as to who or what is our God is the *supreme affection and choice of our souls.* This is the Ithuriel's spear of our moral natures. Whatever we love most and choose first is our God. It may be ourselves, or money, or pleasure, or honor, or it may be our heavenly Father. This is the foundation of all true religion and morality.

All that is good and true in our natures demands of us that we worship and love the God who has made us, and redeemed us, and watches over us with loving care.

The Second Commandment forbids (1) the worshiping of God in a false manner. (2) It requires me to render to the true God that kind of worship which is suited to his spiritual nature and unlimited perfections. (3) It is impossible, absurd and wicked to make any outward, visible representation of that God who fills immensity with a spiritual, invisible presence and energy. (4) This command does not forbid the use of sculpture or painting for other purposes, as some have absurdly imagined. (5) I am not allowed to frame, even in my mind, any image or conception of God as possessing form.—*Boyd on the Shorter Catechism.*

The Third Commandment.—This forbids (1) being false to judicial oaths; promising in the name of God and not fulfilling the promise. It does not forbid a judicial oath, which is of a very different nature from profane swearing, or taking God's name in vain; though even of such oaths Coleridge says, "The more swearing, the more lying." (2) It forbids all careless, trifling use of God's name. Men excuse themselves for swearing by saying that they did not mean anything; but that is the very sin forbidden here. (3) It forbids all irreverent use of the Bible, hymns, sacred things; all joking and punning upon them or connecting funny stories with them. (4) It forbids all irreverence, thoughtless laughing and talking in the house of God. (5) It forbids all empty forms of religion, without its spirit. (6) It forbids all that large class of by-words which may be called "substitutionary oaths." They are the devil's drill ground for profanity, and recruiting office for the army of profane swearers. (7) All mean, narrow, grudging doing for God's cause is profanity *lived.*—*P.*

The Fourth Commandment.—"Remember." This word is evidence that the Sabbath was not a new institution. It is as old as the race. The law is written (1) in the Decalogue; (2) in the nature of man. Some say the Jewish Sabbath is abrogated. The Jewish peculiarities are fulfilled as their other ceremonial law. But this command is not abrogated. It represents God as a foolish being to say that he has annulled it from the Decalogue, but continues it in the nature of man. The power of its obligation is that God commands us to keep the Sabbath.

"Sabbath." The original word means "rest after labor." The Sabbath is therefore literally "the rest day."

"To keep it holy." This points to something more than mere rest; the day should be set apart to special religious privileges and duties. The commandment was not intended, however, to repress the natural feelings of the heart and exercises of the mind, in so far as these are consistent with the general requirement of rest and worship. Its very holiness should make it cheerful. The remembrance of a creation completed, and of a Saviour triumphant over the grave, and triumphant for us, should occasion only the most jubilant thoughts. Parents should endeavor to make this day one of sacred and decorous joy in their own use of it and in the estimation of their children.—*Johnson.* The Sabbath is more restful for being kept religiously.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond; even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon. Seth M. Gates, ex-Mason:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownice Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

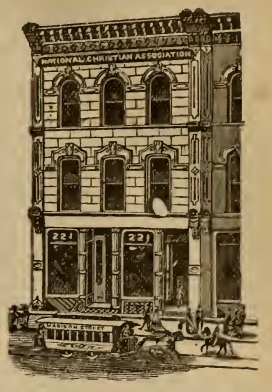
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 2, 1887.

The Lutheran House-friend is the agreeable name of the German organ of the Evangelical Lutheran Synod, whose headquarters are in Chicago. One of the editors, Rev. Mr. Severinghouse, gives in a late number a most dramatic and life-like picture of Knight Templar Thomas, as he appeared in the Congress of churches in March last; his cool assurance at first, running into bluster and impudence; and, under the questioning of Pres. C. A. Blanchard, ending in slinking out of the house like a poodle dog when water is thrown on him. This minister Thomas of LaCrosse, Wis., is a discredit to the Presbyterian name.

Did our readers scan closely two articles on page 3 of the *Cynosure* of May 5th., one from the Bombay *India Watchman*, the other from the Chicago *Times* Mexican correspondent? If not, turn to them and read them carefully. The *Times* writer says, "Freemasonry has recently seemed to receive a new impetus in Mexico." This is true of the United States, and, doubtless, of every country on the globe. These affect society as earthquakes affect the earth: internal fires, finding vent in eruptions of volcanoes, as human passions find vent in wars and insurrections. The earth was cursed for the sins of men, and it shudders when sin is to be punished. See Rev. 16: 18.

BISHOP DICKSON: THE UNITED BRETHREN CHURCH.

The *Telescope* of May 25th has an admirable reply to Talmage's sermon from Bishop Dicskon; that of Rev. B. T. Roberts only equals it. The Bishop is severer than his wont. He quotes from the *Homilectic Monthly* charges against Mr. Talmage of "unreliability," and "recklessness." But the article is good tempered and the argument crushing.

The same paper gives a weak argument from Prof. Kephart to prove the "Commission" legal, which tenders a false issue, which is always illogical, and, when intentional, immoral.

If the Commission of twenty-seven whose legality he defends, had said (*like honest men*) "Freemasonry, as heretofore, is excluded by our Constitution, as it has been by our church from the first." Then they would have said something. But the Commission now say nothing. They drop a plain, honest clause made by honest, upright men, viz., that Freemasonry must not be tolerated in the church, and substitute a clause giving the General Conference power to exclude such secret societies as are "contrary to the Word of God," without saying there is such a secret society on earth, or ever was! As Mohammed dodged the question of eating pork, so the Commissioners treat Masonry, an order which is secret; and so despises Christ's example, which promises salvation to its members without Christ or the Holy Ghost; which swears its members to have their throats cut if they break its by-laws; which caricatures the Burning Bush, and allows, nay, *requires* grog-selling lodge masters to say, "I am that I am;" which practices infant baptism as they say the heathen did before the pyramids; and mocks and mimics the Lord's Supper, by killing and eating the "paschal lamb." All these facts lie open on the pages of Masonic books, now printed and ased as authority in Masonic lodges. Even so low down as the third degree of the universal *Blue Lodge*, Christ is insulted and the resu rrection caricatured by the farce of raising Hiram Aibiff by the "grip" of the Lion of the tribe of Judah, which is a direct blasphemous insult to Christ as the raiser of the dead.

Now the twenty-seven Commissioners have taken out the condemnation of this lodge from the constitution of the church, and given the General Conference power to do what? "*To legislate against secret societies which are coutrary to the Word of God,*" without saying there are any such secret societies, or, if any, what? This makes a sporadic constitution, tolerating Masonry where that prevails; Odd-fellowship, with its chains. masks and skeleton, where it prevails; the false Grand Army; the secret temperance lodges; and the Knights of Labor led by papists, etc., etc., for all these are ready to swear their secret lodges "are not contrary to the Word of God."

The Commissioners do this to allow Masons unchallenged in city churches. They say they wish to make their church popular in cities, and they know that, till the lodge falls, they cannot do this while they exclude Masons, though they admit all the others. If they were honest man they would say: "We intend Masonry shall have a quiet lodgement in our churches where that lodge is popular," for that is what their constitution provides for in practice.

Mohammed wanted to take in the Christ-hating Jews, at the same time he wanted those Christians who ate pork. So he said, as Cowper gives it:

> "There is a part in every swine
> No friend or follower of mine
> May eat, whate'er his inclination,
> On pain of excommunication."

But he did not say what the prohibited part was, as the twenty-seven do not say what lodge is prohibited. So,

> "Mohammedans eat up the hog,"

as these men swallow, by their non-committal constitution, the whole secret lodge system. In practice, they go the "whole hog."

> "With sophistry their sauce they sweeten,
> And quite from tail to snout 'tis eaten."

Bishop Weaver wrote cosy letters to the Harrisburg paper, while Warner, who is a Mason, was its defender and moved to have it issued at Dayton, when every one knew it was supported by Masons. Mr. Shuey employed lodgemen to work on the *Telescope* when plenty of Brethren printers could have been had; and when he was told of young men, members of Summit street church, who were joining the Odd-fellows, and requested him to say or do something against it by kind advice to the pastor, he refused.

Now we do not "judge" these brethren. God will do that. But as Paul withstood Peter in a like case, "because he was to be blamed," so the *Cynosure* withstands them; and we affectionately entreat them to cast off the disguise they wear, and not deceive the brethren who trust them and love them; and who were made United Brethren by the Holy Ghost at Isaac Long's barn, a hundred years ago, and whose constitution has kept good the glorious testimony against devil-worship which these Commissioners are now throwing away.

THE CHINESE AT HOME AND ABROAD.

The report of Rev. N. R. Johnston, missionary of the Reformed Presbyterian church to the Chinese in Oakland, California, is not only an interesting document in itself, because of its varied information respecting the mission work on the coast, but also is it valuable for its suggestions respecting the Chinese already in America, and their influence upon the uncounted millions in their native land.

The almost universal rage against the Chinese, all up and down the Pacific Coast a year ago, has subsided as quickly as it arose, like an inflated bubble, blown up by the bankrupt preacher and Freemason, Ravlin,and the vulgar demagogue, O'Donnel, king of hoodlums, and philosopher and high priest of the Sand lots. The cowardly persecution led by these men, and such as they, culminated in massacre and pillage in many places, and in San Francisco in beating, kicking and stoning every Chinaman found alone on the street. Chinese women on their way to the mission had the rings torn from their ears, windows of Chinese schools were broken and filth thrown into the rooms. But when the anti-Chinese lodges began a systematic boycott and persecution of business men who in any way showed the Chinese a favor, they went a step too far and their work broke down. A reaction has followed, and the condition of the Chinese is now much improved, though there is yet some suffering for want of employment. There are seven Chinese missions in California: the Reformed Presbyterian in Oakland; the United Presbyterian in Los Angeles under Rev. J. C. Nevin, and five in San Francisco under different denominations. Of the Oakland mission, Mr. Johnston says in his report:

"Since my last year's report I have baptized five converts, three in May, and two in January of this year. And in accordance with the direction of last Synod I dispensed the sacrament of the Supper to the Chinese Christians of the mission. During the year the condition of the mission has not changed very much; and yet in no previous year has it been in such good working order, so regularly attended, and so free from annoyance."

"The roll of attendance in the night schools during the past year numbers one hundred and forty-eight."

"We are now making the experiment of street preaching at the Chinese quarters on Sabbath afternoons. So many of the heathen who gather there cannot understand English preaching, I can give them the Gospel only through the helper as interpreter. He himself, however, is a pretty good lay evangelist, and he also speaks to the people. How much of the seed sown will grow up to bear fruit in the salvation of souls, we may never know."

In connection with these notices of the condition of Chinamen in this country, our readers will be interested to know the views of a Presbyterian missionary in Canton, A. A. Fulton, who writes to the *Interior* of the condition of Americans in China. There are five hundred of our countrymen in that land, he says, nearly one-half of whom are missionaries. Instead of being free to settle in the empire, they are restricted to a dozen treaty forts, most of them near the coast. They may travel with a passport which has several restrictive conditions. He considers himself fortunate if he returns from a trip without being stoned. The officials seem anxious to interpose objections to the missionary, refusing protection and countenancing the vexatious interference of the people. Last year he was driven out from a district city and the houses occupied by the mission looted and burned. French priests driven out at the same time soon returned protected by official proclamation. French, English and German missionaries are allowed in the interior, but Americans cannot live outside a treaty fort.

Mr. Fulton complains that the treaty rights of Americans are sadly disregarded except at the caprice of a suspicious and proud people, who are led by a bigoted literary class, against whose influence, and the countless superstitions fostered by the priests it is almost impossible to contend under the present restrictions.

These difficulties we hope will not be of long duration, as American officials are already attempting to remove them and gain for American missionaries the privilege of publishing the Gospel of Christ freely among the benighted millions of China.

GOV. ST. JOHN.

Early in the campaign of 1884, months before the election, the *Wesleyan Methodist* insisted that St. John confessed to Agent Kinney that he was a Mason, and in living connection with the Good Templars and Grand Army: and Superintendent B. T. Roberts went strong for the Republican party, to keep out the "secesh" Democrats. These things and more like them hurt, for a time, the confidence of many of our best subscribers in the fidelity and consistency of the *Cynosure*.

Some time later Gov. St. John wrote to Bro. Dissette of Sabetha, Kansas, that he had not been in a Masonic lodge for some eighteen or twenty years, and added the material fact, "*I never shall be in another.*" He has also said the same things of the Good Templars and Grand Army. We learn that there has been recent correspondence between him and Bro. Dissette, which the latter is free to publish. If we get this correspondence we will at once lay it before our readers.

—Bro. H. H. Hinman was too unwell to continue work in Philadelphia last week, and returned to Washington for a brief rest, hoping to rejoin Bro. Cole early this week.

—I. R. B. Arnold with his company were at Rochelle, Illinois, expecting to go on to Oregon by Wednesday. He urges that a colporteur be sent out to make the most of the good effect left in the communities he visits.

—Secretary Stoddard went to Michigan on business for the N. C. Association last week, making his first stop in Ypsilanti, where he found seven churches and thirteen lodges. He purposed calling upon the pastors and putting out some tracts and other literature through the city before passing on.

—Among the commissioners to the General Assembly of the Presbyterian church meeting last week in Omaha we notice the names of Rev. Dr. T. E. Bliss of Denver, Rev. Wm. Morrow from near Chicago,and Rev. George W. Bainum from Greencastle, Ind. Also from Ohio appear the names of Dr. Geo. P. Hays and Revs. Cartelyou and Houston, which have appeared in our Cincinnati letters.

—Some very interesting statistics of the present strength of the various religious bodies and their progress during the last four years have been compiled by the *Independent*. From this synopsis it appears that the evangelical denominations have added 1,684,420 to their membership within four years, besides making up for all losses by death or dismissal. That represents a gain of one and sixtenths per cent on the total membership of four years ago.

—The seventy-fifth annual commencement of the Princeton Theological Seminary took place on Tues-

day, May 10. Fifty-seven students received diplomas. An address was read by Prof. R. E. Thompson of the University of Pennsylvania, upon the "Christian Aspects of Labor and Capital." The discussion following was joined in by Elliot F. Sheppard, Governor Beaver and Dr. McCosh, who all favored co-operation.

—The *Daily News* of this city printed Friday a long letter from its Washington correspondent reporting Senator Pomeroy's case, which our readers had last week from Mr. Pomeroy. The correspondent also mentions other cases of remarkable cure, and gives an interview with the physician whose discovery has been so beneficial in them all. This discovery is a simple remedy which operates on the nerves of the stomach, evercoming the sensation of hunger.

—Cyrus Smith of DeKalb, Iowa, answers through the *Cynosure* a letter from State Agent Hawley asking that he make an effort to collect funds for the State work, as there is pressing need. Bro. Smith is unable to go about such a work at present as erysipelas has set in upon a leg which was broken last winter. He wishes, however, to urge all friends in the State to aid the work promptly and as much as they are able, sending to the treasurer, James Harvey, Pleasant Plain, Iowa.

—Elder Kimball of the *Christian Witness* writes us that the notice of Mrs. Lemuels of Allegheny City, who offered in last *Cynosure* to send out a work on infidelity, is a fraud, and advises everybody to beware. We hope, however, that a notice from J. B. Mitchell of Defiance, Ohio, "colporteur of the American Tract Society," is genuine. He asks benevolent people for donations of religious papers and books for destitute families whom he visits, and especially to send to Africa. He has a call from Liberia for 5,000 volumes.

—Pastor F. L. Grundtvig, of Clinton, Iowa, has just had issued from the Danish press at Cedar Falls, Iowa, a pamphlet in that language on the lodge entitled "The Church of Jesus Christ and the Idolatrous Societies." In our ignorance of the Danish, the author has kindly translated some of the chapter headings by which we may give some idea of the plan of the work. These are: "Idolatrous Societies," "Knowledge of the Societies," "Christians in the Societies, "Freemasonry," "Odd-fellowship," "Danish Brotherhood," "The Danish Church and Idolatrous Societies," "Sermon of David Pease." These titles suggest the scope of the discussion, and all who know Mr. Grundtvig's intelligence and zeal, need not be told that the questions considered are ably treated. The Danish churches must be congratulated in having so able a champion of the truth to battle against their insidious enemy.

– The United Presbyterian General Assembly is meeting in Philadelphia, and is attended by brethren Hinman and Cole. The latter was accorded the privilege of addressing the Assembly on Friday last. The music question developed a singular contest for moderator, two of the ablest ministers of the denomination being nominated, Dr. J. G. Carson, of Zenia, Ohio, and Dr. M. M. Gibson, of San Francisco. A year ago when the former was visiting San Francisco and cordially fraternizing with Dr. Gibson, it was probably farthest from their thoughts that they should be selected to lead opposing interests in their church. The very fact that their leaders are so near together in fellowship and sympathy shows that the two parties made by the organ are not very far apart after all. The choice of the Assembly fell on Dr. Gibson, than whom an abler presiding officer it would be hard to find unless it be Dr. Carson.

—In addition to the urgent letter of Rev. Mr. Milligan requesting the publication of the address which appears on another page, Rev. William Morrow, who represents the Presbyterians on the permanent committee of the Christian Congress, and Joseph Cook, the well-known Boston lecturer, with others, have made special requests that this address be put in type. There are two or three other papers from the Congress which have not yet been printed. The *Conservator* published that of Rev. Halleck Floyd; the *American*, Bro. Bailey's; Rev. B. T. Roberts's appeared, we believe, in the *Free Methodist*, and Rev. N. Wardner's in the *Wesleyan*. The *Christian Worker* sent for Pres. C. A. Blanchard's address on the labor question; a German paper of this city gave Rev. Mr. Grunert's address in the original; and the *Cynosure* has printed the papers of Pres. Fairchild, and Rev. Drs. Grunert, French and Johnson; and if the executive committee does not decide to publish, we shall secure, if possible, all the papers yet unprinted and give them duly to our readers.

Reform News.

THE STAID CITY OF BROTHERLY LOVE.

BRETHREN HINMAN AND COLE AMONG THE MINISTERS AT PHILADELPHIA.

Dear Cynosure:—A week in Philadelphia develops the fact that whatever may be men's convictions, the one constant, overshadowing power to which all, with but few exceptions, yield obedience, is the power of the lodge. There is much, and, I believe, increasing anti-secrecy sentiment in the city, but in the main it is not aggressive. Denominational interests are regarded as of paramount importance, and these are supposed to be endangered by whatever antagonizes public opinion. There are multitudes here who with their mouth show much love, "but whose heart goeth after covetousness." It is not probable that Philadelphia is worse than other cities, only it is more conservative.

Just now there is in session the General Synod of the Reformed Presbyterian church of North America. This is the wing which separated from their brethren in 1883 on account of the question of voting for National or State officers. This body (known as New School) favored voting; the other branch, though equally interested in national affairs, do not think it right to support the Constitution or to vote for others to do so. It would be difficult to find a body more learned, pious, and dignified than those now in session here. They are reformers, too, but it is feared that with them as with others, the supposed interests of the denomination are unconsciously given precedence over everything else. I was, however, treated with great courtesy. A letter from Dr. Stevenson introduced me, and a few minutes were given me to present the claims of the N. C. A. The following resolution was then introduced and passed without dissent:

Resolved, That General Synod has heard with satisfaction the remarks of the Rev. H. H. Hinman, representative of the Christian Association, and that we express our hearty sympathy, according to our long established principle, with this Association in its opposition to secret societies.

There is also in session the Philadelphia Annual Conference of the African M. E. Zion church. I have had the privilege of attending some of its sessions, and find that it includes many able men, some of fine culture. I was greatly impressed with a fine speech by Prof. Sarcola of Salisbury College, N. C. But while I appreciated his talent it was sad to me that he made use of Masonic language, and expected it to be understood. "Ministers" in North Carolina, he said, were expected "to be worthy and well qualified, duly and truly prepared." I was, on the whole, much pleased with the report on temperance which was presented by a young man who permitted me to copy it, and which shows the drift of public opinion among the colored Christians, both of the North and South. Bro. Cole was accorded a hearing before the Conference, but of that he will speak. We are distributing a good supply of literature among the members of both the Synod and the Conference.

FROM THE IOWA LECTURER.

Dear Cynosure:—Finding no open door for lectures in Scranton I went to Churdan and preached once and lectured twice in a hall occupied by our Free Methodist friends. From there I went to Marshalltown and called upon that tried and true friend of reform, Bro. A. M. Miller of the United Presbyterian church. He and his aged father-in-law are cheerful supporters of the Iowa Christian Association. Being furnished with a horse and buggy, I drove to Mr. Coppock's, who is a veteran supporter of our reform. I then drove to Quarry and saw C. C. Bratt, Esq., who subscribed for the *Cynosure* and assured me that he would support the reform work.

From Marshalltown I went to Cedar Rapids, intending to go six miles into the country to Samuel Heaton's. I stopped over night with N. Bourne. Failing to get a conveyance to Mr. Heaton's I went on to Masonville. Here I preached once, and also once at Mount Hope. I made arrangements for two lectures at Masonville, and for two at Quasqueton, in Buchanan county, and for two at the Hoover church in the same county. I then went to Vinton, in Benton county, and have arranged to speak in the Covenanter church six miles from Vinton.

The evenings are getting so short, and the people so busy, that I will not push the lecture work so hard, for awhile, as during the lecture season proper. There are important interests connected with the Iowa reform work that can be better promoted by personal visitations than in any other way. Though the evenings are short for lectures, the days are long for personal effort, to secure practical friends and supporters of the reform. Give me your prayers and sympathy and hearty co-operation while I labor to ensure the success of the reform.

C. F. Hawley.

AN IMPORTANT EDUCATIONAL WORK.

The annual meeting of the Trustees of the Slater Fund for the Promotion of Education Among the Freedmen was held lately at Old Point Comfort, Va. The President of the Board, R. B. Hayes, of Ohio, was in the chair. The other members present were Senator Colquitt, of Georgia; Rev. Dr. Boyce, of Kentucky; Messrs. W. E. Dodge and John A. Stewart, of New York; D. C. Gilman, of Maryland, and W. A. Slater, of Connecticut. From the report of the General Agent, Dr. Haygood, of Georgia, it appears that $40,000 has been disbursed during the past year from the income of the fund, an advance of $10,000 upon the disbursements of the year before. Forty-two schools, most of them training places for teachers, have been aided during the year in sums varying from $300 to $3,000. The report of the Treasurer shows that the original capital of the fund, $1,000,000, has been slightly augmented, and its securities are well invested. The session of the Board was devoted to a consideration of the wants of the various schools receiving aid, and an aggregate allowance of $45,000 was made for the years 1887–8. Among the schools receiving aid in industrial training is the Slater School at Knoxville, Tennessee, conducted by Miss Austin. Pres. Haygood has also promised Rev. Byron Gunner $1,000 for the New Iberia School so soon as it shall be established.

—It is one of the landmarks of Freemasonry that a man should never be solicited to join the lodge. "Of your own free will and accord," and "unbiased by friends and uninfluenced by mercenary motives," are standing requisites to admission in the questions put to the candidate before he is unclad for the first degree. But Masons know these laws are universally violated, and occasionally as much is acknowledged by the lodge journals. One of them tells a story of a barber who was being made an Entered Apprentice, and having not yet learned the great Masonic virtue of deception, when he was asked the usual question, "Brother X——, in your present condition what do you most desire?" he answered with bland innocence, "*More barbering!*" The fact came out that a zealous Mason, proselyting for the order, held out the great inducement that if he would join the Masons, his business would be greatly increased by the patronage of the order. Such hopes of pecuniary advantage are the mainstay of all secret orders; without these hopes, and unless they were in some degree fulfilled, the lodge would soon fall into decay.

The Treasury Department at Washington has decided adversely on the application to admit free of duty a dragon, 150 feet long, representing the god "Ho Wong," and intended for a Joss house in San Francisco. The figure is composed of paper, silk, metal, glass, feathers, tinsel and goat's hair. The application is based on the provisions of law for the free entry of "regalia and gems, statues and specimens of sculpture, where specially imported in good faith for the use of any society incorporated or established for religious purposes." The Department held that the image is not included in the list of articles above mentioned, and is, therefore, not entitled to free entry. We are at a loss to see by what method of reasoning, from the generally accepted premises, the government reached this decision. If this nation knows no distinction between Christianity and heathenism, and stands no more in connection with the one than with the other, then by what right do its servants discriminate between a Chinese idol and a lectern or altar-piece for an Episcopal church? Yet the public mind instinctively feels that there is a difference; that a case of English Bibles for use in a Christian sanctuary, and a "dragon" intended to be worshiped, are not on the same plane before our laws. The decision of the Department will be felt to be right so far as it goes, but it cannot be deduced from the premises which lie vaguely in the popular mind. This is a Christian nation, historically, and actually, in some important senses. It ought not, therefore, to hesitate to say so, and to provide that its action on all questions touching religion shall be in accordance with the religion of Jesus Christ.—*Statesman.*

The track of a cyclone will not be more apparent than the progress of the people to a higher standard and plane of civilization, when prohibition with a party committed to its interests is in the ascendancy.

The Home.

"IT IS WRITTEN."

Dost thou falter, Christian soldier,
In the contest fierce and strong?
Do thy hopes begin to wither
That the victory waits so long?
Then arouse! nor sleep, nor slumber,
Gird thy heavenly armor on;
Look thee to thy Captain's orders,
For 'tis written, "Be thou strong."

Dost thou tremble, Christian sailor,
While the billows round thee roll?
Does thy faith begin to falter,
Dark forebodings fill thy soul?
Surely thou hast not forgotten
That the waves obey His will;
And though wild be the commotion,
It is written, "Peace, be still!"

Art thou fainting, Christian worker,
'Neath the burden of the day?
Mid the strife, the heat, the labor,
Do thy zeal and strength give way?
Oh, take courage, never faltering,
Never let it be forgot,
In the Word of God 'tis written,
"We shall reap if we faint not."

Christ has "trod the way before thee,"
All the weary journey through;
His dear feet, all torn and bleeding,
Pressed the thorns that now pierce you;
Then press onward, never fearing,
Hope and faith and courage take,
And remember that 'tis written,
"I will never thee forsake."

Soldier, sailor, worker, pilgrim,
To His Word and promise hie;
Then in radiant light 'tis written,
"I will guide thee with mine eye."
And to him that overcometh,
Give I "crowns of glory" bright,
"Palms of victory," and 'tis written,
"They shall walk with me in white."

—*Selected.*

WHERE DID MOSES GET THAT LAW?

An infidel, wishing to examine into the truth of the Christian religion, inquired of an elder of the Presbyterian church as follows: "What books, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the *truth* of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible; and," he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand that about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever; "at the New Testament?" "No," said the elder, "at the beginning—at Genesis."

One evening the elder called and found the unbeliever at his house or office, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke:

"You seem, sir," said he, "to be in a brown study; of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I *used* to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he played off some sort of fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the *nature* of that law. I have been trying to see whether I could add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is *perfect.*"

"The first commandment," continued he, "directs us to make the Creator the object of supreme love and reverence. That is right. If he be our Creator, Preserver and supreme Benefactor, we ought to treat him, and none other as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there is a God, he ought surely to be worshiped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshiped, it is proper that some time be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then *classified* by the moral law. They are divided into offences against life, chastity, property, and character; and," said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offence must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper *desire* in regard to our neighbor."

"I have been pondering," he proceeded, "where did Moses get that law? I have read history; the Egyptians and adjacent nations were idolators; so were the Greeks and Romans; and the wisest and best Greeks and Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came from heaven. I am convinced of the truth of the religion of the Bible."—*Selected.*

SAD BUT TRUE.

It is sad to think that there are many who eagerly respond to any objection that is urged against the perfect credibility and infallible inspiration of the Bible. They instantly leap to the conclusion that those who assail its authority must be right, and its defenders wrong. Their natural sympathies are with the "higher criticism" and other forms of skepticism, simply because their natural sympathies are not with God and his Word.

A gentleman who professes to be a Christian and claims to be a great reader, came not long ago in a state of excitement, to a minister, exclaiming: "I have just found a wonderful book in the library. It is a book by Prof. Robertson Smith of Scotland, who shows that the laws of Leviticus were unknown to the Jews for a thousand years after Moses, and that Deuteronomy was written at a period much later than his day.

The minister looked at him a moment, and quietly said: "What is it in you that instantly takes sides against God's Word? You did not inquire whether Prof. Robertson Smith had been utterly refuted and routed, but immediately jumped to the conclusion that he is right."

"I did not know," the man sullenly answered, "that any one had replied to him."

"Just so; you did not know, and you did not care to ask. Now, let me inform you that Prof. Green of Princeton, to say nothing of Hengstenberg and others, whose scholarship is so far beyond that of young Smith, that he is unworthy to untie their shoe-latchet, has proved that all his talk about Leviticus and Deuteronomy is the merest trash."

He is the representative of a large class who eagerly take up with anything that promises to shake the faith of men in the Scriptures. They hope to find the old Book false, because it bears so hard upon them in their unsaved state; and yet, if it were proved false, they would be left in an infinitely more pitiable condition to grope through darkness to an unknown eternity. But he that is brought to bow his proud will at the foot of the cross, and to accept of pardon as the unmerited gift of God, through Jesus Christ our Lord, can turn to the inspired Scriptures as the unfailing fountain of wisdom, strength and consolation; and the more he resorts to them, the more surely will he see that "holy men of God spake as they were moved by the Holy Ghost."—*Rev. James H. Brooks, D. D.*

The great German scholar, Prof. Dr. De Wette, furnished Theodore Parker, and almost all modern infidels of that school, with the weapons with which they attack the faith of the Christian church. But this same De Wette, called the "universal doubter," was so fortunate as to marry an eminently holy and lovely Christian lady, and the influence of her merciful spirit and life led to a wondrous change in all his thought and teaching. In his last commentary we find these memorable words: "Only this I know; in no other is there salvation, except in the name of Jesus Christ, and him crucified, and for the human race there is nothing higher than the God-man realized in him, and the kingdom of God planted in him."

THE HONORED AND REJECTED BOOK.

The wiseacres in the church laugh with infidelity at the story of Jonah and the great fish; but Jesus declares that it is true (Matt. 12: 40). They think it impossible that Sodom and Gomorrah could have been destroyed by a storm of fire and brimstone; but Jesus declares that it is true (Luke 17: 29–32). They refuse to receive as credible the history of Elijah and Elisha; but Jesus declares that it is true (Luke 4: 25–27). They inform us that Abraham was a myth; but Jesus declares that he was born and existed (Luke 13: 16, 28; John 8: 39, 58). They regard the account of the creation of man and woman, and of Abel's death, as innocent nursery tales designed to point a moral; but Jesus declares they are narratives of facts (Matt. 19: 4, 5; 23: 35). They assure us that Leviticus and Deuteronomy were not written until the times of Josiah and Ezra; but Jesus, quoting from both of them, declares that they were written by Moses (Matt. 8: 4; 19: 7, 8).

Thus it is with all the other passages which the theory of inspired thoughts, and uninspired words, linked as it always is with "the higher criticism," has dared to call in question. It would seem as if the Holy Ghost, foreseeing the frightful errors of these last days, had made special provision to put believers on their guard, by causing the parts of the Old Testament most exposed to assault, to be reproduced and to be sanctioned in the New. But the mischief already done by this abominable theory is incalculable, and it will produce a harvest of everlasting woe.—*Faithful Witness.*

A QUESTION FOR A LAWYER.

While Hopu, a young Sandwhich Islander, was in this country, he spent an evening in company where an infidel lawyer tried to puzzle him with difficult questions. At length Hopu said: "I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us only one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I shall say, yes. What will you say, sir?" When he had stopped all present were silent. At length the lawyer said as the evening was far gone they had better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. All present wept, too, and when they had separated the words, "What will you say, sir?" followed the lawyer home, and did not leave him till they brought him to the Saviour.—*Word of Life.*

JUNE.

O June! delicious month of June!
When winds and birds all sing in tune;
When in the meadows swarm the bees
And hum their drowsy melodies
While pillaging the buttercup,
To store the golden honey up;
O June! the month of bluest skies,
Dear to the pilgrim butterflies,
Who seem gay-colored leaves astray,
Blown down the tides of amber day;
O June! the month of merry song,
Of shadow brief, of sunshine long;
All things on earth love you the best,—
The bird who carols near his nest;
The wind that wakes and, singing, blows
The spicy perfume of the rose;
And bee, who sounds his muffled horn
To celebrate the dewy morn;
And even all the stars above
At night are happier for love,
As if the mellow notes of mirth
Were wafted to them from the earth.
O June! such music haunts your name;
With you the summer's chorus came!

—*St. Nicholas.*

ASKING CHILDREN ABOUT THE SERMON.

I think a great deal can be accomplished with very little trouble by questioning children after they come home from church and inciting them to bring as much account as they can of what they have heard. Indeed, I would advocate going even farther and rewarding them for thus paying attention and remembering something.

I would suggest doing this from the very beginning of their church-going, so that the habit of inattention might never be formed. To this day that habit, early acquired, clings to me. I generally lose the text before I think to fix my mind on the preacher, and slowly or never find out what it was, so miss-

ing often much of the meaning of the sermon, while the prayers also are too apt to slip by me. I was taken to church as far back as I can remember, and I never dreamed of attending to any part of the service, only of enduring to the end. I think it would have been less irksome had I been inspired with an ambition to listen; and I am quite sure that the habit of listening would have been learned several years sooner and would be stronger now.

But this plan unwisely carried out would do harm. If children expected to be frowned on, perhaps scolded, on their return from church if not found more or less well informed as to the sermon or chapter, it would of course make Sunday and church the more to be disliked, and this evil might well be greater than the good gained.—*Am. Messenger.*

FAITHFUL TO HIS WORD.

George G. Lake, the benevolent merchant of New York, whose death has been recently reported, came to the great city from Connecticut and obtained employment as an errand boy in a store in Catharine street. He was an errand boy of the old-fashioned kind, one who received two dollars a week wages, slept on or under the counter of the store, and lived chiefly on crackers and cheese. But he was a good boy, attended to business and made friends. In a year or two he obtained a better place, in a better store, in a better street, where he advanced rapidly from one post to another until, at nineteen, he was he was placed in charge of the silk department, the highest position in the store.

Salaries at that period were so small that this smart young man thought himself lucky in getting $400 a year, and he engaged to remain four years in the service of the firm at that rate of wages.

As the head of the silk counters he had frequently to visit a great importing house, to replenish the stock of his own firm, and there he attracted notice by his excellent taste in selecting silks, and his sound judgment as to what patterns would be likely to please people.

One day he was asked to step into the counting-room of the importing house, where one of the partners invited him to enter their service at $1,000 the first year, $2,000 the second and $3,000 afterward. The young man replied that he had just made a contract with his employers for four years at eight dollars per week.

"That contract was only verbal, I suppose," said the merchant.

"I never break contracts," replied the clerk, "whether verbal or not."

So he went back to his silks in the old store and to his eight dollars a week. He served out his four years faithfully. At the end of the period he had made himself the indispensable man to his employers, who offered him $10,000 a year or a partnership. He took the salary, and after some years entered the firm, of which in due time, by the retirement of his partners, he became the head.

He made a large fortune in the business, from which he retired at an early age and spent the remainder of his days in happy and honorable retirement, a good patriot, good Christian and a wisely benevolent man. The solace and charm of his old age was music, of which he was a warm lover and munificent patron.—*Youth's Companion.*

BEARDING LION AND LIONESS.

Many an old man can recall the glow with which he first declaimed the lines from *Marmion:*

> "And dar'st thou then
> To beard the lion in his den,
> The Douglas in his hall?"

The lamented martyr of Equatorial Africa, Bishop Hannington, once illustrated those lines by a deed of cool, calm courage, such as only he could manifest from whom all fear had departed.

He was botanizing one day, about a mile from his African camp, when he saw an animal moving through the dense mimosa scrub. He fired; the animal fell, and proved to be a large lion's cub.

The bishop's gun-bearer, a negro, seeing the prey and knowing what would follow, ran away, shouting, "Run, benana, run!" The shout was accented by a double roar. Looking around, Hannington saw a lion and a lioness bounding towards him.

Had he ran, he would have been overtaken and torn to pieces. He deliberately faced the enraged beasts. They as suddenly checked themselves, stood still, and glared upon the bold man.

Only a few paces separated Hannington from the bereaved lion and lioness, but he kept his eyes fixed upon their yellow orbs, and, placing one foot slowly behind the other, backed away, until he had placed a hundred yards between himself and the transfixed beasts.

Then he turned and walked quietly away, musing as to how he should secure the skin of the cub he had killed. Turning again, he retraced his steps until he was near enough to see the lion and the lioness walking around their dead cub, licking its body and filling the air with their growlings.

At this moment an unknown flower caught his eye. He plucked it, took out his note-book, pressed the flower between the leaves, and classified it as far as he was able.

Then he ran forward a few paces, threw up his arms and shouted. The lions stopped, looked up, turned tail and bounded away. They had never encountered such a fearless antagonist before. Hannington shouldered the cub, and carried it until he met his runaway gun-bearer.

Giving him a good scolding for fleeing, he made him drag the carcass to the camp. The boy walked in terror, looking behind him every moment, for he expected to see the lions bounding after him. He could not sleep for two or three nights afterwards, feeling sure the lions would come into camp to seek their cub.

The natives of the village were stirred with admiration of the white man who had dared to kill "a child of the lion." It was far more dangerous, they said, than to kill the lion's mate.

The ants destroyed the cub's skin, but the tuft at the end of its tail is still preserved as a trophy of one of the coolest and bravest acts ever performed by a man.—*Youth's Companion.*

TEMPERANCE.

THE TREATING HABIT.

HENRY CARLETON OFFERS SOME SUGGESTIONS.

If we Americans treat each other to entirely superfluous drinks, why not to groceries, articles of clothing, mutton chops, and hardware? I wonder how it would work in the way of medicine. I go into a drug store for a quinine pill. I meet there my friend Lucian Van Bumblebug, who is in search of a porous plaster. Lucian insists upon my taking the pill with him. I do so. Lucian must then take another plaster with me. He does so. In comes Freddie de Royster for his noonday dose of cod-liver oil. He swears he cannot dose himself alone. I tell him I have already had two pills and am feeling pretty comfortable, but Freddie insists. I introduce Van Bumblebug with his double plasters. Freddie sets them up. I get another pill, Van a third plaster, and Freddie all the cod grease his breathing machinery really needs. Van Bumblebug then, being a good fellow, orders another fish toddy for Freddie, a fourth pill for me, and an entirely superfluous plaster for himself. It is now incumbent on me to set them up in Fred's honor, and we get another dose all round. Just at this juncture in comes jolly George Bolivar, who has the jumping toothache, and two jolly friends with the heart disease. He introduces me to his friends, I introduce him to my friends, and then the real pleasure of the day begins. Van Bumblebug can't stand another plaster and tries a little colchicum; I vary the pills with a little aconite and ginger; Freddie is full of cod-liver oil to the ears, but takes podophyliin straight—we have the pleasantest sort of a time, sample every drug in the shop, and go home with seventeen distinct symptoms, and smelling like a case of cholera.

Now, really, why should Lucian, in the first place, demand the right to pay for my pill? It can save me nothing, for I am compelled by the sacred laws of Treat to at once insist on his taking a second plaster. Freddie has weak lungs, and needed only one touch of cod liver; but before he leaves we pump him so full he feels like a Standard Oil Company. There is something wrong in this system. I know there is something wrong with my system next day. Isn't it a little absurd? The stolid Englishman pays for his own drink. So does the chattering Frenchman, and the German would be insulted if you settled for his beer in a public place. The custom is purely American and simply a villainy. If I wish one noonday drink, and on entering the place find there six men I know but slightly, why should any one of them claim the right to place me under an obligation? To discharge the obligation I must take another drink and pay for seven. There is no hospitality on either side. I give Dr. Crosby this pointer: Get 1,000 young men to paste in their hats a resolution neither to treat or be treated, and I believe more sobriety will result than would have come from his lamented and vetoed bill.—*N. Y. World.*

SNATCHED FROM DEATH.

A correspondent of our earnest, pious, and fearless neighbor, the *Bible Banner* of Chicago, writes of a happy deliverance from Satan's bondage which he beheld when lately visiting the city:

The most remarkable display of God's power to save, that I ever witnessed, occurred in Chicago on the occasion of my visit. A fine, large man, with Southern aspect, intoxicated, approached me on Madison street. He was in a forlorn and pitiable condition. His speech showed him to be quite refined and well educated. He was without home, friends, or money, and was contemplating suicide. He informed me that he was a lawyer and a colonel, but he had no hope, and that to-morrow's papers would report his death by suicide. I requested the colonel to halt. I told him that as destruction was evidently awaiting him if he continued in his present course, the wisest thing for him to do was to "turn" about—"Cease to do evil and learn to do well." He then informed me that he was an Ingersoll man and a Spiritualist, and had no faith in religion. I requested him to go to the Murphy meeting at Farwell Hall, and finally he promised me he would go.

After I had finished my business I went to the meeting, feeling solicitous about this man, and I found him in Mr. Murphy's arms. Tears were rolling down his cheeks, and Mr. Murphy was wiping them off his face, and saying, "God shall wipe away all tears from their eyes." The poor man prayed, and suddenly exclaimed: "Where am I? I am in a new heaven, glory to God."

I mentioned the preceding facts to Mr. Murphy, and he took steps to have him taken to the Washingtonian Home. Here I visited him several days after, a changed man, having no desire, but rather a disgust for liquor, and after a heavenly conversation he requested me to pray with him. I left the colonel with a sense of satisfaction that I had been instrumental in some small degree of bringing him to Jesus.

I learned this lesson—"Never think that any man is too low down for Christ to save." Jesus can save to the uttermost. "Whosoever will."

A PARABLE CONCERNING A SNAKE.

A farmer once found a rattlesnake in his field. Having caught it and gagged it and put it in a bag, he carried it home, and called his neighbors together, saying, "Behold, I have captured a snake, and it's big and strong; now, therefore, what shall I do with it?" Then one man rose up and said, "This is a very harmless-looking reptile. I think he might be allowed to go wherever he pleases." Another said, "My friends, do you not know that this harmless-looking serpent has a sting? Now, therefore, I move that all people, and especially all *young* people, be warned faithfully to keep *out of the way* of the serpent, lest they be bitten." This counsel seemed to impress the assembly very favorably.

Then a third speaker began on this wise: "Since the bite of this reptile is so very dangerous, I would submit that it might be well to make certain rules and regulations; as, for instance, that he is not to go abroad on the day that is called Sunday; and that he must not be allowed to sting anybody who is not of age; moreover, that he shall not be let out from his cage at all until a council of citizens shall so decide. And finally," said this wise and thoughtful man, "I suggest that an oath be administered to our neighbor, the keeper of the snake, that he will faithfully fulfill all these provisions."

Now, it came to pass that the neighbors were so moved with these words that with one voice they cried out, "Let it be done, even as thou hast said!" And they were about to adjourn.

When, behold, there came an old man into the council, and hearing what had been done, he exclaimed, "The snake! Give him to me, and I will crush his *head!*"

At this there was a great commotion. Some cried one thing and some another; but all were agreed that such proceedings would be contrary to their rights and liberties; for they loved the snake. And, lo, he liveth to this day! He that is wise, let him interpret the parable.—*The Sower.*

The liquor traffic is not to be settled until it is settled right, and the right way is annihilation. Anything short of this will continue the struggle indefinitely; there must be no compromise with this monster evil. The life and best interests of our home, our country, and our religion, demand extermination as the only remedy.

The dram-shop is a clog on our civilization, and its only effect on society is to destroy everything that is either good, true, or beautiful.

RELIGIOUS NEWS.

—The sixty-first annual meeting of the American Home Missionary Society will be held in Saratoga Springs, N. Y., June 7–9. Rev. F. A. Noble of Chicago will preach the annual sermon. Rev. Julius Seelye, D. D., president of Amherst College, is expected to preside and deliver an address. Representative pastors, laymen, and missionaries will be present from different parts of the country and take part in the proceedings. Among them are Dr. Lyman Abbott, Dr. J. G. Johnson, Dr. Josiah Strong, Dr. J. G. Roberts, Dr. George F. Pentecost, and others.

—The International Missionary Union will hold its fourth annual meeting at Thousand Island Park August 10–17. Over sixty foreign missionaries of various denominations and fields were present last year, and the discussions and addresses were of unusual interest. A better time, even, is anticipated this year.

—The surprising fact is noted that while the Wesleyan church in Great Britain had 1,970 ministers, it had 24,579 lay class leaders, and 15,009 local preachers last year, so that the greater part of its pastoral and preaching work is done by laymen—and none the less effective work for that.

—Resolutions were adopted Friday by the General Council of the Reformed Episcopal church, in session at Philadelphia, recognizing adultery as the only Scriptural ground for divorce, and forbidding the marriage of divorced persons, excepting only when the decree was awarded for violation of the seventh commandment.

—The system of profit-sharing of which we spoke favorably a few weeks ago has been adopted by the shareholders of the Toledo, Ann Arbor and Northern railroad. All officials and employes except the president will become beneficiaries under the plan. It is also reported that the Century Company of New York, whose magazine has become so justly popular, is managed under the same system.

—At the alumni meeting of Hartford Theological Seminary, held in connection with the graduating exercises, resolutions were passed to the effect that "the aggressive and persistent public presentation of doctrines and hypotheses commonly known as progressive theology, future probation, new departure and the like, threaten great harm to the ministry and the church," and calling on the faculty "to adopt some radical and comprehensive plan by which the character and work of this institution, and especially the relation its teaching holds to the present discussion of Biblical interpretation and eschatology, may be brought and kept before the public in a definite and unmistakable manner."

—The Baptists of the United States, Northern and Southern, gave last year $1,677,706 for home and foreign missions. For education and other purposes the contributions amounted to $1,914,442, and for church support $4,924,553, making a grand total of $8,510,701, by over 2,700,000 members.

The annual meeting of the International Missionary Union will be held at Thousand Island Park, St. Lawrence river, August 10–17. All returned missionaries are eligible to membership, and will be entertained during the meeting free of cost. The sessions are open to the public.

—The Presbyterian Assemby at Omaha received a resolution Friday from the Assembly in St. Louis looking to united action betweem both divisions of the church. It read as follows:

Resolved, That a committee of four ministers and four ruling elders, with the Moderator, meet with a similar committee of the General Assembly of the Presbyterian Church of the United States of America, such committee be appointed for the sole purpose of inquiring into and ascertaing the position that the Assembly purposes to maintain as to the colored churches, ecclesiastical boards and any other subject regarded as obstacles in the way of united effort for the propagation of the Gospel, and report these facts to the next General Assembly, and such action as they may warrant.

A committee was appointed by the Northern Assembly to confer with the committee above referred to.

—In the Baptist Missionary Convention at St. Paul Dr. Murdock, corresponding secretary, submitted his annual report, showing a manifest increase in the cause of missions. The following missionaries died during the past year: Edward A. Stevens, D. D., William George, Norman M. Waterbury, S. J. White, C. H. Carpenter and Thomas S. Ranney. The treasurer had received from all sources $406,639, including donations of $176,488, and legacies of $66,068. The appropriations for the current year were $351,890; the balance now in the treasury is $1,220. In missions to heathen lands there are 54 stations and 974 out stations. Including those now on furloughs there are 160 married missionaries, 22 unmarried men and 66 unmarried women, including widows of missionaries. In all missions there are 248 missionaries, including lay evangelists, 1,730 native preachers, 1,265 churches, 123,530 members; 9,342 were baptized in 1886. The increase from last year was 22 missionaries, 45 churches and 5,370 members.

—The preacher of the sermon before the Episcopal Diocesan Convention in Omaha, Neb., lately, Rev. W. O. Pearson said attempts had been made, in the name of Catholicism to foist upon the church a doctrine of Christ himself upon the altar in the form of bread and wine, by those who fail to see that if it were really true that Christ's body and blood were upon the altar, the worship of them would be a blasphemous denial of the Incarnation, and the idolatry more awful than any that could be conceived. Rev. J. Williams, of St. Barnaba's church, Omaha, withdrew, saying that the speaker had insulted members of the congregation by branding as idolatrous points of belief held by them as the most sacred features of religious life. Great commotion prevailed among churchmen.

MISSIONS IN JAPAN.

Hon. Richard B. Hubbard, U. S. minister to Japan, in a letter to Rev. Dr. Marshall, lately published, gives the following interesting particulars of missionary effort in Japan. In a prefatory note he says:

"Southern Christians seem to have turned their attention mostly to China, Burmah and India—vast fields, it is true, for this work, but not to be compared to Japan in the present need and urgency, so to speak, of consecrated, educated, and self-sacrificing missionary labor. Here are 38,000,000 people on islands containing not much more than one-half of the era of the State of Texas. The whole country is accessible to the heralds of the cross from all Christian lands. Unlike the Chinese, these people do not cling as to life itself to their ancient political or religious traditions, or faiths of either church or state. Within the past one-third of a century their awakening from a sleep of ages has been marvelous to the Western world, and certainly without a parallel heretofore in history. In a word, they are ready and willing, in fact, eagerly so, if convinced, to let the scales fall from their eyes and to embrace new thoughts and creeds, whether of government, science or religion. Such a people, just at this special juncture, it seems to me, present the most inviting—urgently inviting—field for this great work of all other oriental lands."

The following are the dates of Christian societies first sending missionaries to Japan:

American Presbyterian church, 1859.
Reformed church in America, 1859.
Union Presbyterian church of Scotland, 1874.
United Church of Christ in Japan, ——.
Reformed church in the United States, 1879.
Presbyterian church in the United States, 1885.
Woman's Union Missionary Society of America, 1871.
Cumberland Presbyterian church, 1877.
American Protestant Episcopal church, 1859.
Church Missionary Society, 1869.
Society of Propagation of the Gospel, 1873.
Society for Promoting Female Education in the East, 1877.
American Baptist church, 1870.
Disciples, 1883.
American Board Commissioners for Foreign Missions, 1869.
American Methodist Episcopal church, 1873.
Canada Methodist church, 1873.
Evangelical Association, N. America, 1876.
Protestant Methodist church, 1880.
American Methodist Episcopal church, South, 1886.
General Evangelical Protestant, German-Swiss, 1885.
Society of Friends, America, 1885.

Whole number of missionaries in Japan, 215, an increase of 32 from the year 1885.

Organized churches, 193; churches self-supporting, 64; churches partly self-supporting, 119; increase of churches from 1885 to 1886, one year, 23.

Total membership of churches, 14,815, an increase in one year of over three thousand souls.

Total number of Sunday-schools, 235; number of scholars, 9,889, an increase in attendance of 2,870 children.

In the empire there are eleven Christian theological schools, having a scholarship of 169; two more such schools than in 1886, and 67 more students. There are 93 native ministers, an increase of 33 in twelve months.

Unordained preachers and helpers, 166; 44 colporteurs, and 61 Bible-women.

LITERATURE.

A DETECTIVE'S EXPERIENCE AMONG THE MORMONS: or, Polygamist Mormons, how they live and the land they live in. By Fred. E. Bennett, Deputy United States Marshal. Pp. 294. Price, $1.50. Laird and Lee, Chicago.

Of all the Federal officers who have to deal with the naseous Mormon system under law, none have such opportunities of seeing all its hideous and disgusting manifestations; and toward none have the Mormons treasured up such deadly revenge as the marshals and their deputies. One of these officers, a brave but quiet man, said to the writer a year ago in Salt Lake, that the infamous system would go out only in blood, and some of those who had been active in enforcing law would be sure to fall. "They have marked us," said he, "and there are assassins enough left among them to pick us off at a convenient time." To a reader who has read of Mormonism in the papers or in the railway pamphlets, these stories of marshal Bennett will seem like fiction and exaggeration. Not so to one who has personally observed the system even for a few days only. The whole book bears the stamp of truth, roughly told at times, but with a ready wit and frankness which reminds the reader on every page of the clear skies, and rushing streams and snow-capped ranges where this Mormon system has entrenched itself. The author was engaged in making some forty arrests of polygamists, and the story of this work has no lack of exciting adventure and disgusting accounts of Mormon life and immorality. In the following incident he aptly illustrates the Mormon idea of truth:

A case in point will illustrate how they are taught to lie from their cradles. One day myself and two friends were walking up the railroad track just outside the town of Franklin, Idaho, and our conversation turned upon this propensity of the Mormons. We shortly noticed a little midget approaching us, and I offered to bet that he would lie, no matter what I asked him. As he came up close I said, "What is your name, sonny?" He hesitated a moment, and finally stammered out, "B-b-brown, sir." We could all see by his manner of replying that he was not telling the truth, and after asking him another question or two I said, "Now, little one, what made you tell a lie? You know your name is not Brown. "No, sir," he said, "it's Packer; but when you axed me I did not know you wuz Mormons, and daddy sez we must be orful keerful." I replied, "That is right, my son, but if you're a Mormon I am sure you can give me the grip." "Oh yes, sir, I can give it," he said, with an alacrity only equaled by his previous hesitation. "Turn it loose, my son," said I, assuming as sanctimonious a look as possible. So placing his little skinny hand in mine, he gave me the grip. Although not overburdened with sentimentality, I could but wonder where such a religion would drag the poor wretches that were tied to it.

The story of the Mountain Meadow massacre is told with fearful detail as taken from a participant; and the secrets of the Endowment House are also given from the lips of one who had been through it all. All in all, this is a valuable addition to our literature on this unpleasant subject.

THE WORKS OF WILLIAM SHAKESPEARE. Edited by William George Clark and William Aldis Wright. In twelve volumes. Vols. 5 and 6. John B. Alden, New York.

These volumes contain the historical plays, Richard II., Henry IV., Henry V., and Henry VI. parts 1 and 2, and present them to the reader in such an attractive form as has been seldom attempted by any publisher before. Maurice Thompson, the well-known author and poet, gives an opinion upon this edition to which many will respond: "Beside me lies a volume of Alden's 'Ideal Edition' of Shakespeare, the cheapest and clearest-typed edition I have ever seen. You may read it as you walk; I have read it as I walked, communing with the 'Two Gentlemen of Verona' under the moaning pines and mossy live-oaks, while the lazy wash of the Gulf waves and the lazy touch of the Gulf breeze 'filled in the symphonies between.'"

Word Studies in the New Testament is the title of a work by Marian R. Vincent, D. D., pastor of the Church of the Covenant, New York, to be published immediately by Charles Scribner's Sons. This new endeavor to give Bible readers and students a new commentary will be appreciated as it is known that the purpose of the author is to enable the English reader and student to get at the original force, meaning and color of the significant words and phrases as used by the different writers. An introduction to the comments upon each book sets forth in compact form what is known about the author—how, where, with what object, and with what peculiarities of style he wrote. From the specimen pages sent the work has the promise of being one of the most useful and suggestive of commentaries on the sacred text, by which a broader as well as a more particular view will be gained of the words and phrases of the Scriptures.

As a companion article to "The Likenesses of Julius Cæsar" by the same author in the February number, *Scribner's Magazine* for June opens with a semi-historical and critical essay by John C. Ropes, entitled "Some Illustrations of Napoleon and his Times." It is plentifully illustrated from the author's fine collection of Napoleon portraits. There are full-page reproductions of famous portraits by Appiani, Isabey and Gerard. Mr. Ropes's article carefully traces the development of Napoleon's character as exhibited by his changing physiognomy from early manhood to maturity. Another article will complete this interesting study. In "The Ethics of Democracy" Mr. F. J. Stimson has set forth a few of the generalizations to which he has been led by an elaborate and careful study of the laws of all our States and Territories and he has clearly stated a number of the general tendencies of democracy as shown in a wide range of legislation on such subjects as marriage, divorce, socialism, and intemperance. As a result of frequent visits and long journeys in Guatemala, W. T. Brigham has given a vigorous, out-door sketch of "An Uncommercial Republic." A strange jumble of immorality, spiritualism, atheism and misconceived Christianity appears in one of the stories by Mrs. Stevenson. Another by Nora Perry shows the true Russian liberals as opposed to conservatives and Nihilists.

The Humane movement is well represented by the *Humane Journal* of this city and *Our Dumb Animals* of Boston, which report the efforts of the numerous societies for the Prevention of Cruelty to Animals, a work that has been made famous by the philanthropist Henry Bergh of New York, and which has a wide field of operation all over the land.

Science for May 27 contains several articles on the political and physical geography of Central Africa, together with some account of its people and vegetation, which are of great interest. They are accompanied by maps.

LODGE NOTES.

The Roman Catholic churches in Montreal have of late been crowded with Knights of Labor, who were availing themselves of the last days granted by Cardinal Taschereau of doing penance and making confession to their parish priest that they had joined the order. It is beleived the church will not oppose the order in the future.

Mr. Powderly seems to be experiencing the fate that has too often overtaken labor reformers. Having started the ball of labor agitation, having called into existence a great and powerful organization, it is not impossible that he is destined to fall a victim to the creation of his own hands. The fault chiefly found with Mr. Powderly by dissatisfied Knights of Labor is that he is not sufficiently progressive; that his influence is exerted in opposition to plans which many of the workingmen believe to be of vast benefit to their cause. He is, in their opinion, a species of Tory in his conservatism, while what they want is a radical reformer. These disagreements may be in some way harmonized; but if they are not the order of the Knights of Labor will in a short time break up into groups hostile to each other and utterly incapable, in consequence of divergencies of opinion, of ever acting together for a definite purpose.—*Boston Herald.*

A New York morning paper says: "A commotion was caused among the members of the Clan-na-Gael in this city and Brooklyn by the report that one of the leading officers of the body had gone away with $40,000 of the funds of the society. It was stated that he was a native of Kentucky and recently went to Brooklyn from Louisville. The statement was also made that he had not defaulted but had gone on a secret mission to England with the funds in his possession, which had been collected for the purpose. The executive board of that body has tried to keep the matter quiet. The missing man belonged to the faction which controlled the recent convention in Pittsburg when several of the camps of the society withdrew on the ground that they contributed their money but never had any reports showing what was done with it."

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 23 to May 28 inclusive.

R S Morton, N B Britten, G W Waterbury, I S Williams, A L Spencer, J Moore, S Burroughs, D W Farnham, J Hamaker, W H Layton, J N McLaury, C J Matteson, P C Triplett, J W Rogers, D Ferson, Mrs J M Rogers, Rev H Wykhuysen, J Carrington, J Frazier, R J Williams, G M Freese, H A Kenyon, R Loggan, W C Coleman, R Day, A Stalker, J F Phillips, J S Smedley, J A Jarvis, J Ward, A B Altman, A I Salisbury.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

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Eight months	1.00	*Five years..	7.50

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Winter No 2	87¾		
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Oats—No. 2	26	@	30
Rye—No. 2			58
Bran per ton			12 75
Flour	1 40	@	4 60
Hay—Timothy	7 00	@	12 50
Mess pork per bbl			23 50
Butter, medium to best	10	@	17
Cheese	07	@	15
Beans	60	@	1 40
Eggs			11
Seeds—Timothy	1 65	@	1 73
Flax	1 07	@	1 11
Broom corn	02½	@	07
Potatoes	65	@	80
Hides—Green to dry flint	06½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	36
Cattle—Choice to extra	4 30	@	4 90
Common to good	2 00	@	4 10
Hogs	4 00	@	5 20
Sheep	3 25	@	4 50

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	92	@	1 01
Spring	95		97½
Corn	46	@	48
Oats	32	@	42
Mess Pork			15 00
Eggs			13
Butter	12	@	25
Wool	13		37

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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HOME HINTS.

THINGS TO REMEMBER.

Never let tea boil.

For rough hands use lemon juice.

Strong lye cleans tainted pork barrels.

Tepid milk and water clean oil-cloth without soap.

Turpentine applied to a cut is a preventive of lockjaw.

A hot shovel held over furniture removes white spots.

Sprinkle sassafras bark among dried fruit to keep out worms.

Popcorn is a good lunch for Sunday night with milk for drink.

A handful of hay in a panful of water neutralizes smell of paint.

To make a carpet look fresh, wipe with a damp cloth after sweeping.

In sewing and winding carpet rags double them with the right side out.

Clean tea or coffee cups with scouring brick; makes them look good as new.

Remove ink-stains on silk, woolen or cotton by saturating with spirits of turpentine.

Washing pine floor in solution of one pound of copperas dissolved in one gallon strong lye gives oak color.

Remove flower-pot stains from window sills by rubbing with fine wood ashes and rinse with clean water.

A paste of equal parts of sifted ashes, clay and salt and a little water cements cracks in stoves and ovens.

Mixtures of two parts of glycerine, one part ammonia, and a little rose-water whiten and soften the hands.

Cover plants with newspapers before sweeping; also put ammonia on them once a week.

Corn husks braided make a serviceable and handsome mat. The braids to be sewed with sack needle and twine.

Cabbage is made digestible by first slicing, and then putting in boiling water with a pinch of soda and some salt, and boiling just fifteen minutes.

A porcelain-lined kettle that will no longer serve for fruit is just the thing for corn loaf. A three or four quart fruit can answers well the same purpose.—*Troy Times.*

A nice breakfast for one who is not equal to hearty fare is made of toast and eggs prepared in this way: Put a lump of butter in a saucepan and then drop three eggs into it it, stir briskly and constantly so that the eggs will be smooth and not lumpy. Have two thin slices of buttered toast ready, and when the eggs are done lay them on one piece of the toast and lay the other lightly over it; do not crowd it down and make the egg run over the edge of the toast.

BOILED BREAD PUDDING. — Crumb your stale bread into a pudding pail, cover with sweet milk and set by the stove to warm and soften. Then to every quart of milk and bread add two well beaten eggs, a cupful of sugar, a handful of raisins or sweet dried fruit of any kind. Do not have your pail full, as it needs some room to rise. Put the cover on tightly, set into boiling water and do not allow it to stop boiling until done.

A favorite dish in one of the Middle States is made by slicing raw potatoes and cooking them in milk and water; when nearly done drop dumplings made like biscuit in, and serve together with roast beef. Season the gravy with butter, pepper and salt and thicken it with a little flour.

ECONOMY IN SMALL THINGS.

A rigid economy in small things is almost unknown among our people. The waste from the table of an American family would keep in comfort a French or German peasant with his wife and children. The waste of fuel in an American kitchen where an ignorant Bridget presides would cook the food of another family. The cast off clothing of a fairly well-to-do American family would comfortably clothe another of the same size. Even families that are not extravagant in the sense of foolishly spending their money in the first instance, are very extravagant in permitting these constant wastes. They have not accustomed themselves to habits of economy, and would be very much surprised to be told that they are wasteful and that wastefulness is a sin. Very many of the people that can make both ends meet only by a pinch would find their incomes ample if a closer watch were kept over the little outgoes that seem too insignificant to be worth a moment's attention. The difficulty at the root of this matter of economy seems to be that Americans have a notion that economy is stingy and mean. If an American hates anything it is to be called stingy or to be thought mean. In his anxiety to escape all imputation of these two qualities he goes to the opposite extreme and becomes reckless and profligate in his expenditure. If he does not live beyond his means, he lives right up to them; if he escapes debt, he fails to save anything. And yet the average American, living in this way, is above all things anxious to get rich. He is daily making the fortunes of others by his careless expenditure and wasteful living and at the same time marring his own; for, lucky hits apart, no fortune can be made except by frugality and thrift.—*Examiner.*

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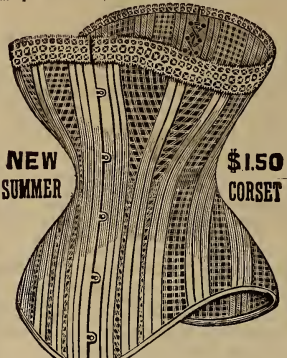

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The Cut Worm, of which there are several species including the army worm, works only during the night and may be destroyed by the same remedy as above. We advise a trial of pyrethrum powder mixed with five times its bulk of plaster as being more safe, although we have no positive proof that it will be effectual.

The Striped Squash Bug which has been so abundant for the past two seasons, is best kept in check by plaster and Paris green. For the family garden the safest and most satisfactory way is to make bottomless boxes, twelve inches square and six or eight inches deep, and covered with mosquito netting; one of these placed over each hill until the plants have become tough and hard is a sure protection.

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News of The Week.

WASHINGTON.

The Supreme Court of the United States on Monday affirmed the validity of the "drive-well" patent. The suit was to enforce the payment of royalty to the patentee.

Mr. and Mrs. Cleveland, accompanied by Col. Lamont and wife, left Washington on Thursday evening for ten days' recreation in the Adirondacks.

Michael Train, aged 60, a messenger in the Treasury Department at Washington, toppled over the balusters in that building Tuesday, and falling sixty feet was instantly killed.

LEGISLATIVE.

The Irish editor, O'Brien, was presented to New York legislators in the Assembly Chamber at Albany Thursday and in his speech said American sympathy greatly encouraged the advocates and promoters of the Irish cause

The Vedder liquor-tax bill passed the New York Legislature Thursday. It is expected that it will be vetoed by the Governor.

The Michigan Senate passed a very stringent bill affecting "bucket shops," practically wiping them out. It provides for a fine of $500 for the first offense in grain gambling, and imprisonment for subsequent offenses. The owner of the building occupied comes in so far as the penalties are concerned.

Mr. Lamont, the Prohibitionist member of the Illinois house, has secured the passage of a bill "To suppress selling, lending, giving away or showing to any minor or child any paper or publication principally devoted to illustrating or describing immoral deeds."

CHICAGO.

Attorney General Garland will direct Mr. Ewing, United States District Attorney at Chicago, to bring suit against the Illinois Central and Chicago, Burlington and Quincy Railroads to determine the rights of the United States in the Lake Front question.

After three weeks of hard work a jury was secured in what is known as the "boodler" cases in this city and the examination of witnesses began. The trial is against the wardens of the county hospital, insane asylum and poor house, several county commissioners and tradesmen who have for years been robbing the county treasury.

The builders' strike is not yet broken, but many men have gone to work under police guard.

Twenty-five thousand people attended the monster barbacue of the National Butcher's Association Thursday at Cheltenham Beach.

The first car-load of fresh California fruit for this season left San Francisco for Chicago May 18. It was loaded with 1,300 boxes of cherries and 400 boxes of apricots. The California Fruit Union will ship a carload daily to Chicago throughout the season.

COUNTRY.

It is reported that chinch bugs have destroyed the barley crop in the Waunakee (Wis.) district.

On Friday night, while the fast train west on the Pennsylvania Railroad was nearing Horseshoe Bend, the wheel of a car on a freight train going east burst, and the train crashed into two passenger coaches, killing instantly four men and injuring many others, four of them fatally.

Flames broke out at 1:30 Friday morning in the Belt Line horse-car stables, New York, between Fifty-third and Fifty-fourth streets. The building was entirely destroyed. It contained 1,400 horses and nearly all the cars of the company. The next block composed of tenements caught fire in an hour and was blazing fiercely. The streets in the vicinity for blocks away were filled with frightened tenants, fleeing from the flames. The tenement houses were thickly peopled. Every floor had from four to five families. All were poor people who will lose all their property. Seventy-five dwellings, mostly frame tenements inhabited by poor people, a soap factory and a brewery are among the dwellings burned. Thirteen hundred horses perished, and an aged woman died from fright and shock. The loss is placed at $1,325,000, the insurance not exceeding $500,000.

A scheme is being perfected for the organization of the Wyoming, Colorado, Eastern Utah, Western Nebraska, Southern Montana and Southern Dakota cattlemen into one gigantic corporation which will have control of $15,000,000 worth of stock and grazing lands. Capitalists of New York, Boston, Philadelphia, London and Edinburgh are interested in the project.

Frank Boynton, an old soldier living near Portland, Me., killed himself to prevent going before the Grand Jury as a witness against a neighbor accused of selling hard cider.

Mrs. Jenness Miller, the dress reformer, of Washington, delivered an address before the students of Vassar College the other day, and the girls agreed to wear a costume without corsets, to be designed by Mrs. Miller.

The business portion of Detray, a Detroit (Mich.) suburb, was destroyed by fire Monday morning, the overturning of a lamp by a cat causing the conflagration.

The village of Hawthorne, Wis., eighteen miles south of Superior, has been destroyed by the forest fires.

The motion for a new trial for Schwartz and Watts, convicted of killing Express Messenger Nichols, was overruled Monday at Morris, Ill., and the judge sentenced the men to life imprisonment. Notice of an appeal to the Supreme Court was given.

At Jamestown, Dak., a stock company has been formed to bore for natural gas. The projectors are wealthy and confident of finding a good well.

Pablo Crispire's saw mill in Canon Largo, New Mexico, was the scene of a terrible explosion resulting in the entire destruction of the property and instantly killing six men.

Forest fires are still burning in Northern Wisconsin, west of Hurley. A house containing four tons of powder at the Odanah mine blew up Saturday.

The largest gas well at Marion, Ind., is beyond the control of its owners, and 13,000,000 feet a day is being wasted.

Peach growers of Wilmington, Del., are excited over the ravages of rosebugs, which are swarming by millions over the trees and destroying the peaches.

FOREIGN.

A dispatch from Paris states that M. Herbette, the French embassador to Germany, on his recent visit to Paris brought an autograph letter from the Emperor William to President Grevy, in which the Emperor expressed the hope that the lives of neither might be saddened by the horrors of another war.

A dispatch from Odessa, Russia, last week states that while the Czar and Czarina were driving in an open carriage from the ball given by members of the nobility at Novo Tcherkask, a shot was fired at them from a crowd on the street. A great uproar followed. The man who fired the shot was so maltreated by the people that he was insensible when the police secured him. The culprit had in his possession a bottle of poison, a revolver and a dagger.

The Opera Comique, the oldest theatre in Paris, took fire Tuesday evening and was soon wrapped in flames. Fourteen persons who jumped from windows are dead. Forty-three were injured. It is probable that many were crushed to death in the galleries, but this is not assured by the dispatches.

Advices from Panama of the 16th inst. say that in one of the largest, longest and deepest cuts high up above the prospective canal work, water has been struck. The amount of earth and rock taken out of the section referred to cost millions of dollars. All the work represented by these millions is to-day valueless as the water has washed from the side of the mountain more than sufficient to fill all the cuts.

Chief Officer Gay of the Bark McLeod of St. John, N. B., from Buenos Ayres, tells a frightful story of death from the cholera in that portion of the Argentine Republic. He says that while the vessel was lying in the harbor of Buenos Ayres the people of that city and the suburbs were dying off like sheep and the disease seemed to spread like wildfire.

London advices state that the utterances of Mr. Gladstone during his visit to Wales are awaited with the keenest interest. It is said he is preparing a declaration of principles on the church disestablishment question. The Liberal leaders are in complete ignorance as to the future of the party beyond its uncompromising opposition to coercion and support of home rule, and as they have become restive Mr. Gladstone has determined to advance disestablishment of the church in Wales and Scotland.

From Paris the dispatches announce that M. Rouvier has formed a cabinet, from which General Boulanger has been excluded, M. Sanssier having accepted the portfolio as Minister of War. The three Republican groups of the Chamber of Deputies have unanimously approved their president's action in opposing General Boulanger.

Lord Lansdowne will be invited to participate in the Queen's jubilee celebration at Montreal on June 21 but an officer of the St. Patrick's Society says the Governor General will be rotten-egged if he shows his face there.

A terrible colliery explosion took place in the Udston coal pit at Blantyre, Scotland, last Saturday. Some 220 men were entombed in the pit. Next day forty bodies were recovered. Many of the corpses are unrecognizable, limbs having been blown off, and the bodies horribly charred. Queen Victoria has sent a dispatch expressing sympathy with the families of the dead miners. Distressing scenes were witnessed at the pit as the bodies were brought up. There is no hope that the others in the mine can be saved.

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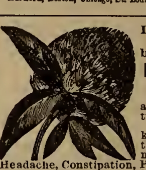
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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE ANNUAL BUSINESS MEETING.

Notices of the N. C. A. annual meeting have been sent to each corporate member, and a number have written in reply. Several have not been heard from, but we hope to hear from each either by letter or in person at the annual business meeting. The past has been a year of progress and the future should record still greater advances. The fields were never more inviting or calls more urgent than at the present. The South and the North have become interested and may be cultivated with every prospect of success. What is needed to make the future a grand success is:

1. The blessing of God.
2. Wise and well-considered plans of work.
3. Consecrated men and means to carry out those plans.

"In a multitude of counselors there is safety," and the anti-lodge movement needs all the wisdom in council that God has given to those upon whom he has laid the responsibility of this great work. Let all the friends make this meeting a subject of prayer, and every one who possibly can attend on the 16th inst., at 10 o'clock A. M., at 221 W. Madison St., Chicago. J. P. STODDARD, *Sec'y.*

Our English neighbors are not indifferent to the relation of their eminent men to Freemasonry, though for various reasons we might suspect them to be so. After the tragic end of General Gordon's last Khartoum expedition inquiries were raised in some English papers whether the lost hero was a Freemason. The reason for such inquiry is left to conjecture: whether the lodge wished to claim him, as is its arrogant custom, or whether Christian people were anxious to rid his name of any taint of connection with a secret brotherhood which deemed itself honored with such a man as the Prince of Wales for its head. The inquiry was not answered until a member of the National Liberal Club in London wrote to the *Freemason* of that city: "I have the authority of Sir Henry Gordon to state that his brother, the late General Sir C. G. Gordon, was *not* a Mason." The Masonic prints confess that they would have been only too glad to have owned that remarkable man as one of their for-sworn members, but none the less do Christians rejoice in this additional evidence of the incompatibility of the Christian life with the lodge. It is to us impossible to conceive how a man of Gordon's remarkable faith and singular devotion to the Christian life could have for a moment endured the follies and blasphemy and heathenism of Freemasonry.

ENOCH HONEYWELL.

In the great Sabbath-school convention here last week a resolution was introduced asking that in the publications of the International body the word "Sabbath" be used instead of "Sunday." It is to be regretted that this suggestion was not favorably acted upon. The use of the Scriptural term would be a silent but potent educator among the forty-five million children and youth of America against the almost overwhelming secular tendencies of the day.

One of the most exciting debates of the Presbyterian General Assembly meeting in Omaha arose on the report of the committee on temperance. The Assembly has for several years had a standing committee on temperance which has raised funds, published tracts and accumulated a debt. A debt may be sometimes a blessing, for while it remained the Assembly would have something to do with the temperance reform. The report, however, was for the continuance of the standing committee, the payment of the debt, and the suppression of one of the tracts, and closed with a resolution. The author of the tract, Dr. I. M. Hays, defended his offspring vigorously and the battle joined. An attempt to repudiate the debt signally failed; Dr. Hays came off victor with his tract nailed to the foretop; and into the resolution was injected so much prohibition that we fear our brother of the *Interior* will want his vacation two months in advance this year and will drop the W. C. T. U. forever. It reads:

Resolved, That this Assembly reiterates and emphasizes the deliverance of the former Assemblies with reference to the sin of intemperance, the unspeakable evil and wrong of the liquor traffic, the use of intoxicating drink as a beverage, and the duty of all members of our churches to encourage and promote the cause of temperance in every legitimate way and especially by the power of personal influence and example, and by the strong arm of the civil law.

The General Assembly clinched the nail so well driven in the evening of the same day. A West Virginia pastor entered complaint against the Synod of Pennsylvania for endorsing last fall the proposed constitutional amendment and urging the people to vote for it. This was taking part in politics and a violation of the church standards. The complaint was referred to a committee who vainly endeavored to have him drop his ridiculous charges; but they were finally compelled to satisfy his humor to refer to the Assembly. Imagine his astonishment when the body refused to trouble itself with his matter and threw it one side. The Assembly also reaffirmed its former recommendation of the use of unfermented wine at the communion table.

A DYING MAN'S APPEAL.

WRITTEN AS A FINAL TESTIMONY BY ENOCH HONEYWELL AND READ AT HIS FUNERAL.

This appeal is made to the God-given conscience of friends, neighbors, and our nation, asking and urging them to take a bold, Christ-like stand against that common wickedness of fraternizing with mammoth crimes and fashionable sins, *because*, and only because, such acts are perpetrated either by popular men in *high places*, or else by sly men while hidden in *secret* places to evade the penalties of civil law.

I, Enoch Honeywell, now living at Altay, New York, am that dying man; and, knowing that my time and service is nearly ended, I herein report progress, giving a transcript of my past doings and of my unpopular sentiments,—unpopular because my life has been a stereotyped protest against that kind of public sentiment that can fellowship such crimes. Consequently, I have been as unpopular as those who 1800 years ago refused to join the deluded multitude in worshiping the "great Diana" of Ephesus.

I believe, as Christ has told us, that we shall be "judged according to the deeds done in the body," *not* according to the rulings of a depraved public opinion, whether such rulings be in church or state.

I go, hoping to be accepted by Christ, for his pardon is *free;* but free only on condition of obedience to his laws. But our submission to him must, I believe, be unconditional. I believe that repentance, if true, will be coupled with works meet for repentance. I write this paper (with the advice of two good preachers) to be read at my funeral, hoping it will help to set Gospel law *above* that of a blind popularity.

Here, then, is the *record* of some of the events and phases of my sojourn on this little earth.

I began life in Westchester county, New York. After four years we moved to Delaware county, where we lived twelve years, then again in 1805 moved to Cayuga county. In June (believe 1806) I saw the last total eclipse of the sun. When twenty-seven years old, I made a tour from Cincinnati, Ohio, by river and sea, to New York, which, with the facilities then existing, took 106 days. While on the Ohio river a Kentuckian going to market with a cargo of slaves came into our boat, and said he had just worn out three handfuls of withed-whips on the back of one of his *women!* "And," said he, "I made the blood and mutton fly nicely." Would not that brute give worlds, if he had them, to change places in the Judgment Day with that mangled slave? But his traffic in human flesh was then *legal.* Then one man could whip and sell another man's *wife* according to *law*, and public opinion sustained him in it. *Now*, we charter secret dens of conspirators all over the Nation according to *law;* and we make drunkards according to law; and the unthinking multitudes sustain both by their votes. Verily, the harvest is *ripe*, and the laborers are few.

On this tour, while at sea, we entered the Torrid Zone; thence on our way to New York we saw and felt the awful sublimity of an ocean storm. Constant lightning and dashing waves made ocean and sky (though in the dead hour of night) seem a general chaos of surging fire, while our ship was leaping and plunging in its liquid waves. But an unseen hand has protected me through storms and dangers these many long years, and is not yet withdrawn; and Christ says to the true Christian, "Lo, I am with you always, even unto the end."

At the age of forty-six I had made (in my own shop) about 4,000 spinning wheel heads by water power, in Bedford, New York, and 12,000 chairs by

horse power in Scipio, Cayuga county, New York.

At about the age of twenty-one I began, with other and stronger patriots, to battle with popular sins in high places, and I have been an ice-breaker ever since. We at that time showed the cowardice of dueling, the waste and robbery of lotteries, the low breeding exhibited by gambling, swearing and betting, and the nauseous and demoralizing follies of smoking and grog-drinking. But our severest persecution during the last age was while contesting Masonry from 1826 to 1836, for Masonry and slavery seemed to be the two strongest pillars that ever helped to support Satan's throne in the earth, while Satan's co-laborers defended those two systems to the best of their abilities.

During the last fifty years I have spent much time and money in helping to defend both the late slaves in the South, and the hunted victims wanted for filling sly dens in the North. And I hope the hundreds of thousands of advisory and well-attested tracts that I have sent out to our young men will continue to do God's service when the hand that wrote them shall lie mouldering in the peaceful grave. I hope to yet look back from another world and see all dileterious secretisms purged from both church and state. If we pray for God's kingdom to come, and for his will to be done in the earth, we must, if consistent, pray and work also to remove all stumbling blocks and masked batteries that beset the way, however popular those blocks and painted devices may be in the eyes of our modern Pharisees. I think if God's laws had never been disobeyed, sorrow and suffering could never have found a foothold on the earth.

When giant sins of hoary age are stalking abroad in high places, and their ring-leaders are kidnapping thousands of our innocent young men, and swearing them to life-long servitude to wicked and irresponsible masters, then the Christian, seeing this, can have no shadow of right to dig and bury his "talent" in the earth, while thousands are being led into snares and traps for want of the light and guidance that his talent ought to give. Popular churches fellowshiped slavery till reformers had changed public sentiment; they then fell in with our hard-earned reformation. To-day oath-bound secretists rule half the churches, and will continue to do so till bold reformers drive them out.

I appeal to the conscience, and ask with due respect, is it right for professing Christians to be time-servers, standing half way between Lord and Lucifer, ready to side with whichever party seems for the time being to be most popular? Is it right to affiliate with a system that ignores Christ by dating their records A. L. instead of A. D.? Is it right to bow submission to a fraternity whose well-known policy is to hold the nation in abeyance to its mandates and secure most of our lucrative offices? Is it right to obey its every order, "given, handed, sent, or thrown" on penalty of having',' etc., (see Masonic oaths)? Is it right to discard your preacher if he dare to preach against such popular sins as his employers are guilty of?

The healing influences of working Christians, not of neutral ones, but of such as dare strike at sin in high places, has abolished a law made in Washington City, which sold indulgencies to Armfield and his partners for $400 a year, to buy, sell and traffic in men, women and children—all human beings, and without a shadow of crime charged against them! Yes, this wanton crime was authorized and legalized by our Judases then at Washington, who were a little smarter than their prototype; *he* got only thirty pieces of silver, but *our* Judases covenanted with Armfield for four hundred. Thus our nation assumed the guilt of traffic in human flesh and bones, and, like Babylon, in "slaves and souls of men." All this was done while the two joint partners, Masonry and slavery, were holding the nation by the throat.

Brethren and fellow citizens, I ask you, in whom do such crimes originate? You are the voters. Your delegates make laws in perfect accord with the spirit of their constituents. If you sent such sinners to make your laws, then "*Thou* art the man." If you continue to vote for secretists and their advocates, then such *treason* to God and his laws will be sure to follow. Such wicked influences have emboldened Southern secret hordes to wantonly *murder* (as Gerrit Smith has shown) about four thousand of our good citizens since the rebel war closed. If our laws are paralyzed by the mystic brothers of those murderers, is it at all strange that such assassins still stalk abroad unpunished?

But now, since we have suffered a fearful retribution for our traffic in human flesh, and have abolished it, you doubtless see and realize its fiendish wickedness. So, too, when you stop chartering secret conclaves to clutch at the helm of our nation, you will then see, as others *now* see, that such chartering was also a demoniac act, worthy to be set as a gem in the Arch Traitor's crown, as proof of his rule inhigh places. Henry Wilson and other bold Abolitionists, who broke ice fifty years ago and are now called home, are today eulogized by those who then hated them. Such are the nobility of the nation and the salt of the earth. Christ says, "Whosoever shall *do* the will of my Father which is heaven, the same is my brother, my sister and mother." Who will despise such relationship as this? And all may have it by working for it.

"Dare to do right; dare to be true!"
Cannot Omnipotence carry you through?
City, and mansion and throne all in sight,
Cannot you dare to be true, and do right?

True Christian influence through bold workers has cancelled our State laws that once authorized lottery gambling, and that lashed even white men thirty-nine blows on the naked back by six constables,—a savageism which I have seen inflicted in Schenectady, N. Y., in obedience to law. Public fashion in India once burned live widows to ashes. In other places it has eaten human flesh. In our own country, too, we once hung innocent women because fools said they were witches. Well, Satan is yet abroad in the earth, and reformers have a great work, and an up-hill one, before them. A chartered source of corruption, falsely called *free* masonry, is still rampant in Washington City, with a constant tendency to worry and warp our legislation. Our own State, too, like other States, not only charters secret lodges, but, through its license bosrds, *sells indulgencies* for making drunkards. I refer you to our statute books for proof. These abominable absurdities, though now dandled like Delila in Samson's lap and protected by power still stronger than his, must and will, in obedience to Gospel law, be exterminated from our statute books. And God's bold reformers will, in obedience to the same law, effect that downfall and reap the honors, and when called *home*, will doubtless hear the heavenly plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things, enter thou into the joy of thy Lord." As long as oath-bound clansmen are fellowshiped in your churches, so long Ku Klux, White Leagues and other banditti will doubtless remain a blight and a curse to both church and State. It was popularity and sin in Pharisaical synagogues that stoned Stephen and scourged Paul, bound Peter in a dungeon with two chains, and even crucified Christ, all of whom were then on the *un*popular side. But heaven's gates, we believe, were thrown wide open to receive them the instant they could be spared from earth.

Now, my friends, have I not shown you that some of our own popular sins are but little behind those of India or the Fiji Islands. I go to another world leaving this one to my successors, praying that they may protect themselves by exterminating every vile institution in the land, and then live happy in a bold but humble obedience to Gospel law.

Friends, neighbors and relatives, I have now by this reading given you my last advice and my *dying protest* against affilliating with popular sins. I have commended my soul to Him who gave it; and to you, I have now given MY LAST FAREWELL.

TESTIMONY AGAINST MASONRY IN MEXICO.

LETTER FROM A MISSIONARY OF THE AMERICAN BOARD.

La Barca, Mexico, May 21, 1887.

Dear Brother:—I cannot tell you how surprised and gratified we were, two days since, on finding in a recent number of *El Abogado Christiano* (the *Christian Advocate* of our Methodist brethren in Mexico) a paper on "The Relation which Ministers of the Gospel ought to sustain toward Masonry." This paper or address is one which was presented before the last Methodist Conference in Guanajuato. Its author, Rev. C. A. Gamboa, takes good ground. He finds Masonry incompatible with the duties of the Christian minister. The editor of *El Abogado*, Rev. John W. Butler,makes mention of the article,calling attention to the subject as one of the highest importance.

It is certain that not all Protestant ministers in Mexico are free from the lodge. It is of great importance that such differences of opinion as are therefore sure to be developed be not permitted to break the unity of Christian brotherhood among us, standing face to face with the great work of giving the pure Gospel to a nation who, in the name of the Gospel, have been scattered and peeled,deceived and degraded for centuries. All the more is this voice from one of the native ministers a most welcome voice. I have written Mr. Butler asking for his address.

Rome's attitude toward Masonry probably has the effect to incline a certain class of men toward the order. There is need that the abundant arguments against it be stated from a different standpoint. Your recent extract from the Chicago *Times* on Masonry in Mexico is to me very informing; and if, as appears, it is written by an insider, it is the more valuable. It affords, by the way, a striking comment on Masonic unity and brotherhood. Something further in the same line exists, so I am told,in Guadalajura. Two lodges exist simply because of class and social non-affiliation, if I am rightly informed. I think both of these must be of the variety spoken of in the above-mentioned article as purely Mexican.

We notice that a famous Brooklyn pastor is giving aid and comfort to the lodges. At this distance some of his logic looks mixed. First, he knows the orders are good because some of his friends are members and they would certainly come out and denounce them if bad. Second, if any of these friends *should* see it to be their duty to leave their orders and condemn them,he would be obliged to put them in the catalogue with such men as Finney and others of that stamp!

A calumny often hurled promiscuously against all Protestants here is that they are Masons. That will be corrected in time.

The rock is hard here, harder than that of which we read in Scottish story that the workman could at night put in his hat all he had been able to chip off during the day. We know of nothing harder than the human heart led astray and willing to be astray. Yet there are divine promises abundant and we know they are sure; and there are also some encouragements even here. Your brother,

Henry M. Bissell.

MORAL HEROES.—IV.

BY REV. C. C. FOOTE.

It would be a difficult task to find any more worthily deserving the appelation of moral heroes than the three Englishmen who came over here in the early part of the anti-slavery struggle,

CAPTAIN CHAS. STEWART, HON. GEO. THOMPSON AND MR. JOHN SCOVIL.

And few men were more unlike in their organic make-up. It was a sight never to be forgotten to see the flood of tears, almost in streams, flowing down the cheeks of Captain Stewart, as in tones of tenderest love he plead with, and implored his audiences to unite for the overthrow of slavery; while Mr. Thompson came down upon the vast audiences, that came to listen to his indescribable eloquence, with avalanche after avalanche of the most awful denunciation and unanswerable logic, and holding opposers by anecdotes that at times caused the house to roar like thunder. I expect never to hear his like again. Mr. Scovil was Secretary of the British and Foreign Anti-slavery Society, and came over for personal labor and council. Brave men were they and worthy of the world's admiration.

I have thus far written with one exception of those whom I knew, and with most of them I was intimately acquainted. The years of labor and sympathy and companionship with these remarkable men, for moral and intellectual growth, were invaluable. The social wealth thus secured was good pay for the ostracism and divers persecutions incident to a reformer's life—and the Lord knows there was a plenty of it.

HON. MYRON HOLLEY

has a splendid monument erected by his friends in Mount Hope, Rochester, New York. It was my privilege to hear Gerrit Smith's oration at the unveiling of that monument, which was devoted largely to a rehearsal of his remarkable life. When Mr. Holley was prominently before the people of the State of New York, I was in the West. My knowledge of him is, therefore, too limited to enable me to say more than that the members of the first Abolition party regarded him as its chief founder and defender. His reasoning powers were said to be of a high order. He was evidently a great and good man, and deserves a large place among moral heroes. Among the scores of likenesses of reformers I have not one more pleasant to look upon than Myron Holley.

I seem to hear a hundred men calling after me, and saying "Don't forget me." These are Rev. David Plumb, John Thomas, Rev. Abraham Prime, Rev. Samuel Ward and Henry Hiland Garnet. All these as true as steel and strong as granite, who did a world of anti-slavery work, as editors and lecturers. Alongside of these were Isaac T. Hopper, Rev. Asa Wing, Asa B. and Wm. R. Smith, and Rev. G. W. Pennington and a hundred others of equal zeal. The State of Connecticut gave to the anti-slavery cause fewer, but not less worthy moral heroes. At the head of these, perhaps, should stand the Hon.

Elihu Burrit, of world-wide fame, Hon. Francis Gillet, Hon. A. T. Williams and the three Burleighs.

In the Green Mountain State were Gov. Slade, as pure as his native mountain airs; and a little earlier in history Judge Harrington, who demanded a "*bill of sale from the Almighty*" before he would return a fugitive slave to his claimant.

The Pine Tree State gave a prominent place in our ranks to the Fessendens, Gen. Neal Dow, Austin Willey, each with a reputation that is national.

Later in the conflict the Granite State gave to our cause the indominitable John P. Hale. On the floor of the United States Senate I witnessed a passage at arms between Mr. Hale and General Cass, out of which the General came "*hors du combat.*"

For the number of her great and strong men, Massachusetts stands hard by the Empire State; and among the greatest of heroes stand Charles Sumner and Wendell Phillips.

In his study in Boston I had a conversation with Mr. Sumner, in which he brought himself down to my capacity with an ease, grace and familiarity that exalted him far above all my former conceptions. There was revealed in him a love and gentleness and purity that dwell only in a soul that has been baptized with the Spirit of the Lord Jesus. Among the rare books that covered his table lay a Bible in the forefront. From that book Mr. Sumner had received that higher education without which he never could have been the well-nigh peerless man that he was. It was the Christ-like in him, in his speeches against slavery in the United States Senate, that roused the devil in his would-be murderers. At his best Daniel Webster received only the *admiration* of the American people; but Charles Sumner won such *love* from the people that thousands would have gladly borne in themselves the deadly blows that fell on him from the bludgeon of Brooks. His like this century will not see again. A great sin must needs have a great sacrifice and the offering must be of innocence.

Detroit.

MASONRY IN FRANCE.

ITS POWER IN POLITICS AND ITS DISGUSTING RITES.

The following is sent from Paris to one of the New York dailies of May 7. We print it entire, though by no means endorsing the commendatory notices of the lodge in this country:

Considerable feeling exists at the present moment among the Freemasons of France against the President or Grand Master of the Grand Orient, M. Colfavru, and steps are on foot for his possible deposition. The cause of this feeling lies in an official communication to the Grand Master from M. Levaillant, the Minister of the Interior, asking him to keep an eye on the various lodges and to issue orders prohibiting them from meddling with politics any longer, the same being by M. Colfavru embodied at once in a circular bearing date the 28th of of March and transmitted to the 55 Masters of the lodges at Paris. The document caused a vast amount of indignation, which culminated in the Master of Progress Lodge (one of the most important in Paris) taking the initiative and summoning a special meeting of the 55 "Venerables" or Masters in order to discuss not only the objectionable circular, but also the attitude to be assumed by the lodges in the Paris municipal elections. Of course this was an act of direct defiance against M. Colfavru, and the latter, availing himself of the absolute powers intrusted to him as Grand Master of the Grand Orient of France, lost no time in issuing the most positive commands prohibiting any member of the craft from attending the meeting. Mindful of their vows of obedience, the "Venerables" obeyed and the meeting did not take place; but the conduct of the Grand Master and the government has aroused much indignation. Agitation on the subject is very strong, not only in Paris but in the provinces, and when the fact is taken into consideration that more than half the members of the Chamber of Deputies are Freemasons, a crisis of some importance may be considered imminent.

If the Secretary of the Interior at Washington or the Secretary of the Home Department in London were to address any such official communication to the Grand Masters either of American or British Freemasons it would be received with blank amazement, for the lodges in Great Britain and the United States have no more idea of interfering with politics than the man in the moon. In France, however, this is entirely different. All religious character has been removed from the order and M. Colfavru describes Freemasonry as the bitterest and most dreaded enemy of the church. "Le clericalism, voila l'enemi" is the device of almost every lodge in the country. M. Colfavru also pointed out in the recent speech that Masonry was the most formidable opponent of monarchy, and had contributed more than anything else to bring about the overthrow of the empire and the establishment of the republic. In fact, French Masonry might be called a distinctly advanced radical institution, and some years ago much talk was caused by the issue of an edict from the Grand Lodge of Great Britain proclaiming the separation of French from British Masonry and forbidding English craftsmen to visit French lodges. After having been a considerable factor in the creation of the present form of government, French Masons do not understand why they should suddenly and arbitrarily be debarred from any further participation in politics; and they are not likely to surrender the power which they have obtained without a struggle. Government officials in very large numbers in France, and especially prominent politicians, are Freemasons. In the recently published memoirs of M. Mace, the famous chief of the detective police, the author asserts that frequently when the police were on the track of criminals a delegate from the Grand Master of the Freemasons has presented himself in the private office of the Juge d'Instruction to whom the matter was confided, and, having named his Master, has induced the magistrate to throw the compromising documents into the fire, so as to prevent any prominent Masonic dignitary from being convicted. It is said to be in large part owing to this influence that no steps have ever been taken to prosecute the late Minister of Finance, M. Tirard, who when in office was chairman of the gold mining company which possessed neither mines nor gold, and was shown to have issued $500,000 worth of stock after the directors had been informed at a board meeting that there were absolutely no assets. Other cases of this character could be named to show the immense power of Masons in France. Gambetta, Ferry, and many other Republican statesmen have owed much to Masonry and as stated above the majority of the Chamber of Deputies belong to the craft. It is somewhat curious that M. Colfavru, the President of the Grand Orient of France, is a mere salaried employe in the railway department of Baron Alphonse de Rothschild's office. The post which he holds is that of Inspector-General of the Northern Railway, for which he receives $20,000 per annum. Besides this M. Colfavru is on the Board of Directors of the Panama Canal enterprise.

A curious book has recently been published at Paris by M. Leo Taxil, who formerly held a high grade in Masonry, but who has now forsaken the craft, owing to reasons of a political nature. The work gives a detailed description of the constitution, rules and rites of French Masonry, and it is certainly interesting, whatever be the facts. From the account of the initiation ceremonies at the lodge of the Grand Orient of France one learns that there is a considerable amount of clap-trap connected with it which appears incredible and contemptible to an American or British member of the fraternity. "The postulant," says this author, "after being conducted through a labyrinth of passages, is finally shut up in a narrow little closet and is ordered to draw up his last will and testament. The walls of the cell are black and adorned with skeletons, death's-heads and cross-bones. There is no window, and a gas-light gives a dim light. The furniture consists of a table and a stool. On the former are placed a skull and cross-bones. Suddenly the gaslight is extinguished, and a sliding panel opening in the wall reveals a cavern lighted with sepulchral lamps. A decapitated head lying on blood-stained napkins meets the gaze, and a voice sounding from the wall against which the candidate leans exclaims in awe-inspiring tones that the head is that of a perjured brother who had disclosed the secrets of the order. The means employed for this trick are very simple. The block on which the head appears to rest is hollow and conceals the body of the performer, who holds his eyes shut and his mouth slightly open. The sepulchral lamps are the result of camphorated spirits mingled with coarse salt, which, burning with a greenish light, give a cadaverous appearance to the head. The awful tones of the voice are obtained by talking down a speaking tube. Some of the panels in the wall are of ground glass, behind which a magic lantern is introduced, showing moving spectres gradually increasing in size and apparently starting forward to devour the postulant, or masked men of life size who appear to be stabbing an individual bound hand and foot with cords.

"At length, when the opening ceremonies are terminated, the Master directs that the postulant be summoned. The latter before leaving his cell is stripped of every vestige of clothing, a cord is tied round his waist and a mask put over his face so as to blindfold him completely. Thus attired, he is conducted to the door of the hall where the lodge is in session, and after knocking three times is admitted and placed between two pillars at one end of the room, the point of a sword being held so as to slightly prick his breast. After a long kind of catechism has been gone through with, and the postulant has expressed his readiness to submit to the terrible trials to which he is about to be exposed, the president gives an order to plunge him into the cavern. Immediately two muscular brethren seize him and fling him backward into a frame covered by several sheets of stout paper, which is held in an inclined position. Of course the paper gives way and the candidate falls at full length on a mattress placed on the other side. At the same moment the door is banged to, and an iron ring shaken up and down a notched iron bar makes a sound as of an enormous lock being turned several times. The candidate is then subjected to a further catechism, sitting between the two pillars on a stool bristling with nails and resting on uneven feet. While in the act of taking the oaths the 'cup of oaths,' fatal to perjurers, is handed to him. The cup is divided into two compartments, which turn on a pivot. The one contains water, the other an exceedingly bitter concoction. At the moment when he commences the formula of the oath he is given some of the water to taste, and at the words, 'If ever I break my oath,' the upper part of the cup is turned imperceptibly round so that the bitter drink is brought to his lips.

"He is then started off on what is called the first journey, which is a weary perambulation of the lodge from east to west, varied by a series of childish farces. First the candidate is made to walk very slowly, and then he is dragged along hurriedly. Suddenly he is stopped and told to duck his head because of a vault, and then he is warned that there are obstacles to be crossed, and is made to jump. Next he is told that there are steps to be mounted, and that he must lift his right foot, and as there is nothing of the kind he naturally stumbles. He is taken along planks on rollers which give way beneath him. He is forced to climb other planks like see-saws, which suddenly throw him into space. But the most absurd trial is that of the endless ladder. It is like a treadmill, up which the candidate climbs wearily, like a squirrel in a cage, without ever getting any further. One of the brethren, seated quietly at his side, holds his hand, drops it, and nudges his arm as though he were following him, thus completing the illusion. When the candidate is thoroughly exhausted a small platform is fitted to the top of the steps, which he is at length allowed to reach. A number of brethren surround him waving large fans, and a voice exclaims: 'We are now 1,500 feet above the sea. Throw yourself into space.' While the unfortunate victim hesitates he is pushed from behind and falls a distance of about six feet onto a mattress.

"Meanwhile noises such as thunder, hail, wind, etc., are produced by machines with which the lodge is provided for the purpose; and the din is increased by frightful shrieking, howling, and crying on all sides. Finally the disheveled and perspiring candidate is dragged to the West Post, where he receives a strong shock from a galvanic battery, while at the same time one of the brethren strikes him violently on the chest with his mallet. After being questioned as to his readiness to shed his blood in defense of the order, his arm is pricked with a lancet, a few drops of tepid water from a narrow-necked bottle fall onto the patient's flesh, and the remainder is poured noisily into a basin; so as to delude him into the belief that his blood is flowing. The arm is then bound up in a sling. The president then asks him on which part of the body he prefers to be branded with the hieroglyphical seal of the lodge. The 'Masonic seal' trick is done in different ways. The ritual of the Grand Orient of France says that one of the brethren is to rub with a dry rag the part indicated of the postulant's body and then quickly apply a piece of ice. But the usual way is to put the warm end of a just-extinguished wax candle or of a slightly heated wineglass on the spot. Each one of these methods gives the candidate the impression of having been branded with a hot iron. The mask is then removed from the postulant's face and the president salutes him with the triple fraternal kiss, first on the right cheek, then on the left, and lastly on the mouth. After this the candidate is invested with his apron and a pair of gloves."

The remainder of the ceremonies are similar to those customary in American and English lodges, and need not be referred to here. The above description is sufficient to show the immense difference which exists between the grand institution of Freemasonry in the United States or Great Britain and that of France. The childish and contemptible tricks practiced in the French lodges are more worthy of figuring in some farcical history than in the rites and ceremonies of the greatest benevolent institution in the world.

RUN BY RINGS.

An eminent statesman, Disraeli, said that this world was managed by secret societies and organizations. This is doubtless true. Cliques, lodges, rings, corporations, syndicates, sectarian societies, labor unions, with all their various machinery of manipulation, intimidation, speculation, excommunication, robbery, murder, strikes, boycotts, and everything of the kind, doubtless exercise a controlling power over many of the affairs of this world. But because the world is thus managed, is no good reason why Christians, who "are not of the world," should manage or be managed in the same way.

Some good men take part in these movements to accomplish good ends. But they are trying to fight the devil with fire, and he can stand more of that than they can, and they are pretty sure to be defeated in the struggle. He knows the ground better than they do, and has more secret plots and plans than they, and will give them odds and still defeat them.

Christians have a better path open before them; the path of openness, truth, sincerity, righteousness and peace. The world lieth in the wicked one, and all its plans and contrivances and promises are uncertain and disappointing. He who looks to God and him alone, can be independent of worldly complications and will stand when these have fallen to rise no more. What honest men want, is not secret plotting but open testimony. If half the time spent in secret cabals were spent in the open denunciation of wrongs, it would do more good. If you know things are wrong, out with it and tell the truth. This is better than dark-lantern tactics, which place the control of the many in the hands of the few, and often cause evils greater than those they cure.—*Common People.*

PRESS COMMENT.

Dr. John Hall not long ago in a sermon remarked that four-fifths of the crimes committed in New York City were perpetrated by Roman Catholics. And yet these devotees of Rome do not make up one-half of the city's population. This fact,—if it be a fact, and no doubt it is—is a sad commentary on the moral and religious training given to the people by Rome's official dignitaries. Evidently humanity needs something better than Roman Catholicism.—*Associate Presbyterian.*

While at Chambersburg, Pa., Rev. J. M. Bishop asked us to visit him, and said he would show us Wm. Morgan. We went and saw, not the veritable Morgan, but his statue. It is a bronzed statue three feet high, said to look like Wm. Morgan who was murdered in 1826 by the Freemasons for revealing the secrets of the order. It was made by the company that made the Morgan monument which stands at Batavia, N. Y. It is said that they were offered $150 for this statue, but refused to take it. They afterward presented it to Rev. J. M. Bishop, and it now stands in his home.—*Rev. Wm. Dillon in Christian Conservator.*

In China, where moon-worship largely prevails during the festival of Yue-Ping, which is held annually during the eighth month, incense is burned in the temples, cakes are made like the moon, and at full moon the people spread out obligations and make prostrations to the planet. These cakes are moon cakes and veritable offerings to the Queen of Heaven, who represents the female principle in Chinese theology. If we turn now to Jeremiah, 7 18, and read there, "The women knead dough to make cakes to the Queen of Heaven, and to pour out drink offerings unto other gods," and remember that, according to Rashi, these cakes of the Hebrews had the image of the god or goddess stamped upon them, we are in view of a fact of much interest. The interest becomes greater when we learn that in parts of Lancashire there exists a precisely similar custom of making cakes in honor of the Queen of Heaven. From these facts, the discovery of two buns, each marked with a cross, in Herculaneum, and other evidences, we are driven to the conclusion that the "hoit crots buns" of Christian England are in reality but a relic of moon-worship. —*All the Year Round.*

While the Knights of Labor are running their course to disintegration and extinction by the monstrous tyranny of their master-workmen and walking delegates, another labor mission is coming into active life. The oppression of women in factories and shops is in many places quite as severe as that which called out Hood's "Song of the Shirt." Indifference to the rights and wrongs of working women exists in persons and classes from whom one would expect better things. Women, girls and children are underpaid, overworked and defrauded out of their slender wages by a system of fines. So far nothing has been done to mitigate these wrongs but to publish their existence and condemn them. They will be taken in hand in a more thorough and effective manner. We shall have organizations of Christian women to look after the interests of working girls. This should not be permitted to fall into the hands of women who love display before the public, and who would only use it for the purpose of further notoriety. It should be a quiet, unobtrusive, and yet determined movement among prudent, unselfish, Christian women.—*Interior.*

District Assembly 49, of this city, insists on reenacting the farce of the tail wagging the dog, and claims the right of being heard and felt in the management (or mismanagement) of the Knights of Labor organization, as a whole, throughou the country. It doesn't quite claim the earth, but only the right to manage it. Even this, however, has met with objectors, and one of them is from within its own ranks. Mr. Matthew Barr was for a long time one of its leaders, but becoming tired of the spirit manifested by the Assembly at large, revolted and withdrew. He gives his reason in words which, coming from such a source, are pregnant with meaning. He declares the Assembly to be a tyranny more galling than any its members have ever experienced from employers. He adds: "Have they (the workingmen) been dominated so long by arrogant, domineering, ambitious men that they are no longer able to defend their rights—men who openly declare that they are above the constitution, that they are above the law."

The principle underlying the Knights of Labor organization, viz.: mutual aid in honorably strengthening and protecting the interests of laboring men, is worthy of all praise; but there are two essentials to this end--intelligence and mutual forbearance for the general good. The Knights of Labor do not give any evidence of the possession of either of these essentials. Hence the constant "bubble, bubble, toil and trouble" within the ranks—*Christian Nation.*

OUR BOSTON LETTER.

AMERICA'S OBLIGATIONS TO IRELAND.

General Benjamin F. Butler, in an address delivered at the banquet at the Parker House in honor of William O'Brien, M. P., Irish editor and agitator, said that the American people were under special obligations to assist the Irish in breaking the British yoke, for during the revolution that oppressed race had rendered us exceptional service. The following characteristic sentence from the old general was greeted by applause: "As we are built up by men of every land filled with oppression and wrong, so we are bound by true sympathy and by reason of our claims in favor of the equality of men to sympathize, not sentimentally, but actually and fully with any people who are struggling for their freedom." The great lawyer also quoted much history not generally well known to corroborate his statements that the Irish had rendered the United States incalculable aid in its wars, and declared that the *Herald's* editor was deficient in the history of his country for criticizing his (Butler's) synonymous statements on a previous occasion.

The enemies of Mr. Butler, as they have always done, when he espouses any political idea, will doubtless charge him with "having an axe to grind." What better opportunity to secure Irish good-will, which means Irish votes, then to endorse a cause nearest their hearts—Irish national independence?

Whatever Mr. Butler's intentions might have been, his words uttered on this occasion teemed with sound sense and true sympathy which none can gainsay, and in spite of any possible selfish aspirations on the speaker's part, will have tremendous weight because of their own intrinsic value. In closing his remarks, Mr. Butler said: "Have I not proved my case by facts that are beyond dispute? Knowing these facts, who shall say that the grandsons of those who fought the Revolution do not owe a debt of gratitude to Irishmen? I acknowledge my part of the debt and will pay it."

In delivering the speech the General dwelt upon each point just as he would have done had he stood in a court of justice instead of a company of 300 of Boston's most illustrious citizens. Every point was driven in clean to the head with the hammer of actual fact, and firmly clinched by date and incontrovertible testimony.

The visit of Mr. O'Brien to this city has been a sort of nine day's wonder. The agitator, without doubt, is an able man and a true friend to his country. Boston, or at least a part of it, has been as deeply agitated as was Canada, the expression only being different. The friends of Mr. O'Brien seem to have gone to as great extreme in one way, as did his enemies at Toronto in another. On his arrival here, he was hustled upon the stage of the Boston Theatre, where, although completely exhausted by his journey and Canadian experience, he delivered a lengthy and interesting discourse, which was prefaced by an eloquent introduction by the gifted editor of the *Boston Pilot*, the Irish-American poet and lecturer, John Boyle O'Reilly.

Mr. O'Reilly is an escaped Australian convict, and author of "Moondyne," a tale of Australian penal life. In spite of the effort on the part of the Catholic church to suppress the publication of this book, it has been set afloat on the sea of Irish literature, a veritable gunboat against British oppression. Mr. O'Reilly is a man of sterling good sense. In reply to a question put to the *Pilot* by the *Herald* in regard to what course it would pursue in regard to a certain bull of the Holy Father concerning Fenianism, he said that the *Pilot* would use its own judgment.

Among other eminent guests and speakers present at the banquet were Hon. Alanson W. Beard, Ex-Mayor Prince, President Capen of Tufts' College, and Col. Taylor, editor of the Boston *Globe.*

D. P. Matthews.

OUR CINCINNATI LETTER.

Editor Christian Cynosure:—Between A. D. 1095 and 1270, there were seven crusades in Europe. Their object was to rescue the Holy Sepulchre from the hands of the infidel. Perhaps 3,000,000 souls, including 80,000 children, were sacrificed in this wild enterprise. The first crusade, after losing many armies by battle, famine and disease, entered Jerusalem four years after the "Holy War" had been proclaimed. This crusade was preached by Peter the Hermit. In his burning zeal he traveled through Europe until the people were all a flame of fire. The Pope, Urban I., took it up. Two councils were held. At the second in Clermont, France, the Pope made a great oration. "The pent-up emotions of the crowd burst forth and cries of *Deus vult* (God wills it) rose simultaneously from the whole audience." The Crusade was decreed and *Deus vult* was made the war-cry by the order of the Pope.

The National Reform Association is preaching another crusade. It has for its object rescuing this government from the hands of the enemies of the King of kings, and placing it in the hands of his friends. The effect of the Eastern Crusade was to break the night of the Dark Ages which rested upon Europe, and open up the way for the introduction of Eastern civilization. The effect of this Western Crusade will be the overthrow of the kingdom of Satan and the establishment of the kingdom of truth and righteousness. The liquor traffic will be abolished, secret societies will be disbanded, our land will have her Sabbaths, our princes shall be peace and our exactors righteousness. "Thou shalt be called Hepzibah and thy land Beulah; for the Lord delighteth in thee and thy land shall be married."

Last Sabbath I preached in the Avondale Presbyterian church of which Rev. Geo. C. Heckman, D.D., has been pastor for eight years. They are repairing their church. The men have subscribed $1,000 and the ladies are raising an equal amount. They have already secured $600 and expected to raise the balance by a fete held on the grounds of Mr. W. F. West yesterday.

The interest in Decoration Day was not so great as formerly. As the war of the Rebellion diminishes in importance the approaching moral conflict increases. When the slave system had murdered Lovejoy and Brown the bugle sounded and the war began which crushed it. The liquor traffic has murdered Haddock, Northrup and Gambrell and the bugle is sounding for the war which will destroy the drink system. Absolute prohibition is the divine remedy. Men may apply the nostrums of license and tax, but they are only the veriest quackery.

"When some one was enlarging to Coleridge," says McCosh, "on the tendency of some scheme which was expected to regenerate the world, the poet flung up into the air the down of a thistle which grew by the roadside, and went on to say, 'The tendency of that thistle is toward China; but I know with assured certainty that it will never get there—nay, it is more than probable that after sundry eddyings and gyrations up and down, and backwards and forwards, it will be found somewhere near the place in which it grew.' Such has ever been the issue of those boasted schemes of human wisdom which have professed to change the heart of man. Human nature is in this respect like the salt sea; the sun is daily evaporating

its waters, but does not drink up one particle of that saline ingredient; if men will drink of its bitter waters, they sicken, and madden and die; all the rivers that run into it have not changed its saltness. It is thus with that malignant nature which we inherit and propagate, all human means have failed to purify it, and it stimulates to madness, disease, and death."

God has given us his law. In it alone there is peace. "Of law, there can be no less acknowledged," writes the renowned Hooper, "than that her seat is in the bosom of God; her voice, the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and creatures of whatever condition, though each in different sort and manner, admiring her as the mother of their peace and joy."

Let me close with this practical application of the law as interpreted by Shakespeare in the advice of a mother to her son:

> "Love all, trust few,
> Do wrong to none; be able for thine enemy,
> Rather in power, than use; and keep thy friend
> Under thy own life's key; be check'd for silence,
> But never tax'd for speech."

J. M. FOSTER.

REFORM NEWS.

FROM THE GENERAL AGENT.

JACKSON, Mich., May 31st, 1887.

Crops of all kinds were suffering for rain, but yesterday was a time of refreshing for the thirsty earth. Rain began falling in the morning at Ypsilanti and continued at intervals until evening. Grave decoration was somewhat interfered with, as the rain is reported quite general, but benefits to the living were far more than an equivalent.

My brief stop with Bro. E. J. Derbyshire was in every way pleasant, and I shall long cherish the hospitality and kindness of his home among happy memories. His life-companion has gone home before him and the presence of wife, mother, sister, and friend is greatly missed in their spacious home. If Bro. Derbyshire could dispose of his 120-acre farm, he would visit Wheaton to look after better educational and social advantages for his three children.

OWASSO JUNCTION.—Jackson has a temperance hotel. It is near the Central depot. Not a pretentious or attractive-looking building, but seems to be nicely kept at moderate prices. Calling at 11 P. M. I remarked to the landlord, "You advertise my principles, and I have come to test your accommodations."

"Thank you," said he; "if all who talk temperance were as practical as you are we could give better accommodations; but most, even of the noted advocates of the cause, who stop here put up at hotels where liquor is sold openly." I apprehend that this is a true statement that applies not to Jackson only but to many other cities. If so it is a grievous error that cannot be too soon corrected. It is a sin and a shame for temperance people to pay their money in support of "gilded gateways" which "outwardly indeed appear beautiful," but are in fact "sink-holes of iniquity," where Satan "holds high carnival" among debauched victims of lust and rum, curtained behind the thin gauze of respectability. Is it not high time for temperance people to become practical at home at the polls and when they may chance to be traveling? I know from fifteen years' experience that a traveling man is sometimes compelled to eat bread where liquor is sold, but it is an exception to the general rule even now, and may be made more and more so if temperance people will take the same pains to assert their principles when journeying as at home. Self-respect and the safety of the public demand that temperance people should patronize those who hold and live their principles.

St. Louis is a live little town and seems improved in some respects since I first visited it on the 24th of November last. It has, however, the twin curse of lodge and saloon to contend with, and it was after much inquiry and an hour's search that I found a temperance boarding place at the "Park House." No one, not even the city marshal, seemed to know that there was any place in St. Louis where comfortable accommodations could be had without supporting the infernal traffic in rum. Some said, "You cannot find such a place and it could not live here," an assertion which Mr. Andrews of the "Park House" is proving false, a fact which some of his well-dressed neighbors seem not to have found out.

I met here an old friend, Mrs. Farout, formerly of Newville, Ind., also a gentleman from Tuscararas Co., Ohio, who is acquainted with Rev. D. Yant, Joseph Kohler and many others whom I knew. This gentleman had unfortunately gone down into the mystic cavern as far as the Knight Templar degree but had not one word to say in favor of the orders. I have distributed tracts and talked with individuals but have held no public meetings. As I am here on business for the Association I have had little time to look after the lecture work. Several have expressed a desire to hear something on the subject and I have no doubt that with a little time a meeting could be arranged. For the present, however, I must trust to the blessing of God on the few tracts I can distribute before leaving on an early train.

JUNE 2ND.—It has been raining here in the vicinity of Lansing all this forenoon. I met on the train an old time M. E. minister, but still hale and hearty for work. He was of course opposed to the lodge and a radical Prohibitionist. Referring to the recent constitutional amendment election, he remarked, "We were counted, not voted, out." Bro. Wood, minister in Friends' church near Ypsilanti, is of the same opinion, but the friends are undaunted and determined to give no quarters. Hearing a discussion on the proposal to appropriate $60,000 for Normal School buildings in Ypsilanti, I remarked that I was surprised to find any opposition to an educational enterprise in a State that could afford to pay the rebel Pike and his Masonic crew $10,000 for laying the corner-stone of their Capitol. Only one replied, assenting to what I said, and the discussion ended abruptly. The Masonic solons of Michigan don't seem very proud of their "*brother*" Albert Pike, either at Pea Ridge in scalping Union soldiers or at the dedication of their State house; but Albert and his crew got the money all the same and the people of Michigan had to pay it.

J. P. STODDARD.

BRETHREN HINMAN AND COLE IN PHILADELPHIA.

DEAR CYNOSURE:—I am now two weeks in Philadelphia, and have been kept quite busy all the time, except Saturdays. On Thursday, the 19th inst., Bro. Hinman and myself attended the annual conference of the A. M. E. Zion Church, and I had then the opportunity of addressing about 300 ministers and delegates, on "the necessity of a reformation in our present system of religion and civilization, for the elevation of the Negro race." Though the simple truths which I laid before them appeared as a strange and impracticable theory to many, yet the more spiritual and thoughtful "pondered the words in their hearts," and found that they are Scriptural, notwithstanding their opposition to "flesh and blood," or worldly wealth and glory.

Rev. Dr. Tanner handed me a Masonic paper, published by colored Masons in Philadelphia, and my attention was drawn to an article in which Mr. Douglass denies that the white lodges recognize either Negro Masons, or Knight Templars, and quoted that the constitution of Knight Templars affirms that "No one shall be a Knight Templar except he be a male of the white race," so "every Negro Mason must be regarded as a clandestine Mason." I told some of the brethren with whom I had conversation on this point, that it will be contrary to reason if Freemasonry should recognize the black man as his brother, and my authority for believing so is because Freemasonry and kindred societies deny the fatherhood of God. The name of Christ is not used in the lodges. God the Son is not acknowledged by them. On account of his name and in order to exclude him from their society, the Word of God has been mutilated, and Christ cut out from the Scriptures.

Now, God is no more a father without Christ, than a woman is a mother without a child. The cause which dispersed mankind on the face of the earth and made the white an enemy of the black, and an Indian a stranger to the Spaniard, is the sin of the first Adam. It is in the second Adam, the Lord Jesus Christ (whom the Masons reject) that both Jews and Greeks, bond or free, white or black, become one. We cannot be "children, heirs," and heirs of God, if we refuse to be joint heirs with Christ. (Rom. 8: 17.) When Christ is acknowledged truly, God is a father and man is a brother. In many instances, I have discovered that Christianity in this country is inferior to Mohammedanism. You believe in the Trinity and fatherhood of God; the Mohammedans in Africa do not. My Mohammedan fathers think it blasphemous to apply the term Father to God. Their doctrine can only admit of his Absolute Sovereignty, *rabi'l a lamina*, King of the whole creation, Lord of all worlds, before whom they prostrate and rub their faces on the earth. But though they do not believe in God as Father, and Christ as Son, yet they believe in man as brother, which nominal Christianity has in great degree openly denied in past years in America. If we were to ask Christ to decide, I have no doubt that he would in this commend the Mohammedans rather than false Christians. "For if ye love not man whom ye see, how can ye love God whom ye cannot see?"

I have so many invitations to attend preachers' meetings, churches, and associations, that it is not possible for me to answer all the calls. I addressed the A. M. E. preachers' meeting here on Monday, the 23d. There were twenty-three ministers present. I addressed the assembly of the Reformed Presbyterian church on Thursday, May 26. By invitation of Rev. J. H. Leiper I delivered a prepared address to the General Assembly of the United Presbyterian church, on "The Needs of Africa, and the Failures of False Christianity," on May 17. Bro. Leiper recommends that I should print and circulate this address, and I promised to do so as soon as I can have 200 subscribers at 25 cents each. I am glad to say that I had thirty-two handed in only yesterday, and hope to have many more. I lectured on the evening of the same day to a crowded house in Allen church; preached there on Sabbath morning the 29th, and at Camden in the Mesopotamia Methodist church in the evening.

Yesterday evening Bro. Hinman and myself lectured in Rev. T. P. Stevenson's church. We had a good audience of both white and colored. My effort was to prove, especially to the colored people, that an oath-bound, secret society is not a subject of private opinion. I believe that every man has a right to follow the dictates of his conscience; but private opinion or secret actions must be arrested when they tamper with the question of morality and truth. Heathenism and Mormonism are practiced by the dictates of conscience, so-called. Thunder worship is private opinion, and if secret, oath-bound societies must be tolerated because they are private opinions, we need no more missionaries in the world. I need your earnest prayer. Yours in Christ,

J. AUGUSTUS COLE.

FROM THE IOWA AGENT.

DEAR CYNOSURE:—I went to Vinton, Benton county, and visited several of the ministers who reside there, secured some subscriptions to the Iowa Christian Association, and took some subscriptions to the *Cynosure*. I went six miles into the country and visited the pastor of a New School Covenanter church, and arranged with him to preach in his church on the religion of Freemasonry, on the following Sabbath, which I accordingly did. The same week I lectured at a United Brethren church twelve miles from Vinton.

I then went to Raymond, where I arranged to lecture at some future time. I went into the country where there are a few United Presbyterians and New School Covenanters and Wesleyan Methodists, and took some subscriptions to the work and for the *Cynosure*, and talked up the matter of lectures at some future time.

I then came to Masonville, Delaware county, where I preached in the Baptist church, and arranged to lecture in the Wesleyan Methodist church the following Monday night, but was hindered from lecturing by the rain. To-night I have another appointment to lecture and then I will go to Buchanan county.

Let continued prayer be offered for the success of the Iowa reform work. Brethren, pray for me.

C. F. HAWLEY.

CORRESPONDENCE.

PEACE! PEACE! WHEN THERE IS NONE.

EDITOR CYNOSURE:—A religious journal was once asked about the propriety of joining some secret society and answered in the evasive style of Talmage, which excuses or justifies when there are some "good men" in them! Now I ask if this good-man argument does not equally require and justify the reading of a certain passage in the New Testament thus: "*Hold fellowship with the fruitful works of darkness, and don't reprove them?*"

If the inspired pages abound with warnings against "false teachers and false Christs," and with exhortations to watchfulness and self-denial, how shall we regard religious Balaams that do not and will not say a word against the Nicolaitans and Jezebels that get into the churches and often control them?

Great evils require great works of faith and labors of love. John Brown is now one of the brightest stars in our firmament. Haddock, another, is destined to shine brighter as the day closes over the grave of saloonery. Are there more martyrs required to enthrone our Lord and Master over all the masters and lodgeries and false teachers of anti-Christ? They cry out, "Let us alone," but must they not be cast out and find their fine with the swine in the deep? Yours truly, A SUBSCRIBER.

A FAITHFUL PASTOR COMMENDED.

PAWNEE CITY, Nebr.

DEAR CYNOSURE:—I have been a constant reader of your valuable paper since the first of the year, and have seen but little in it from this part of our State. Secret societies abound in this town in full force; their object seems to be to get control of the churches here. All good brother Masons can join our church here without much questioning in regard to belief.

I see by the *Cynosure* of May 12 that Rev. Geo. R. Milton, late of Hastings, Neb., has accepted a call to Elgin, Ill. Bro. Milton was pastor here at Pawnee City for one year. He is a son-in-law of Rev. C. C. Foote of Detroit, and like him is unsparing in his blows against sin; and I will say to the brethren at Elgin, you will find in Bro. Milton a man who hews to the line, and lives as he preaches, —an earnest, humble follower of Christ. Sin to him in any form is "that abominable thing that the Lord hateth," and he will rebuke it. He was the means here of doing much good, although he was bitterly opposed by the elders of our church, three of whom were secret society and tobacco worshipers. But, thank God, through his efforts and unsparing blows against their sins we have other elders in their place.

I am glad of the stand so many are taking in the *Cynosure.* To me, the greatest enemy the church of Christ has to-day is Masonry: and its twin brother is tobacco. Our youth are corrupted more to-day by professed Christians using tobacco than they are by their using whisky.

May God bless the efforts of the *Cynosure.*

L. W. HARRINGTON.

REMINDERS OF THE FREE MISSION BAPTISTS.

BROTHER EDITOR:—Permit me to say that through the kindness of somebody, perhaps brother Peter Howe, I am indebted for the reading of your paper. I find much in the paper I like, and now and then something that does not please me so well. But as it opens out upon secret oath-bound organizations and heartily goes in for prohibition it is a grand auxiliary in the work of reform. Thanks to the friend who causes it to visit me. I hail with delight every Christian agency aiding in our work of social, church, and political reform and should be especially glad had we an out-spoken religious paper as against all oathbound societies. My people, the Baptists, once had such an organ, the *American Baptist*, and with such a man at its head as brother N. Brown it became a power for good. I know of no Baptist paper open to the discussion of Masonry, Odd-fellowship and other secret societies. For years, that is from the organization of the Free Mission Society, 1843, to its dissolution, I was with it, and nearly or quite all of its supporters were anti-secret and radical temperance men.

Permit me to invite any Baptist who wishes and will work for thorough reform to write me at once giving me their ideas and wishes in this direction. Address me at Hoopestown, Vermillion Co., Ill.

REV. A. KENYON.

WEST DES MOINES UNITED BRETHREN CONVENTION.

DEKALB, Iowa.

DEAR CYNOSURE:—A convention was held in West Des Moines conference of the U. B. church, by Halleck Floyd and others, for the purpose of arousing the brethren to a sense of the duty we owe to God in doing what we can to keep the church on her foundation of separation from the world and worldly institutions. The meeting was harmonious. Such a unity of purpose prevailed as only occurs in the presence of the Spirit of Christ. We know of no department of God's army having a harder struggle with the lodge power than the United Brethren. It proves to my mind that a goodly number of them are brethren united in Christ. When the fundamental principles of a church of Christ become movable then that church cannot be compared to the house of God, because *his* house and its foundation are not movable; but a tent is. "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

CYRUS SMITH.

—In the State of Michigan during the past seven years 183 secret beneficiary societies have been organized. Of these only thirty-two still live. Many silly people have thus been swindled out of money they could ill afford to lose. The Insurance Commissioner of Massachusetts recommended that such societies be prohibited by law.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XII.—June 19, 1887.—The Commandments.—Exodus 20: 12-21.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself.—Matt. 22:39.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Our Duty to our Neighbors.* vs. 12-17. The command to honor our parents follows naturally after that part of the Decalogue which teaches us our duty to God. A tender, loving, wise parent is God's greatest earthly gift to man or woman. It is under this symbol that he has chosen to reveal himself to us, and where there is no reverence for him, and no respect paid to his laws, we shall look in vain for filial duty. Our American children and youth are showing a sad tendency, sad because it seems to be on the increase, to forget the sixth commandment. Our national life is not conducive to reverence. We have not, as in Europe, the conservative influence of ancient institutions. We are taught to question old authorities and old forms of belief, and often to follow blindly in the wake of new guides, for no better reason than the novelty of their theories. But these are only surface causes. The real root of the matter lies deeper. A nation that forgets to honor God will forget to honor parents. National impiety is sure to write itself on the broken hearts of fathers and mothers mourning for ungrateful and disobedient children. In the Sermon on the Mount our Lord has taught us that obedience to the spirit of these commands is what God required; that all unjust anger is forbidden by the sixth, all unchaste thought by the seventh, all overreaching of our neighbors by the eighth, and so on. God was not revealing any new truth to the Jews. They knew these things were wrong before. The heathen nations knew them to be wrong. The moral code was written on the conscience of man in Eden, but as the race grew corrupt, and false systems of religious belief began to take the place of the true, their sense of moral duty grew distorted. They put darkness for light and light for darkness. This is the effect of all false religions—to make void the commandments of God. And here again Masonry affords the most striking illustration of this tendency. Its oaths are murderous, invoking death in the most terrible form on all traitors. In the higher degrees the duty of taking the life of one who has revealed its secrets is plainly taught. The murder of Morgan was openly defended even by ministers of the Gospel. Other secret orders are open to the same charge. The ritual of the United Sons of Industry teaches it, as also the oaths of the Knights of Pythias. Masonry's treatment of the seventh commandment ought to be enough to open the eyes of every man who honors his mother or sister. And every *Christian* man, above all, every Christian minister, ought to resent as an insult an oath which binds him to respect the chastity of all near female relatives of Masons *but none others.* The eight commandment fares no better. He is required to bind himself not to defraud a brother Mason to the value of a cent, while left free to steal from other men as much as he chooses. It is in itself the most gigantic fraud ever perpetrated on man, and the stream cannot rise higher than its source. The most it can do is to seem moral, but the Word of God is a sharp sword piercing its flimsy hypocrisy through and through.

2. *Why God's Commands are given us.* vs. 18-21. "God is come to prove you," etc. Instead of leaving us like the beasts that perish God has endowed us with a spiritual nature and given us his Word to try us, to prove whether we will walk in his ways or not. We are on probation. They who keep his commandments alone "have a right to the tree of life, and may enter in through the gates into the city."

From Peloubet's Notes.

The Fifth Commandment. "Honor." In the heart and in the life. The word expresses far more than obey. The duties of a child to its parents should all spring from a feeling of profound reverence and affection, such as leads not merely to cold, formal obedience, but to every possible manifestation of love and zeal. The right of the father to command, and the obligation of the son to obey, may cease when the latter has attained the station, and assumed for himself the cares and responsibilities of manhood; but his obligation to honor the earthly authors of his existence and guardians of his childhood must continue while he lives. Considered in every possible light, the word of the text is most happily chosen.

Sixth Commandment. This command forbids (1) murder. (2) Whatever is injurious to our lives, as gluttony, intemperance, dissipation, unhealthy fashions, badly-ventilated rooms, and uncleanliness. (3) Whatever injures the lives of others, as selling intoxicating liquors and adulterated food, over-working those in our employ. A great English authority declares that all deaths over 17 in 1,000 are preventible, and all over that is murder caused by carelessness in spreading disease, by bad drains, by poor ventilation, and many other causes. (4) Anger and hate are forbidden (see Matt. 5: 21-25), as the spirit which causes murder.—*P.*

Seventh Commandment. We are forbidden, then, by this command, all the things which tend to the evil forbidden: (1) All evil, sensual thoughts. (2) Theaters, which arouse sensual feelings, and bring into low company. (3) Dancing. Looking (4) at obscene pictures, which are exposed for sale at most news stands. (5) Bad, low reading. Read what Dr. Holland says: "Of boys' books there are many that never could have been written by men of conscience; and there are periodicals, prepared exclusively for boys, which it is a shame to write, a sin to publish and sell, and a curse to read. Comparatively few of our people know what base, criminal, dirty things are prepared by tens of thousands for American boys, and scattered and sold all over the land. They are passed from hand to hand, and either openly or covertly read by hundreds of thousands of American boys, who in future disorderly behavior and crime, will certainly profit by the lessons which they teach." (6) Lewd stories and jokes. (7) The making, printing, selling any of these debasing things. (8) Patronizing booksellers and news-stands where they are sold.—*P.* Conclusion: (1) Beware of beginnings; (2) give this passion no allowance in your thought; (3) be watchful against the least temptation; (4) avoid bad associates; (5) avoid every incentive to vice in dress, in fashion; (6) attend to the words of wisdom; (7) give your hearts to Christ.—*W. Warren.*

The Eighth Commandment. This commandment is broken (1) by taking what does not belong to us; (2) by taking advantage of others' ignorance, to defraud them; (3) by false returns to the assessors of taxes, by trying to escape custom-house duties; (4) by putting false labels and false measures to goods made and sold; (5) by giving too small wages to those we employ; (6) by not earning the wages we receive and as we agree; (7) by beating down those that sell, so as not to give a fair profit on the goods we buy; (8) by charging exorbitant prices; (9) by gambling, raffling at fairs, taking shares in lotteries; (10) by all business which injures the life and property of others, as selling intoxicating liquors, obscene picture-papers, etc, or renting buildings for their sale; (11) obtaining the advantages of libraries, churches, papers, without doing our part toward their support, in so far as we are able. Note (1) no one can afford to be dishonest. It never pays in the end. 2 Be careful of the beginnings of dishonesty,—the smallest taint. 3. Restore what may have been gained dishonestly. There is no true repentance of this sin without restitution, where it is possible. 4. A pure conscience is worth more than all the world. A man was once asked why he was so very particular to give good measure,—over-good,—and he replied, "God has given me but one journey through this world; and when I am gone, I cannot return to correct mistakes." Plato illustrates what is truly an honest man, by the story of Gyges's ring, which made the wearer invisible. He that would be honest, even when he could be dishonest without being found out, was a truly honest man.

The Ninth Commandment. This commandment is broken: 1. By slanderers, and by those who listen to their slanders. These speak evil of their neighbors when they do not *know* that the evil is true, and also when it is not necessary that the evil be told. 2. By those who insinuate evil against others. 3. Hypocrites, who try to appear what they are not, like the veiled prophet of Khorassan in "Lalla Rookh." 4. Those who act lies, put lying labels on their goods, put the best things on the top of the basket or barrel. 5. Those who are careless about speaking the truth. 6 Gossipers who retail scandal, who report only the bad, and not the good, about persons. It has been said, that if every person had a trumpet like the one in Hood's "Tale of a Trumpet," by which people heard not the words but the thoughts of others, there would be few friends left in the world. 7. Those who misrepresent other people, churches, sects, or parties, whether intentionally or carelessly, not having taken all the pains possible to learn the truth. 8. Those who hold half truths about men, or God, or religion, and pass them off as the whole. 9. Those who impute false and unworthy motives to others. 10. Those who put false names to things; bad names on good things, or good names on bad things; as calling strict Christians, puritanical; uprightness, stiffness; virtue, prudishness; or, calling dishonesties, business transactions: slanders, the blunt telling the truth; impoliteness, open-heartedness; carousing, pleasure.

The Tenth Commandment. "Thou shalt not covet." This is the only one of the Commandments which treats solely of sins of the mind and heart; and in so doing it strikes at the very root of all sin, for every sin is born of desire (Mark 7: 21, 22; Jas. 1: 14, 15), and there would be no sin if this commandment were perfectly kept (Rom 7: 7).—*Todd.* The Commandments begin with the heart and end with the heart. Both strike at the very fountains and sources of sin. 1. Covetousness is not a mere desire for more; for that desire, in some form, is ever appealed to in the Bible, and is the root of all civilization and progress. 2. Covetousness is the overstrong desire for more, uncontrolled by reason, or conscience, or the Word of God,—a desire that is willing to gain for itself (a) at the expense of others, (b) at the expense of higher and better things. It is not to desire a house, but to desire it so as to deprive our neighbor of it, or to gain it by wrong-doing or neglect of duty. All true gains, all true increase, are such as benefit both parties and the community in general.

IN BRIEF.

The fog which hangs over London is estimated to contain about fifty tons of solid carbon and 250 tons of carbon in the form of hydro-carbon and carbonic oxide gasses. Calculated upon the cost of the coal which is wasted, the fog costs London nearly 4,500,000 pounds per annum.

"Why," asked the teacher, "did Payne write 'There is no place like home?'" "Because," replied the smart, bad boy, "it was the truth. He had no home, and, of course, there was no place like a place that wasn't anywhere." And the teacher started to mark him zero, but stopped and started to thinking and thinking, and finally told him that was correct, and marked him perfect.

The sewage of London, amounting to nearly 200,000,000 gallons a day, is carried by the great sewers twelve miles to huge storage reservoirs at Barking and Crossness, on opposite sides of the Thames, where it is treated with one grain per gallon of sodium manganate and a few grains of chloride of lime. After precipitation of the solid matter, the effluent is discharged into the river at ebb tide, in a clean and oderless (yet far from wholesome) condition.

The purchases of pine lands in northern and central Louisiana still continues. A single firm, representing leading lumber interests in Grand Rapids, Michigan, has just bought 30,000 acres more of government pine land in Natchitoches parish, making its total holdings there 290,000 acres, all bought within the last two years. In the extreme southwest corner of Louisiana lies what is claimed to be the largest producing farm in the world. It contains 1,500,000 acres of land, and is operated by a syndicate of Northern capitalists. All the cultivating, ditching, etc., is done by steam power. The Southern Pacific railroad runs for thirty-six miles through the farm. Three steamboats are running on the waters of the same estate; as also an ice house, bank, shipyard, and rice mill belong to the same.

Bessie Miles, aged 8 years, a daughter of a blacksmith living near Harrod's Creek, Ky., was on Saturday night, May 21st, the victim of a cruel joke which caused the loss of her reason. On the night in question the little girl's mother took her to the residence of Mrs. Hermon Grandt, where a private spiritual seance was being held. The girl was very much frightened and frequently begged her mother to go home. The company laughed at her, and finally a son of Mrs. Grandt, in a spirit of mischief, crawled behind the girl's chair and gave utterance to a dismal groan. The poor girl fell from her chair in convulsions. Everybody was thoroughly frightened and the girl's mother was nearly distracted with grief. There was no physician near, but everything that could be thought of was done. The child remained unconscious until Dr. Rubby, of this city, arrived there, at 4 o'clock yesterday. Then she opened her eyes, but there was a wild, unnatural light in them, and the doctor thinks her reason has been dethroned. The shock was also so great to her nervous system that she may not recover.

NATIONAL SUICIDE, AND ITS PREVENTION.

BY OSCAR F. LUMRY, PH. D.

Prof. Lumry's book, "National Suicide and Its Remedy," will be read with profit even by those who do not accept its doctrine, that taking interest for money loaned, one or more per cent, is sin, taking something for nothing. For, as Goldsmith said of his Vicar of Wakefield,

E'en his failings lean to virtue's side.

—*Cynosure.*

Dr. Lumry is a man of ideas and never fails to make his readers understand just what they are. Every sentiment he writes has such an air of honesty that it will in a measure disarm those who read to criticise. It is a good book to set people to thinking, whether they believe his theories or not. The book is well worth a careful reading and study.—*Inter Ocean.*

On all the points named they differ radically from those which prevail in the organization of society. Either they are true or false. It is a curious fact that all of them have been stigmatized as crazy, and yet nearly all of them have been for some years steadily gaining the adhercuce of men of intellectual ability.—*Times.*

Price, postpaid, Cloth bound, $1.00, Paper bound, 75 cents.

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SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition: Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. ....The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies.....The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers.....The inference is fair that Masonry and Christianity do not harmonize.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

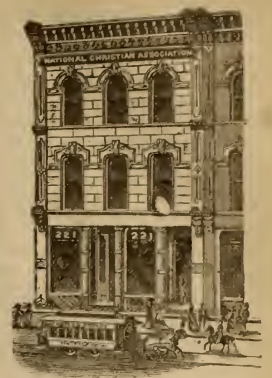
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 9, 1887.

The *Cynosure* editor desires to be modest, yet desires to do good while he may. Of the much he has written, two discourses are intended to be *fundamental*, the one in the politics, the other in the religion of the lodge. Joseph Cook said of the Washington speech: "It is the strongest writing I have ever seen on that subject." The religion of the lodge is attempted in last week's *Cynosure* in the "Congress" address. Will our readers turn back and re-read that speech, and say whether they think that labored speech should be sent to every theological student in the seminaries of the United States? And how many will help our publisher send it?

Woman Suffrage in Kansas.—Senator Ingalls voted in the U. S. Senate against woman suffrage. This Senator has managed to secure for himself the vote of prohibitionists, while in practice he is opposed to prohibition; and now he is seeking to capture the woman suffrage voters while opposed to giving womon the ballot. In short, he "runs with the hare" when hares are in the majority and yet belongs and barks with the hound.

He lately gave a characteristic speech at Abilene, Kansas, which is sharply and well answered by our friend Mr. C. B. Knight, the prominent Prohibitionist late from Massachusetts, who we hoped would have settled in Illinois. But while seeming to condemn woman suffrage as forbidden by the "limitations of sex placed by God and not by man," he took care to tell his audience that none but a fool would oppose woman suffrage and he "was quite sure hs was not a fool," though he might, he said, be "a demagogue;" which was the nearest approach to honesty in his speech. And he gains the votes of reformers by seeming to yield to them against his convictions.

ENOCH HONEYWELL.

A VOICE CALLING FROM ETERNITY.

If Napoleon could arouse the martial valor of his troops by summoning the invisible witnesses of centuries from the summit of the Pyramids, the readers of this number may catch a holier inspiration from the testimony of three generations, which speak to us in the noble face of Enoch Honeywell, and in the memorable address written to be read over his dead body to relatives and friends.

The life of this remarkable American had reached nearly to the century line. He was born in 1788, the year of the adoption of the Constitution, and after many years of travel and pioneer life in the West and South in those early days, he settled about 1837 in Altay, New York, where he lived till his death in February last. In 1830 he was converted under the preaching of the renowned Elder Jacob Knapp, whose powerful assaults upon popular sins, the lodge among the rest, are perhaps yet remembered by living men. Enoch Honeywell was a reformer by nature, and the rousing appeals of Elder Knapp found no more interested listener than he, He stood up to be counted with voters for James G. Birney, though he had to stand alone.

Similar clear convictions of truth made him an opposer of the lodge as he had been of slavery, and there are few who have supported the reform represented by the National Christian Association whose efforts have been more successful in saving our young men from the secret worships of the lodge. Tracts written by him were circulated at his own expense by the hundred thousand; and now with a heavenly vision he, like his Master, sees the result of this travail of his soul and rejoices in it.

The *Cynosure* respectfully begs the *Christian Statesman*, *Christian Instructor*, *United Presbyterian*, *Wesleyan Methodist*, *Free Methodist*, *Christian Worker* and our own papers to insert if possible and call the attention of their readers to the remarkable post mortem address of Mr. Honeywell. Seldom, if ever, has there before been an instance of a man writing an address to his countrymen and neighbors to be read at his funeral. If the great denominational papers would give this extraordinary address to their readers they would do more to enlighten, bless and save our country than by years of printing the platitudes which they give to fill up their columns and consume the time of their readers.

God individualizes men. Satan packs them and swears them into masses. Mr. Honeywell was a plain, simple mechanic, individualized, taken by the Spirit of God out from the race of mankind and made him like one of the old prophets a waymark and guide to eternity for his less-favored countrymen. If Dr. Talmage could be induced to read this necrologic article of Mr. Honeywell (such is our good opinion of the man) he would repent of his strange sermon on secret societies. We need not commend Mr. Honeywell's message, which sounds to us like the voice of the angel calling to John in Patmos.

THE GOOD TEMPLARS' REUNION.

The two Grand Lodges healed the division which took place eleven years ago, last week, in Saratoga. The old lodge reports "about" 300,000 members and 100,000 juveniles; the other lodge about 200,000. The actual number in the older lodge, of which Finch is the head, is 287,212, in its Bands of Hope and Juvenile Temples 50,739. The split of 1876 was upon a great principle—the admission of colored members. The English lodges were led by Joseph Malins in the disruption, the American by Colonel Hickman of Kentucky. The union has been made by conceding the infamous principle of caste and negrophobia. Malins and his members, for the glory of the lodge sell out the black man, and turn him over to the saloon and Satan so far as Good Templar salvation is concerned. "The experiment," said Malins, "of attempting to bring the white and colored races of the South together in Good Templar work, which the English seceders attempted, has not been successful." Such is the price of this union. Under God it will be a blessing to the black man, but no thanks to the Judas-like lodge.

In 1884 the Good Templars cut but a sorry figure in the general election. So far as our knowledge extended the great mass of Good Templar voters went with the old parties, which license liquor. In the village of Wheaton, the seat of Wheaton College, we heard years ago the chief Templar of the local lodge advocate licensing the sale of liquors to secure the German vote! His speech was objected to, *and his lodge sustained him!*

We confess to some amazement and much regret at reading in the papers, that the Good Templars' convention received "a tastefully worded greeting from Miss Frances E. Willard as president of the W. C. T. U." The Saratoga Methodist pastor, Rev. S. V. Leach, evidently a Mason, in his opening discourse, called God "The Almighty Architect," and addressed the convention thus:

> "Good Templars! very beautiful and impressive are the historical associations that engirdle the name you bear. Your title carries us back over seven centuries, to a period when Europe was young." * * * "when we behold 300,000 soldiers engaging in the first crusade," * * * "They created two orders of knighthood, one of which is to bear your honored name, Templars."

Now Miss Willard is well read, and so knows that the Knight Templars lauded by this pastor were military monks who lived in a house at Jerusalem, near the Temple, which gave them their name; that professing to protect pilgrims on the road to Palestine, they spread over Europe; that under vows of poverty, by pious twaddle as poor "fellow soldiers of Christ," they absorbed fabulous wealth; that under vows of chastity—like all camps and convents of men— they practiced the loathsome and disgusting vices named by Paul, Rom. 1st; and that, under cover of their sworn secrecy, they plotted treason against the governments; and by their dashing regalia, they "led captive silly women," and destroyed the peace of families; till all Europe, Catholic and Protestant, spewed them out; and the industrious masses so turned popular sentiment against them, that Cervantes, by a single book (Don Quixotte) buried their their very name under popular detestation and contempt.

Now it is not wonderful that J. N. Stearns, a Mason of seven degrees, who has sworn to conceal all crimes of Freemasons, and shelter and protect them, "*whether they be right or wrong*," should laud Leach's sermon as, "The ablest sermon ever preached on the work of the order in this country;" or that a Masonic Methodist preacher should preach a sermon so full of false history and gasconade, "handling the Word of God deceitfully;" and perverting the holy text addressed to Christians, "Ye are the temple of God," into a shallow compliment to Good Templars, composed of all sorts of people.

But what are we to think? Miss Willard is an Anti-mason and the child of Anti-masons. She has once at least expressed her abhorrence of Masonic oaths in print. We must think that her zeal in behalf of temperance blinds her to the vile system of "Templary," which this weak clergyman lauds from its sham beginning to its revival in these last days. Can it be that Miss Willard is ignorant that the Knights Templar of this present time are the open, shameless patrons of liquor-drinking, swelling the saloon receipts to fabulous amounts wherever their conclaves have met? Does she not know that their "*fifth libation*" is a veritable "cup of devils" taken from the mysteries of Eleusis, against which Paul warns Christians (1 Cor. 10:21)? And that their baptism of infants is not Christian but heathen—that is, diabolical—by their own authority? (See Mackey's Cyclopedia, Art. Baptism.)

Can it be that Miss Willard is dazzled by the crowds which are infected by this epidemic of secretism. But in this same sermon of the Saratoga Methodist pastor he states that "when Europe was young" and, of course, less populous than now, three hundred thousand were drawn into the first crusade by a single monk endorsed by the Pope, and that for the weak folly of rescuing Christ's sepulchre! As Orange lodges and as Know Nothings in our day were the devil's methods of disgracing Protestantism, and staving off reform, so this Good Templarism is a devil's version of the temperance reform. It will spoil the movement. Its very name of Templars is the name of failure. In Daniel Webster's words, "It is wrong in the principle of its formation," "a just source of jealousy and alarm." And Mr. Finch, who aspires to be the Peter the Hermit of this spurious crusade of temperance lodgism—which leaped upon the reform in 1855, after fifty years toil and prayer had made the cause popular—this new Peter now calls on his lodges to pray, though he knows that every one of them has dropped the Christian and imposes a deist's creed at its door!

But why assail men who are willing to vote for prohibition? We answer: Because their proceedings are secret, which dishonors Christ. Because they meet with open organizations to plan and then retire behind tyled doors to plot! Because of their bark-mill round of mock-solemn ceremonies; their garish, un-American regalia; great, swelling, unchristian titles, and, above all, their "brotherhood" with unbelievers and their organized deism. We do not object to their voting for prohibition; but we object to taking the despotic Knights of Labor by the hand and endorsing the spawn of monks of the twelfth century and yet giving them no word of Christian advice to enlighten their darkness and save Miss Willard's good from being "evil spoken of." We hope the devoted women who form the W. C. T. U. will protest against being turned into a Rebekah lodge of temperance by a policy like that of the eloquent Aaron, because "the people are set on (the) mischief" of secret ceremonies and garish parades.

FRENCH MASONRY.

Dr. Samuel Johnson used to say: "There is one human nature, and another nature of Frenchmen," and his words became a proverb. Will the readers of the *Cynosure* carefully ponder the article on French Masonry taken from a New York daily, written by its Paris correspondent, dated Paris, May 7th. If the writer were not a Frenchman his story and revelations of Masonry in Paris would exceed belief. But the revelations he gives tally exactly with Bishop Warburton's exhibit of the Eleusinian Mysteries. See MacKnight on the Epistles, Comment on Ephesians, where "these eminently Masonic institutions" (Mackey) are laid bare.

Masonry is a false religion, and false religion resembles and caricatures the true. Lodge terrors are Satan's convictions of sin, or compassing Sinai. Raising Hiram, Osiris, Mythras, or Bacchus, is the devil's substitute for faith in Christ. And "the shock of entrance" is the new birth; and the jovial greetings, and jollifications which follow, are Satan's counterfeit "joys of salvation." All these resemble true religion as a brothel resembles a family, and whoredom marriage: an illustration which runs through the whole Bible. And the course of terrorizing through darkness ending in light, which the candidate or postulant is put through, is identical, in its nature and moral effect, and was and is the same, whether done in Eleusis, London, Paris, or the United States. The Appletree Tavern, the Grand Orient, and an Odd-fellows' lodge, or college secret society, all work by the self-same rule—to infuse terror, to lead into and through a horror of darkness into light; and the whole thing is a devil's substitute for "*experiencing religion.*" There are not ten Masons, Odd-fellows or even Good Templars, unless, perhaps, those who go into the lodge for "buncombe" or for what they can make by it, and despise the whole thing, who do not *feel* that they have had a spiritual *experience*, after being put through initiation, or a degree. And there is something in that experience which makes them despise Christians as bigoted papists despise Protestants. As soon as the Mormon or Mason candidate yields himself into the hands of others, to be stripped, blinded, led, guided

and brought through into a mystic brotherhood, he puts himself into an attitude of receptivity for spirit possession, or influence, *and they get it.*

If the Protestant ministers of the United States understood this; if even Masons themselves understood it, lodgeism would be dropped as a child drops its toy-box when she sees worms or snakes in it. But through the ignorance of the clergy, owing to the silence of the press, the pulpits of the United States are retreats and hiding places of devils. Open the Bible, and Christ and his apostle alarm, and even shock us by their warning to "be sober," "vigilant;" to "watch," "resist" and "flee" from demons. But the American pulpit, as a general thing, is as innocent of such warnings as the *Andover Review*, which is too busy with "Post-mortem Probation" to worry people with Scripture warnings this side of death. Hence the frivolity of Masonry is its screen. But *read*, READ! READ! the article on French Masonry, and then say, what but devils could induce multitudes of capable men to submit to such degradation?

—The semi-centennial of the founding of Knox College occurs Thursday of this week, and the editor of the *Cynosure*, who was president of that institution for about twelve years previous to 1860 will be among the guests of the occasion. Dr. J. E. Roy of this city and Hon. S. V. White of New York the speakers of the occasion.

—The Ohio agent, Bro. W. B. Stoddard, came in from a well-worked field last Thursday, to spend a short vacation in this city and Wheaton. His weekly reports in these columns have given much encouragement to friends of the reform in every other State as well as Ohio. A summary of his work for the year is promised for next week.

—"The secrecy question is the great question before the church to-day. Take that away and the controversy would almost cease." Thus writes Bishop Weaver in the last *Telescope*. True, and such a confession six or nine years ago, met fairly, in the spirit of Christ would have saved the Brethren church from threatened disruption. But instead of meeting the main question the effort has been to confuse the minds of honest people and confound that issue with questions of popularity in cities, revisions of constitution and discipline, until ruin impends.

—The *Christian Worker* of this city prints the Congress address of Pres. C. A. Blanchard last week, on the Secret Orders and the Labor Question. Editor Pritchard in a note warmly commends it to the Friends, and calls attention to the fearful responsibility resting upon Christians who encourage by "word or fellowship" these orders. The indifference of others he also deprecates in faithful terms. "It is time we opened our eyes, looked upon this monster, and went forth to battle against him." His suggestion that an address on this subject, by way of instruction, be given by some competent speaker in all the yearly meetings, is an excellent one which we pray may be widely approved and acted upon by the Friends.

—As noted in Bro. Cole's letter, he had the privilege of addressing the United Presbyterian General Assembly in Philadelphia. The *Christian Instructor* notices his remarks thus: "An African, the son of a Mohammedan priest of high order, a convert to Christianity, a man of great learning, of a skin as dark as that of the darkest negro, addressing our General Assembly was a novelty of no small interest. The address was full of good, practical Christian sense. He earnestly presented the inconsistency of Christians sending missionaries and rum and tobacco in the same ships to the heathens, or the Mohammedans of Africa. He had been through all the degrees of [African] Masonry, and knows what Masonry is. An American minister and missionary is a chaplain of a Masonic lodge in Africa; this lodge is composed of heathens, and he is simply a refined heathen. The impression of Mr. Cole's address upon the Assembly was exceedingly creditable to its author." The moderator, Dr. M. M. Gibson, replied in a happy manner to Bro. Cole and the representatives from other ecclesiastical bodies.

—A letter to the *Living Way* from Dorseyville, Louisiana, a point on the Mississippi a little below Baton Rouge and Plaquemine, tells of great activity both for and against the lodges. If the zeal of the colored brethren for Christ was everywhere imitated we should soon see an end of lodgery. The letter says: "The colored people of this parish are well canvassed in the interest of secret societies, notwithstanding Bros. B. Dorsey, A. L. Reese, A. Hubbs, and myself preach against secretism and upbraid it on every side; but Satan has his agents here too. Rev. L. V. Collins (Baptist) of Black Hawk, La., Concordia Parish, has been in Plaquemine and vicinity some five or six weeks in the interest of secret lodges. He is Deputy Grand Master for the State of the Independent Order of Jacobs and he is a Grand Master in the Universal Brotherhood. He succeeded during his stay in planting in the St. Matthew Baptist church, Plaquemine, both an order of Jacobs and Universal Brotherhood. Bro. Hubbs tells me that they have been anxiously striving to get his church, but he greets them with a firm nay."

FROM THE CHINESE MISSIONS.

We noticed last fall the visit of Rev. M. C. Wilcox of the American Methodist Mission at Foochow, China, of his devotion to his work, and sympathy for the reform urged in these columns. His promise to write for our readers he begins to fulfill below, in an entertaining account of the Christian work in this part of China:

FOOCHOW, China, Apr. 15, 1887.

Just a month and a half ago we arrived here. It is needless, however, to say I have been busy, and for that matter that is what I am in China for, and in the world for.

We had a most delightful reception here, being met at Pagoda Anchorage, the head of navigation, twelve miles below Foochow, by a number of missionaries; and at the Foochow landing by a large number of students and others. The next day the ladies of the M. E. Mission gave us a grand reception from 3 to 5 P. M. The U. S. Consul, the Vice-Consul, about twenty-five missionaries, and nearly 200 native Christians, preachers and students, called on us. The friends all say this was the finest reception ever given to missionaries returning to Foochow. So we certainly ought to be satisfied and grateful.

Soon after our arrival the mission appointed me president of the Anglo-Chinese College, an institution which has been running six years. Four years are devoted to preparatory work, so we have our Freshman and Sophomore classes already. The latter is just about beginning spherical trigonometry and have other studies of about the same grade of advancement as in most of our American colleges. We have sixty-three students, quite a number of whom are faithful Christians; and the number of this class is steadily increasing. Christian influence, even among the students, is paramount. We have a Young Men's Christian Association, which includes nearly all the Christian students. Under its auspices student prayer meetings are held, together with an English service every Sunday afternoon, at which the sermon is by a missionary. This institution is exerting an ever-widening influence and the good it has already accomplished cannot be estimated.

There is more than usual at present to encourage us in our work here. Conversions are becoming more and more frequent, as the class of those whose heads have been enlightened as to the nature of the Gospel truth increases. A few weeks ago ten persons were received to full membership in one of our churches, and nearly every week several are received on probation. Last Sunday at another church I administered sacrament and baptized two. On the Hok Chiang district, southeast from this (Foochow) district, there have recently been about 100 conversions. The other missions here (the American Board and the Church of England) also seem to be enjoying increased prosperity.

You have doubtless seen references recently to rail-road building in China. I am happy to state that one is actually being constructed in the island of Formosa, which belongs to this (Fuhkien) province. This is being built by Messrs. Russell & Co., an American firm doing business in China. Another railroad to be built from Lutai to Taku and from Taku to Tientsin, in North China, has been sanctioned and estimates have been submitted by a French, as well as by an American company. The construction of other lines will doubtless follow as fast as Chinese superstition will permit. But the more railroads we have, the more missionaries we shall need, as it has time and again been demonstrated that the introduction of Western institutions without Christianity is a curse to a people rather than a blessing. M. C. WILCOX.

"THE NEEDS OF AFRICA, AND FAILURES OF FALSE CHRISTIANITY," is the title of an address delivered by J. Augustus Cole, of Western Soudan, Africa, before the General Assembly of the United Presbyterian church, Philadelphia, May 27, 1887, to be published when subscriptions for 200 copies, or more, at 25 cts. each, are received. Please forward your name to the *Cynosure* office, stating the number of copies desired.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association is fixed by by-law No. 4 on the third Thursday in June of each year. Corporate members and all friends of the N. C. A. will notice that this occurs on June 16, 1887, and be prompt in attendance for the transaction of the annual business at 10 o'clock A. M., at the Carpenter Building, No. 221 West Madison street Chicago.

H. H. GEORGE, *President.*
W. I. PHILLIPS, *Rec. Sec'y.*

A CARD.

Will the friends of reform, in Iowa, who have subscribed to pay to the Treasurer of the Iowa Christian Association, James Harvey, of Pleasant Plain, Jefferson Co., Iowa, to meet the expenses of the State Reform work, please to send their subscriptions as soon as possible, as there is *pressing need* of funds to meet the expenses.

The subscriptions taken last summer and fall commenced the 15th of July, 1886, and will be due in full in a month and a half. Please send in your subscriptions as fast as you can, that there may be funds to meet the expenses of the work. It is so hard to make brick where there is no straw. Donations are earnestly solicited from those who have not given subscriptions. Let not the "sinews of war" be lacking. C. F. HAWLEY, *State Agent.*

EDUCATIONAL.

—Miss S. A. Farley, who has been for several weeks in Chicago raising funds to purchase a building for the New Iberia, Louisiana, school, has received a pledge of the last $500 from Mr. Peter Howe of Wenona, Ill. The *Cynosure* again commends this enterprise to liberal Christians as worthy their generous support.

—The alumni of the University of Paris numbered nearly 11,000 last year. Of these, 3,786 were studying law, and 3,696 were studying medicine, while only 35 were studying theology. The female students numbered 167.

—Jonas G. Clark, of Worcester, Mass., who recently presented $1,000,000 to that city for the founding of a university, has made a further gift of $500,000 worth of real estate, books and works of art, and $500,000 in cash for the establishment of professorships.

—The commencement exercises of the Wasioja Seminary, Minnesota, take place this week, opening with a sermon on Sabbath, June 5th, by Rev. J. A. Richards, of Fort Scott, Kansas. Examinations, alumni, and trustee meetings, and exercises of the graduating class occupy three days of the week. In connection with the latter on Wednesday evening Miss Mary P. Paine, the preceptress, will give an address.

—The college year at Gates College, Neligh, Neb., closes the 17th inst. Through the self-sacrificing efforts and perseverance of the president and financial secretary, Rev. M. L. Holt, the institution will complete its sixth year out of debt and with good hope of erecting a ladies' dormitory next year. The institution is well patronized by the churches of a new country, themselves struggling with problems of building and other expenses. It is "holding the fort" for a large and growing section of the State which within a decade will have a vast population. The trustees have begun their work on a good basis, putting secret societies, tobacco, dancing, infidelity, etc., among the prohibitions.

—In Russia there are 32,000 schools, having each an average of 36 scholars. This is one school for 2,300 inhabitants, at a cost of less than a cent a head of the whole population. In Austria, with 37,000,000 of inhabitants, there are 29,000 schools and 3,000,000 scholars. The average number at each school is 104, and the cost per inhabitant is 19 cents. In Italy for 28,000,000 inhabitants there are 47,000 schools, one school for every 600 people, at a cost of 17 cents a head. The average number of pupils at the schools is forty. In Spain there are 3,000,000 scholars, 29,000 schools, giving an average of 56 in each school, and one school for every 600 inhabitants, as in Italy. The number of schools given for England is 58,000, which is one for every 600 inhabitants, with an average attendance of 52 per school, and a cost of 36 cents. The Germans have a school for every 700, giving a total of 60,000 schools, with 100 pupils in each, and 38 cents per inhabitant. France has 71,000 schools, being one for every 500, with 66 in each school. France would, therefore, seem to have more schools than any other European country. These schools cost the country 29 cents per inhabitant.

The Home.

THE DESTRUCTION OF SODOM.

The warning was spoken; the righteous had gone;
And the proud ones of Sodom were feasting alone;
All gay was the banquet; the revel was long,
With the pouring of wine and the breathing of song.

'Twas an evening of beauty; the air was perfume,
The earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And beautiful maidens moved down in the dance,
With the magic of motion and sunshine of glance;
And white arms wreathed lightly, and tresses fell free,
As the plumage of bird in some tropical tree.

Where the shrines of foul idols were lighted on high,
And wantonness tempted the lust of the eye;
'Midst rites of obsceneness, strange, loathsome, abhorred,
The blasphemer scoffed at the name of the Lord.

Hark! the growl of the thunder, the quaking of earth!
Woe, woe to the worship, and woe to the mirth!
The black sky has opened—there is flame in the air—
The red arm of vengeance is lifted and bare!

Then the shriek of the dying rose wild where the song
And the low tone of love had been whispered along;
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons, to blast and devour!

Down, down on the fallen the red ruin rained,
And the reveler sank with his wine-cup undrained;
The foot of the dancer, the music's loved thrill,
And the shout and the laughter grew suddenly still.

The last throb of anguish was fearfully given;
The last eye glared forth in its madness on Heaven!
The last groan of horror rose wildly and vain,
And death brooded over the Pride of the plain.

—*John G. Whittier.*

A WORD OF EXHORTATION.

BY MRS. I. R. B. ARNOLD.

O brethren, preach the Word. Do not attempt to convert sinners with fine-spun theories out of which the Word is left. You know no instrument can equal the sword which God himself has forged for his Spirit's use in cutting off the dead carcass of sin, which will certainly "drown men in perdition" unless it be separated from them. It is a wonderful discoverer of the thoughts and intents of the heart. Nothing can equal it to produce genuine conviction. Our Saviour prayed, "Sanctify them through thy truth," and then, as though he feared some might misunderstand, he adds, "Thy Word is truth." O, how little sanctification we find among men! What is the trouble? Ah! the pulpits have nearly all laid aside the God-ordained purifier and are trying to build up believers with human reasoning, philosophy and even the old dead theories of mythology. A scientific sermon of the present day is not considered complete unless it contains some of those "cunningly devised fables," told in a lovely manner. The Lord pity us and deliver us from a revival of pagan idolatry! Well would it have been for the world had this abomination been buried so deep as to have never seen a resurrection.

Again, our Saviour said, "Ye shall know the truth and the truth shall make you free." Would you see your people free to serve God in holiness and righteousness all the days of their lives? Then give them the clear, bright "Thus saith the Lord." Prove all things. A Christian lady who lost a little boy said, after his death her heart was continually grasping for proofs of the immortality of the soul and of the resurrection of the body. Where will the fundamental doctrines of Christianity soon be if the man of God ceases to bring out of his treasury (which certainly is the Bible) things new and old. Let the weak ones be fed, not with some heathenish goat's milk, or even that of the wolf, which cometh not but for to kill and to steal; but "with the sincere milk of the Word."

Rightly dividing the Word. A sermon was recently preached in a fine church by a noble looking man in goodly apparel having also the gold ring. The only Scripture quotation in that religious lecture was the text, "When I would do good evil is present with me." How discouraged, how drowsy our souls felt as we listened to the statement that the Persians once taught that God is a dualty, half good and half bad, and though we *think* the falsity of this doctrine can be proved, there is still much truth in it, since in man is a good and a bad nature. How disheartening to teach souls that they must desire to be free from sin, but cannot be thus free. O brother, raise the Gospel standard high. Tell the people, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," if you would have high types of Christianity. Tell them, "the Spirit witnesseth with our spirit that we are born of God." Delve into this mine of religious wealth to prove everything that is good and pure and true, and to disprove all that is bad. Do not fear; the good old book is always on the right side.

FAITH.

How shall I, in the simplest, briefest way, tell a soul what it is to believe on the Lord Jesus Christ so as to be saved? To get at the very heart of this subject, let us suppose that you are at the bedside of a dying sinner, whose only hope of salvation lies in your being able to tell him at once, in the simplest words, how to perform the saving act of faith. Many a person is told to believe who is not conscious of *not* believing, and who has no appreciation of the difference between belief and faith. How may the matter be so put before an inquiring soul as to help to the immediate appropriation of saving grace? Time may not be left for the study of the Word of God, or for anything but the briefest prayer. How shall this last moment be improved to the saving of a soul?

Faith differs from belief, because it is an act of trusting. Belief is the assent of mind to a fact or truth put before us in the form of a proposition or statement, as though I say: "Christ died for sinners." Faith is the consent of the whole mind, heart, conscience, and will to the fact or truth of the Christian religion, as represented in the person of Christ. Hence we read, "Believe on the Lord Jesus Christ, and thou shalt be saved." That little word *on* carries the idea that such a way of believing brings me near the person of Christ, and makes me not only accept what he says, *but lean on him*; resting not only on his words, but on his work for me. Here is not only believing, but *trusting*.

Faith differs from belief because it is an act of taking. God not only puts before me a truth to be believed, but a personal Saviour to be taken to myself. Faith is that by which I apprehend, and then appropriate—first perceive and then receive him. I see Christ to be my possible Saviour, and take him to be my actual Saviour. How do I take him? By giving myself, the only way in which one person can take another. So a lone orphan takes one who offers to be a father; so a wife takes a husband; so a soldier takes a general, or a subject a king; by giving ourselves away to another, we take another to ourselves. No act can be simpler; and, in fact, it is its simplicity at which we stumble.

Faith thus differs from belief, because, in this trusting and taking of Jesus, it becomes a tie of union. It makes me one with Jesus, and him one with me forever. I lose my life in him, my will is his will. I look at this world and the world to come through his eyes and become part of his body, a member obeying him as my head.

To guide a soul to Christ we must first, then, get clearly in mind that the central thing about faith is this act of trusting, taking, trying, to Christ. A child in years or in mind can understand this. Let every dying sinner lay his hand in mine, as Christ's messenger to him, and say: "Lord Jesus, *I trust thee, I take thee*, as my Saviour and Lord; I give myself wholly to thee forever."—*Rev. A. T. Pierson, D.D.*

"WHO TELLS HIM?"

One of the mysteries which puzzle the unconverted is, "How does the minister know all about me?"

Said one man who had hid behind a bed curtain in a private house, while hearing, for the first time, King S. Hastings preach, "He told me everything I had done, public or private, for the last three months."

Of course he was in a rage with the neighbors about telling on him; but the fact was the preacher never was there before, and came in late after meeting had commenced; nevertheless the hidden sinner was searched out, and never found peace till he had turned to God and confessed his sins and his wanderings.

A heathen woman once said to a Christian Indian named Esther, "I often go to your meetings, and always hear something. One Sunday lately the minister exactly described the state of my heart. Indeed, I fully thought he would soon say, 'There sits a woman who is just what I have said.' Do tell me how the minister knows, and who it is that tells him?"

"Oh, yes," said Esther, "I will tell you. The minister preaches the pure word of God, and *that word speaks to our hearts*. If we are willing to listen to it, God works in our hearts by his Spirit, and shows us that it is spoken to us. Then we see and hear what is our real state; and every one thinks, 'That is spoken to me!'"

The Word of God is no dead book, it is living and powerful, and is the voice of the living Spirit of God, which reads the hearts and the lives of all men.

Let us thank God for a Gospel that searches hearts, and let us pray that ministers who know all about their hearers may be greatly multiplied.—*Armory.*

NOT LOST ON THE AIR.

A very entertaining incident occurred in the early ministerial life of Mr. Spurgeon, and which he verified to the person who made it public. Thirty years ago or more he was invited to preach in the vast Crystal Palace at Sydenham. Would his voice fill the immense area? Resolving to test it, he went in the morning to the palace, and thinking for a passage of Scripture to repeat, this, as he reached the stage, came to mind: "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Pronouncing the words he felt sure that he would be heard, and then repeated the verse in a softer tone.

More than a quarter of a century later, Mr. Spurgeon's brother, who is also a pastor, was called to the bedside of a man, an artisan, who was near his end. "Are you ready?" asked the pastor. "O, yes," answered the dying man with assurance. "Can you tell me how you obtained the salvation of your soul?" "It is very simple," said the artisan, his face radiant with joy. "I am a plumber by trade. Some years ago I was working under the dome of the Crystal Palace, and thought myself entirely alone. I was without God and without hope. All at once I heard a voice coming from heaven which said: 'It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' By the meaning of these words I was convinced of sin; Jesus Christ appeared to me as my Saviour; I accepted him in my heart as such at the same moment, and I have served him ever since." God honors his Word. Suppose Mr. Spurgeon had used a secular sentence to try his voice. What surprises await the faithful when results are known.—*Christian Treasury.*

THE REASON WHY.

O happy birds among the boughs,
And silver, tinkling brook below!
Why are you glad,
Though skies look sad?
"Ah! would you, would you know?"
A pleasant song to me replied;
"For some one else we sing,
And that is why the woodlands wide
With rapture 'round us ring!"

O daisies crowding all the fields,
And twinkling grass, and buds that grow!
Each glance you greet
With smiles so sweet!
"And why—ah! would you know?"
Their beauty to my heart replied;
"'For some one else we live;
And nothing in the world so wide
Is sweeter than to give!"

—*St. Nicholas.*

HORTICULTURE FOR THE GIRLS.

Most of the girls I know have a very useless smattering of what they call botany; and it is worth about as much as the terrible music they store up in the way of education. Those who really make flowers grow, and get into sympathy with Nature, may take a morning walk with us. A girl sat on my porch, the other day, and said: "All this is nice, but it is dreadfully lonely in the country."

I said to her: "You should form more acquaintances."

"Where are they, pray?" she answered. "Neighbors scattered about, to be sure; and yet I want a crowd all the time, and things lively."

"That moon, for instance," I said. "You never were acquainted with the moon, or with the trees, or the flowers."

"Nonsense. They can't talk. And they are dead, anyhow, or only sort of alive."

"Sure enough," I said, "how lonesome you must be! Never knew a tree was alive, and had thoughts, and worked out mathematical problems. Well, there's the spider, and the fly, and the birds; and they are all splendid acquaintances. There's a spider now on your dress."

With a little shriek, the lonely girl ran into the house, and told me she preferred boys to spiders and moons.

Now, you and I don't care for these nonsensical misses. what we mean by horticulture is getting rihgt well acquainted with life and living creatures; and when we cultivate trees and flowers, it is cultivating

acquaintance, as the saying is. Now, let us begin with our very dear friend, the pear tree. Here it stands at the door, and it is dropping the most lovely calling cards, printed in gold. Tennyson is acquainted with it, and they are very dear friends. He says:

> "'Oh! sound to rout the brood of cares!
> The sweep of scythe in morning dew,
> The gust that round the garden flew
> And tumbled half the mellowing pears.'"

"But I don't want to bother about pear trees. It's the flowers I like."

"But, Julia, there never was a handsomer bouquet than a pear tree in blossom. And, as it is our object not to have a lot of strangers on our lawns, we must be polite to pears and apples and elms and all the rest. Besides, a pear tree is only one kind of a rose bush; that is, pears and roses are cousins; they go back to the same ancestry. Somewhere, a long ways back, the changes in form began, and slowly one movement led to a tree, and another to a bush."

"Just as some long-ago break cut off one way to man and the other way to an ape? That's what my teacher says, anyhow."

"Well, very much that way. So now, the dear, graceful Miss Baltimore Bell puts her arms around Mr. Pear Tree, and calls him 'coz.' The pear has acquired a power to give us a soft, juicy pulp around its seed; the rose has a dry, hairy berry, that we cannot eat at all, and that very few things eat. But there are several more cousins around. Let us look at the family in a group. Here we have, all in sight, roses, apples, pears, cherries, plums, quinces, straw berries, raspberries, blackberries and our nice little apricot. Isn't that a fine family, and all very close relations. I think it is the most practical business house in the world; and yet it is very fond of show. It is the Vanderbilt stock, rich beyond comparison."

"Well, I never thought of it in that light before. So a pear is only a rose and a rose is only a pear? And you think they are sort of interested in each other?"

"Yes; there is such a thing as friendship among trees. These cousins are all fond of each other, and like very much the same treatment, and eat the same foods; and, if you would get on well with them, you must show them the same favors."

"How long has it taken for the rose and pear to get to be so much alike?"

"Oh! a great deal longer than it has taken the English to get to be unlike the Hindus or the Persians."

"And will the pear still go on changing?"

"Yes; we have records of the pear before Jesus's time; and it seems to have only been fit for cooking. The Sheldon pear is about as good as anything yet produced; and that, as well as all our fine kinds, were not known one hundred years ago. So we may be sure the pear will go on changing, and not only give us different fruit, but different leaves and wood, till there are other cousins as different as the raspberry and the quince, or the apple and the rose."

"What a queer world it will be by and by."

"It is queer now; but, when you come to get acquainted with it, as I want you to do, and mean to help you, you will not say it is so queer as it is delightful. But just to-day we will study the pear alone. Perhaps you can tell me the difference between the apple and pear trees by their leaves?"

"No, sir. I cannot."

"Well, here they are. The apple on one side is rough, and on the other is smooth, and the pear on both sides is nicely polished. The tree is more erect than the apple, and the blossoms are pure white, while the apple has gained a richer color. The pear is the more rustic, wild, untamed, of the two; and not, by a good ways, as far along in its civilization. You see it has thorns, when raised from seed, and the apple seeding has got quite beyond that. The population of the pear tree also is very different from that of an apple. It has fewer insect friends, and more vegetable parasites. The apple tree is wonderfully loved by moths and bugs; and their friendship is often the ruin of the fruit, and even the tree. Here is one almost bored to death with the grub of the Chrysobothus. But the pear is much more likely to be killed by minute vegetable friends that feed on and ruin it."

"They cannot be very good friends," said Julia. "I should say they were enemies."

"Only from our standpoint. We don't like to have our orchards blighted.

Pears trees often live to be several hundred years old; but apple trees generally do not survive one century. You see right before you some of the oldest apple trees in New York State. They were planted by the missionary to the Oneida Indians nearly one hundred years ago. But near Monroe, in Michigan, are pear trees that are over two hundred years old.

"The delicious fruit that makes the pear such a favorite does not date back of the middle of the last century; but there were very excellent apples a long while before that. So you may think of the pear as a wild girl, half-tamed, and ready any minute to leave school and take to the woods.

"Now, I want you to see the provisions made by the pear for travelling. It doesn't ride in coaches, nor in steam cars; but it has for all that a way of travelling. The fruit is a bribe that it uses to get animals to carry it. Horses and cows, as well as birds, cannot digest the seeds; so, when they have eaten the fruit, they will drop the seeds in their manure about the lots, and new trees will thus be started. Birds and squirrels will carry seeds far over the hills, and plant them in open places in the woods. But, in the same way, we are bribed to take great pains to start large nurseries of pear trees. So, to-day, the pear has travelled into every land, and is everywhere a great pet.

"The cousins of the family are also well provided with coaches. Strawberries run themselves. Birds carry the raspberries. The rose has a dry, bitter, repulsive berry that nothing likes to eat; so it drops quietly down, and waits till its blossoms bewitch nice girls, and all sorts of lovers of nice things, and, for the blossoms' sake, the rose-bush gets carried all over the world."

"Why didn't the rose have nice fruit as well as all the rest of the family?"

"That is hard to answer; only we are sure those changes take place which are most favorable to the life and increase of any variety at the time the changes go on. The rose works mostly on the defensive and protective plan. It has provided thorns to prevent itself from being eaten; and then, while sure of safety, it quietly runs its roots along and sends up a shoot at a distance. All of the family used to trust a good deal to this method of increase, and they have not given it up, except in a few cases, nor altogether in any. The vast spread of the family, you see, is thus provided for with great certainty. No others offer such bribes to birds and beasts. Nor can any other so well defend themselves against browzing herbivora. Even the goat and donkey can only nibble at the rose and wild pears. Nor is there another family better able to spread on the spot by suckering.

"But one more thing I want you to note: That the pear and its relatives are always found in company with fruit-eating birds. If you should go West beyond settlements, you would find no robins and no cat-birds, and those other birds that are quite particular about their dessert. Some birds will eat wild thorn-apples and wild cherries; but the robins will not, except very hungry. They live only where men plant for them choice varieties."

"Yes! And then they eat nearly everything."

"Well, then we must plant more.

"Not a member of the family appeared on the earth till fruit eating birds appeared; and that was, geologically, in very recent times. And the better varieties appear only with dainty birds and daintier man."

"Do you think this kind of improvement will go on?"

"Undoubtedly; and men will grow daintier; and daintier birds will be developed. I would not eat a Bonchretien pear if you would hire me; but thirty years ago the Bonchretien was considered very good eating."

"So, now, you have given me a lesson in horticulture, and it is not a bit like those you gave the boys."

"Do you feel better acquainted with the trees and their cousins, now?"

"Oh! yes! And I—why I shall always see them and think of them as somebody, now."

"Yes, and you will begin to see that one can have a great deal of company in the country, even in the woods. The first thing to becoming a horticulturist is love of the land and the things that grow out of it. It is a poor person who only sees something to eat in a garden. And loving land is the sure road to strength of character. Our greatest people, men and women, are passionate land-lovers Daniel Webster thought of his farm as of a very dear friend. No race ever became powerful against land-loving races. Our forefathers were called the land cultivators. If a girl wishes a natural and a sweet and strong character, she should be a horticulturist."—*E. P. Powell in The Independent.*

—Missionary Richards writes from the Banza Manteke mission on the upper Congo: "This is no longer a heathen country. The poison-giving, the throat cutting, the demoniac yells, the diabolical dance and witchcraft are things of the past here. Of the 1,000 converts, 870 are grown people."

TEMPERANCE.

THE GREAT EVIL.

"Woe unto him who giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also." This is a positive and terrible malediction against the liquor dealer. It strikes a withering blow against all the rum mills in the land. And this "*woe*" soon or later will come upon the persistent vender of the liquor poisons of the day. "Woe unto him." Wherefore? Because "he that soweth to the wind shall reap the whirlwind." Yea, let all such surely know that the wrath of God will be revealed against, and will inevitably overtake them and reward them among all the evil doers upon whom he will pour the vials of his sore indignation. Alas for such when God ariseth in his just retribution to cut off from among the living the ungodly and persistent transgressor of his divine law! "For our God is a consuming fire." He will not be mocked forever. "Vengeance is mine; I will repay, saith the Lord." And the reward of the wicked will be blasting, mildew, and woe and banishment from his presence forever.

Then write this impressive and thrilling truth as with a pen of iron "in letters of living light:"

> "On the liquor store,
> Write it on the prison door;
> Write it on the gin shop fine;
> Write, aye, write this truthful line:
> *Where there's drink, there's woe!*"

You can as well, and with as much emphasis, write it also upon the entrance of every workhouse where convicts are incarcerated. Yea, alas, you may go also to the homes of the dead and inscribe *woe* upon the tombstone of every drunkard who has died a victim to rum. This shall be their sad and warning epitaph to the living, behold the multitudes of the slain, for they are legion! Alas for humanity, for you can even emblazen this fearful "woe" upon the gallows, where all may behold it and take timely warning. Oh, inscribe it in bold capitals on every mansion, cot and hall as a beacon warning against this wrecking stone upon which thousands are drifting to unutterable ruin and woe! Oh, woe full of terror and unwritten agony to him who maketh his fellow drunken, and thus kills the body and damns the soul! I. N. KANAGA.

Newark, N. J., 1887.

WHY WORK IS SCARCE.

I reside in a manufacturing town of 25,000 inhabitants. The articles manufactured range from heavy machinery for all sorts of purposes to the smallest articles in daily use. The presence of a large class of laboring men with families to clothe and feed makes a large trade in articles necessary in a household—as food, clothing, furniture, books and works of art. Besides these branches of industry, we have another which is carried on, on a large scale. We have nearly two hundred establishments whose business is drunkard-making.

During the two or three years past our manufacturing establishments have felt the pressure of the hard times, and been obliged to curtail their business, and so we have had more or less unemployed men in our community. Many of these men thus thrown out of employment are men who use neither intoxicants nor tobacco, but all the same, loss of employment has brought their families to want. So far as their own habits are concerned, they have not suffered from the rum traffic. Nevertheless, I think it can be shown that their loss of employment has been caused by this traffic.

These two hundred saloons can not be run on an average income of less than ten dollars per day, to pay for rent, wages, stock and give a living profit to the proprietors. This takes $2,000 per day out of the pockets of our 25,000 citizens, or (as Sunday is not a day of *rest* for saloon men) $730,000 per annum. Now, if this sum were not spent in saloons, what would be done with it? It is fair to assume that at least half of it would be spent for things that would give comfort and enjoyment in the homes of our city—food, clothing, furniture, ornaments for the home or the person, literature, etc.,—in short, for just those manufactured articles of which there is now a surplus in our warehouses, and in consequence of which surplus production has to be diminished and laborers thrown out of employment. Stop the stream that flows into the till of the saloon and turn it into the warehouses aforesaid, and thus empty them of their surplus, and at once there would be a call for more producers, and every unemployed man would have the opportunity to earn wages for the support of his family.

If every laboring man were a "teetotaler," provided only the money squandered for drink were the

same as now, the effect of this enormous waste on the laboring man in depriving him of employment would be the same as now. The plain fact is, that what is wasted for drink is not spent, as it would be largely, for useful articles whose manufacture gives employment to the laboring class. Thus it is the laboring class that suffers most in consequence of the rum traffic.—*N. S. Burton, in Boston Watchman.*

HOW THEY GOT RICH.

"You see that man just crossing the street?" remarked a Chicago man to a New Yorker, whom he was towing around to see the sights. "Well, that man sold popcorn in this city for twenty-two years, and he is worth $150,000."

"Did he make it selling popcorn?"

"Oh, no. He made his pile buying lake front lots."

Pretty soon the guide called his attention to a man standing in the door of a bank, and added, "That man opened the first Bible-house west of New York city. Thirty years ago he was rat poor. To-day he runs that bank."

"Did he make his money selling Bibles?"

"Oh, no. He bought prairie land and held on to it."

In the course of ten minutes a big building was pointed out as belonging to a man who reached Chicago nineteen years ago with only fifty cents in his pocket. He opened a night-school and now reveled in his wealth.

"Did he make it all teaching school?" asked the New Yorker.

"Oh, no. He went into the dray business as soon as he had money enough to buy a horse."

After several more like cases he had referred to, the visitor asked: "Have you one single man in Chicago who has made money in the business he first started into?"

"Have we? Let's see. Let's see. Yes, we have. I know a man on State street who went into the whisky business twenty years ago, has stuck right to it, and is worth $100,000. If he had only been sharp enough to turn round after ten years and open an undertaker's shop and bury his customers he'd now be a millionaire.—*Wall Street News.*

The New York *Observer* remarks that the Roman Catholic priests of Worcester, Mass., who recently took their congregations to task for engaging so largely in the liquor traffic, may be credited with the recognition of a fact which has been patent for many years to every one, outside of the Roman Catholic church. One of them said he noticed with shame that out of the thirty-one applications for liquor licenses within the limits of his parish, twenty-nine came from members of his congregation. We presume that this proportion will hold good in all the parishes in our large cities. Rum and Romanism are everywhere very closely allied.

RELIGIOUS NEWS.

—Rev. Byron Gunner of New Iberia, Louisiana, writes that it seems to be the will of God that there should be special effort for salvation among his people. He is, therefore, expecting soon to begin a series of meetings. In the community about, licentiousness, Sabbath-breaking, intemperance and profanity abound, and he earnestly beseeches the prayers of Christian people in behalf of the effort he is to make. New Iberia has about 4,000 population, yet there are twenty-five places where liquor is sold by license. The Lord's day is the favorite time for all kinds of wicked amusements, and the effect upon the moral character of the young men is most deplorable. Let every one heed the request of our brother, "Pray for us."

—Mr. Charles Herald, who has for some years been associated with the work at Moody church in this city, and who has been wonderfully successful in his work in Pennsylvania this past year, has begun a series of meetings at the Tabernacle church, corner of Indiana and Morgan streets, Chicago. The interest has steadily grown until Friday night, when the church was packed with an attentive audience. A large number remained to the after-meeting, and numbers rose for prayer. Mr. Herald makes a great deal of the singing, and generally sings one or two solos before he preaches. The prospects are good for a great work on the West side.

—Philip Moses, of Melbourne, a minister of high standing in the Congregational church, has resigned his pastorate and taken up the temperance work, and is the first native Australian to do so. Mr. Moses will make an extended tour of England and America next year.

—The graduating exercises of Oberlin Theological Seminary took place Friday afternoon in the Second Congregational church, Oberlin. Four of the twelve members were ordained in the evening, two of whom will go to foreign fields of labor, Rev. C. A. Clark going to Japan and Professor King, of Oberlin College, to Natal, South Africa.

—The Lutheran Synod which closed its session at Fort Wayne, Ind., on the 16th inst., adopted resolutions condemning the methods adopted by the Knights of Labor for accomplishing their purposes, and warning members of the German Lutheran church against joining the order.

—One hundred and ten students at Oberlin College have pledged themselves to go as foreign missionaries; 400 young men in colleges under the care of the Presbyterian church offer themselves for the same work, and 80 young ladies in Wellesley College have offered themselves for similar service.

—Mrs. Kendall, a young widow who studied at Vassar, is about to follow the example of Dr. and Mrs. Scudder in going as a missionary to Japan at her own charges. She will be accompanied by Miss Mary Poole, a daughter of the well-known librarian in Chicago, and a Wellesley student, whose personal friends relieve the American Board of all her expenses for board and travel.

—Dr. G. F. Pentecost closed his series of meetings which had continued three and a half weeks at Montpelier, Vt., May 18. More than a hundred conversions have occurred. Dr. Pentecost goes home to New Jersey for a season of rest.

—The Hon. Bradford L. Prince, a prominent public man of Long Island, has given up his private business for a year to present the claims of the Building Fund Commission of the Episcopal church.

—A committee of Baltimore clergymen have sent a document to President Cleveland urging him to consider the propriety of a change in the army regulations that will secure to the United States soldiers the privilege of a better observance of Sunday and protect them against excessive duties on that day.

—The great debt of the Presbyterian Board of Foreign Missions has been removed. Its receipts for the year were $780,000, or $35,000 more than last year; $248,000 were from the Women's Boards.

—The statement was made by the Rev. W. W. Everts, in an address before the Baptist Ministers' Conference of New York, that fully 300 educated young colored men and women were ready to devote themselves to mission work in Africa if there were means to send them.

—The Gospel of St. Mark, the first issued in Japan, was issued in 1872, the whole New Testament in 1880, and an edition of the entire Scriptures in the native character will soon be published. The National Bible Society of Scotland has issued an edition of the New Testament in Roman letter which has a large sale.

—The Ladies' Home Missionary Society of the Broadway Tabernacle has sent its annual donation to home missionaries of 21 trunks, in each of which was a new pulpit suit for the missionary, a shawl for his wife, and a library of 20 new and useful books. The estimated cash value of these gifts was nearly $4,500.

—Miss May King, M. D., a Chinese young lady who has received a full medical education in this country, and had a number of years of experience in hospital practice, has been appointed a medical missionary, to be connected with the Amoy Mission of the Reformed church.

—Mr. Moody has issued invitations to students of more than one hundred colleges and universities in this country, and to the students of the British universities to meet at his place at Northfield, Mass., from June 30 to July 12, for the study of the Bible and for conference concerning the extension of Christ's kingdom among students.

—Dr. Robert Brown, who has visited Greenland for botanical and geological studies, writes as follows: "Mission stations are now scattered at intervals, and, from being a simple missionary, the Greenland priest has now become the 'parish minister,' for there is not now one professed pagan in all Danish Greenland."

—Forty years ago there were ten Protestant converts in the Province of Canton, China; now there are 4,000. In the Province of Shantung there was not a professing Christian twenty-five years ago; now Protestant Christians meet regularly on the Sabbath for worship in 300 places.

—The great annual meeting of the German Baptists, or Dunker church, has just been held at Ottawa, Kansas. The attendance was not as large as usual, as the meeting is distant from the centers of Dunker population. On the first Sabbath the several pastors of the Protestant churches invited speakers from the conference. The *Gospel Messenger* comments on this unusual proceeding, and asks if such courtesies are accepted, there is no reason why they should not be extended to ministers outside the denomination.

—There are said to be 27,000 heathen converts now employed as Christian evangelists to their countrymen, 2,500 of whom have been ordained as ministers of the Gospel.

—The British and Foreign Bible Society have issued a Jubilee penny Testament, with Queen Victoria's arms imprinted in gold on the cover, which they propose to distribute in large quantities June 21.

—Of the 500 Chinese now living in Philadelphia, about one-quarter attend Christian Sunday-schools. One of the number is studying for the ministry and expects to return to China as a missionary.

—The *Echo de Perse* of April 15, a French journal published at Teheran, Persia, contains the following notice of Dr. W. W. Torrence, who graduated at Rush Medical College, Chicago, in 1880, and went to Teheran as a medical missionary in 1881:

"We learn with great pleasure that by imperial firman his Majesty, the Shah, has authorized the American missionaries to establish at Teheran a hospital where, without distinction to creed or race, all seeking relief shall be received for treatment. Dr. Torrence, physician to the mission, has been appointed director of this establishment, which is destined to render great service to our cosmopolitan population. His Imperial Majesty, desiring at the same time to reward the zeal and devotion of Dr. Torrence, who for so many years past has been gratuitously relieving so much suffering and distress, has named him Grand Officer of the Order of the Lion and Sun of Persia."

THE INTERNATIONAL SABBATH SCHOOL CONVENTION.

This great triennial meeting, the fifth in its history, held from Tuesday to Friday inclusive last week in this city. The delegates to this great meeting are chosen on a basis of one representative for every 40,000 of population. These delegates from nearly every part of the Union and Canada were a noble body, the workers of the Christian host. The statistics of their work form a table which millions will study with an inspiration. In the United States 8,034,000 scholars in nearly 100,000 schools; in North America, 8,471,416 scholars and 1,159,438 teachers; in the world 16,000,000 in the Sabbath school.

It was a meeting full of genuine enthusiasm. General C. B. Fiske of New Jersey was chosen temporary chairman in the absence of Governor Colquitt of Georgia, who had been expected to fill that position. William Reynolds of Peoria, our own Illinois worker was chosen permanent chairman, but he divided the honors with Gen. Fiske. The addresses, the discussions, the papers, the reports would fill a volume, for one afternoon two meetings were held, one in Farwell Hall for Primary class teachers.

The resolutions of the convention look to an enlargement of its work, and an effort will be made to hold the next convention in Europe and at least include in its operations all English-speaking people. Good temperance resolutions were also adopted and an effort to make the Sabbath schools tributary to human-inventions in religion by select lessons to apply to so-called church days was very wisely thrown out.

The success of the meeting was largely secured by the earnest and wise labors of some of our Chicago workers, especially the Jacobs brothers, B. F. and W. B., and Prof. E. O. Excell, who conducted the singing.

LITERATURE.

HOME ATLAS OF THE WORLD: Price $2.00, postage twenty-six cents. John B. Alden, New York.

An enterprising publisher is a public benefactor; and this atlas will commend Mr. Alden in a thousand homes. It contains 96 pages of maps, 11x14 inches in size, well engraved and printed. A full and carefully compared index of over 5,000 important cities, rivers, mountains, etc., indicates their location on the maps and facilitates greatly the use of the atlas. For the excellence of its preparation and handsome binding, it is one of the marvels of cheapness for which American readers are already much indebted to this publisher.

George Kennan, who has recently returned from his Siberian trip for the *Century*, made a visit to Count Tolstoi, at the urgent request of Siberian State exiles, who wished the novelist and tractarian to know the horrors of their situation. The June number of the *Century* contains an account of this visit and the circumstances leading to it, told with considerable detail, and showing the Count's striking character and peculiar beliefs, together with his mode of life. His views on the problems of the time as brought out in conversations, are presented. The Mormon and Chinese questions attracted his comment. This paper is a promised fore-runner of a series by the same writer who was sent to Siberia by the *Century* in 1885-6, for the purpose of investigating the Russian exile system. The cathedral at Peterborough is the subject of the article in the series on English cathedrals. An illustrated paper of popular bearing is the second of Professor W. O. Atwater's articles on food, entitled "How Food Nourishes the Body," and presenting in compact form a large amount of the latest deductions of chemical analysis and other scientific investigation in this department. Incidentally he explodes the idea that fish is especially good for brain food. These practical papers are to be continued in future numbers of the magazine. The special topics in the present part of the Lincoln history are the attack on Charles Sumner by Preston S. Brooks, and the Dred Scott decision of March 6, 1857. These events are rapidly and clearly sketched, and Lincoln's views of the decision recorded in his own words. The portraits include Sumner, Brooks, Henry Wilson, Anson Burlingame, Dred Scott and his wife, Chief-Justice Taney, and Associate-Justices McLean, Nelson, and Curtis. Elizabeth Stuart Phelps has a story extravagant in fancy and verging so strongly toward blasphemy as to suggest Ingersollism. An editorial ably criticizes General Wolseley's extravagant and prejudiced estimate of R. E. Lee. This paper of the British commander has called out Gen. Sherman also in a very able refutation in the *North American Review*, and another from Jeff Davis who sharply criticizes the same paper.

Words and Weapons is a treasury for Christian workers. "A Working Church" and "Service in Difficult Places" will be helpful to many such laborers for God. Dr. Pierson's biographical sketch is of August Herman Franke.

The *Woman's Magazine*, edited by Mrs. Esther T. Housh, Brattleboro, Vt., has an attractive June number, among the contributors appearing Mrs. Jennie F. Willing, the evangelist, and Miss Lucia E. F. Kimball, a prominent W. C. T. U. Worker.

Rose Hartwick Thorpe, author of "Curfew Must not Ring To-night," is president of the Ladies' Prohibitory Club of San Antonio, Texas, organized for aggressive campaign work.

The death is announced of Thomas Spencer Baynes, the well-known professor of logic and one of the editors of the Encyclopedia Brittanica.

LODGE NOTES.

Two local assemblies of the Knights of Labor have been formed in New York, with 600 members of Chinese laundrymen, cigar-makers, and opium joint-keepers.

The Knights of Labor Executive Board have revoked the charters of National Carpet Weavers' District Assembly, No. 126, and of eighteen local assemblies, affecting 10,000 workers in New York, Philadelphia, Yonkers, and Amsterdam. Insubordination is assigned as the cause. The leaders among the expelled carpet-weavers will bring legal proceedings against the Executive Board for the purpose of securing a judicial interpretation of the constitution of the order.

The members of the Knights of Labor Executive Board, who have been investigating the strike in the coke regions, have forwarded their report to the General Board. They find that the strike is illegal, and recommend that the members of the Knights of Labor return to work, and also sustain the umpire in his award.

St. Louis is making great preparations for the Grand Army meeting, $100,000 having been subscribed for the expenses. Lucius Fairchild, the head of the order, believes the people of St. Louis will not ask President Cleveland to visit that city at the time of the G. A. R. encampment, as it would only result in attracting a crowd that would discommode the order.

It is stated that the Mobile and Ohio road has drawn the color line in the excursion rates to the meeting of the Knights of Labor in Mobile, August 3. The tickets secure the privilege to a particular class by stamping the ticket "colored," so that none but citizens of the African race will be able to avail themselves of the rate.

A new labor organization has been formed in North Carolina, called the Co-Operative Workers of America. It is the intention of its founders to make it a national institution, and its declaration of principles closely resembles that of the Knights of Labor.

The Masonic fraternity of Missouri is agitated by a degree promulgated by the Grand Master, setting forth that at the meeting of the Grand Lodge in 1882 it was decided that the business of selling liquor is un-Masonic and should not be tolerated. The decree warns all Masons who are in any way connected with the liquor traffic that they are liable to expulsion or suspension. Several men who have been Masons several years, it is stated, have already been suspended, and many more suspensions are to follow. The matter seems not to have been generally known until recently, and only Saturday was the public made aware of this important action. The edict will create a great sensation in Masonic circles all over the country.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 30 to June 4 inclusive.

F Doolittle, E B Reed, C M Strickler, Mrs J W Hale, Rev CA Schaefer, G Marcy, J M Frink, F Shaver, J Watt, W Sperry, T Prall, Rev G H Trebel, S Avery, J Rasor, J H Roberts, S A Lindholm J Shaw, W S Yeend, W C Bissell, T S Walter, A Worman, A S Hansen, D Kilgore, H Woodsmall, H S Limbocker, W Moshere, J H Crall, W Vine, O G Romig, J H Ramsey, E R Atwood.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month ..	$ .15	One year....	$1.50
Two months.	.25	*Two years..	3.00
Four months.	.50	*Three years.	4.50
Six months ..	.75	*Four years..	6.00
Eight months	1.00	*Five years..	7.50

SPECIMEN NUMBERS.—For ten cents we will send the *Christian Cynosure* for *three weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends three copies of the *Cynosure?*

NOTICE

to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once.

The few fine cabinet photographs of Prest. J. Blanchard which we had, having been disposed of so quickly, arrangements have now been made by which all can be supplied at this office who wish them. Price postpaid 25 cents each.

Are you doing all that you can to introduce the *Cynosure?* Have you not one friend to whom you could send it?

Readers ordering goods advertising in the *CHRISTIAN CYNOSURE* will do well to mention the paper when ordering as we have reason to believe that our advertisers treat the readers well.

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It has long been known that the best and healthiest crops are secured only by the use of sound, healthy bulbs that are free from all appearance of injury, either by disease or frost. The seed being the first consideration, the conditions of the soil should be such as to promote a healthy growth. The common practice of hauling large quantities of manure to the potato fields, and spreading it in the rows has done more to introduce disease than any other cause. Manure may be used upon potatoes with advantage, but it should be thoroughly decomposed and fine. Compost is better than manure, and it is usually composed of absorbent materials that have been well mingled with the manure. The safest method, however, is to manure heavily on wheat land, followed with grass, and using the sod land after the grass has been cut for potatoes. With the aid of four hundred pounds of superphosphate per acre, the potatoes will yield well, and be free from disease, if healthy seed be planted; but under no circumstances will potatoes be entirely exempt from disease if any of the seed is unsound.

THE MISCHIEVOUS CUT-WORMS.

Some of them ascend trees, shrubs and other plants in their destructive work, while most of them confine their operations to the surface, and work their mischief by cutting off young and tender plants even with the ground. Their work is done at night, and as day-light approaches, they hide themselves in holes in the ground. Cabbage, when first set out, and lettuce and other plants of the garden, up to squashes and other plants of the farm, are attacked by them. Growing muskmelons and watermelons for Northern markets, is now an important industry in the Southern States, especially within easy reach of the shipping ports, some hundreds of acres being occupied by watermelons alone. The grower of melons, as well as of cabbages, etc, finds that his greatest obstacle to success is in the attacks of Cut-worms. Various devices have been proposed to ward off their attacks, but among these, none appears to be so sensible or so effective as that devised by Doctor A. Oemler, author of "Truck Farming for the South." Doctor Oemler kills off the Cut-worms before the plants appear. Upon his watermelon fields he sets poison traps at about fifteen feet apart each way. These "traps" are cabbage or turnip leaves, which have been moistened on the concave side, and then dusted with a mixture of Paris-green with twenty parts of flour. These leaves are placed over the fields, poisoned side down, at the distance above stated, before the plants appear.—*American Agriculturist.*

LAWNS AND EVERGREENS.

In making a new lawn, the first point is the proper preparation of the soil. It should be thoroughly and deeply tilled, with an abundance of well-composted manure worked into it. Then sow four to six bushels of seed to the acre. In making a new lawn, it is well to lay an edge of turf along the paths or roads, and along the margins of the beds that are to be made in the lawn ... If paths or walks are to be made, whatever the material, secure a good foundation by excavating and filling in broken stone to make a solid bottom.... This is the month usually preferred for transplanting evergreens. The essential point is to prevent the roots from drying. From the minute they are taken from the soil to the time when they go into it again, the roots must not dry. Shelter them from the sun and air, and, if possible, keep them wet.—*American Agriculturist for May.*

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NEWS OF THE WEEK.

COUNTRY.

A warrant has been issued against Phil Armour, the great Chicago packer, for being concerned in a corner in pork.

Ex-Vice President Wheeler passed away on Saturday morning, his death being painless and peaceful. His funeral takes place at Watertown, N. Y., on Tuesday.

The Woman's Christian Temperance Union is conducting a five-days' temperance campaign at Clinton, Ill., and Francis Murphy has just closed a successful two-weeks' meeting at Clinton, Iowa, in which over two thousand signed the pledge.

A rainfall of about a week ended with a cloud burst near Oberlin, Ohio, Sunday afternoon. A small stream, Plump creek, running through the town, in three hours was 20 feet deep and the town flooded, buildings swept away, and the basements of all the business houses filled with water ten feet deep. No loss of life is reported but the damage may reach $20,000.

A dispatch from Little Rock says: The situation in the Choctow Nation is becoming serious. Half-breeds are leaving the nation in large numbers and crossing into Arkansas for safety. Many Indians are under arms. Warnings have been given to many families, ordering their instant departure from the Choctow country. A battle between the full-bloods and the half-breeds is imminent.

At Summitville, Ind., natural gas has been discovered at a depth of 900 feet. The drill penetrated Trenton rock but a foot, and the rush of gas indicated that a gusher has been tapped.

William Showers, in jail at Lebanon, Pa., for having murdered the two illegitimate children of his daughter, is now suspected of having killed the latter and also his wife by poison.

The calaboose at Mackinaw, Ill., was burned last night, Edward Lahart, the only prisoner, perishing in the flames. Lahart had been robbed last Wednesday, Ed Short and S. Nichols being imprisoned at Pekin for the crime, and there are suspicions that the Mackinaw calaboose was fired for the purpose of destroying the principal witness against the Pekin suspects.

Professor Charles Siedhorf and his wife Matilda, aged 91 and 92, tiring of their struggle with destitution, committed suicide Tuesday afternoon at Union Hill, N. J., by taking cyanide of potassium.

Four million feet of lumber owned by the United Lumber Company of Buffalo, were burned at Keating Summit, Pa., on Tuesday. The loss is estimated at $350,000.

The bill creating a board of trustees to receive and hold in trust for the State the title to the Lincoln homestead in Springfield, appointing a custodian therefor, and making an appropriation to repair and keep in a state of preservation the residence and relics, passed the Illinois House Thursday.

A letter, signed by Governor Oglesby, sent to the governors of Ohio, Indiana, Kentucky, Kansas, Montana, Nebraska, and Colorado, asks them to limit their quarantine of cattle to Cook county, and not to the whole State of Illinois.

Captain Jack Hussey, who saved thirty-four persons from drowning, was fatally shot by a policeman at New York Thursday night.

Two hundred head of cattle, affected with pleuro-pneumonia, were killed and the carcases burned Thursdy, on the dairy farm of Edward Brady, in Westchester county, New York. The commissioners awarded Brady $12,000 damage.

A fatal disease among horses, said to have been imported with French stock, is prevalent in Clinton county, Illinois. All the affected animals have been quarantined.

A severe earthquake rocked portions of Northern California and Western Nevada early Friday morning. Fissures formed in the earth, and in some instances plaster fell from walls. The disturbance was heavy at Sacramento and Carson City, and reports are current that the hot springs were dried up.

A terrific rain and thunderstorm at Kansas City, Mo., Friday, flooded the Missouri Pacific Yards, and caused considerable damage throughout the city. Fifteen miles south of Kansas City the passengers on a train became panic-stricken, it being feared the heavy wind would blow the cars from the track.

Miss Jane E. Hall and her sister, of Pennsylvania, have begun suit to recover $4,000,000 from the government. They claim to be lineal descendants of Jacob De Haven, a Frenchman, who during revolutionary times loaned the Colonial Government large sums which have never been repaid.

FOREIGN.

A strong protection movement is developing in Spain. Senators and deputies representing the farming and manufacturing districts, and men of all parties are urging the government to take early steps to pass a law looking to the protection of native industry by the imposition of higher duties on foreign cereals and cattle.

The evictions at Bodyke, Ireland, have begun again, the sheriff having recovered from his illness. The sheriff is protected while doing his work by a force of 600 policemen and troops. At one house, in which the inmates were barricaded, the officers made a hole through the wall with crowbars and removed the furniture. There is great excitement in the district.

A Merve dispatch says that on May 20 the Afgans murdered fourteen Bokharan officials at Kerki, on the Amu Daria, because they refused to incite the inhabitants to resist the Russian advance, and that on the same day a Russian detachment occupied Kerki without opposition.

The breaking of the dyke of the Theiss river, Austria, has resulted in the submerging of fifty miles of the Alfold plain, near Szegedin. It is estimated that the damage will reach £1,000,000. Thousands of animals are crowded into a small space, and the people are leaving their homes in boats. The breaking of the dykes was due to their defective construction. It is feared that the market towns of Mako, Szentes and Vasarhely will be flooded, and the inhabitants are prepared to flee at a moment's notice. There are 4,000 men engaged in strengthening the dykes. The water is still rising in the Bega and Nera rivers. The Berzana canal in South Hungary has overflowed its banks to an enormous extent. In Banat there are 300,000 acres inundated.

The Dominion Senate has decided that a divorce obtained in the United States is of no effect in Canada.

A dispatch from St. Petersburg says that the Ameer of Bokhara has dismissed all the officials of his government found intriguing against Russia. He has informed the government of Turkestan that he and his subjects are impatiently waiting for the great link which will connect their country with Russia and diffuse civilization throughout Central Asia.

At the time of the heavy earthquake, six weeks since, a volcano broke out on the Mexican side of the Sierra Madres, west of Casa Grandes, which, it is reported, still belches forth lava and smoke in vast quantities, the molten mass extending ten miles from the crater of the volcano.

The Paris press comments indicate that in the Left groups there are 150 deputies against Rouvier, the new Premier, therefore he will be unable to increase his Republican majority of 11. Rouvier hopes to effect a retrenchment of sixty to eighty million francs from the estimates of the Ministries of War, Marine, and Public Works. Also a gain of 4,000,000 francs by establishing a revenue police to repress domestic distilling, which is extensively prevalent in Normandy. The success of the scheme is doubtful, as Norman deputies will refuse to support the measure likely to deprive them of their seats.

The German papers rejoice over the prospects of peace which they believe is insured by the new French ministry, and Prince Bismarck is making great efforts to bring about another tripartite alliance between the three emperors, with the view of settling the difficulties and soothing the irritation which exists owing to Russia's treatment of aliens.

Russian advices assert that the Ameer of Afghanistan is in a critical position, and the Czar receives Bismarck's advances for a tripartite alliance somewhat coldly, while Austrian news show that the Austrian Cabinet is surprised and indignant over Bismarck's sudden conciliatory policy after having consented to join Austria in common action against the Russian ukase.

Father Tosti, at Rome, advocates that negotiations for a reconciliation between the Papacy and Italy proceed on the basis of a renunciation by the Pope of all claims to temporal power.

England, it is reported, is quietly but rapidly preparing for a war with Russia in Afghanistan, and has ordered the Khyber Pass to be fortified and the Pisbin Valley railway to be completed as speedily as possible. Indian troops are being massed at the readiest points for an advance from Quetta, and the utmost military activity prevails. The magnitude of the preparations indicate a belief in Lord Dufferin's mind that Russia means to fight for the territory she covets.

The Irish question has assumed another important phase, for while the government is undecided what course to pursue in regard to forcing the coercion bill through, the opponents of the measure have at last succeeded in arriving at an agreement by which they will direct their whole force against the measure. Michael Davitt has counseled resistence by the Irish people of eviction, and the danger of revolt is intensified. Meanwhile Gladstone is in Wales advocating home rule for Ireland, and sympathy with Irishmen in their difficult and arduous contest.

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The testimony of our African brother J. Augustus Cole respecting the liquor traffic in Africa is having frequent sad corroborations. The cupidity of European nations, though checked by the establishment of a Congo Free State, is yet grasping at every section of coast line. Germany has lately taken possession of the Cameroons district in West Africa, and a few German missionaries have gone to the new field, but along with them are the following imports from Germany: 1,524,028 litres of rum, 37,800 bottles of gin, 1,588 old muskets, 1,000 cartridges and 56,039 kilograms of tobacco. "These returns are characteristic of the manner in which 'civilization' is introduced from Germany," says the *Germania*, with a bitter sarcasm.

The United Presbyterian General Assembly was not so much taken up with the organ controversy as to forget Christian reforms, although not all the action was taken on these topics which we believe would have been pleasing to God and for the strengthening of the church. The National Reform Association delegates secured a good endorsement, Sabbath desecration had a strong rebuke, and the temperance cause had this grand and emphatic approval:

1. That all measures of license or tax are wrong in principle and a failure in practice.
2. That we regard this traffic as an evil which can never be removed without political action, and that we request its entire prohibition as the most pressing political question of the times, and that it therefore becomes our duty as Christian citizens, in the careful and prayerful use of the ballot, to meet this question directly.
3. That, thanking God for the growth of public sentiment in favor of the prohibition of this traffic, we are resolved that we will still hold our place in the front of the battle "for God and home and native land."

The Synod of the Reformed Presbyterians, meeting at Newburg, New York, had less fear of the lodge and to a sound, strong and wise action on temperance added firm and emphatic resolutions condemning the secret orders. The report on this subject was drawn up by Rev. D. S. Faris of Sparta, Ill., and the series of recommendations with which it closed were discussed separately, and then embodied in a final resolution which was considered in an able review of the subject in an evening meeting to which the public was invited. Such action cannot be too highly commended. When the church conferences shall follow this excellent example, and fearing God only consider in the light of his Word not alone the lodge, but all other popular but morally blasting movements, we shall be near to the times of restitution.

Few are probably aware that when "Bully" Brooks struck Sumner down in the Senate in 1856, that the assault had a representative character in respect to the lodge. Sumner was Freedom's champion, first against African slavery; and next, as his letter to Samuel D. Greene confesses, against English Freemasonry. Preston S. Brooks has never, to our knowledge, been advertised in print as a Mason but the *Century* prints his portrait in the current number, and upon his well-exposed shirt front is a pin, conspicuously large, and upon the pin the Masonic square-and-compass sign. No Freemason would wear such a badge unless he were in his own account a champion of the order. That great historic tragedy has, therefore, a new meaning revealed in two or three insignificant lines of a portrait—that it was not only slavery, but the lodge which struck a blow at the defender of truth and of the rights of man.

The agitation for the next national campaign is beginning seriously. Not a few associate Mr. Blaine's trip abroad with some scheme for a renomination. Many papers West and South are hoisting a flag for Robert Lincoln, whose recommendations are that he is a son of his father, and in politics is unknown and untried. It is remarkable that no great political leader has for a long time been President. Cleveland has therefore some hope of renomination, but hardly of re-election. There is to be a national convention of the colored race in Indianapolis next month to organize for the next campaign. While this step may be unwise because strengthening a race issue that ought to be dead, it yet shows that the next campaign will be an interesting one. Unless God should in mercy to us smite the nation for its lodge idolatries, and so bring our reform to the front, the prohibition issue will be the only moral question of importance next year. St. John, after the great meeting in Cooper Union last week, said of the Prohibition party: "We expect to put this party politically in 1888 where the Republicans put their party in 1856, and in 1892 we will further repeat history by placing our Abraham Lincoln in the Presidential chair. I feel so confident because neither of the old parties present any issue to the people except such as grow out of sectional and party prejudice resulting from a struggle that has been settled over twenty years." It is a necessary inference that he had not the remotest allusion to John B. Finch, whose Good Templar ambition already anticipates the latter date.

A great majority of the Presbyterians North and South look upon the organic union of the two churches as a duty of pressing moment, but it seems unlikely to be brought about till somebody gets to heaven where all colors are bleached out. It was the great question in the Southern Assembly at St. Louis. Men who accept the will of God revealed in the judgments of war see that union must come, but a few are not across the color line and are never likely to be. They might learn something from the cow that shied at moon-beams coming through a knot-hole and finally jumped over them. If Dr. Smoot and Dr. Palmer of New Orleans, who says that God made the color line and it can never be obliterated; and Dr. Vaughn of Virginia who holds that "We are required by Scripture to stand where we have always stood on the question of slavery, slavery is a curse; but its relations are right," and that God originated the system in the days of Noah,—if these good men would jump at this Chinese wall of a color line they would find it only moonshine, as easy to get over as any county line in the United States. The *Interior* gathers some scraps of consolation in the refusal of the overture of union from the probability that had it been successful much of the missionary money now used and needed in the Territories would be diverted to the South. If so, the Northern church is not ready either. Its members have money enough for the whole field West and South. When they are ready to pay all obligations of this kind to the Lord, he will see to it that all obstacles to their zeal are removed.

The Kentucky distillers at Louisville last week resolved to stop the manufacture of whisky till a year from next October. Prohibition don't prohibit, "you know;" but it is beginning to. If it can plug this Kentucky vent hole of liquid damnation for a year and a half now, when October 1st, 1888, comes round the plug may have rusted tight. It seems there is more Kentucky whisky made than can be sold. There are now in bond 39,000,000 gallons in the State and 5,000,000 in foreign ports all owned by the same parties; and at the present rate of consumption this amount will last three years. That is, a few years ago the liquor demand was up to a certain limit which these distillers knew very accurately, and manufactured to meet that demand. But so many have stopped drinking that a three-years' supply has accumulated. Let them pile up the barrels of liquid fire, the more there are the bigger the burning at last.

MORAL HEROES.—V.

BY REV. C. C. FOOTE.

WENDELL PHILLIPS.

Among the great army of anti-slavery orators was there for classical beauty one more elegant than Wendell Phillips? He was indeed the "Golden-mouthed Bostonian." No blade of Damascus bore a keener edge or cut deeper than his. His hatred of slavery, and possibly of the slave-holder, was limited only by his great nature. Had it been possible his hatred would have been more intense and burning. When the great Hungarian General was in this country, those who heard him felt that there was a large reserved force that he did not call into service. Not so Wendell Phillips. In his terrible charges on the slave power he put into requisition all that was in him. And woe to the defender of wrong on whom his blows fell. It was good for the cause of freedom to have such a champion. It is doubtful if there was a slave-holder in all the South that did not know and hate and fear him: and it is doubtful if any other friend of the slave was any more widely known in the North. If the zeal of the bondman's friend flagged, they had but to hear Mr. Phillips for an hour and they would buckle on the armor afresh. He was in himself equal to an armed host, and was an invaluable blessing to the nation in its lapse from its love of liberty. He was one of the heroes to whom a debt of gratitude remains as yet unpaid.

REV. NATHANIEL COLVER AND JOHN G. WHITTIER.

The following incident, given me by George W. Clark, so beautifully links these two reformers of national renown that I place them side by side. Dr. Colver attended an anti-slavery convention at Amesbury, the home of his friend, the Quaker poet, and became so absorbed that he allowed the last train to Boston to pass before he reached the depot. Whereupon the poet invited him to his home.

The next morning being Sabbath, he was invited to attend the Quaker meeting with Whittier. On their way he said, "John, who preaches at thy house to-day?"

The poet replied, "Oh, we do not know; it depends on whether the Spirit moves."

"Well," said Colver, "suppose the Spirit should not move any of your folks to preach, but should move me?"

Whittier replied, "Well, Nathaniel, they might serve thee as they did Beech." (Beech had been imprisoned for disturbing a meeting.)

After an hour's quiet sitting the Friends arose, shook hands and passed out. On their return home

Whittier said to his fried, "Well, Nathaniel, how did thee like the Quaker meeting?"

Colver replied as follows:

"Well, John, since thou a Quaker art,
Go to, I'll tell thee all my heart.
Quite neat and plain thy place I found,
And solemn stillness reigned around.
I took a seat, and down I sat,
And gazed upon a Quaker hat,
While all around, in solemn mood,
I ween, were thinking something good.

"But I still eyed that Quaker hat,
With crown so low, and brim so flat;
I thought him thinking on his God,
When, lo! the hat began to nod!
Then how I longed to use my speech;
I should—but then I thought of Beech.
I longed his drowsy powers to waken,
But thought it best to save my bacon.
And (would you think me such a chap?)
I gave it up, and—took a nap!"

After leaving Detroit, Dr. Colver was elected a member of the faculty of the Chicago University, where he died after serving as president of a Theological Seminary in Virginia for the education of colored ministers. My first acquaintance with Dr. Colver was in the city of New York, fifty years ago. To my inquiry, "Where did you graduate?" he answered, "Behind a black stump in Vermont."

Pity that stump could not have been placed in the National Museum, for no other stump ever gave the nation so royal a moral standard-bearer. Dr. Colver was associated with me for a little time during his pastorate in Detroit, in care for the refugees of Canada.

I insert here a few remarkable incidents narrated by him, not found in his biography. In the days of his boyhood he was a hunter of wolves. His daring encounters in this hazardous life no doubt nursed that indomitable courage which made him victor over the mobs that he was wont to encounter in his life as a reformer. The lion and the lamb were in him in happy blending. When a crowd of roughs had convened to break up one of his meetings, he went to the ring-leader and said, "You are a working man are you?"

He replied, "Yes."

"Well," said Mr. Colver, "my life is devoted to the interest of the working classes, and I want you to take charge of this meeting and keep order." And he did. That spoiled the mob.

When in the Boston lodge he refused to take the oath of the seventh Masonic degree, "*Murder and treason not excepted*," he was told he could never leave the lodge until he had taken it. The couchant lion was instantly rampant. He sprang from his knees to his feet and started for the door, where he was stopped by a drawn sword.

"Out of my way," he cried, or I will throw the whole of you out of the window."

When the keeper of St. Helena demanded Napoleon's sword, one look from those flashing eyes caused him to forego the demand. So those Masonic assassins were glad not to encounter the roused lion.

"Now," he said, "I will expose you;" which he also did in three lectures in Tremont Temple, where he was pastor; the crowd in the street being larger than that in the church, and half the police force of the city there for his protection.

When awakened to the sin of taking upon himself the blasphemous oaths already taken, he said his anguish was as great as when first awakened by the Holy Spirit to a sense of his utter sinfulness. And when in the family worship he came to those forty would-be assassins who took an oath that they would neither eat nor drink until they had killed Paul, it flashed upon him that they were morally bound to *break* that oath, and that there was no escape from the logical inference that he was morally bound to break his Masonic oath which involved murder. The joy that came to him from this discovery was as great as the joy of his first deliverance from the bondage and ruin of sin.

This statement I had from his own lips. Dr. Colver was indeed a great man—the First Baptist church of Detroit has never had his equal.

Detroit.

The Lord is the true God, he is the living God, and an everlasting King.—Jer. 10: 10.

Jeremiah was state prophet, charged with the purity of the state religion. And no definition in mathematics was ever more precise, and no maxim of political economy more profound than the above. Jehovah (Christ) is the true God; all else are false. He is the living God; all else are dead gods. He is everlasting; they are shifting and temporary. The old ones are all gone, and we have a new set and new names. He is an everlasting King; they are images, goblins, devils. All the old gods of Jeremiah's day are now hid under mongrel, mixed, man-invented worships. And what this great statesman prophet said of the rabble gods of his day is coming true of the rabble secret worships of ours. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Jer. 10: 11. The Lord hasten it.

LOVE'S SPURRINGS.

BY PASTOR J. F. AVERY.

During the month we have felt the burden of souls, the needs-be to cry aloud and spare not. Death has been busy, and seems to say: "Be instant in season and out of season;" "For ye know not when the Son of Man cometh." But we know of a certainty that the end of time is approaching us individually with a measured certainty, and that as regularly as the clock ticks, and the heart throbs, so surely time is passing.

"There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures."

Since on life's brittle thread hang eternal things, do we not well, Davi-dlike, to ask Divine teaching and instruction that we may order our goings aright, and so number our days, and use them with the wisdom that cometh from above, and that we may hear the approval, "Well done, good and faithful servant. Thou hast been faithful in a few things, enter thou into the joy of thy Lord." Constant are the reminders of life's brevity—the danger of delay. The time to plow and sow, once past, is past recall, and it will effect the harvest. How important to do good, and to do good now, for the night cometh when no man can work; no opportunity to finish tasks in the grave, or alter past mistakes. All must be finished ere we pass this life. Here in the present NOW we *accept* or *reject* the salvation of our Lord which directs the future of our being.

Such awful alternatives should lead all who love the Lord to stir themselves to enter in at the straight gate; and not only to keep the narrow way, but to earnestly endeavor as far as in us lieth to save some by example and precept, warning of the wrath to come, and the way of escape, by *looking unto Jesus.* Reader, will you not pledge to more conscientious effort in the rescue of the perishing? Tell them none but Jesus can do helpless sinners good. Will you do it for Christ's sake?

Halifax, Nova Scotia.

GOOD TEMPLARISM.

BY P. F. THURBER.

All secret organizations are contrary to the Bible and the constitution. Yes, all!—from Good Templarism to Masonry or the Molly Maguires.

Ministers of the United Brethren, and others who were opposed to Masonry and Odd-fellowship, sometimes say, "O, I don't call the Good Templars a secret society. It is the oath-bound societies that I oppose." What! is not the Christian's *promise* to the Good Templars or any other order just as binding as if he was sworn? Certainly it is. Christ says, "Let your yea be yea," and if this promise was *not* obtained by fraud or misrepresentation, and is in accord with the Bible and the constitution, *it is binding*, just as much as if he had been sworn. But if the promise was obtained by fraud or is not in accord with the constitution or the Bible, it is not binding even if sworn to; and no patriot or Christian should hold a man to such a promise.

Good Templarism is a secret order, and in examining it, for the sake of the argument, we will call it the best secret society in the world, and as such the bulwark of all secret orders. Let us examine it. Those who organize Good Templar lodges tell you it is the "best way to promote the cause of temperance," and if they can get enough temperance people to believe it they organize. The experience and observation of thirty years teaches me that it is not the best way to promote the cause of temperance. The fact is, that most of those who join the lodge, who were not temperance people before, join out of curiosity more than for any other reason, and are no more temperance at heart than they were before; and in a few weeks or months have lost all their transient interest. Temperance people are made, not by going through a ceremony, or taking an obligation, they know not what. It would be just as easy to make a Christian that way; and if the Good Templars are right, the Saviour made a great mistake in not organizing a secret society for the conversion of the world, instead of a church. Temperance preaching, lectures, reading and study are the best means that can be used to make temperance people at heart. So their first position is false; and the folly of the thing is manifest when you see what they spend for charter; rituals, room rent, regalia, janitors and incidentals, and quarterly dues to Grand Lodge. It is the grandest scheme the devil could invent how not to do it.

But the fraud still continues. A person is about to be initiated; is about to trample on the laws of God and man; about to take an obligation to *keep secret he knows not what*; to obey rules he knows not what; to support a system of whose operations he knows nothing. All of which the Bible forbids. But the candidate is ignorant, he knows not the nature and extent of the obligation, and is naturally watchful and uneasy. To quiet the candidate and put him off his guard an officer of the lodge addresses him like this: "Dear brother, you are now about to take a solemn obligation—one we have all taken, and which I assure you does not conflict with your duty to God or your country." It is now understood by the candidate that his obligation will not conflict with his religion or politics. If he is a Christian, or patriot, he understands that his obligation is in accord with the Bible and the constitution.

Here two falsehoods are told the candidate to prepare him to take his obligation without question: and he takes it. The lodge obtained it by fraud; therefore his pledge is not binding. The Bible (Lev. 5:4, 5) teaches that such a promise is sin. Therefore it is not binding. Common sense teaches the same. Our Saviour whenalone with his disciples taught them, but commanded them to publish his teachings, and declared that in secret he said nothing.

But how about the Constitution, the supreme law of the land. The Constitution of the United States declares that "Congress shall make no law abridging the freedom of speech, or of the press." If Congress cannot do this, can they grant the right to any one else? Certainly not. But all secret societies say: We can do it. We *do* do it. In Iowa the State constitution says, "The freedom of speech and the press shall be abridged in no manner". Secret societies can not exist a moment without abridging the freedom of speech and of the press. Those who propagate secret societies are traitors to the Constitution. Perhaps they have taken the oath, "I do solemnly swear to support the Constitution of the United States and the State of Iowa," while every obligation they give or take in a secret order abridges the freedom of speech and the press.

Our Good Templar has been initiated. Perhaps the first thing he notices is that the president is called "Worthy Chief," suggestive of Indians; and he has two young ladies to "*support*" him. Is not one enough? Suggestive of Indians and Mormonism. He don't like it; but can he tell his neighbors what he thinks, or write his thoughts for the papers? No; he is pledged to support the order and he says nothing. After six months' hard work he finds the lodge running down; the money spent to no purpose; the intemperate who joined out of curiosity gone back to their cups; and he says to himself, "It is a humbug, a swindle. I am heartily sick of it;" and perhaps he tells a brother member so; but can he speak and write his thoughts? No; if he is loyal to the lodge he will not do it. That would not be supporting the order. This pledge to support the order abridges his freedom of speech just as much as his pledge to keep their secrets. Let any Good Templar examine the nature and extent of his obligation, and he will see that it abridges his freedom of speech, is contrary to the constitution, and deprives him of an inalienable right. Remember, liberty, as well as life and the pursuit of happiness, is *inalienable.*

It needs no further argument to prove that secret societies cannot exist without abridging the freedom of speech and press. They are therefore unconstitutional and should be abolished, and laws enacted to fine and imprison every man who gives or takes an obligation abridging the freedom of speech and the press. Here is work! Let petitions be circulated for a law to fine every person who gives or takes an obligation abridging the freedom of speech not less than twenty dollars for every offence; and also a law to abolish secret societies, and to make the sale of charters equivalent to swindling.

There is no despotism at the present day to be compared to the despotism of secret societies, and they are becoming more despotic and lawless. Let the people awake or they will soon be crushed.

How can churches discriminate between secret orders. The same rule that will admit a Good Templar to the church will admit a granger or United Workman or Knight of Labor, Freemason or Odd-

fellow. Where is the secret order that does not claim a good object? Where is the secret order that has not some good thing about it? Or where is the saloon-keeper, or the robber, or the murderer that has not some good quality? When one of the James boys was killed his mother could only see his good qualities, and believed he had gone to heaven. How foolish then to justify a person or secret society because they have some good about them.

What can a Good Templar say to a saloon-keeper in Iowa? Perhaps he says, "Friend, you are trampling on the laws of Iowa. We want you to close your saloon and stop selling liquor." "Thou hypocrite," says the saloon-keeper, "*you* are trampling on the Constitution, the supreme law of the land, which you have sworn to support. Our saloons have just as good a right here as your lodges. First cast out the lodges and then talk about saloons."

Perhaps three out of four of all the Good Templars consider the order a failure, as far as promoting the cause of temperance is concerned—a waste of time and money. "I am so sick of it"—how many have I heard say that! Now if those who have quit the lodge and consider it a failure or a waste of time and money, a humbug, or anti-Christian, or unlawful, will lift their voices against it, it will go down—the swindling operation of selling charters, or rather bonds to bind fresh victims, would soon cease; and the deputies (who are generly Masons or Odd-fellows) would find some other way to get a living.

Cherokee, Iowa.

THE GREATEST FOE OF THE CHURCH.

The sad fact stands out boldly like a Rocky Mountain peak against the sky, that most so-called German Lutheran parents shamefully neglect the religious instruction of their children.

The cause for this neglect is principally to be sought in their attitude of indifference towards the Christian religion; and causes for this religious indifference there are many, chief among which I do not hesitate to set down their joining secret societies. If there ever was a harmless looking trap, that trap is the secret societism in America. It is at the same time the greatest foe of the church of Christ to-day and the most powerful means employed by Satan in his unceasing endeavor to bring about the apostasy of believers in the Redeemer of sinful man. The bait on this trap is two-fold, consisting in the Holy Bible, which these societies have, and in their toleration of every form of religious worship among their members outside of the lodge.

When an unsuspecting, innocent-minded Christian is told that Freemasons and Odd-fellows and other lodges have the Bible, it makes him inclined to believe that there is no harm in these societies, and it leads him to think of them with more respect and with even a sort of reverence and awe; for surely, he will say, if they have the Word of God, there can be no harm in them, nor in joining them. This is the usual mode of reasoning employed by inexperienced and unsuspecting Christians. But they fall into one serious error and that is this: they think that whatsoever person or society possesses the Bible, that such person or society is necessarily Christian. They are forgetful of the fact, that at times Satan himself is transformed into an angel of light; 2 Cor. 11: 14; that the Jews also have the Bible, at least the Old Testament part of it, and there is not the least sign of Christianity noticeable among them; and that men like Col. R. Ingersoll possess it and even read it, but with the express intention of denying and denouncing it. It is not the mere possession of the Bible, but rather the devout reading and preaching of its contents and the carrying into effect of its precepts, which is a mark of true Christianity, just as it is not the possession of political knowledge, but the right exercise of it for the benefit of the commonwealth, which secures for a statesman the respect of his fellow citizens and endears him to them.

Secret societies have the Bible, but they never use it, unless you would call their ridiculous carrying it about in the streets at the head of a funeral procession using it.

We, however, should prefer to call this by its right name, abuse of the Sacred Scriptures, lying and deceiving by the holy name of God, downright hypocrisy. It is not asserted in these words, that there are no respecters of God's Word to be found among Odd-fellows, Freemasons and the like. There are some few, who, unfortunately, in one manner or other were prevailed upon to join the lodge; but they are in the greatest peril of gradually and imperceptibly making the lodge their church and the devil their god. For, that Satan is the god of the lodges, is manifest; for the use they make of the Bible is all sham and hypocrisy; it is even worse, it is blasphemy and sacrilege, which actions Satan only is capable of, and they that serve him.

Moreover, the fact that these secret, oath-bound societies do not directly interfere with the religious belief of its members, but on the contrary let every member worship God in whatever church or denomination he may choose, this fact is another bait. For if in their statutes they would directly interfere with or forbid the exercise of religious liberty, few Christians could then be induced to make application for membership, and the lodge would, in this event, have little show of respectability. But now you see, or rather don't you see, that my joining the lodge will not prevent me from attending divine services at my church with my family as usual? For don't you see, that the lodge does not ask me to renounce my religious belief? and so on. Oh, yes, this is all very plain, and with equal plainness do we see how you, by joining the lodge, become a participant in the dreadful sin of lying and deceiving by the name of God, and how you sit in the seat with scoffers. But "Blessed is the man that walketh *not* in the counsel of the ungodly, *nor* standeth in the way of sinners, *nor sitteth in the seat of the scornful.*" Psa. 1: 1.

This religious tolerance and the possession of the Bible constitute the two-fold bait of secret societies, and a very effective bait it is, as sad experience serves to show in other parts of the country as well as here in Denver. No doubt the reader knows of many who were allured by this bait and joined some secret society, and who, if they did not sever their connection with it, in most cases became infidels at heart and made shipwreck of their faith.—*Denver Letter in the Lutheran Witness.*

THE MATTER OF TITLES.

When this Republic was founded one relic of its old monarchical allegiance was preserved, namely: a use of honorary titles. We no longer had a Majesty to bow to, so we revered an Excellency. There were no Serene Highnesses to whom one could pay court; no Most Nobles and High Mighties and Lordships and Ladyships to compose an aristocracy which should patronize the remainder of the commonwealth, so we lumped our superior beings under the general head of honorables. The use of these titles has generated into abuse, and the principle of giving aristocratic handles to the names of our plebeians is inconsistent with the idea of absolute equality. Jerry McGuff, for instance, gets into the legislature. It will not do to inquire too closely how he does it, but he gets there. He is mixed up in all the deals, the jobs, the swindles that he can get into; he is criminal, unintelligent and incapable; it is at a cost of public honor and public money that he keeps his place. Well, what then? At the end of a year he returns to his ward with money enough to start a liquor saloon, and he is the "Honorable Jerry McGuff" from that time forth. His next door neighbor, his superior mentally and morally, goes to his grave as plain John Smith, known to his friends as John, to his boss as Smith, and is not so much as a "Mister"—a term devoid of present meaning, though a corruption of the "Master" that implied adult condition and capacity in profession or trade. The "Honorables" of New York city, could they be collected and exhibited, would be found to include so many dishonorable people that suspicion would rest on almost any man who should urge its usage for himself. Esquire is another tag appended to the names of many who have not earned it. The Catholic church maintains in this country the monarchic titles of its temporal power. His Eminence and His Grace have an unpleasant sound in the democratic ear. But the acme of titular exploitation is reached in our benefit societies. To read the names of the reception committee at a dance of the Combined Brotherhood of Mutual Honeyfuglers, or of vice-presidents at a twenty-five cent concert given under the auspices of the Protective Beneficial Order of Latchkey Owners, would lead one to suppose that when one of these favored gentlemen landed at Fulton Ferry the twenty-sixth ward would tip up. Solomon in all his glory was never the owner of so many names. It is nothing unusual for a small shopkeeper who is called "Hullo, Schmitzenberger" in the day time, to bloom forth in the night with red and green ribbons and blue rosettes and gold badges on him, clutching a sceptre of power and wielding it over a group of abject initiates who are taught to address him as the Most Sublime and Right Worthy Ruler. How he can endure to continue in the grocery business after a night of such exaltation is not to be thought out. The little dry goods clerk who doesn't dare to ask his landlady for a second plate of hash or his employer for an afternoon off, lords it over sixteen or eighteen subjects on lodge night and is called Supreme Dictator. When one of these societies meets in the evening in a 20x15 temple on the fourth floor above a hardware shop The Past Grand Lord of the Door Knob announces that there are no spies or traitors in the house, the pass-word "Rats" is solemnly whispered by each in turn to The Most Noble Custodian of Secret Significances, the names are called by The Grand Master of the Rolls, The Most Excellent First Solicitor of Dues reports to The Most Exalted and Puissant Autocrat that there is a deficit of $1.78 and that the landlord wants his rent; the lodge authorizes The Most Excellent First Solicitor of Dues to make up the deficit; the Very Noble and Superior Third Assistant Autocrat is called on for some remarks on the rise and growth and beauties of the order; then, if there are no candidates to have fun with, the lodge goes down the street and the Worthies and Excellencies and Supremacies and Exaltednesses and Puissances play poker and drink beer with the common herd with an affecting graciousness. Commonly, the people who consent to wear these names are full grown and possess an average share of wit, yet their parade of titles is exactly akin to the wearing of paper epaulets and wooden swords by children. It is a piece of poor, silly vanity, a delight in empty sound, a tolerance of disparities that is ridiculous. If these names were the invention of little boys or of people of maimed intellects they would be appropriately parented, but they are reputed to come from reasoning men, and custom has sanctioned their perpetuity. Many of these societies are maintained for a worthy purpose and do a great deal of good, but for the chairman, secretary, treasurer, and doorkeeper to give themselves titles bigger than those of Oriental despots is the height of the absurd. Verbal decorations of that sort are so cheap that right thinking men are ashamed to wear them.—*Brooklyn Eagle.*

HOW THEY WALK IN THE LIGHT.

I was once at a meeting in the basement of a hall in the third story of which was a lodge-room of the Odd-fellows. At intervals during the evening a loud and startling noise proceeded from said room, which caused the building to quiver to the foundation. It sounded as if heavy wheels or rollers were propelled over the floor, intermingled with the stamping of hundreds of feet. Upon inquiry it was said they were initiating members.

The conviction at once forced itself upon the mind that these noises were not made by the children of God, "walking in the light," but were a part of the "unfruitful works of darkness" in which the enemy of souls delights. Another evidence of the unholy nature of the conclaves of these secret orders is that they are held at night, in apartments high up in the buildings, where their performances cannot be seen, nor their words understood by those below. "They will not come to the light because their deeds are evil."

It may do for an apostatized Christianity, which has abandoned the principles taught by the Son of God, to patronize and enter into these secret organizations, but how can his *true* followers do it?

When the writer was a young man one of the secret orders was under the ban of an indignant, demonstrative, public opinion for having inflicted the bloody penalty for the violation of one of its obligations upon a man by the name of Morgan. Then, as probably there are now, many who professed to be preachers of the Gospel were members of those unchristian organizations. Morgan's "revelations," and other corroborative evidence brought to light that they taken upon themselves vows, the violation of which was punishable with a remorseless double death penalty; at the same time that they professed to promulgate the principles taught by him who said, "Swear not all; but let your communications be yea, yea, nay, nay; for whatsoever is more than these cometh of evil."

Is it possible that Brethren, professing, as they do, to follow Jesus in all his cross-bearing precepts, will take upon themselves the heathenish obligations, and swear the heaven-imprecating oaths by which members are initiated into the secret orders! Would it not be a sad and fatal violation of their solemn baptismal vows in which they promise to "Renounce the sinful maxims and customs of the world, and to live true and faithful to the Lord, by his help, until death?"

The influence of secretism, once in the church, will be hard to eradicate. Brethren, beware of the baneful influence of secretism.—*Primitive Christian.*

—Pastor Bergman, who ministers to Lutheran emigrants from Iceland in Dakota, has a very large parish, consisting of ten stations from twelve to thirty-five miles apart, with but one church building. He has at least 500 communicants.

LETTERS FROM BAVARIA.

The earthquake scare in Munich.—Jewish acquaintances.—Models and morals.—The old city of Bamberg.—The old castle in the city of Albrecht Durer.—The Iron Woman and her companions.—Old masters in art and new ones in floriculture.

The talk of war here has apparently passed over for the present. It is not long since there was a great deal of excitement about it. Now the talk is all about earthquakes. Of course you have heard what a terrible one there has been in the south of France. It was predicted by some scientific man, and the same prophet foretells another which is to be worse than the first. I believe, though, it is not to be felt here. There were a great many Americans and English here who were intending to go to Nice to spend the spring. Some had already started and did not dare to stay, and the rest are afraid to go on account of the predictions. Among them are the two Boston girls who were in our studio.

I have only met two German girls so far that I like very well, and neither one of them is a Bavarian. One is Fraulein B—— from North Prussia, and the other, a Miss E——, from North Germany, too. Neither of them are at all like the Munich women. Miss E—— is a Jewess. She cannot speak a word of English and so I get a good practice in German from being with her. I have happened to come among many Jews here, and met two on the steamer. There are only we three left in the studio now, and two are Jewesses. Miss E—— has none of the Jewish characteristics. This people have respectable occupations here, and are not all *pawnbrokers* and *tailors* as they are at home. I think if I go to Switzerland this summer it will be with this same young lady. It is entirely out of the question that I should go alone, for it is not considered respectable or even safe. If I go with any Americans whom I may meet they will stop at the most expensive hotels. Besides I could not stop to sketch but would have to go just when they chose.

Since the last time I wrote I have been away from Munich for some time in Bamberg, and afterwards in Nuremburg a few days. Bamberg is nearly north of here, and it takes a little more than five hours to go there by rail. "Nurnberg" is between Bamberg and Munich and about four hours from here. I left Miss E——Monday early, and stopped two days in Nuremburg where I saw many things about which I have read. Bamberg is a very interesting old city, too, but it is not as large. I saw there things that are not to be seen now in the larger country.Through the middle of the town runs a deep river, and on both sides are very old, quaint houses. I made one little sketch in paint and several in pencil. There is an old castle in Bamberg built in 1400, and armor that was worn by the knights several centuries ago.

The women sit in boats and wash in the river; but the water does not look to me so clean that I would like any washing done there. There is a ferry across the river in one place where a woman does the rowing and gets three-fourths of a cent for a passenger. Except in the best houses the water is all brought from pumps in the squares. The women carry it, in pails two feet or more high, on their backs. The pumps are curious things, and look as though they might have come out of the Ark. Every one in the country says "good-morning" or "good-day" to strangers and all. In Bamberg and the cities around they speak very queer German, not much as it is written in the books, but it is better than the Munich dialect.

In Nuremburg I was in the old castle or "Burg," where all the terrible old instruments and machines are kept with which they used to torture captives and criminals. The castle was built in A. D. 1050, or at least the older part of it was. I saw the "stocks" and the "wheel," the cradle full of iron spikes in which they rocked people to death, and the machine on which they stretched men until all their joints were dislocated, and every other horrible instrument a very demon could invent. The "Eisenjungfrau" (the Iron woman) stands just where it has for centuries. It stands near the top and underneath is an opening with a trap door, said to be a hundred feet deep, through which the bodies fell into a dungeon after being slowly killed by the iron spikes inside the iron woman. I looked down it, but it is perfectly dark and smells horribly. Near by the "Eisenjungfrau" are the stocks in which the condemned criminal sat the night before being put into the woman's arms, and the altar at which he was obliged to say his last prayer, with the same chair before it. They are all as they were when they were used, only that the wooden parts are very much decayed. I wanted to make a sketch of the "Eisenjungfrau," and it was so dark that the old lady who has charge of the tower had to hang a candle around her neck for me to see by. I will copy the sketch and send it home some day. I found some pieces of the old wall of the tower which I am going to bring home; and I have some leaves of the ivy from the "Burg," and two or three from the grave of Albrecht Durer.

I saw the museum, and the house in which Albrecht Durer lived, the old churches, the market, and the famous fountains. In the museum were many pictures by the old German painters, but I did not admire them much. There were a great many curious old clocks, coins, stoves, jewelry and pottery, tapestry, and some beautiful sculpture and fresco painting. Some maps were there made in 1489, before Columbus discovered America, and some made soon after, in 1501. They are very funny affairs. The ocean is full of islands, like raisins in a pudding; America is about as large as England on the same map.

I wished to have stayed two or three weeks in Nuremburg to make sketches there. It is so picturesque and wholly different from what we have any where at home, or in Munich. Munich is a beautiful city, but mostly new and not so interesting, though there are some little villages near into which we can go, that are said to be something like parts of Nuremburg. I have been into "Pinakothek" where one of the collections of paintings by the old masters is kept. One great room is full of only Rubens, and another of Vandyke. Then there are eight by Murrillo, some by Raphael, and any number by artists of less fame. The very old German paintings are enough to give a person the nightmare, and the colors would blind an owl. I am going to have permission to copy several little heads from a picture by Rubens and one by Vandyke. I don't know what else. There are so many good ones it is hard to choose between them.

There is one thing I see in the Munich gardens that would amuse you if you could see it. They have large beds of flowers bordered with English ivy, and the central plant—the choice foliage plant as they think—is *pieplant!* I see it everywhere among the flowers. Our blue myrtle and yellow myrtle grow wild everywhere about Bamberg, and lilies of the valley are wild here. Those little pink and white mountain daisies are everywhere in the grass along with dandelions. They call them "goose-flowers."

R. J. N.

OUR BOSTON LETTER.

ANOTHER BOSTON CLERGYMAN FOR CHICAGO.

The pastor of the Warren Avenue Baptist church has received a call from a Chicago society, which, it is reported, he has accepted. Boston will feel the loss of this talented young preacher. If Chicago is as wicked as reported, sparks will certainly fly when this sledge-hammer preacher places its sinners on the anvil. His ringing blows will revibrate far beyond the city's precincts. The solid blows which he has struck here have been heard half-way across our continent at least, as the Chicago call indicates.

Dr. Gifford is not only fearless but sincere, and his sincerity is simply the expression of the Spirit with which he is filled. The church that may be fortunate enough in securing him will seldom have empty pews. He is one of the most popular clergymen in this city. His temperance sentiments are of the most radical order. In fact, his temperance vocabulary is a perfect avalanche which no license obstacle can withstand.

In appearance Dr. Gifford is decidedly unpretending. There is nothing of the clerical in dress or figure. Few, indeed, would surmise his vocation outside his pulpit, which is as unostentatious as his person. A simple, well-constructed platform on which there is no desk of any kind. Taking his position at the very edge of the platform, he remains right on that spot, as though riveted there, until the end of his discourse, which is always clear cut and uncompromising.

During the troubles of his brother minister, Rev. W. W. Downs, he has been almost the only Baptist minister in this city willing to give the afflicted man a fair chance. A few days ago he came boldly out and proclaimed his belief in the innocency of the exiled pastor of Bowdoin Square. The manliness of the act, however, has been highly commended. Believing a thing, Mr. Gifford is fearless to say it, and his good judgment is unquestioned. Chicago will, indeed, be fortunate in securing this able man. In some respects it will find in him a second Kittredge, barring the secret society balderdash.

Chicago seems to be decidedly partial to Boston ministers. It took our talented Lorimer, and within a short time the Beecher-like Withrow, and is now about to take one who is their peer in sound sense and eloquence as well as spirituality. To express a candid opinion, Dr. Gifford is far more developed in Christ than either. This is a frank statement, but truth is always frank. The former gentlemen are good, but as the little fellows say, "the other is gooder." To boil down to hard fact, so far as I can notice, Lorimer and Withrow are little missed; on the contrary, Gifford will be missed until called back. During the Moody revival here in 1876, Dr. George F. Pentecost was pastor of the Warren Avenue church. He was succeeded by Mr. Gifford.

D. P. Mathews.

OUR CINCINNATI LETTER.

Cincinnati, O., June 8, 1887.

Editor Cynosure:—The lecture of Rev. Geo. P. Hays, D. D., in answer to Dr. Reich, is printed in pamphlet form. Every one interested in Christian evidences should have a copy of it. The title is "The Honest Book; or, The New Testament not a Fraud but Genuine History." Dr. Reich maintained that there is no historical evidence that the Gospels were written before 175 A. D. Dr. Hays replied, You must give us the evidence that they were not, for Greenleaf says, "Every document, apparently ancient, coming from the proper repository or custody, and bearing on its face no evident marks of forgery, the law presumes to be genuine, and devolves on the opposing party the burden of proving it to be otherwise." The objector said, There are no original MSS.; we have only copies. Dr. Hays replied, The same is true of Homer and the other ancient writers. "Of Homer the earliest manuscript is the second century B. C.; but Homer flourished about the ninth century B. C., and this manuscript is separated from his day by seven centuries. The New Testament manuscripts reach the date of Matthew, Mark and Luke within these, or surpass Homer by four hundred years." "Prof. Teuffel gives the date of the earliest manuscript of Horace as the eighth century; the earliest manuscript of Cæsar, Lucretius and Seneca as the ninth century; Pliny, the younger, of the tenth; and Tacitus of the eleventh."

"Now what is the condition of the New Testament manuscripts? Scrivner gives a catalogue of 158 *uncials* or manuscripts written in capitals, and earlier than the tenth century; and 1605 *Cursives*, or running hand manuscripts, dating from the tenth to the fifteenth century, or 1763 altogether, which have been carefully examined. The Sinaitic MS. is about 350 A. D., and is claimed to be one of fifty MSS. prepared by Eusebius at the order of Constantine the Great for the churches of his day. This would make it 1400 years old. The Vatican MS. is of about the same date, and has been in the Vatican since 1475 A. D. It is also thus about 1400 years old, and its place in the Vatican library is 400 years old. The Alexandrian MS. is about A.D. 450, and has been in the British collection since 1628. Here, then, are the three oldest, probably, of these 1700 MSS." "King James's version of the New Testament was made from quite inferior MSS. The Revised Version is the result of careful comparison of these 1700 MSS. by the ablest scholars of Britain and America. The insignificant importance of the differences are proofs incontestable and absolute of the faithfulness of these transcribers."

The quotations of the fathers is adduced. Irenaeus, Clement, Tertullian and Origen have 8723 quotations from the New Testament. Lord Hailes reproduced all but eleven verses of the New Testament from these quotations. But Irenaeus flourished about the middle of the second century, Tertullian at the end, and Origen a little later. These books must have been written before their day. Josephus, Barnabas and Clement are cited as witnesses. Then come the Versions. The Peshito Syriac was certainly made as early as A. D. 150. The old Latin, known as the Itala, was in use in North Africa at an equally early date. The Gothic version of Ulfilas was made as early as the fourth century. The original must have been before these.

The last proof is prophecy. The Saviour predicted the fall of Jerusalem. It did fall in A. D. 70. To-day Jerusalem is dismantled, ruined, unhappy, under the control of the Turk and trampled under the heel of the Gentile. In Rev. 2d and 3d chapters are prophecies respecting seven cities in Asia Minor. Two were to continue and prosper, and Smyrna and Philadelphia are to-day prosperous. Three "were neither to be specially flourishing nor specially destroyed," and these are Thyatira, Pergamos and Sardis, neither little or great. Two were to be obliterated, and Laodicea and Ephesus are to-day in ruins. The sum of the whole is this: "The Roman Catholic Church, with its pope, bishops, clergy and scholars; the Greek Church, with its

patriarchs, bishops, clergy and scholars, and the whole circle of Protestant Christendom, in Europe, America and elsewhere, stand together in their conviction that we have in these books and MSS. the genuine documents of these four men—Matthew, Mark, Luke and John."

Last Sabbath I preached, morning and afternoon, in the Plum Street Reformed Presbyterian church. This congregation was organized when the present century was in its teens. These brethren are of the Scotch Covenanter stock and sing the Psalms without instruments. They have eighty members, and have been vacant since the death of their pastor, Rev. A. G. Wylie, in December, 1884. Such a congregation is useful in our city to remind the people of the original standard. This city put the Bible out of her public schools and now we are reaping the harvest of murders, blasphemy, licentiousness and drunkenness. In the old mythologies a man who sowed dragon's teeth had a harvest of armed men to spring up. The Scriptures assure us: "If we sow to the wind, we shall reap the whirlwind." John B. Finch said in a Prohibition covention in New York city yesterday: "Licensed prostitution, licensed gambling, licensed beer-selling and no Sunday are the foundation of the despotic governments of Europe. If we sow as they did we shall reap the same crop. American morals are the foundation of American liberty." The question is asked, why cannot such retired politicians as ex-Speaker Keifer, ex-Senator Conkling and ex-Secretary Blaine regain their positions? The taller the tree the more injury it sustains in falling. They that stand high have many blasts to shake them, and if they fall they dash themselves to pieces. J. M. FOSTER.

OUR WASHINGTON LETTER.

Washington is left alone among the beauty of its highly cultivated parks. The National Drill is now a thing of the past, and a very bad dream, it is feared, financially; a dream that will assume a painful reality when the promoters of the affair have to make good the reported deficit of $30,000. But there is no authentic statement of the expenses yet presented; indeed, it is not yet possible to have had in all the items of expense and a better showing may be hoped for. The committee are out of pocket, perhaps, the Toledo Cadets have had their just and bitter disappointment assuaged by their brilliant reception at home, and the two home companies, the Washington Light Infantry and the National Rifles, are made forever bitter foes, and so endeth the drill, happily in spite of many things not happy in themselves.

The annual session of the Association of Mechanical Engineers has just been held here. This organization numbers over seven hundred members. All of them are not present at this session, however, but representatives from all parts of the Union are. On Wednesday evening they were given a reception at the beautiful residence of ex-Commissioner Dent.

The count of the cash in the Treasury prior to the transfer of the office of Treasurer from Mr. Jordan to Mr. James W. Hyatt, of Norwalk, Conn., has begun and will continue indefinitely. The National Bank notes, the Legal Tenders and Silver Certificates were counted in two days, but when it comes to silver dollars piled stack upon stack in the vaults it is another matter. If the men who succeeded in forcing the making of a law to purchase two million of silver bullion a month (2,500,000 standard silver dollars) could witness this count they might probably realize the enormity of their offense. Each thousand dollars weigh sixty pounds, and is tied in a separate bag. The bags are passed one by one down a line of from eight to twenty men according to the distance to be traversed from one vault to another; each bag is weighed in the presence of a committee, and piled up again in vaults that have to be braced up by strong beams on the outside to prevent the silver from bursting the walls. Every available space in the Treasury is now occupied by these bags of metal and some idea of the magnitude of the subject may be reached and brought nearer a practicable conception when it is understood that this store is added to each month by fifteen thousand pounds of silver in five thousand bags. Where will it end? When will it stop? Washington will become a second Pompeii, and be buried, not in ashes but in silver.

The fleeting character of Washington life was most sadly exemplified the other day when it was desired to give Sir Edward Thornton, the former minister from Great Britain to the United States, a dinner. Sir Edward was requested to make out a list of those of his former friends here he would like to meet again. He did so, and of all that list, numbering men once active and prominent in political and social life, but one could be found in town. The others, where? Dead or forgotten in the oblivion of some distant small town. *

THE TABERNACLE.

THE GRANDEST OF SUMMER MEETINGS AND WHAT IS NEEDED TO COMPLETE THE WORK.

EDITOR CYNOSURE:—Our tent meeting at Oregon, Ill., was one of the best we have yet held. We had seats in the tent for six hundred, and when no more could get in we took down the side wall of the tent, and not less than two hundred gathered around outside and gave close attention to the lecture on Masonry. All of the preachers, three in number, were present, and came to me after it was over and expressed their approval of the work. Bro. Farmaloe, the pastor of the M. E. church, who ably conducted a union temperance meeting in our tent on Sabbath evening, after listening to the lecture on Masonry, said, "I have learned more to-night about what Masonry is than I ever knew before. I have 'Finney on Masonry,' but never took interest enough in it to read it. You have made the matter clear to every one here."

I seldom have an audience of less than six hundred to listen to my lectures on Masonry, and hope the friends of the Illinois Christian Association will contribute funds and put an efficient man into the field to distribute tracts, sell books, and extend the circulation of the *Cynosure*. I shall pitch the tent for six nights at Stillman Valley, Ill., commencing Thursday evening, June 16; at Forreston, June 23; Lena, June 30; Nora, July 7; Warren, July 14.

Our work is self-sustaining and I do not ask for contributions, but I believe the friends of the cause should immediately put a man into the field to reap where the seed has been sown.

In reply to the many calls I have for lectures let me say that I have about five thousand pounds of baggage, and we make short moves, as our expenses are ten dollars a day, and cannot well move out of our regular course until after the tent season.

I. R. B. ARNOLD.

CORRESPONDENCE.

COLORED MASONS PLAY A RULE-OR-RUIN GAME.

MEMPHIS, June 6th, 1887.

DEAR OLD CYNOSURE:—It has been some time since I have sent anything to your much read columns, not that I love them any the less, but continued illness in my family has engrossed my time so that I have been compelled to cease writing to many of my individual friends. I believe that many of your readers are interested in me and my work in this part of the country. I enclose to you a slip showing the continued work of the lodgeites in this vicinity. The happenings as stated below occurred at Marion, Ark., only eighteen miles away. Elder Robinson resides in Memphis and goes to his church from here every Friday, and has been doing so for the last twelve years:

WAR IN THE CAMP —THE PLEASANT GROVE BAPTIST CHURCH IN TROUBLE —A SCENE NEVER TO BE FORGOTTEN.

"During the past week the little town of Marion has been the scene of the wildest and very interesting confusion. For several months past there has been impending trouble in the Pleasant Grove Baptist church at this place. On last Sunday it came very near to a point where it might have been serious. It seems that some of the members of the church think and believe that their religious rights have been imposed upon by Elder Robinson, who is the pastor of said church."

Elder Robinson has been preaching against Masonry for the last two years with telling effect.

"The aggrieved members, among whom are Ed. Shivers, F. T. Moore, G. W. Dever, E. T. Jackson, J. S. Smith, Henry Biby and others, in some way last week secured the keys and took charge of the church; and on Wednesday, the 25th ult, met and elected a set of church officers and passed resolutions giving Elder Robinson notice that his services as pastor of the Pleasant Grove church were no longer desired."

These aggrieved gentlemen are all Masons. Elder Robinson is an old man quite sixty years of age, and a pioneer in the Baptist cause in that country. He is a Master Mason and an Odd-fellow; he espoused my cause during the days of battle, and now these poor, deluded men of an ill-informed race made this infernal proceeding.

"His friends began at once to try to secure the possession of the church again. They took off the old locks and put on new ones, and when the opposite party made this discovery they at once took off the new ones and returned the old ones to their proper place. At this juncture it seemed that neither party could well keep possession without the probability of trouble; and on Saturday evening Ed. Shivers and others secured a temporary injunction before Judge Lewis [a Mason], restraining Elder Robinson or any of his officers from holding preaching or meetings of any kind in said church. One thing that helped to excite the minds of his friends was the fact that on Friday Elder Robinson was arrested and brought before Esquire Moore upon an affidavit made by Wm. Royster [a Mason], charging him with disturbing religious worship at one of their church meetings some time last December."

Here we see the character of Masonry; this man kept his charge laid up for nearly six months, and then backed by his demoniacal crowd, trumps up his charge.

"On last Sunday, May 29, the party in possession of the church decided to have the regular routine of services and invited Rev. James Tipton of Jericho to preach during the day, and he made the awful mistake to accept—for many of the good thinking and more judicious people thought it entirely wrong to attempt to have religious services under such circumstances, and it was discovered that those of such opinion were right before the day's services were over. Rev. Tipton preached before noon and everything passed off smoothly and in good order. Sunday-school was had as usual, and no apparent change was noticed except that Elder Robinson was not in charge. Such a thing has never been for very near a score of years, except when he was away on business or sickness. But at the close of the evening services is where the real trouble came in, as quite a number of the Robinson faction decided not to leave the church. Wash. Dever and Ed. Shivers made an effort to close the church by first lowering the windows and fastening the blinds, and some of the sisters made it a point to follow in hot pursuit and open them again, and one sister went so far as to strike at Bro. Dever with a six-foot pole, and during this proceeding others were shouting, singing, praying, moaning, groaning, hollowing, crying, and said they had camped until the war was over. We venture to say that at any time or in any place in this wide world no one has ever witnessed a scene in a church like that in Pleasant Grove last Sunday!

"On Monday morning warrants of arrest were issued for Mrs. Martha West, Mrs. Wm. Neelus and Mrs. Mary Edwards, they having been the most conspicuous in the trouble Sunday evening. They were each fined $2 and cost by Justice Moore, together with good logical advice. John Harrison was fined $20 and cost for trying to run a separate and distinct service while Elder Tipton was in charge Sunday eve. Wash. Dever was also fined $2 and cost for the interest he took in the affair during such wild confusion Sunday afternoon. The case of Elder Robinson and the injunction will be heard to-day [Saturday, June 4, '87].

"The party that took charge of the church Sunday kept possession night and day until Tuesday night when papers were secured before Justice Moore for the purpose of dispersing the crowd, and put in the hands of Mr. York Byers [a Mason], constable, but the people refused to obey the process and another noisy and ridiculous excitement presented itself. Sheriff Werner was then sent for and they then decided to leave, he promising to keep the church closed until the injunction was decided."

Marion is a little town in Crittendon county, Ark., about eighteen miles from Memphis; a ferryboat goes up to the place every two or three hours. The officers of the place are nearly all colored, and all Masons. Elder Robinson is an exemplary man, and an ornament to the community. He has been with the church for nearly twenty-five years, and is a father in the place, highly respected by all until his recent renunciation of the lodge, and his manly course in denouncing them from his pulpit.

I shall try and see him to-morrow and will write you more next week. I am still in the midst of the fray, situated in the midst of the lodge demons yet daring to be true to my convictions. I am contemplating an open exposure soon in our church, and am arranging to organize a clandestine lodge of young people.

The prohibition question is being aggressively agitated and we are growing sanguine of success daily. The Odd-fellows go out gunning (parading) on Friday showing their nice regalia to captivate more of the "silly ninnies." Pray for us.

Yours as ever, R. N. COUNTEE.

PERSECUTING A SECEDER.

LAKESIDE, Kan., June 2, 1887.

EDITOR CYNOSURE:—There has lately been a Masonic cyclone in this county, and one of Dr. Talmage's "confessed perjurers" lies pining in Fort Scott jail. It transpires that in the southern part of this county last winter a Mr. Wm. Trogden, a Mason and a local preacher, became convinced that the further support of Masonry was inimical to the cause of truth and humanity, and resolved that it was his duty to expose it. Accordingly he gave out an appointment that he would show the people of his congregation that Masonry had been truly exposed by Ronayne and others, and to continue to sell Masonic secrets was a fraud.

On the appointed day the lecturer for some cause failed to deliver his address but afterward filled his

appointment. Among his hearers was a neighbor and a fellow Mason, a Mr. Albright, whom the lecturer characterized as a "cut-throat" and was sarcastically treated as one of the make-ups of the institution of Hiramites. My informant stated that Mr. Albright was accused by his neighbors of some crookedness, which was directly or indirectly used by the speaker to the detriment of Albright. This was the sum and substance of Trogden's offense, as far as I was able to learn, and was the primal cause for a vexatious lawsuit, which finally culminated in fining Trogden one dollar and costs, and he to stand committed till paid.

I am informed that Mr. T. is seventy-four years old, and refuses to pay his fine because he sincerely believes that it is a case of persecution. Trogden insists that his remarks were Masonically applied to Albright, and that his incarceration in prison is a piece of persecution. Trogden might have assaulted Albright's religion and nothing would have come of it, but his Masonry must not be invaded. This seems to be plain.

This is another instance of the tyranny of the lodge. A recanting and non-affiliating Mason is sincerely to be pitied, as the world and Mr. Talmage believe such to be "self-confessed perjurers." Has it come to this that a Mason can not honorably repent? Mr. Trogden is accused even by his friends of being too severe toward Albright. At the same time his friends fail to see the justice of keeping him in prison, as Trogden was sincere in his denunciations of Masonry, without, perhaps, showing mercy or charity. Whether this case will result in giving impulse to reform or not is one of peculiar hardship to the sufferer, Mr. Trogden, who has the sympathy of a large circle of friends.

N. D. Rose.

FAITH CURE.

Editor Cynosure:—There is much excitement on this subject, and much that is said is so absurd as to indicate that the subject is new to most people.

The idea of being healed through the agency of faith not being new to the writer, she thought a few items of her own experience might be profitable to others.

Some years ago I was sick, and at one time nigh unto death; and for a long time I was confined to the couch or bed, and during most of that time I not only struggled but fought against sickness, and the bitter agony accompanying the prospect of being "an invalid for life" cannot be described. The idea that God was sovereign, and could and would do as he pleased, and that I was completely in his power, was at one time so terrible as to well nigh dethrone reason, and the spirit with which I fought God's will was truly Satanic, as Satan is depicted by Milton. But to God's praise I was not left to myself; and it would have been the most lamentable thing that could have been if God had let me have my own way.

After continuing this struggle for years, I, through the tender mercy of the Most High, was brought to be willing to be sick, if such was God's will. Then, to God's praise, I began to recover, and that without remedies. In due time I so far regained my health as to be comfortable and able to work and enjoy life. Since that time I have had my ups and downs, and I never recover while I indulge in a rebellious spirit.

My view is that the invalid Christian must be brought to that higher plane of Christian experience where the true and all pervading desire of his heart is that God's will may be done in all that concerns him, and his love to God be so perfect that he can glory in tribulation if sent by the great Father.

We cannot surround ourselves with sparks of our kindling and succeed, for this work on the heart must be the work of the divine Spirit, and the Spirit is given in answer to prayer, and then when we do attain this higher ground, and only then, are we prepared to receive the blessing of being healed by faith. Let us pray that each afflicted child of God may be able to thus rise, yea, and all others.

M. P. N.

In a recent suit between saloon men in Rockford, the testimony of four bar-tenders agreed that the income seldom ran below $50 to $60 a day,and that on circus days and the like it ran up to $100. The *Register* figures it out that therefore, at the lowest calculation, the 26 saloons of Rockford take in $1,300 daily, or $405,600 a year. These figures agree with those given the *Patrol* by an ex-bar-tender of Elgin. Apply them to the cities of Elgin and Aurora, and see if you can guess why we have hard times, why there are four men in jail from Aurora alone, accused of murder—why our pauper bills are so large.—*Geneva, Ill., Patrol.*

TEMPERANCE.

ANNUAL CONVENTION OF THE MICHIGAN W. C. T. U.

Port Huron, Mich.

The Michigan W. C. T. U. Convention meeting here is larger than of last year, at Manistee. Its membership does not appear discouraged in any degree, over the amendment's defeat. Reports from every quarter of the State indicate large hope, unwavering courage, and steady purpose. These women are loyal to the truth; they stand loyally for prohibition; they declare against everyting short of this. It is inspiring to listen to their words of great faith and good cheer.

Perhaps no State W. C. T. U. has been more beset by the friends of expediency, than has this, since the Amendment campaign ended. Michigan politicians, and some good men who would not like to be called such, have been active the past few weeks in pushing devices to save party embarrassment and to hold prohibition in check. These devices look to local option or tax, and are to depend upon present party legislation or future non-partisan achievement—mainly the latter. A Citizen's Union has just been organized for the State, and plans are laid for its local organization in every town.

The sessions are held in a Congregational church, the pastor of which does not approve woman's public service along any line, and is, therefore, absent.

I understand that Rev. Dr. Fairfield gives up his lucrative pastorate in Manistee to take the field for the new non-partisan crusade—which means, of course, that back of it is money, and a degree of staying intention. Is it but another Massachusetts experiment? or a renewal of the Republican National purpose which in Massachusetts took form as the National Non-partisan League? We may feel some curiosity, but I think no concern, as to the outcome. For a little time, perhaps, party growth may be checked by it; and it may thus serve the end of its promoters for 1888. But there will be a lull in all non-partisan movements after next year. They would not be so active now, but for this very partisan movement in which some of us are engaged.

That there are thousands of men as sincere in their non-partisanship as we are in our partisanship I have no doubt. There are many here in Michigan. A conference of such will assemble at Eaton Rapids July 4th, and continue till and including the 6th. After some things reported of that Detroit conference, it is refreshing to read the call put forth for this braver gathering. It says:

"To this conference we invite the one hundred and eighty-five thousand who stood up and were counted for prohibition on that stormy April day, the noble women who prayed, and their heroic sisters who worked at the polls in behalf of our sacred cause, and the brave men in Detroit and elsewhere who, in the exercise of their God-given rights as citizens, were boycotted, and bull-dozed, spit upon and hustled; we ask you to come together under the oaks at Eaton Rapids, and without the fear of party bosses before your eyes, say what shall be done to this brutal and nefarious traffic whose existence is a menace to home, and church and state. Come and voice the indignation of outraged manhood and womanhood so loudly that the politicians will understand that their sop of high license and local option will not lull the aroused conscience of Michigan voters into slumber again, or lead them to acquiesce in the frauds by which they were cheated out of a hard-earned victory. This conference will be non-partisan in the sense that all parties will be represented on its platform and the largest liberty afforded for the expression of honest convictions."

The "sop of local option" was considered in special conference by the women at eight o'clock this morning. Bright things were uttered by those who took part. All the talk ran one way—against. Perhaps Mrs. Boise made the strongest points. The cities, she said, complain that they can not enforce prohibition. They mean that they will not. They number but about one-fifth of our population, yet they furnish half our criminals. The cost of these devolves upon the State at large. The cities are increasing in population two and a-half times faster than the country. Criminals increase in like proportion. How long, at this rate, before the cities would vote down local option even for the country itself?

One of us, being asked his thought about local option, had to admit that he left his old party, fifteen years ago, in large part because it would not adopt local option as promised, but said that now he should feel inclined to leave any party that would take it up. Why? Because

1. Local option theory implies possible license practice, and its endorsement as an alternative which people have a right to adopt.

2. If I admit the right of people anywhere to adopt license, I must admit that everywhere license may be right, or that somewhere people may rightly approve a wrong.

3. If I admit the right of license anywhere, I give up the strongest argument against it, and my reasons for opposing it become those of expediency alone.

4. The entire educational drift of local option is towards expediency, and not towards fixedness of governmental policy founded on wise principles of government.

Mrs. Clara Hoffman, of Missouri, gave a most admirable address last night on "Our Inheritances." It had real grip in it, and the wisest philosophy. It made profound impression. I rejoice that Mrs. Hoffman is coming East this summer. The Bureau will deserve great credit for bringing her before Eastern audiences.

A. A. Hopkins.

REPORT ON TEMPERANCE

TO THE PHILADELPHIA ANNUAL CONFERENCE OF THE A. M. E. ZION CHURCH, MAY, 1887.

We view with alarm the sad havoc wrought by the evil of intemperance. The ruin and disaster following in its wake can be better understood and appreciated when we realize that more money is spent for strong drink in this great and glorious country of ours, than the aggregate amount paid for churches, mission work, and the support of all our public schools during the same time. From the 600,000 drunkards who infest society, frequent the saloons, and add misery and pauperism to almost as many families, sixty thousand die as the immediate result of the habit, leaving a condition of destitution and ruin to their family survivors, to say nothing of the danger to society which is alike disastrous and appalling.

Ministers and members of the church of God are not entirely free from the influence of the drink habit, as some of them, too, yield sometimes, as victims of the ruinous habit.

But beyond the horizon the radiant heavens of the coming day of total abstinence for the individual, and local option for communities and prohibition for the State, are beginning to shine out so as to emblazon the entire country and stir up a degree of enthusiasm for the temperance cause hardly dreamed of by its advocates a few years ago.

In view of the foregoing considerations, we recommend that the conference be more earnest in their advocacy of the temperance reform, in refusing altogether to yield to the deceitful appetite, and farther, to preach the doctrine of total abstinence by both precept and example.

Resolved, further, that while we question the ultimate triumph of the temperance cause through third party action, we yet believe that all efforts looking to the closing of the saloons through local option or constitutional enactment in a non-partisan way receive our hearty support and co-operation.

Signed, J. C. Dancy.
J. H. Heaton.
J. W. Manly.

R. T. Booth, a well-known temperance evangelist, has just concluded a successful mission at Denver. While abroad he secured a million signatures—among them many prominent Englishmen — to the abstinence pledge.

The drink bill of Great Britain the past year stands at $614,528,925 as against $616,349,530 for 1885, being a decrease of $1,820,605 in one year. The enormous sum of *twenty-two billion five hundred million dollars* has been spent in intoxicating liquors during Victoria's reign. Had not this sum been devoted to the purchase of so much poverty,crime and death, it might have blotted out the national debt five times over, or covered the whole land with beautiful and happy homes.

The drunkard-maker always hates his old and most reliable customers, and is proud of cursing and kicking them out. How we should be surprised to hear a shoemaker slam the door against an old customer, and say: "You villainous old scamp, I have made boots and shoes for you and your family for twenty years and have been paid for them, and here you are after more shoes! Get out and don't let me see your face again." How funny it would look to see a tailor basting an old schoolmate into a gutter, because, after getting his clothes there for over fifteen years, he wants to buy an overcoat. Or a minister assaulting an old stand-by because he has been twenty-five years a communicant and elder in the church, and therefore must be unfit company for anybody. Isn't it time for drunkards to be ashamed of the drunkard-makers?—*Morning Star.*

OBITUARY.

Again we are reminded of the uncertainty of life and the certainty of death in the departure of a friend and co-laborer. MR. S. E. ORVIS was born in Lewis Co., N. Y., July 11th, 1834, and died May 24th, 1887. At the age of twenty he married Miss Eleanor Campbell at Waukesha, Wis., which place has since been his home. His wife and five of his six children survive him.

When the war broke out, feeling that his country needed his service, he enlisted in the 5th Wisconsin Volunteer regiment, where he served faithfully until compelled to retire by the loss of an arm in the celebrated battle of the Wilderness, May 15th, 1864. Because he maintained his Christian integrity he was often made the butt of ridicule during this long and terrible struggle by men who could have well patterned after his example. Observing during his service the effects of Masonry and liquor, he has ever since opposed them as being foes no less dangerous than the one against which he contended. Some may have considered him erratic, but no one who knew him will accuse him of disobedience to the Saviour's command, "Let your light shine."

He circulated the *Cynosure*, attended conventions and in many ways manifested a lively interest in the anti-secrecy cause. He was present at the recent "Congress of Churches." Though suffering greatly during his last sickness he died in great triumph, looking forward to the glorious reward reserved for every child of God. W. B. S.

REV. G. N. A. F. T. DICKSON of London, Ontario, Canada. The number of ministers of the Methodist church of Canada who openly, boldly and unflinchingly oppose the great quackery of the times, secret societies, though steadily increasing is not large. But of those who do one of the most fearless and outspoken has just passed away in the person of the Rev. G. N. A. F. T. Dickson, who was buried in London, Ontario, on the 5th inst. He had for some time been in failing health, and was some time ago put on the the superannuation list. Although a merciless foe to the humbug of secretism, he was universally respected and esteemed and was followed to the grave by a large concourse of people, six of his brother ministers of the locality acting as pall-bearers and the Official Board of the Centre Methodist church attended in a body. May the number of ministers who have the courage to oppose the great enemy of the church, as he has done, rapidly increase, for very many who see clearly the antagonism between church and secretism lack the courage to take a firm stand for the right for fear of opposing a few (and few indeed they are) of their members or supporters.

N.

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SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

HON. SOLOMON SOUTHWICK, *New York:*—Freemasonry must and will be banished from the earth, which has drunk so deeply of the blood of her martyrs.

HON. WILLIAM M. EVARTS, at a Yale alumni address, 1873, reported by the Hartford *Courant:* "He did good work to-day in speaking against the evil effects of secret societies."

HON. TIMOTHY FULLER:—"In a free country no secret societies can be required for the public good. Purposes which require combination and secrecy are just objects of suspicion."

VICTORY BIRDSEYE, ESQ.:—Depend upon it, there is a screw loose somewhere! Organizations for purposes undeniably good, don't burrow under ground. They are willing to stand upright upon their merits before an intelligent community.

DISRAELI, *British Premier:*—Secret societies are hurrying the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together.

GEORGE WASHINGTON:—Hon. John C. Spencer, in an address before court denied that George Washington was ever a Royal Arch Mason, and he said he had not attended a lodge for twenty years previous to his death, and that he virtually renounced the institution in his Farewell Address.

GOVERNOR SLADE, *of Vermont*, writes his conviction of Freemasonry, not merely of its uselessness, "but of its pernicious tendency—of its incompatibility with the genius and spirit of our free institutions, and of the duty of all, Masons not excepted, to unite in exterminating it from the country."

HON. WM. M. EVARTS, *Yale alumni dinner, 1869:*—Separate inclosures are found necessary, which they call, not separate pens, but "secret societies." Until Yale College outlives that folly, it will deprive its graduates of a good part of the education that you and I had the happiness to get there.

PATRICK HENRY, *in Virginia debates.*—Give us at least a plausible apology why Congress should keep its proceedings secret....They may carry on the most wicked and pernicious of schemes under the dark veil of secrecy. The liberties of the people never were and never will be secure when transactions of their rulers may be concealed from them.

JUDGE ENOS T. THROOP, *in a sentence pronounced at Canandaigua, N. Y.:*—It is admitted in this case, and stands proved, that Morgan was, by a hypocritical pretense of friendship and charity, and that, too, in the imposing shape of pecuniary relief to a distressed and poverty-bound prisoner, beguiled to intrust himself to one of your number, who siezed him as soon as a confederate arrived to his aid, almost at his prison door, and in the night time hurried him into a carriage. —*From N. Y. Commercial Advertiser, Feb. 2, 1827.*

HON. JOHN C. SPENCER, *Sec'y of State, of War, and of the Treasury:*—"In one word, I consider Freemasonry in direct hostility to the Government in all cases where it cannot control it—as demoralizing in its very nature, making bad men and citizens of all who ADHERE TO ITS OBLIGATIONS—creating injurious distinctions in society—giving privileges and advantages to one set of men over others equally meritorious—exercising a most potent influence upon our elections, by secret, and, I fear, corrupt means, and altogether more dangerous to our country and its government than any standing army, however numerous it possibly could be."

JUDGE PLINY MERRICK, *Worcester, Mass.*—It is true that a Royal Arch companion (to which degree I have been admitted and the highest office of which I have sustained) does swear that he will espouse the cause of a companion when engaged in any difficulty so far as to extricate him from the same whether right or wrong; and that he will keep his secrets inviolable when communicated to him as such, murder and treason not excepted. I know these most odious clauses are part of the obligation of that degree, for I believe that I received that obligation and know that I have so heard it and as high priest of a chapter have so myself administered it to others.

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Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

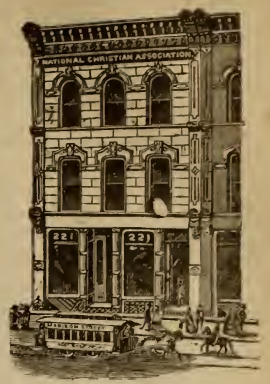
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird, St. Johnsbury; Sec., C. W Potter.

WISCONSIN.—Pres., J. W. Wood, Baraboo. Sec., W. W. Ames, Menomonie; Treas M. R. Britten, Vienna

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 16, 1887.

The short book of Nehemiah handles the *Labor*, *Lodge*, and *Sabbath* questions under the immediate guidance of God. The religion of the only people on earth who worshiped Christ, their Messiah, had been run down and run out by lodge worships. A remnant went back to Palestine and started the Jewish state anew. Nehemiah, their leader, was met, resisted, and threatened by lodge-men, capitalists, slave-holders, and Sabbath-breakers. He triumphed by a marvelous series of revivals of religion, able leadership, courage and statesmanship. As these three questions are now on the anvil of public discussion, we advise every reader of the *Cynosure* to read carefully the book of Nehemiah. Allowing for the difference between an absolute monarchy and a republic or democracy, that short book contains more religious, financial, political and social wisdom and sense than Henry George's book and all the newspapers, clubs, and "orders" on the topics of the present day.

THE SARATOGA REUNION OF GRAND LODGES.

The split healed in Saratoga occcurred eleven years ago. The Grand Lodge at that time provided for two lodges, a black and a white. Malins led the objectors to a dual lodge. Col. Hickman led the color-line lodge.

We have read carefully what is given in *The Canada Citizen*, New York *Voice* and Saratoga *Eagle*, and find it difficult to learn what this reunion means in practice. Eight propositions were adopted, of which the first two are:

1. "That, as a general rule, there shall be but one Grand Lodge in any State."
2. "That as an exception to the general rule a charter may be issued, or continued, to a Junior Grand Lodge, in order to provide for the successful prosecution of the work of the Order in a jurisdiction where it is necessary temporarily to overcome differences of race or language."

To plain, unitiated people, this seems to mean: as long as white members object to colored members uniting in the lodges, they may be crowded off into lodges by themselves. This would seem to make an outside tyler necessary, with a board painted by which to exclude all below the standard complexion.

As an excuse for this practical denial of the vaunted "one brotherhood" of mankind, Mr. Malins said: "The attempt to bring the white and colored races in the South together in Good Templar work had not been successful." *Voice, June 2, p. 2.*) If our understanding is true, the mass of Good Templars at Saratoga were deceived, imposed upon by a Masonic "swash of words"—and their shouting and doxologies over the "one brotherhood" and union of all races was mere scenic display produced by cunning leaders "*in secret* session." And to-day the Hon. Fred. Douglass and his white lady cannot belong to the same Good Templars lodge "*where it is necessary* to overcome differences of race by sending Douglass to one and his wife to another.

This color-line, we are assured by a prominent Presbyterian (Dr. R. W. Patterson), is one cause which keeps Northern and Southern Presbyterians from reunion; and we rejoice that such men as McCosh are not willing to purchase reunion by giving up the manhood of the Christian negro to gain it.

But, color-line aside, we object to Good Templarism for the reasons which made Henry Wilson, one of our statesmen philanthropists, move to publish its ritual at the first meeting after his initiation. This he assured us he did, in person, at his house in Natick, Mass. We object to it, because Masonry furnished the patterns, and Masons made it up, and to pretend to condemn Masonry and not Templarism is to make a distinction without a moral difference. We further object to it for the reasons that make Gov. St. John and General Fisk stand aloof from it, and leave it in the hands of such Masons as J. N. Stearns and S. B. Chase. We object to it as the sainted apostles of temperance, Jewett and Gough, who were both initiated, and both quit it in disgust; and Jewett with Dr. Marsh gave their influence against it as a great hindrance to the temperance reform. But above all we object because it is a pin-feathered, false religion, pasting its motto in its lodge-rooms, "Faith, Hope and Charity;" dropping Christ from its Jewish creed at its door, and often appointing swearing boys as chaplains in its local lodges. If this glorious reunion proves a glorious sham, it is what we should expect from the life of its leaders. And though it now sweeps as did the Know Nothing cylone, which died three years from its birth, it will die like it. For every brotherhood not planted by God "*shall be rooted up!*" and this is one of them.

Meanwhile, let us rejoice that God "taketh the wise in their own craftiness." The Know Nothings sunk Dr. Bailey's paper, the *National Era*, and nearly bankrupted him, because he would not swear their secrets. But that party helped break up the old pro-slavery parties, and hastened the election of Lincoln, and the fall of fetters. So God will use the Templars, who say they have little or no secrets yet cleave like death to what secrets they have, to help forward the great and mighty Prohibition movement.

Let us Americans, then, hold a great mass convention next winter; an *American Prohibition Convention*; inviting all Prohibitionists who are for open work and fair play; and if the Prohibitionists will put forward a man who has not defiled his garments with the pitch of the lodge-Sodom, let us vote for him, as we voted for St. John in 1884. And by 1892, the swash twaddle of "Templarism," a name exhumed from the world's loathing and contempt, will be shaken from the cause of Prohibition, as the lion shakes dew drops from his mane; and the American Prohibition party will put its Lincoln in the chair of State.

THE KNOX SEMI-CENTENNIAL.

HON. S. V. WHITE AND DR. ROY.—WHAT THEY DIDN'T SAY AND THE SPEECH THE "CYNOSURE" EDITOR DIDN'T MAKE.

[Editorial Correspondence.]

Invited by Dr. Batemen's circular, I went last week to Knox College, Galesburg, Ill., where I spent fifteen years and graduated the first thirteen classes. I met a large crowd in a temporary tabernacle erected by the students, and requested by President Bateman opened the services by prayer, in which I thanked God for the past, present and future of the college.

Hon. S. V. White, who had received from the trustees the honorary L. L. D., gave an exceedingly able speech which is reported much at large by the Chicago dailies. Mr. White has promised the manuscript, which I hope may be given to our readers for the value of the speech itself, but more to acquaint all our readers with the man. He has been a statesman three or four months and went into Congress over the opposition of the Democrats, Prohibitionists and liquor men: the Democrats for party; the Prohibitionists for his Republicanism; and the liquor men for his known life-long total abstinence, and his fearless assertion of his principles. Mr. White is not a reformer. He chooses the party which he believes right and stands by it. The son of a North Carolinian, who was driven North for his mercy to slaves, he earned his first dollar by trapping minks; and as he has accumulated a fortune and now set his face toward politics it will not be strange if he should yet be trapping political minks in the swamps of the Potomac around Washington Monument and the White House. If, in the circumvolutions of fortune's whirl, the Republican party should become disintegrated like the old Whig party, the voters in 1892 will be glad to know of one more statesman who did not climb into Congress by the ladder of the lodge.

Dr. J. E. Roy made a grand speech, fitter to read than hear, which perhaps explains why the press noticed it slightly, or not at all. We should be glad to print the whole of it, long though it was. The information which he condensed into that speech on American schools and colleges is worth the price of a volume.

But both speeches, dealing as they did with colleges, were wanting in one practical important particular. Yale College students have put up $300,000 worth of buildings used only for initiations, hazings, oaths, ceremonies, rowdyism and general deviltry; against which Secretary Evarts protested in a Commencement speech. Knox College sent missionaries to Monmouth and swore in such societies in Monmouth College, against decency, honor and religion. Five such societies existed in Monmouth till their coverings were torn off and their orgies were stamped out by the college senate. Some of those societies swore or pledged young girls to conceal the nightly "proceedings" from their mothers at home. If Mr. White and Dr. Roy were ignorant of these facts, where knowledge is duty ignorance is crime. If they were not ignorant, like Evarts, they should have spoken. For these pests are neither local nor peculiar. Mortimer D. Leggett, in a rowdy initiation at Cornell, was pushed off a bluff at night; fell forty feet down; his neck broke; and when death was darkening his vision he thought the boys were replacing the hoodwink, and cried, "Don't, boys; take it off; do take it off!" His voice grew fainter till silenced by death. At Yale the old New Haven State House was used for such "Greek letter" initiations; in which, to terrify the initiate, they put him in a coffin and shammed to bury him alive beneath in a grave, through a hole cut for the purpose beneath the floor. We have many such interesting histories from a Yale graduate, since a professor in a western university, who had looked on these interesting episodes from a gallery from which Seniors were permitted to view the initiations of Freshmen without sharing them.

I have passed by and viewed six or seven buildings in Amherst built by students' money, drawn from parents or friends, for such interesting purposes. In Hitchcock's "Reminiscences of Amherst College" are letters from nine college presidents of leading colleges, condemning college secret societies as hostile to education, morals and religion; but, like our rebellion, they grew by stealth till faculties were awed and overborne by them. Rev. C. E. Dickenson, now of Marietta, Ohio, has detailed the diabolism of the Amherst fraternities by the hour, and facts might be given to fill many such articles as this, varying in form endlessly, but keeping steady to the universal lodge principle, of leading the initiate through scenic terrors, binding him to secrecy by oaths or pledges, generally interspersed with prayers. Dr. E. E. White of the State Agricultural University, Lafayette, Ind., was driven from his high usefulness and popularity in that institution by these pests and chintz bugs of colleges, backed by Freemasons in the legislature.

Now Mr. White painted to the life the St. Louis strike, but said not a word about the secret oath which compelled those workmen to strike. Both he and Dr. Roy set our slavery war before us in its ghastly proportions, but did not tell us that in the lodge rooms of the South was where the rebellion was hatched and nurtured. Henry George was duly impaled for his stupid theories of land confiscation; but Mr. Powderly's claim, published over his own name, of "*Secrecy, Assistance*, and *Obedience*,"—these were omitted. Dr. Roy feelingly depicted the ignorance of the South, but he did not tell us that secret orders were disintegrating the colored churches of the South, starving ministers (if good ones), mothers and children to pamper the myrmidons of the lodges. Now if these gentlemen in the admirable speeches which they gave, had, in a few short sentences, told the crowd that the founders of the college were New York Anti-masons, taught by Seward, Gerrit Smith, Bernard, and the rest, and that their ideas and principles were sound, Scriptural and American, and being true *must prevail*, the children of that great, intelligent crowd would have canonized their memories, and called down blessings on their heads.

At the close of the speeches Dr. Bateman called on the writer for remarks, and I would gladly have spoken, nay, intended to speak at the banquet at night, but was providentially called away. That speech may be considered as postponed till next issue of the *Cynosure*. But just so true as we know that Christ held no secret cabals, nor swore or pledged his disciples to conceal their deliberations from the people whom they were to save, just so true do we know that, ere another half-centennial of Knox College, that tabernacle, or a larger one, will not suffice for the crowds which will gather at the funeral of the secret and loathsome lodge.

J. B.

AN APPEAL FOR INDIA.

Sufficient attention has not been called to the importance of the Macedonian calls that have come over to us from India. A few years ago Rev. C. B. Ward, an independent missionary at Secunderabad, asked for publications, which were sent him. Now Bro. W. J. Gladwin of Bombay, publisher of the *Purity Trumpet*, a small journal devoted to the reform against the social evil, writes, "I am anxious to spread your works in India. If the anti-secrecy friends will regard this work as a real *mission* to save the heathen from mock religions and from the errors of traitorous and compromising Christians, then they will help us spread your excellent publications here. Please put this before the people, and I am sure that many will be glad to help poor old India in this way."

No one can withstand such an appeal. Of Bro. Gladwin we have known for some years. He was for a time associated with Bro. Ward, who went abroad from Chicago, where he was pastor of a Methodist mission, and to whom funds are forwarded by S. A. Kean, the well known banker of this city. Now who will help make up a fund for India? Our treasurer has one already begun.

—Every one can seefrom Bro. I. R. B. Arnold's letter of his tabernacle work on our 5th page that great opportunities for our reform are being lost every day, because we have no colporteur to follow him. The Illinois executive committee are anxious to send a man, but they have no means. What say you, friends in Illinois, can we afford this waste? Please reply quickly to the State treasurer, W. T. Phillips, at this office.

—Hon. Edward Blake of Toronto, leader of the Liberal party in the Canadian Parliament, whose powerful arraignment of secret societies before that body some three years ago will be remembered, is lying quite low at his home and it is feared that he will not survive a shock of paralysis.

—The Arnold tent at Oregon, Ill., was too small to hold the multitudes who crowded to hear the address and see the splendid pictures within. So another section was sent for, enlarging the capacity to 800. Bro. Arnold has struck the right thing for summer campaigning. We rejoice that he is making this venture so successful in every way.

—No reader of this number of the *Cynosure* should fail to turn to Dr. Gordon's article on "Cooking Stove Apostasy," on the 10th page. The church fair well-nigh succumbed to the warning of Moody and his fellow evangelists, but the lust of the flesh is yet strong in the church. The Brooklyn *Daily Eagle* published the other day the notice of a "Crazy Tea," to be held in a Y. M. C. A. hall, by some benevolent ladies. This new notion from Vanity Fair to please a godless, pleasure-seeking class of professors is thus described: "A large number of ladies and gentlemen well known in society will participate. The ladies will be attired in all sorts of twisted and wrong-sided aspects, very much as if dressed in a hurry to escape a raging fire in the house. The gentlemen will also appear in ludicrous ideal trimmings, conspicuous but not plain. Bread will be served upon dustpans, butter in pitchers, tea in glasses, jellies on wooden platters, and sandwiches in paper parcels, strawberries in cups, and other articles in similar style. The design is to have everything accord with the idea of craziness, and to have an hour of chit-chat in an extemporized bedlam, all on account of the Indians."

—In its notes of the late General Assembly at Philadelphia, the *United Presbyterian* speaks thus of Bro. Cole, who is,more correctly speaking, at present representative of the church opposing lodge paganism: "Rev. Mr. Cole represented the Church in Africa. There is not the slightest trace of Caucasian in him, and if he is proud of his nativity there is nothing in his appearance to say he should not be so. He made the common, and, to us, humiliating complaint, that the Christian people, whose Saviour he is attempting to preach, send to his country some of its worst enemies. Some of his sayings were epigrammatic, as, for instance, these: 'Just before coming here I saw a Nubian chief who said, "Do tell the white people to leave their rum at home!"' 'Your religion'—a remark of a native skeptic—'shows the people heaven, then makes beasts of them so that they cannot get into heaven.' 'Take a white man and an African from the jungles of Africa and make them drunk, and they will speak the same language.' 'I do not believe in a state religion, but I do believe in a religious state.' 'I have been a member of five secret societies, and I tell you when you send a Christian missionary to Africa who is a Mason, you send a fine heathen.'"

REFORM NEWS.

FROM THE EASTERN CITIES.

BRETHREN HINMAN AND COLE HAVE GOOD REPORTS.

WASHINGTON, June 7, 1887.

DEAR CYNOSURE.—Among the meetings addressed by Bro. Cole and myself in Philadelphia the most interesting was that in the First Reformed Presbyterian church, Rev. T. P. Stevenson, D.D., pastor. It was on the evening of the 30th ult., and meetings and entertainments were proceeding everywhere. For this reason our meeting, which was quite a full one, was made up of those who felt a special interest in our work. Among others present was Rev. Dr. Kirkpatrick, pastor of the Fourth Presbyterian church, who gave notice of the meeting, advised all to attend, and set them an example. When I called on him he said that he had many secret society people in his church, and that their connection with the lodge was a great hindrance to their spirituality, and their duties as Christians. He expressed his sympathy with our reform. Quite a number of colored people, including some pastors who are Freemasons, were also present. Bro. Cole gave a description of African secret societies, and showed their relation to Masonry. I spoke on the general character of secret societies and their relation to Christianity. A fair collection was taken.

On the evening of the 2nd instant we started for Baltimore by steamboat, passing down the Delaware river to Delaware City, thence through the Delaware and Chesapeake Canal into Chesapeake Bay; thence down the bay, up past Fort McHenry to the business wharves of Baltimore. It takes more time, but is one of the most agreeable trips I have taken, and cheaper than by rail.

At Baltimore we met a most kind reception from a number of colored pastors, and on Sabbath each of us preached twice to large congregations: Bro. Cole in Leadenhall St. Baptist church, of which Rev. Brown is pastor. He is also the editor of the *Baptist Messeneger*, which in its June number has several articles on secret societies, and their relation to the colored churches. Its influence will be strongly felt and be powerful for good.

Rev. P. H. Braxton has recently built a church on Park avenue, one of the finest parts of the city, at a cost of over $18,000. It is one of the neatest and most commodious churches I have seen anywhere. This brother commenced five years ago with ten members, worshiping in a hall in a third story. He has now over two hundred. All along he has testified against secret societies, and his people seemed heartily to approve of every sermon.

In the evening I preached to 700 or 800 people for Rev. Harvey Johnson, who also strives to declare the whole counsel of God, but still finds his church encumbered with a large number of secretists.

Monday morning we came to this city, and Bro. Cole has arranged to lecture in the two largest colored churches in this city, and then has a number of lectures to give in Baltimore. Altogether the prospects of our reform are better here in Washington than heretofore. H. H. HINMAN.

BRO. HAWLEY'S LABORS NOT IN VAIN.

DEAR CYNOSURE:—I have an appointment for two lectures at Masonville in Delaware county. I preached in the Baptist church while there, and gave one lecture in the Wesleyan Methodist church. The rain prevented the giving of the other lecture.

From Delaware county I went to Buchanan county, expecting to lecture at Quasqueton and at Hoover church, five miles from Quasqueton. On the ears I found Bro. Richardson of Independence. He was at Masonville and attended the lecture I gave there. He was pleased with the lecture, and readily subscribed to aid the Iowa Christian Association in the reform work. On reaching Buchanan county I found that appointments for lectures had not been made at the Hoover church as I expected; but I lectured twice at Quasqueton. The first night there was a popular concert that divided the congregation. The second night my congregation was more than doubled, and much interest was manifest. The people eagerly received the literature that I distributed among them at the conclusion of the lecture.

From Quasqueton I went to Walker, and met an acquaintance who inquired if I had lectured at Quasqueton.

"Yes," I replied, "I gave two lectures at Quasqueton."

"Did they mob you?" inquired my friend.

"Why, no;" said I, "the order was excellent; not the slightest interruption."

"Why," he said,"the talk here was that you would be mobbed if you attempted to speak against the lodge at Quasqueton."

From Walker I went six miles into the country to lecture where a new church was organized last winter. A good congregation was present to hear the first lecture, though it threatened rain.

I came here by invitation of Bro. Shaver, a graduate of the Wheaton Theological Seminary. He had organized a new church and wished to have them indoctrinated in the principles of reform.

The audience increased each night, and they listened attentively while I taught them the way of salvation according to the religious philosophy of Freemasonry: and showed them that it was a delusion and a snare of Satan to entrap the unwary and bring and hold them under his power. Passing from the ceremonies and oaths of Ancient Craft Masonry, by the practice and strict observance of which Masons are taught to expect heaven, I showed that in the secret society system there is a deep laid conspiracy against Christ and our holy Christianity, which needs only to be exposed to array every real friend of Jesus against it. For is not that system that sanctions the teaching of "*another gospel*" as really cursed of God as Paul or an angel from heaven would have been if they had taught any other gospel than that which Paul preached?

Brethren, let us walk humbly with God and in meekness instruct those who have been ensnared into the lodge, hoping that God may give them repentance unto the acknowledging of the truth. Then, like an M. E. minister who heard me lecture, they will confess that they committed a great sin when they were made Masons. C. F. HAWLEY.

THE YEAR'S WORK IN OHIO.

WHEATON, Ill., June 10, '87.

To the Ohio Friends:

A wise general always makes calculations. If defeated in battle, he inquires, why? if successful, he plans how he may be more so. In the contest with the great evils of the present it is sometimes well to pause, recount past victories, note (so as to avoid) any failures, and plan for the future.

As to-day I review the work of the past nine months in Ohio I do so with no small degree of satisfaction. Yet much more might have been done. I have no complaint to make of those who advocate our cause; when I have been in your neighborhoods you have made me welcome at your homes, cheered and assisted me in many ways. For this you have my heartfelt thanks and I am sure the approval of the "Author and Giver of every good and perfect gift."

Since the first of September last I have delivered 106 public addresses to audiences of from 50 to 600. The interest manifested in them has been quite marked; more than once I have known of persons coming ten miles to attend. Discussions have not unfrequently been had in public and in private which I think has resulted in some good. Thousands of tracts have been distributed and hundreds of *Cynosure* subscriptions obtained. The line is being drawn between the lovers of darkness and the lovers of light. As the question is agitated people take one side or the other. There are some who, knowing the facts, try to remain neutral, but it is only a question of time when they will be compelled to show which side they are on. Some who have witnessed the large numbers going into the lodges, have become disheartened and expressed their belief that we are fighting a hopeless battle. These friends need more faith in the promises of God. I do not know just how the victory is coming but I know it is coming, because God's Word says so. Many must learn for themselves that "*the way of the transgressor is hard*," before they will believe it. When the frogs were the thickest in Egypt the children of Israel were nearest deliverance. The very fact that lodges have multiplied emboldens them in making public demonstration by which their true spirit is manifested, and as Pope has well said:

> "Vice is a monster of such frightful mien,
> That to be hated needs but to be seen."

There are parts of our State I have not been able to reach as yet. The northwestern, northeastern and southeastern portions have been but slightly worked. There are friends in all of these sections. I hope you will not allow the work to lag, but look out for places where meetings can be held, so that when I return speedy arrangements can be made. New Concord has been suggested as a desirable place for our next State convention. It should be earlier this year than last, I think in October. I have not yet consulted the State officers and so can make no announcement. State Secretary, Rev. S. A. George of Mansfield, has reported contributions to the State work from time to time. In addition to those he has reported, the following have been handed me:

J. R. McDowell, James Steel, Wm. Harvey, D. S. Ervin, Wm. Constance, H. Hulbert, Mrs. M. W. Bingham and Marcus Phillips, five dollars each. Mrs. Jane Stitt, John Harvey, James McMillan, James Patterson, Wm. Gladstone, James Archer, Wm. Boyd, James Atkinson, N. Miner, A. Overholt, R. Gardner and Rev. Geo. Richey, two dollars each. Sam'l. Poston, W. W. Johnston, G Y. Graham, R. Johnston, Rev. A. M. Campbell, Rev. Joseph H. Wright, W. C. Hutchison, John Stultz, Rev. J. Swank, Christian Herr, D. D. Beal, D. McMillan, I. N. Brown, John Robinson, S H. Jamison, Thomas Gilmore, J. C. Wallace, W. F. Wilson, Sam'l. Patterson, Rev. Wm. D. Lowery, O. M. Shipley, John Watson, John Berry, R. L. Brownlee, R. M. Crabs, D White, Rev. A. S. McMunn, Abraham Cox, A. C. Hall, W. H. Waters, Levi Zearing, J. G. Hays, W. R. Hays and a friend, one dollar each.

Mrs. Evans, Dr. A. D. Hawley, A. L. White, Rob't. Pollock, Noble Weir, I. B. Benedict, A. K. Burtner, David Rasor, Jessie Kinsey, G T. Horine, David Hess and Adela Coate, fifty cents each.

Mr. Thrasher, L L Herr, Jessie Long, Rob't. W. Speer, J. L. Lind and J. P. Scott, twenty five cents each. Wm. A. Forrester, $1 50; D. Millen, $4 25; Seth C. Foster, $10 A friend, $50; K A. Orvis, $2.50; H. Y. Miller, $34.80; and L Powers, $3.

I hope in the coming year we will renew our energies, unite our efforts, make wise plans and thus that the cause of the Master shall be greatly advanced. I shall expect, D. V., to commence work again in the early fall. W. B. STODDARD.

The Home.

AFTER THE RAIN.

The day had been dry and dusty,
The roadway scorched our feet,
And the leaves on the trees hung motionless
In the fevered dust and heat,
The grass was browned and shriveled,
The clover drooped its head,
And the tiger-lily's petals bright
Burned red as if they bled.

The hours of the day were numbered,
Cool rain refreshing fell,
It watered the leaves upon all the trees,
It sank in the woody dell,
It dropped in the tiger-lily
And filled the royal cup,
Till the crimson petals cooled their lips
And joyfully looked up.

The birds among the grasses
Slakened their poor, parched throats,
And, into the sweet, cool, evening air,
Poured their deep, tender notes!
The clover blooms were lifted,
That low in the dust had lain,
With the fragrance we only breathe and feel,
In the hour after rain.

And the quiet of all around me
Breathed itself into a prayer,
Lest the day of life, with its sunny hours,
And its glitter and all its glare,
Should wither, with its brightness,
The purposes Divine,
Which had budded and bloomed in the morning light,
Though at noonday they droop and pine.

Softly, O Gracious Spirit!
From the still skies above,
Send, on this thirsty heart of mine,
The dropping of thy love.
Sweetened, refreshed and strengthened,
Let me be lifted up,
Bringing my life's glad all to thee,
Thou who hast filled my cup!

Oh, when my life is fruitless,
Send thou the cooling rain,
E'en though I see the coming clouds
Through bitter tears and pain.
But, let the fragrance linger
Till my life's latest hour,
That fragrance which never a soul may know,
Only after the shower.

—*Margarette W. Snodgrass.*

"COOKING-STOVE APOSTASY."

An excellent and sober Christian of fifty years' standing in one of our churches meets us and says, "You are right, brother, in your note of warning. I am done with church sociables. I have never objected to such gatherings accompanied by a simple meal, nor do I now object. But when I found at the beginning of the year that our church had engaged a colored man to furnish the supper, and when I saw him there with his white vest and white gloves and professional cookery, I said, No more of this." By which he meant to say, we judge, that there may be danger of getting a ministry of three orders in our churches—pastor, deacons and caterer, the last in white vestments manipulating the ritual of pies and cakes. And we think his alarm is well grounded. Usage sanctifies the most incredible innovations in the course of time. It is far easier to start a thing than to stop it, and we commend the wisdom of this man who stepped out when the caterer stepped in, saying, "We have no such custom, neither the churches of God."

Next an elderly woman called to express approval, and to ask if, though living in another city, she might not transfer her connection to a church whose pastor held to such Puritanical notions. A long conversation impressed us that she was a Christian of deep experience, richly furnished in the Word, and deeply imbued with the Spirit of Christ. But when she touched the amusement question she broke out with extraordinary vigor of speech and jesture, and said, "I have put down my foot, I will not endure it!" What could it be that had stirred this mild-mannered, sweet-savored saint? "When I came home from my vacation last summer," she proceeded, "I was told that there was to be an exercise in the church in which I should be interested, and so I went. I took my seat in the sanctuary, when I saw that the pulpit had been moved away and a curtain drawn across the platform. In a few moments the curtain was lifted, and out came the young men and young ladies of the church dressed in costume, and they acted a Japanese wedding from the very place where I had been accustomed to hear the Gospel. I cannot attend that church any more." Will any one say that her indignation was inexcusable and her protest groundless? To denounce theater-going would be a very ineffective proceeding, we take it, from that pulpit in which the theater had actually been set up. And there is no question in our mind as to which is the most objectionable, for Christians, to go to the play-house or bring the play-house into the church.

But before we had brought forth a phrase on this subject we were powerfully impressed with the matter of course way in which we heard these things spoken of. For instance: Having held evangelistic services in a certain church in a thriving village, and seen a considerable blessing, we met the senior deacon of that body a year or so later, and naturally asked, "How are you getting on in your church?" "Oh, finely," he replied, "we have just raised the money and made our plans to have a turkey dinner once a month during the winter, and expect to draw in the people as never before." And, positively, this was the only answer he gave to our question. It is a shame to speak of these things, but we are compelled.

A young man at whose store we were calling on business, proceeded with great enthusiasm to describe the superb time which had occurred in the lecture-room of his church the preceding evening. Being determined to surpass anything before attempted in that line, they had introduced the novelty of having the gentlemen furnish the supper and allowing the ladies to be served. With great glee he told how comically the officers and brethren looked dressed up in white aprons, cooking coffee, cutting meat, and making sandwiches, and declared that the whole affair had been an immense success. But we forbear. Some expositors, holding that the seven churches in the Apocylypse are an inspired foreshadowing of the various phases of the church's apostasy until the end of the age, tell us that we have reached the Laodicean period in which the threat applies, "*I will spew thee out my mouth.*" God forbid that it should be so. But if we inquire whether occasion for such ejection is not furnished in the scenes and exhibitions which we have described above, we believe a very wide consensus of stomachs will answer in the affirmative.

Now we boldly express our conviction that, so far from conducing in the slightest degree to our religious prosperity, these things are the greatest hindrance to spiritual life and power under which multitudes of churches are now laboring. And the evil is widespread in city and country alike, and runs into every possible variation. We may well face it candidly; we are living under a dispensation of victuals, which is not a whit less destructive of seriousness and spirituality than a dispensation of unbelief would be.

THE SUMMING UP.

We do not deny the propriety of a simple meal spread at a gathering of the church; or a feast made for the poor and hungry as a means of reaching them with the Gospel. But the custom of spreading expensive feasts for the entertainment of well-to-do and well-fed Christians we believe is proving a most injurious one.

Are there not many pastors who can duplicate the experience of a city minister who says in a recent number of the *Congregationalist:* "I have the best lot of people in my church I have ever met with. They get up entertainments, suppers and dinners which are models of their kind. They pay their bills with more promptness than any people I ever saw. *In fact, they do everything in the world except the things for which the church was legitimately designed.* And what can I do about it?"

To one who asks why the *work* of Christian women in preparing delicacies to be sold at a church festival, or in making goods to be dispensed at a church fair, is not just as acceptable to the Lord as money, especially when one has not the latter to give, we reply: "The work *is* acceptable; but the principle of raising money in this way for the cause of Christ is what we object to. To get an equivalent in food or goods for the money put into the Lord's treasury robs the offering of its richest element—that of sacrifice. The very savor and sweetness of a gift in the sight of God are contained in this, as abundant Scriptures show. In God's reckoning the value of an offering depends as much on what it costs the giver as on what it nets the receiver. Therefore the treasury of the Lord is vastly more enriched by the widow's mite than by the widow's muffins.

But what can poor churches do in the country, where money is scarce? asks another. Let them do a little in the right way, rather than do much in the wrong way. "For the honor of Christ I pray that the heathen may never learn how the American Christians raise money for missions," writes a returned missionary in a recent article. And what advantage financially would it be for them to learn? The Bassien Baptist Christians out of their poverty give more per head for missions than the Baptist Christians of Massachusetts with all their wealth: that is, more without these modern methods than we do with them. Here is the answer to the question: "What can poor churches do when money is scarce?" As for attracting people to the sanctuary, which is the principle aim of church suppers and entertainments, what is gained in that direction compared to the immense spiritual loss incurred? In a certain body of Christians in New England, 151 churches report not a single accession by conversion during the last year. We know something of the ecclesiastical machinery by which these churches are carried on, and how almost universally the devices which we are considering enter into their established order. Is not the record sad enough, and does it not seem to call out the pathetic question of the Lord, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" And by way of contrast, my poor brother, a pastor from Russia, is sitting by me while I write. He never heard of a church entertainment or church supper till he came to this country, and has not a single wheel of our church machinery in his system. Constantly persecuted, seven times imprisoned, once sent into exile, and with no place to gather his flock except his own private house, yet without any of our modern appliances, he has baptized in the region round about his home 400 converts during the last two years. Does not this suggest how much more the Lord can do without our modern improvements than with them?

On the whole, it may be a question whether we have not laid undue stress of late on the mere question of drawing the masses. Christianity has repulsions as well as attractions, and these two are so perfectly adjusted as to hold off those who care only for the loaves and fishes, while drawing in such as are ordained to eternal life. The same voice which says, "Come unto me, all ye that labor and are heavy laden," also says, "If any man will come after me, let him deny himself, and take up his cross and follow me." The operation of this two-fold constraint of tenderness and severity is very strikingly told in two sentences from the Acts of the Apostles: "And believers were the more added to the Lord." "And of the rest durst no man join himself to them." To enervate our spiritual life in our effort to draw the masses will be a very great price to pay for our success, if we gain it. Satan takes all ways to destroy the church; heaven help us if, having resisted the encroachments of Arianism, we should now be seduced by this folly of Vegetarianism. To deny the cross in our creed is a fearful thing; to deny it in our life may be even worse. "For many walk of whom I have told you often, and now tell you even weeping, that they are *the enemies of the cross of Christ*, whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things." Phil. 3: 18, 19.—*Rev. A. J. Gordon, D. D., in the Examiner.*

RICHARD, THE LION-HEARTED.

It was in a small, low room that a woman lay on her dying-bed with three little children clustering near her. The eldest was a boy of seven or eight, the other two were girls of three and five.

"Rick, dear," the mother said, feebly reaching out her hand to clasp her boy's, "mother is going on a long journey. I wish it was God's will that I could take my little ones with me, but I know that it is his will that they shall all come to me after a while. There's a ladder that reaches from earth to heaven; will you climb it, Rick, dear, and bring Elsie and Fleta with you?"

Richard looked at his mother with eyes full of tears. His breath came quick as he answered:

"Yes, mamma; if I can find the ladder that reaches up to the heaven where you are going, I'll climb to the very top, and I'll bring my little sisters along if I have to carry them every step of the way."

Rick's hand within his mother's quivered as he talked, but his face looked strong and resolute, and so brought comfort to his dying mother.

"Rick, precious boy," she said, "be as kind to your poor father as you can, but don't let him pull you down. You're a little fellow, but I want you to understand me; I want you to know that you are the link between my little girls and myself. If you hold true and firm, all will be well, I believe."

"What shall I hold to, mamma?" sobbed the boy. "I can't hold to father, and you say you're going away."

"Hold fast to your Saviour's hand, Rick. You know how he gathered little ones to his bosom, and how he loved them; well, it's just the same

now. Call on him if you are in trouble, and he will comfort you. Trust God, and you will be as strong as a lion. You'll be tempted, my boy. Some one—perhaps your own father—will offer you strong drink; but don't touch it. It's the first glass that makes all the trouble; you see, if there were not a first glass, there could not be a second."

Mrs. Stern could say no more. She sighed faintly, and then smiled, and closed her eyes. Was the pale boatman carrying her off on that "long journey" of which she had talked? No; not yet. She opened her eyes and held out her arms, whispering faintly:

"Come, all of you!"

Richard lifted the little sisters close beside their mother, then knelt with them; and the mother wound her feeble arms about them all.

The arms relaxed their hold; one look at Rick, and then the eyes closed forever. One expression —"Strong as a lion!"—and then the beloved voice was still.

"Strong as a lion! Strong as a lion!" Those dying words clung to Rick ever afterward. As he grew older they seemed grand to him and proved to be the inspiration of his life. It was a pathetic sight to see him day after day caring for his little sisters, dressing and undressing them, cooking the scanty food his father provided, carving toys for the little ones and hearing their prayers.

Thus passed two years, the father meanwhile coming in and going out, sometimes with a gentle word for his little motherless ones, but often with scowls and scoldings. But Rick, the lion-hearted, patiently bore all; for was he not climbing up to their mother?

Just after Rick's tenth birthday the family were obliged to remove from the little house which once they had owned, but which was theirs no longer, owing to the habits of the father.

Surely the shadows were thickening. The weather was cold; the father was sinking fast, and the little ones seemed left to chance charity. Mark my words! I say *seemed* left to chance charity, but, thank God! they were not; there is no such thing as chance. Over them all God watched.

Are you wondering whether Rick lost his courage? Well, he was only a boy, you must remember, and his heart grew heavy in that cold little attic-room. It was the evening after their removal, as he shivered as he sat by the bed watching over his sleeping sisters. All the food was gone and soon, perhaps, these little sisters would awaken and would beg for food. Child though he was, Rick could scarcely endure that thought. Suddenly he seemed to see his mother's face, and her voice said:

"Trust God, my boy, and you will be strong as a lion."

Peace came. Out into the darkness the boy went. He was not aimlessly wandering, either, but with a settled resolution to call upon a gentleman who had once met him in the street with his little sisters and bought cakes for them all, and had then turned to a friend with the whispered explanation: "They are poor Billy Stern's little ones."

When Rick reached the gentleman's house and stood before him, he felt awed for a moment and was dumb.

"What is it, little fellow?" asked the gentleman.

"Can I shovel your walks, sir?" asked Rick.

"Well, I've no objection, if you are here early in the morning."

"But I'd like to do them to-night, sir, because—because—"

"Because what?"

"My little sisters went to sleep without any supper, and they'll be so hungry when they wake up."

Were tears glittering in the gentleman's eyes? I think so, but he turned so quickly that I am not sure. Soon he came back with a basket, and said kindly:

"Here, little fellow, run home with this, and feed yourself and the little ones. You can come here in the morning to do the work."

Rick went home. Too happy to wait for his little sisters to wake, he aroused them and they had a feast; and then Rick made them kneel while he thanked the Father above. At daylight he began his labor, cleaning the walks. His arms ached, but he persevered until the task was finished. All through the winter—a cold and stormy one—he cleaned walks, and thus kept the wolf from the door. When spring came, he found other and steadier work. Thus the time went on, working, praying, trusting, climbing.

Years—many of them—have passed. There has just been a terrible fire in the city; many firemen have done brave acts, but one tall young man has aroused the admiration of the crowd. Up and down long ladders he has gone, quickly yet carefully, saving lives and rescuing valuable property. The fire is under control, and people are shouting:

"There's no more danger now."

But are they not mistaken? A misguided saloon-keeper has set out a cask of brandy for the benefit of the wet workers. The cups furnished are eagerly snatched up by the tired, excited men. One little lad shouts:

"There comes Richard Stern, the bravest fellow among the whole lot. Give him a drink, quick! See how pale he looks!"

In a flash a cup was held up to the brave young man.

"Drink it, sir; it'll do you good. You're wet to the skin."

Yes, the young man was wet to the skin, and about the smell of the offered beverage there was something strangely tempting. For a second he wavered, and then a whisper seemed to reach him:

"If there is never a first glass, there can not be a second. Strong as a lion, my boy! Strong as a lion!"

"Thank you, sir," said Richard, declining the glass; "I never drink intoxicating liquors. You see, sir, it might kindle a worse fire than this one now dying away."

A gentleman just passing by heard the remark, and, after Richard had gone on, he said to the group:

"That Richard Stern is a fellow to pattern after. God bless him! He has climbed up from the depths with his two sisters clinging to him, and there isn't a prettier or more peaceful home in the city than his. Such a go-ahead, such a conqueror of all difficulties I never saw. He must be made of something more than common stuff."

No, my friend, nothing more than ordinary material; but that grows strong, you know, when anchored upon the ROCK.—*The Christian Statesman.*

WATCH YOUR WORDS.

Keep watch on your words, my children,
For words are wonderful things;
They are sweet, like the bees' fresh honey;
Like bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger
Like an open, two-edged knife.

Let them pass through your lips unchallenged,
If their errand be true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

Keep them back if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of the beautiful truth.

—*Selected.*

A NOBLE STAND.

The temperance cause in the town of M—— was in its infancy. A very feeble infancy, too; for there was a drinking saloon at almost every corner, and the reeling, intoxicated men were so common in the streets that no one ever glanced at them. The liquor sellers boasted that more money was paid by them for licenses than in other towns three times the size of M——. No drinking man sank in public estimation unless he lost his credit, and had no money to stand treats.

A temperance lecturer, a very eloquent man, found his way to M——; and the people listened, laughed, and, at the close of his lecture, hooted him off the stand. But a band of noble women, the wives and mothers of some of the prominent citizens of M——, took up the work, and set forth on a hopeless crusade against the demon of intemperance, who had set his mark on the forehead of their friends and relatives. They were too well known, too high in position, for the people to treat them as they had done the lecturer; but they failed as signally in reforming their hearers.

There was a large party given in M——, where all the young people of both sexes had assembled. Among the refreshments served were, as usual, a variety of wines. A sweet-faced, modest girl, a great favorite with her companions, taking a wine glass, rose from her seat, her fair face flushing and paling alternately.

"Friends," she said in a firm, clear voice, "we have most of us been brought up together, and when trouble or joy came to one, the others were ready with their sympathy or their rejoicing. Therefore, if we had a common enemy, we would unite against it, would we not?"

"Yes, yes!" from all her astonished hearers.

"Well, then, I say we *have* a common enemy; one that menaces either directly or indirectly our happiness. Here it is," holding up the wine glass, and throwing its contents out of an open window. "This night I take my stand openly against it, and those who range themselves with the evil thing are no longer my friends. Surely you will not leave me alone in my resolution?"

Under that roof that night thirty young people took the pledge.

Look at M——to-day, and tell me what has become of the saloons and the topers. Those who were too old to reform are no longer found reeling through the streets, a wholesome shame keeping them within doors. Popular opinion, led by the enthusiastic young reformers, was too strong for them.

All this was the work of one young girl of eighteen, neither very handsome nor exceptionally intelligent, but filled with a high purpose, and a fervent faith, and the magnetism of youth to influence her young companions.—*Sel.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XIII.—June 26, 1887.—Review.

From Peloubet's Notes.

SUBJECT.—The redemption of God's people.

1. FROM WHAT.—Prison and slavery, Less. I. Past sin, Less. II. Bondage and oppression, Less. V. Enemies, Less. IX. Hunger, Less. X. Godlessness, Less. XI. Selfishness, Less. XII. Intemperance, Less. XIII.

2. PROGRESS.—Through strange ways of God's providence, Less. I., II., III.

Through a long period of training, Less. V.

Through divinely appointed and trained leaders, Less. VII.

Through multiplication of numbers.

Through consolidation into a nation.

In religious knowledge and institutions.

3. AIDS.—Divine helps and good character, Less. I., II.

Leaders, Less. VI.

The call of God, Less. VII.

The deeper knowledge of God, Less. VII.

Institutions of religion, Less. VIII.

Miracles of deliverance, Less. IX.

Trials, Less. X.

Bread from heaven, Less. X.

Laws, Less. XI., XII.

Punishments, Less. XIII.

Applications.—This review can be made practical by applying it to redemption from sin. We see the bondage, the guilt, the bad effects on character. Sin is a worse master than the Egyptians, and a more terrible enemy than Pharaoh's army. God has raised up a great deliverer, who has done wonderful works for us. We often see wonders of grace. Enemies are overthrown. Trials and difficulties train us. Bread is sent from heaven. Great religious institutions have been ordained. The law has been given and especially the law of love.

TEMPERANCE LESSON.

(This lesson was selected by the International Committee.)

SCRIPTURE LESSON.—LEV. 10:1-11.

[*Open the Bible and read the lesson.*]

The Circumstances (vers. 1-7). The incident of to-day's lesson occurred just after Aaron and his sons had been set apart to the priesthood (see chaps. 8, 9), and—the tabernacle having been erected—the system of ritual worship was in full operation. Aaron had four sons—Nadab, Abihu, Eleazer and Ithamar,—who had daily duties to discharge at the tabernacle. The two former as the eldest enjoyed special consideration, and they had been with their father and Moses in the sacred mount, which had not been the case with their brothers. Among the priestly services was that of offering the precious incense upon the golden altar within the tabernacle at the very time that the daily sacrifice was being consumed upon the brazen altar in the court without. At the time the ritual service had been inaugurated, the fire of the great altar had been kindled from heaven; and it was made an ordinance that this holy fire should always be kept up and preserved, and that this, and this alone, was to be used in all the sacred services. The priests who offered incense had therefore to fill their censers with fire from the great altar when they went into the tabernacle to burn incense.—*Kitto.* But Nadab and Abihu, probably (ver. 9) under the influence of wine, disobeyed the command of God, and kindled their incense with strange fire, and not the heaven-kindled fire of the altar.

II. The Punishment. For this open act of disobedience they were struck dead by fire from the Lord in the tabernacle. This was so just and so necessary that Aaron was forbidden to put on any signs of mourning, lest it should indicate to the people dissatisfaction with the judgment of God. This severe punishment was sent in order that, by destroying the tendency to disobedience in the beginning, it might not so increase as to destroy God's whole work of training the nation. One noxious seed destroyed may prevent hundred of millions from filling the fields. He that destroys the first parent insects upon his garden plants, in that stroke destroys multitudes that otherwise would spoil his garden. He that puts out the little fire may save a city from burning up. So God's

THE COMMENCEMENTS.

WHEATON COLLEGE.

The baccalaureate sermon will be preached at 10:30 A. M. of Sabbath, June 19, by President J. Blanchard. The address to the class will be given by the president of the college. The address before the Society of Inquiry will be given by the Rev. W. H. Brewster, of Benton Harbor, Mich., at 7:30 in the evening.

On Monday, June 20, the closing exercises of the Preparatory School will be held in the College chapel at 2 o'clock P. M. In the evening the graduating exercises of the Theological School will occur in the same place at 8 o'clock.

The annual meeting of the Board of Trustees is held in the president's office on June 21, at 10 o'clock. The Associated Alumni meet at 4 o'clock in the College parlors, and give their literary programme in the chapel at 8 o'clock.

Commencement day is Wednesday, June 22. The exercises begin at 10:30 A. M. Besides the orations of the class, there will be a master's oration. The annual address before the College will be given by the Rev. Dr. P. S. Hensen, of Chicago. In the evening there will be the usual senior concert, followed by the president's levee in the parlors.

All friends and the public generally are cordially invited to be present at any or all of these exercises.

—Since the above was in type a change has been made in the Baccalaureate address, which will be given by Rev. C. C. Harrah of Galva, Ill.

CLOSING WEEK AT WASIOJA SEMINARY.

The exercises connected with the close of the current school year, at the "Wesleyan Methodist Seminary of Minnesota," located at Wasioja, Dodge county, began with the annual sermon to the students, by Rev. J. A. Richards of Fort Scott, Kan., Sunday, A. M., June 5. The text was John 17: 4; from which the speaker drew the thought, that as God was glorified in the completed work of the Christ, so, too, is he in the faithful service of all his followers. It was shown that the true end of education is to fit us physically, mentally and morally, for such service as shall honor God and bless the world. The sermon was packed with forceful entreaty to loyal work in the department of activity to which we are called. A large and attentive audience drew inspiration from the subject so earnestly presented. In the evening Rev. Richards again spoke, pressing upon us the great need of the times—men and women in every walk in life, that are true to conscience.

Monday and Tuesday the final examinations of the year were conducted, showing that the work done so thoroughly by the teachers, and with such application by the students, had yielded marked gain, above even the success of former years; evincing the fruit of wise methods in communication and acquisition of knowledge.

Tuesday evening the Alumni Association gave a superior entertainment. All the exercises, including the music, were of high grade, and profitable as well as entertaining. A. B. Gould, class of 1881, who recently took his degree, B. A., at the State University, made a speech on "Labor and Capital," that for depth of thought, and breadth of scope, and clearness of utterance, would have crowned an experienced statesman with double honor. Reformatory principles, inwrought with woof and warp of his sentiment and faith during the years of preparatory study here, voiced with the ability which won for him the prize in the State Oratorical Contest some months ago, rang out in every sentence. The crying want of the age—"MEN, not *things* in human form," is being met; and schools that furnish the supply, demand our sympathy and patronage.

Miss May E. Barnhart, class of 1884, read an essay on "Faith the Foundation of the Right: Groundless Credulity the Source of all Error." The thoughts presented were clear cut and beautiful, both in conception and expression. The skillful word-painting revealed the artist.

Wednesday, at the meeting of the Board of Trustees, some radical changes were made in the officiary. Rev. J. A. Richards of Kansas was elected President of the Board, and General Agent for the institution. N. C. Mullenix was elected treasurer, and S. A. Gilley, book-keeper. The Board engaged Prof. E. G. Paine, A. M., to remain as principal. His twelve years of devoted service here have brought to him ripened ability for teaching, and to the Seminary a widening reputation among those who believe in Christian reforms. Miss Elsie Storrs Dow, A. M., remains as the preeeptress, taking the place of Miss Mary Phi Paine, whose years of service in this capacity have left her in broken health. The year now closed, has shown the fitness of Miss Dow for the trust committed to her. Rev. S. A. Gilley was continued as professor of Theology, with an outlook for enlarged success in that department. Prof. J. O. Post of the Musical Conservatory of Amity College, is expected to take charge of the musical department.

Wednesday evening a class of six was graduated, four young ladies from the scientific course, one gentleman from the classical, and one from the higher English. Class motto—*Nitentes ad Majora.* The programme was well filled by the class; indeed, it was remarked that many classes in our best colleges, East, acquitted themselves with less show of true merit. Every subject chosen for essay or oration masked the dominant force of Christian principle regnant here. The music was furnished by the West Concord Orchestra, but was scarcely up to our home talent. The retiring preceptress, Miss Paine, delivered an address on "They Can, because They Think They Can." None who heard failed to appreciate the practical idea, that patient labor and moral purpose, grounded on the belief in the God-given ability to *be* and *do* as he wills, assures success to every toiler, "*Possunt, quia Posse Videntur.*"

We commend this strictly Christian school to the enlarged support of friends in the Northwest. Fall term begins Sept. 7, 1887. ALIQUIS.

—Rev. Edward A. Leeper of Red Oak, Iowa, is to give the annual address at Amity College commencement next Tuesday. The College Springs people will hear an able address and in sympathy with their reform principles.

RELIGIOUS NEWS.

—There has been some talk of consolidating the Freedmen's Aid Society with the Board of Education and the Sunday School Union and Tract Society in the Methodist Episcopal church, and doubtless the matter will come up in the General Conference next year on the report of a special committee.

—The General Synod of the Reformed church adjourned at Akron, Ohio, Wednesday, to meet next year at Lebanon, Pa. A temperance resolution was adopted, and delegates to the fourth General Council of Alliance of Reformed churches next year were chosen.

—The sixty-first anniversary meeting of the American Home Missionary Society was held last week in Saratoga. Secretary Barrows reviewed the work of the year. In all, the society employed 1,571 missionaries, an increase over last year of 102. They serve 3,063 churches and preaching stations, with 2,100 Sunday-schools, having 130,000 members. They organized during the year 135 new churches, with 112 houses of worship, and brought sixty-three to a self-supporting condition. They report 3,056 conversions and 10,031 additions to church membership, 6,468 of them upon profession of faith. The receipts for the year were $482,979 and the expenditures $507,986, the deficiency being made up from a balance in the Swett exigency fund, to which the society now owes $50,000. There was during the year the surprising shrinkage in legacies of $108,013, and in the contributions of the living of $70,162, both unprecedented. A new and notable feature of the work has been the employment of thirty-five evangelists, the result of whose labors has been so encouraging that the number will be increased. A feature of special interest this year is the great extension and success of the work among French, German, Scandinavian and Slavonic immigrants. A Polish student during his vacation visited 1,600 Polish and 200 Bohemian families in Detroit, and a similar work is being done in Buffalo, Cleveland, Toledo, Chicago, and other cities.

—There is now a strong probablility that an organic union will be effected, in the near future, between the United Church of Christ in Japan and the Congregationalists. Both foreigners and natives, on both sides, strongly desire it, and expect to see its accomplishment. The missionaries of the Methodist Episcopal church, and those of the Methodist church of Canada, in Japan, have also agreed to unite in organizing and perpetuating an independent Japan church, to be called the Methodist church of Japan, and into this union the other Methodist bodies in Japan are cordially invited to enter.

—The South American Missionary Society of (Angelican) London, reports receipts for the past year of $63,110, and expenditures of $69,835. Much success has attended the work done by the missionaries of the society among the Indian tribes, among the native people, mostly Roman Catholics, speaking Spanish and Portuguese, and among the many communities of the English-speaking people scattered throughout the continent, as well as among the sailors who frequent the harbors. The Argentine government has taken notice of the important work being done among the natives, and has extended protection to the missionaries.

A GREAT REVIVAL IN OHIO.

One of the most remarkable revivals ever experienced by the United Presbyterian church is that which has for months been going on in the Presbytery of Muskingum, Ohio. Dr. J. P. Lytle, who has been more active in this work, during its progress from place to place, than any other pastor, gives some account of it in the last *United Presbyterian.* He says:

"Going back in point of time, it is proper to state that the congregation of Cambridge, a year ago, was visited and wonderfully revived, something over one hundred having been added to its membership. The work then seemed to slumber for a time, doubtless on account of the indifference with which it was regarded by those who, not being in the midst of it, did not understand it. In January last a series of meetings was held in Lebanon congregation, which awakened a considerable degree of interest, and resulted in an unusual number of accessions. In March the work began afresh in the congregation of New Concord. Here it assumed some more striking features, particularly in the large, and I might say *leading*, part which the women took in its inception, and in the active share they had in its continuance. The 'pillar of fire' then moved westward to Norwich, and again northward to Bloomfield, the work in these last two congregations being simultaneous. Presbytery intervened in the meantime, and the matter was discussed, and an interest and desire awakened that other congregations might share in the blessing. Some weeks elapsed without any marked signs of the spread of the gracious work. And then, right in the midst of corn-planting, one of the busiest seasons of the year, and when, under other circumstances, a series of meetings for any purpose would have been thought utterly impracticable, the Spirit came in power on the people in Salem and Hermon congregations, almost simultaneously, the former having precedence of about a week. In Salem, of which Rev. J. W. Martin is pastor, and who has been more actively engaged in the work than any other minister in the Presbytery, the accessions have been one hundred and four—ninety-nine on profession, with thirty-one adult baptisms. In Hermon the accessions were ninety-five, with twenty-two adult baptisms. Many of those received are middle-aged, and some old, as much as seventy. I think that in every congregation there has been a preponderance of men."

LITERATURE.

We have received the handsomely printed brochure of Cecil H. C. Howard of the Astor Library, on the Life and Public Services of General J. W. Phelps of Brattleboro, Vermont, and promise an extended review in the near future. The work is published by Frank E. Housh & Co., of Brattleboro, publishers of the *Woman's Magazine*, and is sold for 50 cents per copy in paper, 75 cents in cloth.

THE LIFE OF GEORGE WASHINGTON. By Washington Irving. In four volumes. Vol. I. Illustrated. Pp. 404. Price for the set in cloth, $3, half Morocco, $4. John B. Alden, New York.

When it was announced toward the close of his marvelous literary career that the author of the Waverly novels was writing a life of Napoleon Bonaparte, there was the greatest expectation among the literary circles of Europe at the result, and all were eagerly curious to know how the character and achievements of the great prodigy of war and of the throne would appear under the embellishing touch of the great literary genius of the age. Much the same interest must have been felt in our own country when Washington Irving, after an unexampled literary career for an American, and with a high reputation in Europe, also, began his last and greatest work, the Life of Washington. It was published some thirty years ago, and since then no American library has been complete without this work. Scott wrote of Napoleon as an enemy of his nation, Irving wrote of Washington *con amore.* The inspiration of patriotism, of veneration, of love for one who was "first in war, first in peace, and first in the hearts of his countrymen," spurred his mild and beautiful genius to its greatest and most brilliant effort. This work which has been largely confined to the larger libraries, has now, by Mr. Alden's enterprise, been brought within reach of every home collection of books, and we shall be happy to see his confidence in the American reading public not unworthily bestowed.

None who take up the June number of the *English Magazine* will fail to read the well-written sketch of Sir Phillip Sidney, the English Chevalier Bayard, the poet knight who fell at Zutphen. The illustrated sketches of "An Unknown Country" and "Picturesque Picadilly" will not pass unread. The former is the concluding paper of a series by Mrs. Mulock-Craik describing a tour in county Donegal in the north of Ireland. The gifted author does not fail to mark the fact of the chastity of Irish women, and how greatly English and Scotch suffer in the comparison. But she writes of women in the Protestant districts; while Romanists have all along claimed that Irish virtue was the result of priestly instruction. Of the present political controversy she says: "England would be glad indeed to shut her eyes to the black cloud which overhangs Ireland and the social upheaval now convulsing her from end to end. Her poverty, some say, is at the root of this; and much of it is inevitable. Nothing could ever make her a rich country. Her long stretches of green fertility are balanced by equal quantities of bare mountain and almost useless bog, and her mild, moist climate, while adding to the outside beauty of the country, tends to enervate the inhabitants. It is a well-known saying that an Irishman will work anywhere—except in Ireland.... As for the lower classes, they require to be taught the commonest things, and—who teaches them? The priests do it to a great extent."

Self-Reliance or Self-Esteem is No.1 of the Human Nature Library, a new serial just issued by Fowler & Wells Co., 775 Broadway, New York. The argument is that self-esteem as an element of character is essential to a high degree of success and the want of it is the cause of many failures in human effort. It is illustrated with more than a dozen portraits and sketches of well-known men and women.

The *Cosmopolitan*, which is this month to be removed from Rochester to New York City, continues its careful description of Turkish life in "Life Beneath the Crescent." Napoleon is characterized in "An Imperial Barbarian" and there is a bright sketch of Mexican scenery in "How I Ascended a Mexican Volcano."

June and Roses and *Vick's Magazine*—how one suggests the rest! Suitably there is much in this number about the queen of flowers with a fine chromo frontispiece.

The *Missionary Review* for June opens with a brief biography of the great missionary Henry Martyn, written by Frederick Vinton, Librarian of Princeton College. Mrs. H. Grattan Guinness of the great English mission training school adds another to her thrilling appeals for missions by an article addressed to Christian parents on the "Practical Consecration" of children to the mission work. Dr. Pierson writes on the "Missionary Uprising among the Students." The mission reports and notes give an excellent review of the whole field. The office of the *Review* is removed to 436 West 20th street, New York.

LODGE NOTES.

The New York *Times* is responsible for the report that Florence, the actor, has made $20,000 out of the order called Nobles of the Mystic Shrine the past year.

The corner stone of a Knights of Labor building, the first building of the kind erected in the world, was laid in St. Paul the other day. The day chosen for the performance was the Sabbath.

The thirty-seventh annual session of the Grand Lodge of the American Protestant Association began Wednesday morning in Washington. The membership is said to number some 150,000 and there are lodges in nearly all the Northern States.

The members of the Masonic Benevolent Association of Central Illinois met last week in Mattoon. There is a disposition to reorganize and admit persons not members of Masonic orders.

Thirteen girls employed by Selz, Schwab & Co., shoe manufacturers of Chicago, refused to join an assembly of the Knights of Labor. The manufacturers declined to discharge the girls and the executive board of the Knights of Labor Wednesday issued a boycott against the firm.

Cardinal Gibbons before sailing for New York said that his mission to Rome had been successful; that the Pope had yielded much, and regarded the Knights of Labor favorably.

A resolution was adopted by the National Printers' Union endorsing the action of New York Union, No. 6, in which the union protested against the denunciation of the New York *Sun* by a clique in the Knights of Labor. There is a strong feeling in the convention in opposition to the Knights of Labor. The mere mention of the Home Club is the signal for trouble.

The total membership of the Finch branch of the Good Templars for the year is put at 287,212 as against 270,105 at the close of last year—a net gain of 17,-107. The number of thousand who have abandoned the order is not given. The juvenile lodges and Bands of Hope number 50,739. The treasurer reports the receipt of $15,833.82, of which all but a $2,633.24 balance was expended.

The secret society called "Patriotic Order of Sons of America" is led by one Ullman who was in the Know Nothing days candidate of that party for governor of New York.

A late general order from the head of the Grand Army compliments the Woman's Relief Corps and the Sons of Veterans as important auxiliaries in this secret society movement against the true principles of American patriotism.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 6 to June 11 inclusive.

S Gray, C J Sample, E Pfeiffer, M J Olney, D F Pratt, W Hargrave, D Levers, D W Nelson, G W Shyrock, C S Adams, N B Blanton, Rev E Cronemvett, Rev M W Jordan, W H Brewer, Mrs R E Sutphen, F Brouse, S S Granins, R F Hurd, T C Radabaugh, S E Ross, Rev W Burr, E Harrison, D White, F J Davidson, F M Mitchell, J T Cullor, Rev C C Harrah, E Miller, Mrs A Coe, J Houston.

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CHICAGO.

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No. 3	80		82
Winter No 2	91½		95
Corn—No. 2	37	@	40
Oats—No. 2	26	@	31
Rye—No. 2			54
Bran per ton			10 00
Flour	1 40	@	4 60
Hay—Timothy	7 00	@	11 00
Butter, medium to best	10	@	17
Cheese	07	@	15
Beans	60	@	1 40
Eggs			14
Seeds—Timothy	1 65	@	1 73
Flax	1 07	@	1 11
Broom corn	02½	@	07
Potatoes	65	@	80
Hides—Green to dry flint	06½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	36
Cattle—Choice to extra	4 80	@	5 10
Common to good	2 00	@	4 50
Hogs	4 00	@	5 25
Sheep	3 25	@	4 60

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	92	@	99½
Spring	96		96¾
Corn	46	@	48
Oats	34	@	42
Eggs			17½
Butter	12	@	25
Wool	13		37

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Hogs	2 50	@	4 80
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FARM NOTES.

WORK ON SUNDAY.

It is a sad fact that Sunday work among market gardeners and farmers generally, near the large cities is increasing. In our neighborhood twenty years ago, Sunday was a day for rest. Now, during the summer, every Sunday, men are to be seen at work in the fields making up loads of vegetables, the same as upon week-days. By four o'clock in the afternoon loaded wagons begin to pass toward the city, and this procession is kept up for the rest of the night. In some localities this work is so general that worshipers in churches along the roads are greatly disturbed. This practice was begun by men who have apparently no ambition in life but to beat their neighbors, and to make a few extra dollars. Such men look upon a Sunday spent as it should be, in rest, thought and devotion, as so much time wasted. It is useless to expect much else from such men. The only way to reach them would be to bring back the strict old laws of the Puritans. The worst of it is that their influence is all for the bad. Younger men who have been brought up in Sunday schools and under good influences are led into Sunday work. Competition is so close, and the gardeners' business is so precarious, that such men are sorely tempted, whenever they see their neighbor saving a lot of melons or tomatoes by Sunday work, to follow the bad example. The practice is wrong from every point of view. The moral loss which comes to any community by the spread of such practices cannot be estimated. The evil results are as certain as they can be. One lapse of integrity, or one compromise with conscience always paves the way for another. And, aside from any moral considerations, we believe that Sunday work entails a loss in labor. Every working animal upon the farm needs rest. For a few weeks men may be able to stand the strain of constant labor, day and night, but sooner or later they break down and are forced to resort to the use of stimulants, and thus severely injure their constitutions. Sunday work, done simply to save a few dollars, never will pay. It must eventually bring a curse to those who perform it. There are always lines of farm work, as the care of stock, that render a certain amount of Sunday work a necessity, but there is no excuse for the work done simply to get ahead of a neighbor. —*Rural New Yorker.*

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At this season of the year the annoyance caused to animals by flies and mosquitoes often amounts to positive agony and at all times in what is called good corn weather, it is sufficient to prevent the stock eating enough to keep them in good condition. The animals will stand in the water or pass the greater part of the day in the shade rather than expose themselves to the sunshine, going out to to eat only when driven by hunger. They quickly lose flesh, the flow of milk shrinks, and a loss is incurred that can not be easily made good again. At all times a good feed of grain is beneficial to stock, but it is especially so when flies are very annoying, since it will do much to prevent a shrinkage of flesh and milk. Horses and milch cows may be protected, in a great measure at least, by wiping them all over with a sponge dipped in soapsuds in which a little carbolic acid has been mixed. Bulls confined in stables often suffer enough from the attacks of flies to drive them half mad, and there is no doubt that the continued fretting caused in this way develops a savage disposition. The most satisfactory results have followed from sponging, with soap suds and carbolic acid mixed, a Jersey bull confined in a stall.—*Chicago Tribune.*

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HOME AND HEALTH.

WASHING HELPS.

Lately we have tried putting a little kerosene in the water when the white clothes are soaked over night, and it acts like a charm. At first I thought it might have an unpleasant smell, but such is not the case. The rinsing has a great deal to do with the clear look of the clothes. Hard water is the best for this purpose, and only a little blueing is to be allowed. The chief thing is to get all the suds out of the articles. Colored fabrics should be washed for the first time in salt and water. If the colors are delicate, the goods should be washed, rinsed, starched and well shaken out, then hung at once on the lines. It is always better to fold clothes the night before ironing; it seems to help the smoothing process. A great help to washing day is a mangle, and that family is fortunate who possess this very useful help. Here, again, kerosene comes in to assist in laundry work, a spoonful mixed in the starch being one of the aids to polishing not always known. Sufficient attention is not given to sorting and soaking white clothes, and sometimes the quality of soap makes a great difference, and this can be discovered only by a fair trial. Anything that helps to make washing day easy is to be done. And of all the ingredients used as a washing fluid, I prefer plain borax that can be used without injury to fabrics or to the hands of the laundry maid. *-Rural New Yorker.*

In setting out little plants in June, if the weather is very hot and dry, it is a good way to lay them, root and branch, in a pan of water and so plant them all dripping out of that. Water gently and repeatedly then, rather than very much at once and shade at noonday with cones of newspaper, or flower-pots or bits of board and shingle, or a cabbage leaf on a stick. Flower-pot shutters should be raised a little at one edge—the rest are airy enough.—*Anna Warner.*

MURDEROUS MILLINERY.

A lady told me the other day a painful little incident relating to wearing birds on your bonnets and hats. I will try and give her own words. She said:

"One day our pastor said (during service) that when he was in Florence a lady came to him and said, 'Do come with me and hear those birds sing; oh! such mournful notes!' There was a room full of birds in very small cages, and these birds were all blind; they had their eyes put out. In the night the owners take them outside the city and hang the cages in trees. The trees are then all smeared with tar. These birds keep up their pitiful singing, and other birds are attracted to the cages and they get stuck in the tar, and then they are caught and their eyes put out. *And these birds are killed and sent to America for ladies to wear on their bonnets!*

"And I looked around the congregation to see what ladies had birds on their bonnets, and I was glad there was none in minc, and I don't think I can ever wear a bird again."—*Amanda B. Harris in May Wide Awake.*

EXTRAVAGANT ECONOMIES.

Many women who are extremely frugal in other things seem to have no idea of the value of time. Of their failures in this direction a writer in the *Christian Register* gives a few examples:

Do you not know many homes where the supply of cooking utensils is so unnecessarily limited that a good deal of time is daily wasted, and much extra labor expended in preparing the meals, by having to wash one saucepan in which to cook a second dish that could as well have been cooked with the same fire, and watched at the same time as the first? Or a towel must do duty as a strainer or colander, no account being made of the time required to wash the towel or of its becoming worn and stained? Or a silver spoon is used to stir or lift food for the lack of iron or wooden ones? Why not afford such kettles and pans as are really needed for advantageous cooking and "save" in some other department.

Have you ever seen some busy housewife hanging out clothes on a cold, windy day taking off a clothes-pin each time a garment is added to the line, trying to make one pin hold two and sometimes three articles? Since good clothes pins can be had for five cents per dozen, it seems rather far-fetched saving to stand on the icy ground and double the time really required to shake out and hang the clothes and run the risk of taking cold while so doing.

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NEWS OF THE WEEK.

COUNTRY.

Professor E. S. Clark, Superintendent of public schools at Henderson, Ky., was shot and killed Tuesday by Professor Thomas Posey, principal of the high school. An old feud had existed between the men. The deed was done in the presence of the school children.

The losses by fire in this country in May reach $10,636,500, $2,500,000 greater than the average figures for May during the past twelve years.

The drought still continues in northern Iowa, though rains have fallen generally through the country. The month of May and thus far in June has been the dryest season known in northern Iowa since 1876. Scarcely a drop of rain has fallen during that time. Oats, wheat, and grass are almost a failure. Streams are drying up and herders find it difficult to get water for their cattle.

An explosion of gasoline yesterday at Chattanooga, Tenn , caused a $6,000 fire. Two firemen were killed by a falling wall. Humphrey Reeves, manager of the Standard Gas Machine, was horribly burned, as were also three other men.

A cloud burst over Monticello, Penn., Thursday afternoon, flooding the streets and cellars, and doing damage estimated at $100,000. Many persons took refuge on the roofs of their dwellings. The water rushed into a colliery, paralyzing the miners with fright, the men thinking the bottom of the Susquehanna had fallen out. The flood created a sand bank on the track of the Pennsylvania road.

Mr. and Mrs. James G. Blaine and their two daughters sailed from Hoboken early Wednesday morning for Europe on the steamer Ems.

A cyclone visited Marshall, Mo., Wednesday, laying waste part of the town and surrounding country. The storm covered a space of fifty yards wide and nothing was left standing in its path.

At Moorehead, Ky,, Wednesday, John Mannin, the marshal, with a posse went, to the dwelling of Dr. Henry D. Logan to arrest his sons, John and William. The latter shot and dangerously wounded the marshal, but his aides rushed into the room and killed both the Logans before they could offer further resistance. Dr. Logan himself is a prisoner on a charge of murder.

The constitutional prohibitory amendment was defeated in the Massachusetts House Wednesday by a vote of 139 to 74, not the necessary two-thirds.

A prohibition mass meeting at Cooper Union, New York, was largely attended, General Clinton B. Fisk acting as chairman. Resolutions denouncing the liquor traffic and the Ives pool bill, and extending sympathy to the laboring people, were adopted.

At San Antonio, Texas, Friday, the Mayor, Chief of Police, an ex-alderman, the cashier of the San Antonio National Bank, and four other prominent citizens, were arrested on a United States warrant charged with breaking up a Prohibitionist meeting.

The Havemeyer Sugar refinery at Brooklyn burned Saturday morning and several adjacent manufactories. The total loss is estimated to be $2,000,000.

For the last quarter of 1886 the postal service receipts were $12,444,641; expenditures, $13,029,330. The receipts were $1,723,437 greater than for the corresponding quarter of 1885.

Proprietors of two leading hotels at New York were on Tuesday constructively arrested for violating the Sunday law by selling liquor to their guests with their meals. A test case will be made touching the constitutionality of the statute.

Wm. O'Brien, the Irish agitator, was tendered a reception and banquet at New York Tuesday night. Mr. O'Brien, in his speech, condemned the persons who took part in a meeting in Union Square which was in sympathy with Henry George. He sailed next morning for home.

The thirty-eighth annual session of the American Medical Association was held last week in this city at the Central Music Hall.

Aaron L. Still, colored, a famous promoter of "underground railroads" in early days, and one of the best known colored men in Pennsylvania, died at Reading Thursday, aged 67.

An artesian well at Groton, W. T., broke through the earth a hundred yards from the natural outlet and is flooding the district. A large fissure has been made in the earth, running under the Episcopalian church, and it is feared the building will fall.

FOREIGN.

Rumors prevail in London that Gladstone intends after the crimes bill has passed a third reading to raise the whole question of the goverment's Irish policy.

Severe shocks of earthquake have occurred at Vernome, in Turkestan. The town was almost entirely destroyed. One hundred and twenty persons were killed and 125 injured.

A dispatch from St. Petersburg says: "The Czar is incensed at the tone adopted by the Russian press in regard to his foreign policy. The Czar aims at maintaining peace, and his policy emphasizes the traditional amity between Russia and Germany."

The annual meeting of the Suez Canal Company was held on Wednesday. The report showed the year's receipts were $1,060,000 less than those of 1885. A dividend was declared of 75½ francs per share.

The Vatican authorities have received $800,000 with which to celebrate the Pope's jubilee.

About fifty lives were lost by an explosion in a coal mine at Gelsen-Kirchen, in Westphalia, Germany, on Wednesday.

A recent earthquake near St. Louise, Province of Quebec, dislodged huge rocks from the mountains, which, rolling into the valley, uprooted and smashed large trees but caused no serious accidents.

The Russian ukase, forbidding foreigners to acquire estates on the western frontier of Russia, is designed principally to put an end to the influx of Germans. There are in Russia so many German factories, workshops, warehouses and farms, the productions of which are a profit to Germans exclusively, that the Russian government regards them as detrimental to the country, owing to their competition with Russian industries. Besides most of the Germans in Russia are members of the German army reserve.

A Vienna dispatch of the 6th says: "The efforts of thousands of workmen for three days and tons upon tons of earth have not proved sufficient to stop the gap in the Kistis sea dyke, in the submerged district of Hungary. It can not even be said that the rush of water is sensibly lessened. It is agreed on all hands that the bursting of the dyke is due to culpable negligence on the part of the government, which has often been warned of its weakened condition. The distress in Hungary increases hourly. Numerous lives have been lost. Entire herds of cattle have been drowned at Mako. The flood has reached Csanad county, and fully 50,000 acres of wheat land will soon be inundated. Csongard is submerged. It is calculated that 50,000 families have been ruined by the floods.

As the result of a contest over a tree claim near Huron, D. T., Monday forenoon, Simeon Nelson, a Swede, shot and killed Mrs. Shaw, her 15-year old son, and Mrs. Shaw's sister, Miss Lyman, aged 22. Nelson also fatally wounded a man named Kilsey, and then returning to his home, blew his own brains out with a rifle.

Russia threatens to prohibit the use in Lutheran churches of prayer books and hymnals printed in German and will suppress the teaching of German in the Lorpat University and the position taken by Prince Bismarck leaves the German population in the Baltic provinces hopeless.

In Ireland evictions were resisted by women who threw boiling water over the bailiffs, and in Wales the mob turned an excited bull loose on the police who were protecting an auctioneer in selling property for tithes, and also rotten-egged them.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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William Duncan, the missionary who left a London store thirty years ago to go alone and unprotected by human arm among the desperate savages of British Columbia, to lead them to Christ, was unexpectedly in this city over Sabbath, and spoke in Dr. Goodwin's church in the evening, telling much of his story of missionary life and success, and asking for the sympathy of American Christians in his work. The accounts that have come to us of his devotion, fearlessness and success put him in the foremost rank of our Christian heroes, with Swartz and Judson and Elliott and Studd, and the sainted Moravians. American parents owe it to their children to become well acquainted with the history of Duncan and his Indian church at Metlakahtla.

In connection with the notes in our department of Literature it is well enough to call attention to a fact or two respecting Indians nearer home. The Indian school at Carlisle, Pa., is maintained by the Government, and is one of the best investments we ever made as a nation. Senator Dawes asks attention to the fact that Indian boys at Carlisle lately, out of scant and hard-earned wages, have put into the hand of Captain Pratt $1,400 to build a new dormitory. Congress, too full of political dodges, or too recklessly stingy, refused to help these young Indians, but the Government will very graciously take possession of the building and hold its title when finished. Out in Salem, Oregon, we are told that 200 Indian boys picked hops until they earned $1,500 to pay for 78 acres of land, needed by the school at that place. The boys buy it, but with some kind of a Henry George twist Congress gets the deed. If we have not lost all sense of shame these items are sufficiently humiliating to work a true repentance for our neglect of the Indians.

The Masonic order is surprisingly virtuous when public opinion gets after them and they find it hard to kick against the pricks of the press. The New York Grand Lodge deals with Prudence Lodge, but what is done to Palestine Chapter which received the same cut-throats? or with Ivanhoe Commandery, which would have taken them into the bosom of Knight Templary without question, if the matter had not begun to make talk outside the lodge?

So down in Missouri the Masons are learning new lessons of virtue, though their order is the oldest of existing systems if we may believe their bombast. Five years ago the Missouri Grand Lodge adopted the following:

Resolved, That the business of saloon keeping is hereby declared a Masonic offense and those engaged in it are liable to be dealt with for un-Masonic conduct.

The *Cynosure* called attention to this new land-mark upon the rules of Masonic conduct, which the fathers of Masonry never knew, and would never have allowed for a moment. It was evidently an innovation forced upon the lodge by the progress of reform in the public mind under Christian instruction. The law remained a dead letter, until lately Grand Master Hunt, perhaps thinking to make it odious by enforcement, ordered the suspension of all Masons engaged in liquor dealing. The first notorious fact revealed to him is that some 100 of the most prominent members of the order in St. Louis are liquor dealers, and have been members for scores of years. What shall be done with their "vested rights" in Masonry, and the cart-loads of oaths they have taken, if they can be thus thrust out? It is said the great body of Masons throughout the State believe the edict, and the resolution behind it, are not legal in Masonry. They are right.

One of the largest corners in wheat ever attempted, came to grief in this city last week, and filled the Board of Trade for two days with madness and alarm to be succeeded by some weeks of mourning. Brokers in Milwaukee, Cincinnati and other cities were heavily involved and the losses are said to be in the vicinity of $4,000,000, the corner having control when it broke of 37,000,000 bushels of wheat in one way or other. The matter has furnished topics for a number of city pulpits, and the pastor of the First Congregational church, Dr. Goodwin, gave his opinion to a reporter in these emphatic and truthful terms: "I think that the men who attempt to organize corners in wheat or corn or pork or anything else, and thereby manipulate the market by forcing prices, deserve to be themselves cornered, and at the earliest possible day, behind iron bars and stone walls. The whole business is unmitigated and unscrupulous selfishness, and does not differ in its essence from highway robbery. It is just as truly compelling men to give up their money as if it were done before the muzzle of a revolver. If such methods are to be allowed they will put an end to all legitimate trading just as certainly as sufferance of the black-flag and its methods will drive all legitimate commerce from the seas. There can be no mutual confidence, no settled basis of values, no fixed standard of morals, where such practices obtain. They cannot be too severely condemned. It will not be putting it too strong to say that it should be made a penitentiary offense to originate or join hands in promoting such schemes."

The Mormons are at last moving openly for recognition as a State—a measure they have long been secretly plotting to secure. A call was issued Friday, at Salt Lake City, for a Constitutional Convention to meet on the 30th for the purpose of making a formal application for Statehood. They have been naturally encouraged by the removal one after another of the Federal officers who have so long held down their blood-thirsty natures as it were by the throat. First, Governor Murray was replaced. Although his successor proves to be a worthy man, yet the change in itself was a great encouragement to the Mormon horde. Then followed the change in the district attorney's office by which a new and untried man took Mr. Dickson's place, while the Brighamites howled with joy. Lately Judge Zane, whom these violators of every law of God and man held in peculiar abhorrence, has been asked for his resignation. These removals, joined with the temporary, but important advantage of the test oath, by which the Mormon power is very cleverly perpetuated by perjury, have filled the leaders of this deluded people with hope. As a State, their power would be made as sure as human ingenuity, inspired of the devil, could make it; and they would be free from many vexatious orders from Washington. The danger of this movement cannot be too urgently set before the American voters, and they roused to the duty of wiping out this foul curse from the earth.

THE INFLUENCE OF SECRET SOCIETIES ON THE COLORED RACE IN AMERICA.

BY J. AUGUSTUS COLE.

There is no necessity for wandering in the field of thought, or undertaking historical researches to discover the degenerating and degrading influence of oath-bound, secret societies on any race, whether white or black. My object is not to tread the well-trodden path in proving to the world that these secret organizations are in their nature enemies of the religion of Christ, and corrupters of mankind; I will only draw the attention of the reader to an incident which transpired a few days ago in Baltimore amongst the colored people, which alone is proof of the degenerating influence of secretism.

On Sunday, the 5th, I preached twice in Leadenhall Baptist church of that city, to a large colored congregation. On the afternoon we had the administration of the Lord's Supper. Bro. Brown, the pastor, is about one of the most candid, single-eyed, evangelical ministers that I ever met in the United States. In fact, he has a white heart in a dark skin. When I questioned him, whether his paper and ministry will not suffer pecuniarily by patronizing anti-secret movements as some of his brethren believe, he rolled up his large, but intelligent and piercing eyes, and then looked on me boldly in the face, replying: "Bro. Cole, bread and butter cannot stand between me and my God. If a thing is right, it is worth upholding; if wrong, it is worth denouncing."

In his exhortation on the communion I noticed that he pointed to the elements, bread and wine, as the true and only emblems of the last Passover, and reproved some of his members for observing it according, to the Mosaic ritual. I was naturally curious to ask him after the service what he meant by such exhortation; and by his explanation I understood that a secret society, to which some of his members belong, undertook the introduction of an innovation into their order, by instituting the celebration of the Jewish Passover. They collected from every one of their members, and all interested, the sum of 25 cents, and bought lambs and sheep, which they slew in observance of the Lord's Passover.

I cannot see my way clear to censure these people any less than I would condemn every oath-bound, secret community, whether white or black. A desire for innovation is the source of all superstitious rites and ceremonies connected with Freemasonry and the Purrohism of Africa. When the peasant who earns a dollar a day is robbed of evening rest, and cheated of his money, for which he is rewarded with a title of "brother," or "worshipful master," or buffooned, with an apron or fool's cap, finds his disappointment, he could be sustained only by the introduction or invention of new rites and ceremonies. This introduces the drinking of wine in a human skull, and the fabulous doctrine of "the grand lodge above, eternal in the heavens."

I preached in the evening from Heb. 10: 14. "For by one offering, He hath perfected forever them that are sanctified." The Lord was with us and he directed the words with power. I really hope that it will soon be time for the Christians of this, your renowned civilized country, to denounce the idolatry of secret lodges. The more I am in contact with this evil, the more I am convinced that Freemasons cannot be missionaries, either to professed Christians or heathens. A Mason and a Christian is a false Christian; and false Christianity is worse than paganism.

MORAL HEROES.—VI.

BY REV. C. C. FOOTE.

JOHN GREENLEAF WHITTIER AND GEORGE WASHINGTON CLARK.

The poet and the singer—the poesy flowing into song and song permeating the poetry. Here is a kinship more sacred than that between the preacher and the poet. Here is the opposite of the fabled Kilkenny cats, each eating up the other, for here the bard and the songster have *immortalized* each other. Who but the singer has clothed the poet with imperishable fame by setting his stanzas to the songster's imperishable melodies, and pouring them through his voice of heavenly mould? What other poems could have inspired those songs with such celestial fire, and wafted them the wide nation o'er? Of the bard I will only say, for personally I know him not, that, when in their school days my sons came to me for the best with which to develop their oratorical powers, I was wont to turn them over to Whittier; so that while promoting their own culture they might also inspire themselves and their school associates with the spirit of reform.

Who shall portray the power of song thus armed? No words that I can summon to my aid can do it justice; it was like shafts of lightning going through and through the sensibilities of the enwrapt audiences. "What shall the man do that cometh after the king?" said Solomon. But our singer desired nothing more than to follow after the most impassioned eloquence, the most brilliant oratory, the most overwhelming reasoning. After the mightiest had wrought up the audience to the highest enthusiasm, he by one of his songs would rouse them to an uncontrollable frenzy of delight.

Persons who have never heard George W. Clark will deem these lines extravagant, but those who did hear him will deem them too tame. There was a royal splendor and sublime heights attained unequalled by any other singer of the age. Both the song and the sentiment were in harmony with the great reform: and the singer was qualified and commissioned for the crisis. Profound and prolonged as has been his influence for good, probably in no period of his life of equal duration has brother Clark accomplished so much as during his recent Southern mission among the colored people. Knowing that he had been their friend in the early Abolition days, in the days that tried men's souls, they were almost ready to "worship the ground over which he walked."

HORACE MANN.

Most of the great reformations that have revolutionized the usages of communities and nations, have had their origin, like the sources of great rivers, in a few springs or fountains. Let any one search for the commencement of any one or all of these great reforms, and they will find in the beginning only a few persons were interested. Herein is exhibited the spirit of the moral hero. What daring, what all-controlling love of the right to array one's self alone against the long standing crimes of a nation!

In studying the lives of the reformers of this century, I find that not only morally but intellectually and in culture, they were far above and in advance of the great mass of society. There was a host of presidents and collegiate professors, among whom was pre-eminently the Hon. Horace Mann. In 1852 I visited Mr. Mann at his own home in Massachusetts, and I found in him excellencies of an extraordinary character. I confess that I fell into a profound passion of love toward him. He was a goodly man to look upon. Benevolence was radiant in his expressive face, and the law of kindness was on his lips. I have his great speech in the House of Representatives in 1849 on slavery in the United States. For unveiling the horrors of the slave system, its scathing denunciation of its defenders, its contrast with the progress and charities of the age, and with our professions of liberty, the kinship of our national practice with the darkest and most savage portion of the globe, with its chaste and classical style, all prove Mr. Mann to have been a worthy successor of his renowned predecessor, ex-President John Q. Adams. His first speech in the legislature of Massachusetts was in favor of religious liberty. He was an advocate of temperance. He founded the State lunatic asylum. He was president of the State Senate. For eleven years he was secretary of the Board of Education, and devoted his whole time to its interest. During those eleven years he worked fifteen hours a day. He introduced normal schools and paid committees and visited educational institutions in Europe, the report of which was published on both sides of the Atlantic. At the close of his Congressional term he was elected president of Antioch college, Ohio, where both sexes were received to the benefits of his vast learning until his death, August 2, 1859, at the age of 63. He justly deserves a place among the moral heroes of the nation.

Detroit.

SECRET SOCIETIES DISCUSSED IN THE COVENANTER SYNOD.

The Reformed Presbyterian (Covenanter) Synod met in Newburgh, Orange County, New York, June 1, and adjourned June 8. About 155 delegates were present, ministers and elders. The subject of Secret Societies occupied part of Monday morning's session, June 6, and also Monday evening. The following is the report of the evening session:

Synod held a special session at 7:30 P. M., and was opened with prayer by the Rev. D. H. Coulter of Kansas.

The roll was called by the clerk and the minutes of the afternoon session were read.

The court had before it the unfinished business of the morning, which was the report of the Committee on Secret Societies, read by the Rev. D. S. Faris of Sparta, Ill.

The resolutions on secretism are as follows:

1. That secret orders of which perpetual secrecy is an essential characteristic are because of their secrecy immoral, selfish and unjust, and they are degrading and ensnaring to the conscience of their members.
2. That in addition to the secrecy of these fraternities many of them are Christless, yet counterfeit the worship of the church and obstruct her work and for this reason as well as for their secrecy the members of such societies ought not to be admitted to her fellowship.
3. That we enjoin the courts of this church to refuse admission to the privileges of the church to the members of all secret orders and to exclude from membership those, if any, who may have crept in unawares.
4. That we are encouraged by the signs of the times to persevere in our testimony, inasmuch as some are encouraged to leave the lodge and many without courage to renounce, yet intimate their willingness to have freemen carry on the warfare till victory is won.

In the discussion which followed Rev. D. S. Faris said: Every church ought to exclude members of secret societies from their fellowship.

Dr. McAllister said: When men come together for any special purpose, whether of a social, commercial, political or religious nature, they lay down certain principles as a basis, either expressed or implied. When therefore there is a basis laid down which takes special pains to exclude Christianity, its law and founder, it cannot be accepted or endured by a Christian. Every Christian must protest against this. In these secret societies Christ is ignored. This is not neutrality. This is direct rebellion against Christ.

Dr. H. H. George said there should be a discrimination made between secret societies. Some societies that are called secret are not the immoral and Christless institutions others are, but are corporations as other secular corporations. There is some difference between Freemasons and the Royal Arcanum; between Odd-fellows and Knights of Labor. The oath-bound societies are contemplated in this resolution, and to these we refer and concerning which we speak to-night. Freemasonry is a religion. They say it is not, but their acts prove that it is. They propose to read the Bible and at funerals to conduct religious services. Mackey, the acknowledged authority, calls it a religion, and there are thousands who say that Masonry is a good enough religion for them, and their books claim that it prepares men for the holy temple above. Its aims and designs and declarations are a religion designed to catch men, and it is a delusion and a snare. They are not only a religion but a Christless religion. They have no Christ in their fundamental constitution. They actually take the Bible and go through it and cut out every reference to Christ. Their books say that they do it because their basis is so wide that they have to admit Christians and Jews, infidels, Mohammedans and all manner of persons. The Masonic Scriptures are a Christless Scriptures and I know just what I am saying. If there are any secret society men in the Covenanter church they have crept in unawares with a lie upon their lips. The Masonic lodge and all oath-bound societies are antagonistic to the church of Christ, and men cannot conscientiously belong to both. It is either God or Mammon—Christ or the devil. The one is earthly, the other is heavenly. The instrumentality of the one is material, the other spiritual.

The Rev. D. McFall, of Boston, said it is useless for men to claim that Masonry is not a religion. It is admitted to be such by the highest Masonic authorities. They declare plainly and positively that it is a religion. What is the nature of the religion? Is it Christian? They do not claim that it is. They claim that it is the religion in which all men can agree. That is not the Christian religion. They borrow from the Christian religion. They forgive sins; they propose to regenerate men and build men up in the new life. They have altars and prayers but their prayers are not admitted in Christ's name, and none of these prayers can go to God, the Father. The only relieving thing about these prayers is that they are no prayers at all, but that renders them blasphemous, and for ministers, and especially Presbyterian ministers, to play at this thing is simply awful. Let us go to the manuals of Freemasonry to ascertain the nature of its religion. Its accepted standards show that its religion is not the Christian religion. It is a religious institution, but its religion is false. No man would be permitted to belong to two different congregations in Newburgh at the same time though both might be Christian churches. How much less should a man be permitted to belong at the same time to a Christless lodge and a Christian church. For a man to belong to both is to pray to the devil and to Christ at the same time.

At the close of the discussion the report with its resolutions were unanimously adopted.

"HAS ODD-FELLOWSHIP EVER DONE ANY GOOD?"

BY ELDER NATHAN CALLENDER.

This question, raised by Mrs. W. V. Hunt, perhaps demands some kind of reply. It may seem arrogant in me to attempt an answer, but what I may say on the subject, will not hinder an "*able* writer" from giving a better showing of the subject.

In treating this question we should grant all that can be claimed, in truth, in behalf of the order. As the question is stated at the head of this article, it should be answered in the affirmative. Do we know of any society on earth that has *never done any good? Perhaps* no such society ever existed. While social compacts profess good objects and ends, there are none, we presume, purely malignant. The very worst organization known may have fed and sheltered its thousands and in many other ways given sympathy and aid to the suffering and needy.

Tested by the question *as stated*, not a society could be condemned, if doing some good at some time be a justification of their existence.

Suppose a society whose annual income runs into the millions, and that spends about one-third of its funds in charity, and that much of this is not applied to real charity, if any part is; and suppose that the charity fund so-called, is all paid in by the men who have a right to draw from these funds, in their own behalf or of their family; then where is the charity? But it does them good more or less. While our missionary organizations use about 6 per cent. in the agencies to run the organizations, which is collected from those who lay no claim to the benefits, and receive none, this other order spends at least 60 per cent. of the funds in running the machine, while less than 40 per cent. gets around to those who paid in said funds—some get more and some less than they paid in.

Allowing that such a society as Odd-fellowship has any right to exist at all, it would be on the ground that a very poor tool is better than none. But these clans are *good* tools, not for noble and beneficent ends, but for ignoble and selfish ones. They are wisely adapted to the specific ends contemplated by the "prince of the power of the air, the spirit that now worketh in the children of disobedience." As an agency for benevolence, they are as "Boss Tweed" for economy and equity—a sham and a fraud. In her statement of the subject further along (see *Cynosure* March 3), our friend Mrs. Hunt takes right ground. In the statement that "all the good Odd-fellows have done, could have been done just as well without their being Odd-fellows, therefore Odd-fellowship is *not* a necessary means to an end," viz., *charity* or *benevolence*, is true. More is true. All the good they do could be *better* done tenfold by doing the work as Christians, by the Christian rule.

The central question at issue in said discussion by Mrs. Hunt and Odd-fellows is, is there sufficient reason why such orders should exist? The basic principle of all secret clans is one and the same, selfishness, the very opposite of charity and benevolence. They all have one cardinal virtue. "The virtue indispensably requisite in MASONS IS SECRECY." (See Macoy's Masonic Manual, p. 14.) All besides is subordinate. What a religion! "Better than the church" and so takes the money and the work out of the hands of the church. What shameful arrogance! Does God the Son know how to legislate for the world and for his people? O no, secretism arrogates to itself the secret of the world's amelioration and salvation! Jesus "*said nothing in secret*" and according to Masonic orthodoxy, was not fitted for the "King in Zion." Had he been the embodiment of *secrecy*, the fundamental virtue of

Masonry and all other similar clans, then his name might have been retained in the Scripture quotation found in Masonic manuals, from which that blessed name is by Masonic law expunged. And now after seventeen centuries of Christian endeavor, an institution born and nursed in Appletree tavern, a grogery in Covent Garden, London, comes to the rescue with its religion in which all men agree (?), excluding by its fundamental laws four-fifths of the human family! The Gospel of Christ, which is the universal religion in every needed sense, is outdone and made obsolete, according to the books on Masonry, by a system invented by a pack of tipplers, and containing in its fundamental law, the decalogue of pandemonium. Masonic law, I solemnly aver in the sacred name of truth, makes provision to break every rule of the Ten Commandments; and I hold myself amenable to make full proof of the allegation. Oddfellowship is simply a kind of Masonic cigarette, for Masonic children to initiate into the denser smoke of the pit—*secretism.*

Of the necessity and the use of these things I would say, they are not needed to meet any praiseworthy or legitimate end whatever. Every one of them is born from the cancerous womb of selfishness, pride, profanity and lust. Some better souls have been sadly duped by them, and, thank God, are coming out from them, and renouncing them. As impure water runs from a corrupt fountain, as impure desires and evil words flow from putrid souls, so these moral pests are a sort of moral necessity, growing out of the great deep of human depravity. Hence Jesuitism, the model of secretism, Mormonism, Anarchism, Ku-Klux, etc. All have the best of reasons, as they claim, for their existence, however absurd they appear to right reason. As alcoholic stimulants are required by a pampered and perverted appetite, so secret clans are demanded by a clannish selfishness. The Gospel of Christ is all-sufficient for man, socially and morally. Lodgery, with all its machinery, is to our race a curse.

N. C. A. ANNUAL MEETING.

ANNUAL REPORT OF THE SECRETARY AND GENERAL AGENT OF THE NATIONAL CHRISTIAN ASSOCIATION, JUNE 16TH, 1887.

Brethren and Fellow-workers:—Business details of the year will appear in the reports of your Board of Directors, Treasurer and Publisher. I need only to say that amicable relations have existed among the employes of the Association and that the advance has been quiet but steady during the year. Not all has been achieved that could be desired, but the sowing and the early fruitage are alike prophetic of the coming harvest.

Immediately following the last annual meeting I visited so far as I could the pastors and other prominent clergymen in this city to ascertain their views upon the secret lodge system, and if possible to enlist their sympathies and co-operation in a general meeting to discuss the relation of the lodge to the Christian religion and civil liberty. In every instance I met with a courteous reception and in some with a most hearty welcome. There was no lack of sympathy on the part of the clergymen, for most spoke freely from observation and some from personal experiences of the pernicious effects of the orders, but they were not so ready to publicly and aggressively assail the hidden foe. I was convinced that the ministers of Chicago, with a few exceptions, are in heart opposed to the whole lodge system, and that when the issue is made and the battle set in array, they will stand on the Lord's side, cost them what it may. I was further convinced that very few have any just conception of what the lodge is. Said a doctor of divinity to me: "I took three degrees in Masonry and consider it superlative nonsense, and since I was converted I have never been near them." When I spoke to him of the anti-Christian features of the lodge and showed him how Masonry mutilated the Scriptures, he confessed his entire ignorance of its religious character and admitted that there might be objections more serious than he had apprehended. Another man in the same denominational connection stated in the presence of some who are here to-day, "I used to look upon Freemasonry as tomfoolery, but when they laid the corner-stone to our postoffice I began to investigate and I am convinced that the religion of Masonry is paganism, and that while we are raising money and sending men abroad to convert the heathen we are raising up a generation of idolaters in our own land. Yes, in our churches." This difference of opinion was not because one man was a Christian and the other was not. Both are men of prayer and piety, but one was informed, the other was not. One had been "entered an apprentice, passed to the degree of a Fellow Craft, and raised to the sublime degree of a Master Mason," and was disgusted. The other had learned its philosophy and penetrated the vail of its religious mysteries. They represent two classes, the ignorant and those who have discovered the real secrets and true character of the lodge system. Good men and especially men of piety need only to be informed to see in this intricate and widely extended combination a "system of iniquity" in which men "sacrifice to devils" and the heart is estranged from God and wedded to Baal.

The first meeting which I attended this year was a conference of United Brethren at Fairmount, Indiana, July 20th-22nd. It was to protest against what is known as the "Commission" invasion by which the Secret Empire is seeking to obtain control of this influential branch of Christ's church. Other questions were involved, but the pivotal point was, Shall the lodge be sheltered and nourished in the bosom of the United Brethren church, or shall the old constitution be retained and adhering members of lodges be excluded. The attendance was good from several distant States. The discussions were able and the spirit excellent. There was no bitterness shown towards their opponents, but a determined purpose to accept no compromise of principle but to maintain the old landmarks was apparent. As a representative of the National Christian Association I was accorded every privilege that could be desired and can assure you that in the radical element of the United Brethren church our cause has some of its warmest friends. Just now these brethren are engrossed with the distracted condition of their church, yet they are in full sympathy with us and fighting the battle along the line of their specialty towards a common victory.

In connection with this meeting I held others at different points, and although Indiana has not kept an agent in the past year as at some former years, yet there are aggressive movements at some points and a promising field for work all over the State.

On the way to the Iowa State convention I stopped at Denmark where I spoke four times in the oldest Congregationalist church west of the Mississippi river. The fifth was a union service held in the Baptist church. It was here that I met one of those rare specimens which are becoming less common, a deacon who believed in Knight Templarism and said if he had not joined the lodge he would never have been converted.

The State meeting at Birmingham, August 27, 28 and 29, opened with a full house and a characteristic speech by Pres. C. A. Blanchard. The interest continued through the two days, the last evening being the most enthusiastic of any in the series. Official statements in the Grand Lodge reports of Iowa show that the membership has steadily diminished in the Birmingham lodge since the discussion began there, and it would no doubt have long since died had it not been sustained by outside influences. Bro. Hawley had arranged for and worked up this convention and has since been pushing the work forward with success in the State.

Passing from Birmingham to Kansas I stopped at College Springs, preaching once and giving two lectures on the lodge. It was at this time that I last met Father Leuty, whose piety was deep and fervent, whose convictions were strong and invariably followed by decisive action, whose liberality in support of his principles was always in proportion to his means, and whose life was in every sense a success and whose death was a victory. He rests from his labors but the work he loved goes forward.

The attendance on the State convention at Rusco, Kansas, was not large, but the evening audiences were fair. Bros. P. S. Feemster and R. Loggan were present and spoke hopefully of the work at some points in Kansas, although stringency in finances and short crops had produced a feeling of depression that made people cautious and rendered it difficult to secure necessary funds. The lodge has feeders that run to every fountain of nutrition in the land, except the "fountain of life," and seems to flourish when other interests languish.

Next in order came the Illinois State convention at Princeton, Sept. 21, 22 and 23. This is one of the strongholds of Masonry and the home of many leading spirits in the order. I preceded the convention a few days, to look up friends and do what I might to awaken an interest. The convention was a success and well attended from first to last, the hall being packed at evening sessions. Bro. Barlow presided and gave the opening address, full of points and comprehensive in its scope. The speakers at this meeting were Dr. Wishart, Rev. Wm. Pinkney, Rev. C. B. Ebey, Mrs. Prof. O. F. Lumry, and Pres. C. A. Blanchard. Bro. I. R. B. Arnold added greatly to the attraction and utility of the meetings by his illustrated lectures on the lodge. We found in Princeton some godly and faithful women whose hands were strengthened and hearts encouraged and whose prayers and labors are with us.

Bro. J. F. Browne spent some months in Wisconsin, and arranged a meeting at Waupun, Oct. 19, 20 and 21. With more zeal than discretion the craft planned to make trouble at this meeting, but by the wise forethought of Bro. Britten and others a quantity of bad eggs stored back of the hall were discovered and destroyed; and thus deprived of their favorite weapons the lodge made no direct assault, but contented themselves by placarding the town with a scurrilous circular, hooting and throwing a few stones at the delegates as they passed from the hall.

Friends in Michigan have not been idle. Their State convention held in the Wesleyan church near Williamston, Oct. 12, 13 and 14, was of unusual spiritual power. As we were returning together Pres. C. A. Blanchard remarked, "I believe the religious tone and power of the meeting was equal to any I have ever attended." In a prosperous rural district where the Wesleyan element predominates and with Bro. H. A. Day in the lead, it could scarcely have been otherwise. Rev. Mr. Wilkinson brought greetings from the friends in Canada and by the recital of facts and clear and incisive remarks contributed in no small degree to the deep interest and devout earnestness of the meetings. Bro. Wilkinson has the ability and piety which make him successful in "winning souls," but his ability and success are no shield against the malignant shafts of the enemy who fights under cover, and his opposition to the lodge has provoked relentless hostility and furnished conclusive evidence of the genuine quality of his work.

I spent a portion of November with Bro. Byron Tunnicliff at Schuyler's Lake, N. Y., where he has been holding his ground for years against fearful odds. Here as everywhere I found friends when once the cause was introduced, and at the end of my stay was assured of a warm reception and an open door at the M. E. church should I return.

The friends in Ohio have sustained an agent in the field during the greater part of the year, and as a result there has been a steady and healthy growth. Their convention was at Greenfield, Dec. 15th and 16th. The weather and roads were both unfavorable to a large local attendance from the surrounding country, but there was no lack of spirit on the part of those who attended. There was no complaining of the past, contention about the present or gloomy forebodings for the future, but a united and firm resolve to maintain the advance taken and push the war into the very heart of the Secret Empire. The work of the year and the condition of the field and finances, as reported by the lecturer and agent, were matters of encouragement, and the addresses of Daniel Hill and Dr. McDill impressed me as possessed of more than ordinary merit.

From Greenfield I went directly to Knoxville, Tenn., where I met Bro. Hinman and began work on the 18th of December. The next day being Sabbath I preached in Knoxville College chapel to a large and intelligent audience, most of whom were colored and students Dr. McCullough, who is at the head of this United Presbyterian college, does not shun to declare the whole counsel of God or shrink from the maintenance of unpopular truths.

In Knoxville city churches I found the "color line" practically in force, and the same exclusiveness prevailed in the lodges. With the exception of the Episcopal minister, all the white pastors I met were opposed to the lodge and only four had ever belonged. Three of these had taken one degree to their disgust, and the other is the one before mentioned. The colored pastors had not been so fortunate. With a single exception all whom I met had belonged to one or more of the secret orders and some to a number. Those who did not approve had been almost compelled by the prevailing sentiment to join some order to escape ostracism and actual persecution by their own members. Said Mr. Russell, Grand Master of the Grand Lodge of colored Masons in Tennessee, "When our people were freed at the close of the war they were ignorant, and colored men came among them from the North and organized lodges and filled this country full of orders. They got rich by swindling our people and then went back North to enjoy their money." He added, "I allowed myself to be re-elected Grand Master under protest, and I have deliberately made up my mind to sever my connection with the lodge at the close of my official term and will have nothing more to do with them. I am convinced that the lodge is at present the greatest obstacle in the way of the advancement of our people. It is occupying their time, absorbing their thoughts and taking their money without doing them any good." Similar views were expressed by Bishop Turner of Georgia, who chanced to be in Knoxville, and had severed his con-

nection with twelve of the thirteen different societies to which he had once belonged. From the testimony gathered in personal conference with ministers in Knoxville and at other points I am confident that a reaction has begun and that the field among the colored people at the South is ripe and ready for the harvest.

The anniversary of the National Christian Association was held in Library Hall, Knoxville, Dec. 28th and 29th, President McCullough, D. D., presiding. This meeting has already been so fully reported in the *Cynosure* that I need not repeat what most of you have read. The attendance was not large for a national gathering,but as a first attempt in the Southern States the meeting may justly be considered a success.

I spent some weeks in the South visiting pastors and educational centres, speaking and distributing tracts as I found opportunity. At Maryville I spoke in the Presbyterian College, in Friends' school for colored pupils, and gave one lecture in the Second Presbyterian church, Jan. 5 and 6. On the 9th and 10th I spoke at Warner Institute for colored pupils at Jonesboro, under the management of Mrs. Mary Anderson. January 16th, 17th and 18th I spent at Berea, Kentucky, addressing the students and citizens at four different gatherings. No restrictions were made at any of these institutions and I spoke with the utmost freedom and without apparent offence to any one. The presidents and their associates seemed to be in perfect accord with the principles of our Association in condemning the secret lodge system, and not only willing but anxious to have the subject presented to their students.

Bro. Hinman, whose work and worth will never be fully comprehended until the final review, has been abundant in labors on the Southern field, and at each of these institutions as well as everywhere I went there were most gratifying results of his labors.

Bro. Geo. W. Clark began his Southern tour at Lexington. He attended and was very helpful in the Knoxville convention and accompanied me at several of my meetings and when we parted he went farther South to spend several weeks in singing and talking the gospel of total abstinence from lodge, liquor and tobacco. Advanced in years and feeble in health he was nevertheless sustained to accomplish a wonderful work.

I reached Chicago Jan. 21st and was directed by your Board to co-operate with the committee appointed to call and arrange for a Congress of Churches and Christians to be held in this city. As the members of this committee were occupied with other matters it fell to my lot to look after the details of this movement and see that their plans were carried out so far as possible. My time was mainly occupied in this way up to the close of the Congress, which completed its sessions on the evening of March 31st last with most gratifying results. The original conception of this Congress was with Pres. J. Blanchard, who traveled thousands of miles, interviewed many leading clergymen, wrote scores of letters, and labored indefatigably for its success. He secured the written endorsement of prominent men whose names appeared in the call, and gave his hearty co-operation to the committee in the arduous task assigned them. Calvin W. Pritchard, editor of the *Christian Worker*, and chairman of the Committee of Arrangements, and Pres. L. N. Stratton, D. D., its secretary, were instant in season and labored with a determined devotion that was a prophecy of success from the moment they entered upon their work. Others co-operated nobly and by persistent and united effort the many obstacles were surmounted and the movement consummated in a grand success. This body had considered and taken action in approval of this Congress at two annual sessions and while conceding all control to others,by your action and by vote of your Board of Directors you had generously given the influence of the National Christian Association, the voice of its organ and an assurance of financial help if needed, to further its objects and without which supports the effort would have seemed impracticable. The result has in my judgment fully confirmed the wisdom of your action, and should be followed by other meetings of a similar character whenever practicable.

Since the Congress I have spoken in Clinton and Burlington, Iowa, and delivered eight discourses in and near Salem among Friends in the same State. My last trip was to Michigan partly on business for the Association, and partly to visit and speak to Friends near Ypsilanti.

In reviewing the year I see everywhere evidences of the divine favor and abundant reason for devout gratitude, and in looking to the future I discern difficulties to encounter,but less cause for distrust than ever before. The opposition against which we contend is hydra-headed and when smitten upon one front it changes to a thousand Protean forms. But in whatever shape it appears its animus and venom are the same. As the good is pushed to the front the incorrigibly bad waxes worse and worse, and a radical change cannot long be delayed; and it is the work of the National Christian Association to move in conjunction with all reformers and reforms pressing its special mission of exposing, withstanding and seeking the removal of all secret societies, that "the kingdom and dominion and greatness of the kingdom under the whole heavens" may be given unto Him whom the lodge rejects, and the human race become one brotherhood, not of sworn confederates, but of redeemed and blood-washed souls.

In the work of the year the *Christian Cynosure* has borne a leading and commendable part. To its influence is due more than to any other single agency the development of sentiment opposed to the lodge in the South. In saying this I do not disparage the labors of Bro. Hinman and those who have stood heroically with him on the field. Both alike have been good. But the *Cynosure*, with its weekly record of news from home and foreign fields, its historic gleanings and solid arguments, its expositions of the schemes of the crafts and warnings against their wily arts must do more to educate and impel men to action than any transient agent, however faithful. Special contributions for the purpose have enabled your publisher to furnish a limited number to pastors unable to pay, and no investment has brought greater returns. I would recommend that friends be asked to increase their contributions for this purpose, and that if need be appropriations be made from the general funds of the Association to supply pastors of limited means with the *Cynosure*, and that pastors so supplied be required to preach at least one sermon a year to each of their congregations on the secret lodge system, and forward an outline of their sermons along with the texts to this office. In this way facts furnished to pastors would in some measure reach the people and a wider influence be gained.

If possible a wider circulation of your organ should be secured in the North as well as at the South. I am of the opinion that the plan of last year to aid States sustaining an agent to the amount of $25 per month in new subscribers has been reasonably successful and that it may profitably be continued; but neither the efforts of agents, of the publisher, or of your editors and directors can solve this question unaided by the people. The question is in my judgment a vital one and can be solved in one way, viz., by the present subscribers taking hold of the work in downright earnest and doubling or trebling the list before January 1st, 1888. If the united wisdom of this body can suggest any practicable means for extending the circulation of its organ it should by all means do so.

I would further recommend that Elder H. H.Hinman be continued in the field as during the year past, and that Rev. B. A. Imes be employed to work for the Association; and, in case his services cannot be obtained, some other competent minister be employed to labor in the South. The South seems to be just now a land of Providential and wonderful opportunities and I would recommend that the next National Anniversary Convention of the N. C. A. be held during the coming winter in New Orleans or some other city or center of influence as the way may be open.

It is due to Bro. I. R. B. Arnold that mention should be made of his work. Though not employed by the N. C. A., he has been encouraged and aided by your Board in securing a tent and the necessary outfit for his line of work. His accommodations for seating six hundred proved to be inadequate and he has found it necessary to enlarge his tent to meet the demands of the crowds that gather, even in this busy season of the year, to witness a pictorial exhibition and listen to illustrated lectures on the temples and religious symbolisms of ancient and modern lodge worships. The attendance and attention at his meetings, usually held for one week in each place, are sufficient proof of their efficiency, and it might be well for this body to give some expression of your estimate of his plan of work. Possibly,too, something more might be done to extend the circulation of anti-secrecy literature in connection with these tent meetings.

In closing I will simply allude to one encouraging fact that does not properly appear in your treasurer's report. I refer to provisions made in the wills of some of our friends by which their means will remain to represent them and sustain their principles when they shall have ceased from their labors. Contributions in cash have not been as large during the past as in some former years, but all demands have been promptly and satisfactorily met, and in humble reliance upon Him whose promises you have already proven and whose support is assured unto the faithful and obedient who "devise liberal things" you may plan for the enlargement of the work committed to your care, knowing that a liberal sowing will be followed by bountiful harvests,in which they that sow and they that reap shall alike be rewarded.

J. P. Stoddard.

THE N. C. A. ANNUAL MEETING.

REPORT OF BUSINESS, RESOLUTIONS, ETC.

The thirteenth annual business meeting of the National Christian Association was called to order promptly on Thursday, June 16th, and in the absence of Dr. H. H. George, president of the Association, Rev. M. A. Gault, vice-president, took the chair and conducted the opening devotional exercises by reading from the second chapter of second Timothy. Prayer was offered by Rev. A. J. Chittenden.

The roll-call was responded to by twenty members, and several others came in later. Secretary Stoddard reported letters received from sixteen other members, and as subsequent letters might be received, the Corresponding Secretary was requested to keep a record of them. On a recommendation by L. N. Stratton and J. Blanchard the following new members were voted upon and accepted: Calvin W. Pritchard, editor of the *Christian Worker*, W. T. Ellis, editor *Fire and Hammer*, Edgar Wylie, Mrs. W. I. Phillips and Mrs. L. N. Stratton.

The report of the Corresponding Secretary and General Agent was read and referred to a committee on business. The chair appointed on Business committee: Pres. C. A. Blanchard, John Gardner and Edgar Wylie; on committee on Nominations: M. R. Britten, W. W. Blanchard and A. J. Chittenden. Bro. Britten was excused at his special request, and E. A. Cook selected by the body.

The Treasurer, W. I. Phillips, presented his annual report, which was received and accepted, and referred to the business committee. The business committee reported the following recommendations:

The Committee on Business to whom was referred the report of the General Agent, beg leave respectfully to report as follows:

We recommend that Bro. Hinman be continued as an Agent of the Association.

We also recommend that the Board of Directors employ Rev. B. A. Imes of Memphis, or some other competent man, to labor especially among the colored people of the South.

We also recommend that the provision to aid States employing agents by giving to them twenty-five dollars per month, to be paid in new subscriptions to the *Christian Cynosure*, be continued.

We also recommend that the next Annual Convention be held in New Orleans or some other city of the South, provided efficient labor can precede its gathering.

We learn that Mr. Ezra A. Cook of Chicago is willing to aid each State by donations of books to agents by said States employed. We advise that a definite statement respecting this offer be secured and frequently inserted in the *Cynosure*.

We recommend that the report of the General Agent be approved, and that the thanks of the body be tendered him; and also to the remaining officers of the Association and the editors of the *Cynosure*, for their faithful and efficient service during the year past.

This report was approved without much debate. These propositions have been for some time approved by the experience of the Association.

In the afternoon the business committee made an additional report as follows:

In the matter of the Washington Building your Committee respectfully report:

1. That they have examined the report of Rev. E. D. Bailey, editor of the *American*, and are gratified with the progress which the cause is making in Washington and vicinity.

2. That we are not, without farther information, able to say whether in our judgment the work done by the *American* is the best possible return for the amount of money invested in the building or not.

3. We advise that the present arrangement with Bro. Bailey be continued until otherwise ordered by the Board of Directors, to whom we advise the question as to the disposition of that building be referred.

CONCERNING THE CYNOSURE.

We are glad to learn that the subscription list of the *Christian Cynosure* is in so satisfactory a condition. We find, however, that there are a large number of delinquents, and that some of them are of long standing; we, therefore, recommend that the publisher be instructed to purge the list of such delinquents as carefully and judiciously as possible, and that the Board of Directors be requested to give immediate, and if necessary, protracted attention to the development of field work and canvassers for the *Cynosure*.

This report was also passed without objection, there being no changes recommended in the disposal of the Washington building or the business management of the *Cynosure*, except to increase the responsibility of the Board.

The report of the committee on Nominations was then received and accepted. The report made little change in the list from last year and is as follows:

For President, Rev. H. H. George, D. D.

For Vice-president, Rev. M. A. Gault.

Corresponding Secretary and General Agent, J. P. Stoddard.

Recording Secretary and Treasurer, W. I. Phillips.

Directors: Alexander Thomson, M. R. Britten, John Gardner, C. W. Pritchard, L. N. Stratton, Thomas H. Gault, C. A. Blanchard, Joseph E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The report met no objections, but Bro. Britten wished if possible to be excused as he contemplated removing from the vicinity of Chicago and would not probably be long able to serve on the Board. He was requested by all that his name remain, and

(*Continued on 12th page.*)

CORRESPONDENCE.

IT IS TIME TO WORK, MEN OF THE NORTH.

PINE BLUFF, Ark.

DEAR CYNOSURE:—The cry of this quarter is for "light," and by all means they should have that—so desirable. Many young men are desiring to know what society to join. I notice that most of the lodges are made up of young men, in many cases students from the country. When asked how they came to join, the answer is almost the same in each case, "I heard it was a good thing;" a "passport to society;" "bring friends in sickness." Some one has kindly sent us some copies of the *Liberator*. Father Geo. W. Clark sent some tracts and Rev. C. C. Foote some papers, for which thanks. All came in time to do good, only *not enough to go round.*

Eight young men asked me last week, what society shall I join? One asked me if I was a Mason. I requested him to try me, prove me, or disprove me.

But he said, "I am one and I thought you are one, for you go *right along then.*"

I answered him then, "I am not."

"Well, how did you become so bright then?"

I was on the train the other night. The porter of the sleeping coach saw me, took a seat and talked right along; told me of the Memphis trouble, of the Knights of Wise Men, the Odd-fellows, etc., too much to write, and if written would cause him to appear as one who had lost a jewel. One thing he told, amused me: it was the initiation of a friend of mine, who is six feet three inches in his socks and strong as an ox. He raved and tore round and threatened his tormentors with shot guns if he had to hunt them all day long. As they were making him swear, he swore he would send them to their master, the devil, by the shortest cut; but they gave him the jewel of a silent tongue, and how do you think he got it? They bucked him, gagged him, rolled him in a corner, and as they passed him in the initiation of others, they would thump him as one tries a water melon and he would not say a word. They would stick pins in him and he would only twitch a little. Say nothing would he, a jewel he had, a silent tongue secured by a gag. I can not tell all, but I think I'll get him to renounce the lodge.

A member of my Sabbath-school said the other day, "Mr. J——, I joined the Knights of Labor."

"How do you like the order?" I asked.

"What I have seen so far disgusts me," he replied.

"How is that; how can it be so?"

"Why it is nothing but a hooting mob. You can't hear; it is worse than a bought-up township convention all the time. Then you always have to pay *this* assessment and *that*, and I don't see any good it does. They are no good—that's my opinion, and if I had taken your advice I would be three or four dollars ahead. I think I'll draw out. I don't want to mix up with them." His opinion is the opinion of many, for some in the white lodge wish to rule them; they have two lodges, one for white and one for colored.

Dr. Talmage's sermon was received with diffidence by many in this section. They who read the *Cynosure* thought he was handling a subject he did not understand; and true, great men are not always wise, and many a sermon that takes well is but a fortieth dilution of theology.

Those churches in this section and also stores that consented to give the upper stories to the lodge, are having trouble each in his turn.

A vigorous fight aided by newspapers and tracts would place this county in a better shape than some would expect to see. There are some strong men here that have their eyes opened and are not afraid to open their *mouths*, thanks to the *Cynosure*. Among them we find Revs. A. M. Middlebrooks, J. C. Buttles, J. C. Rodgers, Geo. Robinson, and Flagg. We long to see the battle pushed; it devolves on the men of the North to do this; and the sooner they commence the more will be saved from falling into the snare set for the unwary. Now is the formative period with this, our people; may they find favor in the sight of those able to mold aright. God bless his chief agent, the *Cynosure*. LEWIS JOHNSTON.

A SOUTHWESTERN SCHOOL NEEDS HELP.

PARIS, Texas, June 11, 1887.

DEAR EDITOR:—It has been some time since I have written; but it has only been for the want of time, not that I have lost interest.

I have been for sometime back interested in the education and elevation of my people in this city, and am more so now than ever. We have in this city 883 youths between the ages of seven and fifteen; and then a large number of young men and women who are thinking of getting an education. Out of this number of not less than twelve or fifteen hundred, we have one public school with an attendance of a little over three hundred. I have been teaching a private school with an enrollment of something over seventy. There are a very large number of the families who will not send their children to a public school, and then there are a great many who wish to go to school but are over the school age. This makes at least half of the young people of the city, to say nothing of those in the surrounding country, for whom no school is provided. We have a good lot and four school rooms on it, that can be used until we can do better. It is the place where the public school was held for several years until last year. This lot has been given to the colored people of Paris for educational purposes. If we could get some of our friends North to help us get a start in the way of improving the building some, and the salary for the principal for a year or so, I am sure we could enter upon a powerful work here, that would do untold good.

I see Bro. Gunner is doing all he can at New Iberia, La., to get such a school as we want here. I know Mr. Gunner well; we are both from the same school (Talladega), and I believe he has the interest of his race at heart; and I therefore hope his work may be a success. It would not cost more than half as much to start a school here as it will in New Iberia. They have everything to buy to begin with, while our lot and buildings are here; I think that $100 would be all that we would want to spend on the house now.

I hope you will be pleased at least to think of what I have tried to say to you on this subject as it seems to me important.

I believe nothing is doing my people so much harm as the lodge. They will leave the church any time to go to their meetings, and to save my life I can see no good they are doing. No man can be a member of the lodge and at the same time be a good member of the Congregational church. He may even be a president of a Georgia College, still if he adheres to the lodge he must be discounted by the church; and I am sure if the A. M. A. knew what the lodge is doing against the progress of the race they are seeking to help, that a pledge never to become a member of one of them would be the first condition to membership, or aid from that society. While they are in the world they belong to the devil, but when they go into the lodge he turns the key on them and says, "Get them if you can." When I find a man who is a member of the lodge I watch him, for I do not believe he is so true as he would be were he out of it. Every minister in this city is in not less than one, and from one to three lodges, and you can see from this that I stand almost alone.

There are four persons in my church which are members of the lodge, and two of them are dead members, and I hope will not be with us much longer, unless they change from what they are now, for they are doing the church no good whatever. After going into an order they may be faithful to the church for a while. But a man is benefited in the lodge as he is able to take the degrees. To get these he must be faithful to the duties of the lodge, and faithfulness to the lodge means to leave off many duties of the church. I see the lodge members leave other duties, it matters not what they are, and go when the call of the lodge is heard.

If you have anything on the "United Brothers of Friendship," and the "M. T." I wish you would send it to me. I am studying this order some. I wish also that you would send the *Cynosure* to Rev. ——, he is a member of three of the orders of the city, but tells me they are a fraud from beginning to end, and that he has made up his mind that they do a preacher no good. I believe the paper will do him good. Yours for the Master,

J. R. MCLEAN.

WE WILL NOT FORGET MEMPHIS.

DEAR CYNOSURE:—I wrote you last week giving you an account of the lodge work in the town of Marion, Ark., and how the Pleasant Grove Baptist church at that point was being torn up on account of it. I promised to give you further particulars this week after seeing Elder Robinson, pastor of said church. He has not yet returned to the city, as the Masons had him arrested for disturbing public worship. Now this disturbing public worship was simply a refusal of Elder Robinson to allow some twenty-five Masons to take the church work in their own hands, and depose him from the pastoral charge of the same against the wishes of 800 other persons, members of the same body. So Elder Robinson is held under bond.

Memphis is just now becoming agitated again; tomorrow is the Odd-fellows' grand gala day, and it was an article that appeared in the columns of the *Living Way* this day two years ago that brought on all the society troubles that it pleased God to carry me through; and, bless his holy name, he brought me out more than conqueror and I sing:

"Thus far the Lord hath led me on."

The Odd-fellows to-morrow, and on the 24th the Masons will be out. They have their posters out, and last night pasted one on the awning post in front of our office door. This morning I covered it with pictures of the third degree. Aside from this, a very interesting fact is that the St. John's Baptist church of the city nearly boiled over last week on this same aggravating lodge question. When Elder Brinkley and I refused to commune with or fellowship the lodgeites in our churches, several of the Baptist ministers together with the Methodist commenced to bid for the members of our churches who belonged to the lodge, and they got them. Two hundred and fifty in all were excluded and left the Tabernacle, and nearly one hundred went from Bro. Brinkley's church. This brother at St. John's was very anxious to increase his membership, and from his pulpit said, "Come on here. We'll take you in. We belong to societies. Come on." On or near the 18th of May the Immaculates, styled the I. O. L, gave their annual picnic. There were nearly one hundred females in the procession rigged out in regalia and hauled through the city behind a band of music and an escort of *ungallant* Knights *a la circus*. The preacher assailed this procession from his pulpit as unbecoming, degrading, and highly improper in Christian women. Now among those who had joined the church was a brother whom we will call Bro. Hate-truth. He was the ring-leader among the lodgeites at Elder Brinkley's church and at the same time he was the clerk of the church. So last Friday night, June 3rd, he arraigned this preacher for heresy, and the preacher's coat was made too warm for him. This Mr. Hate-truth did just what he attempted to do at Bro. Brinkley's. Success was almost sure for his party, and the dear preacher who two years ago wanted the "s'ciety folks" can be seen now, and with a tremble in his voice he wants them all out of his church.

At every outbreak in the city I at once become the center of attraction and the object of attack. I do not yet venture out any distance from home after night; my friends do not think it would be safe for me to do so.

The prohibition movement is assuming prodigious proportions, and I am trying to fill my place in that army. I take my stand among the front ranks, for I realize that that is the place for every soldier of Christ. We have added some thirty converts this year, and every one of them are questioned as to their position on secret societies and their position on the liquor question. R. N. COUNTEE.

THE WORK AND WORKERS IN ARKANSAS.

THE GENERAL MISSIONARY OF THE BAPTIST CHURCHES APPEALS TO US.

MONTICELLO, Ark.

EDITOR CYNOSURE:—Please accept my thanks for your kindness in sending the paper to so many brethren by my suggestion. I wish it might be placed in the reach of every church, at least in the South. But leaders are not apt to subscribe for a paper that flashes such light upon the indirect paths that they have so long trodden. If I were able I would make every leading man in the State a regular reader of the *Cynosure* by paying for it myself. The *Cynosure* has wrought a mighty work in this warfare of reform and yet not a single gun has been heard. The most of my people are very conscientious (except those whose "conscience is seared over with a hot iron") and hence when the *Cynosure* is read several times in a family or community it has a lasting effect toward lodge and liquor reform.

Traveling over the State as general missionary I have not failed to show how injurious secrecy is to both church and state, and how destructive to health and character is the liquor traffic. These two banes are inseparable. As it has been said to me, my people are "slaves to slavery." They had not learned to enjoy physical freedom ere they had enchained themselves to a cob-web system of slavery that is unequaled and almost indomitable. But, "Carthage must be destroyed!" If liquor and lodgery are allowed to rule church and state as they do, the Revolutionary war and the late Civil war are complete failures. If these evils are to be fostered, it is a shame to mention Washington's sword or Lincoln's pen—indeed it would be sinful mockery to do so.

Bro. Geo. W. Clark "showed up" in song the magnitude of these evils, and many, keeping step with his music, stepped "out from among them." Would that he might sing again.

Rev. H. Woodsmall also has done a work in that way, the value of which can not be easily estimated: for, ingratiating himself into the very hearts of even those that were somewhat "seared over," he has led "out" many and many a one without the slightest contest. Skill is greater than force when gigantic evils are backed by ignorance and prejudice.

I appeal now to those who are friends to reforms like those of our age, that they may contribute in some way toward helping to "turn on the light" in Arkansas, for "my people are destroyed for lack of knowledge." Let the *Cynosure* come to hundreds of Christian leaders. Let temperance literature come for thousands of homes, and "the kingdoms of this world will become the kingdoms of our Lord and of his Christ." Yours for reform,

J. A. BOOKER,
Headquarters, Helena, Ark.

AMONG THE COLORED CHURCHES OF LOUISIANA.

I noticed in the *Cynosure* a few weeks ago in an article entitled "Among the Colored Churches of Louisiana," on page 6, signed "J.," that three of the colored churches in Plaquemine would not let me preach in them. Now permit me to say that I have only been denounced and boldly rejected in one church in Plaquemine; of that one I wrote you some time ago. But two of the colored churches there, both of which have secretists as pastors, have never invited me to preach; and another invited me but once.

Since my last writing to you, two ministers, L. V. Collins (Baptist) and Rev. Wilson (A. M. E.) have been evading the county organizing "Jacobs" and "Universal Brotherhoods." It is true many threats have come to my ears since I came up here about preaching against secret sins, but a true minister of Jesus must not mind such foolishness. I am expecting (God helping me) to go to Walnut Hill, and, indeed, if it were not that I am sometimes financially embarrassed, I would traverse every parish in the State. Thank God some few will stand up for truth wherever I speak. You cannot imagine the opposition that arises here against a man who speaks out against secret organizations. My wife visited the Roman Catholic church in Plaquemine last week; and she tells me that the priest upbraided and denounced all secret societies. The colored people here, both male and female, as a rule think it a blessing to join some society, and have a street parade sometimes. Rev. B. Dorsey, A. L. Reese and Chas. Williams are my strongest supporters in the parish. Bro. Hubbs, also, sometimes preaches against secretists, but I have one stronger than them all—"Jesus of Nazareth, King of the Jews." I trust all who read the *Cynosure* will pray for our deliverance from the lodge and liquor cliques.

FRANCIS J. DAVIDSON.

FAIRCHILD AND TALMAGE.

ROBBINS, Tenn., June 9, 1887.

EDITOR CYNOSURE:—Yesterday a Christian minister said to me: "I joined the Masonic order and took three degrees. Before doing so I asked a professing Christian who was a Mason, 'Is Morgan's exposition true?' He replied, 'No, it is not true.' I joined and found it literally true. At the door I was told that the obligations I should take upon myself would not interfere with my duty as a citizen or a Christian. I found them contrary to my duty in both particulars. I found I was sworn to conceal crime. I found I could not pray in the lodge in the name of Christ. I found that the majority of the members of my lodge were worldly men, and that they trusted in the lodge for salvation. I found that *I could not be both a Mason and a Christian*, and I left the lodge forever."

Does Mr. Talmage consider this earnest minister of his own denomination a perjurer? Does he believe C. G. Finney was a perjurer? Does he believe that the 45,000 who left the lodge after Morgan's murder were perjurers? He knows they were not.

If Mr. Talmage believes all the good things he says of the lodge, why is he not in it? If the lodge is the best place to plot the overthrow of the devil, what excuse can he as a fighter of the devil give for not entering the lodge. There's a screw loose somewhere. What a difference in tone between Pres. Fairchild's Chicago address—mild, logical, unanswerable, and Talmage's sermon—flashy, fallacious, transparent—bosh! One man believed what he was saying. Which was it?

W. E. BARTON,
[*Pastor Cong. Church.*]

PITH AND POINT.

RIGHTEOUS INDIGNATION.

I am fully in sympathy with the cause to which so many strong-minded, God-fearing men have given their lives and their fortunes to save the nation from being ruined, and our government overthrown. I believe secret societies are wrong, and tend to evil continually. I sometimes give a public denunciation of them as the Lord helps me. I am filled with indignation towards government officials for their contemptible silence in regard to the evils growing out of secretism; but what better can we expect of them, when they are as deep in the mud, as others are in mire. I believe our government is faulty in allowing such a flood of foreign immigration to our American shores. The scum of all creation coming here expecting protection from the best government under heaven, and then what do we get in turn? Anarchy, murder, and everything that is dishonoring to a wholesome and a Christian nation. May the Lord put to his helping hand before we are overwhelmed with sin and shame, and become a by-word to the Christian world. —MRS. R. E. SUTPHEN.

ROB. MORRIS ON THE DIVINITY OF THE BIBLE.

I am very much opposed to societies that are secret in their workings, and I am very much opposed to our preachers "lauding them to the skies." But it seems that our editors are afraid to speak out on this question, and I don't know what can be done about it. Rob. Morris, the celebrated Masonic lecturer, has delivered two addresses here lately, in which he affirmed that "Freemasonry is as divine as the Bible," and that the "God of the Bible is the god of Masonry." This is nothing less than blasphemy, and it merits severest condemnation.—E., *Kirkville, Mo.*

THE LODGE MUST FALL.

I feel more sure than ever that the whole lodge system must fall, as it is one of Christ's great enemies, which he came to destroy. I am glad to know the truth will triumph, and Jesus will be King of kings and Lord of lords, and that there will be no more Masonry, for the last enemy will be destroyed, which is death, and when they cannot kill Hiram any more there will be no more Masons. I regret that I cannot be at the annual meeting any more. I have had the pleasant privilege of being present the last two years, and wish you great success and pray our Father's blessing upon your deliberations —H. CURTIS, *Olathe, Kan.*

MEMORIALIZING NOT IN VAIN.

The convention (Baptist) opens one week from to day, and it will be the twenty-sevcnth anniversary, and we have memorialized the churches now this nineteenth year, and we are greatly encouraged in view of the progress the anti-secret cause has made, and rejoice that the prohibition sentiments which we introduced are now so generally received, and that all the churches use only unfermented wine in the Lord's Supper. But many still vote with the liquor parties and do not understand that the night cabal is the strong bulwark of the dram shop.—MRS. M. M. AMES, *Menomonie, Wis.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON I.—July 3, 1887.—The Infant Jesus.—Matt. 2: 1-12.

GOLDEN TEXT.—Thou shalt call his name Jesus, for he shall save his people from their sins.—Matt. 1: 21.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Question of the Wise Men.* vs. 1-10. The terms, "magi" and "the East," are both very indefinite. These wise men may have come from China, India, Persia, Arabia. All that matters to us is, that guided by a supernatural sign, certain sages, learned in all the mysticism of Oriental philosophy, took a long pilgrimage to worship the infant Christ. There was no place around his cradle for the unsubstantial shows of royalty. All that represented courtly, aristocratic or fashionable life was excluded. It is entirely a figment, and absurd on the face of it, which pictures the wise men with kingly regalia. Labor, in the persons of humble shepherds, gave Christ his first crowning; then came these venerable representatives of the earth's purest culture and highest wisdom, thus indeed fulfilling Isaiah's glorious prophecy, "Kings shall come to the brightness of thy rising,"—the sovereigns of muscle and the sovereigns of brain. He who said, "My Father worketh hitherto, and I work," is yet to be Labor's acknowledged Head. Their simple question troubled Herod and all Jerusalem. It meant to Herod a rival, the more feared because unknown; to the Jews a political overturning with all its sanguinary accompaniments; to their Roman conquerors, revolt to be put down sternly, mercilessly, as only Rome knew how to put down revolt. To all classes it meant disquiet and ferment,—men's hearts failing them for fear of what might be. When the soul takes Christ for its King, it means the dethroning of its old rulers. It means revolution, it means conflict. Man has been called a fighting animal. He was sent into the world to fight, and he ought to like it, if not better than anything else, at least a great deal better than a state of ignoble peace. Nothing worth having can be gained without contest. No moral or spiritual victory for the individual, no triumph of truth and righteousness for the race, without a battle for the right of way. The wicked, the weak and the unbelieving are troubled by the rising of the star of reform. To them it only portends trouble, but they who wait to see his salvation rejoice, as did the wise men, with exceeding great joy.

2. *The Question Answered.* vs. 11, 12. The desire to do homage to a mere earthly king, born to rule over a small, tributary Roman province, was very insufficient to take these wise men on such a long and wearisome quest. Without doubt they worshiped him as the Redeemer. As they followed the star, whether we are to believe or not that they were obeying a prophecy of Zoroaster, which bade them look for a divine being who was to come into the world on a mysterious mission that should embrace every people and every race, it is clear that they had some idea of the true grounds on which this baby King of the Jews based his sovereignty. The scene teaches the same missionary lesson with which the Gospel closes, "Go, teach all nations in my name." Do we realize the debt that we owe to other races who began the march of civilization when our Anglo-Saxon ancestors were but a horde of wandering savages? Warned of God in a dream they depart as mysteriously as they came, and Herod's deep-laid scheme to make them his tools in the destruction of the infant Christ was thwarted. It is a true saying that every man is immortal till his work is done. God ever protects his own. Not in Mary's arms, but on the cross do we now seek and find the King of the Jews. In the words of Sir John Bowering's beautiful hymn,

"All the light of Christian story
Gathers round its head sublime."

And all evil systems, all false beliefs, which rob him of his kingship by making his cross of none effect, we are bound by every tie of Christian loyalty to combat to the end.

From Peloubet's Notes.

PRACTICAL.

Ver. 1. Nature, rightly studied, leads us to God and to Christ.

We must look up to heaven to be guided rightly on earth, as ships are guided on the ocean by the stars.

Those are the only true wise men who use their learning to find out heaven.—*W. Austin.*

Christ is wont to catch every man in the way of his own craft,—magians with a star, fishers with fish.—*Chrysostom.*

Those who know about Christ should make every effort to find him. It is worth while to sell all we have to obtain this pearl of great price.

Ver. 3. How often the very persons who live nearest to the means of grace are those who neglect them most! —*Ryle.*

Wicked men are troubled by that which brings hope to the world,—as by revivals, temperance reform, preaching, and whatever interferes with unrighteous gains and pleasures.

Here is a test of our character,—whether we rejoice or are troubled at the coming of Christ and his kingdom.

The true king is ever a terror to the false king (in our hearts and in the world).—*Riddle.*

Ver 6. The true glory of a town or country does not consist in its numbers, but in the men it produces, and the spiritual good which flows from it.

Little Bethlehem became glorious because Christ was born there; but our hearts can become Bethlehems.

Ver. 11. We should bring our best treasurers to Jesus.

Giving should be made a part of worship. One minister proposed to ask, after every collection in church, "All who have been omitted in the passing of the contribution box will please to rise."

Reverence for the great and good, and worship of God, are marks of true wisdom and greatness.

In this lesson we have 'types of four classes of men which exist still; namely, (1) those who earnestly seek the truth; (2) those who rest in the letter of the truth; (3) those who are fearfully alarmed at the truth; and (4) those who are affectionate guardians of the truth. The magi represent the first, the scribes and Pharisees the second, Herod the third, and Joseph and Mary the fourth." —*Thomas's Genius of the Gospels.*

IN BRIEF.

Bishop White, of Pennsylvania, was sitting one day at dinner with that bold and perhaps unscrupulous financier of the Revolutionary times, Robert Morris, when the latter said, "Bishop, I have made my will, and have devised to you all my impudence." "In that case," replied the bishop, "you have certainly left me the greater part of your estate." "Yes, Bishop," interposed Mrs. White; "and it is plain that you have entered immediately upon your inheritance."

In 1869 the criminal population of Great Britain held the proportion of one to every 1,853 inhabitants. This proportion has been steadily reduced until it amounted to only one in 3,069 inhabitants in 1885. The United States in 1850 had a better criminal record than Great Britain has ever been able to show. In that year there was only one criminal to 3,442 inhabitants. But ever since 1850 the rate has been rising. In 1860 it was one in 1,647; in 1870 one in 1,021; in 1880 one in 837. Taking this to be the present proportion, it is not very satisfactory to know that every 837th person one meets is a criminal.

The Chinese are credited with being the first to reduce vegetable matter to the fiber and web which constitute modern paper. According to Gibbon the art of manufacture from this material was introduced from China into Samarcand, a city of Asia Minor, in 651. Here the new method soon took shape and modern paper making became quite an industry in the city. In 704 the Saracens, a fierce, warlike tribe of Arabs, captured the city and learned the art of paper making, which they introduced into Mecca three years later. In 711 they made a descent on Spain, making themselves masters of that country, and established paper making upon a good footing there. By this time raw cotton had become the chief material of manufacture. During the reign of the Saracens and Moors in Spain the industry flourished and paper became the universal writing material. The Spanish introduced cotton rags in 1085 as a material of manufacture, and soon afterward linen rags. This was probably the first use of rags in paper making.

Paper can now be made from almost any fibrous substance, but the chief material of manufacture still remains rags, straw, old paper, cotton waste, manilla, jute, esparto grass, wood pulp and chemicals. The introduction of wood pulp into paper making is the most important improvement made in the manufacture within the last half-century, for without it the immense editions of the great dailies would be impossible, and that wonderful piece of mechanism and ingenuity, the web perfecting or "lightning" press a dead letter. Paper made entirely from rags does not take as kindly to printers' ink as is desirable and has a tendency to clog the type, necessitating frequent stoppages of the press to wash off the clogging in running off a large edition. Paper containing wood pulp has a natural affinity to printer's ink and receives the impression almost instantaneously, without the least soiling or clogging of the type or stereotype plate.

Many years ago the Baltimore and Ohio Railroad Company proposed to build a road from Wheeling to Baltimore through the southwestern counties of Pennsylvania. The project aroused opposition among the bucolical gentlemen distributed along the proposed line as vehement as that with which our fathers met the tyrannous acts of England. So furious did it become that the company were compelled to abandon the proposed route for the present far less favorable one through Virginia. Though perhaps none of them had ever seen a railroad, they possessed the idea that evils innumerable would follow in its train. They urged that it would destroy the market for horses, the raising of which they were largely engaged in, the lives of the nomadic cows and hogs would be perpetually in danger, and society corrupted from its rural purity. A kind of indignation meeting was held at the country store, at which one speaker, after descanting on these evils, capped his climax as follows: "I tell ye what, it'll never do to hev a railroad through this yere kentry. We could never keep our fences up, 'cause every time they'd break a rail they'd think nothin' of takin' one right off a man's fence." *Harper's Magazine for April.*

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*— "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

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Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

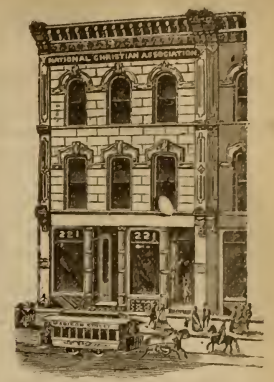
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Bolsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y and GENERAL AGENT.—J P. Stoddard, 221 W. Madison st., Chicago.

REC. SEC'Y. AND TREASURER.—W. I. Phillips, 221 W. Madison St., Chicago.

DIRECTORS.—Alexander Thomson, M. R. Britten, John Gardner, J. L. Barlow, L. N. Stratton. Thos. H. Gault, C. A. Blanchard, J. E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The object of this Association is.

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. McCulloch, D. D.

SECRETARY.—Rev. Lewis Johnson.

STATE AUXILIARY ASSOCIATIONS.

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ILLINOIS.—Pres., J. L. Barlow, Wheaton; Sec., H. L. Kellogg; Treas., W. I. Phillips *Cynosure* office.

INDIANA.—Pres., William H. Figg, Reno Sec., S. L. Cook, Albion; Treas., Benj. Ulsh Silver Lake.

IOWA.—Pres., Geo. Warrington, Birmingham; Rec. Sec., H. W. Johnston, College Springs; Cor Sec., C. D. Trumbull, Morning Sun; Treas., James Harvey.

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MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning Sr., Worcester.

MICHIGAN.—Pres., D. A. Richards, Brighton; Sec'y, H. A. Day, Williamston; Treas. Geo. Swanson, Jr., Bedford.

MINNESOTA.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm H. Morrill, St. Charles.

MISSOURI.—Pres., B. F. Miller, Eaglevill Treas., William Beauchamp, Avalon; Cor. Se A. D. Thomas, Avalon.

NEBRASKA.—Pres., S. Austin, Fairmons Cor. Sec., W. S. Spooner, Kearney; Treas J. C. Fye.

NEW HAMPSHIRE.—Pres., Isaac Hyatt, Gl ford Village; Sec., S. C. Kimball, New Market Treas., James F. French, Canterbury.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

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PENNSYLVANIA.—Pres., A. L. Post, Mor trose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird, St. Johnsbury; Sec., C. W Potter.

WISCONSIN.—Pres., J. W. Wood, Baraboo. Sec., W. W. Ames, Menomonie; Treas M. R. Britten, Viroqua

The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 23, 1887.

"Thus all things prove the adage just,
A good thing spoiled corrupts to worst."

Hudibrass used this maxim of the old heathen moralists as a gibe at Cromwell's Puritans, and the gibe was just. The men whom he drove out of the Rump Parliament were Puritans spoiled and they spoiled the nation. We are reminded of this by Arkansas laws protecting the Sabbath by jailing Seventh-day Sabbattarians. And we notice workmen petitioning for the Sabbath as a day of rest but not of religion. Our vast army of railroad young men who are the cream of American enterprise, where they are left together in knots and squads by car movements, corrupt each other beyond words to describe. A Sabbath without religion is a curse. For whatever brings men together in masses, if it does not purify, corrupts them.

THE ANNUAL MEETING.

There were two very important measures taken at this meeting; one, to correspond and co-operate with all missionary societies for furnishing their missionaries with our anti-secret literature; the other, for a Southern college or university "forever excluding secret societies." We hope all our readers will ponder them.

The American Board, in the crafty phraseology of Dr. Woods, resolved "That this Board can sustain no relation to slavery which implies approbation of the system." But slave-holders were among its missionaries, officers and contributors to its funds. So the American Missionary Association is weakened by Masonic contributions, or rather contributions of churches which have Masons in them. Hence their schools and churches are not yet free from secret societies in spite of the manly protest of their secretaries and committee.

One good college which promptly ejects the secret vermin will bring all the noble schools and churches of the American Missionary Association speedily to the same ground. Put one faithful and fearless anti-secret college or university in the South which shall treat secret societies according to their true nature, and in a little while so many men like Peter Howe will support no other sort there that the noble A. M. A. will work to the same line.

Missionaries during the slavery agony were the best Abolitionists. They sent home remonstrances to their home board against being fed by money wrung from slaves! The sainted Dr. Badger said, "Send us your tract against secret societies and we will send it to all our missionaries." Instruct the missionaries and they will instruct and save the churches.

MASONS UNDER DISCIPLINE.

The public was informed a while since that Palestine Chapter and Prudence Lodge of New York had received two notorious characters, one a murderer and gambler, and the other keeper of a low house of ill-fame in that city, named Jere Dunn and Tom Gould, and passed them through four degrees to Royal Arch, in a single night. The special says: "Grand Master Lawrence suspended the warrant of Prudence Lodge and *took the same into his possession.*" It was further stated that criminal charges are preferred against five other members of Prudence Lodge, and that the order was much excited about the scandal, and much merit is claimed for the lodge for disciplining murderers and brothel-keepers. The following facts will show how much purification of public morals may be expected from the lodge:

1. Every Mason in the United States has sworn to consent to have his throat cut if he reveals already revealed secrets. Of course Masons must do the throat-cutting.

2. Every Mason swears not to defile the female relatives of Masons, "knowing them to be such."

3. Aaron Burr's adulteries are proclaimed by his biographer, M. L. Davis, and his letters to his daughter Theodosia, in which are continual mention of his intimacies with women, bear the stamp of the most detestable profligacy. Burr and Benedict Arnold were Masons.

4. Bishop Vail of Arkansas, before going to his field, went to Davenport, Iowa, and received three degrees in one night. Next day he complained to an Episcopal clergyman (who informed the writer) that he was distressed by the terms of the Master's oath which bound him to conceal all a Master Mason's crimes, "murder and treason excepted."

5. Prof. Robison (Conspiracy, p. 199) gives a French degree in which the blindfold candidate is required to stab his own brother, bound and gagged, for revealing lodge-secrets. And the god of the lodge, by the omission of Christ, is an unclean spirit and a murderer "from the beginning."

For such an institution to set up a discipline in the interest of virtue is like bandits professing to punish robbery, and brothels to protect purity. It is sheer brazen effrontery and hypocrisy. Notice, too, that Grand Master Lawrence, *before trial* or *conviction* of Prudence Lodge, takes the entire lodge property "into his own hands."

Well, here we have the out-come of this extraordinary affair, as given by the papers in their report of the New York Grand Lodge, June 9th.

At to-day's session of the Grand Lodge of Masons the report of the committee on warrants in the case of Prudence Lodge, which admitted Jere Dunn and others, was received. The report says: "Patient and earnest search for the facts in this case has satisfied the committee that there were no circumstances sufficiently of an extenuating character to mitigate the offense. Jere Dunn, Tom Gould, and six others, equally disreputable individuals, had been obligated at the altar of Prudence Lodge. They were not only men of a disreputable character, but were so notorious that their bunco-steering, confidence operations have been common report and food for sensational newspaper stories for years. Not to know that Tom Gould and Jere Dunn were improper candidates for Masonic affiliation was to confess an utter ignorance of affairs too improbable to be accepted even by a very credulous person. Nevertheless these persons had received their Masonic degrees in due and ancient form in a lodge rating 203 members, any one of whom at any time whatever during the progress of the conferring of the degrees, as the Masonic law places an enforced interval of two weeks between each degree, could by his own simple act have stopped and prevented its occurrence and this desecration of the pure altar of Freemasonry. Such neglect—such failure to protect the order—indicates utter unfitness to be a lodge duly empowered to work."

The committee recommended that the warrant be forfeited, and those members who can establish their Masonic purity and worthiness, can join such other lodges as can be induced to accept them. The report was adopted.

We are simply amazed that so respectable a paper as the *Inter Ocean* should follow these hideous facts with near a column of fulsome laudation of Masonry. A local lodge of New York city, containing 203 members, who, six months ago, were in good standing with every lodge in the State, has been taking to its bosom felons, caitiffs and criminals, six of whom were known to all readers of the papers. Does the *Inter Ocean* wish us to believe, does the editor himself believe there are no other lodges and chapters in New York containing such characters? Yet this strange editorial (June 11th) says, Masonry "has been traditionally devoted to the improvement of mankind by the defence of the higher virtues;" and "eminently proper is it that the order should exercise the most rigid discipline in punishing lodges that tend to bring reproach on its *fair fame for centuries!*"

Can it be that the *Inter Ocean* is ignorant of the fact that every state in Europe, Protestant, Catholic and Greek, has been compelled to defend its life against the machinations of Mason-lodges? Has he never heard of the murders of Pritchard, Miller and Morgan? Of the bloody revolutions in Mexico produced by the conspiracies and counter-conspiracies of the York and Scottish Rite lodges? Of the Mason-lodges of Paris which Lamartine likens to pools of poisonous reptiles covered with green slime? Ignorance is the mildest excuse for such an editorial.

The South must be Heard.—The present number of the *Cynosure* might almost be called a Southern number. Please read our correspondence department from beginning to end and let the statement of facts respecting the work among the colored churches and the most urgent pressing demand for more workers and more literature have their due effect upon every reader. The day for self-sacrifice is here, and it is time for the friends of our reform to redouble their efforts for the deliverance of the colored people from the power of Satan through the lodge. Mark the report of donations for the Southern fund from week to week and let no reader of this note have rest till his name appears in it.

—Next to the anarchist trial last year, the great suit for conspiracy to defraud the county brought against county commissioners, wardens of county institutions and their accomplices has been one of the most important to Chicago. The investigations of the grand jury and the trial which closed Saturday with a verdict of guilty have given a blow to the gambling, thieving gang that managed affairs during the three terms of Mayor Harrison.

—Rev. Dr. J. P. Lytle of Sago, Ohio, who is a champion for Christ against secretism in the United Presbyterian church, has lately met with a great earthly loss in the death of his wife, who was a woman of most excellent report in all the region of their home.

—The Chicago *Daily News* of Monday morning has an illustrated history of the First Congregational church of this city which began in a secession of Abolitionists from the Presbyterians led by Philo Carpenter of revered memory. Portraits of Mr. Carpenter and Dr. Goodwin of more than usual accuracy for such kind of work are among the cuts.

—A note from Mrs. F. W. Capwell of Dale, New York, gives us the unwelcome news that Bro. Capwell lately had a severe fall from a wagon which will confine him to his room for several days. It is hoped the result will not be more serious. For this, among other reasons, he could not attend the N. C. A. annual meeting, as he has for several years.

—Our critical readers will mark in the report of Dr. George's speech at Newburg, on the second page of this number, an unwonted leniency toward some of the orders. We are happy to note a correction of this matter by Rev. M. A. Gault, who spoke from the chair in the N. C. A. annual meeting to the effect that the reporter of the Newburg daily was not careful and accurate, and there was no such discrimination as appears.

—The twenty-fifth wedding anniversary of President and Mrs. L. N. Stratton occurred on the 8th inst., and was celebrated with all the enthusiasm due so happy an event by their numerous friends in Wheaton and elsewhere. A large company, without respect to party, sect, or order, gathered in the evening, and left behind them over $160 in cash, beside a fine collection of presents, all silver-bright, as an evidence of their appreciation.

—At the North Ohio convention of Loyal United Brethren, Rev. A. H. Tussing told his experience among the Odd-fellows, and it is repeated in the *Conservator*. He says that when he entered the lodge one night he spoke kindly of Christ, when an Odd-fellow by his side said to him: "Do you believe in Christ? He was a bastard and an impostor, and a false teacher." When the lodge was called to order, the Noble Grand was asked why the name of Christ was not used, and explained that Jews could not join in the use of that name, and that their money was as good as that of any body else, therefore they must keep Christ out.

—A letter from Dr. T. S. Bliss of Denver to his local Prohibition paper, the *Challenge*, from Omaha and the General Assembly is full of joy as he reports the strong resolution adopted by that august body. Of the uniform sentiment of the Assembly he writes: "The trumpet here gives no uncertain sound, and it was evident from the first of the discussion that there could be no trifling or half-way work on this important subject. The interest was deep and strong, and it is believed that this body gathered from all parts of the country, represents the truest and best sentiment of the great body of our people. Nothing can be stronger than the fixed purpose to be humbugged no longer with license laws—high or low—but adopting the divine method in dealing with such gigantic wrongs and crimes. Prohibition and nothing else is to be the watchword from this day forth and forevermore!"

—Through the kindness of our friend and brother T. K. Buffkin, who lives amid the orange and eucalyptus groves under the frowning ridge of the Sierra Madre mountains, a copy of the Pasadena *Union* of the 4th inst. has come to us, containing a very interesting account of a very remarkable housewarming for Jason and Owen Brown, the two sons of old John Brown, who live in the edge of the mountains north of Pasadena. It was noted in our editorial correspondence last year that Owen had entered a quarter section of government land on an elevated plateau above the first high mountain ridge, a good half-day's climb from the little settlement where they lived, called Las Casitas. They have lately removed to their mountain eyrie, and as a token of esteem their friends in Pasadena and the East gathered a fund and purchased furniture and other convenient articles which were taken up the declivity of the mountains. The little party which bore the gifts had a pleasant reception and may the memory of it long be bright in the hearts of these sturdy old men.

ROOM IN THE INN.

Saturday, June 12th, Mrs. Stoddard and myself visited our old time friends, John J. Cox and wife, in Grundy county, Ill., and found them full in the faith. We were met at the depot and returned on Monday in time for the Chicago express, and during

our brief stay nothing could have been added on the part of our friends to make our visit more enjoyable. Sabbath afternoon we attended Sabbath-school and very much enjoyed the exercises in which we were asked to take a part. Mrs. Hoyt, the superintendent, showed tact in management and care in preparing exercise for "children's day" and was assisted by others. These friends of Jesus and the children, upon whom he pronounced a special benediction, are doing a good work. The house was well filled for an evening appointment, and after the opening exercises and a Scripture reading with comments, Mrs. Stoddard gave them a talk on the W. C. T. U. work, and her experiences in the South while laboring for temperance and reform in the mountain regions of East Tennessee. The attention of both old and young was undivided, and at the close several came forward to speak cheering words and to assure us of a hearty welcome in case of our return. I can but feel that some good seed was sown and some toiling ones strengthened, and pray that at least one grain may be added when the garnered harvests shall appear and the jewels are counted up.

J. P. STODDARD.

OUR CINCINNATI LETTER.

EDITOR CHRISTIAN CYNOSURE:—I have before me a little book entitled, "Our Country," by Rev. Josiah Strong, D. D. It has evidently met with a hearty reception, for this is the "fifty-fifth thousand." The introduction is written by Prof. Austin Phelps, D.D., who is led "to look on these United States as first and foremost the chosen seat of enterprise for the world's conversion." The work is divided into fourteen chapters. The first points out the fact that the closing years of the nineteenth century are one of the great focal points of history. "Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history."

The second chapter deals with our *National Resources*. An area of 2,970,000 square miles, not including Alaska; twice as much west of the Mississippi as east, "capable of feeding a population of 900,000,000, and of producing an excess of 5,100,000,000 bushels of grain for exportation." With mineral wealth inexhaustible, manufacturing products exceeding those of Great Britain and an aggregate wealth of $43,000,000,000 this country can sustain and enrich 1,000,000,000 of people. Truly has Matthew Arnold said: "America holds the future." The third chapter refers to western supremacy. The sceptre is west of the Mississippi. Texas would reach from Chicago to New Orleans, Montana from Boston to Cleveland, Idaho from Toronto, Can., to Raleigh, N. C. "Dakota might be carved into a half dozen kingdoms of Greece; or, if it were divided into twenty-six equal counties, we might lay down the two kingdoms of Judah and Israel in each." In a single year the West produced 55 tons,724 pounds (avoirdupois) of gold, and 1,090 tons,398 pounds of silver. There are 200,000 square miles of coal measure, thirty eight times the area of all the coal fields of Great Britain. In Idaho there is a mountain which is eighty-five per cent pure sulphur. Nevada has borax enough to supply mankind. In Wyoming there are lakes in which the deposits of sulphate of soda are from ten to fifteen feet in thickness and almost chemically pure. Texas has enough gypsum "to supply the universe for centuries." The Colorado river of Texas cuts its way through mountains of solid marble. Montana has tin-bearing rock sufficient to supply the world. The West will direct the policy of this government. "The world's sceptre passed from Persia to Greece, from Greece to Italy, from Italy to Great Britain, and from Great Britain the sceptre is to-day departing. It is passing on to 'Greater Britain,' to our mighty West, there to remain, for there is no further west; beyond is the Orient."

The fourth chapter treats of the *Perils of Immigration*. Three causes induce immigration: 1. The attracting influences of the United States; 2. The expellent influences of the Old World; 3. Facilities for travel. Perhaps 15,000,000 are here now. In 1900 there will be 43,000,000 foreigners. "If our noble domain were ten-fold larger than it is, it would still be too small to embrace with safety to our national future little Germanys here, little Scandinavias there, and little Irelands yonder. Our safety demands the assimilation of these strange populations. The lion, without being consulted as to time, quantity, or quality, is having the food thrust down his throat and his only alternative is digest or die." They must be Americanized. When Oliver Wendell Holmes was asked when to begin the education of a child, he said, "One hundred years before it is born."

The next chapter is upon the *Perils of Romanism*. He quotes their own publications to show that Romanism is unrepublican and dangerous. "America is the hope of Rome." Half a century ago, Gregory XVI., who held that "the salvation of the church would come from America," said: "Out of the Roman states there is no country where I am Pope, except the United States." Lafayette, himself a Romanist, was not wholly blind when he said, "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."

Chapter six is on the *Perils of Mormonism*. This is an "*imperium in imperio*," ruled by a man who is prophet, priest, king and pope, all in one. He has 28,838 officials to look after a population of 138,000. All these threads of authority are gathered in one hand. The president of the church has more power than a general over his soldiers.

Chapter seven is upon the *Perils of Intemperance*. From the equator north and from the Arctic regions south, nervous disorders increase until the climax is reached in the temperate zone. In the East life is phlegmatic, in the West it is nervous. Intoxicants are less dangerous in the Orient than in the Occident. In our West the air is a wine. The nervous sensibilities are greater there. Intoxicants are more injurious there. The drink system finds an easy prey. "The alternative, then, seems clear, simple, certain, that civilization must destroy the liquor traffic or be destroyed by it."

Then follow the perils of socialism, of wealth, of the city. The closing chapters are upon "The Influence of the Early Settlers," "The Exhaustion of the Public Lands," "The Anglo Saxon and the World's Future," and "Money and the Kingdom." The work is invaluable. Every American citizen ought to read it.

Last Sabbath morning I preached in the Trinity M. E. church, Rev. A. C. Hirst, D. D., pastor, on "Messiah the Prince." There was an audience of 500 people. Dr. Hirst spoke of our work in this city as "valuable and valiant." In the evening I preached in the East Pearl St. M. E. church, Rev. D. Lee Aultman, pastor. The Law and Order League has been trying to put a stop to Sunday theaters in our city, but their efforts have proved abortive. The theater managers have themselves arrested about midnight Sabbath night. The next morning their representatives appear before the court and pay a fine of $1 apiece and get off. The fine is never collected, however, as the officials are in league with the law-breakers. The Law and Order people cannot arrest them a second time for the same offense, so their hands are completely tied.

The fact is, the King of kings must be appealed to. He alone can command the winds and waves. To try to control Cincinnati without his aid is as foolish as Xerxes's mad attempt to chain the ocean.

The Annual Commencement of the Cincinnati University took place in Odeon Hall, Tuesday evening. The degree of Bachelor of Arts was conferred on two ladies and three gentlemen, Bachelor of Letters on two ladies and five gentlemen, Bachelor of Science on one lady and five gentlemen, Civil Engineer on one gentleman, Master of Arts on two gentlemen, and Master of Science on two gentlemen. The last was a most successful year.

J. M. FOSTER.

OUR BOSTON LETTER.

POLICE MATRONS.

Nearly two months ago the Governor, (Oliver Ames, son of the late Oakes Ames), approved an act passed by the Legislature "to provide for the appointment of police matrons in cities, and for the establishment of a house of detention for women in the city of Boston." No practical steps until very recently have been taken to carry out this humane act. Mayor O'Brien has reminded the City Council of its negligence or procrastination in the matter. An action was taken on the 7th ult. referring it to a committee. The Board claims to be unable to proceed until the amount of salaries have been fixed. Several philanthropic ladies interested in the movement have succeeded interesting the mayor in the cause. He seemingly is endeavoring to spur on the City Council to immediate action.

The mayor has a sort of bull-dog way in his undertakings. When he grasps anything he seldom gives it up till he accomplishes his purpose. Though an Irishman, a Catholic and a Democrat, he is the most level-headed officer of this municipality. He has a most practical and straight-forward manner in putting matters before individuals or corporations. The following letter concerning the "police matron" question is an excellent specimen:

CITY OF BOSTON EXECUTIVE DEPARTMENT, JUNE 10, 1887.

To the Board of Police:

GENTLEMEN:—A great many inquiries are made at this office concerning police matrons, whether they have yet been appointed in accordance with the law and where they are located. The law states that the Board of Police may, within one month from the passage of the act, designate one or more police stations, etc. Have the Board designated any stations yet, or, if not, do they intend to? [Signed] Yours respectfully,

HUGH O'BRIEN, *Mayor.*

Bostonians are confident that immediately stations will be designated and matrons appointed. The city council and board of police will get little peace until the matter is settled.

The execution of this really humane act of the Massachusetts Legislature and its endorsement by the Governor will hardly fail to interest everybody. To show that dear old Boston will not remain long nor far behind in any good cause, the writer has ventured to bore the good readers of the *Cynosure* with this article.

No one has brought any charge of ungentlemanly conduct against our police concerning the arrest and incarceration of females, yet the propriety of having a female officer in attendance at the various stations is self-evident. Why this necessity has been so long unheeded is quite surprising.

D. P. MATHEWS.

EDUCATIONAL.

—Ex-President Mark Hopkins, of Williams College, expired Friday morning at North Adams, Mass.

—Dr. Roswell Dwight Hitchcox, President of the Union Theological Seminary of New York, died Friday night at South Somerset, Mass.

—Bethany College, at Lindsborg, Kas., but recently a small academy, was dedicated as a full college under the auspices of the Lutheran Swedish Augustana Synod. The attendance is already three hundred and the new buildings are of the best.

—Commencement at Earlham College will this year occupy two days. So large is the Senior Class, it has been divided, the first section occupying Wednesday next, followed by an address from Congressman W. D. Bynum. In connection with exercises of next day Pres. Joseph Moore gives an address and the corner-stone of a new college building will be laid.

—Atlanta Baptist Seminary is an institution founded at Atlanta, Ga., in 1867, and conducted by the American Baptist Home Mission Society. Rev. Dr. Samuel Graves is president. There were 146 students attending last year, of whom 18 were in theology, and 32 others are preparing for the work of the ministry. Among the students' societies is one called the "Congo Mission Circle" to develop a missionary spirit among the heathen.

—Geneva College catalogue reveals a prosperous year for the institution over which Dr. H. H. George presides. The whole number of students is 155, of whom 67 are in the college classes. This fact is a revelation of the intellectual strength of the Reformed Presbyterian church, which, though a little flock compared to some denominations, embraces some of the clearest and ablest thinkers and eloquent speakers in our nation. The endowment of the College is nearly $150,000. Further information may be had of Pres. H. H. George, Beaver Falls, Pa.

—On June 12 the Moody Schools at Northfield began their anniversary exercises. On Saturday, June 4, the corner-stone of the new library building, the gift of Mr. James Talcott, of New York, was laid. It will cost $25,000, will have a capacity of 40,000 volumes, and will be fire-proof. Rev. Dr. Joseph T. Duryea, of Boston, delivered the baccalaureate sermon, and Dr. Alexander McKenzie the principal address on Commencement Day, Thursday, June 16. Twelve graduated from the seminary and three from the Mount Hermon School, where 225 have been at work this year.

—Dr. J. H. Vincent, Chancellor of the Chautauqua University, telegraphs from London that he has secured the services of Prof. Henry Drummond as a lecturer this season at the Chautauqua and Framingham Assemblies. Prof. Drummond, though comparatively a young man, is well known in literature, but chiefly as the author of "Natural Law of the Spiritual World," which has had an almost unprecedented circulation in England and America. Prof. Drummond is an admired lecturer on science to cultivated audiences, an earnest helper and a most successful leader in the instruction of workingmen. The dates of Prof. Drummond's lectures will be duly announced.

The Home.

TRUST.

Be not anxious for the morrow!
He who portions joy and sorrow
Knoweth what for thee is best;
And whate'er its skies may bring
Thee of joy or sorrowing,
Comes at His behest.

Anxious thought can never yield thee
Grace to bear nor faith to shield thee,
Should the morrow trials bring;
But, if thou in patience wait,
He will help thee in thy strait,
Give thee song to sing.

His is love that lasts forever,
Faithfulness that faileth never!
From thy mind forebodings cast;
And, to know what He will be,
Should a morrow rise on thee,
Read it from the past.

When at last thy home thou nearest,
And the gloom of death thou fearest,
Maybe then to-morrow's light,
Given thee for faithful trust,
Shall upon thy memory burst,
Pluming thee for flight.

When hath ceased all sin and sorrow,
Where thy life hath no to-morrow,
Sun, nor threatening cloud nor moon;
To the love thy past that planned,
Mid the harps of heaven's band,
Thine shall find a tune.

—*The late Thomas Edmund Reynolds.*

SOMETHING TO CARRY HOME.

It was an unusually warm morning for June. But little air stirred the lilac bushes, and the chickens wallowing in the cool, moist earth beneath them, crouched down often, as though overcome by the heat.

I raised my parasol as I stepped out upon the front porch, and gathered up my dress with a listless hand, as I looked out over the road which stretched out to the church, whose white spire rose above the green trees in the distance; and I wondered how I was to get over that hot hill, where not a shadow broke the glare. Such a sudden outpouring of the sun's heat seemed quite overpowering. When I entered the church I found my heterogeneous collection of scholars nearly complete; but I opened the closely shut window near, and dropped into my straight-backed chair, feeling as though there was not one atom of reserve force left in me with which to tackle my duties. It was discouraging to have such feelings to contend with, when I had striven so, but an hour ago, for a prayerful, tranquil mind; and strove to overcome it. But the children, rubbing their feet on the bare floor, nearly sent me wild, and I was glad when the opening bell called us to order. But I did not regain control of myself so but that when, after the lesson was well begun, Julia Simpson, or Julia Ann, as the children called her, came in, dragging by the hand such a little mite of a brother as seemed too small to be anywhere but at home, I was annoyed. "Why can't mothers be their own nurse girls?" I thought; and I'm afraid there was the least mite of sharpness in my voice as I said, "You shouldn't bring such a baby to Sunday-school, Julia."

"Mother said I'd got to stay and mind him then," was Julia's reply.

I made room for them, and gave the little fellow a book of pictures to keep him from talking; but of course it wasn't a minute before the book went, with a bang, on the floor. When this happened for the third time, and just as I was saying, "Now children," I took the book, and, much to the child's apparent wonderment, tossed it on to the table. After this for awhile the child was determined to do the talking himself; and of course every time he gave utterance to anything, in his funny baby-fashion, a suppressed titter would break out from somewhere among the thirty-five children composing the class. But at last I seemed to get a little of the child's attention. I think it came from my talking of the verse, "His flesh shall be fresher than a child's," and calling the children's attention to how beautiful, soft, rosy cheeks like Julia's little brother's were, and took up one of his chubby little hands, to show them the difference between such flesh and mine. At any rate, the latter part of the exercise the child sat swinging his fat legs, and crouched down in a sort of listening way, as though giving us his undivided attention. But I supposed this came from drowsiness, and I forgot him entirely.

When the school was closed, and the children straggled out, I stumbled over "Eben," as Julia called him. He raised his great black eyes to mine, and said, in his slightly solemn, childish way, "I'll tome adain."

"Yes," I said; "and you must be a good little boy all the week."

"I'll be dood, and pray Dod," he said, nodding his head like a wise judge, and marching away.

The last thing I had striven to impress upon the children's minds had been the need of prayer—for everything and at all times; and I was surprised that even so much, as seemed by the child's words, had been grasped by him. And going home, thinking it over, the breeze seemed a good deal fresher than when I went over the road before, though it was an hour nearer noon, and the way was not half so long and tiresome.

The next Sunday I looked for little Eben, but Julia came without him, and in time the incident of his ever having come slipped from my mind. A few weeks later I stood one morning out among my late roses, clipping and tying up, and smelling of this and that half-open rose, when a "hem," caused me to turn suddenly, and I found a woman standing beside me. How she had opened the gate and trodden the gravel walk without my knowing it was a mystery; but there she was, and as she did not say anything, I said "Good morning." She answered with a nod, and then stood awkwardly twisting the fringe of her shawl between her thumb and finger. Not knowing what else to say, I asked, "Can I do anything for you?"

"Well, no—that is, I only thought I'd like you to know how we'd got on the right track again."

"Ah," I said, not having the remotest idea as to who "we" were, or what "track" they had generally been on.

"Yes, I kinder felt as though I'd like you to know how much good you'd done us."

"I!" I said in astonishment, as I pulled off my garden gloves, and walking to the porch, pushed one of the garden chairs towards my strange visitor, taking the remaining one myself. "I do not see how that can be, when I never saw you before."

"But you've seen Bub," and the woman laughed, and the laugh seemed to knock ten years right off her age.

"Bub! who's Bub?" I asked, struggling to get hold of what the woman was driving at.

"Why, my Bub, Ebenezer, that Julia Ann took to Sunday-school."

"Oh," I said, the Julia Ann letting in a little light. "You're Julia Simpson's mother? I remember little Eben's coming with her one day. Yes, yes."

"Well, you see—" and the woman settled back, as though surer of her ground now—"I used to mind about religion, quite a sight, when we were first married. But after things got going so hard with us, and it was work, work and money always short, and the children coming along, and so little time for anything, we kinder forgot about it; and when we didn't there did not seem to be much chance for such things; and I used to tell Rufus—he's my husband—that there wasn't much time for poor folks to be religious in, and he seemed to think it was about so. Well, as I started to tell, the next day after Bubby went to Sunday-school was what some folks call 'blue Monday' with me. The baby'd been worrying all night."

"Eben?" I asked.

"Oh, no; you ha'nt seen my baby yet. She's most a year old, and a wonderful sight like her father; as I was saying, she'd kept me awake; and now there was the big washing, and the sun up so hot before I got at it; and taking it all round, it seemed as though I never could get through with it all; and after I'd rubbed a little, I just dropped into a chair with my hand on my back, saying, 'It's no sort o' use; I never can do it.' Bub was on the floor with the baby's playthings, and I didn't suppose he was minding me one bit; but he looked up with those great eyes o' his'n, and says he, shaking his head, 'Why don't you tell Dod so?' I thought it must be I hadn't heard him right, and so I asked, 'What did you say, Eben?' 'I say,' he said, rising to his feet, 'why don't you tell Dod so, and not bover so about it?' I got right up and went about my work, but I was sort o' numb like, as though I'd got a blow. You see it was so queer like for Eben to talk like that. I tried to move about lively, and get myself free, but I couldn't, and at last I went into the bedroom, where baby was in bed asleep, and shutting the door, I did just tell the Lord all about it, just how tired I was, and how hard everything was going, and how little strength I had, and asked him to get me through the day the best he could; and when I went back to the kitchen my heart was as light as a feather, and I broke right out singing, as though I was a girl. But I ha'nt got to the best of it," she continued, as I moved a little, to get my handkerchief. "If you'll believe me, as I was a-takin' out the first boiling, who should come in but Rufus, and says he 'I didn't have quite the right lumber I wanted for the job, so I thought 'twas so late I'd come home and help a bit, and not go after it till noon. Now, I don't believe Rufus had done such a thing as that afore since the first year we was married, and what do you suppose could have put it into his head unless——" Mrs. Simpson hesitated, as though I might not quite agree with her, I thought. So I hastened to say, "Unless the Lord put it into his heart. Of course you have perfect right to think it in direct answer to prayer."

"Well, so it seemed to me and Rufus," said Mrs. Simpson, pulling her shawl up around her; "and you don't know what a comfort it has been to us, and we've just taken a new start; and it's wonderful how easy things do go now. And when I went by this morning, and saw you a-standing out in the garden, I felt as though I'd like to let you know what a sight of good what Bubby brought home did for us."

"Well, I'm sure, Mrs. Simpson," I said, shaking her hand warmly, "it does help me to go on with the little ones. Sometimes it seems as though I couldn't get anything done up small enough for them to take."

"Don't you ever think that again, for it's wonderful how these little folks do manage to get hold of things;" and Mrs. Simpson, with another shake of the hand, walked away.

How do you think I felt after she was gone? I can't tell you exactly how, but I know I felt a good deal as though I ought to ask somebody's pardon, and I went down before God, in that little back parlor of mine, for a long time; and the next Sunday, when Julia brought Eben, gay in a new suit of blue water-proof, with brass buttons, I gave him the very best seat there was; and all that lesson time I tried to strip my talk free from big words, so that even the smallest should have something to carry home.
—*Selected.*

HOW TO BE HAPPY.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody, quick;
Do something for somebody, quick!

Are you awfully tired
With play, little girl?
Weary, discouraged and sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick;
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick;
Do something for somebody, quick!

Though the skies be like brass
Overhead, little girl,
And the walk like a well-heated brick;
And are earthly affairs
In a terrible whirl?
Do something for somebody, quick;
Do something for somebody, quick!

—*Selected.*

FIRE AND WATER.

The sea along the western coast of Scotland is filled with numberless islands, which look out on the map as if they might have been broken from the solid land. One of these is a tiny island lying close in the embrace of a larger one. Though it shows as a mere speck on the map, this little island of Staffa is known the world over for its wonderful natural formations. On the edge of the sea, rising direct from the water, is the well-known Fingal's Cave. The regularity of its formation is so remarkable that it is hard to believe it to be a work of nature. Lofty columns of regular shape stand up out of the sea, built up, it would seem, of block upon block of solid stone carefully chiselled and as carefully laid upon each other.

On the northern coast of Ireland, at the point which is nearest the Scottish coast, is another wonderful assemblage of these columns, roofless, and running out into the sea, called the Giant's Causeway.

An old story makes these two wonders the ruins of castles built and inhabited by two unfriendly giants. The cave has received the name of the Scotch giant Fingal. There are many old poems,

sung among the Highlanders in the far past, of which Fingal is the hero, but we now know that no man's or giant's hand helped to lift these great blocks of stone one upon the other. They were built up by the fires under the earth. The melted stone poured out of the volcanoes above and spread over the land, and there, as it hardened and cooled, split up into great crystals or columns. The water dashing for thousands of years against them washed away the earth around and the broken fragments, but was dashed back again by a few of the hard unbroken columns, and so were left Fingal's Cave, the Giant's Causeway, and other formations like these.

Too long ago for you even to imagine it, there was a great bridge of these columns reaching from Scotland to Ireland: the Giant's Causeway was one abutment, and Fingal's Cave another. In the thousands of years that have passed since, the rest of the bridge has been swept away and destroyed, with only here and there an island of columns between to tell the tale.

These rocks—hardened volcanic rock—are called basalt. They are not the only things which in drying contract and split into crystals. Take some common starch, dissolve it in water, and let it gradually dry; you will find that it is not a plain flat sheet, but that it, too, has split up into crystals. Nothing, however, splits up as regularly as basalt does.

Sometimes where there has been a wide crack in the older rocks the melted basalt has run into and filled the crack. In that case the stone hardened and split up the other way, and instead of columns, it looks like piles of logs. On the coast of Lake Superior there is a remarkable instance of this; the surrounding rock has worn away, leaving the hard basalt lying like a carefully arranged pile of cordwood.

The great central fires of the earth are constantly at work, sometimes acting with shocks, and sometimes quietly and steadily changing the face of the earth. In India, seventy years ago, one of these sudden changes took place which was very remarkable. There was an earthquake shock, and a great piece of land fifty miles long and sixteen broad was suddenly lifted up ten feet higher than the country around, and there it has stayed, with a straight wall around the edge called by the natives "Ullah Bund," or "God's Wall," from the mysterious way in which it arose.

Without any earthquake shock or sudden movement continents are in some places slowly sinking and in others as slowly rising. It might seem as if it were the waters which were rising or falling, but a moment's thinking will show you that this cannot be so. Water soon comes to a level, and as there is nearly the same quantity in the oceans all the while, it must be the land that is changing.

There was a great many years ago, before Christ came into the world, a temple built on the Gulf of Baiæ, near Naples. Three pillars are still standing of this temple, though they have seen many ups and downs since their building. The original pavement was of beautiful mosaic, and so well built that it still remains, though the earth on which it stands slowly sank for many years. About two hundred years after Christ a new floor was laid above the old one, showing at that time how much the earth had sunk. Down, down the pillars went into the sea, till they had sunk twenty-six feet. Then came a terrible eruption of volcanic lava, and the temple was lifted bodily more than twenty feet, the pillars still standing upright. Twenty-six feet above the first pavement, and for twelve feet below that line, the pillars have been fairly pitted by some small sea animal which had burrowed into the marble when it was under the sea. The story of the temple's travels is written on the face of the pillars. Now the temple is again slowly sinking at the rate of an inch a year.

Our own continent is tilting up in some places and sinking down in others. The Florida coast is sinking, the North Carolina coast is rising. Near Boston the land is rising, and Greenland for six hundred miles is sinking so manifestly that the Greenlanders have learned not to build their huts close by the sea. An island in the Gulf of St. Lawrence is gradually tipping; its southern coast is dipping down, and its northern rising into high bluffs.

The water and the fire, in doing these mighty works, in gradually turning and tilting continents and islands, and wearing them down again, do not forget some smaller duties in the way of carving and ornamenting and beautifying the earth.

Near where famous old Troy stood are some marvelous salt springs. The place is a valley enclosed in mountains, colored by the minerals in the water —gorgeous reds and blues and yellows. The floor of the valley is a variegated crust, through which jets of hot, intensely salt water comes up. In one place from the rocks at the side jets of boiling water spout out like fountains at play, and flow away as a rivulet of salty, steaming water.

But there is no country in the world which has more wonderful hot springs than our own. The hot water, filled with carbonic acid, which comes from the fires beneath the earth, has the power to dissolve certain minerals; these it brings up to the surface of the earth. The carbonic acid goes off in gas when it comes to the air, but the lime and other minerals are allowed to settle; there they harden and form a cup, from which the water drips down, forming limestone icicles or stalactites. Finally, cup after cup is formed in this way, most wonderfully ornamented. In one place in Italy such a spring, which is at the top of a hill, has encased the whole hill in a layer of stone formed from its settlings.

In carbonated springs most of the lime settles at the bottom, as earth will in water; but there is a still more wonderful kind of spring which builds its own basin, and after awhile makes itself into a fountain. Such a spring is called a geyser. These are very rare, because it takes so many different things acting together to form them. They are the children of fire and water. Geysers are found in Iceland, New Zealand, and our Western country. Those in the Yellowstone National Park, in Wyoming Territory, are perhaps the largest and most curious in the world. Indeed, that region abounds with wonderful examples of nature's handiwork, which must be interesting to all students of geology.

A geyser begins by being a little hot spring; it ends by being a natural fountain. Geyser water has been put into a basin, and allowed slowly to dry up. It is then found that the settlings from this water are not on the bottom, but that as the water dried, it left a solid rim around the basin, and as it sank, the rim broadened downward.

In the geyser water there is a white and glassy substance that, as it settles, builds a cup for itself; when the water overflows the cup, it naturally runs out of the lowest place. Here the solid rim is built up by the glassy silica till that gets higher; the water then shifts and flows over the lowest place left, building slowly the lowest place in the rim, till, instead of a cup, it makes a high tube with a mound of silicia all around it.

Sometimes the water will lie quiet in the tube for a good while; but the fires beneath are turning water into steam, and when enough steam forms, it lifts the water in the tube, in its struggles to get out, until finally the water is thrown up into the air violently, like the jet of a mighty fountain. The steam escapes in a single burst or in several; the water sinks back and lies quiet for awhile, till steam is again formed, and the fountain jets again.

A toy geyser can be made of an upright tube of iron filled with water, and two gas jets burning against the tube, one above another. Every different way that a geyser plays can be imitated on this simple little arrangement. It would take too long to explain why some geysers are too young to play and why some are too old; why some play at fixed times, and others only when a clod of earth or something of the kind is thrown into the tube; but if you could see the experiment tried on the top geyser, it would not be hard to understand.—*Harper's Young People.*

A little girl of eleven was telling, in a simple way, the evidence that she was a Christian. "I did not like to study, but to play; I was idle at school, and often missed my lessons. Now I learn every lesson well, to please God. I was mischievous at school when the teacher was not looking at me, making fun for the children to laugh at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home, and was sulky when mother called me from play to help her in her work. Now it is a real joy for me to help mother in any way, and to show that I love her."

TEMPERANCE.

THE SILVER LINING TO THE TOBACCO CLOUD.

The darkest cloud has a silver lining, and through the rift in the cloud of tobacco smoke we see a promise of light and life, an arousing from the stupor that is now upon us. Though facts and figures are appalling, yet there is a bright side that ought to encourage all workers in this much needed reform. People are beginning to wake up on the subject. Physicians are speaking out, teachers are taking a noble stand, ministers of the Gospel are warning and encouraging the young, and even in the halls of our national Congress there are weak pulsations and visible signs of life. Tobacco has been prohibited in the United States Military Academy at West Point, and in the Naval Academy at Annapolis. It has also been banished from some of our leading literary institutions, among which are the Wesleyan University of Connecticut and Philips Academy of New Hampshire. Those having control of these institutions of learning found such action necessary, not only for the advancement of the students, but for the preservation of the institutions themselves.

That this good work is destined to go on, until the young men in our higher institutions of learning are emancipated from the slavery of intemperance that holds too many of them in bondage, is foreshadowed by the Inter-College Prohibition Convention that has just been in session. At this convention thirty-three colleges were represented by delegates and fifty more by letters and telegrams. Among the delegates were some of the wisest and best educators of the land, among whom were Dr. Herrick Johnson and Presidents Seelye of Amherst and Abernethy of North Carolina. This movement is one of great importance and promise, as it is likely to result in the salvation of many young men, who, unrestrained, would fall a prey to the demon, Drink. Many States have taken action with reference to this acknowledged evil, and require scientific instruction upon the subject of narcotics in their public schools, thus enlightening the young as to its injurious effects. Several ecclesiastical bodies have taken an advanced step in prohibiting tobacco to theological students; also in refusing license to any who are addicted to its use.

What a change from the time when one earnest, Christian minister began to combat this evil alone, no, not alone, for the Author of purity stood at his right hand; and one with God is always a majority. Amid the jeers and taunts of the rabble, and the derison and neglect of those who should have stood side by side with him, he wrote and lectured and distributed anti-tobacco tracts until his Master summoned him to his reward. If the souls of the pious dead are in any way conversant with the affairs of this world, surely the soul of Rev. George B. Trask will have one more cause of rejoicing in knowing that the seed sown more than a quarter of a century ago, has at last sprung up and is promising an abundant harvest. A few years ago any member of a church court who dared to introduce any resolution against tobacco was laughed at; but now leading members champion the reform, and no one would be tolerated who would oppose it.

Let us all rejoice that even on this far off coast we feel the spray of the anti-tobacco wave that is now sweeping over our land. As the result of a petition to the city council, signed by a large number of prominent persons in many of the trades and professions, Oakland, "The Athens of the Pacific," has an ordinance, quite harmless however, making it unlawful for any minor under sixteen years to smoke any cigar or cigarette in any railway car, street, square or public building or public place in the city. The ordinance is not what the petioners asked for; when the cry of "unconstitutional and sumptuary law" was raised by those who pass all such documents through the legal sieve, the city fathers gave us only a fractional part, not even the proverbial half loaf. We tried to receive this mouthful thankfully as an earnest of the whole loaf that we shall surely expect hereafter.

In the light of these facts, let us take our stand upon the high table-land of promise and look forward with certainty to the period when all reforms shall be accomplished. In that golden age the opium den, the tobacco stand, the saloon, pernicious literature and everything that tends to injure the body, debase the mind, and destroy the soul, will be swept away, and temperance, righteousness and social purity reign supreme.—*Mrs. N. R. Johnston of San Francisco in Our Banner.*

LIQUOR IN AFRICA.

White men have caused great and most widespread havoc among the Indians of this country by introducing whisky, or, as they call it, "fire water." England is guilty of forcing opium upon China, and now all civilized countries seem to unite in adding to the degradation of Africa. Rev. J. R. Wood, in a recent address to the British Baptist Total Abstinence Association, referring to the magnitude and destructive influence of the liquor traffic in Africa, said: "The exports to Africa from Great Britain, Germany, Portugal and the United States in about a year amounted to nearly 9,000,000 gallons! And the gallons are multiplied many times before they are dealt out to the natives. One of the National African Company's steamers recently carried 25,000 cases of gin and rum for the supply of two factories only. Mr. Bently says he has heard of 50,000 or 60,000 cases of gin as the annual sale of certain factories of the

Dutch House.' To save carriage expense 'pure alcohol' is sometimes used as an article of trade. The Hottentots of the south have been extirpated, and 'brandy' is the agent with which they were destroyed. The future of the Caffirs depends on drink being kept from them. The Basutos have perished in large numbers through spirit drinking; those who did not die were wrecks of their former selves; delirium tremens was most common among their chiefs. It looks as if the whole tribe would be crushed, without visible hope of rescue. In Loango spirits are the chief article of barter, and Mr. Bently was told it would be in vain to talk to chiefs about hiring laborers after eleven o'clock in the morning, for the principal men would be drunk at that hour. The effect on trade is highly injurious; in some districts it assumes the character and proportions of a calamity. People 'soaked' with gin and rum and brandy are worth nothing for business, either at home or abroad. Distilleries thrive, but where they thrive nothing else can; industries of all sorts flag, and in the end fail. These African people pray to be delivered from this desolating scourge. 'Stop the canteens:' 'the white man must stop from giving us brandy if he wishes to save us,' a powerful chief appeals to Bishop Crowther; 'beg the great priests (Committee of Church Missionary Society) that they should beg the English Queen to prevent bringing spirits into this land.'"—*Christian at Work.*

N. C. A. MEETING (*Continued from 5th page.*)

if necessary at any future time the Board has the power to fill vacancies. The editors and publishers were retained without change and by unanimous vote. A resolution was adopted recommending to the new Board that a proposition before the old Board concerning manuscripts on the relation of secret societies to the temperance reform and the labor question be carried into effect; and in addition to these topics that of the relation of all secret societies as parts of one system. Some facts were given showing the importance of the latter topic. There is much misunderstanding upon this latter question even among those who are known to be opposed to all secret societies, and several spoke in favor of a plain but comprehensive argument on the question.

The Board of Directors had no report ready, and in response to a call for that document E. B. Worrell, secretary of the Board, read from the record of the year's meetings, which was accepted in lieu of a formal report, but he was instructed to prepare the proper document for file.

The remainder of the session was taken up in discussing and adopting the following resolutions:

Resolved, That we instruct our General Secretary to open correspondence with the secretaries of missionary societies to secure, if possible, their co-operation in furnishing their missionaries with anti-secret literature, books, tracts, and the *Christian Cynosure,* and to take action thereon, under the direction of the Board of Directors, and to report next year to this body on the general subject.

Resolved, That we recommend a committee to be appointed to investigate the right of the N. C. A. in the Washington building, and report to the Board for action.

Resolved, That we instruct our Board of Directors to consider the expediency of co-operating in, and controlling a college or university in the far South, open to white and colored pupils, and forever excluding secret societies; and that our General Secretary be instructed to open correspondence with Rev. Byron Gunner of New Iberia, La., on the subject and report to the Board of Directors, who may take such action as they may deem expedient, subject to the approval of this body.

The secretary read the minutes of the meeting which were approved and, after a fervent prayer by Rev. W. W. Blanchard, one of the most harmonious of our annual business meetings adjourned.

The new Board of Directors immediately came to order and organized by electing Rev. L. N. Stratton to the chair and E. R. Worrell as secretary. Some of the standing committees of the year were selected and the Board adjourned to the call of the chair.

N. C. A. TREASURER'S REPORT

FOR THE YEAR ENDING JUNE 1, 1887.

ASSETS.

Real Estate—Washington building	$10,000	$30,000 00
Carpenter "	20,000	
Secured Loans		11,100 00
Publishing House Notes		6,459 13
" Material		1,370 82
Christian Cynosure (estimated cost)		5,859 50
Tracts in Stock		498 52
Books " "		568 21
Fixtures		437 95
J. P. Stoddard (trust funds)		3,092 56
S. A. Kean & Co. (trust acct.)		1,900 00
Personal accts. due N. C. A.		500 09
Cash in treasury June 1st, 1887		599 41
		$62,386 19

LIABILITIES.

Worcester Fund	$ 166 65
Capwell Fund	1,000 00
Sally Gilkey Fund	800 00
Cynosure Extension Fund	32 46
Cynosure Ministers' Fund	9 71
The Lake Fund	400 00
Wilbur Estate Fund	150 00
Personal accts. owed by N. C. A.	82 94
Cynosure Subscriptions (mail list balance)	1,035 00
	$ 3,676 76
Nat'l Christian Ass'n (net capital)	58,709 43
	$62,386 19

A CONDENSED STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR THE YEAR ENDING JUNE 1, 1887.

RECEIPTS.

Cash in the treasury June 1, 1886	$ 207 76
From rent of Carpenter building	1,488 35
" Invested loans paid	6,000 00
" Books sold	1,190 79
" Subscriptions	3,273 02
" Tracts	52 80
" Publishing House Notes paid	50 00
" Interest on Pub. House Notes	11 70
" " " Invested Loans	932 29
For the General Work	502 10
" Sending Cynosure to Southern Ministers	396 92
From the Lake Fund	400 00
" Personal Accts. due N. C. A.	6,750 92
	$21,256 65

DISBURSEMENTS.

For the Cynosure	$ 6,332 92
" Salaries (of Stoddard, Hinman, Hawley and Phillips)	3,474 21
" Personal Accounts owed by N. C. A.	5,706 17
" Invested Loans	2,600 00
" the Carpenter building	989 79
" Books	621 31
" Expenses	496 20
" Publishing Material	79 17
" Postage	312 25
" Exchange and Collection	2 23
" Fixtures	22 49
" Conventions and Anniversary	20 50
	$20,657 24
Cash in the treasury June 1, 1887	599 41
	$21,256 65

RELIGIOUS NEWS.

—The West Denver Congregational church, Denver, Colorado, has just passed from the mission state to that of self-support. Rev. R. T. Cross has just fulfilled the sixth year of his pastorate of the church.

—Notwithstanding the political disturbances in Bulgaria, some of the missionaries of the American Board have interesting reports to give. A revival is in progress at Bansko, and the whole village is mightily under its influence. The Sunday morning congregation numbers between 250 and 300, and there have been several hopeful conversions. Drunkards, Sabbath-breakers, and several bad men are among the converts. There is much opposition, but it rather helps to spread the work.

—The Reformed Presbyterian (Covenanter) Synod at its meeting in Newburg, N. Y., elected Rev. R. J. George, of Beaver Falls, to the vacant professorship in the Reformed Presbyterian Theological Seminary, caused by the death of Rev. J. R. W. Sloane, D. D. Mr. George is a young man, but has a fine education and is an able minister.

—The surprising fact is noted that while the Wesleyan church in Great Britain had 1,970 ministers, it had 24,579 lay class-leaders and 15,00 local preachers last year, so that the greater part of its pastoral and preaching work is done by laymen—and none the less effective work for that.

—The colored people have not got through denouncing Mr. Moody for his discrimination against negroes in his last Southern trip. The *Independent* says that he refuses to go South again on account of the demand for such discrimination as was practiced in those meetings.

—Bros. McLean and Willis, Quaker evangelists, have lately closed a second revival meeting in Columbus, O., held in the Evangelical church for one week. At the earnest solicitation of Bro. Ross, a young Scotch Presbyterian, and successful dry goods merchant, the meeting was transferred to the chapel of the First Presbyterian church, where the tide of religious interest continued until the close. There were conversions at almost every coming together. Persons from Ashley, Cardington, Dublin and other towns, came to the meeting, some for a day or two, while some remained during the whole time of the meeting.

—Bro. B. Loveless has most remarkable success as a summer evangelist. Last year he held great meetings in the busiest part of the season among the farmers of Iowa. He has already this year been engaged for several weeks in Iowa. At one country church near Bethel the place becoming immediately crowded, he ordered a large tent from this city, and the work keeps on with blessed results.

—E. W. Bliss, who has so won his way into the hearts of all the people where he has labored in Chicago the past four months, is now settled in the Y. M. C. A. service till January, and will have charge of the noon meetings and the other regular Gospel meetings. He also conducts Dr. Noble's prayer meetings in the Union Park church during his absence. His lecture before the Bible Institute on How to Deal with Inquirers was listened to with the closest attention.

—In regard to communion wine and tobacco a lively discussion arose at the United Presbyterian General Assembly in Philadelphia. In 1884, the Assembly adopted a resolution commending unfermented wine for the communion, and efforts were made to change this action so as to recommend care in selecting *pure* wine, leaving pastors and churches free to use either fermented or unfermented wine, according to their preference. This change, however, was voted down, and the former action of 1884 reaffirmed. The Assembly also instructed their Education Committee not to furnish any money to a candidate for the ministry on their funds, who was addicted to the use of tobacco in any form.

—Mr. Moody has given notice concerning the College Students' Summer School at Northfield, Mass., June 30–July 12, that young men and ladies, not college students, will be welcomed, but the school buildings are reserved for college students. Others can secure meals and table board at moderate prices in the dining halls, but must arrange for rooms in the village. The large hall will be large enough for all who may desire to attend the lessons. Professor Drummond, of Scotland, Dr. Mark Hopkins, Dr. Broadus, Prof. L. T. Townsend and others will aid in the conduct of the meetings. The fifth conference for Bible study will be held in Northfield, August 2–11. The price of board and rooms will be $1.50 a day in the school buildings.

—The General Synod of the Reformed Presbyterian church adopted a resolution that no student who uses tobacco in any form shall be elected to office in that church.

LITERATURE.

THE STORY OF METLAKAHTLA. By Henry S. Wellcome. Price $1.50. Pp. 483. New York. Saxon & Co.

The singular Indian name which forms the title of this volume is destined to live in history along with the Nonantum and Natick of John Elliott or the Guadenhutten of the Moravians. The facts told by the author would have given the lamented Helen Hunt Jackson a nobler theme than "Romona," and would have helped her portray a brighter picture than she has given the world in her wonderful "Century of Dishonor." It is the name of a Christian Indian village on the Pacific coast of British Columbia, where William Duncan, a London clerk, called of God to be a missionary, gathered in a separate community the savages of that region who had accepted Christ. It was some thirty years ago that he resolved to give himself to this work having been aroused by the reports of the exceeding savagery and moral destitution of these tribes. For eight months he studied the Indian language by every possible means before he ventured his life by going outside the stockade among them. His work was blessed and to keep his converts from lapsing into savage life he began the village Metlakahtla. This was an Indian democracy both in church and state affairs, the Congregational theory in its simplest form. Various industries were established, a fine, large church built, schools begun, and from these cannibal, dog-eating, devil-worshiping, murdering savages Mr. Duncan with God's help evolved an industrious, peaceful, happy Christian community. Then the devil of sectism began to assail and the church of England authorities attempted to enforce conformity to their ritual. But strife and confusion was the only result. The British authorities also threaten to take away their houses and land, and the troubled Indians have turned to America for help. They wish to emigrate to Alaska. The object of this volume is to introduce this interesting people to our government and people, and the interest which is manifested throughout the country must prove to its author and Mr. Duncan that his work is not in vain.

The June *Library Magazine* is a full number, not so replete, perhaps, with articles of interest to Americans but yet full of value to them as the following titles will show: Mixed or Separated Schools and Churches; A Great "Find" at Sidon, Syria; Pre-Anglican Britain; A "Friend of God;" Washington's Idea of a National University; The Predicted Era of Peace: State-directed Colonization; Chautauqua; French Canada.

St. Nicholas is ready for Independence day, and has several appropriate articles for the time, among them "Betty's Sunday," a story of 1812, and a continuation of West Point cadets' life. Frank R. Stockton follows his last month's paper on "King London" with an equally entertaining description of life "In English Country," characteristic scenes of which Alfred Parsons and Harry Fenn show in several delightful drawings. H. H. Boyesen commences a new "Tale of Two Continents" entitled, "Fiddle-John's Family," the frontispiece by George Wharton Edwards forming the principal illustration.

Demorest's Monthly is a very seasonable number. The story of a trip on the Lower St. Lawrence is finely illustrated. The articles on flowers are full of information, as are the other departments, "Our Girls," "Home Art and Home Comfort," "Sanitarian," "What Women are doing," "The World's Progress," "Chats," "Household," "Mirror of Fashions," "Correspondence Club," "Prohibition," etc.

The *American Magazine* for July opens with the story of "Metlakahtla" told in a most entertaining way by Mr. Z. L. White, editor of the daily *Star* of Providence, R. I. To those who are unable to purchase the entertaining book noticed above, this will be an excellent means of information on a topic of present importance. "The Colored Schools of the Southwest," by Rev. S. W. Culver, president of Bishop College, Marshall, Texas, is full of valuable history and information respecting these institutions "Guadalupe" and "Literary Life in Philadelphia" are illustrated articles that will attract many readers; while "Women as Fruit Raisers and Florists," "Our Diplomats at Court" and several poems and stories make up a valuable number. R. T. Bush & Son, New York.

The *American Agriculturist* for July has an editorial on the miracle-workers lately described in our Boston letter, the Henion brothers. "These miraculous cure-men are not a new phenomenon," says the *Agriculturist*. "We saw them for the first time nearly half a century ago, and they have turned up about every ten years since. As the old original mountebanks had trumpets and other music to call a crowd, so these chaps 'hire a hall,' and give a free show at the hotels. In this day of advancement and learning can it be possible that there are people who will believe in these miraculous powers, and that, too, in Massachusetts. The fact, however, that these doctors can afford to pay for long advertisements in the daily papers, together with accompanying displayed head-lines, would indicate that there must be plenty of people to be caught by such nonsense."

The *Book Buyer* states that the $494,600 which Mrs. Grant has received from the sale of her husband's work represents seventy per cent of the gross profits on the publication, which have thus amounted to about $706,600. The gross receipts from the sale of the work have amounted to not far from $3,000,000. There have been sold 312,000 sets, at an average of, probably, nine dollars a set, which foots up $2,808,000—a fair estimate of what the public has paid for this work. The skins of 7,000 goats and 20,000 sheep have been used for the covers of these volumes.

LODGE NOTES.

Bryant B. Crandall, who disappeared from Buffalo in 1886, and was supposed to have committed suicide at Niagara Falls, has been arrested at Salem, Oregon. He was insured in five benefit organizations, including the Northwestern Masonic of Chicago, all of which, save one, paid the death claims. The lodge has chickens that sometimes come home to roost. It is a great school of deception, and its apt pupils are not careful who shall be their victims.

There are three Masonic *"cathedrals"* in this country, at Detroit, Cincinnati and Brooklyn. The latter was lately the church and parsonage of the Bedford Avenue Reformed Dutch church. The Masons paid $50,000 for it. The interior will be altered so as to give one main "working-room," 41½ feet by 70, with galleries and smaller side rooms. It will be called the Aurora Gratia Cathedral of the Ancient Accepted Scottish Rite of the Northern Masonic Jurisdiction. The dedication will take place in October, and will be attended by the Supreme Council. The parsonage will be used as a Masonic club-house. Thus are the temples of God transformed into houses of idolatry.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 13 to June 18 inclusive.

M and M Roberts, G T Denman, H G Hudson, S Bushey, J Morris, T J Howser, J J Dean, D Hyde, W O Norval, Mrs M E R Jones, J Cassidy, R Herrick, Rev R E Banks, Mrs A Spies, M A Gault, H Siemiller, J F Simonds, N Miner, M R Britten, C Hillegonds, A I J Jackson, R Gardner, S C Hollister, J L Andrews, G C Hinsdale, R H Orr, J Wilson, A T Reid.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month ..	$ .15	One year....	$1.50
Two months.	.25	*Two years..	3.00
Four months.	.50	*Three years.	4.50
Six months ..	.75	*Four years..	6.00
Eight months	1.00	*Five years..	7.50

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	71	@	71⅞
No. 3			66
Winter No 3	75½		76
Corn—No. 2	36	@	38½
Oats—No. 2	26	@	30½
Rye—No. 2			54
Branper ton			10 00
Flour	1 40	@	4 60
Hay—Timothy	7 00	@	11 00
Butter, medium to best	10	@	17
Cheese	07	@	15
Beans	75	@	1 75
Eggs			11
Seeds—Timothy	1 65	@	1 73
Flax	1 07	@	1 11
Broom corn	02½	@	07
Potatoes	80	@	1 25
Hides—Green to dry flint	06½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	36
Cattle—Choice to extra	4 45	@	4 85
Common to good	2 00	@	4 20
Hogs	4 00	@	5 15
Sheep	2 50	@	4 25

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	89	@	95½
Spring	86		91
Corn	47	@	48
Oats	33	@	41
Eggs			15½
Butter	12	@	25
Wool	13		37

KANSAS CITY.

Cattle	2 00	@	4 20
Hogs	2 50	@	4 90
Sheep	3 00	@	3 50

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"The writer does his work in a way remarkably alike for its distinctness, its common sense, its impartiality, its lucidity and its force. He has no theories to support; he deals with facts as he finds them; he fortifies his assertions by arrays of demonstrative statistics. The work is among the best of the kind, if it is not the best that we have seen. While it is scarcely possible for it to be put in the hands of all our wage-workers, we wish it could be read by every one of them."—Chicago Interior.

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FREEMASONRY AT A GLANCE, BY E. RONAYNE, Past Master of Keystone Lodge, No. 639, Chicago.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

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The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago National Christian Association.] Single copy, 5 cents.

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A mother writer says; "Once a week invariably, and it was generally when we had cold meat minced, I gave the children a dinner which was hailed with delight and looked forward to; this was a dish of boiled onions. The little things knew not that they were taking the best of medicine for expelling what most children suffer from—worms. Mine were kept free by this remedy alone. Not only boiled onions for dinner, but chives also they were encouraged to eat with their bread and butter, and for this purpose they had tufts of chives in their little gardens. It was a medical man who taught me to eat boiled onions as a specific for a cold in the chest. He did not know at the time, till I told him, that they were good for anything else."

The above appeared in the Lancaster *New Era*, and having fallen under the eye of an experienced physician of that county, he writes as follows:

"The above ought to be published in letters of gold, and hung up beside the table, so that the children could read it, and remind their parents that no family ought to be without onions the whole year round. Plant old onions in the fall: they will come up at least three weeks earlier in the spring than by spring planting. Give children of all ages a few of them raw, as soon as they are fit to be eaten; do not miss treating them with a mess of raw onions three or four times a week. When they get too large and strong to be eaten raw, then boil or roast them. During unhealthy seasons, when diphtheria and like contagious diseases prevail, onions ought to be eaten in the spring of the year at least once a week. Onions are invigorating and prophylactic beyond description. Further, I challenge the medical fraternity or any mother to point out a place where children have died from diphtheria or scarlatina anginosa, etc., where onions were freely eaten."

The Best Time to Bathe.—It is best to bathe just before going to bed, as any danger of catching cold is thus avoided, and the complexion is improved by keeping warm for several hours after leaving the bath. A couple of pounds of bran put into a thin bag and then in the bath-tub is excellent for softening the skin. It should be left to soak in a small quantity of water several hours before being used. The internal aids to clear the complexion are most of them well known, and the present season is the best for a thorough cleansing and purifying of the blood. The old-fashioned remedy of sulphur and molasses is considered the best. Charcoal powdered and taken with water is said to be excellent, but it is most difficult to take. A strictly vegetable and fruit diet is followed by many for one or two weeks.—*The London Lancet.*

What an Egg Will Do.—For burns and scalds nothing is more soothing than the white of an egg, which may be poured over the wound. It is softer as a varnish for a burn than collodion, and, being always at hand, can be applied. It is also more cooling than the sweet oil and cotton which were formerly supposed to be the surest application to allay smarting pains. It is the contact with the air which gives the extreme discomfort experienced from the ordinary accident of this kind, and anything that excludes the air and prevents inflammation is the thing to be at once applied.

Hot Water for Sprains.—Hot water is the best thing that can be used to heal a sprain or bruise. The wounded part should be placed in water as hot as can be borne for fifteen or twenty minutes, and in all ordinary cases the pain will gradually disappear. Hot water applied by means of cloths is a sovereign remedy for neuralgia and pleurisy pains. For burns or scalds apply cloths well saturated with cool alumn-water, keeping the injured parts covered from the air.

A writer in the *Scientific American* says he cleared his premises of all detestable vermin by making whitewash yellow with copperas and covering the stones and rafters in the cellar with it. In every crevice in which a rat might go, he put the crystals of the copperas, and scattered it in the corners of the floor. The result was the complete disappearance of rats and mice. Since that time not a rat or mouse has been seen near the house. Every spring the cellar is coated with the yellow wash as a purifier, and as a rat exterminator, and no typhoid, dysentery, or fever attacks the family. Never allow rats or mice to be poisoned in the house; they are apt to die between the walls and produce much annoyance.

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FARM NOTES.

CLOVER.

Dr. Reynolds, in an article in the *Christian Union*, on "Renovating Land with Clover," remarks:

Of the so-called "run out" land there is probably very little which when seeded to clover would not produce one-half ton per acre, while some would produce a ton. But we will suppose that it will produce only one-half ton per acre. When in blossom let it be mowed with a machine and allowed to remain on the land just as it falls. The mown clover will act as a mould, enriching and keeping the surface moist, and greatly promote the growth of the second crop, which would probably be equal to the first crop. This also may be mown and left to decay on the land. The next year, after having been enriched with the growth of the preceding year, the land will probably produce enough clover to yield a ton of hay at each crop, and both crops may be mown and allowed to decay, the same as before. Thus there will have been added to the land clover equal to three tons of hay. This amount of clover would contain 168 pounds of nitrogen, which at twenty cents per pound would be worth $33.60; 36 pounds of phosphoric acid, which at twelve cents per pound would be worth $4.32; and 100 pounds of potash, which at six cents per pound would be worth $6.: making the total value of the fertilizing elements in the three tons of clover worth $43 92, In what other way could fertilizers to this amount be more cheaply obtained? But besides the clover which has been added to the land, there are the stubble and roots which have not been taken into account, although worth fully one-half as much as the clover itself. Land after such treatment will be in good condition for crops for several years. All that is required to renovate land in this way is the use of the land for two years, a small expense for clover-seed, and the labor necessary to plough the land and mow the several crops of clover. Any farmer having land in an unproductive condition could afford to be at the necessary expense to renovate with clover. A few acres each year could thus be treated, until it had all been brought into a fertile state, and the productiveness of the farm greatly increased. After the poorer portions of the farm have been renovated by the use of clover in the way indicated, it is advisable to continue the use of clover in the rotation of farm crops, in order to maintain the fertility of the soil.

Several facts about clover should be stated before we can intelligently decide upon the best methods of curing and storing clover.

First. All things considered, in full bloom is the best time to cut red clover for hay. The albuminoids, fats, ash and the flavor are higher then than subsequently.

Second. From early growth till full bloom the decrease in per cent of albuminoids is slight—much less than in the true grasses.

Third. After full bloom there is a rapid increase in the crude fiber and a decrease in the digestibility. Of course, when the great body of the field is in full bloom some heads will be brown.

Fourth. In curing, the leaves, which are the most nutritious portions of the plant, are liable to become too dry and drop off before the stems are sufficiently cured.

Fifth. When dry, or nearly so, red clover absorbs moisture readily. A few heavy dews or showers will remove from 20 to 35 per cent of the digestible material in red clover and reduce the flavor so low as to greatly lessen the amount consumed at a given time by the stock. * * * * * Start the mower at three o'clock P. M. and cut till eight in the evening. If it should rain the following day the clover would not be wilted enough to receive great damage; should the weather be fair, use the tedder from ten to twelve in the morning after the clover is cut; immediately after dinner rake into small winrows; place in shock before the dew falls; on the following day air and draw into the barn. We have in red clover one of the most valuable fodder plants in the world, but our present method of curing by exposure for a long time to a hot sun reduces the crop in value to poor hay and in flavor to an insipid weed. A ton of the best clover hay costs the farmer less than one-third that of a ton of corn and, all things considered, its food value is about the same.

Clover, in a mixture of grasses for hay, gives the best results, especially if the grass with which it is mixed is inclined to stool. In such cases the storing and curing are attended with less difficulty. Tall meadow oat grass, orchard grass and even timothy do not object to taking clover as a partner.

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NEWS OF THE WEEK.

CHICAGO.

The collapse of a great wheat corner on the Board of Trade Tuesday caused a panic in the prices of the June and July options, and resulted in the failure of three firms to the amount of nearly $2,000,000. The second day of the troubles on the Board of Trade resulted in the failure of fifteen firms and the utter collapse of the corner in wheat. A large number of law suits are already begun because of this failure, in one case involving $2,000,000.

The brickyards will all commence work next week. They will not sell any but will manufacture enough to fill their sheds. In case the strike is not ended at that time they will close down their work for the season.

The weather was warmer Friday than for six years, and seven cases of sunstroke were reported in this city.

The American Association of Nurserymen, Florists and Seedsmen held its twelfth annual convention at the Exposition Building. About 200 delegates were present.

The Mayor last week ordered the closing of all gambling houses in the city. Its enforcement is very thorough. Only one house had the temerity to "run," and its inmates, twenty in number, were arrested.

COUNTRY.

By the burning of the steamer Champlain, of the Northern Michigan Transportation Company, at the mouth of Traverse Bay, Thursday, twenty persons lost their lives. Among the missing were some Chicago people. The fire started in the boiler room by the breaking of an oil lamp. The engines could not be stopped, and the small boats could not, therefore, be launched; all capsized.

Six persons were killed and many others fatally and seriously injured by a hurricane that struck Grand Forks, D. T., Thursday. Houses, stores, and the university were demolished; a train was blown from the track, and a total damage of $150,000 was done.

The jury that will pass judgment on Jake Sharp, the chief conspirator of the boodlers in New York, was completed Wednesday. It was decided to have a squad of deputies guard the prisoner in his own house during the trial.

A number of emigrants arrived at Nogales, A. T., Monday from the socialistic colony of Topoto bampo, in the peninsula of Lower California. They told sad stories of the hardships they endured, and say the scheme is a wicked fraud. Five hundred persons went to the colony. Hunger and privation reduced the number to one hundred.

The strike of all the building trades in St. Paul, Minn., was inaugurated Wednesday. There was no disturbance, the men leaving their work quietly. It is said the plumbers and plasterers will join the strikers.

In a mine near Springfield, Ill., Thursday, W. L. Gerkins ran against a brace with such force as to tear his scalp completely from his head. Physicians in Springfield hospital restored the scalp, and think it will grow again.

Present indications are for a wool clip in Michigan of 11,641,000 pounds. The number of sheep in the State is 50,000 less than in 1884.

The great coke strike in Pennsylvania practically ended Thursday when the Hungarian strikers returned to work at the old schedule of wages. There are 4,000 foreigners in the coke regions, and they say they will return to work when the opportunity offers.

Natural gas and oil were discovered Thursday at Bremer, Ind., in paying quantities.

A Raleigh (N. C.) liquor dealer was arrested Saturday for selling beer in violation of the local option law, and a writ of habeas corpus was sued out, and before the full bench of the Supreme Court Monday, counsel for the defense argued that beer and wine were not spiritous liquors, within the meaning of the law.

Miss Mary B. Hill, a student at Cornell University, at Ithica, N. Y., fell to the bottom of the Cascadilla gorge Sunday, and expired Monday morning.

Five men were killed and many injured by the explosion of a dynamite cartridge in the Tennessee Coal, Iron and Railroad Company's mines at Inman, a few miles from Chattanooga. The victims were nearly all English.

Seventy one immigrants were detained by the Emigration Commissioners because their fares had been paid by the British Government. In the United States District Court, Tuesday, at New York, Judge Brown decided the objection to their landing included no statutory reason for describing them as paupers, and discharged them.

Two men were killed and two shockingly mutilated in the Mill Creek mine of the Delaware and Hudson Company, Tuesday, at Wilkesbarre, Pa. In the same mine a man was killed Monday, and the regular hands would not go to work the day after, as the accident had occurred on the 13th of the month.

A construction train fell through a trestle on Huntington's new railroad, back of Newport, on the afternoon of June 17th, and probably fatally injured four workmen, who were on the cars.

A careful estimation of the damage from forest fires in northern Michigan puts the total loss at $7,000,000, including $2,500,000 caused by the destruction of the town of Lake Linden. Only eight lives are positively known to have been lost. Great destitution prevails throughout the burned district.

District Attorney Winfield of Madison county, New Jersey, has taken steps to bring to punishment Herr Most and a number of his followers for their connection with the rioting at Oak Hill Park, near Guttenburg, Sunday afternoon, June 12.

FOREIGN.

Two million acres of land in Sonora, Mexico, have been purchased by Eastern capitalists, whose purpose is to establish an American colony.

It is said that no importance is attached by the Mexican national government to the situation in Chihuahua, where two rival governers and state legislatures exist. The matter is said to be the result of local quarrels, and the federal authorities will not actively interfere, except to preserve the peace.

Reports prevail at Ottawa, Ontario, that the Premier, Sir John Macdonald, had threatened to resign if Parliament adopted the resolution in favor of total abstinence. The closeness of the vote has rendered the Prohibitionists jubilant.

The trial of the members of the Alsatian Patriotic League at Leipzig, on a charge of high treason for supporting attempts to separate Alsace-Lorraine from Germany was begun last week. All the accused, while confessing they contributed to the funds of the Patriotic League, pleaded not guilty, contending that the league was not a secret society, but merely a society whose aim is to promote patriotism in France, and raise the efficiency of French youth by the forming of gymnastic and rifle societies. They denied all knowledge of the design attributed to the league to reconquer Alsace-Lorraine.

The Queen's jubilee began on Monday of this week, the imposing ceremonies to take place on Tuesday. The procession will surpass in brilliancy and magnificence anything seen in London during her Majesty's reign, while the ceremonies at Westminster Abbey and Buckingham Palace will equal in grandeur the coronation. The Queen is said to be very nervous, and fears dynamite outrages. A large number of royal personages are in London, and at the Queen's command United States Minister Phelps will deliver at Buckingham Palace, President Cleveland's jubilee congratulations.

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If Canon Wilberforce, the eloquent English advocate of temperance, maintains the views reported in his address a week ago in New York, it would be a wise policy to retain him in this country for a half year. Before an immense audience in Chickering Hall he said he wished to warn America not to let the liquor traffic control her as it does England. "In England we put our big brewers into Parliament, instead of putting them into jail, as you do in Maine. There they lock up liquor before it gets into a man, in New York you only lock it up afterward. There must be no compromising, no high license, but universal and absolute prohibition." That is third party doctrine strong and true.

The Grand Lodge of New York was sitting when the Covenanter Synod passed its grand resolutions against the orders. The Masons were not a little aroused by the Synod's action, and commented freely and with much sarcasm on the "cranks" up the river at Newburg. One very intelligent Past Grand Master spoke of the insignificant "Covenantists." It is an item worthy of note that, though many of the Grand Lodge were said to be Christians, yet it was in a very unchristian temper that they heard of the Synod's action. Instead of noting the objections of a body of eminently pious men and making inquiry whether those objections were well founded in Bible doctrine, they were satisfied to scoff and sneer just like the infidels in their ranks.

The great building strike in this city is virtually over. Last Thursday the bricklayers resolved to withdraw their demand for Saturday pay-day. The hod-carriers and carpenters have unsettled grievances, and since the bricklayers struck the contractors have taken such action that the two parties are not come together though the particular cause of the strike is given up. A new union was formed of the workmen some days ago, on a much more reasonable and liberal basis than the old lodge. All who joined it were given work. But the season is already far gone, and many buildings projected will not be begun until settled times. Much capital is therefore turned into other channels. The estimated loss inflicted by this strike is nearly two and a half million dollars, most of which would now, but for the workingmen's lodges, be divided among their families.

Mayor Hewitt of New York gave that city a decent Sabbath for four or five weeks, by enforcing the law against liquor selling in saloons and hotels. The proprietors of two of the latter took the case into court and were beaten, but the Supreme Court last Friday decided in their favor—that they might sell liquor to guests at meals, but saloons must remain closed. Last Sabbath, therefore, witnessed the most disgraceful scenes in even aristocratic hotels. All became, for the time being, vile as doggeries. They are surely welcome to their victory, and if they do not sicken of the customers they have brought within their doors, we are much mistaken. While such scenes were being acted in New York the city authorities of St. Louis were closing up the grog shops for a day. This is a good work for our cities. It will soon pass the experimental stage, and the people will demand that the liquor business cease permanently every First day of the week.

The Queen's Jubilee was celebrated with the greatest enthusiasm in England last week. From every clime the wide world around, wherever the drum beats time to the martial airs of England, came congratulations and messages of respect and thanksgiving which must make Victoria a monarch to be envied of the rest. In all the large cities of America banquets, processions and speeches attested the love of Englishmen for the noble woman who has so long ruled one of the mightiest of the nations,—a reign without a parallel for the contributions England has made to Christian civilization and evangelization. The remarkable scenes in Boston, told by our correspondent, remind us of the Music Hall mobs in 1881. The morning after the celebration an attempt was made to pull down the figures of the lion and the unicorn which adorn the old State House in that city. Ropes were fastened to them, but the misguided patriots who were pulling on them were scared away.

A meeting of Masonic Grand Masters and Past Grand Masters was held in this city last week. Its like has not been seen since 1859, and the last before that was in 1845. It met at the invitation of Illinois Masons, and was not without some marked opposition as the report of Grand Master Lawrence of New York shows. Twenty-three States and Territories were represented, however, by some forty Masons, who discussed for three days such questions as the "Landmarks of Freemasonry," the prerogatives of Grand Masters, etc. A very conservative opinion prevailed. The Missouri Grand Lodge raid on the saloon was also discussed and the great lights of the order were unanimous in regarding it as contrary to Masonic law. No such resolution will be adopted in Illinois, said Grand Master Darrah. An habitual drunkard would be expelled because he disgraces the order in the community, and is very apt to divulge lodge secrets, but Masons will drink and sell liquor so long as there is Masonry.

Henry Randall Waite, president, on behalf of the "American Institute of Civics," and in furtherance of its purposes, which are to promote, through the agency of the school, the press, the pulpit, and otherwise, the conditions essential to good citizenship and good government, respectfully suggests that on the Sunday preceding the coming anniversary of the Declaration of Independence, Christian ministers of all denominations, so far as possible, shall give special attention in their services for the day to the following topics, viz.: "The influence of the church as related to integrity in citizenship, and the duty of Christian men as citizens." In presenting this suggestion it is proper to say that the "Institute of Civics" represents no party or creed in politics or religion; that its sole purpose is to aid, as above indicated, in the promotion of integrity, intelligence and patriotism, as essential qualifications for the right use of the suffrage; and that it is on this ground that it confidently seeks the co-operation of the pulpit. Printed matter which will be of interest to clergymen disposed to adopt the suggestion made, will be sent free, upon application to Mr. Waite at the office of the Institute, 83 Cedar street, New York City.

THE BIBLE IN THE PUBLIC SCHOOLS.

BY REV. B. W. WILLIAMS.

PROPOSITION I.—*Mere intellectual knowledge, alone, is not sufficient to fully qualify men for the duties and responsibilities of citizenship.*

Education, to be symmetrical and complete, must include the harmonious development and culture of the physical, intellectual, and moral faculties of man. Any system which contemplates only the training of the intellect is obviously defective. It does not reach the entire nature of the individual to be educated. Knowledge is power we are told, but it depends upon the use to which it is applied whether it be power for good or evil. If it is merely the knowledge of the head, unrestrained by principles of sound morality, it may even prove to be an avenue to crime and lawlessness. It is a well-known fact that learned men are sometimes very immoral and wicked; while illiterate men are often moral and upright. As it is with individuals, so it is with communities and nations. Leckey, whose well-known rationalistic writings preclude the idea of his being biased in favor of Christianity, says in his History of European Morals:

"It is one of the plainest of facts that neither the individuals nor the ages that have been most distinguished for intellectual achievements have been most distinguished for moral excellence, and that a high intellectual and material civilization has often co-existed with much depravity."

If this be true, it is safe to arrive at the conclusion that there is no direct road from the head to the heart. That is to say, a man's head may be a perfect lumber-room of intellectual lore, and yet his heart may be woefully corrupt. His mind may be crammed full of the facts of science, art, law, or literature, and yet he may be destitute of true morality. This brings me to

PROPOSITION II.—*The inculcation of sound morality is essential to the formation of right character, and the promotion of good citizenship.*

The idea that mere intellectual culture is a panacea for all the evils which afflict society is not only fallacious, but absurd. Illiteracy and crime are not always in corresponding proportions. Indeed, it is often found that the greatest amount of crime and disorder prevails where there is the highest state of mental cultivation. Carefully prepared statistics prove this to be true. But shall we conclude from these facts that intellectual education is a curse, that ignorance is bliss, and that we ought to disband the public schools, thereby leaving the masses without the means of knowledge, in order to make them virtuous and happy? Most assuredly not. Culture of the mind is an excellent thing as far as it goes. But this alone is not sufficient. Right here is the capital defect in the secular idea of public education. It proposes to cultivate the mind, but leaves the heart untouched. Such education is entirely inadequate, and altogether one-sided. In addition to this, there must be moral culture and training in order to restrain men from vice, and make them good citizens.

A profound thinker has well said that "whatever we would have appear in the citizen or in the nation we must first put into the schools." It certainly is of paramount importance that morality should be made to appear in the organic life of the nation. It ought, therefore, to be carefully inculcated in the common schools. But the question naturally arises: Can morality be successfully inculcated and maintained under the godless system proposed by the secularists? This we shall now consider.

PROPOSITION III.—*There can be no sound, healthy, and reliable standard of morality, where the principles and motives of religion are excluded.*

Conscience must have a gauge. We must have some definite and reliable standard by which to determine the moral quality of an action. And we must have something by which to recommend and enforce devotion to the true, the beautiful, and the good. For this we must look to a higher source than the fallible maxims of men. We find it in the principles and motives of religion. Here we have a solid foundation upon which to base the work of moral education. Our ablest patriots and statesmen have ever recognized the connection between moral-

ity and religion. The "Father of our Country" said in his Farewell Address:

"And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—*Words of Washington, p. 48.*

Let it be remembered that Washington was not only a great military chieftain, but also a profound thinker and a wise statesman. His words are well founded. They are well worthy of attention. Pure morality must find its support in religious faith. Without the sanctions of religion, it would indeed be difficult to make any satisfactory progress in the impartation of moral instruction. Recognizing, then, the importance of religion as the foundation and source of morality, we next inquire what religion furnishes the best code of morals?

Proposition IV.—*Christianity alone offers that pure and benevolent system of morality which is essential to the right development of national and individual character.*

The morality of the Christian religion, as set forth in the Bible, is the only system that will meet our wants and necessities in this respect. Here we have the nature of right and wrong clearly defined, and the consequences of each distinctly set forth. Here we find the most cogent reasons for abstaining from vice, and the strongest incentives to virtue that could possibly be brought to bear upon the human mind. The erudite Lord Bacon truly says: "There never was found in any age of the world, either religion or law that did so highly exalt the public good as the Bible." Let the moral precepts of the Bible be wholly ignored, and let the restraints which Christianity imposes be banished from society, and the world would soon be turned into one vast, seething, boiling, raging pandemonium of brutalized men. Even Prof. Huxley, in spite of his infidel proclivities, is constrained to say:

"I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color; and even the noble stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate, and there yet remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."

Let these weighty concessions be carefully noted by those who are clamoring for the exclusion of the Bible from the public schools, and yet are such enthusiastic admirers of Prof. Huxley. In this instance his observations are certainly entitled to our favorable consideration.

CONCLUSION OF THE WHOLE MATTER.

We have endeavored to show that mere intellectual education is inadequate and one-sided; that moral culture is necessary as a factor in public education; that religion is essential to the maintenance of pure morality; and that the religion of the Bible is alone capable of producing the requisite standard of morality. The conculsion at which we arrive, then, is that religious exercises, including the use of the Bible, should be retained in our public schools, the demands of secularists to the contrary notwithstanding.

Weatherford, Texas, June 13, 1887.

WATCHMAN, WHAT OF THE NIGHT?

A WORD TO YOUNGER MEN; WHERE ARE WE DRIFTING?

BY M. N. BUTLER.

There are people who think wisdom died with the ancients. They never look ahead but are always pining over the past. They are the clogs to the wheels of progress, and prophets of ill omen to every onward movement. Old men have their prejudices and by-gone associations to nurse and brood over. Old things are passing away, and men who try to instill in the minds of their children old jealousies and past political animosities are not the guardians of liberty. Fossils and mossbacks may stay in the ruts of twenty years ago and brood over the sarcophagus of dead issues, but men of progress must grapple with the living, burning questions of the hour. Antiquated seers and last century philosophers, with their worn-out resolutions and threadbare campaign ditties, are rapidly going out of vogue.

The truth is we have entered a new political era. Another dispensation is being ushered in. Laws, customs, and usages are rapidly changing. The world moves, and new complications and relations are constantly arising and must needs be adjusted. New times, agencies and circumstances demand new qualifications. Time, thought and experience are necessary to arrive at correct conclusions. Public sentiment is undergoing a moral as well as a political change. Like the influence of the moon on the tide, moral discussion is causing political opinion to ebb and flow. Policy, time-serving politicians are all at sea. They do not comprehend and are not capable of understanding this new state of things. Men who are skilled in the spoils system, and who are adepts at packing a primary, or manipulating a convention are completely nonplussed at this spontaneous upwelling of principle. There are more independent voters now than for two generations past. They hold the balance of power almost everywhere. Disintegration of old parties aud phenomenal growth of new ones is unprecedented in the history of popular government.

This independent element is largely young men who have grown up since the war. They have the present and future to deal with, and must either be on the winning or losing side of the great problems so far reaching in their influence. They can hardly afford to be on the wrong side. They propose to keep abreast of the progress of the century and have a hand in moulding the political polity of the country. It behooves them to join the rising tide and not the receding one. New and living issues call for their prayers, their speeches and their votes. History teaches them that reforms, social, religious, and political, never go backward, and they cannot afford even as a matter of policy to be on the wrong side. It is an undisputed fact that parties long in power become corrupt, and there is no instance on record where a political party has ever reformed itself. The young men who vote a ticket simply because their "great-grandfather" did, are getting few and far between. Those who do can hardly expect to supplant antiquated leaders who are all the while harping on dead issues. Better join the ranks of progress and lead young men on the great questions of the day.

This age is calling for a new and higher order of statesmanship, and many a farmer's son, teacher, mechanic and day-laborer will be called upon to legislate and execute laws that past statesmen cannot so much as comprehend. By "past statesmen" we mean those who hold that the great reforms and intricate movements, with their mighty interests, cannot be adjusted by legislation. Younger blood, stronger hearts, and heads clear of old prejudices and fogyism will attend to the matter. Old philosophers do not take kindly to innovations. They look upon all new departures as impractical and unwise. And so it is in statesmanship and jurisprudence. Each epoch in history represents an entirely new order, with now and then a "Grand Old Man" who lives in advance of his fellows.

Political changes, rapid and startling, are doubtless yet in store for the American people. The very heart of the nation is throbbing with suppressed emotion. Political log-rollers and party wire-pullers have run everything from the village caucus to the national nominating convention. In every community are men whose sole business has been to manage local politics. To rescue the country from these demagogues and their henchmen, the independent voter must make politics a study. The people will have their rights. The Republican party ignored this, and popular upheaval swept it from its pomp and power. The grand old party after a quarter of a century of trial so far fell from grace that the people said, Step down and out. Its legalized robbery by corporate corruption—subsidies, land grants, fraudulent contracts, consolidations, watered stocks, and receiverships made private property insecure and public prosperity uncertain. The spoils system has grown with the increasing age of the dominant parties. The political evils afflicting our country are the legitimate outgrowth of these parties. Matters have not improved with the change of administration. It was a choice between two evils.

The Democratic party does not have what the Republican party failed to possess—the confidence of the laborer and producer. The existence of the old parties has become a scramble for office, a life-and-death struggle for the loaves and fishes. The only difference between these great historic parties is simply the outs and the ins. The patriot, all alive to the great moral questions so profoundly agitating the public mind, turns with disgust and contempt from the vacillating, catering policy of his old party.

A strange fatality is sweeping the old party leaders off the stage and others are being indefinitely retired. All this is not accidental. It is the indication of a gathering storm that may be little less than a political revolution. Minds not blinded by party affiliation and prejudice realize but too sensibly that the crisis is upon us. Bible scholars are conjuring up a most fearful war to which all former commotions are as nothing. We are not looking up prophecy, but from the monitions around us portend change and evolution if not revolution. One thing is certain: pure men are not going to longer place hope in agencies manned by, and run in the interests of criminality. The baser sort do not voluntarily abandon political machinery already safe in their control.

It remains then for the patriot to scuttle the old, rotten hulks, and let them and their vicious crew go to the bottom together. Already a new craft, full-rigged, every sail set, and every rope tightened, is plowing the political ocean. It is manned by the fathers of America. Its chart is the Holy Bible and the Constitution of the United States. Its political ensign is not the red flag, nor the black flag, but the glorious standard, the old Stars and Stripes, bought with patriot blood, rebaptized in the name of human freedom, only to be lowered or supplanted when liberty has gone out in night forever. Its motto is not anarchy, outlawry, blood and plunder. It is one that will go ringing down the ages: "For God and Home and Native Land! Save the Boys!"

Sad fathers, heart-broken mothers, weeping sisters, despairing wives and hungry children, catch up the glad refrain that swells into a mighty chorus, wafted from ocean to ocean, and borne aloft on the prayers and chants of the churches of America, it reaches the very battlements of heaven, and angels join the anthem till the vaults of eternity resound with the song of redemption from rum.

What a theme for the poet and the painter! No more drunken husbands, brutal fathers, reeling sons or degraded brothers cursed by alcohol. No more bleeding hearts, blasted hopes, shame and unspeakable misery from this nemesis of hell. May God speed the noble ship Prohibition.

That is the shibboleth of the hour. It is, however, intimately connected with other questions upon which its triumph eventually depends. He who imagines that only one curse afflicts society is narrow in his vision, as much so as the old quack who proposed to relieve the suffering of all humanity by doctoring everybody for the mumps. The demagogue sees only one question, and only one side of a question at a time; the statesman looks at all public questions from every standpoint.

Darlington, Mo.

PROTESTANTISM IS NOT DARKNESS.

In a recent notice of the *National Protestant* we expressed the fear that it would turn out to be an organ of non-Catholic secret societies. The latest number, now before us, confirms us in our opinion. We see that it is befogged in the common delusion that the right way to oppose Roman Catholicism is to favor the secret societies which profess to be the champions of Protestantism. It publishes to the Protestants of America, an address sent to it by the "Recorder of the Supreme Black Encampment of America, the parent head of the order of Knights of Malta in this country," a secret society newly introduced into America. This order, which professes to be "neither national, political, nor sectarian," and claims to have been instituted in the year 1118, when there was no form of Christianity but Roman Catholicism, still has the audacity to say that it is "a body of men banded together under most binding forms to comfort and sustain one another in the practice of the Christian religion, to offer mutual assistance in time of need, to promote Protestant unity, and to defend the Protestant faith against all foes whatsoever." Though a foreign plant, and "a descendant of the military order of the Middle Ages," it presumes to inform American Protestants that "experience has proved that the best mode of successfully opposing the machinations of the Romish priesthood is by secret societies, under whose veil of secrecy their membership can freely exchange views, and within the assemblies of which Rome cannot raise her voice nor plot their ruin."

This imported order, after declaring that "the order of Malta, being one of the few military orders of the Middle Ages which have survived the revolutions in society, possesses the spirit as well as the forms of Christian knighthood, and is thus decidedly elevating and eminently Christian," has the effrontery to say that it is "the true evangelical alliance for the propagation of the faith." What will the great International Evangelical Christian Alliance say to the claims of this military order? Will the hundreds of Protestant clergymen of America who help to compose that august association yield to the claims of this newly imported secret military order of the dark ages of Catholic Europe?

As a final and crowning step in the presumption of this order its address says: "This ancient and honorable fraternity, therefore, calls upon all Protestants, by whatever name known, who love our Lord Jesus Christ in sincerity and in truth, to enlist under its banners, and to take their part in the religious regeneration of the world." Now the *National Protestant*, in the same number in which it prints and indorses the address of the secret order of Malta, says of the "Order of the American Union:" "We are pleased to announsce that by order of the National Executive Committee of the Order of the American Union, an address has been issued by them which removes the ban of secrecy, to a great extent, which has surrounded the order with a mysterious suspicion, well calculated to operate to its disadvantage, and give its enemies a handle to work upon the prejudices of the public." If the removal of the "ban of secrecy" from one secret order is pleasing to the *National Protestant*, how can it approve another order which declares secrecy to be the only hope of Protestantism?

We are opposed to popery and the dark order of Jesuits; yet we are none the less opposed to foreign secret military orders, which had their origin in the dark ages, or in a more modern ale-house. Christianity is radically opposed to all dark systems, and must reject them all alike. Hence our opposition to Roman Catholicism is also directed against secret orders of every kind, no matter what their professions are respecting Christianity in general, or Protestantism in particular.—*Prof. W. O. Tobey.*

THE CHURCH RESPONSIBLE FOR SABBATH-BREAKING.

In an article on "Sunday Labor in Massachusetts" the *Independent* deduces the following striking facts from the report of the Labor Bureau of Massachusetts, which should cause as much alarm at the relapse of practical godliness it reveals as is now shown toward the theories of Andover:

By far the largest of all the industries in the State, in which Sunday labor is systematically done, is that of the railroads. The first railroad train was on what was then the Boston and Worcester road. It began to run on Monday, May 1st, 1834, going as far as Newton, seven miles out. The first train that ran on Sunday was on the second road built in the State, the Boston and Providence. It began to run on Sunday, September 14th, 1834, and continues substantially to this day. The old stage line which this road was displacing had been accustomed to go through from Providence to Boston on Sunday morning "to finish the trip" for those passengers who had come from New York on the Saturday night steamboat. The railroad from the first did the same (finished the trip), and does to this day, as do all roads where the occasion arises.

The first strictly Sunday train, *i. e.*, one which began the trip on Sunday, was a daily steamboat train on the same road, which was put on Saturday, April 2d, 1836; but which only continued that summer.

On Sunday, July 2d, 1837, a Sunday mail train began to run on the Boston and Worcester, which, in some form, has continued ever since, except in the six years from '47 to '53, during which period, so far as can be learned, not even a mail train left Boston on Sunday on this road, except when, sometimes, the Cunard mail steamer arrived too late for the last train Saturday night, and a special was sent through to New York Sunday night. But in May of the latter year a Sunday evening New York mail train was announced, which still continues; and that train inaugurated the present era of Sunday trains.

The Sunday mail train on the Eastern road had a singularly suggestive history. It was put on as soon as the road began to run in the fall of 1838, and continued till February, 1847. On the last Sunday of that year it was hauled off, apparently because it did not pay, it being understood that the management of the road gave up one-seventh of the contract price to get released from that train; and it is told in Salem that on the last train from Boston on that last Sunday afternoon, no passengers rode but employes of the railroad. Moreover, for many years after, even all during the war, the mail between Salem and Boston was carried by a one-horse wagon, there not being travel enough to pay for any kind of a coach. Indeed, the recent era of Sunday railroading, so far as that road is concerned, did not begin till June, 1872, with the putting on of the Bangor express.

The Sunday "church trains" were begun in November, 1860, by Mr. Twichell, of the Boston and Worcester, between Brookline and Boston, at the urgent and long continued solicitation of members of churches who had lived in Boston but now lived in Brookline, and who wanted still to attend upon the ministrations of their Boston pastors. It was twelve years before the next church local was put on (on the Old Colony road), and now for more than twelve years every road has had them in some form. But the chief point of the matter is, that the whole system was begun and extended by church-going people, for church-going purposes; and that from these church excursion trains sprang the whole system of seaside Sunday excursion trains, now so vastly multiplied. A single incident illustrates the whole matter. A preacher who lived out of town in a village on the Old Colony road, had an opportunity for a number of months of supplying a pulpit on the west side of Boston. The Sunday local which he used reached the city at 10:15 A. M., but he found the quarter of an hour to 10:30 too short to get to his appointment. So he wrote to the proper railroad officer, asking if that train could not be run in five minutes earlier. There is our Sunday excursion system in its germ.

For some years after the horse-railroads were established no cars were run on Sunday. The case of the Cambridge road is an excellent example. It was at the first and is yet, officered by conscientious men of the Puritan type, who believe in keeping the Sabbath holy; but they were forced, after six years, by the conditions of the life of society in which they abode, to yield and run their cars on Sunday.

And the strange part of it all is, that by far the chief part of the pressure by which the Sunday cars were caused to be put on came from church members and church-going people, who wanted them to run for their accommodation in going to church.

Sunday steam cars and horse cars are by far the largest systematic Sunday industries in Massachusetts, and the others do not call for special mention.—*Independent.*

FIFTY YEARS OF AN ILLINOIS COLLEGE.

FROM THE ADDRESS ON THE CELEBRATION OF THE SEMI-CENTENNIAL OF KNOX COLLEGE, BY HON. S. V. WHITE, OF BROOKLYN, N. Y., JUNE 9TH, 1887.

In attempting to cull, here and there, an event from these fifty years which may instruct or amuse us, I am reminded of a theme which I heard discussed at, I think, the first literary entertainment which I ever attended in these academic halls. It was at a quarterly meeting of a literary society, and, if I am right as to the date, it was before the foundation of the Gnothautii, and must have been, as it were, an A-Delphic oracle. The personality of the speaker is gone from me. He may be, and I trust he is, at present; but whether he still abides with us or has gone beyond, memory still sounds his theme in my ears. And this is what he spoke about, "The crisis of the world's destiny is now." I was young when I heard those high-sounding words, and though as a member of the Academy not yet advanced to the dignity of a Freshman, I had the regulation awe at the wisdom of an undergraduate, yet at that time the theme impressed me as high-sounding and sophmorical. But with increasing years and maturer thought, I have come to believe that whether consciously or unconsciously, the student who selected the topic had, as it were, caught and repeated the voice of History, that impartial witness of the ages, as she calls to generation after generation while the years glide by, "The crisis of the world's destiny is now."

Recur with me for a moment to a very few salient headlands of history, and apply with me the student's theme. When the voice sounded through the crypts of Egypt's palace, saying, "Let my people go," do you not hear a voice in solemn warning saying, "The crisis of the world's destiny is now?" When the eleven slept in the garden and the Incarnate cried in his agony, "If it be possible, let this cup pass," was not the solemn night made still more solemn by the words, "The crisis of the world's destiny is now?" When Columbus sailed, and Cromwell usurped, and Waterloo thundered, did not History repeat her solemn warning, even as she voices it to-day, and will repeat it "to the last syllable of recorded time," echoing and re-echoing the Sophomore's theme—true in the beginning, true now and true even unto the end —"The crisis of the world's destiny is now?"

Let us then as we discuss the events of the fifty years now ended remember that each half century as it passed, strode backward into antiquity pregnant with events in which nerves were rasped, and brains crazed, and kingdoms won, and causes lost; just as the momentous present throbs and pulsates, and exults and despairs to-day.

To determine something of the work which the world has done, and to which the institutions of learning have contributed, let us inquire briefly as to the condition of science, and art, and commerce, and thought, and moral sense in this country fifty years ago. Some of the younger of my auditors may be startled to hear me say that when Knox College commenced its work, probably no Illinoian had ever kindled a fire or lit his cob pipe with the aid of a friction match. I qualify the statement, because there is a possibility that among the few who experimented with a flat shaving, coated with a mixture of sulphide of antimony, chlorate of potash and gum arabic, which could be ignited by drawing it between folds of sand paper, there might perhaps have been a citizen of Illinois. But as those experiments had only extended through two years, and were, for the most part, confined to the neighborhood of European and Eastern laboratories, the presumptions are strong that in the year of grace 1837 no Illinoian had ever exchanged his flint and steel for the magic lucifer. Be that as it may, Knox College had taught chemistry five years before the sulphide of antimony gave place to phosphorus and nitre, and the paste on the side of a shaving gave place to a deposit on the end of a splinter, and the simple friction match entered the arena of its great usefulness as our daily fireside companion. So also the revered Losey had told Knox's students what he knew, and all that was then known, about the iodide of silver and the actinic rays of the sun, two years before the French painter Daguerre startled the world with the results of twelve years of experiments in what has since been named the art of photography. I do not comment on the art or its multiform uses, but simply call your attention to the fact that the world's knowledge of it is two years younger than the honored institution whose birth we are now celebrating. But still more startling is the fact that Knox College had done nine years' work, and its first graduating class were "conning and learning by rote" their graduating addresses when on June 19, 1846, the Congress of the United States inserted into the appropriation bill for that year two simple lines, the results of which were to crown with the unfading laurels of immortality an American citizen, Professor Samuel F. B. Morse, and to move forward the hands on the dial of human progress centuries, as it were, in the beat of a pendulum. And these are the magic lines:

"For defraying the expenses of the magnetic telegraph from the city of Washington to Baltimore, four thousand dollars."

Were there time and were this a fitting occasion it would be an interesting study to glean from the Congressional records of that day how the statesmen of that period, the guardians of the people's treasure, bemoaned this squandering of the people's money. But this is not the time, nor is this the place, for delving in such richness of research. But that $4,000 voted by Congress when Knox College was nine years old, was the philosopher's stone which transmuted an American inventor's thought into gold outweighing in value all the product of all mines of the Orient. * * *

When Knox College entered upon her work the State of Illinois had been less than eighteen years a sovereign State. The college is seventeen days older than the city of Chicago, both having been incorporated by the same legislature. There was no census for the year 1837, but more than three years later, in the census of 1840, the city of Chicago numbered 4,470 inhabitants. Making an estimate of the population from the census returns of 1830 and 1840 compared, it is safe to say that there are now in her commercial metropolis three times as many inhabitants as there were in the State of Illinois when the college received its charter. It was in 1837 that the internal improvement craze swept over the State when Illinois borrowed "not wisely but too well;" but it was many a weary year before the deer which grazed her prairies were ever startled by the sound of the locomotive's whistle. But I would not grow prolix. I fear that I dwell with too much zest upon those early days. To me the Illinois of fifty years ago is as vivid a picture as any which my memory stores. * * *

But there is something in the atmosphere of a college, the importance of which far transcends the learning of a Greek paradigm or an algebraic formula. I refer to the code of ethics and of morals which, without being printed and formally promulgated, is always dominant in an institution of learning.

I would not inveigh against other institutions in this State. At the time I entered Knox Academy in 1849 there was not a college in the State about which I was not informed. There was not one which was not presided over by pious and, as I believe, God fearing men; there was not one whose faculty did not labor with deep religious fervor in behalf of the religion of Christ; and yet so benumbed was the moral sense of the churches of this State, that there was not one of them except Knox College which did not stand mute in the presence of the bar-

barism of the Middle Ages, which made merchandise of 3,000,000 of men and women in this land, rather than give offence to remote, contingent patronage, which was hoped for from the slave States to the south and west of us—a patronage which, though long hoped for, practically never came.

But not so Knox College. From the first to the last "she cried aloud and spared not" against this giant iniquity. When Abraham Lincoln, on March 3d, 1837, entered his modest and timid protest against the passage of the concurrent resolutions passed by both Houses, on the subject of domestic slavery, the men named as incorporators for Knox College—whom Lincoln had just aided to incorporate—were already laying the foundations of this institution upon a corner-stone inscribed with the tenet that "domestic slavery was founded on injustice and bad policy," and from that day till April 14th, 1865, when Lincoln fell a martyr to that conscience which was voiced in his early protest, there never was a day when any professor or teacher in Knox College swerved in word or act from adhesion to that tenet.

"Let the dead past bury its dead." The present is upon us with its duties, and the future presses to meet us with its dangers.

With increased capabilities, increased responsibilities have crowded upon this generation. We have seen how the population of the old world rushed to people our favored land. We have seen how time and space are obliterated by electricity, and how all men in all cities and civilized countries have become neighbors and almost fireside companions. But with the throngs of honest toilers from the old world, which had heretofore made the waste places wherein they came to dwell to "bud and blossom as the rose," floating in this incoming tide of immigration there has come for years, and is coming to-day, a motley crowd of red-republicans, socialists, anarchists, communists and nihilists, whose presence is a continued menace to organized government, and who are linked by electricity to all the disorganizers whom they left at home.

Fifty years ago next autumn, on the banks of the Mississippi, the first life blood was shed in the irrepressible conflict, and in a little more than a quarter of a century that conflict called for the sacrifice of more than a million lives.

One year ago last month, on the banks of Lake Michigan, an alien mob on Illinois soil struck at the life of organized society and a dozen citizens, many of them guardians of the lives and property of Chicago, were murderously struck down. It is not mine nor yours to censure the law's delay. It is our proud boast that every right of the poorest and vilest citizen shall be a most sacred trust in the guardianship of our judiciary. But you and I and outraged humanity throughout all Christendom will breathe more freely when we know that Cook county gallows has claimed and received its own.

Before passing from this branch of my subject, I venture to express my opinion, as an incipient statesman, that, staunch protectionist as I claim to be, the point where American industry can be best protected to-day is by the prompt enactment of a law providing that before any alien shall be permitted to land on our shores he shall produce before the American Consul, for the jurisdiction from which he hails, satisfactory proof by witnesses known to such Consul that he is a law-abiding, peaceable citizen, and providing for sending back, as contraband, the whole horde of Pariahs whose hands are raised against law and government in every form. America as the home of the oppressed is all very well. America as the Botany Bay for all the criminals of all the effete monarchies of the globe is quite another matter. But the menace from bold criminals such as those who hurled the grenades in Chicago, startling as it seems, is not so much to be feared as is the danger from milder and more insidious theorists, who gradually break down the laws in respect to property and undermine vested rights, through processes of legislation or other forms of law. When assassins band together and strike at the life of the citizen the safety of the community urges a prompt and efficient punishment, but when property is assailed, because of an infringement of some supposed God-given rights which some theorist urges with voice or pen, every man is inclined to stop and scrutinize himself closely to find out if he may not have been deeply wronged. Spies and his fellow anarchists were convicted without a dissenting vote. But there is another feeling in men's minds when Henry George organizes an "Anti-Poverty Society," and the Rev. McGlynn raises the banner of the "Cross of the new Crusade." And yet the logical effect of putting in practice the theories of these men would be to break down all property-ownership, all vested rights, and demit men to a condition of original savagery, where strength would be the measure of right; and in the struggle for possession life and property would be of no higher value than among the ravenous beasts of the jungle. It is more alarming than the explosion of the anarchists' bomb to see the author of a book, which advocates the confiscation of all landed property without compensation, receive thirty per cent of the votes of the metropolis of the continent in his candidacy for its chief office. And more significant still, is it, when you see a priest of the church of Rome, pre-eminently enshrined in the love of his parishoners, plant himself on that same theory and, as it were, hurl defiance at the infallible head of the church. And the gravity of the contest can only be appreciated when you see the successor of St. Peter, who, according to the acknowledged doctrines of the church, holds all the curses of Ernulphus in his hands, and whose predecessors have been wont to hurl them, red-hot and hissing with all the terrors of a sulphurous hell, alike at contumacy and heresy; I say the gravity of the question can only be appreciated when you see the Pope at Rome summon and coax, while McGlynn contemptuously asks for a Pope who shall walk down Broadway "in a stove-pipe hat." This is a communistic doctrine which the men of the present and the men of the immediate future have to contend against; and it becomes every educator, and every institution of learning, to be early in the field to meet and expose the error. And is there not a tendency among legislators which may still, perhaps, be within the pale of legitimate legislation, but is nevertheless on the danger line; is there not a tendency to pander to quasi communistic feeling in needless interference with the management of corporate property?

Will you bear with me while I refer you for a moment to the one great measure passed by the XLIXth Congress,—the great Inter-State Commerce law. And in what I have to say of the needs and tendencies of that law, which was so much desired by western constituencies and was championed by Illinois statesmen, I shall make no statement which I do not accompany with the statistical proof. My first proposition is that where, as in the United States, the whole country is a net-work of railroads, competition is, and has been, a protection to the community greater than all laws combined. The history of commerce shows that no athlete contending in the Olympian games ever watched an adversary with such an intensity as one line of commerce watches its competitors. Let me show you what competition has done for the citizen in twenty years. In the year 1865, taking the statistics of the six great trunk lines of railroads from the West leading into Chicago, and the five great trunk lines to the East from Chicago, and it cost on all the roads combined an average of three and seven one-hundredths cents to move each ton of freight one mile, while in 1885 it cost on the same roads eight mills and thirty-seven hundredths of a mill per mile, or a difference of two cents and two hundred and thirty-three thousandths, which was a saving in rates, to be divided between the producer and the consumer on the freight moved by those eleven roads alone, of $391,453,855, a sum about equal to one-third of the bonded debt of the United States. If applied in the same ratio to the whole of the country, there was saved in the item of freight alone, to the people of the United States, a sum twice greater than our whole national debt. Further than this: competition became statesmanship and solved great financial problems, turning the balance of trade in favor of this country, and reversing the current of merchandise as measured by imports and exports in the first ten out of the twenty years, as compared with the second ten years, more than $2,000,000,000. It was statesmanship when competition, without making oppressive rates at any intermediate points, lowered the rates upon long, transit routes, so that the wheat grown on the vast plateaus of Dakota could compete with the wheat grown in the Genesee Valley. It was statesmanship that poured the wealth of our entire domain into the granaries and store-houses of Europe and the world. But under the guise of a regulation of common carriers, the Federal Government stepped in and said in substance, either you shall carry local freight at a loss or you shall stop delivering Dakota wheat in the Liverpool market. I labor under the disadvantage of having been over thirty years in business and only three months a statesman, and so fail to see either the necessity or the blessing of this parental care by the general government.

But will any be so uncharitable as to say that this is the voice of a Wall street emissary of monopoly, who talks shop to us under the guise of a literary address? If so, let me say in simple justice, that there is not a fibre in my whole frame that is not in sympathy with the laboring men. I was born into an anti-poverty society which had been decreed of God in the garden of Eden. I learned its grip and its pass-word at the handles of an Illinois plough. Thirty-seven years ago this week I was sawing and splitting wood in Galesburg at 75 cents per cord, in obedience to its mandate that a man should "eat his bread in the sweat of his face." And if the theories I advance bear the scrutiny of reason, it matters not whether I imbibed them in Wall street or on the Illinois Bottom. I had intended to discuss the vexed problem of the relation of capital and labor, but I shall have only time for a bare allusion to it. And here again, if I discussed it I should have much to say that might, perhaps, be unpopular. There is no need to discuss before you of the wrongs which capital inflicts upon labor. You know of the greed and avarice which, in order to make the rich richer, sends infancy to the dark chambers of the mine and compels motherhood to meet gaunt famine in an attic or a cellar.

But do you ever look on the reverse of the picture and contemplate the wrongs which labor inflicts upon capital. If you never did, then look at 10,000 men on the Missouri Pacific stop work at a loss to the corporation of millions of dollars, because the receiver of the Texas Pacific, acting under the sole direction and authority of the Federal Court and beyond the control of the Missouri Pacific, discharged a master mechanic. Look at the coke burners of Pittsburgh to-day, who submitted a dispute to arbitration and with worse than Punic perfidy refused to abide by the decision. Look at employers with millions invested in a manufacturing plant, who dare not take even the son of the owner as an apprentice without leave first obtained from a secret conclave, which tells him what he may and what he shall not do. Alas! despotism is not confined to monarchies, nor slavery to the poor.

Had I time to discuss it I could show by statistics that within thirty or twenty years the wages of labor have advanced on an average from 50 to 100 per cent, and the purchasing power of money, in the commodities which form the necessaries of life, has also advanced from 30 to 50 per cent. For that advance, and for the amelioration of the condition of laboring men and their families, every philanthropist must rejoice. But labor to-day, not content with the prosperity which it has achieved, with sullen mein and secret greed is watching for an apportunity to gain advantages, which in effect must throttle capital and bankrupt the industries of the country.

Never in the history of the world was there need for more wisdom on the part of educators. Never did the young men going out into life find themselves in the midst of more serious environments. Thirty-three years ago this month I made my exit from these halls. Two opposing theories as to labor then crouched like tigers, ready to spring at each other's throat and grapple for the mastery. Times have changed, theories have changed; but human nature remains the same. The student who goes out to-day still finds opposing interests as to labor lying in wait for each other, and only by wisdom in the educator and the patriot may another death struggle be averted.

OUR WASHINGTON LETTER.

The St. Louis episode, where the municipality and the Grand Army of the Republic both seemed inclined to disclaim the responsibility for the invitation of the President of the United States to that city during the period of a celebration which belonged peculiarly to the latter, was instrumental in stirring up considerable feeling.

More recently the battle-flag controversy overshadowed the first topic, and with the electric qualities of speed and heat was likely to have assumed a decidedly angry look, but,thanks to the torrid wave, the multitude spontaneously sought some less heating diversion. When the thermometer is indicating ninety degrees suffering and perspiring humanity forgets all else save a desire to mop its face, fan itself, divest itself of superfluous raiment and administer cooling decoctions to the interior department.

The politicians will, however, manage to keep these topics alive for a while longer in the hope of making capital for their respective parties; but the promise of the era of good feeling which all patriots hope for and expect grows brighter and nearer fulfillment every year, and no one thoughtfully considering all the circumstances of the case will be discouraged by these incidents.

The action of the President in promptly and sensibly abandoning the proposed return of captured flags when he discovered what its effect would be upon the minds of a large class of pleople, and that a doubt existed as to the legality of the transfer by him unauthorized by Congress, should end the mat-

ter. Although doubtless intended to promote the good feeling which was so conspicuously displayed here at the National Drill, and is now being exhibited by the entertainment at Boston and Lynn and elsewhere of Robert E. Lee Camp of Confederate Veterans by Grand Army of the Republic's posts, it had the effect of re-opening the not entirely cicatrized wounds, but the balm of better acquaintance with the persons and motives of each other will eventually heal these tender spots, until a complete reconciliation of the sections will be effected.

These two questions referred to having occurred almost simultaneously and the prominence which the Grand Army of the Republic has taken in each, has had the effect of attracting considerable attention to that organization here and elsewhere. Having no political meaning from a partisan stand-point this organization is but a kindred one to those that have existed in most countries, and notably in that of France. In this city the order has some peculiar features, such as the Department Employment Committee, which sees to the enforcement of the provisions of law respecting the preference to be given to soldiers and sailors,other things being equal,both for appointment to and retention in office;a Pension Committee, which aids the soldier, his widow and orphan in the establishment of proofs necessary to place them on the pension rolls; and a Relief Corps, which comes to the succor of comrades who are brought here in the hope of obtaining either pension or employment, and whose means have become exhausted; and lastly, the important part taken in all parades and ceremonies of a national character. *

OUR BOSTON LETTER.

FANEUIL HALL AND THE QUEEN'S JUBILEE.—MONSTER PROTESTATION MEETING BY THE CITIZENS OF BOSTON.—ROUSING SPEECHES IN THE OPEN AIR.—AN INDIGNANT CROWD OF MEN AND WOMEN.

The consent of the Faneuil Committee to allow the British and Scotch societies of this city to celebrate the Queen's birth-day in the "Cradle of Liberty," Faneuil Hall, on the 21st inst., was a terrible shock to the patriotism of the citizens of Boston. An indignation meeting was appointed to be held on the 20th in the old hall by a large number of the most vehement. The failure to secure the absent mayor's signature to the permit to use the hall, only increased the crowd's anger. Some proposed that the building be taken by storm, and one word of encouragement from the ring-leaders would have created sad havoc in Faneuil Hall Square, where thousands of men and women were every moment gathering.

In spite of the mob's threats Janitor Bolton resolutely refused to open the doors until the mayor's signature was appended to the permission already given by the city clerk, declaring that the act would be illegal. He would "obey orders if he broke owners." He admitted that the public owned the building; but the public could not have it until a proper permit was secure from the public's representatives. At last, in despair the leaders informed the surging, indignant mass of humanity that the meeting would be held in the open air. Seldom has a larger congregation of irritated human beings been gathered in this city. Larger and larger it grew every moment until men and women were wedged together as closely as sardines in a box. There was a little delay on the part of the speakers, and the impatient mob again demanded admittance to the hall. The stubborness of the janitor doubtless saved many lives at this point, for had he unlocked those doors many would have been crushed in the rush for admittance.

Finally, when the band had ceased to lend its half-drowned notes to the din, the meeting commenced, or, at least the harangues did. The speakers were gathered on the huge stone steps of Quincy Market, just opposite the Hall. Mr. Geo. J. Moulton, stepping forward, called the mob to order. He said that the efforts of the British to secure Faneuil Hall was significant of something more than the simple use of the Hall. The papers of Europe, the next day, would declare that America endorsed monarchy. He had no objection to the English celebrating their sovereign's birth-day in this country, but did object to its celebration in a place dedicated to liberty, which was the reverse to monarchy. The speech, which was brief, was greeted by alternate applause and hissing.

The next speaker was E. M. Chamberlin, who reiterated the sentiments of Mr. Moulton. He said that the use of the Hall by the English was declared by some to be a small matter. He thought it a great matter. To keep the British out of Faneuil Hall, he seemed to think as great a matter as the casting overboard of the tea in Boston harbor. Amid cheers he closed his remarks by asking why Bunker Hill or Lexington hadn't been secured by the Queen's jubilee committee? He considered it just as ridiculous to allow them the use of Faneuil Hall.

Father McKenna, the next speaker, said that it would be as consistent to celebrate the anniversary of American Independence in the Tower of London as for the British to celebrate the Queen's jubilee in Faneuil Hall. He swore he would never again enter Faneuil Hall if the jubilee was allowed to be observed there.

Mr. Philip J. Doherty closed an able speech with the all-important question: "Do you, as citizens of Boston, authorize or ratify the act of your official representatives in giving Faneuil Hall to-morrow night—" Before he could finish the question, the reply came like a tornado from thousands of throats, "No! No!"

Shortly after the crowd dispersed, anxious as to the result of the protestation. To the honor of Boston I am glad to inform the readers of the *Cynosure*, that in spite of the cloud which threatened to burst on the evening of the 21st, it passed away with only a low murmuring of thunder. To be sure the crowds about the Hall were immense, but the large force of police on hand intimidated the violently inclined. One intrepid Englishman was well pummelled, however, for shouting, while in the midst of the mob, "God save the Queen!" Boston ought to be exceeding thankful for its narrow escape from mob violence.

D. P. MATHEWS.

OUR CINCINNATI LETTER.

EDITOR CHRISTIAN CYNOSURE:—Bunyan, in his "Holy War," tells us how the city of Mansoul rebelled against King Immanuel and exalted Diabolus to the throne. The king sent four captains, with ten thousand each, to recover the city. The first was Captain Boanerges, his ensign Mr. Thunder; he bore the black colors, and his escutcheon was "three burning thunderbolts." The second was Captain Conviction, his ensign Mr. Sorrow; he bore the pale colors, and his escutcheon was the fiery law. The third was Captain Judgment, his ensign Mr. Terror; he bore the red colors, and his escutcheon was a burning fiery furnace. The fourth was Captain Execution, his ensign Mr. Justice; he also bore the red colors, and his escutcheon was "a fruitless tree, with an axe lying at the root thereof." These captains laid siege to the city, but could not take it. Then they sent a petition to the king for reinforcements. Five other captains were sent, with ten thousand each: Captain Credence, Captain Good-hope, Captain Charity, Captain Innocent and Captain Patience. Prince Immanuel accompanied them in person. The city was taken, Diabolus cast out, and the King of kings enthroned.

Satan has usurped authority in this land. Christ's army, with its different divisions, Methodists, Presbyterians, Covenanters, etc., have made war upon him, but are unable to dislodge him. And now reinforcements have been sent. The divisions are: the National Reform Association, the W. C. T. U., the N. C. A., and the Evangelical Alliance. Before these armies the enemy's works will go down.

Last Sabbath morning I preached in the Taylor St. M. E. church, Newport, Ky., Rev. Chas. Taylor, pastor. He was five years missionary in China. This is a wide-awake congregation. They have a revival there fifty-two Sabbaths in the year. They received National Reform principles with a hearty good will. Prof. James McGinniss, of the Bellevue Public Schools, is a member here. Through him arrangements were made for an evening service in the Bellevue M. E. church, Rev. S. G. Pollard, pastor. Newport, Bellevue and Dayton are south of the Ohio river and east of the Licking; Covington and Ludlow are west. I have had interviews with Rev. D. N. Stafford, pastor of the Eastern Avenue M. E. church of this city, Rev. D. N. Ervin of the Dayton, Ky., Presbyterian church, Rev. E. S. Ralston of the Newport Congregational church, and Rev. James Walch of the Grace M. E. church. Arrangements were made with each of these brethren for a service in their churches. Last night I spoke again in the Taylor St. M. E. church, Newport, to a nice audience. To-night I speak in the 9th St. Baptist church, Covington, Ky., Rev. Joseph Courtney, pastor. I have abundant opportunity to get a hearing.

The failure of the Fidelity National Bank of this city, involving a loss of between five and eight millions, is another illustration of the sin and danger of stock gambling. It is stealing on a large scale. Harper, Baldwin, Hopkins, and the rest who were implicated in the Chicago wheat deal, ought to be sent to the penitentiary. Why is it that business men are so careful to consult the reports of the Chicago Board of Trade? The truth is, just as often as that Board takes snuff the whole nation sneezes, and we cannot help it. It is time for a righteously indignant Christian people to say, this outrage shall cease. We need more of the Ten-commandment morality in our commercial affairs.

J. M. FOSTER.

PROF. O. F. LUMRY offers for $3,500 his home property in Wheaton, consisting of house, barn and seven acres of land, and another lot of three or four acres lying in the town near the College for $600. Both pieces of property are very cheap and desirable, and any man in Chicago who wishes a suburban residence, or any farmer or mechanic who has a family to educate, by purchasing Prof. Lumry's property can bring his family under the shadow of Wheaton College, in a grove of beautiful trees, with quickset evergreen hedges, fruit trees, fine grapery and good water,—all which a person of average taste and judgment with a few hundred dollars to spend on the place can turn into an earthly paradise. A man who fears God and loves what is right is the one into whose hands Prof. Lumry wishes his home to pass. He wishes to join his children in the West. Write to Prof. O. F. Lumry, Wheaton, or come and see for yourselves.

—Thirty-two of the Chicago churches report having received since January 1,621 persons on profession of faith as the result of Mr. Moody's meetings.

—The Chicago Baptist Association last week learned from annual reports that on the South side, with a population of 150,000, there are but six English-speaking white Baptist churches, or one to every 25,000 persons. The West side, with a population of 350,000, has only eight churches, or one to every 44,000 persons. The North side, with a population of 130,000, has but one church to every 65,000 persons. Eight wards in the city have no Baptist churches. Only about one-half of the suburbs have Baptist churches.

—A circular has been issued calling for a General Conference of all evangelical Christians in the United States, to be held under the auspices and direction of the Evangelical Alliance in Washington on December 7, 8 and 9 next. The questions to be considered by the Convention are: 1. What are the present perils of the Christian church and the country? 2. Can any of them be best met by hearty co-operation of all evangelical Christians, which, without detriment to any denominational concern, will serve the interests of the whole church? 3. What are the best means to secure such co-operation and to awaken the whole church to its responsibility? The call is signed by the president of the Alliance, Mr. W. E. Dodge; by the chairman of the executive committee, Mr. John Jay, and by the Revs. Philip Schaff, D. D.; Josiah Strong, D. D.; C. A. Stoddard, D. D., and Lyman Abbott.

CORRESPONDENCE.

AN OLD CAMPAIGNER.

YORK, Pa., June 20, 1887.

EDITORS CYNOSURE:—I began my anti-secret work here in 1868, eighteen years ago. In November, 1886, I began a new crusade on a new plan. I made a list of intelligent persons; parlor lectures and street talks were resorted to whenever there was an opportunity. In January, 1887, I distributed one hundred of Weeds's "Facts Stated" where I expected they would do the most good. In February I scattered several hundred *Cynosures*, tracts, etc. About the same time I handed around some specimen *Cynosures* and also a few N. C. A. catalogues. And I have made it a rule to make a few remarks on secret societies whenever I meet any of my scholars, as I call them. Like a good blacksmith I don't forget to blow my bellows, to keep all my irons hot, and to strike hard with my sledge hammer. I give plenty of proof that nearly all of our secret orders are Roman Catholic, Copperhead, treasonable, demoralizing, dangerous, vicious, criminal, etc.

I think I could keep your readers smiling if I was to tell all I hear from persons who have been in the cage with the lodge tiger. One ex-Odd-fellow says: "I gave up the lodge, because I found I was paying in money and a set of loafers were all the time getting sick on bad whisky and drawing money out."

The editor of the *York Dispatch*, a so-called Republican party organ, has been trying to prop up the lodge by frequent articles and lodge notices, etc. He says the wives of secret order men should have plenty of taffy in the shape of degrees in female lodge traps. He has heard how the serpent took in a woman long ago. The Grand Army is also fight-

ing a campaign on the sly; and a woman's "Relief Corps" is getting ready for action. But I fear the twenty-five ladies composing it cannot give relief from sledge-hammer wounds. They had better do up their old bonnets, and look after the boys who go courting.

As a result of my labors, I am collecting funds to establish the "York Reform Library" on a solid foundation of Anti-masonry. "More light" is just what I am determined to give to both insiders and outsiders. E. J. CHALFANT.

CUDWORTH AND THE CYNOSURE.

WORCESTER, MASS., June 13, 1887.

DEAR EDITOR:—The enclosed is a small testimonial of my appreciation of your address before the "Congress" on "The Religion of the Lodge," in your issue of June 2nd. I have read it over and over again, and intend to keep it for reference. It will have an important influence on thinking and religious minds, and for that reason it ought to be read by theological students. I hope you will give it a wide circulation. "Be not faithless but believing." You are sowing good seed; and, as I believe, have been commissioned of God as a "discerner of spirits," to do an important work, which is entrusted to but few in our land.

Strange that the ministers of Christ are so blind, or timid, as not to speak out against the "false worships" of Satan throughout the land. You have based your remarks on "The Religion of the Lodge" on the writings of a renowned author, Ralph Cudworth, a name respected by good scholars, and such will not dare to dispute with him. I am happy to see the beautiful coincidence there is in his argument with the teachings of the Bible. As Luther brought the old Bible from the monasteries of the dark ages, so you with a similar spirit have placed before our present age a seemingly new revelation, a most important weapon to be used in the great warfare now going on against the various "anti-Christs" of our time. I refer not merely to your address at the "Congress," but to the *Cynosure* which is true to its name, and is having a telling influence throughout our country. Our time on earth is short.

'Tis sweet our communion on earth to recall,
But glory *celestial* is sweeter than all.

Yours in Christ, W. J. WHITE.

"LIVES OF GREAT MEN ALL REMIND US."

HAVANA, N. Y., June 14, 1887.

EDITOR CYNOSURE:—Although my health will not permit me to do justice to all the papers which I receive and desire to read, still there is a large share of the interesting matter of the *Cynosure* different from what I find in any other paper,—matter concerning men and events of great importance, to be read and acted upon by the live men of the stirring times in which we live, but which seems to be either ignored or passed carelessly by for less vital things.

I have been interested to see that by you the names of faithful men, who hazarded their lives and reputations for sacred principles in a past age, have still been preserved and their deeds recorded for the present generation to imitate, if they will—men who having served their generation, have entered into rest; as David Bernard, Nathan Brown, A. L. Post, and others whom I have known; and a few still living as witnesses for the right, as against the wrong; as J. G. Fee, G. W. Clark, S. C. Pomeroy, whose eloquent words and acts are still stimulating to noble, daring deeds, still needed in defense of justice and truth, fallen in the streets as the Saviour under the cross, and which like him, are to arise in the hour of seeming defeat to triumph over the great enemy of all righteousness.

Though my health and means will not allow me to add to my reading, yet as the *Cynosure* is on my table by the favor of a friend, it finds a welcome, and I am glad to see it and to have it seen by others; and I would earnestly pray and watch for the day of the consummation of its hopes and labors.

ELIPHALET OWEN.

SABBATH.

GALENA, Kansas.

EDITOR CYNOSURE:—You say in a late editorial note, "It is to be regretted the word 'Sabbath' instead of 'Sunday'" was not used in the publications of the International body. You say it would be a "silent but potent educator among the forty-five million of children and youth of America."

The term "Sabbath-school" is a contradiction of itself. *Sabbath* implies *rest; school* means *work.* Rest-work—how is that? But to name "Sabbath" would educate our children and youth, to what? To call the first day of the week "Sabbath?" What authority have you for that? In your editorial you treat it as a Scriptural term. So it is. But by what authority do you apply that term to the first day of the week? I would not accept any human authority, for this is a divine proposition. When you *fail* to give chapter and verse, won't you then regret that you have been so anxious to have the children taught to apply a name to that sacred day without any divine authority? Christ is both author and "Lord of the Sabbath," but never placed it there.

In saying this we do not wish to be understood as trying to defend the heathen name "*Sunday,*" as being the proper name of the first day of the week. "The Lord's day," "The first day of the week," these are the only divine authentic designations that I find in the Christian Scriptures of that day. I pity the ones that are taught to call it the "Sabbath day." I blush for the teachers who have not yet learned "to rightly divide the word of truth." Such "have need that one teach them the way of the Lord more perfectly."

"The law and the prophets were *until* John." The Christ has taken the old "school master" out of the way; so we are "no longer under the law." The "Sabbath" of that with its death penalty was "nailed to the cross." It does seem to me that doctors of divinity should be able to diagnose this case, but I see they are *not.* It is senselessly unscriptural to speak of the "Sabbath service," "Sabbath day," "Sabbath school," etc., more especially since it is true that we refer to the *first* day of the week. Strange it is to me that some will insist on full and complete reformation and at the same time cling so tightly to such shameful, selfish sectarianism, for which I have no more sympathy than I have for the *other clans.* I utterly denounce this feature of journalism. No well-informed Bible student can do otherwise. I am a free man, and while I love to commend a good thing, I also am just as free to denounce the bad. JAS. SPRINGER.

NOTE.—Since the brother knows all about this question since Adam, will he kindly tell us when the Sabbath, according to his definition, came to an end, as is implied above.—ED.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON II.—July 10.—The flight into Egypt.—Matt. 2: 13-23.

GOLDEN TEXT.—He delivered me because he delighted in me.—Ps. 18: 19.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Fulfillment of Prophecy.* vs. 13-15. The words quoted by Matthew were spoken primarily of the Israelites, but the richness of Scripture lies in the variety of its applications. It always means a great deal more than appears on the surface, and this gives peculiar force to the simile of a mine. If we want to know all that God means to teach us we must not rest content with the bare words. We must search below the mere letter to find the spirit. We must dig as men dig for gold or diamonds. When one leaves the follies and vanities of the world and seeks a better country he becomes a child of God, of whom it can be said as truly as of ancient Israel, "Out of Egypt have I called my son." We see also God's hand in making Israel's old time foe a hiding place for the infant Christ. So he found for Elijah a safe and sure asylum in Jezebel's own country. There is also in this circumstance a hint of the all-embracing scope of the Gospel, and perhaps of an important part which "the dark continent" has yet to play in the history of the Christian church.

2. *Herod's Massacre of the Innocents.* vs. 16-18. Herod lives in history as one of the most infamous monsters our race has ever produced, and though he murdered his own son and put to death his virtuous wife Marianne, the one crime inseparably associated with his name is the butchery of these innocent babes of Bethlehem. Humanity shrinks with horror from his act. But are there no Herods in this age who live even in our own land? The rum traffic kills hundreds of children every year and orphans thousands. The saloonist who sells what he knows will make the father a fiend from whose step his little ones will flee in terror of their lives is doing the work of one of Herod's soldiers. But the politician who for the sake of getting office, of becoming Congressman or President or Governor, will seek the perpetuation of the traffic comes very near in moral infamy to Herod himself. To-day Rachel in the person of many a broken-hearted mother weeps for her children and will not be comforted because they are not. The Herod of Mammon has no regard for helpless infancy when it stands in his way. The terrible roll of infant mortality among the children of the poor in our large cities is largely caused by the unsanitary condition of the tenement houses into which they are crowded. The owners of such places, who, knowing that they are unfit for human habitation, still retain them as they are for the sake of gain, are no better than Herod who, for the sake of keeping his throne, took the quicker method of the sword. The Christian church has taken delight in embalming the memory of these little ones of Bethlehem as the first in its noble army of martyrs, and even in the untimely deaths of so many of the children of the poor there is hope. They can meet a worse fate than Herod's sword, if they grow up the prey of all evil influences. "Save the children," should be the watchword of our Christian civilization. The time will come when we shall need their aid, and if we allow them to grow up in vice, their blood will God require at our hand when church and state are in peril and Satan has gained for his own army those who might have been their brave defenders.

3. *He Shall be Called a Nazarene.* vs. 19-23. It was not prophesied that Christ should belong to any ascetic sect, yet he lived a life of self-denial and sacrifice no mere monkish recluse ever approached. In this sense it is possible that Matthew has condensed the gist of prophecy. Christ was to be a Nazarene, not in letter but in spirit, just as all who truly follow him receive the true circumcision "which is of the heart, in the spirit and not in the letter."

From Peloubet's Notes.

"For Herod will seek the young child to destroy him." There is a watchful care, and there is deliverance, but there is no exemption from trouble for God's children in this world. Abraham, David, Isaiah, Paul, all had their trials and dangers. They were saved in trouble and through trouble, but not altogether from trouble. So it was with Jesus, our great exemplar, even in his earliest years; and that fact is a wondrous comfort to us.—*P.* The fact that Jesus was despised in his very infancy, and his life was sought by a cruel ruler, has brought him near to the heart of the oppressed and helpless and harmless in all later ages. We cannot overestimate the effect of this one scene, the flight to Egypt, and the stay there, upon the confessors of Christ during the three centuries of martyrdom. The many legends concerning it show that the event itself made a profound impression upon the early church, and that it produced a reassuring effect upon the Christians who were banished from their homes for the sake of their faith. Such sufferings lost the very sting of humiliation, when the later men who endured them remembered that, in escaping from a cruel ruler, and in exile, they were only following the example of their Master.—*Prof. John F. Hurst, D. D., in S. S. Times.*

"Out of Egypt have I called my son." The prophecy here cited is found in Hosea 11: 1. It was originally written of Israel in Egypt, and is best explained by regarding it a typical prophecy. Though literally referring to Israel, it is typically fulfilled in the child Jesus. (1) Both were strangers in Egypt, and both were called forth by the command of God. (2) Jesus, too, the true first-born, fulfilled the case of the people he represented. "In all their afflictions he was afflicted." (Isa. 63: 9). His people, the body, is one with him, their head.—*G. W. Clarke.* (3) The Israelites were called out of Egypt chiefly that they might bring with them the real Son of God, the Saviour of the world; this result could not have come to pass if Jesus had remained in Egypt. His coming out of Egypt as a child was a visible type of this spiritual truth.—*Morison.* (4) Nor should we err if we ascribed to them one fulfilment more in the church of the redeemed. Egypt is always represented to us in the Scriptures as a land of darkness, idolatry, slavery, for the body and the spirit—a type and symbol of the world. What wonder, then, that when God calls from darkness to light, from slavery to freedom, from the worship of idols to the worship of himself, it should be styled a calling out of Egypt?—*Trench's Westminster Sermons.*

"Spoken by the prophets, He shall be called a Nazarene." No one prophet thus speaks; but the evangelist is summing up the substance of a number of predictions respecting the lowliness of the Messiah.—*Riddle.* The little city most likely obtained its name on account of its small beginnings, since *Nezer* denotes a feeble branch in contrast with a noble tree. And Nazareth appears, too, never to have risen out of its original smallness and insignificance. Matthew, in this verse, has chiefly in view Isa. 11: 1, where the Messiah is announced as a *Nezer* (branch) who comes forth from the roots of the stock of Jesse; together with the related places, Isa. 53: 2, where he is compared as a "root out of a dry ground," and Isa. 4: 2; Jer. 23: 5; 33: 15; Zech. 3: 8; 6: 12, where he is called a Branch; in order to express the thought that the Messiah will come forth, *according to the prophets,* without external signs of nobility and excellence, from the family of David, which is now sunken down in lowliness.—*Keil.*

—There are now twenty-seven vessels engaged in missionary work in different parts of the world, under the auspices of sixteen societies. Of these missionary vessels, sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific Ocean.

—At a recent meeting of the Congregational ministers in Massachusetts, Rev. Dr. Barrows stated that there were 330 needless evangelical churches in that State, costing $330,000 a year.

IN BRIEF.

So nervous and irritable has the Czar become that the causes of his troubles must never be mentioned to him in any way. In order to obey his wishes in this respect, the very newspapers he reads have to be specially prepared. He now receives no other papers but those expressly printed for him; the veriest penny magazines of old, containing at best a few inoffensive dispatches, the rest being made up of society gossip and theatrical notes, with at best a leader or two thrown in, recounting the blessings of his autocratic government, without an over strict adherence to truth in their enumeration. The editor of this special sheet, to which the Czar is the only subscriber, and which appears in a single number, saw no harm in inserting the reports of the festivities on the occasion of Emperor William's ninetieth anniversary, which caused the Czar to exclaim sadly: "I shall never live to reach four score years and ten, and have the benediction of millions of my subjects showered upon my head."

John Francis Nicholas Wilkinson, the assistant law librarian of the congressional library at Washington, is a colored man, and has been in office thirty years. He was first employed when twenty-nine years old as a laborer to assist in cleaning the general library. He was soon detailed to the law library, and there through grades of laborer, messenger and assistant librarian, he has served ever since. His perfect familiarity with the law library is a marvel to all. The pages of the Supreme Court justices are momentarily coming down with requisitions for authorities that range as widely as the whole domain of American decisions and of ancient Breton laws, French causes celebres, and other legal matters of foreign lands. No abbreviation of the law reporters staggers him. He refers to no dictionary to discover the meaning of the initials or condensed names used, but goes directly to the alcove and brings forth the desired report. His most remarkable feat of memory is the accuracy of his recollection of cases. He locates, without the assistance of digests, the leading cases in our jurisprudence.

There was a very stout and haughty volunteer general in the Southern army who had contrived to make himself hated by his men, one of whom took occasion to revenge himself as follows: The general, who was extremely vain of his appearance and horsemanship, dissatisfied with his own horse, secured a large, showy chestnut (the property of a baker in a neighboring town), which he rode for the first time on the occasion of a grand review of the army by the commander-in-chief. His enemy heard of the transaction from the garrulous baker, and an inspiration came to him. On the day in question the soldiers were drawn up; the general came curveting and caracoling down the line, his immense frame squeezed into the newest, tightest, most gorgeous uniform that ever field-officer sported, conscious of the eyes of his chief, and rejoicing to run his course, when out stepped his enemy and shouted, "Bread!" with a voice like a bassoon. The horse, recognizing the familiar summons, stopped short, and presently his rider was sprawling in the dust before his command, the most absurd figure in the world.

Dr. Clark's resolution in favor of ceasing the Sunday delivery of letters throughout the United Kingdom was at the instance of Sir J. Kennaway, and with the concurrence of Mr. Raikes, referred to a select committee. More than two hundred thousand persons have, it is said, signed petitions to Parliament in favor of the change. We note with satisfaction this wide-spread anxiety to deal effectively with the whole question of Sunday labor in the Post-office. It is curious in this connection to remember that when, in 1850, Lord Shaftesbury, then Lord Ashley, brought it forward and carried a resolution for an address praying for the Sunday delivery of letters to be stopped, he was spoken of as "the most unpopular man in the kingdom."

It is a well-known fact among railroad men that on railroads running north and south the west rails wear out the faster; that five rails wear out on the west side of the track while three are doing service on the east side.

Advertisers who wish to secure the attention of the best class of purchasers, will find it to their advantage to secure space in the *CHRISTIAN CYNOSURE*.

SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

JOSEPH MOORE, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR. BEYSCHLAG, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

H. H. Hinman, Cynosure office.

Agent for Southern States.

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H. A. Day, Williamstown, Mich.
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S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. McCulloch, D. D.

SECRETARY.—Rev. Lewis Johnson.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 30, 1887.

The motives which move us to give our readers the speech of Mr. White in this number are various. The excellence of the speech itself, the excellence of the man, and the possibility that we shall wish to vote for him in 1892. If the Republican party shall be broken up and superseded by a reform party, Mr. White's integrity and ability will make him a leader in that party. We could wish, we do wish earnestly that he were with us to-day.

The speech which the editor did not make is a portion of unwritten history which is important to our cause. The effort to blind the public in regard to the Galesburg troubles has been successful for a time; but Knox College, and, indeed, American colleges generally, will yet return to the principles which, as Mr. Sanderson says, were put under the corner-stones in the foundation of Galesburg. When Mr. Gale departed from those principles one of his sons joined the Masons, another joined the Odd-fellows, another frequented saloons; and the morals of Mr. Browning, Andrew Johnson's Secretary of the Interior, for a time perverted the administration of Galesburg.

THE NEW MAUSOLEUM.

There is not a finer vein in all poetic allusion than that which regards the globe we inhabit as "our Mother Earth." We sprung from her at first; she feeds us while we are living, and opens her bosom to receive us when we are dead.

A Mr. J. G. Myers has invented a "New Mausoleum," or "Safe Deposit for the dead." We have received a heavy pamphlet written by Rev. C. A. Harvey, D. D., Washington, D. C., which describes this dead-house or morgue, which is to be a stone building three stories or more high, containing niches, like those in the old Hebrew sepulchres carved out of stone for the burial of kings. Isaiah (14:18) gives a magnificently sublime picture of one of these: "All the kings of the nations, even all of them, lie in glory, every one in his own house," and when the hated tyrant King of Babylon comes among them they are all represented as starting up, each from his niche, to refuse the oppressor a lodging among them, and cast him out of the grave as "an abominable branch." No language can exceed Isaiah's eloquence, when he tells the King of Babylon: "Hell from beneath is moved to meet thee at thy coming; it stirreth up the dead for thee; even all the chief ones of the earth." And the prophet describes the dead kings as "narrowly" looking at him, and saying: "Art thou also become weak as we?" "Is this the man that made the earth to tremble; that didst shake kingdoms!"

It may be that this "New Mausoleum" plan is to give to the "sovereign people" the burial of the old Hebrew kings, and if so the *Cynosure* is content. But we grieved the noble Dr. Lemoyne because we could not admire his crematory, at Washington, Pa., and we are not likely to embrace the new mausoleum, as a compromise between burning and burying our dead.

The penchant of the press for the horrible leads to exaggerated stories, fiction as well as fact, about grave snatching, and burying alive. "Death is the king of terrors," and such paragraphs are always read and believed; which is a god-send to dull newspapers of blanket size and blank sense. More people, as martyrs, have been tortured and burned alive than have been buried alive or snatched from graves, a thousand to one; and those martyrs have answered from the flames that the fire did not hurt them, any more than John Brown's halter hurt him. But there is no need of burying people alive, if proper tests are applied; and the ghouls do not hurt us after we are dead. We confess to a preference to burying. God said to Adam, and through him to us his descendants: "In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken; for dust thou art, and to dust shalt thou return" (Gen. 2:19); and as long as the earth stands

"The grass,
Dewy with nature's tear drops,"

will shed its annual sorrows over us, and breathe out the fragrance of its wild-flowers in the sighs of evening breezes.

But we confess to but little care for the graves. Our friends are not there, but with Christ in Paradise, if they died in him. That is our chief concern. "He shall change our vile body that it may be fashioned like unto his glorious body," and if he sees best, he can appoint angels, of whom he has plenty, "that excel in strength," to guard the spot where their ashes lie. Nay, and before we die, he can so take away the sting of death, which is sin, and the victory of the grave, which is terror, as in the words of Watts, to

"Make the dying bed
Feel soft as downy pillows are."

Or in the sweet words of our own Bryant, we shall go to our final rest

"As one
Who wraps the drapery of his couch
Around him, and lies down to pleasant dreams."

Those who wish complete information about this new method of disposing of the dead can receive it by addressing Hon. S. C. Pomeroy, 1339 K. St., N.W., Washington, D. C.

KNOX COLLEGE SEMI-CENTENNIAL.

The senior editor of the *Cynosure*, being present at the Semi-Centennial of Knox College, was courteously asked for remarks by Dr. Bateman, and the call was seconded by the crowd. He promised some remarks at the evening banquet, but was called away. These are the remarks intended to have been made on that occasion:

Pres. Bateman, Ladies and Gentlemen:—One speech at the banquet given by the ladies of the First Church, last winter, at its semi-centennial and that of the town, has rung in my memory ever since. Hon. Henry R. Sanderson said:

"There has been a great change in opinions and forms, so that, to a superficial observer, the Galesburg of to-day might seem to have passed from under control of the principles of its founders; but it is not true. In spite of all the changes seen, the principles laid up in its foundations fifty years ago, still remain unchanged, governing and controlling in every department of life, even though we see and know it not." "For myself, I am free to acknowledge that, having grown up from a child under the influence of these principles, *however I may have departed from my early teachings*, I still feel their influence, an influence from which I never expect, and never desire to be free." "We are, most of us, children of the Puritans. If any here are not, they cannot escape from the fact that they are largely the mental and moral children of those masterful men who came to America to establish the very principles brought to Galesburg by its founders fifty years ago, and who were in fact the founders of our mighty nation."

These admirable paragraphs, uttered by Mr. Sanderson, forcibly bring to mind the poet Burns, who, after giving eloquent and sound advice to a friends, adds:

"And may ye better reck the rede
Than ever did the giver."

This speech, of an early and beloved pupil, is the text for my present remarks, that the doctrines deposited under its corner-stones fifty years ago, though buried, *are not* DEAD, but, like the founders themselves, will rise again. And, as a well-written tune always returns to the key-note on which it began, so *this city and Knox College*, some needful jars and discords passed, will, in the surveyor's phrase, return "to the place of beginning," and become like Zion of old, "*beautiful for situation*," a "*joy of the whole earth*," and a "city of the Great King!" as its founders designed it.

Whoever knew Charles G. Finney, knows the founders of Knox College, for they were his disciples. They were Abolitionists, temperance people, Anti-masons, Prohibitionists; all in one word—*Christians*. Dr. Gale, the leader of the founders of Galesburg, was pastor of the church in the woods of Jefferson county, N. Y., where Mr. Finney was converted from the world to Christ. He was also converted from Freemasonry. He said to me, "As soon as I was converted to Christ, my moral nature loathed it, and I went to the lodge and demanded my discharge." Mr. Gale, his pastor, soon became his admiring pupil. When I came to Galesburg, Jan. 1, 1846, Mr. Gale's horse had been shorn at his Abolition meetings, and his son, Hon. Wm. Selden Gale, had at one time disused the products of slave labor: and a clause in the deeds forfeited the college, lands conveyed, if ardent spirits should ever be sold on the premises. I was elected president of the college, as supposed to be of a similar stripe with these founders, and one whose colors would not bleach out. I had been a vice-president of "The World's Anti-slavery Convention," London, 1843, and I had written the action in the Presbytery and Synod of Cincinnati, by which Rev. William Graham was suspended from the Gospel ministry for teaching that "*Jesus Christ authorized slave-holding*." The General Assembly restored Graham, and I notified the Synod that I should withdraw from the Assembly's jurisdiction, which I did. And at Galesburg, when the College Board were assembled, and before they completed my election, I said to brother Gale, who had called on me at President Kellogg's, on his way to its meeting, "Do the Board know that I am a Congregationalist, *and that I shall never join Presbytery?*" This was seventeen years before slavery fell by Lincoln's proclamation, Jan. 1, 1863. I was unwilling to live and die in fellowship with slave-holding, and distinctly notified the Board that I should not come again under the jurisdiction of the Assembly.

The Chicago *Tribune* of last Saturday (June 4th), contains a good, but inaccurate article on Knox College and its past troubles. The "bitter strife" described by the *Tribune* was not at bottom "denominational" but "personal." I neither made nor attempted any removals. I graduated thirteen classes and left all the old faculty, Mr. Gale included, as I found them. In the State Association I moved, Dr. Edward Beecher reported, and we carried a vote to give Congregational committees of discipline the name and ordination of elders. President Sturtevant of Illinois College said, "There never was a body maintaining discipline, who did not commit their discipline to the charge of certain persons; and everybody who knows anything of the Bible churches, knows that it calls these persons '*elders*,' in both Testaments." Mr. Gale was no more an ultra Presbyterian than I was an ultra Congregationalist. He obtained money and colonists from both denominations; and Prof. Comstock's book shows a preponderance of Congregationalists. The first members of the church were received not by elders, but by the body; and it was on that occasion Mr. Gale remarked, "Bro. Finney says that hell holds jubilee every time the General Assembly meets;" that Mr. Finney had left the Assembly, and he knew not "how soon he might do the same." The strife was not "denominational," though it finally assumed that form. What, then, was the root of the strife? We shall see.

The college, though rich in land, was poor; was in debt $5,000, and running behind five dollars a day, and college orders were sold by professors for ten, twenty, and even larger per cent discount. I preached for a salary and credited that salary to the college treasury. I received five hundred dollars a year from J. P. Williston, and credited that also to the treasury, and so took no money from the college for my support; though I performed the duties of both president and professor. These and like facts can easily be verified by the college books. I raised money for the college and paid a small sum to the treasurer, Mr. Losey, a few hours after my arrival. I raised some money from the poor Illinois churches who loved the principles of the college, and I obtained some money from the College Society; and, with religious exactness, paid every cent of it into the college treasury. A little before the prairie lands became valuable and salable, I received from Hon. Charles Phelps, uncle of Gen. J. W. Phelps, whose mother and mine were sisters, eighteen quarter-sections, which soon sold for near thirty thousand dollars. Mr. Williston and the Phelpses were decided Anti-masons and Abolitionists. The Phelps donation all went into the college treasury. By such means the lands of Knox College, procured by the wise plan of endowment originated by Mr. Gale, were saved; while the lands of the Jacksonville College were consumed by the current expenses. Our lands were sold; our college debts paid; all the permanent buildings now here, with trifling exceptions (and one, the New Academy, which is not here), were built and paid for twenty-seven years ago, under my administration; during the last five years of which good Mr. Gary, the treasurer, reported the college not owing a shilling, and the college property then easily worth ($400,000) four hundred thousand dollars.

Prosperity well nigh ruined us! I had moved the election of Messrs. Colton and Sanderson, both most excellent trustees and members of the village undenominational church, without knowing, and to this day do not know what their personal denominational predilections then were. I had never moved an important measure without consulting Messrs. Gale and Losey. They assented to the election of Colton and Sanderson, but Mr. Losey said, "You must give *us* Knox for Colton and Browning for Sanderson." I was amazed to learn for the first time that there was an "us" in the Board which provided first for itself and after for the college! Knox and Browning were not professors of religion, and sat bolt upright and felt insulted, when, as we always had done, the trustees knelt in an opening prayer. Mr. Gale had wished, and Mrs. Gale expected, that he would be president of the college, and as soon as the college was in funds he became impatient. And such was my earnest longing for a magnificent institution to turn the sentiment of the churches of the West against slavery that I would have put him into the presidency and taken a professorship under him, but it could not be done. A Dr. Selden, brother of Mr. Gale's first wife, was re-

puted to be wealthy and had come to live with Mr. Gale. To please this brother-in-law Mr. Gale had wine on his table and cards played in his family. This made him unpopular with the stricter sort of religionists whom he had led to Galesburg as the extreme right wing of reform, himself as strict. He had also found means to enter for himself a body of prairie a mile and a half long by one mile wide while his colonists paid for their farms five dollars an acre: and he needed money to pay taxes and improve that body of land. Prof. Losey therefore came to me and said Mr. Gale wished to have his son Selden elected treasurer of the college, which, of course, involved displacing our good treasurer, Mr. Gary. And when I said the Board would not elect his son, who was but a youth, Mr. Losey said, "If I would go strong for it, they thought they could elect him." I replied that I "had consented to the election of Browning and Knox against the welfare and religion of the college, but this election would be fatal to it." I was younger than Messrs. Losey and Gale, and such was my dread of Mr. Gale's displeasure and the craft and determination which I knew him to possess that I would acquiesce in Selden's election if they could persuade the trustees to elect him; but I would not sin against God and my own conscience by urging the good men who trusted me to a measure which I knew would be fatal to the college. Its principles were being lived down by Mr. Gale and its funds would follow.

War then was openly waged on me, which ended in a motion by Browning supported by eleven votes in a Board of twenty-five, requesting Mr. Gale and myself to resign: and though it would have required thirteen votes, a majority of the twenty-five, to remove me, I instantly resigned.

Mr. President, some of the best reformer kings in the Hebrew Commonwealth failed in their declining years. Asa "trusted not in God," Jehoshaphat made alliance with Ahab and the sainted king Josiah fell in a battle into which his worldly ambition urged him. The martyr John Rogers said: "Few rare and worthy men continue such to the end, therefore let no man trust in men." But let us trust in the God of Moses, whose pall-bearers were angels, and in the God of Elijah, whose hearse was a chariot of flame with angels for his charioteers. Let us end as we began with the thought Mr. Sanderson gave us for a beginning. The age of gold may change into brass, the brass harden into iron, and the iron into stone; but the golden age is coming yet. The principles deposited in the corner-stones of Galesburg will yet control this city even though it takes earthquakes to bring them forth. The anti-slavery principle which founded this city and for which its founders were most hated is now its rainbow of glory and honor: and the secret lodge rooms in which the rebellion was forged, like the fabled forges of the giants under Etna, may blow up society by their dynamite North as well as South, as volcanoes rend the earth with lava and turn its oceans into vapor. But that very vapor will come down in refreshing showers,

"And clothe all climes with beauty."

—Bro. H. H. Hinman, while lately tarrying a few days with his wife and son in Washington, was chosen to represent Dr. Byron Sunderland's Presbyterian church in a city mission effort, and to lead the week-day prayer meeting.

—Rufus Stratton, an aged brother living with a son in this city, member of the corporate N. C. A., and an earnest supporter of every good work for the bringing in of the kingdom of our Lord, is now confined to his room with a sickness from which he does not expect to recover. Yet his intellect is clear and faith triumphant in Christ, and he awaits the will of God with joy.

—The General Agent is agitating the question of another lecturers' institute, like to the one at Wheaton two years ago. There was an earnest desire at the annual meeting to have an enlargement of our lecture work and new men sent into the field. Let prayer be made to God by all who love him, that men and means may be had to greatly forward our work this year above all that have preceded it.

—The Ohio agent has a short vacation. Saturday last he began a new campaign at Creston, Ill. His work will be especially for the *Cynosure*. No agent, and we have had many good ones, has yet had quite the success of Bro. Stoddard in this part of the work. Under his direction Ohio has become the leading State on our subscription list. Illinois must regain this position. Mr. G. A. Conrad, a member of the next senior class at Wheaton, accompanies him, and the Illinois State Committee stands behind both. Welcome them, friends, wherever they may go.

—Rev. B. A. Imes, of Memphis, should have been noted among those who have protested against the Talmage lodge sermon. His letter was the only one replying to that sermon which the New York *Witness* published. In a note the editor explained why for financial and other reasons they could not admit these replies, asserting at the same time his belief in the immorality of the principle of secretism.

—Rev. J. A. Cole, who is speaking for our reform in the Eastern cities, wrote last week from Washington, where he was to lecture on the evening following, to preach on Lord's day, and lecture during the present week. "The secret work," he adds, "is indeed a degradation to my race in America. My heart is filled with the work more than before. The people are quite blind, and it really requires some one to open their eyes with the light of the Gospel of Christ in its purity."

—Mr. J. F. Helin of Omaha was attending the meeting of Augustana Synod in Pastor Evald's church in this city last week. He reports that the Swedish churches of Omaha have formed a temperance organization to give efficiency to their efforts in that reform and to prevent the proselyting of the Good Templars. This secret order has caused much trouble to the new society (all for temperance, of course) and to stop their vexatious interference a debate has been agreed upon when Good Templarism and its false pretensions will be put on a hot gridiron. Bro. Helm was candidate for City Treasurer of Omaha on the Prohibition ticket at the last election.

Reform News.

BRETHREN HINMAN AND COLE IN BALTIMORE.

Baltimore, Md., June 20th, 1887.

Dear Cynosure:—These burning summer days are not favorable to much effort, nevertheless we are pushing the battle to the gate. On Sabbath, the 12th, I spoke in the Covenanter church in this city on the relation of secret societies to Christianity. I had strict attention and the sympathy of the entire congregation, who stand squarely on the platform of their church. This congregation, which for many years has but little more than held its own, has of late begun to grow and are proposing to enlarge their house of worship. Their pastor, Rev. Mr. Glasgow, is faithful and well equipped for his work. On the 12th Bro. Cole preached in the Calvary Baptist church, Rev. P. H. Braxton's; and on the Thursday evening following lectured to a large audience in the same place. I went to Washington, returning here on Saturday.

On Sabbath, the 19th, Bro. Cole preached in the morning in the Leadenhall St. Baptist church, Rev. A. Brown, pastor, and at 4 p. m. in the colored Presbyterian church, Rev. J. H. Weaver, pastor. I had the pleasure of listening to his afternoon sermon, and it contained some most cogent reasons why the colored Christians of this country should not imitate the evil example of the white man in going into secret societies. He plainly showed them that such a course led back to heathenism instead of on to a higher civilization.

In the morning I preached at the same place and dwelt at length on the necessity of separation from worldly people and worldly institutions as a condition of success in Christian work. This Presbyterian church is near the corner of Park Avenue and Madison street, one of the most beautiful parts of the city. Almost side by side is the large and elegant First Presbyterian church, Rev. Dr. Leftwich, pastor. That two Presbyterian churches, in every respect alike except in the color of their members, should stand in such close proximity is standing evidence of the power of caste among professed Christians. Let us cease to declaim against caste in India so long as we foster it at home. Rev. J. H. Warren, the pastor of this church, is an able man and is training not a large but a most intelligent congregation in the principles of sound practical Christianity.

At night I preached to a large congregation in the Perkins Square Baptist church, Rev. F. R. Williams, pastor. I had excellent attention and endeavored to tell them faithfully how unlike to the example and teachings of Christ are the influence and teachings of the secret societies. This dear brother feels deeply the evil of these unholy combinations and would rejoice greatly at their overthrow. But like many others, he finds his way beset with difficulties. To will is present with him, but how to perform that which is good he finds not.

I met yesterday for the first time in twenty-three years Rev. E. J. Adams, formerly a co-worker. We parted in 1864 in Sierra Leone, West Africa, and he has since been living in the South, but is now a resident of this city.

Last night, the 20th, Bro. Cole and I met a fair congregation in the Leadenhall Street Baptist church and each spoke at some length on the relations of the colored race to the secret lodge system. We had an attentive hearing and a fair collection. This week we expect some important meetings in Washington and then go to Carlisle, Pa.

H. H. Hinman.

THE ARNOLD TENT.

Byron, Ill., June 17, 1887.

Editor Christian Cynosure:—Bro. I. R. B. Arnold, with his tent and fixtures, has come and gone—but not the wholesome moral influence of his having been with us. That is here to stay. No doubt every one who heard his lectures and saw his pictures were benefited, and nearly every one was satisfied—delighted. The pictures were a wonder of art, but that was the least valuable part of the entertainments. The moral and religious instruction given by them and in the lectures of Mr. Arnold have made impressions upon the minds of this community that will be of lasting benefit. The lectures on geography and history were very instructive and entertaining, but that last talk showing that Baal worship was the parent of Masonry was so plain and so well proven, that the devotees of secretism had to cringe under the smarting blows—and they were blows that will fell to the earth the whole progeny of secret societies. May that blessed day be hastened. B.

FROM THE IOWA AGENT.

Dear Cynosure:—From Greenwood, where I preached on the Sabbath, I went to Vinton, Benton Co., and attended the Ministerial Association of the Iowa Conference of the Wesleyan Methodist church. One of the brethren read a paper on the subject, "Satan: his Personality and Work." He dwelt upon the subsidiary forces of Satan. When opportunity was given for criticism, I arose and called the attention of the assembly to the fact that the secret lodge system is one of the most effective subsidiary forces of Satan, through which he is working more effectively than through any other agency, to supplant Christianity by reviving ancient paganism and by spreading infidelity.

From Vinton I went north to Greene in Butler county in company with Rev. Mr. Story, the evangelist of the Iowa Wesleyan Conference. We were met at Greene by Bro. Grange, a young pastor, and conveyed twelve miles into the country, to attend his quarterly meeting. On Saturday Bro. Story and myself went to Bristow and called upon the pastor of the United Brethren church. This dear brother, though an Odd-fellow, received us courteously, and invited me to preach in his stead on Sabbath night. It was understood that I would speak on the religion of Freemasonry.

The congregation was large and the order excellent, except that one Odd-fellow became excited and restless when, after exposing the pagan-infidel character of Freemasonry, I called attention to the fact that Odd-fellowship is an integral part of the same great Satanic conspiracy, to supplant Christianity by spreading deistical infidelity. But while he was much disturbed, others expressed great satisfaction at the close of the meeting, one exclaiming, "That is just what we needed in Bristow;" another, "That is the best thing that could have happened to Bristow."

I had been announced to lecture on Saturday night at the quarterly meeting conducted by Bro. Story, the evangelist. The rain prevented; but on Monday night I gave a lecture showing how Satan is working through the secret lodge system to remove the very foundations of our holy Christianity, and called upon the people to rally to the defense of the Gospel. The truth was gladly received by many. But one Freemason and Odd-fellow gave sad evidence of being so blinded by the god of this world as to be incapable of realizing the iniquity of the secret lodge system.

From Greene I go north to visit my family at Wasioja, Minn. Let continual prayer be offered that the truth may be made mighty through God to the pulling down of the strongholds of Satan. There can be but one issue to the conflict if we go forth to the battle under the lead of the omnipotent Christ. C. F. Hawley.

Governor Beaver of Pennsylvania is following the commendable example of Governor Lounsbury of Connecticut in forbidding the members of his staff to indulge in intoxicating drinks at official dinners.

The Home.

A PARABLE.

Said Christ our Lord, "I will go and see
How the men, my brethren, believe in me."
He passed not again through the gate of birth,
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
"Behold, now, the Giver of all good things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great."

With carpets of gold the ground they spread
Wherever the Son of Man should tread,
And in palace chambers, lofty and rare,
They lodged him and served him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of him;
And in church, and palace, and judgment-hall,
He saw his image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the heavy foundation stones,
The Son of Mary heard bitter groans.

And in church, and palace, and judgment-hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide,
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?

"With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold.
I have heard the dropping of their tears
In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt,
We built but as our fathers built;
Behold thine images, how they stand,
Sovereign and sole, through all our land.

"Our task is hard—with sword and flame
To hold the earth forever the same,
And with sharp crooks of steel to keep
Still, as thou littest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These sat he in the midst of them,
And as they drew back their garment hem,
For fear of defilement, "Lo, here," said he,
"The images ye have made of me."

—*James Russell Lowell.*

A SOLDIER'S STORY.

The Rev. C. C. McCabe, in the Chicago *Christian Advocate*, relates the following, for the truth of which he solemnly vouches: H. M. Parkhurst was a soldier in the war for the Federal Union. He belonged to the Twenty-Second New York Cavalry, which was raised at Rochester. He was always distinguished for gallantry in action. On June 28, 1864, while the regiment was on what is known as "Wilson's raid," Parkhurst was captured by the Confederates and started for Andersonville, that hell on earth, where 35,000 men were confined in a stockade enclosing ten acres, with no water to drink save from a swamp that received the drainage of the camp. While on the train he kicked a board off the freight car in which he was riding, and rolled out, falling on the side of the track, while the train thundered on. He struck in a mud-puddle, and was unharmed by the fall; but the guard on the rear car discovered him as they passed; the signal was given and the engineer whistled down brakes. Before the train could be stopped Parkhurst was far away in the forest. They searched for him awhile, and then went on to the next village, where the home guard was ordered out after him. They followed him three or four days, at last succeeding in capturing him, and again started with him for Andersonville.

Through the carelessness of the guard at night, he slipped away again, taking an overcoat from a sleeping rebel as a disguise. This time they hunted him with bloodhounds. The colored people furnished him with food and a good large knife with which to fight the bloodhounds. Two of these terrible beasts overtook him. Wrapping a handkerchief round his hand, he seized each hound by the tongue as it came leaping upon him with open mouth, and drew the knife across its throat. His pursuers were so close upon him that he heard their deep maledictions as they came in sight of their dead hounds. He was overtaken and captured again. They started with him once more; but again he made his escape. He followed the north star; lived in the woods; ventured only to negro cabins for something to eat; but after many hairbreadth escapes, when hope of reaching the shelter of the Federal Union lines was strong in his breast, he was once more captured and started southward. The captain of the force that captured him gave orders to hang him at daybreak. The rope was fixed to the tree, and great precautions were taken that he should be on hand to be hanged in the morning. They spent the night in a little log hut. Manacles were fastened to the prisoner's wrists and ankles, he was chained to the sill of the house, and two guards were placed at the door with loaded muskets, while the rest of the gang lay around the house upon the ground.

Parkhurst says: "About ten o'clock I went to the Lord with my trouble and began to pray. I told him if he would get me out of this I would serve him with all my might the rest of my life." Having thus prayed the poor prisoner fell asleep. About two o'clock in the morning he awoke suddenly. He never could tell what awakened him. To his amazement his limbs were free. The manacles lay at his feet. He looked at the door. There was only one guard there, and he was fast asleep. "Well!" said Parkhurst, "the Lord has done his part and I'll do mine." He arose, stole softly past the guard, walked out under the tree from which the rope was swinging, and away he went once more on his way towards life and liberty. This time he was successful, and one day he marched into the Union lines, creating about as much surprise as Peter did on an occasion very much like this one. Parkhurst says, "When I came in sight of the Stars and Stripes I fell down on my knees in thanksgiving to God." When the war was over, this young man became a flaming herald of salvation, joined the Oregon Conference, made several trips to the Pacific coast and upon one of them was taken ill, at Ogden, Utah, where he died in the triumphs of the faith he had preached unto others.

I have this incident from one of his comrades, I. C. Wade, who fought with him side by side, and who often heard this story from his lips.

MIKE'S FOURTH.

"An' it's we two'll be afther kapin' the Fourth, sure," said Mike Doolan, as he and Tom Rafferty leaned against the telegraph pole about ten o'clock one bright June morning.

Business was slack at that hour. Tom had not had a customer since nine, and Mike's last one, an old gentleman who atoned for the extra shine which he demanded by the bestowment of an extra dime, had gone into his counting-house half an hour ago, and by this time had probably quite forgotten the curly hair, wide-open blue eyes, and broad, freckled face of the little boot-black, whom, however, he might still have seen had he raised his eyes and looked out under the shady, blue-striped awning into the hot, dusty street. The telegraph pole was just under his window, and he might have heard every word of the boys' conversation had he not been more agreeably employed in reckoning up gains that so far exceeded losses as to warrant the hope that he might be able to grant his girls' reiterated and earnest request and take that long-promised trip by way of celebrating the Fourth.

"Yes, we'll kape the Fourth," repeated Mike—not that he knew precisely what the "Fourth" was, nor how a boy was to "keep" it, having, with friends of his family, "come over" quite recently. But Tom's talk had excited his interest, and by degrees it dawned upon him that the Fourth was a holiday, and was to be "kept" by Tom and the bigger boys with whom he associated at least by the ignition of fire-crackers, the shooting off of a rusty gun of which one of the party had somehow become possessed, and a steamboat excursion, with root beer, peanuts and ice cream.

These delights were painted lingeringly and in glowing colors by Tom, who happened to know that to say nothing of the extra ten cents recently acquired in business the little immigrant possessed two half-crowns and a shilling which he had brought from the "ould counthry," and which would make a welcome addition to the joint stock which his companions were accumulating for the proposed Fourth of July festivities.

"We must have lots of cash," said Tom, "so we're all goin' to save half of what we get every day; we shan't pay it into the Lodging House Bank either, for mebbe the guv'ner wouldn't let us have it ter' kape the Fourth with. Each one must take care of his own pennies, or else give them to Tim Donovan, who's got a lock-up chest where he keeps the gun."

Just at that moment there was a terrible scream and a woman, extricating herself with some difficulty and consequent delay from a banana stand at the corner, rushed frantically across the street towards a flaxen-haired, blue-eyed baby who, exulting in its late-developed ability to run away, laughed with glee as it toddled over the stones, caught its foot in the car tracks, stumbled and fell directly in front of a pair of powerful horses who were harnessed to a great country wagon heavily laden with summer produce.

The agonized mother was entirely too late, and the little one would have been instantly killed if Mike had not both seen and moved quickly. Springing from his place and upsetting his whole "kit" in his hurry, the boy flew to the spot, and seizing the nearest horse's head with one hand grasped the child's clothes with the other, pushing it beyond the reach of danger, and springing aside himself just in time to avoid the heavy wheel which came crashing down upon the very spot where a second before he had stood.

The woman caught up the child unhurt but screaming with fright and excitement, and hurried back to her stand, while Mike, quite unconscious that he had played the part of a hero, picked up his scattered "kit" and lounged back to the telegraph pole and Tom. His conversation about the "Fourth," however, was destined to another interruption. The old gentleman had raised his head now, and was beckoning to the boy to come nearer to the window.

"You're a brave fellow," said he; "there's a quarter to show you how much I like your pluck, and you shall black my boots every morning."

"Thank'ee, sir," said Mike, turning very red. "I don't want no money for savin' *her;* she's a little flower just like our Alice over in Ireland. I wouldn't a' seen the horses stamp on her for anything. Please, sir, take back yer bob—leastwise it ain't a bob, bnt a quarter."

"No, I shall not," said the gentleman. Keep it to buy fire-crackers for the Fourth," and he shut the window.

Mike pocketed his quarter, but not before Tom Rafferty had seen it and mentally ranked him as a still more eligible addition to the Fourth of July party. Then the mother of the child, who had at last succeeded in hushing its cries, was beckoning for him to come to her stand.

"Here's some bananys for yer dinner," said she, forcing some of the choicest and best of her fruit into his hand; "an' it's yer mother I wish I was, fur you're a brave broth' ov' a boy an' a rale little gintleman. My own bhoy that should be here mindin' his little sister, is up at the Island. Bad luck to the cops that tuk him there. And what am I to do, sure, with me stand to mind and the child that arch that she runs away ivery chance she gits?"

"If you'll take care of my kit for me, I'll mind her a bit, and be glad to do it," said Mike; "it'll make me feel more home-like somehow."

"It's a rale blessin' yer are," said the tired and perplexed mother, delivering her little one into his care and watching him without uneasiness as he carried her up and down the pavement in his sturdy little arms, singing to her and amusing her till at last the golden head dropped on his shoulder, and he brought the baby, sound asleep, to be deposited in the cosy little bed her mother had prepared for her under the stand.

The next day, when the morning boots were all blacked and the slack time arrived, Mike came for "his baby to mind" again, and its mother was only too glad to grant his request.

"Only," she said, "you shan't work for nuthin'. If you'll mind her every day and amuse her, and put her to sleep when you haven't any boots to black, I'll give you tin cints for it, and thank ye, too."

Mike was going to refuse the money but he reflected that he had gone into business for himself, and that it was quite as honorable to be paid for minding a baby as for blacking boots; so the bargain was concluded, and every day between certain hours the good natured Irish boy might be seen carrying the big baby in his arms, leading her slowly by his side, or even rolling her along the street in the hand-cart in which her mother every day brought her stock in trade to the stand. The other boys laughed and called him "Molly" and "Sukey," but Tom Rafferty told them to "hush up;" for he knew that the "greenhorn's" stock of money was steadily augmenting, and he constantly expatiated to Mike on the delights of the Fourth, nothing doubting but they would be largely paid for from the little boy's store.

One morning—it was the first day of July—the stall which had gradually added green apples and indigestible looking pears to its temptations, was bare. Neither mother nor baby appeared, and Mike, who had become very much attached to the child, could scarcely restrain his impatience till the last boot was blacked and he was free to thread the city streets and alleys and climb the stairs which led to the room where he knew he should find "his baby."

There she lay, tossing with fever, bright spots on

her cheeks, and no look of affection in her dull blue eyes. She did not know him, but when he took her in his arms and began to walk up and down the small room, the motion seemed to ease her. By degrees her wild cries sunk into low sobbings, and then ceased as she fell into an uneasy sleep.

By and by she awoke with a start, her eyes rolled and her muscles twitched, so that the mother with a wild Irish howl exclaimed,

"She's dyin', shure; she's dyin', she's dead!"

"No, she's not dead," said a calm voice; and looking up they saw the doctor standing beside them; "but she's very ill, and she will die if you keep on screaming and frightening her so. It was a convulsion,but she's over it now." "I wish she could be got out of this hot room and into the country," he said half to himself as Mike went down stairs.

Now Mike had his heart and hands full. He blacked as many boots as ever, but sometimes he could not see to shine them for the tears that filled his eyes. All the hours that he could spare he devoted to assisting the tired, frightened mother in taking care of the sick child, and all the time he pondered those words of the doctor: "I wish she could be got out of this hot room into the country."

Two days passed; the baby had had several more convulsions and seemed to droop every hour. It was late on the evening of July 3d that Mike said,—

"Don't you know anybody in the counthry where you could take the sick baby?"

"Yis, shure, there's me own mother off in Pennsylvany. Wouldn't she be glad to have the poor darlint? An' the milk an' the eggs an' the swate air would make her well in no time."

"Why don't you go there, then?" said Mike, astonished that this simple way out of the trouble had not occurred before.

"How'd I get there, darlint? It 'ud cost the matter of five dollars, and niver a cint have I got after the rint's paid an' me sellin' nothin' all this week."

Now Mike's savings amounted to exactly five dollars, and he knew that the boys expected him to contribute this to the Fourth of July excursion on which he had so set his heart. But sorrow and prospective death had dimmed the brightness of the anticipated pleasure, and it was after only a moment's hesitation that his tired feet carried him swiftly to the Lodging House and back again,where he poured out his hoard of silver and copper into the astonished woman's hand. It was in vain to protest or refuse; true Irish generosity is evinced as much in accepting as in offering, and before nine o'clock the next morning the sick baby and its mother were on their way to the grandmother's home in Pennsylvania.

Mike was late the morning of the Fourth, but then it was a holiday and no one was early. Trade was slack, and when the few boots that were presented had been blacked, Tom said:

"Now, Mike, let's be off for our Fourth of July. Hand over your money."

"I haven't got any," said Mike faintly.

"But you had five dollars yesterday; you told me so."

And then, with many persuasions and intimidations, Tom forced the smaller boy to tell him what had become of the money. How Tom laughed! It was the only way in which he could vent his indignation; and how little Mike cried as he saw the gang of boys, who had gathered by his time, go off together towards the river; for in spite of his great heart he was only a little boy, and he was all alone, a stranger in the great city.

But some one had overheard the conversation,and the old gentleman, who had been unexpectedly detained in town, closed his window, opened his office door, and came out.

"What are you going to do with yourself to-day, my boy?" said he kindly, while his boots were being polished.

"Dun-no, sir! Ain't got nothin' to do."

"I'd like to have you come with me. Will you?"

"Yes, sir," said the boy, but without any pleasure; one place was as good to him as another, and he was thinking about the sick baby.

But he followed the old gentleman, who entered a street-car which went up to a glass building which Mike knew to be the depot, and in a few minutes the steam-cars had whirled him away into the green country to the pretty home where the old gentleman's daughters and grandchildren were having a glorious time celebrating the Fourth of July.

Mike never forgot the wonders of that day—the grand dinner, the croquet balls, the bows and arrows, the little boats on the lake, the pony on which he rode in turn with the other children, the lemonade and ice cream, the fire-crackers with which he burnt his fingers as often as the others did, and, when night came, the wonderful rockets, Roman candles, and whirling firey wheels. He never forgot it, because it all became very familiar to him afterwards, for the old gentleman asked him at night how he would like to stay there always, black the boots, scour the knives, and, when he grew big enough, take care of the cow and pigs, the chickens and the pony. And Mike thought he should like it so well that he quite forgot where he was, and shouted with an Irish brogue that made everybody laugh, "Hooray for the Fourth of July!"

"Mike," said the old gentleman on Sabbath evening, when, according to an almost forgotten custom, he gathered the children of the household to hear them say the catechism, "when you gave your five dollars to save that little baby's life, did you think how 'even Christ pleased not himself?'"

"Just a little, sur. Mother used to tell me in the ould counthry, but"—with a tone which disclaimed praise—"I mind it most because I *loved* her."

"Father," said his daughter Alice from her seat in the corner, "don't you think that was just why *He* pleased not Himself?"

And her father thought she was right, and didn't question little Mike any more.—*Zion's Herald.*

TEMPERANCE.

INTEMPERANCE AND LABOR.

THE GREAT ENEMY OF THE WORKINGMEN.

One of the most valuable contributions to the discussion of the great question of the day in America is an article under the caption of "Intemperance the Enemy of Labor," in the current number of the *Catholic World.* The author, Rev. Dr. Conaty, of Worcester, Mass., is one of the ablest men of his communion in America, and enjoys wide popularity on account of his connection with the Irish Land League movement and his efforts to promote the Parnell tribute fund, of which he was the American treasurer two years ago.

Dr. Conaty does not discuss the subject from a sectarian point of view. He deals with it as an economist. He tersely states the close relations existing between labor and capital by saying: "If labor is the soul, capital is the body of commercial life." The capitalist seeks a fair profit for his investment, and, generally speaking, is content with such fair profit unless he is allied with monopoly. The workingman seeks a reasonable share in the profits he creates. He organizes with his fellows for that purpose. Dr. Conaty holds that the workingman is both a capitalist and an earner, his capital being bodily health, energy, industry and skill. Intemperance constantly impairs this capital and essens its earning power. If a man loses his health through indulgence in strong drink, Dr. Conaty says, he is bankrupt. Health is "his source of strength and happiness, and, humanly speaking, almost his only one. The interests of home, family and society press upon him so closely that he must protect his labor by protecting the soundness of his body. . . . The workingman whose habits are not temperate is wasting his capital, is squandering every element of value that he can contribute to any enterprise so as to secure a remunerative share of profits." The intemperate man's labor is worthless, or nearly so. Intemperance, therefore, is the great enemy of labor, as it wastes the producing power, and it also enfeebles those organizations of workingmen that try to exact justice from capital, plus monopoly.

Even moderate drinking hurts labor, inasmuch as it not only depreciates the capital, but also wastes the earnings thereof It is an underestimate to say that the moderate drinker spends one month's wages every year on strong liquor.

"Suppose it costs," says the article, "fifteen cents per day. That would pay the interest on a mortgage of one thousand dollars; it would purchase many an article of household furniture; it would bring into the home many comforts now unknown; it would at least pay many a bill which cannot now be met. Add to this what is spent in a protracted spree, the time lost to work and the wages unearned, the sickness often resulting, and it is safe to say that intemperance robs labor of more than enough to give a decent home to every workingman."

If the capitalists who employ workingmen were to announce a reduction of fifteen cents per day in wages the workingmen would strike, and would issue a boycott against the capitalist. Concerning this phase of the question Dr. Conaty asks:

"Then why not protest against the blood-tax which intemperance collects? Why calmly submit to this reduction of your small wages? Why not strike against this great enemy of labor and boycott rum? It is like a grinding capitalist; it crushes man's life, picks his pockets and uses his hard earnings as a bludgeon to destroy him. Cry out against the corporations that poorly pay your labor, unite against monopolists who seek to get the most possible work for the least possible pay; but cry also for protection against this master Intemperance, who, whip in hand, lashes worse than ever overseer tortured slave."

But, as the writer points out, so far from the workingmen boycotting the rum power they are its steadiest supporters. It is mortifying, he says, to see labor protecting and defending the liquor traffic in political life. "Capital is called selfish because it seeks to enrich itself, but in enriching itself it helps to enrich others. But for pure, unadulterated selfishness commend me to the saloon where men grow rich by impoverishing their friends and succeed by trampling others under foot."

Those who are thus enriched by the traffic become "political magnates who dictate public policy, make and unmake public men and public laws, and name the candidates freemen must vote for." And the nominees of those liquor men never, once they get into office, vote for any measure to ameliorate the lot of the workingmen. "The representatives of the liquor men in the State Legislatures elected by the votes of the workingmen may be absent every day except when it is a question of liquor-law amendments, and then they must vote against any and every restriction or be exposed to political decapitation; and it is the same whether it be a question of high license in New York or an anti-tenement liquor bill in Massachusetts."

Dr. Conaty has done well to call attention to those pregnant facts. His article should be widely distributed among workingmen, especially among those of his own communion, though it will appeal, as the production of a Catholic priest, more directly to Catholic than to non-Catholic workingmen. If American capitalists would but follow the good example of their British brethren in such matters, articles of this kind would be scattered by the million among the manufacturing and industrial establishments of the land.—*Chicago Tribune.*

At a meeting of the English-speaking section of the Chicago socialists, held a few days since, Mr. T. J. Morgan, who assumes to be the leader,read a paper apologetic of the workingmen on the drink question. It was addressed to the Women's Christian Temperance Union and the ministry and clergymen of Chicago. It goes into quite an elaborate discussion of the subject and claims that injustice has been done the laboring men of the country by wholesale and exaggerated charges, which he proceeded to confute. The charge that the wage-workers are responsible for half the amount expended for liquor in this country is repudiated and an attempt made to show that it is unfounded. A denial is also interposed to the charge, assumed to have been made, that the wage-workers are more intemperate than other classes of society. Any intelligent observer knows that in this the paper is wrong. We have known many practical facts bearing upon the question. One of them—of which there are many more like it—is this: A large rolling-mill in this city failed a few years since. The twelve or fifteen hundred men employed scattered. Soon the saloons,and they were many, which lined the streets in the neighborhood began to close, the rest of the community did not sustain them. A small village of five or six hundred inhabitants, whose business was derived principally from coal-mines, had forty-six saloons. The mines for some reason were abandoned. The wage-workers departed and the saloons soon followed them. Look at the men going into saloons in Chicago. In most cases, seven-tenths are wage-workers of some description. The paper also enters into a philosophical discussion of the question, "Why laboring men drink?" The principal answer given has the usual fault of reversing cause and effect; that is, giving as a reason why a laboring man frequents saloons the very things which are produced by drinking habits. There are, however, some good and suggestive things in the paper worth considering.—*Standard.*

There is no use in cutting down the day's labor from ten to eight hours, if the two hours gained are spent in a rum-hole. There would be no use in making arbitration compulsory, if one of the parties was likely to be kept from obeying the decision by liquor. There would be no use in handing over all the property in the world to laboring men, if they drink as they do now. They would soon dissipate it, and add nothing to the store.—*N. Y. Nation.*

The consumption of beer in Germany is reported to have amounted to 41,325,000 hectolitres in 1885. This would give an average of ninety litres (about 200 pints) a year to every man, woman and child in Germany.

WHEATON COLLEGE COMMENCEMENT.

The twenty-seventh annual commencement of Wheaton College occurred on Wednesday, the 22d inst. The exercises of the week began on the Sabbath preceding with the Baccalaureate sermon by President J. Blanchard. His text was: "If any man serve me, him will my Father honor." It was a masterly presentation of the truths that all really valuable honor comes from God, and is bestowed upon those who serve Christ. Rev. C. C. Harrah, of Galva, Ill., was expected to give this address, but through misinformation he did not reach Wheaton till Tuesday evening.

In the evening the address before the Society of Missionary Inquiry was given by the Rev. W. H. Brewster, of Benton Harbor, Mich. His theme was: "The Coming Kingdom of Christ," and his text, Matthew 6: 10, "Thy kingdom come." The speaker, now past his 74th birthday, was some eighteen years ago pastor of the College Church, and many of the older residents heard his excellent sermon with interest and delight, and marked that he had lost none of his old-time vigor and fervor.

On Monday afternoon a class of twenty were graduated from the Preparatory School. The members of the class all presented exercises which were a credit to themselves and Prof. D. A. Straw, the principal of the department. The School of Fine Arts had four graduates, who received their diplomas at the same time. Mrs. Nutting, the principal of the Art School, had a very fine display of her class work in the studio, in all more than 100 pieces being exhibited.

The Board of Trustees held on Tuesday at 10 o'clock A. M. a pleasant and harmonious meeting. The business was chiefly routine, the only matter of public interest being perhaps the election of Prof. Elliot Whipple to the chair of Natural Sciences, made vacant by the resignation of Prof. R. T. Morgan, who was during the past year elected County Superintendent of Schools. Prof. Whipple was for several years a valued instructor in the College. He has been all his life engaged in teaching and during the past year has been principal of the Ramona Indian School at Santa Fe, New Mexico.

At the annual banquet of the Alumni Association Tuesday afternoon nearly sixty were seated. The post-prandial speeches by O. N. Carter, fresh from his success as prosecutor of the celebrated express-robbery and murder case on the Rock Island road, by Miss Breckenridge, Mrs. A. E. Stoddard, Pres. J. Blanchard and others, were happily conceived. At 8 o'clock in the College Chapel a literary programme was given, consisting of an address from Prof. A. R. Dodd, principal of Houghton Seminary, New York; subject "Problems," and an essay by Miss Frances S. Carothers, M. D., Des Moines, Iowa; subject, "Social Gravity." After the reading of the essay by Mrs. Charles A. Blanchard, sister of the essayist, who was unable to be present, the annual business meeting of the Alumni Association was held.

Wednesday was the day of days for a college commencement. The breeze came cool and bracing as if direct from an Alaskan glacier, and nobody feared the imprisonment of a crowded hall so long as there was no dread of a swelter. The decorations of the College hall told of the drouth in the land. Instead of the profusion of evergreen festoons and garlands of flowers, several fine oil paintings from the Art School were arranged with a happy effect and the class motto "*Vincit qui se vincit*," with designs of sword and pen testified to the good taste and ingenuity of the Junior Class.

The Faculty, the Board of Trustees, one of whom was Mrs. L. H. Plumb, the lady banker of Streator, the Schubert Quartette, the graduating class, and numerous distinguished visitors, among them the singing evangelist Charles Herald, Rev. C. C. Harrah, Rev. Wm. H. Brewster, Rev. Albert Ethridge, Prof. A. R. Dodd, Hon. Chas. P. Bent, Rev. Geo. F. Milton, Rev. Walter E. Ferris, resident pastors, and others. Pres. C. A. Blanchard presided and was moved to begin the exercises with a simple Gospel song by Mr. Herald who had many warm friends in the audience. The formal programme opened with prayer by Rev. A. Ethridge, State Evangelist for the Illinois Home Missionary Society. The Schubert Male Quartette sang, "Lead Kindly Light," and the real work of the day began.

The members of the class of '87 were but two, but their fellow students hold them to be each a hero. W. W. Breckenridge of New Windsor, Ill., pronounced the first oration on "The Present Truth" without the formality of the usual salutatory. His subject was the social and moral questions raised by the labor movement and the test it brings upon our present social system; whether it will not be too inflexible to endure the strain, and so give way to some Old-world socialistic measure tainted with atheism and finding the end of its road in black anarchy. He happily turned from these fallacious solutions to the one which has stood every test of logic and experience for eighteen centuries, and which the Christian gladly accepts as a great gift of the great Master. Mr. Lovett spoke on "Reverence for Law." The personification of natural laws were the ancient objects of worship, but a profounder and more rational respect may be given to laws regulating human conduct while they are founded upon eternal principles of justice revealed in the Word of God. Both young gentlemen spoke with ease, and the maturity of their thoughts and force of their arguments lost nothing of their effect from weakness or hesitation in their utterance or from inelegant gesture.

Dr. C. E. Starrett was prevented by illness from giving the Master's Oration, and Dr. P. S. Henson of the First Baptist Church, Chicago, gave one of the most popular annual addresses ever heard in Wheaton or anywhere else. It was a masterly production which will never be forgotten by that audience. "I am a citizen," he began, "of no mean city —at least it is not so mean as it was. We are purifying the Augean stables and have got some of the cattle tied up. The Egyptians are going under, and I hope we shall see them no more forever." He announced his subject to be "Gunnery," and made three divisions: Gun-metal, Ammunition and Aim. "Every man may be said to be a gun, or at least he is often called the 'son of a gun.'" Gun-metal is the stuff a man is made of. The iron must be well worked to get its tough fibre. Things that amount to most are longest in fashioning. Jonah's gourd grows up in a night and droops in an hour, but the cedars of Lebanon lay hold with tough roots upon the firm ledges of the mountain for they must wrestle with tempests. He appealed to students to do more thorough work, and if they went through two colleges not to be like the calf that sucked two cows. But the gun is worthless without ammunition, powder and ball. He believed powder a product of civilization, for it had entirely superceded the old butcher style of warfare when men hacked each other in pieces. Men need more explosive force in them.

The ejaculations of a good old Wesleyan brother turned the doctor aside for a moment to give a word of praise for the hearty ways of our Methodist brethren in which he told his experience with old Aunt Sarah, a colored woman who used to hear him preach in Virginia, and when raised to the proper pitch had to go out into the woods to relieve her pent-up feelings. But once the crowd was too great and at the Dr.'s suggestion she *let go* and the roof could hardly withstand the power of her hallelujahs. This anecdote was hardly more enjoyed than when speaker told of Deacon Willard, one of the best known of the Christian workers in Chicago and a familiar feature in the Farwell Hall meetings where he often sits in the very front with his ear trumpet. Dr. Henson said the deacon always sits right under his pulpit with his trumpet turned up, and he often delighted to let himself out for the deacon's special benefit, and pour it into the old trumpet until he could hear it gurgle down into the delighted soul of the old brother. Beecher and Spurgeon were contrasted; the theology of one was rotten, the other sound. Speaking of their preparation for intellectual efforts, nothing escaped them; they ate omnivorously fish, flesh, or fowl; Beecher especially fowl, and Spurgeon, fish.

The *aim* is the last necessity to make perfect the operation of the human weapon, and the speaker waxed more eloquent, and the audience wiped away the tears of convulsive laughter while their souls were aglow with the fire of holy purpose rekindled by the fervent oratory of the speaker.

President Blanchard in rising to confer the degrees made several announcements and spoke of the project already taking shape for the construction of a new building or adding a final wing to the present structure, which is becoming too narrow for the needs of the college. Already $2,600 has been contributed and $10,000 must be raised before the work will begin. The degrees were conferred in due form, the diplomas given, and the Schubert Quartette sang with such fine effect that they were recalled. An instrumental trio was also a noticeable part of the programme.

In the afternoon Rev. C. C. Harrah gave the address which had been expected on the Sabbath. It was of great interest and power on the theme, "Christian Education must lead in the Reforms of an advancing Civilization." Pres. C. A. Blanchard introduced Mr. Harrah as a friend of the slave, an enemy of the lodge, a promoter of woman suffrage and an opposer of the rum traffic—in short, one who had adopted the spirit of the Christian religion. The audience unanimously voted for the publication of the address.

The Senior's Concert in the evening by the Schubert Quartette, assisted by piano and violin soloists, drew out a large audience, whose satisfaction was so immense and unanimous that the performers had not the least doubt that their efforts were pleasing in the highest degree. In all, it was one of the most popular of Wheaton's twenty-nine commencements.

WHEATON THEOLOGICAL SEMINARY.

The real work of the Seminary closed several weeks ago when ten or more of the young men in the institution went to Nebraska as evangelists. A tent and outfit had been procured for them through the enterprise of Mr. I. R. B. Arnold, and they started for their work with confidence that God would add his blessing to their efforts. The annual sermon before the Seminary was preached by Rev. Joel Martin of Hillsdale, Mich., president of the Michigan Wesleyan Conference, from the text, Matt. 28: 19, 20, "Go ye, therefore, and teach all nations," etc.

The graduating exercises were held on Monday evening. Two young men composed the class, who were greeted with a good audience. William H. Hazlitt spoke on "The Minister's High Calling," in which he maintained a high ideal of the vocation to which he gives his life. Michael Albert, on the topic "National Security," made a spirited address in which he followed the beaten track of national history in the past, deriving lessons of wisdom for the present. Pres. L. N. Stratton followed with a brief address, and conferred the degrees. The vocal music was furnished by solo and quartette singers from the Methodist Episcopal church, and was of unusual excellence. Revs. Joel Martin and A. J. Chittenden assisted in the exercises of the evening.

RELIGIOUS NEWS.

—Rev. Dr. George F. Pentecost spoke at the Farwell Hall noon meeting in this city Monday. He is on his way to Nebraska to begin revival work.

—A Gospel tent, capable of seating 1,200 people, has been set up in the northwest part of Chicago by Maj. D. W. Whittle. Rev. George F. Pentecost, D. D., of Brooklyn, N. Y., one of the greatest evangelists of our day, preached Monday night; and Ben Hogan, the converted pugilist, will probably speak each evening this week. This tent work thus far has been a success, and many applications have been received from churches to have its services near them. Ten churches in the vicinity of its present location have united in issuing a card upon which is given the location of the churches, name and address of the pastors, and hours of service of church and Sunday-school. The Bible visitors from the Chicago Evangelization Society are placing these cards in all the homes in that region so that every family is personally invited to these services.

—The Prospect Street Congregational church, Elgin, Ill., with thirty-one members, was organized June 21, by a council called for that purpose, and Rev. Geo. R. Milton was installed pastor over the same. Rev. A. H. Ball delivered the sermon, Rev. C. H. Abbott the charge to the pastor, and Rev. W. S. Ferris the charge to the people. This is a strong and vigorous daughter of the first Congregational church of the same city. The parent is justly proud of her. By a little help from her strong mother she will go on her way rejoicing without aid from any other society.

—Isaac F. Gibson, Secretary of the Peace Committee of the Iowa Yearly Meeting of Friends, announced last week that Iowa Friends hold their annual Bible School Conference at Pleasant Plain from the 24th to the 26th, inclusive; also, their annual Peace Convention, beginning 10 o'clock A. M. the 27th inst. Senator James F. Wilson will deliver to the latter the opening address. Subject: "International Arbitration."

—The Augustana Synod of the Swedish Lutheran church has been holding its annual meeting in the Sedgwick street church, Pastor Evald, Chicago, from June 17th to 28th. The Synod was well attended and full of interest. In the debate on educational matters it was decided that the Augustana College and the Rock Island Theological Seminary be the institutions of the Synod, and that no conference or section of the Synod shall be permitted to establish or support any other. The Kansas, Nebraska, and Minnesota Synods will support their own colleges by paying one-half their contributions to those institutions. Strong resolutions against Freemasonry and similar lodges were adopted, and all members warned not to be in any way connected with the labor lodges.

LODGE NOTES.

Michael Kennedy has brought suit against Michael Casey, John Clifford, and others, charging them with conspiracy because they would not work with him. All are carpenters, but Kennedy is a Knight of Labor, while the others are members of the Carpenters' union, which does not affiliate with the Knights.

The *Voice of Masonry* of Chicago and the *Voice of Masonry* of Los Angeles, Cal., are having a nice family row over the insignificant matter of a name. They both exemplify the beautiful sham brotherhood of the lodge in a striking manner.

A New York telegram says: "The Home Club of District Assembly No. 49, Knights of Labor, which has caused so much trouble among the other district assemblies of this city, is said to be fast disintegrating. The matter which is causing the internal trouble, and from which it is said to be in greater danger than from outside attacks, is the failure of the auditing committee appointed last October to report on the financial affairs of the assembly."

It is said that Walter S. Condon, Grand Secretary and Treasurer of the Switchmen's Mutual Aid Association, at Kansas City, Mo., is a defaulter in a large amount. He has disappeared, and is believed to be in Canada.

The brickmakers along the Hudson River have found it necessary to organize themselves for their mutual protection against the interference and despotism of the Knights of Labor. Employers have an unquestionable right to do so; and this is perhaps the shortest and surest remedy for the evil of which they complain. It is simply "fighting fire with fire."

DONATIONS

to the reform work of the N. C. A. have been received since last report for the

General Fund:

Ruth Sutphen	$5.00
A friend in Ohio, account of H. H. Hinman's work in the South	50.00
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Cynosure Ministers Fund:	
From Miss C. White per Mrs. M. A. Blanchard	2.00
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Peter Howe	8.50
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BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 20 to June 25 inclusive.

J Blount, E Williams, F Morath, J Higbee, S E Miller, D Archibald, H A Day, J Hawkins, E B Lewis, A Burgess, S Cole, H H Shepard, J Knott, J Wrighter, N Callender, D A Barr, A Z Pinney, J Sweazy, J P Blake.

NOTICE

to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once.

The few fine cabinet photographs of Prest. J. Blanchard which we had, having been disposed of so quickly, arrangements have now been made by which all can be supplied at this office who wish them. Price postpaid 25 cents each.

75 CENTS 75

for the remainder of 1887. Seventy-five cents will pay for the National Organ of the N. C. A. for the balance of this year; that it is a paper of great power for good; that it gives all the news from the battlefield of THE LODGE LEAGUE VS. CHURCH AND HOME.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

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Two months.	.25	*Two years..	3.00
Four months.	.50	*Three years.	4.50
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No. 3		65
Winter No 2		73
Corn—No. 2	35¼@	36¼
Oats—No. 2	26 @	30⅛
Rye—No. 2		52¾
Branper ton		9 50
Flour	1 40 @	4 60
Hay—Timothy	7 00 @	11 00
Butter, medium to best	10 @	18
Cheese	07 @	15
Beans	75 @	1 75
Eggs		11
Seeds—Timothy	1 65 @	1 73
Flax	1 07 @	1 11
Broom corn	02½@	07
Potatoes	80 @	1 25
Hides—Green to dry flint	06½@	13
Lumber—Common	11 00 @	18 00
Wool	10 @	36
Cattle—Choice to extra	4 35 @	4 70
Common to good	2 00 @	4 25
Hogs	4 25 @	5 05
Sheep	2 50 @	4 30

NEW YORK.

Flour	3 20 @	5 60
Wheat—Winter	87 @	93
Spring	85	88
Corn	46 @	47
Oats	33 @	41
Eggs		15¼
Butter	12 @	18
Wool	13	37

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Cattle	2 00 @	4 10
Hogs	3 00 @	4 85
Sheep	2 00 @	3 50

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HOME AND HEALTH.

CARE OF THE BABY.—A traveling companion remarked to me recently, with emphasis, that "there needs to be about one child killed on every train to make people take proper care of their children." While strongly tempted to ask Artemus Ward's question, "Be you a parent, Miss Peaslee?" I refrained, for I knew well she was not; knew it by the way she started every time a perverse but attractive little fellow in the forward end of the car climbed on the back of a seat and balanced there; knew it by the way she held her breath when he approached the car door. Later in the day her words took on new meaning, and seemed to have a good deal of force. A young woman, and one who was evidently her mother, were traveling with a baby—a little creature in a long white dress, but with no wraps whatever over it, though the mother and grandmother both had on winter cloaks and hats. The baby was fed from a bottle, and at different times during the day the mother had gone out to the lunch room by the way and had the bottle filled. About four o'clock in the afternoon, the interest I had felt all along in the trio deepened; the baby, who had mildly resented the treatment at various times during the day, became more energetic—in fact, it cried as hard as it could cry. When it had cried for twenty-five or thirty miles, the mother was so overcome that she cried, too, and gave the baby to the grandmother, who danced it up and down till my head grew dizzy and ached for sympathy. Then the mother took it and tossed it still, up and down, and grandmother tried dextrously to insert the drinking apparatus into its mouth. An accomplished acrobat could not have swallowed a mouthful at the rate of speed the boy was going up and down. Probably at this stage of proceedings there was not a woman in the car who did not believe that she could quiet that baby by loosening the clothing over its aching stomach, wrapping it up in a warm blanket, and cuddling it at her side. A motherly-looking woman came to them and said, "Let me take the baby;" but she was glad to return it soon, saying, "This boy is cold; that is reason why it cries; its hands are like ice, and its head, too." "I should like," said a gentleman behind me, "to get a kind of a cheap child, not one of my own, and see if it could not be brought up as it ought to be; do you suppose that is necessary over there?" Night came on, and as the call to "change cars" rang out, above this and the noise of the moving feet the continued protest of that poor, ill-treated babe sounded in our ears. "Who didn't suppose," said the motherly-looking woman, "that everybody knew that a baby's hands should be kept warm, and its clothes loose, and that two or three kinds of milk meant colic and distress to a child of that age?" The "enlightenment of the masses" is not even yet complete.—*Selected.*

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NEWS OF THE WEEK.

CHICAGO.

Shortly after 4:30 o'clock Sunday morning the most destructive fire in the history of the Stock Yards broke out in the mammoth packing-house operated by the Chicago Packing and Provision Company and located in the central part of the packing district. Had the wind been strong the Stock Yards would have certainly caught fire, and the loss would have been millions. A territory 500 feet long by 300 feet wide was burned over. This was mainly covered by four-story buildings and wings, each floor filled to its utmost capacity with smoked and pickled pork, hams, bacons, shoulders, sides, all thoroughly cured and inflammable as oil—the floors all soaked with fat and lard, huge tanks of unrendered grease, the fattened carcases of several thousand hogs and as many more well-fed porkers—all added their part to the flames. The fire destroyed property to the value of a million dollars and resulted in the death of one fireman and injury of several others. A part of the property destroyed consisted of about 20,000 barrels of "cornered" pork.

Dr. McGlynn, of New York, arrived in Chicago on Saturday and delivered a lecture at Central Music Hall on "The Cross of the New Crusade."

Ex-Mayor Carter Harrison has dismissed the two libel suits he brought against the *Inter Ocean*, aggregating $235,000.

COUNTRY.

The Bank Examiner Tuesday closed the Fidelity National Bank, of Cincinnati, and appointed a receiver. On the same day Vice President Harper, Cashier Ammi Baldwin, and Assistant Cashier Ben E. Hopkins were arrested by the United States Marshal and taken before the United States Commissioner, and admitted to bail, Harper in $75,000, and the others in $10,000. Harper has made an assignment of his property, and his liabilities are placed at $4,000,000. The Union National Bank of Cleveland began suit against Fidelity National to recover $67,131, alleged to be criminally incurred. The charges upon which Harper, Baldwin, and Hopkins were arrested are for unlawful application of funds aggregating over $800,000, and it is understood the affidavits do not cover all transactions of that kind. It is not believed that the Fidelity National Bank will be able to pay a fair percentage of its debts. Its assets are figured at $1,800,000, and its direct and indirect liabilities $5,500,000. Thursday Harper and Hopkins were surrendered late by their sureties. This action vitiated the bonds and released all the bondsmen. The effort to get new bondsmen revealed the startling fact that the man who a few days ago was accounted a millionaire had been deserted by his friends. Both of the arrested men gave up hope of securing bondsmen, and at their own request they were taken to jail.

The failure of the Fidelity Bank of Cincinnati has disturbed business quite extensively in New York, and other causes have resulted in temporary stringency. The failures for the past seven days were 171 in the States, in Canada 26; total, 197: as compared with 213 last week, and 162 for the corresponding week last year.

A slaughter-house is to be equipped at New York by the New York Hog-slaughtering Company with machinery capable of killing 2,000 hogs per day, the purpose being to compete with Western concerns.

Four hundred employes in Chinese laundries at New York have struck for advanced wages.

Fire broke out Friday evening in the Gould & Curry Mine, Virginia City. All the miners escaped with the exception of six who were employed on the 1,500 level of the Best & Belcher Mine. Five men are imprisoned in the 800 level and four men in the 400 level of the Gould & Curry Mine, making in all fifteen miners imprisoned. The bodies of four were recovered; the rest could not be rescued.

The murderers of Kellogg Nichols, the Rock Island Express messenger, Schwartz and Watt, were lodged in the Illinois Penitentiary Thursday.

Edward Sneed, who while drunk committed a murder in Kansas City, was executed Friday afternoon in the jail at Independence, Mo.

Two acres of buildings in Louisville, Ky., were destroyed by fire Saturday. Several tobacco warehouses were burned. The loss is estimated at $500,000.

One of the boilers of the Standard Oil Refinery at Lima, Ohio, exploded, wrecking three others, demolishing the building, and fatally injuring several workmen.

Fire destroyed Zang & Metz's Rocky Mountain Reduction Works, at Denver, Col., loss $30,000; also a brick block at Jacksonville, Fla., damage $50,000; the *Puck* building, New York, damage $45,000; and Congressman West's freight house, at Ballston, N. Y., loss $50,000.

Steve Peer, a local celebrity who outdid Blondin, fell from a rope and was drowned in the Niagara River. He was drunk.

A movement is on foot to have the National Colored Exposition held at Atlanta. It is thought that Congress will make a liberal appropriation to the enterprise, and in that case the exposition will open in November, 1888.

About eighteen miles north of Denver, Col., while prospecting for coal, the workmen came upon natural gas. The Chamber of Commerce will make arrangements to have it piped to the city.

While an artesian well was being drilled at a point three miles northeast of Ft. Worth, Texas, petroleum was struck at a depth of 240 feet.

The steambarge P. H. Walters went down in a storm off Black River, Ohio, Tuesday, and eight lives were lost. Capt. Gillespie's wife and two children were drowned, the mate and captain and two boys being the only ones saved.

An unknown person exploded a bomb in a doorway of the residence of Dr. T. E. Buck, at St. Louis Thursday night. The house was partly wrecked, and adjoining buildings were slightly damaged.

The Chicago, Milwaukee & St. Paul Railway Company's locomotive and repair shops at Watertown Junction, Wis., were destroyed by fire early Friday morning. The flames wiped out the entire plant, the loss being estimated at $200,000.

By a decision of the New York Supreme Court, Friday, touching the new Sunday law, hotel-keepers may sell liquor to guests with their meals Sundays, but the saloons must remain closed. Sunday liquor flowed freely all over the city.

By an explosion of gas in Mine No. 4 of the Susquehanna Coal Company, near Nanticoke, Pa., Thursday, four men were killed and four seriously injured. The gas was set on fire by powder.

FOREIGN.

A London dispatch of June 26 says, "The time set for signing the Egyptian convention expires to-morrow. It is asserted that if the Sultan does not sign the document, Sir Henry Drummond Wolff, the special British envoy, will depart from Constantinople instantly. The *Morning Post* says: "The Egyptian negotiations have reached an acute stage. France threatens to break off diplomatic relations with the Porte and resume her claims regarding the protection of the Oriental holy places, if the convention be ratified, while Russia demands recompense in the direction of Erzeroum. The Porte, therefore, asks England whether, in the event of the ratification of the convention, Turkey can rely upon the effective fulfilment of the convention relating to Cyprus. A reply to this note has not yet been received at Constantinople.

German dispatches announce that measures for the repression of the French element in Alsace-Lorraine have been forced upon the Berlin government, and the position of Germans in France, owing to social persecution, has become barely tolerable.

Dispatches from England announce that the government will push the Irish land, supplementary crimes and other measures, and the attitude of the Parnellites is said to savor of irreconcilable insurgency. Parnell is believed to be suffering from a cancer in the stomach.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The letter of Secretary Gault on **REFORM IN THE EAST** in the present number must call for the serious consideration of all who pray for the success of our principles. A wider interest but no less serious will be given to our Bombay letter, **MISSIONS SWAMPED BY THE LODGE.** It is providential that these have come in so close connection with Mr. Harrah's discourse. For next week we have a portrait and sketch of the revered **BISHOP HAMLINE**, and promise that there are many temperance workers who will be then as impatient to read **MISS FRANCES E. WILLARD'S** letter on **SECRET SOCIETIES**, and a reply by an esteemed lady contributor of the *Cynosure*, as they are glad of **ST. JOHN'S** manly note herein.

We have seen nothing from any of our Chicago churches on the subject, but the Central W. C. T. U. must be commended for its Christian vigilance in protesting last week against the races at Washington Park, which were attended with the worst form of gambling, to which were added drunkenness, prostitution and suicide. The Union appeals to all good men to denounce this business, to good women to refuse their presence or influence in any way to such immoral pastimes, and to the Christian ministers to make their voices as defenders of public morality heard against this "monster vice." The new State law against pool-room gambling caused the closing of all those betting places in Chicago last week, and Gambler's Alley is now deserted. The gambling at the race course will only be the heavier, and this protest should be made so strong and so loud as to break up the whole shameful business.

The retirement of Prof. John Bascom as head of the State University at Madison, Wisconsin, at the late anniversary of the institution, caused no surprise. The fearless and Christian spirit with which he has attacked the liquor power could not forever be tolerated by the politicians who figure as regents of the institution. There are few, also, who doubt that Prof. Bascom's severe speech, in which he reviewed the course of these regents toward himself, with no excuse except hatred of his principles, is anything but simple truth. His convictions against the lodge may have also had some bearing on the case, but being seldom given to the public, probably were not made of much account. Over in Iowa—prohibition Iowa, they have the same trouble. Three esteemed and competent professors were lately asked to resign by the Board of Regents: Professors Fellows, Leonard and Parker. The first two have been prohibitionists, but not third-party men. They have been active, but not unduly zealous for the enforcement of the State laws. The other case is attributed to a low political deal. It is worth noting that the members of the Board who seem to have brought about this business, are editors of local papers, and of course engaged in politics. There is much popular indignation at the summary removal of these gentlemen, and the good people of Iowa are learning—as we all should—that State Universities are not safe in the hands of politicians—and no more so is our local press.

The liberal party in Canada has a new leader, a Mr. Laurin, who succeeds Mr. Edward Blake of Toronto. It is sincerely regretted throughout the Dominion that Mr. Blake's ill health compels his retirement from the public labors he has so long and ably and satisfactorily performed. To the last commendation there needs to be a modification in respect to the secret orders, which have not forgotten Mr. Blake's great speech in Parliament in March, 1884. This speech was in opposition to the incorporation of the Orange lodges, and condemned in high and patriotic terms the whole secret system. This speech was in part reprinted in the *Cynosure* of April 17, 1884. Mr. Blake is respected by the Canadian press for his commanding abilities, but some of them do not forget to strike back at his arraignment of secretism, and charge him with trading upon the rivalries of race and religion. Now that Mr. Blake has laid aside the arduous labors of politics he may be able to give his countrymen much sound advice on their complicity with secret societies.

Saturday was the day set by the Pope to hear Father McGlynn in his own defense in Rome. The ex-priest is yet in New York as defiant as ever, showing no signs of fear, confident in the popularity of his course in a land where speech is free, and sure of the sympathy of so considerable number of followers that any personal attack upon him would be a louder call for his new crusade than he or Henry George has been able to lift up. The Pope may now at leisure and at a safe distance issue his excommunication. There was a time when disobedience to the papal hierarchy, even so slight an offense as sending children to a school not approved by a bishop, would have been condemned without a hearing, and the disobedient parent sent bound to Rome to be tried by Inquisition. While priests assert their independence, as McGlynn has done, such times will seldom recur. It is by a far different, but more dangerous policy that Rome will gain over America. Cardinal Gibbons, on returning home to Baltimore, spoke of the deep interest felt by the Pope in America, and in the most honeyed words of patriotism rejoiced in the blessings of the Republic, and the duty of all who share them to maintain institutions which give liberty without license, and wield authority without despotism. Very true, but American institutions can no more be administered on the theory of Romanism or the lodge, than the country could have existed part slave and part free.

During his late western trip Dr. McGlynn spoke very emphatically at Buffalo of his view of Roman aggression in America. With due allowance for the exaggeration of a deep and hostile feeling, there is yet much in his words which needs our careful consideration. The close and friendly relations of our President with Cardinal Gibbons, and the dispatch of a United States vessel a year ago to meet a messenger from the Pope, cannot be forgotten as we read Dr. McGlynn. He says: "The Roman machine is anxious to have an accredited ambassador at Washington who would be in the Italian ring, and his presence would be a fruitful source of corruption and enslavement to the Catholic Church of this country." "The Pope is also trying to have diplomatic relations with Queen Victoria, in order, as he is alleged to have said, to be able to get accurate information about Irish affairs. What must our Irish friends think of this? The fact is that the best way for Catholic people, whether here, in Ireland, or elsewhere, to get proper treatment from the Roman machine is rather to defy it than to be submissive to it." We hope there is as much exaggeration in this as in the cablegram sent by McGlynn's friends to Rome the other day, which said, "One hundred thousand Catholics in mass meeting in this city, June 18, have denounced the threatened excommunication of Dr. McGlynn," when in reality there were barely five thousand. But we fear there is too much truth in the statement.

MISSIONS SWAMPED BY THE LODGE.

A VASTLY IMPORTANT LETTER FROM INDIA.

DEAR EDITOR:—There are many persons in foreign lands who are greatly interested in the peculiar conflict which the *Cynosure* has in hand, and not only because of the prevalence of the evils of secrecy in civilized lands, but also for the reason that modern secret societies have extended very largely into most foreign countries, and necessarily affect the work of Christian missions. Several of your publications show the heathenish ancestry of most of the popular secret societies; but your readers in the Christian lands of America and England cannot well conceive the effect such societies have in our mission fields. Secret orders which originated centuries ago in the mysteries and mummeries of ancient idolatries, grafted upon an apostate Christianity, have been dressed out in a partially new garb by modern civilization. They are now taken up by evangelical Christians because of the novelty of secrecy, tinselled by a glittering glamour of antiquity, and sadly linked, by an unholy compromise, with the Christianity of this generation.

This strange mixture exactly suits the educated and higher classes of natives in foreign countries. Secret orders have the appearance of ancient mysticism, which is one of the leading thoughts in all Oriental religions. They have just enough of theism and whitewash of morality to administer an effective opiate to an awakened conscience. Men whose eyes have been opened by Western education to see the absurdity of much of their mythology, at once find in these secret orders that which takes the very cream of their old religions (a compound of mysticism and morality), puts away the excrescencies of more vulgar idolatry, takes in their place a high-sounding ritual and gaudy paraphernalia of uniform, and so the awakened minds of thousands of educated natives in foreign fields are lulled to sleep again by this secrecy poison, administered by the hand of professed Christians!

There are three things, in addition to the above, which make secret orders specially acceptable to the educated classes in non-Christian communities.

First. The fact that God is generally spoken of in an indirect manner. The idea of a personal, holy, sin-hating God is diluted down by a train of elastic terms. Instead of a loving, heavenly Father, seeking to save us from our sins, they speak of a "great architect," the "first cause," and other cloudy terms which leave everyone quite at liberty to think and do as he pleases in regard to the "great unknowable."

Second. Of course everybody is quite pleased to have Christ left out of the programme. A Christless Christianity can be popular in any part of the world. People of all religions can endure to have much said about Christ, provided you only call him a "great teacher," a "good man," a "mighty reformer," etc.

Third. About the greatest attraction of these secret orders is their popularity, and the personal preference which one gets by joining them. People who are separated by position, race religion, etc., can beg and bribe their way into these charmed circles, and there they meet with "brethren" who are pledged to each other's interests, right or wrong, to the bitter end.

We cannot in this letter go into details; with your permission I shall mention some of them hereafter. But now let me put some questions to your readers who see the necessity of earnest, united and continuous effort against those wily evils in your Christian land. Will you study the statement above made, and will you take any action in this matter? You believe in foreign mission work: you love it. Probably every one of you has contributed to send the glorious Gospel to foreign lands. Are you now

willing to give some special help toward contending against these evils in foreign mission fields? A very few persons are trying to circulate abroad the literature which is published by the *National Christian Association.* The editor and the manager of the *India Watchman* have for some years made efforts to circulate such literature, and now wish to do so more than ever. Our means are very limited; we can only circulate units where thousands are needed. Our wants are so apparent that this suggestion should prove appeal enough to ensure a hearty response. We want a large supply of the publications of the National Christian Association, and that society will gladly send them to us if you will furnish the means. Persons who wish to communicate with us directly may write to the following address, THE MANAGER.

"India Watchman," Bombay, India.

STAND FOR THE RIGHT.

Be firm, be bold, be strong, be true,
"And dare to stand alone;"
Strive for the right, whate'er ye do,
Though helpers there be none.

Nay—bend not to the swelling surge
Of fashion's sneer and wrong;
'Twill bear thee on to ruin's verge,
With current wild and strong.

Stand for the right: though falsehood rail,
And proud lips coldly sneer;
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right, and with clean hands
Exalt the truth on high;
Thou'lt find warm, sympathizing hearts
Among the passers by.

Stand for the right: proclaim it loud,
Thou'lt find an answering tone
In honest hearts, and then no more
Be doomed to stand alone.

—*Selected.*

MORAL HEROES.—NO. VII.

BY REV. C. C. FOOTE.

HORACE MANN AND JONATHAN BLANCHARD.*

In selecting subjects for my themes thus far, I have consulted proximity, i. e., I have joined persons of the same State. In this number I unite the East with the West. I do this because of so many remarkable coincidences and like characteristics in the persons I have undertaken to describe.

My last article closed with a brief record of Horace Mann. In his Congressional speech I find a page of unequalled beauty, and of practical utility and weight, by the perusal of which I am sure every reader of the *Cynosure* will be delighted:

"Of all the remorseless and wanton cruelties ever committed in this world of wickedness and woe, I hold that to be the most remorseless and wanton which shuts out from all the means of instruction a being whom God has endued with the capacities of knowledge, and inspired with the desire *to know.* Strike blossom and beauty from the vernal season of the year, and leave it sombre and cheerless; annihilate the harmonies with which the birds of spring make vocal the field and forest, and let exulting Nature become silent and desolate; dry up those fountains of joy and gladness that flow unbidden from the heart of childhood, and let the radiant countenance of youth become dull and stony like that of age;—do all this if you will, but withhold your profane hand from those creative sources of knowledge which shall give ever-renewing and increasing delight through all the cycles of immortality, and which have the power to assimilate the finite creature more and more nearly to the infinite Creator. Sir, he who denies to children the acquisition of knowledge, works devilish miracles. If a man destroys my power of hearing, it is precisely the same to me as though, leaving my faculties of hearing untouched, he had annihilated all the melodies and harmonies of the universe. . . . . Just so far as he disables and incapacitates them from knowing he annihilates the objects of knowledge; he obliterates history; he destroys the countless materials in the natural world that might, through the medium of the useful arts, be converted into human comforts and blessings; he suspends the sublime order and progression of Nature, and blots out those wonderful relations of cause and effect that belong to her unchangeable laws. Nay, there is a sense in which such an impious destroyer of knowledge may be said to annihilate the Creator himself, for he does annihilate the capacity of forming a conception of that Creator, and thus prevents a soul that was created in the image of God from securing the image it was created to reflect. Such a destroyer of knowledge dims the highest moral splendor of the universe."

Before uttering these sublime sentences Mr. Mann had said, "Out of New England schools there is going forth a nobler band of young men and women than ever before conferred intelligence, virtue, refinement and renown upon any people or community upon the face of the globe."

In the outfit of a reformer are certain indispensible qualifications: 1. The certain knowledge of a life of persecution; 2. A willingness to have his justification postponed to the world to come; 3. To deem the fact that God has called him to be a reformer as honor and pay enough for this present world; 4. "Full assurance" that God has thus called him; 5. Assurance that fidelity is success.

I first met President Jonathan Blanchard during his brief visit at Oberlin, fifty years ago less by one, where, by invitation, he delivered an address before the Society of Inquiry. I began to *know* him through the columns of the *Cynosure.*

By the Morgan murder I had learned to hate Masonry with all my might, and I fell in love with the man who dared to expose it. An undertaking of Herculean proportion was this. All the world, well nigh, "thought favorably" of the hellish fraud. Masons were proud, aggressive, boastful, impudent, threatening and murderous. The men who hated it were few in number, and spoke of it with bated breath, fearing, lest at any moment, they might be "Morganized." When the prospect was thus hopeless, God raised up a man for the conflict to whom he had given the needful and peculiar qualifications—a man already battered and scarred by years of service in the battle of slavery. This man found this den of devils, and into it he descended, exploring its inmost recesses, and coming forth like Daniel from the den of lions, revealing to the utmost the unutterable abominations he had found. Tell me not that God would commission a man of ordinary mould for such a work, to become a leader in such a war. Such is not the record of history. Enough have I read, heard and seen of President J. Blanchard to know that what he needed God had furnished him with, traits that make him a marked man among the million: idiosyncrasies and idiocrasies like great promontories reaching out into the ocean depths; qualities, that so far as they have exercise, cannot be imitated; and therein render their possessor unlike most men. He wields a pen of such athletic antagonism as is seen in no other writer in the columns of the *Cynosure.* Every blow goes straight to a vital part and is intended to kill.

His confidence, his boldness, his earnestness and perseverance in the face of hostility, that would be deemed by most men reason enough for beating a retreat, are the result of the certain knowledge of the character of the enemy he aims to destroy. No other man has exercised such power, or made so deep and wide-spread impression on the nation in the Anti-masonic reform as has he. No other man lays hold of his subject with such a grasp. His knowledge of the entire philosophy (if it may be so called) of secretism is thoroughly exhaustive. See his address at the Chicago National Christian Congress as published in the *Cynosure* of June 2nd; a paper that should be read and re-read until it is thoroughly mastered. What he sees and knows he *feels.* To see the right with him is to do it. What is this rampant system of sworn secretism? Is it an evil of sufficient magnitude to challenge the lifelong labors of such a man? It is such a conglomeration of contradictions, selfishness, lies and blasphemies that no definition or description can do it justice. It is the converse of the Ten Commandments. It is the greatest insult ever offered to the human understanding; an infamous absurdity; twin-brother to the "sum of all villainies." It would seem that no people, not struck down by moral paralysis, would tarry a day before rising in their might and smiting to the death such a monster.

Can any one doubt at this late day that President Blanchard is as truly called of God to reveal the character of this offspring of perdition, and to warn the people of the peril to which the church and the nation are exposed as was Elijah of old called to his mission? Who in all our ranks is so thoroughly qualified? By the scars he received, and the conflicts he encountered in the anti-slavery war, do not the honors of a veteran justly belong to him? Do not the fruits of his pen prove him to be a "workman that needeth not to be ashamed?" How searching, how scathing, how withering.

In earnestness he is a Paul. In his rebukes of wayward disciples he is as loving as a John. In intellect is he not a giant? In force of character is there not a sublimity to be coveted? If he has peculiarities, no marvel, his work is peculiar. Is he not called to unvail secrets that were deemed sacred, and that it was deemed fatal to reveal? His faith in God and his protection is as profound as his being. How wide-spread have been the fruits of his labors. He is a profound thinker, an able reasoner. He has large logical discriminations. He has moral intrepidity. And what a master of means to ends! What a reach into the future was that which placed him at the head of two colleges! He saw from the beginning that the conflict against great wrongs was to be long and desperate and that armies of men would be demanded, hence he set himself to the work of gathering recruits whom he might qualify for the conflict. Some of our best workers are his pupils.

In a word, President Blanchard was most manifestly reared up of Providence for the great work in which he is likely to end his life. In the world to come a rich reward abides him for the sacrifice he has made and the toils he has endured for the good of others.

Detroit, 1887.

* NOTE.—In justice to President Blanchard it must be said that this article was conceived by its author solely, but the assistant editor has been drawn into a "conspiracy" not to mention it; so that the editor-in-chief must pay the penalty of over-confidence in the two, by knowing nothing of this eulogy until he sees it in print. H. L. E.

FATHER CHINIQUY AND SECRECY.

In a commendatory notice of Father Chiniquy's "Fifty Years in the Church of Rome," printed in the *Free Methodist* of June 22, I observe the following paragraph:

We were sorry to see the attempted defense of secrecy in its dedication, and thought if Father Chiniquy had one-half the opportunity to learn the nature of Masonry that he has had to learn the system of Catholicism, he would never have written what he did concerning Masonry. We trust that item will not harm our readers while a faithful perusal of "Fifty Years in the Church of Rome" will be of incalculable benefit to them.

In addition to the foregoing, Father Chiniquy will do well to read the following extract from "The Master's Carpet," by Edmond Ronayne, which will serve to enlighten him concerning the intimate connection between Romanism and Masonry:

"The Church of Rome is fiercely opposed to all secret societies outside of her own communion, and more especially to the Masonic; but her opposition to the latter arises not because of the anti-Christian and infidel doctrines of Freemasonry, for the religion of Rome is equally false and unscriptural. Neither has the antagonism between the two systems arisen because of the principle of secrecy, for Romanism is as much of a secret combination as Freemasonry is, if not more so. We know that the Jesuits, the Jansenists, the Carmelites, the Paulists and the various other orders of monks and ecclesiastics within the Romish Church, not counting such organizations as the Ancient Order of Hibernians, are all of them as much secret institutions as the Masonic fraternity; and hence the opposition to Masonry by the Church of Rome cannot have originated on the simple ground of secrecy alone. From the fact that the two are rival institutions, both being so much alike, one would be almost led to suspect that perhaps jealousy has something to do with the conflict between them, and that Romanism is opposed to Masonry on the principle expressed in the old adage, that 'two of a trade can never agree;' but the real cause of their opposition to one another is the confessional. That is the great machinery by means of which the Romish Church carries out all her plans and purposes..... Because the Freemasons of France and Germany rebelled against the power of the confessional, and utterly refused to submit to the infliction of priestly penances, Pope Clemant VIII. issued his famous bull against the institution, and from that time on the chapel and the lodge have been opposed to each other. But the contention between them is not for truth and purity, but for power and supremacy. It is a mere conflict of authority and nothing more. The Pope, or sovereign pontiff, is the *Pontifex Maximus*, or the Jupiter of pagan Rome, and represents the god of Romanism, while the Worshipful Master is the personification of Hiram Abiff, or Osiris, or Baal, which was the name of Jupiter in Egypt and Phœnicia, whence the Masonic philosophy has come, and is the representative of the god of Masonry. But as every worshiper of the Romish god must *reveal*, or confess to the priest, who alone is to be the custodian of all secrets, while every worshiper of the Masonic god must *conceal and never reveal*, but must himself be the keeper of all secrets, and is therefore exalted above the priest, both systems cannot harmonize, and hence the bitter antagonism which rose between them in 1738. But notwithstanding this apparent wide gulf thus separating these two terrible powers of despotism and falsehood for the present, yet should an emergency ever arise when it would become necessary for men to array themselves on the side of righteousness and to defend the pure principles of Gospel truth and the full freedom of an open Bible, untrammelled either by Jesuit cunning or lodge duplicity, it is very greatly to be feared that, forgetting their petty differences for the time being, Romanism and Freemasonry would make common cause and stand shoulder to shoulder, the very embodiment of the works of darkness." (Pages 145-147.)

I have also somewhere seen it stated that the mummeries of the first three degrees in Freemasonry are repeated in the initiation of the members of the Society of Jesus of the Romish Church. At all events, the world would be better without either institution, and the perpetuation of man's moral free agency would then be more definitely secured. Father Chiniquy should have no affiliation with either the one or the other. OLD AMERICAN.

Chicago, June, 1887.

EDUCATION AND REFORM.

CHRISTIANITY'S MISSION SHOULD BE TO PROMOTE EDUCATION THAT BRINGS ABOUT REFORM.

ADDRESS OF REV. C. C. HARRAH, OF GALVA, ILL., AT THE COLLEGE COMMENCEMENT, WHEATON, JUNE 22, 1887.

"Every plant, which my heavenly Father hath not planted, hall be rooted up."—Matt. 15: 13.

The plants referred to in the text, and which should be rooted up, were the teachings and traditions of the Pharisees. These false doctrines were fetters to the truth. They did not produce in the lives of those who accepted them, the fruits of love and good works. The *principle* of the text is wide in its range. It is an attack upon every thing which is incompatible with the fundamental principles of our humanity, with the institutions of God, or with the demands of our moral nature. The text was a declaration by our Saviour, that what does not proceed from God is not tolerated by God.

To carry forward the work which he began, Jesus Christ planted in the world a church. Its work is educational. It is a school in itself; and it establishes schools of all kinds also, where minds are carefully trained to mould and lead the thought of the world. If there is evil in the land, it would seem that these churches and institutions of learning ought to see it, and to tear it up by the roots. It would seem, under the leadership of their Master, that this kind of service is the very thing for which these pious and educated minds are called into his kingdom. Therefore it is plain that the work and responsibility of the church are such that *the religious educational forces of the country should lead in the reforms of an advancing civilization.*

The text is authority for this proposition, and I take it as a subject to which I invite your attention. It would be a very difficult matter to show that the churches and religious education are of any use as forces to save the country from impending evils, only as they are Christ's instruments to bring about such changes that the civilization of the land may be cleared of all that is objectionable to God and which harms his creatures.

It is proper that I should call the attention of young men and young women, who have sought the advantages of a college to fit them for life's work, to such a subject as this; because of the duties that lie in the pathway of every responsible soul of the coming generation of citizens. It suits the popular taste to talk about the wonderful progress of the times in which we live; and there is indeed much that we may boast of, and which should give us hope for the future. This is an age of action, of benevolence and of moral progress. But was there ever an age that had in it more of peril? Almost all the forms of error and sin which have cursed the world at any time, exist in this generation. Wealth has always been attended with great dangers. It never was so abundant as now, or was sought with such greed. There is a prevalence of selfishness, luxury, licentiousness, intemperance, injustice and infidelity, attendant upon this increase of wealth, which gives no very encouraging outlook to the student of history who has learned to associate these evils with the degeneracy of a people and the downfall of nations. There is hardly a reformer who has not more or less solicitude as to what the future of our country will be. At every period in our history, the wisest statesmen have not hesitated to avow that Christianity is the fundamental law of the land, and that all the legislation of our State and national governments is based upon it. It is our duty to inquire whether Christianity is pervading and directing the institutions of our country as it should, so that the land may be saved from its perils. There never was a time when the religious and educational forces had such facilities for exerting their power, or could have more influence than now: so that if evils are permitted to grow, and the civilization of the country is not guided aright, these forces are responsible for the harm that will follow.

In considering this subject, that the religious educational forces should lead in the reforms of an advancing civilization, let us inquire, in the first place, as to Christ's thought of the work of his church as an instrument of human progress. It is very clear from the Scriptures that the work of the church is two-fold: First, it is to provide for and promote the worship of God, nurture all good influences, save mankind to Christ, and witness to the world the union of all who love the Saviour. Second, it is to attack evil, root up every plant that our heavenly Father hath not planted, and destroy the kingdom of darkness. How strange has been the course of those who have satisfied their convictions of service in this last direction by sectarian debates about questionable doctrines, while they have treated with indifference popular sins which were undermining faith in Christ, poisoning the life blood of humanity and dragging souls down to death. It is proof that the church is unfaithful to Christ when such sins are not reproved and uprooted.

The world is not good enough yet, so that the work of the church may no longer partake of the nature of a warfare. Christians are not permitted to seek their own ease, and in their life-work court the approval of men who hate the reformatory spirit of Christ, and who would crucify him if he were now in the world. The devil is as much against Christ now as he ever was, and he has no angels more loyal to him than are the sin-blinded multitudes of earth. Though it is done at the cost of persecution, or even the blood of martyrs, evil must be opposed and the testimony must be borne to the truth. Christian love impels the church to bear this testimony, though the world may crucify it; because there is no other way by which the world itself can be saved. If the church withholds the truth and the world is left in its sins to go on without its corrective aid, then war or plague will appear as the outcome of the evils which the church and the people let alone, and Providence will accomplish what the church is responsible for not accomplishing by means of the truth. All are informed how the demon of slavery said, "Let me alone;" and the churches generally let it alone until the storm of heaven's wrath broke upon it, and it had to die. All know how the alcohol demon has said, "Let me alone and be content with your 'moral suasion' work, that is more becoming for a church." And many have accepted the suggestion and gone on dilly-dallying with moral suasion, while ten drunkards were being made for every one reformed. The churches now are talking of killing the beast right out. They had better do it and do it quickly, for heaven's decree with reference to every rebellion of sin is that it must be put down, "peaceably if we can, but forcibly if we must." The Christian, like a good gardener, is equally careful to cultivate the good plants and to hoe down the weeds, which if permitted to grow, would choke the plants and render them unfruitful.

Sometimes the church that men see and know, has been the opposite of a reformatory institution. Instead of uprooting the evil, it has hugged to its bosom that which in the end brought ruin to itself and much suffering to the world. Practices have been favored and institutions encouraged and customs and laws sanctioned, which outraged every principle that actuated the life of Christ. In the matters of mercy and justice, the reputed skeptics have sometimes been nearer Christ than the professed believers. The student of history does not read very long until he loses respect for the so-called church. From this church which has made its record in history, the honest student turns to the few noble souls in each generation that kept the light of truth burning, to find the true representatives of Christ. The church of history is not always the church of Christ. It has at one time and another been the friend of bigotry, hate, persecution, greed, injustice, slavery, intemperance, war and Anti-christ. Where reformers have appeared in the church both in the past and the present, sometimes they have been so busy cutting off the branches of the tree of sin that they did but little good. When God said, "pluck up the plant," they were content with "regulating" it. The reform against license laws, whether they relate to the selling of liquor as a beverage or to any other evil, must be alluded to in order to get an illustration. With what zeal all now denounce Tetzel for going through Germany and selling indulgencies to sin. But the principle on which he acted is essentially the same as that of those who advocate the licensing of any sin. It was the barbarism of the past that men went to the officers of the church and paid for the privilege to commit sin. It is the barbarism of the present that they go the officers of the state and buy a license, which is their indulgence to practice wickedness under the sanction of law. The prohibition of every evil that the state gives its sanction to by license, is as essential to the life and purity of the nation, as the reformation under Luther against the sale of indulgencies was to the life and purity of the church. The method of Christ and the apostles was to strike at the root of the tree of evil, and the trunk and the branches came down together.

Now does the church accept this mission of attacking and plucking up whatever is defective, corrupt, depraved or vicious? If so, it takes its true place in the world as a reformer. The earnest souls of the true church of Christ in every generation, have been the reformers of that generation. In all this they have followed their great Leader, and no one can follow him without being a reformer. Christ's religion is a life, and it makes the one who receives the life the foe of all that is bad and the friend of all that is good. How sad it is that so many have not thus received the Gospel! It is accepted as a system of doctrines about which men may contend, like the devotees of opposing schools of philosophy. It is a peculiarity of the New Testament, that all ought to understand, that no doctrine is ever presented merely for the sake of the doctrine. The writer always has in view in presenting the doctrine one of two ends, either the growth and general spread of a spirit of worship, or the cultivation of moral qualities.

This way of presenting doctrine makes Christianity a religion of the life, and so of necessity a religion of reform. No one can truly understand the religion of Christ who does not study it as a reformation, and no one can truly understand the life of Christ who does not study him as a reformer.

Pause to consider this important thought for a little. Jesus began by preaching repentance, and it was established from the very first that repentance is a necessary requirement of his religion. That settled the question that Jesus, the same as John the Baptist, was a reformer. There is no such thing as repentance unless it is attended with a radical reformation of morals. To inspire all to make such a reformation, he told them that the kingdom of heaven was at hand. Sinners that he saved, turned to a pure and holy life. They were created anew in Christ Jesus unto good works, to the end that selfishness, lust, cruelty, war, slavery, intemperance and crime might be abolished from the face of the earth, and that the world might be filled with love, purity, peace and happiness. Christ's doctrine of *sin* was a revelation to men, and carried with it the elements of a reformation as complete as it would be universal. The Greek and Roman worlds had no clear idea of sin, and there are no words in either the Greek or the Latin to express more than what we would call physical evil. The object of their sacrifices, prayers and festivals was the removal of a defilement, not considered as a moral but as a physical stain. The will might remain consciously inclined to evil. They had no word which, when expressed, awakened the soul into the consciousness of responsibility. There either was no guilt in an action, or the deity was to blame, or the action was irresistible. One could be virtuous if he would follow nature, but to be vicious was only madness. Christ's doctrine of sin made man a lost soul, alienated from the life which God gives, and a rebel against God. When men apprehended Christ's teaching about sin, they cried out from the feeling of guilt and responsibility, "What shall we do?" This one great truth was calculated to transform society, and work everywhere a complete reformation.

In the same way we might speak of the reformatory tendency of our Lord's teaching of the fatherhood of God and the brotherhood of man, also of his teaching of personal responsibility and accountability, into which he put an awful meaning by emphasizing the fact of an immortality where the conduct of this life is to be suitably and justly rewarded or punished. We also might speak of the teaching in regard to his kingdom, which he founded on the basis of self-denial and self-sacrifice. He made it impossible for any one to become his disciple and serve in his kingdom without these qualifications. In the truth he gave to the world, Christ laid a broad basis for the most aggressive work of reform that mankind had ever known. And if the church had always been faithful to his truth and loyal to his spirit, it would indeed be fit to be lifted up to the heavenly Jerusalem, when the angels come to inspect its record.

Now as we look upon Christ's own great work of reformation and the meaning of his Gospel, we are compelled to hide our faces in shame, because so many of the churches stand with open arms toward the world and boast of their success in pleasing it. They are weak in their testimony against evil, where the testimony would make them less popular. They measure their success, not by self-denying services for Christ's kingdom and loyalty to truth and duty, but by the numbers which they count; and which numbers they multiply because of the low plane on which they live. I do not mean to be harsh; but I deplore a condition of things, which is painfully common, where ministers are praised and honored, not for their faithfulness in plucking up what God has not planted, but for their ability to draw the crowd. I deplore a condition of things, which is too general, where religious interest in the churches takes the direction of selfish sectarian loyalty, instead of service as Christian reformers. Christ has been, and ever will be, the Prince of reformers, and reformers generally have acknowledged him to be

their leader. It is a poor, apostate church that, under Christ's leadership, is not ready to help every movement which as its outcome will uproot evil from the world and permanently establish the good. We grant to each other liberty of judgment as to the things our heavenly Father has not planted, and as to the best way of uprooting the evils; but when in the use of the best light we can get, it is certain that a thing is an evil, there is only one course for a Christian to pursue—he must be a reformer.

It must be confessed that correct thought upon this subject does not give much comfort to the ministry and the membership of the churches, whose notion of the Christian life and service is that of ease and popular applause. A thoughtful author has truthfully said: "If the angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which this poor world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of the people he had delivered. They wouldn't ask him to dinner, or let their names appear with his in the papers; they would be careful how they spoke of him in the palaver or at their clubs." However the world may receive us or our message, there is only one course before a soul that will be loyal to truth and Christ—he must be a reformer.

Having considered now the object of the church, I want to make plain to you, in the second place, the *educational* intention of the truth and institutions of the Bible in the direction of a reformed, humane civilization. There is hardly any principle which Christ taught, or any custom or ordinance of religion, that has not a clear reformatory, *educational* intention. By accepting these principles and appointments of religion, mankind put themselves in a school where a work of education begins, and gradually they are changed for the better. There is no true advance in human civilization without education along the lines marked out by the truth of the Bible. If this were generally accepted and acted upon, all Christian educational institutions would qualify their students for the work of the world's reformation. When a student graduated from college, he would go out into the world with the purpose of service to make it better. The principles of religion would be taught at home and in the church and in the schools, with reference to their bearing upon the world's advancement. Religion would be understood as a practical force, to form characters and to improve customs and laws.

Let me illustrate now from the Bible, how its truths and appointments have an educational intention in the direction of a perpetually advancing civilization. Christ's teaching of sin, of repentance, of personal responsibility and accountability, which I have already alluded to, are educational forces which will continue to push the world in the directions of reform as long as there is evil in it. But there is more that ought to be said in reference to this perpetually working reformatory, educational intention of the truth and appointments of the Bible, which anything I have said would not lead one to suspect. Every man and woman who goes forth from a Christian school, ought to understand the full meaning of the truths of his religion. The Bible example which I will take to illustrate my thought, is the law requiring the observance of Sabbath. Some look upon the Sabbath as an arbitrary arrangement, of local value and individual convenience. They have no conception of its great value as an instrument to promote justice among men and to advance a humane civilization.

I think it can be shown, if one had time to do it, that the Sabbath laws of the Bible embody every important principle of the modern labor reform movement. The commandment made it a day of rest, and forbade greedy masters and employers to consider only their own advantage. The law was just as stringent in its provisions for the rest of the man-servant, maid-servant, stranger, and even the cattle, as for that of the master himself. The Sabbath laws were the most humane provision for the poor and the oppressed that could have been adopted. By the extension of the provisions of this law to the seventh year many advantages came to the dependent classes. The Sabbath day was a key note to a scale of sabbatical observance consisting of itself, the seventh month, the seventh year and the year of Jubilee. The seventh month was not characterized by an entire cessation from labor; but it was a time of religious feasts, and a kind of holiday season for the laboring people. The seventh year was a year of rest. By it, the greed of avaricious men was checked; and rights were given to dependent people that otherwise they would not have had. It is explicitly stated that a reason for its appoinment was "that the poor of thy people may eat." The vineyards and oliveyards continued to bear their fruit, and there was always quite a harvest in the grain fields from the seed that was scattered while gathering the crops of the previous season. The ownership of all this was vested in the man-servant, the maid-servant, the stranger, and what they left the beasts of the field were to be permitted to eat. By these laws the rich Hebrew was debarred from the thought of the absolute ownership of anything. No poor debtor was required to make any payment during this year; and it is a question whether his debt was not forever canceled, if he was not able to pay it at the opening of this seventh year. Hebrew bond-servants were released at any time when a seventh year from the beginning of their service came around. They could not, in the first instance, sell themselves to others for a longer time than that. The fiftieth year was a part of the same sabbatical system. Then every poor man and woman had an equal chance with the rich to the land of the country, as it was originally portioned out to the families by Joshua. A sale of land could not extend beyond this time, when all the families returned to their original possessions. All slaves were freed, and everybody was happy in the possession of his liberty and his inheritance. The spontaneous productions of the earth, for both the forty-ninth and this fiftieth year, went to the poor and helped them to start in business for themselves. None of the evils which grow out of the opportunities for sharp, gifted men to accumulate property beyond the masses, could have any dangerous development under such a system of laws. The sabbatical laws worked perpetually in the direction of reform, and relieved those whom misfortune or fault had reduced to poverty, and prevented the accumulation of wealth in the hands of the few.

Labor must have some such advantages in this country. When the reform comes, many will be surprised to find that the principles of it always were in the Bible. I have thought that the best approach, in one important direction, that we can make to these beneficent provisions, is to enact laws which put a graduated tax upon the incomes of large accumulations of capital, and especially upon property that one leaves at death. In this way it should be made impossible for wealth to continue to increase in a family, through generations. The government that protects a man in so many ways in order that he may accumulate a large property, has some right to the property as well as the man; and especially when the man by death no longer has use for the property, and the government needs it to relieve the poor of taxes. This principle of a graduated tax on legacies has received the approval of eminent jurists; and if put into operation, would bring to the poor of our land some of the benefits that the sabbatical laws of the Old Testament brought to the poor among the Jews. The laws worked among the Jewish people a perpetual reformation—modifying and correcting the inequalities and excesses into which a rich nation are likely to fall. While the nation had a Sabbath, it was impossible for the poor to lose their rights and become absolutely subject to the rich. The desecration of the Sabbath and the oppression of the poor went together. (Isa. 58.)

It is a hopeful sign of our times that the laboring classes are waking up to the benefits our Sabbath laws give to them. The laboring men and women of the country have a right to the rest and freedom of the Sabbath day; and if corporations were compelled to respect that right, it would do much to promote every righteous demand of the labor reform movement. The first Sunday laws that were enacted after Christianity spread into the Roman empire, were enacted in the interest of the laboring classes. We see from all this the way reform is wrought into the institutions and truth of the Bible.

Instead of the Sabbath laws, I might have taken as examples to illustrate my thought, the laws relating to hygiene, or heredity, or holiness. The laws and rites relating to these subjects, as well as the great principles of civil government taught by Moses, show not alone a benefit for the present, but an *educational, reformatory intention*, which would continue to advance civilization and work evil out of the world. The gradual working of the reformatory truth of the Bible, and especially the reform work begun by Jesus Christ, is apparent now in the advance of civilization, notwithstanding the unfaithfulness of what we have known in history as the church.

We talk about the Roman republic and the Grecian democracy; but both of them were wanting in our republican, Christian conception of human rights. Man as an individual was nothing, and the state was everything. In referring to the traditions that had supplanted the laws of the Sabbath, our Lord said: "The Sabbath was made for man, not man for the Sabbath." That was a new revelation of the worth of man, and from which we get the great principle which is the corner-stone of our republican liberty, that the state is made for man and not man for the state. I have not been able to find that any one ever expressed this fundamental idea before Jesus Christ.

The time requires me to speak too briefly for the proper treatment of such great matters. I must be content with the points I have made, and the imperfect way in which I have presented them. I hope that I have now made it clear to you, not only that the church is Christ's instrument placed in this world for the very purpose of leading in reform, but also that the working of the truth and institutions of religion were intended to be in the line of reforms. This marks out, to my mind, the duty of Christian educational institutions as well as the duty of churches. And my conclusion is, that everyone who is educated by the church and by the Christian school or college, ought to have no other thought only that he is to go forth into the world as a reformer.

That this is not the case, in so many instances, I must attribute to the superficial way in which the principles of the Bible and the life of Christ are presented. There is plenty of religion in the colleges, as there is in the churches; but it is too much of that kind which is content with what is called "the salvation of the *soul*," and does but little to save the whole man, body as well as soul, and for time as well as for eternity. The business of Christian education is to make *men*, who shall reform the world because first they have reformed themselves. Jesus, the apostles, the prophets, and the men and women in all ages who have been of any account to advance a humane civilization, were reformers; and Christian schools have no business to send forth any other than the reform type of manhood. The religious, educational forces of the country are abundantly able to raise up men and women who shall lead in all the reforms and make our civilization thoroughly Christian; and the homes and the churches and the schools are responsible for the loss to the world, if they do not furnish the needed men and women of character and of action.

Young men and young women: You are educated for a mission in life, and your mission is that of reform. You are certain to occupy influential positions in your communities and in the world; and with love to God and love to man inspiring you, be true to the reformatory example of Jesus Christ, and to the precepts of the Bible, in the use of your influence. The world and the flesh and the devil will all make bids for you as soon as you offer yourselves on the market of life's activities; but you cannot afford to sell yourselves for any price that they are able to pay. If you cannot be bought, then be not deceived into a patch-work religion, which is of no use to either God or man. It may be called Christianity, but it serves only to satisfy conscience and to please the devil, and has no more of the great saving and reforming and life-giving and sin-destroying Christ in it, than any other of the time-serving and world-pleasing idolatries of earth.

Profit by the experience of the past. Your professors can recall the time when it was boldly declared, out of wicked compromise with the prevailing public sentiment, that slavery was a divine institution. Now, one would hardly be guilty of such folly and wicked falsehood, in the very heart of the South. But God's truth was just the same thirty years ago that it is now. Why did not all Christians declare it? Every Christian ought to be jealous for his influence and give it only for God and the eternal truth. He cannot afford to sanction that which the reformers of the future will witness to be a lie, and root up as a plant that our heavenly Father has not planted.

If the name Christian has lost its meaning to you, so that it no longer signifies the giving of yourself up for others, then, with a reformer who has lately spoken, I ask you to be as a Christ to the world. You may think yourself a Christian as a result of your conversion at some past time, but you cannot be a Christ unless you continue in Christ's spirit. It is only by effort to help the troubled and the oppressed, and to get the evil out of the world, and to nurture the good, that you can be a Christ to mankind.

If you will accept so high a mission, eternity only can unfold the success of your career. The treasures of Egypt are nothing compared with the value of the recompense of your reward. The blessings of heaven through you will come down to this world. The omnipotence of Eternal Love will make you strong in duty and faithful in service, by giving to you a spirit of courage, and assurance

that he that puts the truth in gear for mankind will have the Almighty to turn his wheel.

Not until God has no kingdom, and his throne perishes from the universe, can the world overcome the church made up of such spirits. With the power and glory of an invincible army it moves on from victory to victory. Each victory is the triumph of another reform, and additional blessings come to mankind, and the world is pulled along in its civilization. This is the church redeemed by Christ from all iniquity, purified unto himself, a peculiar people, zealous of good works. It was of it that Garrison wrote, in the words with which I shall close:

"Church of the living God! in vain thy foes
Make thee in impious mirth, their laughing stock,
Contemn thy strength, thy radiant beauty mock;
In vain their threats and impotent their blows—
Satan's assaults—Hell's agonizing throes!
For thou art built upon th' Eternal Rock,
Nor fear'st the thunder storm, the earthquake shock,
And nothing shall disturb thy calm repose.
All human combinations change and die,
Whate'er their origin, form, design;
But firmer than the pillars of the sky
Thou standest ever by a power Divine;
Thou art endowed with immortality,
And can'st not perish—God's own life is thine."

OUR CINCINNATI LETTER.

EDITOR CHRISTIAN CYNOSURE:—An Eastern city was once besieged. A woman within offered to open the gate and betray the city. She asked as a reward that the soldiers should give her what was on their left arm (referring to the golden bracelets which they wore). When she opened the gate and the soldiers filed in they threw their shields at her until she was crushed and buried under the heap. Her treachery was rewarded with death. Every voter in this land who sells his vote betrays our citadel to the enemy. Every politician who buys a vote opens the gates to the foe. May the righteous indignation of our Christian citizens bury them beneath an heap of shields mountain high.

Sabbath morning I preached in the First United Presbyterian church of Xenia, Ohio, Rev. J. F. Wright, pastor, on the "Moral Accountability and Responsibility of Nations." At 2 P. M. I preached in the Wesleyan Methodist colored church on the moral reforms of the day; and at 8 P. M. a union service of the three United Presbyterian congregations was held in the First Church, where I preached on the Mediatorial Dominion.

Monday evening I lectured in Antioch College, before the Summer Normal. President Long received me cordially and announced himself in favor of the amendment to the Constitution.

Tuesday evening I spoke on the kingly office of Christ, in the Cedarville Hall. Rev. W. H. French, D. D., of Cincinnati, was present; Rev. J. F. Morton, D. D., acted as chairman; Rev. T. C. Sproull led the singing. The people here can sing Psalms without the book. We think we have persuaded Mr. D. S. Ervin to give a carload of lime to the National Reform work, and his brother, Robert Ervin of Yellow Springs, a load also. As the temple we are erecting is for the King of kings it will require the best material in the market. On Wednesday evening I lectured in the Jamestown United Presbyterian church, Rev. J. B. Robb, pastor. They are excited over their gas wells in this county.

Natural gas is a wonderful discovery. Dr. Strong's words with reference to our coal fields are intensified. "When storing away the fuel for the ages," said he, "God knew the place and work to which he had appointed us, and gave to us twenty times as much concrete power as to all the people of Europe. Among the nations ours is the youngest, the Benjamin; and Benjamin-like, we have received a five-fold portion. Surely 'He hath not dealt so with any people!'" But material resources are of no avail unless there be moral character behind it. Our only safety is in educating the public conscience.

On a monument to Horace Mann, in Antioch College campus, are inscribed these words: "I beseech you to treasure up in your hearts these, my parting words: Be ashamed to die until you have won some victory for humanity." The Roman moralist Terrence said: "I am a man, and nothing that concerns humanity is alien to my breast." These sentiments are the watchword of the National Reform Association. They will conquer by-and-by.

The Baptist, Christian, Methodist, and United Presbyterian pastors were present at the Jamestown meeting. Drs. Carson and Morehead were out at the union meeting in Xenia Sabbath night. They listened without uttering a word of dissent. Dr. Watt told us that he was occupying the pew in which Mr. John Alexander sat when he drafted the first resolution which led to the organization of the National Reform Association in 1863. He sat at the time in the pew just back of him, and seconded his resolution. J. M. FOSTER.

OUR BOSTON LETTER.

WENDELL PHILLIPS.

"Fanatic!" the insects hissed, till he taught them to understand
That the highest crime may be written in the highest law of the land.
"Disturber" and "Dreamer" the Philistines cried, when he preached an ideal creed,
Till they learned that the men who have changed the world with the world have disagreed;
That the remnant are right, when the masses are led like sheep to the pen;
For the instinct of equity slumbers till roused by instinctive men.
—*John Boyle O'Reilly's "Wendell Phillips" in "In Bohemia."*

I had just determined to write for my "Boston Letter" a few words concerning Wendell Phillips, the idea having been suggested by Rev. C. C. Foote's brief eulogy in Number V. of his excellent series of "Moral Heroes," when my friend Mr. John Boyle O'Reilly placed in my hand his latest poetic work, "In Bohemia," and almost the first poem to attract my attention was one bearing the title, "Wendell Phillips," which abounds with true Irish sympathy, and though manifestly eulogistic, is wholly untainted by characteristic "blarney." There can be no doubt that Mr. O'Reilly wrote from the heart. Rev. Mr. Foote truly said that Mr. Phillips "was one of the heroes to whom a debt of gratitude remains yet unpaid." The substance of that heroism Mr. O'Reilly further graphically describes in this couplet:

"A sower of infinite seed was he, a woodman that hewed toward the light,
Who dared to be traitor to Union, when Union was traitor to right."

The debt, however, is not forgotten. Several organizations have jointly undertaken the erection of a handsome building in this city, to be dedicated as a memorial to Wendell Phillips, which is to be used, rent free, by any reform organization. A committee of seven was chosen as follows: J. H. Wolff, president of the Wendell Phillips (colored) Club; Mrs. Harriet R. Shattuck, Woman Suffrage Party; John Howes, Labor Organizations; S. E. Fay, in behalf Temperance Cause; P. O'Neill Larkin, National League; Warner Johnson, Financial Reform; N. E. Chase, member at large.

One of the dearest names to a thorough-going Bostonian is Wendell Phillips. He was a genuine Bostonian. "The silver-tongued orator," is the pet cognomen which we love to apply to the great agitator of anti-slavery, anti-tyranny, anti-rum, and last, but not least, anti-snobbery. "Golden-mouthed Bostonian," some have called him. We, of course, don't object to it, but we are certain that the great anti-aristocratist would protest against its aristocratic ring. Silver would be far more agreeable to his plain method of thought and living.

From boyhood up, I have always admired Wendell Phillips. There was always something in his calm, Quaker-like appearance which always inspired peace. Many times, when a boy employed in a small-ware store on Winter street, I have sold him tape, presumably for MSS. I remember that he always selected a sort of Quaker drab, and was very particular about the width. Whenever I saw his tall and slightly stooping form enter the store the tape box was immediately in readiness for his inspection. I never knew him to purchase anything in that store except tape. I always waited upon him for I knew just what his wants were. Being brought in such close contact with him, our heads almost touching, I had excellent opportunity for close examination of the features and lineaments of his face. It was seldom there ever came in conjunction a grander head and a greater numb-skull than on those occasions. One could not help feeling his own inferiority. I often met him on the street, usually between seven and eight o'clock in the morning, coming from a neighboring bake-shop with a loaf of bread under his arm, *a la Franklin.* Several years before he died he moved from his residence on Essex street to an exceeding plain brick house on Common street, just opposite the writer's city home on Tremont street. Here he continued to do his own errands at the neighboring stores.

I have intimated that Mr. Phillips resembled the Quaker, which resemblance was doubtless enhanced by the plain gray coat and wide-brimmed, white felt hat which he always wore. He ever appeared to be in deep thought, seldom raising his eyes from the sidewalk. His well-shaped face, which was always remarkably serene, became radiant when he smiled, —and such a smile! I shall never forget it. That wondrous smile is beyond the power of my feeble pen to describe. It seemed as though one could bask in its sunshine forever. It seemed to magnetize—enchant. After experiencing that smile, wonder at the almost miraculous power he displayed in calming the frenzy of the mob would cease.

D. P. MATHEWS.

CORRESPONDENCE.

HOW ST. JOHN STANDS WITH THE LODGE.

PONY CREEK MISSION, Brown Co., Kansas.

Editor Christian Cynosure,

DEAR BROTHER:—Enclosed I send you a correct copy of all the correspondence between our ex-Governor St. John and myself. Each letter in its order as follows:

SABETHA, Kansas, Feb. 13, 1885.

Hon. John P. St. John,

DEAR SIR AND BROTHER:—I have had the honor to vote and work for your election three times, if my memory does not err. The last time I *never* was so vilified, but I stood by the polls all day urging the ticket,—straight Prohibition, with yourself and Daniel at the head of it and Phillips for governor—for I cannot vote unless it be as I pray.

Recognizing the fact that yours is a mind of keenest perception, it, therefore, approximates a work of supererogation, if such a work be possible, to call your attention to the incompatibility of oath-bound, *penal* secrecy, with the discharge of the duties of American citizenship, and especially those duties pertaining to membership in the church of Jesus Christ.

A simple comparison of the covenant of the lodge to the Entering Apprentice Mason and the "Twenty-first Landmark" of Masonry is sufficient to illustrate the invalidity of such obligations, while their effect on the judicial proceedings of our country subverts justice, and is diabolical in the extreme. Therefore, in behalf of a very respectable portion of your former majorities, permit me to direct your attention to the fifth plank of the American party's platform. Should you endorse this plank, you can certainly count on the same support in future.

I would not cast such a reflection on your intelligence as to assure you that Freemasonry is thoroughly exposed, for I am certain that you know this fact. Therefore, as "it is a fraud to conceal a fraud," and as Freemasonry is the most gigantic fraud of the age, it follows that such a reflection would only be surpassed by the insinuation that you possess neither the moral sense to endorse this plank, nor the grace to repudiate the system to which it stands opposed.

"*For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.*"

Believe me, we are your friends, and have been all through. And we have neither threats to compel you to pledge yourself to this issue, nor promises if you ignore and reject it. In short, we trust that we can cast our next presidential ballots for President John P. St. John, seceded Royal Arch Mason. You then will reach the climax of your accumulated iniquities, and complete the list of your enviable appellations in being pronounced "a perjured villain," "Of whom I am which." Very cordially yours,

GEO. T. DISSETTE,
Seceded Master Mason.

To the above our esteemed ex-governor responded in a private letter from the law office of St. John & Pickering, as follows:

OLATHE, Kansas, April 1, 1885.

Geo. T. Dissette, Sabetha, Kansas,

MY DEAR SIR:—Your letter of the 13th of February did not reach me until day before yesterday, owing to the fact that I have been absent in the Southern States for the last two months.

I was once a Mason, having passed to the Royal Arch degree. I have not been in a lodge for about sixteen years; have paid no dues, and am in no manner connected with the order, and never shall be again. I have made this statement to at least a hundred different persons, and supposed my position touching the matter was thoroughly understood.

I am seeking no office, nor do I desire a nomination for any office. I am in my humble way engaged in the fight against the liquor traffic, and propose to make the suppression of that great curse one of the paramount aims and objects of my life. Very truly yours, JOHN P. ST. JOHN.

[Permission being personally given by Gov. St. John to the *Cynosure* to print the above letter, it appears by the favor of Bro. Dissette.—ED.]

The friends of reform, and, therefore, yourself, can rely on the above as a verbatim transcript of the correspondence in question.

Language cannot express the contempt with which all good people here feel toward the legislature of this State in its action respecting St. John county. But perhaps that body wished to signalize itself ere its members returned to their farms and their merchandise, no more to meet in such official capacity. Or, perhaps, some of them are looking longingly toward Congress, and judged this to be the preliminary step and open door. Be this as it may, St. John will never be dead as long as "Logan county" is written, or buried so deeply as such enemies. We expect them to be "snowed under" in a Kansas blizzard at election time. Yours in the Gospel,

GEO. T. DISSETTE.

BENJAMIN LUNDY.

A CORRECTION AND INTERESTING HISTORICAL FACTS.

CARTHAGE, Rush Co., Ind., June 17, 1887.

ESTEEMED FRIEND:—I wish to call attention for a moment to thy article on "Moral Heroes" in the *Christian Cynosure* of May 12, in which B. Lundy is stated to have commenced his labors by publishing the *Philanthropist* in 1818, etc. Perhaps that is correct, though I believe Charles Osborn was the publisher of that paper. It was not far from that time that B. Lundy went to Tennessee and it was there he *first* published the *Genius of Universal Emancipation* at Greenville under the auspices of the Manumission Society (or Association), James Jones, president, and Thomas Doan, secretary. Some members of this association bought a press expressly for the purpose of printing such a paper. My father was one of those men.

Lundy's paper was a monthly, and the 36th number was dated 12th month, 1823. From this number I have reprinted the "Slaveholder's Prayer," composed by my grandmother's brother, Thomas Doan (secretary as above). It was accompanied by a very significant but coarse wood cut, drawn by T. D. and engraved by some young man in Greenville, representing the slaveholder on his knees with his rawhide over one shoulder and a large chain in the other hand passing over the other shoulder and around "Cudgoe's" neck standing behind him. After Lundy left East Tennessee, the press and types were taken to the residence of James Jones and remained till after his death. At the next annual convention, I think in 1829 or '30, held at Lost Creek in Jefferson county, it was determined to move the press to New Market, and the New Market *Telegraph* was printed on it a few years, when the office was burnt. I was in attendance at that convention, and think it was the last one or at least the next to the last ever held. The 36th number alluded to was preserved in my father's family and sent to me a few years since by my brother.

Elihu Embree doubtless published the first paper that was wholly devoted to the anti-slavery cause, at Jonesboro, Washington, Co., Tenn., but he died about 1820.

The anti-slavery sentiment was pretty strong in East Tennessee, in those early days, and men spake out their sentiments, though their numbers were not very large.

I have thus made free to write in reference to a subject that was one of interest from my earliest recollection. I remember well the large petitions for the gradual emancipation of the slaves, that were sent from East Tennessee to the constitutional convention in 1833 (I believe). Please excuse my freedom and length of letter. I was an advocate for freedom in the midst of slavery in Tennessee and in North Carolina, and now am enlisted for another conflict against secret societies, etc. With my prayers for the success of truth and righteousness I am truly thy friend, DAVID MARSHALL.

PITH AND POINT.

TO THE PERMANENT COMMITTEE OF THE CHRISTIAN CONGRESS.

BRETHREN:—Can you not "see your way out" to issue the proceedings of the Congress in book form? The addresses certainly ought to go into our libraries in a permanent shape. We want our children to read these in the textbooks on secretism and how to handle it.

Friends, let us rally to the committee's aid and subscribe for the work. Put down my name for two copies. Yours for pure Christanity,—C. E. WALKER, (*U. B. Pastor*), *Grey Eagle, Minn.*

THE BATTLE NE'ER GIVE O'ER IN OLD GENTRY COUNTY, MISSOURI.

We printed a paper for a year, then closed it out, not however, until we had changed political matters somewhat in Gentry county. The independent vote for a seceded Mason on the temperance ticket undoubtedly defeated the Republican candidate for the legislature. One of the county judges is a staunch Anti-masonic temperance man. On the whole our effort was gratifying in the outcome. The Republicans were especially bitter against the independents, and blamed our paper for all their troubles. A "Sir Knight" Republican editor forced us into a personal encounter and even went so far as to draw a revolver on me, and went off swearing he would get even with me. But enough of this. Success to you. M. N. BUTLER. *Darlington, Mo.*

ADJOURN DIVINE WORSHIP FOR A LODGE MEETING.

The secret empire captured the Congregational church in this place on this wise. The G. A. R. announced a memorial service in a public hall and asked all churches to suspend services on Sabbath evening, May 29. The question was presented to the Congregational society on prayer-meeting night by the pastor, J. L. Kelsey, and when the motion was made to suspend I arose and told the church of the inconsistency of a Christian society adjourning to attend an anti-Christian society, etc. But the Masons who were present with their friends voted to adjourn, thus denying their Lord, when like Peter a moment before they confessed him. The pastor, who in private speaks in denunciation of the secret empire, did not raise his voice either for or against. Let us have an Elijah who will show Israel her Baal worship.—W. O. NORVAL, *McCook, Neb.*

STRENGTH RENEWED.

I notice as the years go by the friends and workers in the cause of reform seem to increase in strength and wisdom. It is indeed wonderful to see the onward march of the cause and the undaunted courage of its advocates in the face of so much opposition. I think the murders, the threats, and the boycotts of the opposing party will tend to their own destruction rather than that of the reform; for the Word of God declares "the wicked shall not live out half their days." May the Lord still strengthen and encourage the hearts of those in the work and increase the number. Respectfully yours,—MRS. RUTH E. SUTPHEN, *Evansville, Wis.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON III.—July 17.—John the Baptist.—Matt. 3: 1-12.

GOLDEN TEXT.—Bring forth therefore fruits meet for repentance.—Matt. 3:8.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The message of John the Baptist.* vs. 1-3. John the Baptist was born with the mantle of his prophetic office already resting upon him. As the Bible expresses it, "he was filled with the Holy Ghost from his mother's womb." His mission was to be a reformer—in the fullest and widest sense, to turn the hearts of the fathers to the children; a passage which has been variously explained, but is now taken in a figurative sense by the best commentators and rendered, "He shall bring back the ancient spirit of the nation into their degenerate children." This is the true office of the ministry—to sound the warning message, Repent ye! The nation needs to be turned back from its perilous path, to be taught that the only stable foundation of national greatness is national righteousness, that wealth and culture and mere material grandeur may be but the millstones around its neck to sink it lower in the day of ruin if it neglects God's great rule for nations as well as individuals, to do judgment, to love mercy and to walk humbly before the Lord. If the pulpit has lost its old time power with the masses it is because it has ceased to warn men of their sins and point to the kingdom at hand. And if the Lord does not come in power to the churches it is because they have forgotten to prepare the way before him by putting down known sins, and most especially the sin of secret false worships—the burning of the strange fires of lodge idolatry in the very place of his sanctuary.

2. *Earnestness and self-consecration the power which draws the masses.* vs. 4-6. A self-indulgent religion will never attract men. A minister who likes fine clothing, delicate fare, and the smiles of the wealthy and aristocratic cannot expect that the multitude will follow him. It is contrary to the instincts of human nature. But this desert prophet with his hermit's dress and his fare of locusts and wild honey had what humanity always demands as the first attribute of a religious teacher—complete self-consecration. This was the power which drew the thronging multitudes from metropolis and village and wilderness solitude to be baptized of him in Jordan. Genuine earnestness always tells, and never so much as in the office of a preacher. What a man wants others to believe he must believe himself, and a truth he wants to make the world see he must be willing to stake his life on.

3. *The solemn warning.* vs. 7-12. The true preacher is no respecter of persons. Not to the publicans did John say, "O generation of vipers!" but to the Pharisees and Sadducees, the wealthy, the aristocratic and cultured. It is they who need most to be plainly dealt with. They fill responsible positions They are looked up to as leaders. They should bring forth fruit meet for the golden sunshine of their superior opportunities. There is a lesson here for the native American who prides himself on being a son of the Pilgrims. It is vain as the boast of the old Jews, "We have Abraham to our father," if they are recreant to those early examples and false to that spirit which sacrificed all earthly good at the shrine of duty. Would they have compromised with the saloon as so many of their children are willing to do? Would they have tolerated the secret hand of the lodge, corrupting courts of justice, cheating the poor of their earnings and teaching another way of salvation than the ancient paths they trod so heroically? God was able of the very stones to raise up children unto Abraham, and the true child of Pilgrim sires is the man who breathes their spirit wherever born.

From Peloubet's Notes.

"And saying, Repent ye." It means, as both Count Zinzendorf and Dr. Adam Clarke, though somewhat dimly, perceived, Re-view, Take a new view, Change your view. The Baptist, in calling on his fellow men to make ready for the coming of the great King, began at the beginning; he called upon them to think. But the cry was not simply, Think! It was, Think again! Think back upon your ways! Review! Go back step by step into the details of your bygone life; connect your thought with (*meta*) these details, till all that is within you is stirred and roused, and you feel ashamed and heart-broken, and constrained to flee from your own selves to God, the propitious and forgiving God. Such was the import of the Baptist's cry. The word involves the idea of repentance, penitence. It involves, too, the idea of reformation; but it flashes light upon the mental process by which moral reformation is reached. If the English word repent had been derived, as Hinton falsely supposed, from the French *repenser*, to think again, it would have expressed, with remarkable exactitude, the idea of the original.—*Morison.* Now, there are four parts of repentance (contrition, confession, faith and amendment of life), which, being set together, may be likened to an easy and short ladder whereby we may climb from the bottomless pit of perdition into the castle or tower of eternal salvation.—*Homilies of the English Church.*

Each individual soul needs a John the Baptist. The Holy Spirit convinces us of sin. God's providence makes us see the awful danger and guilt of a worldly life. The voice comes to us, Prepare ye the way of the Lord. (1) Fill up the valleys, the sins of omission,—defects of prayer, of faith, of love, of work. (2) Bring down the mountains of pride, sin, selfishness, unbelief, worldliness. (3) Straighten out all crooked places, crooked dealings with others, crooked ways of sin; settle difficulties; confess sins. (4) Smooth the rough places, the harshness of temper and manner, the lack of courtesy, the coldness, the fault-finding, which are the little foxes that spoil the vines, the flies in the precious ointment, the spots in our feasts of charity, that mar the beauty of holiness.—*P.*

"O generation of vipers." This was especially addressed to the Pharisees and Sadducees (Matt. 3:7), who came to be baptized, but not to repent; they were ready for a new ceremonial, but not for a new life. The phrase is perhaps interpreted by John 8:44, the serpent being a Jewish symbol of the devil: they are characterized as offspring of vipers in contrast with their ancestral pride as children of Abraham.—*Abbott.* Like all great leaders, John could read the characters of those he addressed. The smooth, varnished hypocrisy of the Pharisee or Sadducee could not deceive him. His sentences strike, swift and glittering, like lightning flashes amidst the roll of judgment day thunders.—*Geikie.*

PRACTICAL.

Ver. 1. God raises up peculiar men for his special work.

True teachers are a *voice*, calling attention, not to themselves, but to their message.

Ver. 2. Of all acts is not, for a man, repentance the most divine? The greatest of faults is to be conscious of none.—*Carlyle.*

True repentance flows from a sight of Christ—from a sense of his love.—*Henry.*

A new life is the best and the most sublime penitence. —*Martin Luther.*

Ver. 4. It is the duty of every one to prepare the way of the Lord, both in his own heart and in the community.

Vers. 5, 7. Bold, earnest preachers, condemning sin, awakening the conscience, fearless in declaring the truth, will draw many to hear them, even into a wilderness.

If a man can't go truth-hunting except out of curiosity, God bless him; for there's many a curious saint. We should always be children, if we weren't curious children. The young Saul hunted for asses, and found a kingdom. —*Christian Union.*

Ver. 8. True repentance is proved by the fruits of the Spirit, brought forth in the daily life.

Ver. 9. Religious ceremonies, a good home, outward advantages, surface morality, will save no one.

Men's hearts are like stone,—hard, cold, and dead; and yet God is able to make them his children.

If those who can and ought to do Christ's work will not do it, God will raise up instruments and means from unexpected places.

Ver. 11. We need a baptism of fire, God's power and love that will consume our sins, make our hearts warm and burning with love, and with that peculiar power which comes only when we are filled with the Holy Spirit.

Ver. 12. All persons are either wheat or chaff. We can decide which we will be by the help of Christ.

There is no possible way to escape the unquenchable fire but to cease to be chaff, and no way to enjoy heaven but by becoming God's good wheat.

MARRIED.

At Worcester, Mass., June 23rd, by Rev. Dr. David Merriman, assisted by Clarke L. Seelye, D. D., President of Smith College, Professor William Jewett Tucker, of Andoyer, and Charlotte Barrell Cheever, daughter of Rev. Henry T. Cheever, Worcester.

SECRET SOCIETIES CONDEMNED

BY EMINENT TESTIMONY.

PRES. A. A. SMITH, *Northwestern College:*—There can be no doubt that when secrecy is adopted as a rule of action, it has a demoralizing tendency.

MATILDA J. GAGE, *a leader in the Woman Suffrage movement:* — Masonry excludes women, not for any great secrets it may have, but because of shame for its indecent ceremonies.

REV. T. D. POST, D. D., *of St. Louis*, in an address before the Pilgrim Memorial Convention, Chicago, 1870, spoke of the lodge as setting up the hollow forms and titles of king-craft and priest-craft, that those hated foes of humanity might creep back into their shells.

REV. JOHN G. STEARNS, *well-known author:*—Masonry will by no means die of itself; nor will it separate itself from the church of God. No; it will cling to it, like the deadly scorpion to the victim on which it fastens. The church must therefore separate from that.

PROF. ROBISON.—"But not only are secret societies dangerous, but all societies whose effect is mysterious. The whole history of man is proof of this position; in no age or country has there ever appeared a mysterious association which did not in time become a public nuisance." Proofs of a Conspiracy.

BISHOP STEVENS, (*Protestant Episcopal*) in an address before Pennsylvania diocese, 1874, said he "had refused to receive at the holy communion young men who belonged to secret societies existing within the church, as the machinery of these organizations was used to advance the interests of ritualism and Romanism."

REV. DR. KRAUTH, *President of Lutheran General Council:*—They strike at the root of the three divine institutions. They bring disturbance into the family, the church and the state, claiming for themselves what God has conferred on these alone. If the church cannot break down, by the truth, the oath-bound secret societies, they will break her down everywhere.

MRS. C. B. MILLER, *Syracuse, N. Y., daughter of Victory Birdseye, Esq.:*—My father died in 1853. Had he lived to see the rebellion of 1861, I have no doubt that he would have said that Freemasonry in common with slavery should bear the responsibility of that terrible war; for by undermining Southern loyalty it brought about a state of things without which the rebellion would have been impossible.

PRES. H. A. THOMPSON, *Otterbein University:*—What a farce to think of Christ organizing an oath-bound association, admitting members by a solemn pledge, in a secluded room, in some lonely place, with sentinels outside and inside to protect from the vulgar gaze, in order to help men to a purer life; to induce them to reform and forget their past misdeeds and begin anew. If this is the best method of saving men, why did he not adopt it instead of, or make it a part of the Christian church which he himself instituted.

DR. ADAM CLARKE:-"Have no fellowship" means have no religious connection with heathens or their worship. The "unfruitful works of darkness" probably alludes to the mysteries among the heathens and the differing lustrations (symbols) and rites through which the initiated went in the caves and dark recesses where these mysteries were celebrated; all of which he (the apostle) denominates "works of darkness," because they were destitute of true wisdom; and "unfruitful works" because they were of no use to mankind; the initiated being obliged on pain of death to keep secret what they had seen and heard and done.—*Commentary, Eph. 5th chap.*

How then could they keep up the profession of Christianity or pretend to be under its influence while they had communion with darkness, concord with Belial, and partook with infidels?—*Com. 2 Cor. 6.*

HON. SOLOMON SOUTHWICK, *New York:*—Freemasonry must and will be banished from the earth, which has drunk so deeply of the blood of her martyrs.

HON. WILLIAM M. EVARTS, at a Yale alumni address, 1873, reported by the Hartford *Courant:* "He did good work to-day in speaking against the evil effects of secret societies."

HON. TIMOTHY FULLER:—"In a free country no secret societies can be required for the public good. Purposes which require combination and secrecy are just objects of suspicion."

VICTORY BIRDSEYE, ESQ.:—Depend upon it, there is a screw loose somewhere! Organizations for purposes undeniably good, don't burrow under ground. They are willing to stand upright upon their merits before an intelligent community.

DISRAELI, *British Premier:*—Secret societies are hurrying the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together.

GEORGE WASHINGTON:—Hon. John C. Spencer, in an address before court denied that George Washington was ever a Royal Arch Mason, and he said he had not attended a lodge for twenty years previous to his death, and that he virtually renounced the institution in his Farewell Address.

GOVERNOR SLADE, *of Vermont*, writes his conviction of Freemasonry, not merely of its uselessness, "but of its pernicious tendency—of its incompatibility with the genius and spirit of our free institutions, and of the duty of all, Masons not excepted, to unite in exterminating it from the country."

HON. WM. M. EVARTS, *Yale alumni dinner, 1869:*—Separate inclosures are found necessary, which they call, not separate pens, but "secret societies." Until Yale College outlives that folly, it will deprive its graduates of a good part of the education that you and I had the happiness to get there.

PATRICK HENRY, *in Virginia debates.*—Give us at least a plausible apology why Congress should keep its proceedings secret....They may carry on the most wicked and pernicious of schemes under the dark veil of secrecy. The liberties of the people never were and never will be secure when transactions of their rulers may be concealed from them.

HON. JOHN C. SPENCER, *Sec'y of State, of War, and of the Treasury:*—"In one word, I consider Freemasonry in direct hostility to the Government in all cases where it cannot control it—as demoralizing in its very nature, making bad men and citizens of all who ADHERE TO ITS OBLIGATIONS—creating injurious distinctions in society—giving privileges and advantages to one set of men over others equally meritorious—exercising a most potent influence upon our elections, by secret, and, I fear, corrupt means, and altogether more dangerous to our country and its government than any standing army, however numerous it possibly could be."

JUDGE PLINY MERRICK, *Worcester, Mass.*—It is true that a Royal Arch companion (to which degree I have been admitted and the highest office of which I have sustained) does swear that he will espouse the cause of a companion when engaged in any difficulty so far as to extricate him from the same whether right or wrong; and that he will keep his secrets inviolable when communicated to him as such, murder and treason not excepted. I know these most odious clauses are part of the obligation of that degree, for I believe that I received that obligation and know that I have so heard it and as high priest of a chapter have so myself administered it to others.

Henry Dana Ward:—The Masonic fables are told to cover the meanness of Freemasonry's origin; for she, too, sprung from a confederacy of lawless plunderers; and it mortifies the pride of the high priests, it tops the vanity of the Grand Masters, and makes the puissant sovereigns of Freemasonry to tremble for the security of their thrones, to be told that their boasted order sprung from the mire of the Rosicrusians, and spread over the face of the earth upon the licentious cupidity of its speculative fathers,—that it originated in the 18th century among men capable of the most atrocious falsehoods, and base enough to sell their reputation for money, and to barter a good conscience for the delusion of a lodge room.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 7, 1887.

TEARS are more at home in our globe and our race than smiles. The earth is reserved to dissolution by fire; the men that are upon it, by death (2 Peter 3: 7; and Heb. 9: 27). It is twice recorded that Jesus wept. It is never said that he smiled.

"THE POOR shall never cease out of the land" (Deut. 15: 11), was said of a civil polity, the most democratic the earth has ever seen. Once in seven years there was an entire release of debts, a bankrupt law in the Constitution which could not be repealed. And though the chief ruler, when popular, had his son succeed him, God set aside the hereditary principle when David was anointed; and the people often disregarded it and *"made"* their kings by acclamation. Atheistic Socialism makes the strong man "the sword and the law;" while God is the friend of the unfortunate, and the patron of the poor. The early New England fathers took control of all who were paupers through ignorance, indolence, or incapacity, and enforced the precept that says, "If any man will not work neither let him eat." And as the country fills up, our cities, towns and counties must return to that primitive custom to keep cities and towns from raising paupers and criminals till society breaks DOWN under the load. The only effectual preventive is supreme love to God and equal love to man. That will do it.

THE W. C. T. U. AND THE GOOD TEMPLARS.

The *Union Signal*, awhile since, with the understood approbation of Miss Willard, published an admirable letter from Miss Flagg, urging the W. C. T. U. to create another department or bureau of labor, and to put it in charge of some suitable person, to free Christianity and philanthropy from the secret methods of bandits, viz.: signs, words, grips, oaths and imprecations. Other ladies, it seems, have corresponded with Miss Willard on the subject, and we shall give next week a letter of Miss Willard, written with her accustomed ability, which she suggests should be published in "those papers which have criticised her course" with the Good Templars, Knights of Labor, etc., who profess to seek worthy ends by their labor in secret lodges.

Our readers will rejoice as one man if, by a free interchange of thought and argument, the increasing hosts of temperance can be brought together on one broad prohibition platform under the open heavens. The hour that sees this "consummation devoutly to be wished" accomplished, will witness a triumph of American principles mightier even than when Know Nothings, Abolitionists and Gradualists became united on the Republican platform. The slave power was doomed from that hour, and its doom followed.

TIMES OF JUDGMENT.

"And there were lice in all their borders." The witty and profligate Dean Swift took the above terrible plague of Egypt, the first which the magicians could not produce, as his text to preach before the merchant tailors. This was poking fun with the wrath of God. The terrible drouths in various places this year, by which cattle have died in herds as by murrain in Egypt, are, as drouth usually is, attended by insect pests. A new contemptible worm strips the currant bushes; hens die on their nests by swarms of almost invisible lice. And the earth is not yet done shuddering at earthquakes and cyclones. The judgments of God are in the earth but the people do not "learn righteousness." During the cholera pestilence we were in Montreal when forty dead were taken up in the streets in a single morning. The plague was in the air, earth and water. Martins fell dead from their high nests, frogs died in swamps, and gardens flowers died by blight or were devoured by swarms of rose bugs, and the army worm stripped forests. It is amazing how differently the religious press treats these wrath-tokens from the method of the Bible. Five prominent books of the Bible treat these natural scourges as judgments of God to turn nations who had left or corrupted his worship back to him. But the religious press of to-day is more stupid than enlightened pagans. Homer, the Shakespeare of the Greeks, reflects the average sentiment of the masses at that day when in the Odyssey he regards the afflictions of Ulysses and his men as punishment of their impiety. Instead of attributing all to "the laws of nature" he sees divine vengeance in, under and behind those laws.

> "Now from her summits tremble Ida's woods,
> And from their sources boil her hundred floods."

And when they had trespassed by slaying the oxen of the sun:

> "Then heaven gave signs of wrath; along the ground
> Crept the raw hides and with a bellowing sound
> The dead limbs roared."

Better this than to attribute the judgments of God to "law" with no lawgiver or guide. For "when Jupiter forsook the skies virtue forsook the Roman senate and people." Besides, these phenomena are ever shifting. As when God struck the false worships of Egypt frogs, lice, locusts, darkness, storms, and death took their turns in setting up the worship of the true God against Pharaoh and his magicians who mimicked God as Masons enforce church discipline.

THE MASONS ASTIR.

We have given, and shall give, our readers due notice of the movements of the hosts of darkness, as they come up from their dens to the surface of society. The New York Grand Lodge has seized the property and quashed Prudence Lodge for receiving infamous characters, jail-birds, plug-uglies, brothel-keepers, gamblers and monte-men. The motive they assign is not justice, truth, and the general welfare, but that these characters disgrace the lodge. Five years ago the Grand Lodge of Missouri declared saloon-keeping "a Masonic offence;" and now Grand Master Geo. R. Hunt of that State issues "an edict," which, Mackey says, must be "obeyed without examination," warning every saloon-keeper in Missouri, who belongs to the lodge, to quit his business or quit the order, or else he, Grand Master Hunt, will expel him if his local lodge does not.

This is a matter of rejoicing to good men, as when Philistines, Moabites, Ammonites, etc., began to slay each other before the hosts of Israel. But let no one be deceived; all those men were heathen idolaters. Though in slaying each other they slew the enemies of Israel, *none of them were Israelites*, worshiping God in the only way possible, through a Messiah or Mediator. In our late long national agony, the Pope, like Masonry, was on both sides. He had "edicts" against slavery, and was yet the first power to recognize the slavery rebellion as a respectable "belligerent," or quasi nation.

The lodge will not promote temperance. It says nothing against drinking liquor, or making or importing it. But the saloons are unpopular now, and saloon-keepers disgrace the lodge by walking in processions arm-in-arm with those "frogs" of the Apocalypse, preachers who are at ease in both church and lodge, as frogs are in air and water. Some twelve or fifteen years ago the *Grand Orient*, which sent Stephen Morin to Charleston, S. C., to set up "a Supreme Council of Sovereign Grand Inspectors General," in 1801—that same *Grand Orient* erased from its articles the name of God and the doctrine of the immortality of man. At once there was a virtuous out-cry; and old Blue lodges, their chapters and consistories, which had acquiesced in cutting Christ's name from the Bible, since it was done by the York Rite, a thousand years ago,—all as one, cried out that the Grand Orient and its adherents must be cast out of Masonry as atheists. Yet, to-day, the Grand Orient and French Masons are in as good standing as ever.

Now almost three-quarters of a century ago, godly and brave men began to preach and practice total abstinence. In the light of this holy teaching, grog-selling has become a disgraceful occupation; and now those who worship devils verify the old familiar adage and begin to put on the garb of temperance. They

> "Steal the livery of the Court of Heaven
> To serve the devil in."

This same game has been played, wherever a popular evil has been successfully assailed. The secret of this lodge anti-saloonism is seen in the official report of the Grand Lodge of Pennsylvania, 1886, last year, which shows, "Initiated, 1,471; suspended, 746; resigned, 366; died, 374;" which, taking no account of those transferred from other lodges, who were already Masons, shows an actual loss in Pennsylvania Masonic lodges. Doubtless other States make a worse showing for the lodge. Hence we see by the Chicago dailies that Grand Masters and Past Grand Masters representing twenty-three States, Canada and Manitoba, have just held a secret congress, in Chicago, sitting several days, to discuss the situation of Masonry in the United States and the British possessions. They are in trouble.

We read in the Revelation that unclean creatures, "like" frogs" proceeding from the mouth of the dragon, beast and false prophet, "are the spirits of devils which go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty." (Rev. 16: 14.) Whatever these weird and terrible symbols mean, in their application to literal facts, we know that if they mean human characters, they must mean amphibious characters, alike at ease in different elements, pure and impure, as frogs live in air and mud; and which croak loudly in the air till, approached for examination to see what their croaking amounts to, they plunge and hide themselves in the mire of the lodges. They are unclean, deceptive agitators, deceiving nations and their rulers to bring on the battle-day of God.

THE N. C. A. BOARD at a meeting on Friday afternoon authorized the opening of a Foreign Fund to secure a wide distribution of our literature in foreign lands; instructed the treasurer to secure a distribution of the same at the approaching Lake Bluff Convocation; requested Pres. C. A. Blanchard to visit Washington in pursuance of the resolution of the Annual meeting; and gave instructions to the General Agent respecting the engagement of another lecturer in the South, and the organization of another Lecturers' Institute.

THE DISCOURSE to which we have cheerfully given an ample space in this number is one to be read and read again. It gives in a calm, clear argument some of the fundamental principles which have given life to our reform—and to every other. A considerable portion of it was published in the *Inter Ocean* more than a week since, and we hope to see it reprinted in other papers and in other forms, until its readers number millions. Mr. Harrah is the author of other documents which have been esteemed very highly, and widely scattered in tract form. Mr. Hall, business manager of the Woman's Temperance Publication Society, is issuing two tracts by him, one on "Children in the Church," another on "Jesus the Emancipator of Woman." The first named was a paper first presented to the Illinois Congregational General Association, and voted to be printed.

ANOTHER FUND.—Dr. J. E. Roy names the new fund to aid in the distribution of literature in foreign countries THE FOREIGN FUND. One reading of the letter from Bombay, India, will show the need of such a fund and give an enthusiasm in sustaining it. The Association has in years past sent a few packages to Rev. William Hazenberg of Cape Town, South Africa, and to Rev. C. S. Ward, of Secunderabad, India. It is at the urgent request of Missionary Ward, and the brother associated with him in the publication of the *India Methodist Watchman*, that the N. C. A. at last takes up this work in earnest, and invites every Christian in America, who wishes to aid in this holy work of saving our missions from heathenism, to aid us in sending abroad among the millions of English-speaking foreigners, the printed testimony for Christ. Contributions have already been sent in for this purpose; let the goodness of the object swell the sum to thousands.

—Elder Rufus Smith, our irrepressible Missouri brother, was among the visitors at the Reformed Presbyterian Synod at Newburg, N. Y., and addressed the body one evening.

—Among the *Cynosure* acquaintances who are expected to be at Lake Bluff Convocation are Revs. M. A. Gault and R. C. Wylie, district secretaries of the National Reform Association, Rev. C. C. Harrah and Mrs. J. P. Stoddard. Secretary Stoddard, Pres. C. A. Blanchard, and some others from this office may also be present a portion of the time.

—Father Rufus Stratton, a venerable and beloved brother, whose cheerful face has been welcomed in several newspaper offices of Chicago for years, died last Friday night, after a prolonged, but not painful illness. He has for years gathered up exchange papers and circulated them in the county hospitals, and other places where they would be read and valued. He was a corporate member of the N. C. A., and a most thorough Christian reformer. The funeral services were at the house of his son, on Park Avenue, Sabbath afternoon, Secretary Stoddard giving a brief address.

—The N. C. A. publisher sent some 1,100 copies of the *Cynosure* to Omaha to be distributed in the Presbyterian General Assembly and the Lutheran General Council. This work was entrusted to Mr. J. F. Helin, a faithful and fearless reformer of that city, who undertook the work with a willing spirit, engaging the assistance of two or three others. After obtaining permission of one committee to distribute the papers in the hall, he was forbidden by

the chairman of another to do so, but finally prevailed over the objection. Many other papers were distributed, and the janitor was not a little restive under the burden of clearing them from the hall. But he assured Mr. Helin that he found hardly a dozen copies of the *Cynosure* left behind.

—There are a score or more of national conventions where a like good work may be done as in Omaha, and as it costs the *Cynosure* a considerable sum to supply extra papers, there are many friends who would be glad to share in so good a work. Paper and printing for extra editions costs from $12 to $15 per thousand copies, a sum which many of our readers can well afford for such a work, and no doubt many will be glad to send, and thus put into the hand of thousands, who will read it, a copy of our national organ.

—Rev. M. L. Holt, for several years president and financial secretary of Gates College, Neligh, Nebraska, has resigned. The trustees at their late annual meeting accepted the resignation with much regret, and a testimonial to the usefulness of Mr. Holt. He has for some time desired to be more with his family, his labor for the college having called him away for a large part of the year. His efforts for the new college have been highly successful, and a strong body of patrons has been secured to aid it in its early struggles.

—Louis H. Blair of Richmond, Va., writes an article to the *Independent* on the status of the Negro at the South. Speaking of the eagerness of the colored man to vote he makes a comparison which the lodges will scout as fanatical, but reasonable men will accept as pertinent and just. He says: "That the Negro dearly loves to vote, as dearly as Tommy Moore is said to have loved a lord, requires no proof; he loves to vote as dearly as the white Knight Templar delights to array himself in his harlequin garb; and he no more neglects to turn out at an election than does the same Knight Templar fail to parade, decked in plumes, tinsel and mock swords, to be admired by the rabble and small boys; and when he fails to attend the polls and vote we may be sure there is some deep cause actuating him."

STATE ASSOCIATIONS.

One great need of our reform is vigorous young men who are thoroughly enlisted in the cause to work in the States under the direction of State organizations. The N. C. A. offers twenty-five dollars per month in new subscriptions to the *Cynosure*, and Ezra A. Cook offers donations in books which can be utilized and made available in support of the agent and the furtherance of the cause, and there are many who are willing to contribute monthly or quarterly in support of the cause. Iowa has tried this plan with Bro. Hawley for its agent, and made it a success. Illinois has kept agents in the field a great part of the time with gratifying results. I. R. B. Arnold is doing solid work which the opposition cannot gainsay, and which receives, as it deserves, the universal commendation of friends. Ohio, with W. B. Stoddard as agent, has secured its $25 per month from new *Cynosure* subscribers, and a liberal donation in books from E. A. Cook, and has effected the canvass of a considerable portion of the State. The list of *Cynosure* readers in Ohio has been increased to five hundred, and a healthy aggressive sentiment awakened, which assures greater and more decisive results.

Friends in every State should be encouraged by these examples and put their organizations in working order for a fall and winter campaign. Bro. M. N. Butler, whose ability and labors are well known, is ready to enter the field, and several men younger and less experienced are willing to make a trial of their fitness for this kind of service.

There are several things that ought to be done:

1. Each State organization ought to move for a meeting as early as practicable so as to start in with the beginning of the lecture season.

2. Some person (the best that can be had) ought to be secured by correspondence or otherwise to attend these meetings, with a view of entering the work as a colporteur or lecturer, as he may be able.

3. Friends should send in money or pledges to their State treasurers so that their employes may have something in hand to start with.

4. The executive officers of each State association should write me here, and we should so arrange a programme of meetings that they can be reached in their order with the least possible expenditure of time and money. If State officers will attend *promptly* to the above suggestions, and friends generally will second and vigorously co-operate, we may witness rapid advances and close the most successful year of our work June 1st, 1888.

J. P. STODDARD.

REFORM NEWS.

COLORED CHURCHES AND LODGES IN WASHINGTON.

The work of Brethren Hinman and Cole.—The pastors becoming converted.—A notable presentation.—The lodge comes to the altar and captures a meeting.—J. P. New man as a Hiramite.

WASHINGTON, June 27, 1887.

DEAR CYNOSURE:—Since Bro. Cole and I came from Baltimore we have been busy in arranging for and holding meetings in the colored churches of this city. A native African can get a hearing and say things which would be inadmissable from one of another race.

The first meeting was in the 19th Street Baptist church. This is the largest Baptist church in the city. Its able pastor, Rev. W. H. Brooks, has been here six years, and eminently successful. He came here from New Orleans, where he commenced preaching. He said that when in that city he was persuaded to join the Odd-fellows for the sake of increased influence and for help in a rainy day. He soon found that the system was under the control of selfish, worldly men, and that its influence was decidedly demoralizing. He withdrew, and has never joined any other lodge, though the orders are all well represented in his church. Bro. Cole lectured there on Thursday, the 23d, to a very large congregation, on the Relation of Secret Societies to African Civilization and the Destiny of the Negro.

On Sabbath, the 26th, he preached at 11 A. M. in the Israel C. M. E. church (near the Capitol), one of the large fine churches of the city. The pastor, a young man of fine abilities, comes here from Texas, where he, too, was an Odd-fellow, and prominent in the order. Since he came here he has found that the practical working of the orders is injurious to Christianity and public morals. He has preached against the system, and determined to send back his regalia and dissolve all connection with the order.

Bro. Cole preached for an hour on Hindrances to Christian Progress. He said that where polygamy prevails there can be no true conjugal affection, for the love is divided. So a heart that is divided between Christ and the lodge can have no real love to him; and that to profess to be married to Christ, and then go into the temple of Masonry and enter into another covenant with the ungodly, was spiritual adultery. He said also that not only did such a covenant make void the covenant with Christ, but not less truly the covenant of each husband with his wife. When he swore to conceal his lodge secrets from her they twain were no more one flesh. He described the heathenism of drinking wine from a human skull, swearing under death penalty, and pretending to kill a man and then raise him from the dead. It was throughout so blended with Gospel truth that they could not resist it.

Sunday evening he preached in the Asbury M. E. church to a large congregation. He spoke at much length on the folly of sending men to convert the heathen who practice substantially the same heathenish rites as the heathen to whom they go. He told of a young man in Africa whom he tried to persuade to become a Christian, but he would not agree to give up his Purroh and Kofong, because he said "that is African Freemasonry, and the white missionaries are Freemasons." If the system was right and good for the white man, he argued that it could not be wrong for the African. Heathenism is no better, and far less excusable in America than in Africa.

The pastor, an excellent man, who has never joined any secret society, said that in concluding there would be "a presentation." Accordingly there came forward to the altar the members of the "Asbury Fountain," a new secret society that was in need of being advertised. They were all clad in their regalia, and evidently intended to make a sensation. The "sister" who was mistress of ceremonies had $145 in nice new bills, which she handed over with a flourish to a sister in the lodge and proceeded to make an elaborate speech "for the good of the order." She said that any person of good, moral character, who was not a drunkard, could be admitted, and by paying small sums regularly could be entitled to the same benefit the sister had received. She said "the foundation of the order was faith, hope and charity, and that it was next to the church and would help them be good Christians." She was prepared to give charters, and that they could organize other "Fountains" and name them what they chose. She concluded with an earnest exhortation to join the society.

On inquiry I found that the pastor knew nothing about it, and that it was only one of the great multitude of orders that, like the frogs of Egypt, have come up into the kneading-troughs of the people.

Nor is this pleading for Baal confined to the colored churches. On a recent occasion Rev. Dr. J. P. Newman, of the Metropolitan M. E. church, had a Masonic funeral in his church. He took occasion to parade his connection with the order and to highly commend it. The man, who had not been known as a practical Christian, was declared to have been taken from his "apprenticeship below to his home above;" and the master and members of the lodge went through their heathenish ceremonies both in the church and at the grave.

Other work is being planned, and there is reason to think that an effective protest against the lodge system will be made in nearly all the colored churches of the city, and that it will be heeded at least to some extent; for already most of the colored pastors are with us. Yours in Christ,

H. H. HINMAN.

REFORM IN THE EAST.

WAUKESHA, Wis., June 25, 1887.

EDITOR CYNOSURE:—I recently spent a few weeks in New York attending our annual meeting of Synod at Newburg, and visiting the city, preaching in three of the churches on Sabbath. I was strongly impressed with the idea that the East is far behind the West in the agitation of reform questions. The moral reform temperature was so cold that it had a perceptible influence in toning down the sentiment of Synod. While the wealth of our church is ten times larger in the East, yet their contributions fall far below those of our congregations in the West for National and other reforms.

I preached in one of our churches in Newburg in which, perhaps, $4,000 would not cover the contributions for extravagant silks and millinery, while their annual contribution for National Reform, the distinctive work of their denomination, only amounted to $9.00; and there are members in this congregation whose monthly income is $1200. I never realized so much the truth of our Lord's words, "How hardly shall they that have riches enter into the kingdom of heaven."

When a Covenanter minister invited me to preach for his people in New York, he requested me not to preach on National Reform, for it would not be agreeable to his people,—and this in spite of the fact that New York city has been robbed during its history, as Howard Crosby says, of one hundred million dollars by corrupt politicians, and the fact that it is more cursed by liquor, secret lodgism, and Sabbath desecration than any other city in the Union. The street cars and elevated railroads groan and creak on Sabbath under the crowds of pleasure seekers, thronging the parks where base ball clubs hold high carnival. I feel that it is too late to attempt reform work in our large cities. The tide of worldliness, sensuality and intemperance is so overwhelming that nothing short of an earthquake, moral or physical, can arrest the current.

Our Synod spent one evening and most of a day session discussing the anti-secret issue. Most of the members took radical ground, while some were disposed to argue that the lower secret orders, such as the G. A. R., the Good Templars, and Knights of Labor, were not to be condemned. I was surprised to hear a G. A. R. notice read from the pulpit of one of our churches in Newburg, on Sabbath. One of our members had united with the G. A. R., and claimed before session that our Synod had not condemned that order. Some of our members in the East have united with labor leagues.

It is a noticeable fact that the working National Reform element in our Synod are all in deep sympathy with the National Christian Association, and nearly all of them are *Cynosure* readers. It is also a note-worthy fact that those ministers who have left our church, and have gone into the larger and more popular bodies, have, without exception, been those who have taken the least interest in National Reform. Even our Bro. David Gregg, who was chairman of the National Reform committee last year, never enthused in that cause. He was ambitious for popularity, and to achieve literary note, yet by no means identified himself with the laborious, self-sacrificing National Reformers. I made an effort to get him to subscribe for the *Cynosure* at our Rochester Synod, but he depreciated that paper. He had a Covenanter pulpit, as broad, and free, and high as any in the land, but he left it for the Park Street pulpit, Boston, where he is handicapped and cramped by a congregation full of secret society members, and members involved in Sabbath-breaking institutions and other popular evils. It is commonly reported in the East that his predecessor, Dr. J. L. Withrow, now pastor of the largest Presbyterian church in Chicago, resigned Park Street pulpit,

(*Continued on 12th page.*)

THE HOME.

THE WAY OF THE RAIN.

I heard an old farmer talk, one day
Telling his listeners how
In the wide, new country, far away,
The rainfall follows the plow.

As fast as they break it up, you see,
And turn the heart to the sun,
As they open the furrows deep and free,
And the tillage is begun,

The earth grows mellow; and more and more
It holds and sends to the sky
A moisture it never had before,
When its face was hard and dry.

And so, wherever the plowshares run,
The clouds run overhead;
And the soil that works and lets in the sun,
With water is always fed.

I wonder if that old farmer knew
The half of his simple word,
Or guessed the message that, heavenly-true,
Within it was hidden and heard?

It fell on my ear by chance that day,
But the gladness lingers now,
To think it is always God's dear way,
That the rainfall follows the plow.

—*Independent.*

THE PLEASANT HISTORY OF SQUIRE JACK AND THE PARSON.

BEING A SHORT STORY IN TWO PARTS, WITH A CONCLUSION AND MORAL.

CHAPTER I.

How Squire Jack's Chickens scratched up the Parson's Peas.

Not that Squire Jack was engaged in the poultry business, any more than the other members of the Hickorytown church. His neighbors, like all good people in country villages, kept chickens, turkeys and geese, and so did he, of course. Nor was Squire Jack peculiar in keeping a flock of *moral* flowls; for all his neighbors, like all other mortals, did the same. What Squire Jack was specially noted for was, that in his flock of moral fowls, which all his lifelong had gained their livelihood by scratching among his neighbors' faults and failings, there was one bird, a noble, high-stepping, long-spurred cock, which, singular to relate, while he let other people's gardens alone, could scratch up the Parson's early peas more perseveringly and more effectually than any other cock in the county.

The Hickorytown church was, as the English would say, "poor living;" whether because the people were poor, or because they were close-fisted, matters not here to relate.

But so it was, that pastors were often changed. And when a new parson had settled in the place, to see Squire Jack's famous long-tailed game cock walk over into the Parson's yard and tear up his early peas, and scratch up his garden and make it look like the abomination of desolation, and cry cock-a-doodle-do over it all, was a sight to make all Hickorytown shake its sides with laughter. Squire Jack's bird was a famous fowl indeed; but he came home to roost one night in plight so sad, and so bedraggled and so belittled in his own eyes and estimation withal, that he was never thereafter, to his dying day, known to mount a fence and crow. How and by what means this sad misadventure befell the poor cock we shall now proceed to relate; or, in other words, we shall tell, firstly, how Squire Jack's chickens tore up the Parson's peas; and, secondly, how Squire Jack's chickens came home to roost.

Squire Jack had a hobby, as who has not? and he rode it hard, as who had a better right? But alas! one day his horse lay down and—died. Squire Jack's hobby horse, or as, in another figure, we have termed it, his game cock, was this to-wit: Squire Jack read his Bible, and there were one or two chapters which had a peculiar fascination for him. These were the tenth of St. Matthew and the tenth of St. Luke. Of reading and expounding these, especially in the presence of a new parson, he never wearied, as indeed he was never defeated in his forcible exposition of them. A self-made theologian was Squire Jack, and great indeed was he in the department of Exegesis; especially in so far as it concerned our Lord's instructions to the apostles as to the manner in which they should go forth into the world, and the means by which they should be supported. He was "dead sot agin preachers hevin' a selery. Let 'em work as Paul did, an' earn their own livin'."

Some ten years back the Hickorytown church had been about to take steps to buy a parsonage, but Squire Jack threw the whole meeting into helpless confusion by a powerful speech, in which he challenged any man in Hickorytown to give the Scriptural authority, chapter and verse, "fer preachers hevin' personages. He'd like to know whether Peter ever hed a personage?" The "personage" was never got.

"No, my friends"—thus would he, time and gain, begin his harangue in the village store of winter nights, and in none the lower tone because the Parson was by—"No, my friends, I ain't agin the preachers. Preachers is all good enough in their place. What I *am* agin is this thing of preachers gettin' personages, an' wearin' shiny black coats, an' hevin' white hands like a woman, an' gettin' from four to six hundred dollars a year. I'd like jest once in my life to see the Scripter authority fer that. Did Paul hev a personage? Did Peter hev a shiny black coat? Did Thomas or Philip or any of the rest of 'em ever hev any selery? No, sir! they hed nothin', an' the Lord told 'em they shouldn't take nothin'; not two coats, nor a purse, nor money, nothin' at all, but maybe a staff. That's the way they was to go out, with their lives in their hands, an' trust in the Lord to keep 'em. An' now, what I want to know, an' what I've been askin' every preacher we've hed here in Hickorytown fer the last twenty year—an' we've hed right smart of 'em in that time—is *this:* is preachers now-a-days better'n the apostles was?"

It was a telling speech. It was a knock-down argument. It scratched up the Parson's peas most effectually, and crowed cock-a-doodle-do over the whole forlorn garden. Many was the tilt Squire Jack had run with the preachers, and always with the same result—the Parson was invariably unhorsed and ingloriously defeated and put to shame in the eyes of all Hickorytown. In vain did the preachers argue that these instructions to the apostles could not reasonably be applied to their successors, nor were necessarily intended to be so applied, on the ground that times and circumstances had so greatly changed since the apostolic period, that it would plainly be impossible to adhere to the strict letter of the text. Squire Jack was proof against the historical argument, and would none of their refined theological lore; he was a plain man, and could understand plain words, and there it was in the Bible, in black and white, and as plain as the nose on your face, and you couldn't and shouldn't get out of it, twist how you might. "Was preachers now-a-days better'n the apostles was?"—that's what he'd like to know! Thus it chanced that, for full twenty years past, Squire Jack's famous game cock had been scratching up a long succession of Parsons' peas, with no man to clip his comb or cut his spurs for him.

CHAPTER II.

How Squire Jack's Chickens came Home to Roost.

It happened about this time that there moved into Hickorytown a new pastor of Hickorytown church—the Rev. Solomon Sly, a quiet, unobtrusive kind of man, with nothing remarkable about him but his poverty and a queer kind of merry twinkle in the corner of each eye. With wife and three children he moved into—not the parsonage, for Squire Jack had set his foot on that—but into the last house in the village street, which was to be had at a low rent, partly because it was in a dreary and unhealthy locality, a commons being on one side of it, and a duck pond on the other; and partly because it was commonly reported to be a favorite resort of "spooks." Here the Rev. Solomon and family lived, or tried to live. They all came very near dying of fevers before all was over; and though they saw no ghosts, they got much ghostly advice and counsel during their afflictions, and from no one more than from Squire Jack himself. So that it was no wonder that after a year's residence the Rev. Solomon determined to seek another field; nor need any reasonable person be told with what gratitude he discovered that another field was awaiting him.

But before making his purpose of leaving known to the people, Squire Jack's chicken, the famous high-stepping, long-spurred game cock, came over one day, as he often had done before, to scratch up Rev. Solomon's peas. It was in the village store, the scene of many a victory for Squire Jack, that the Rev. Solomon was again assailed by the usual exegetical battery, winding up with the usual coup-de-grace—"now, what I'd like to know is, is preachers now-a-days better'n the apostles was?"

The Rev. Solomon said he did not think they were; acknowledged there was great force and much truth in what the Squire had said. It was—he confessed it with shame—a subject which he had never thought much about before coming to Hickorytown, and which he had never, certainly, seen in this strong light before meeting with his good friend Squire Jack. He promised the good company to examine the subject carefully and prayerfully, and let them know the result, if at all possible, in some way or other. Whereat they were all right well pleased.

A few days thereafter, all early in the morning, while Squire Jack was yet lingering over his pipe in the kitchen, there was a loud, sharp rap at the front door; on opening which the Squire beheld standing on the porch the Rev. Solomon Sly with his wife and three children. Before the Squire could say "Good morning," and without, indeed, waiting for any invitation to enter, the Rev. Solomon, reverently stretching forth his right hand, said, in a grave and impressive voice—"Peace be unto this house!"—and walked in, followed by his wife and children. Now, although the Squire could not help but notice something unusual in the manner of his reverend guest, a strange, self-confident air, as it were, amounting almost to boldness, yet still he regarded this visit of the reverend family as only a matter of usual occurrence, a pastoral visit, as it were, on a large scale. And such, indeed, it eventually turned out to be. Only, before all was over, the whole occurrence presented itself to the mind of the Squire rather in the light of a pastoral visitation than of a pastoral visit.

For the Rev. Solomon and family had evidently come to spend the day. The morning was spent in pleasant conversation by the old folks, while the children played and romped on the lawn. Dinner came, and a right royal dinner it was, to be sure; for the good Squire, however he might praise fasting as a pious practice befitting the successors of the apostles, never once thought of numbering himself among the herb-eating weaker brethren, but believed in good beef as profoundly as the best Englishman that ever carved a roast. After dinner, Rev. Solomon, excusing himself on the plea of pastoral work to be done in the parish, left wife and children to the care of Squire Jack and family, remarking as he put on his hat in the hall, that he would be back to tea at five o'clock. After tea, they stayed and stayed, *and* stayed, until it became seriously evident that the whole Parson's family had come to spend not only the day, but also the night! Such, indeed, was the solemn and unavoidable truth. They did spend the night, and a right comfortable night it was, to be sure, under the roof of Squire Jack's commodious mansion.

Prayers and breakfast over the next morning, Rev. Solomon asked to be shown to some quiet room, some "prophetic upper chamber," where he might devote the morning hours to meditation, prayer and study. "To be sure," said he, "I have no books or library with me; nor, indeed, do I need any. None of the apostles had a library, nothing, in fact, but a Bible, if even so much as that; and after due consideration I have arrived at your conclusion, Squire Jack, that preachers now-a-days are not a whit better than the apostles were; and it is now my fixed and settled purpose to follow their example to the very last letter." With which words the Rev. Solomon ascended, with slow and solemn tread, to the upper chamber of the prophet.

Squire Jack was too thick-skinned intellectually to see the full drift of all this at once; and it was not until two, three, four, five days of pastoral visitation of this sort had elapsed that he began to suspect, as he remarked to Mrs. Jack, "that this here pastor of our'n ain't got his name of Sly fer nothin'!" and so, wondering what all this strange procedure might mean, and when and where it was all going to end, and after sundry spirited internal debatings with himself, to say nothing of frequent scoldings when alone with his wife, he determined at last to seek an interview, and ask an explanation from the Rev. Solomon himself.

Which, accordingly, came off on the front porch, on the morning of the sixth day; when and where, after many ineffectual hints the worthy Squire managed, after much clearing of the throat, to ask in plain English how long the Rev. Solomon and family were going to tarry at his house? To which honest inquiry the Rev. Solomon replied, with a merry twinkle of the eye, which he could not for the soul of him repress, that he purposed to abide under the shelter of good Squire Jack's mansion until he took his journey hence—in short, so long as he remained pastor of the Hickorytown church. "What! hev ye giv up livin' in the parsonage?" said Squire Jack. Yes: the Rev. Solomon had given up the parsonage, and would never occupy it again, for he intended to adhere rigidly to the practice of the apostles, "none of whom, you know," said he "ever had any parsonage." At which, when Squire Jack expressed his wonder, and asked whether his salary was not sufficient to enable him to live without going around in this way, the Parson interrupted him

with, "Salary, sir! I have given up my salary and shall never receive another cent from the Hickorytown church, as it is my solemn purpose to inform all the people in open meeting to-morrow (Sunday) morning. For none of the apostles ever had any salary, and ministers now-a-days are not one whit better than the apostles were. If they had no salary, then I will have none. I am about to sell off all my little household furniture, have already given away all the coats I have, except the one on my back, and mean, so long as I remain here in Hickorytown, to do precisely as the apostles did."

"Well," said the Squire, "to be sure, that was all right. But ef he was goin' to tak to boardin' round, he would see Deacon Smith and neighbor Boggs, whether they wouldn't keep 'em a week or so." "Alas! good Squire," said Parson Sly, "I am positively forbidden to do anything of the sort, much as I desire it. For on this point my instructions are very positive and plain. I am not to go from house to house. 'Into whatsoever city or town ye enter, inquire who in it is worthy, and there abide till ye go hence.' That is Matthew. And Luke says: 'and in the same house remain, eating and drinking such things as they give * * * go not from house to house.' I should greatly, indeed, desire to relieve you of the burden of keeping me and mine by having others share the burden equally with yourself; but my instructions on this point are clear; their sense is plain; board around I cannot; here, under your ample and hospitable roof I must remain till I go hence."

What was to be said or done? Turn the Parson out of doors he could not and dare not, lest he shake the dust off his feet for a testimony against him. There was nothing for it; he was caught in his exegetical trap, and twist how he might, and grit his teeth as he would, he could not escape. He had found a practical, and quite uncomfortable application of his own doctrine which he had preached for twenty years past, that "Preachers now-a-days wasn't a bit better'n the apostles was." His chicken had come home to roost.

The next day the Rev. Solomon resigned, and shortly left Hickorytown for good and all. People often wondered, but never quite discovered, why Squire Jack never again preached in the village store from his favorite text, that "he'd like to know whether preachers now-a-days was better'n the apostles was?"

CONCLUSION AND MORAL.

Firstly:—Exegesis is an edged tool, sometimes very sharp, and often cutting two ways.

Secondly:—Never keep a flock of moral fowls to scratch up the Parson's peas, lest,

Thirdly:—They come home some night to roost. —*Martyn in Messenger.*

STORY OF FRIESLAND.

More than a thousand years ago, the "Golden Hoop" held back the waters of the surging North Sea from the low-lying marshes of Friesland or Friezeland, as it is sometimes called. The "Golden Hoop" was the name that the Frisians had given to the long line of dikes that they had with such toil placed between themselves and the tides that were ever longing to steal, bit by bit, all the soil of the Frisian mainland.

A sturdy, independent race these Frisians of the olden time seem to have been. Their very name is said to have meant "free." They were bold sailors who did not fear to traverse the dangerous North Sea in their little vessels, and whose descendants even at the present day are counted among the best seamen of Europe.

But, in spite of their bold characters, the Frisians were idolaters. And this fact greatly troubled some people who had only a short time before this heard of Christianity themselves, and turned from the worship of false gods. Just across the sea from Friesland lay the island known to us now-a-days as England. The Anglo-Saxons on this island had heard and believed the new Gospel of Christ, and to them, as to one of old, had come the command, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." For the Frisians lived on the same side of the sea from which the Anglo-Saxons had originally come, and they spoke a language so like the Anglo-Saxon that no interpreter was needed when two of these separate nations spoke together.

So it came to pass that one day there came to the island and marshes and "Golden Hoop" of Friesland, an English missionary named Winfred. The "gans," or different districts into which Friesland was divided, did not know what a blessing had come to them that day; but they, with many in the near land of Germany, soon heard the Gospel and turned, as the Anglo-Saxons had done, from darkness to light. Pippin the Short, who ruled over the neighboring Franks, believed that the Christians were right, and did all he could to help the work on. But after a time Winfred and the missionaries who worked with him became aware that Christianity had an enemy in the land. This enemy was not a person, it was a tree, an oak that had always been held sacred to the heathen god Thor, the god of lightning and thunder. Strange as it may seem to us, even the persons who had become Christians and renounced the worship of Thor were afraid of that oak tree; but then we must remember that these people had but just been converted, and perhaps we should have been afraid of Thor's oak, too, if we had been taught to honor it ever since we were children.

But Winfred resolved that he would teach the Christians and the heathen, too, that they need not fear Thor.

"If Thor is a god," said Winfred, "he will defend his own tree."

So one day Winfred assembled all the other missionaries, and together they went to the great oak tree."

Winfred took an axe, and raised it. Thwack! went the blade into the trunk of Thor's great, sacred oak.

The Frisians must have looked with awe up at the sky and down again at Winfred.

"Surely," they must have thought, "the great god Thor will blow from his red beard the lightning and strike this man; or perhaps the god will throw his hammer, the 'Crusher,' at this Englishman who dares insult the 'God of Thunder.'"

But no flash of lightning laid Winfred in the dust. Steadily the chopping went on, and the chips flew from the huge trunk, and the sound of the blows went up through the air, and yet the Frisians waited like the Israelites on top of Mount Carmel, and Thor made no sign, and "there was neither voice, nor any to answer, nor any that regarded."

"Crack!" went the mighty oak. It bent, it leaned over farther, farther yet, and then, as the last stroke of Winfred's axe echoed through the air, crash came great Thor's oak to the ground, and with it fell Thor's dominion over the people. For although we are not told that the half-heathen that saw Thor's prostrate oak, "fell on their faces," as the children of Israel did at the end of the trial on Mount Carmel, yet surely in the heart of every one of them there must have been a voice that said: "The Lord, he is the God; the Lord, he is the God."

And so Winfred, who was called by the name of Boniface, or "doer of good," worked on among the heathen of Northern Europe, till he was an old man. Many Christian people heard of his labors, and leaving England came across the sea to help Winfred teach the heathen.

Still, since the country was poor and uncultivated, a great deal of the time Winfred was obliged to labor to support himself, in addition to his work of preaching. He could say like Paul, "laboring night and day, because we would not be chargeable to any of you, we preached unto you the Gospel of God."

At last, one day, the missionary, now seventy-five years old, had pitched his tent beside a river called the Bordne, that separated East and West Friesland. He had promised to wait beside the river till a number of persons who had just been converted from heathenism should come to see him.

But while he waited, suddenly from the woods there rushed upon Winfred's camp, not the Christians he expected, but a horde of angry heathen, who were enemies of the old missionary and his workers. The heathen were armed with lances and shields, and Winfred's servants tried to make ready to fight.

But Winfred saw in the attacking band only those for whom he had left his English home to carry the Gospel across the sea, and he could not find it in his heart to command his followers to kill any of these unrepentant heathen.

"Children," said Winfred to those about him, "forbear to fight. The Scripture forbids us to render evil for evil. Hope in God, and he will save your souls."

And then, as the savage heathen rushed upon him, Winfred held up the Gospels above his head with his expiring strength, and fell dead upon the soil of Friesland, the country for the salvation of whose inhabitants he had labored and prayed for so long. But, although those among whom he had gone preaching the Gospel of God saw his face no more, yet the old missionary's influence lived after him, and one writer has said of him: "No man before Charlemagne had a greater influence upon the destinies of Germany than Boniface."—*N. Y. Observer.*

TEMPERANCE.

THE TRUTH NOT IN THEM.

Compunction is impossible in drunkenness, and the inebriate indulges, unrestrained, in a swarm of vices. Amongst these, none is more audacious or contemptible than lying. No matter how "fine a fellow" the drunkard may be, his word is taken with suspicion or protest. Yet, it is not presumed that drunkenness strenuously seeks out falschood. It does not take much pains to seek any thing. The drunken man simply seizes the shortest and easiest way to solve any and every problem presented to him. His moral imbecility is so great that he holds truth in cheap estimation. He is incapacitated from analyzing its nature, for he is incapable of feeling it; and he is very liable to employ falsehood in all emergencies that will, in his opinion, subserve his interest or contribute to his ease. This is especially the case in things that relate to the gratification of his propensity for intoxication. In pursuit of this object, there is a pretty constant resort to some kind of deceit and misrepresentation.

Only a few days ago a man who is a frequent and furious spasmodic drunkard, and who had recently pledged himself to total abstinence from liquor, called to see his sick mother. Having satisfied his mind that there was not likely to be any sudden crisis or emergency in her case, he informed her that he had very pressing business in two or three of the neighboring towns. He solemnly declared to her that she need not be uneasy about his drinking, as he had not the least desire to indulge in liquor. He started for the depot, and before reaching it was well filled with whisky. In two days he returned, bloated, shameless and defiant. His "business" was all a lying pretext. Such men often form their schemes for a season of drunkenness with great elaboration and cunning; beginning their approaches from afar, and never hesitating to employ a mountain of lies in furtherance of their object.

The chronic drunkard is apt to become habitually false on all subjects and on all occasions. He is prone to indulge in stories that are silly as well as incredible, and that, too, with great precision of statement and detail of circumstance. I knew a physician who had for many years tampered with alcohol, and morphia, and chloral. He lived in the capital city of a Western State. On a visit East he busied himself in recounting wonderful stories. He informed some friends that "it was a curious fact that drugs were cheaper in the Western cities than in the Eastern. Take quinine, as an example," said he, "I purchased an ounce out West, and I was surprised to learn that the price was only fifty cents. I told the druggist," he continued, "I would take two ounces at that price, but he replied that if I took a dollar's worth he would make it three ounces for that money"—and much more in the same strain.

This habit seems often to be a kind of automatic representation of the long-existing moral deficiency inseparable from drunkenness. It is the unconscious outcome of prolonged moral hebetude in relation to many essential elements of a useful life, and especially in relation to the cardinal virtues of truthfulness. It is, however, an incident showing the innate tendency of drunkenness to vice and crime.—*Journal of Inebriety.*

POWDERLY ON RUM.

From his recent Boston speech: Now, a word about the great curse of the laboring man—strong drink. Had I 10,000,000 tongues, and a throat for each tongue, I would say to each man, woman, and child here to-night: "Throw strong drink aside as you would an ounce of liquid hell." [Tremendous applause.] It scars the conscience; it destroys everything it touches; it reaches into the family circle and takes the wife you have sworn to protect and drags her down from her pinnacle of purity into that house from which no decent woman goes alive. [Applause.] It induces the father to take the furniture from his house, exchange it for money at the pawn-shop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. [Cheers.] I had rather be at the head of an organization having 100,000 temperate, honest, earnest men than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind.

Mr. Powderly, in his recent speech at Lynn, Mass., said: "In one Pennsylvania county in a single year $17,000,000 was spent for liquor, and it was estimated that $11,000,000 of the amount came from working men." He urged working men to

keep clear of the liquor saloon. Compliance with this advice will do more to improve their condition than all the strikes they can get up in a century.

The National Association of Wholesale Liquor Dealers has become very anxious, as well as the National Association of Brewers, about their future. They say: "The prohibition amendment in Texas will be voted upon Aug. 4. Then prohibition in Tennessee comes to a vote on September 9, and it must be met. West Virginia, Oregon, Dakota, Wyoming Territory, to say nothing of Michigan and Missouri, are causing the liquor men trouble." An assessment of ten cents a barrel on old rye and bourbon whisky was ordered. Gentlemen, this is only the beginning of your trouble. The more trouble you have on this score the greater will be the blessing to the country.—*Independent.*

NEW YORK SUNDAY LIQUORS.

The general term of the Supreme Court has reversed the judgment of the lower court in the hotel men's test case, and ordered the release from custody of James H. Breslin, proprietor of the Gilsey House, and Charles N. Vilas, of the Fifth Avenue Hotel, who submitted to arrest in order that a judicial construction of the act of 1887, prohibiting the sale or gift of spirituous liquors on Sundays and special or general election days might be had. The two hotel proprietors sold liquor to their guests at Sunday meals. They were arrested by Police Captain Williams, and then, through writs of habeas corpus and certiorari, the matter came before the Supreme Court, which decided against the hotel-keepers, and the matter went to the general term with the above result. As matters stand now saloons must remain closed on Sunday, but hotel-keepers may sell liquor to guests with their meals.

LAKE BLUFF.

The event of July in Western Prohibition circles will be Lake Bluff Convocation, which will be held from July 6th to 19th. It is the tenth anniversary, and uncommon interest is felt. This occasion derives its importance from the fact that leaders gather, and out of it have grown some of the most important results. A reference to the programme will show that there is a grappling with living questions which conference and conventions are slow to mention. The National Training School of the W. C. T. Union has a session in the forenoon of every week day. These sessions are open to the public and they furnish occasions where the foremost women of the age may be heard at their best. It is quite a mistake if any imagine that these meetings are simply of interest to women.

The afternoon of each day is devoted to a mass meeting where addresses are made by national leaders, and persons specially fitted for the discussion of the themes indicated. The list of speakers embraces Gov. John P. St. John, M. V. B. Bennet, Geo. W. Bain, John Sobieski, A. A. Hopkins, C. H. Mead, the Silver Lake Quartette, W. D. Satterlee, "Joe" Critchfield, Walter Thomas Mills, Dr. J. G. Evans, Hon. Alson J. Streeter, J. H. Gambrell of Mississippi, Louise S. Rounds, and Clara Hoffman. Dr. A. A. Miner and Miss Frances E. Willard will be present though assigned no place on the programme, and ready to contribute their powerful aid to the occasion. The evenings will be devoted to the "*Free Parliament.*" This will afford not only a discussion of the themes presented in the afternoon mass meetings, but also give opportunity to present others.

It is to be regretted that considerable prominence has been given on the programme to George C. Christian, a lodge worker in the name of temperance, who was dropped from the State Prohibition Committee for good reasons, and also of John B. Finch, the head of the Good Templars. There should be in the evening discussions an opportunity to ventilate the lodge methods in temperance, or perhaps it should more properly be called temperance methods of advancing lodgery.

About midnight a laborer named Michael Maloney, drunk and bespattered with blood, came to the Chicago Avenue Police Station and stated that he had cut the throats of his daughter and son. Officers proceeded to the man's tenement and found that the two children had attempted to put Maloney to bed. He angrily resisted, and, drawing a knife, plunged it into his son's neck. Maloney's eleven year old daughter rushed between father and son, only to receive a slash under the arm. The boy's wound is probably fatal, but it is believed the girl will recover.

REFORM NEWS (*Continued from 9th page*).

Boston, because, after preaching truths against secret lodges and Sunday newspapers, he was warned by officials of the church not to repeat such sentiments. Dr. Withrow wished to be his own judge as to what truth he should preach, and so resigned.

It was interesting to see the ministers of Newburg come into our Synod and listen patiently to our discussions until we took up the anti-secret issue, then they vanished and we saw them no more. Dr. Findley of the United Presbyterian church was the only city pastor who stuck by us to the last. After that discussion our Synod became the target for both the Newburg and New York papers. It was surprising that our little Synod should unlimber so many of those city papers; and some of the good brethren in the city expressed the opinion that we should have allowed that issue to rest, rather than to have provoked such opposition.

There is every evidence that the most orthodox churches in the land are beginning to heave with the ground swell of the coming storm, that will loosen and set adrift everything except that which cannot be shaken, and that alone will remain.

M. A. Gault.

THE CALCIUM-LIGHT TURNED UPON MASONRY.

Kishwaukee, Ill., June 24, 1887.

Dear Editor:—It was my privilege to be an eye witness of the exhibition of I. R. B. Arnold at Stillman Valley last week; also we were favored with being guests, remaining one day and night in the family tent. The influence of the family is that of being saved of Jesus from sin and worldly conformity, and scattering the Spirit's influence wherever they go. The whole course of seven lectures were very interesting and instructing, consisting of a fine selection of pictures, artistic and complete in representing life. Something to please and instruct the little boy and girl, the middle aged and the old.

The last two evenings were full of interest in the subject of natural religion and Baal worship. The last night the tent was well filled. As the pictures moved along on the large canvas, we could but think it the grandest exhibition of Baal worship given in this country. The pictures were very expressive, but the lecture on each was such as did justice to this cause of reform, especially the explanations on the large print quotations from different Masonic authors. The pictures were moved along on the canvas with an air of fearlessness which becomes an old-time reformer, such as our brother is, and also with respect to and for all present. A minister present stated during the day before the last lecture, "Masonry is going to get a hard rap to-night." Bro. Arnold's work, public and private, has been such as to bring one to decide to publicly renounce the work of Baal worship. Sunday evening Bro. Arnold held a very interesting Bible reading in the large tent, upon the subject of prophecy and fulfilment.

There were many expressions of regret from the people of Stillman Valley that Bro. Arnold must leave them after so pleasant an acquaintance. To all interested in the work of reform, if a large tent and two small ones come your way, just look at the bottom of the bill and see if it is I. R. B. Arnold who is accompanied by his family and two Wheaton students, and you are safe in arranging to put in the whole week with him. M. D. Grinnell.

The chief chemist of the Brooklyn Health Board calls the attention of the health commissioner to the fact that brewers are largely using salicylic acid to prevent their bottled beer from fermentation. And the honest brewers claim that it is such a healthy beverage!

Mr. Ingersoll sent some whisky to a friend the other day, and accompanying it was a note in which he said: "In it you will find the sunshine and the shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dews of night, the wealth of summer, the autumn's rich content, all golden with imprisoned light. Drink it, and you will feel within your blood the star-led dawns, the dreamy, tawny dusks of many perfect days." In this simple manner Mr. Ingersoll has exposed his idea of heaven. It is made of stone and holds two gallons.—*Daily News.*

—The reports of four great Bible societies show that during the present century 120,000,000 of copies of the Scriptures have been published. The agents of the Bible society at Tokio, Japan, have been unable to meet the demand for the Bible in that city. The Finns have had the New Testament for some time, and now the Old Testament is to be translated into their language.

Religious News.

PRESS AND PLATFORM FOR CHRIST.

A GOOD HALF-YEAR'S WORK.

H. L. Hastings, editor of the *Christian*, has returned from his trip in Great Britain, arriving in New York by the Etruria, Saturday, June 18. During an absence from Boston of seven months and seven days, he has traveled perhaps ten thousand miles, has delivered two hundred and forty lectures on infidelity and Gospel addresses in public halls, churches and chapels of various denominations, and elsewhere, especially in connection with the Young Men's Christian Associations,—numbers of the lectures being illustrated with magnificent lime-light views of ancient monuments and the most recent modern discoveries, demonstrating the truth of the sacred record. He has received hearty welcomes from people of all classes and conditions, and in addition to the lectures given, and the keeping of his editorial work in Boston, he has, with the assistance of his eldest son, put into circulation about five hundred thousand publications, four hundred thousand being against infidelity and a hundred thousand devoted to Gospel temperance, and kindred subjects.

Mr. Hastings has addressed many hundreds of clergymen, ministers, open air preachers, city missionaries, students and Christian workers, and has been enabled to direct the attention of the Christian public in England to the alarming increase in infidel literature, and has had the satisfaction of hearing that through his labors skeptics have been turned from the error of their ways, infidel meetings have been weakened or discontinued, and the statement has been publicly made that English skeptics themselves confess that during the past year they have had fewer accessions to their ranks than ever before.

In addition to his editorial work in Boston, Mr. Hastings hopes to find time to give some lectures the present season in different parts of the United States upon his favorite themes, the "Inspiration of the Bible" and kindred topics. Of one of his lectures on this subject before the Christian Associations of Massachusetts, which has been published as the first number of his *Anti-Infidel Library*, and was translated into six or eight languages, the seventh hundred thousand is now being issued.

Mr. Hastings does not believe that big books on Christian evidences will ever reach the common people who are being misled by infidel papers, tracts, and popular lectures. He thinks that the battle must be fought by cheap publications, popular lectures and practical Christian living.

Persons who need cheap anti-infidel literature for distribution will do well to send stamps for specimens to H. L. Hastings, 47 Cornhill, Boston, Mass.

—Rev. J. S. T. Milligan of North Cedar, Kansas, has returned to his congregation after a prolonged absence. He attended the Christian Congress in this city and the Synod of the Reformed Presbyterian church at Newburg during his absence.

—Rev. O. B. Milligan, son of the late revered Dr. A. M. Milligan of Pittsburg, has lately accepted a call to Bovina, New York.

—Lately there has been current in Europe the odd statement that Hon. Frederick Douglass has "denied his belief in the existence of God." In contradiction Mr. Douglass says in the *American Register:* "I never 'flatly' or otherwise, told anyone that I did not believe in God. No such thought is in my heart and no such thought has passed my lips, and I cannot imagine how any man can have inferred such an idea from any words of mine. To those who know me this contradiction is unnecessary; but it may be otherwise with those who do not know me."

—More than half a year ago, Mrs. Mary B. Reese was appointed Missionary to Alaska, but has not yet been able to go for want of means. The *Signal* calls for contributions; $300 are needed. Address Mary Allen West, 161 LaSalle street, Chicago.

—Two hundred churches in Glasgow are banded together in mission work. In one district in that city there are sixty-four churches, fifty-seven of which are in this work, furnishing 1,818 Christian men and women who carry the Gospel to every house in that locality.

—There are now upon the upper Congo seven steamers, four of which are owned by the Free State, one by France and two by missionary societies. The fleet will soon be doubled by the addition of another Free State steamer, one for Bishop Taylor's mission, and those belonging to the Compagnie-Belge du Congo, and the American, Dutch and French trading companies.

—The Chinese government has ordered that every foreign missionary in China must hold a passport from its own government, in order that his nationality may be shown. All other passports are declared invalid.

—The annual meeting of the International Missionary Union will be held at Thousand Island Park, St Lawrence river, August 10-17. All returned missionaries are eligible to membership, and will be entertained during the

meeting free of cost. Sessions are opened to the public.

—Kansas Presbytery of the Covenanter church has fixed the place of its next meeting at Blanchard, Iowa, and at the time when the Iowa State Anti-secret convention meets in College Springs. This will probably be some time in October? Most of the members of Presbytery wish to attend this convention. Rev. B. M. Sharp will be ordained pastor of the Blanchard congregation at this meeting.

—Several months ago Prof. Egbert C. Smyth and some of the other professors of Andover Theological Seminary were accused before the Board of Visitors, who are entrusted with the theological supervision of the school, of teaching doctrines contrary to the Word of God and contrary to the creed to which every professor must subscribe before entering his office. The Board of Visitors have held the matter under advisement for five months. Their decision was rendered a few days since. Two members of the Board did not vote, namely, Prof. Seelye, who was absent, and Rev. Mr. Eustis, because he did not hear the closing arguments in the case. The decision of the remainder of the Board is adverse to Prof. Smyth and sustains the charges against him on three points: the fallibility of the Bible in some of its teachings, the inability of man to repent without the knowledge of God in Christ, and probation after death, and his chair was declared vacant. To the other professors, Tucker, Churchill, Harris and E. H. Smyth, the decision was favorable. The telegraphic reports state that Prof. Smyth and his associates claim that he will not cease to teach in the Seminary, but will continue in the duties of his chair and will take an appeal to the Supreme Court of the State of Massachusetts. The trustees who have charge of the property and finance of the Seminary sustain him, and have issued a paper setting forth their reasons for declining to comply with the action of the Board of Visitors. This is signed by twelve of the thirteen trustees. The Board also refused to approve of the election of Frank E. Woodruff to be associate Professor of Sacred Literature. Mr. Woodruff is quite a young scholar and has adopted some of the ways and manners of modern negative criticism in Germany.

LODGE NOTES.

The Supreme Lodge A. O. U. W., at its session at Milwaukee, Wis., adopted a new ritual, and Louisville, Ky., was chosen as the next place of meeting.

The strike of the Rochester street laborers, noted in the news column, is over. The rioters are looking for employment. Contractors will not hire them if they are members of any union.

The Supreme Court of the Ancient Order of Foresters of Europe, Canada, and the United States will convene in Chicago, Aug. 9. This association has in all 650,000 members. About 400 delegates will be present.

The Amalgamated Association in convention at Pittsburg adopted constitutional changes Monday whereby nearly all persons employed about mills can become members. A resolution was adopted that after April 1, 1888, no member of the association can become a member of of the Knights of Labor.

The sixth annual session of the senate of the National Union lately closed its deliberations. The third day was spent in listening to charges preferred by three of the honorable senators against ex-President Marshall and ex-Secretary Haarn for alleged treasonable actions. The finding was that the charges were sustained and the verdict was expulsion in each case.

The position of General Sherman as to the visit of the President to St. Louis is that no member of the G. A. R. can or will insult the Commander-in-chief of the United States armies. The position of the G. A. R. lodge of Lincoln, Nebraska, is that, as the St. Louis committee has invited not only President Cleveland but others unfriendly to the order to take part in the parade or demonstration, it would be better for the National Encampment to meet elsewhere.

The Supreme Lodge Ancient Order of Workmen has just held in Milwaukee an eight-days' session. Among the important legislation was a revision of the laws defining the powers of the supreme and grand lodges, adjusting the system of relief, and the ritual adopted last year was modified and revised. A proposition to place a monument over the grave of Father Upchurch, founder of the order, in Bellefontaine Cemetery, St. Louis, and to erect a memorial hall in Meadville, Pa., the birthplace of the organization, was adopted.

The New York *World* says: The report from Chicago that Dr. McGlynn would become a Knight of Labor, and that the more radical element of the Knights were rejoicing, as they saw in him one who could be of great force as against General Master Workman Powderly, was received with various degrees of satisfaction by Knights of Labor in this city, but the intimation of his contesting the leadership of the order with Mr. Powderly was laughed at. Henry George says: "I have been a Knight of Labor for a number of years, but have never held any office, nor have I any ambition to do so, and from what I know of Dr. McGlynn I can say that he also is not seeking nor would he hold an office, even if he joined the order."

Last Monday morning nearly all the union laborers employed on the city streets, Rochester, N. Y., to the number of about 400, struck for an advance of wages to $1.75 per day. The contractors put non-union men at work in their places. Squads of strikers appeared and forced non-union men off the work. A mob of over two hundred assembled and began to intimidate the men at work on Gorham street. Three policemen endeavored to disperse the crowd, but were unable to do so and an additional squad of officers with two lieutenants was sent to the place. The mob began stoning the officers, who, finding their clubs useless, opened fire with their revolvers, finally clearing the street. The fight lasted but ten minutes, but during that time Policemen Moran, Burns and Sullivan were severely injured by stones. Three of the strikers were badly clubbed and are now under arrest. One man was shot through the upper part of the head. This evening it was learned that two others were shot, but had been conveyed away by their friends. One of them is now reported as dead.

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Beans	75	@	1 75
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Seeds—Timothy	1 50	@	2 20
Flax	1 07	@	1 15
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Before cattle are turned out to pasture the fences should all be put in good order and the grass should be grown sufficient to furnish the cattle all they care to eat by feeding half the time. There is nothing gained by turning cattle in a pasture as soon as it begins to look a little green; this is not only bad for the cattle, but it is bad for the pasture; many pastures are greatly injured by early and late feeding; in fact there is no portion of the farm so badly treated at the pasture. Many farmers seem to think that all there is to do to a pasture is to fence it, and some even neglect to do that very well, but it is just as important to improve the pastures as it is the mowing land; the farmer should not only cut the bushes and keep them down but he should occasionally apply 400 pounds of ground bone and 150 pounds of muriate of potash to the acre; if this be done only once in ten years it will very much improve the feed and will also improve the condition of the cattle as the fertilizer adds to the grass elements that are very important to the health of farm stock.

There is too much hap hazard work connected with seeding to grass. There should be more effort at permanency, more painstaking in preparing the soil and in putting in the seed. To secure a good grass crop this should be the only crop expected from the land. Clover and timothy will do well sown in the early spring with wheat or rye, but most other grasses will not do well with any grain crop, and should be put in as early as possible in the spring as an entire crop. The growth of the finer grasses is slow at first, as they come up with only a tiny shoot, and the spread of root and foliage to the full extent really takes two years. The seed is more costly and a greater amount is required, hence it cannot be done so often, but if well done it pays in the end.

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NEWS OF THE WEEK.

CHICAGO.

The new Chicago directory for 1887 was issued last Friday. It is larger than ever before. The number of names indicates a population within the city limits of over 800,000, and the compiler confidently predicts that inside of four years the million line will be crossed.

Trial of the other Boodler cases has begun with great vigor before Judge Jamieson. The difficulty of securing jurors increases as time passes. It is believed that a conspiracy to defraud the public will soon be unearthed among the city officials, another legacy of the Harrison regime.

COUNTRY.

Fire almost swept the town of Marshfield, Wis., out of existence Monday afternoon, and 1,500 people are homeless. A locomotive spark started a blaze at noon in the lumber yard of the Upham Furniture factory, and it rapidly developed into a roaring fire that spread toward the town. Insufficient fire protection facilities prevented any resistance to the flames and soon several flourishing factories, the business blocks along the main street, and adjoining residences were wrapped in flames. The rapidity of the fire was terrific. It would catch at twenty rods. It raged all the afternoon and till 10 P. M. The saw and planing mills, the Banner flour mills, the furniture factory, and the entire lumber yard of the Upham Manufacturing company were destroyed, not a board or building being left. The electric light works were burned and the water works were badly injured. Twelve solid blocks of stores and business houses are destroyed. A strong wind blew from the southeast, but the flames backed clear around the heart of the town. The people worked like tigers. Twelve buildings were blown up with dynamite, but it did no good. The only manufacturing establishments left are the stave factory, hub and spoke factory, and alcohol factory. The losses are estimated all the way from $1,250,000 to $4,000,000. Aid for the homeless people has been sent in freely.

Five blocks of buildings at Hurley, Wis., were swept away by fire Tuesday, entailing a loss of $150,000.

By the explosion of a threshing machine engine on a farm near Mascoutah, Ill, John Plob, the engineer, was instantly killed. Three others were seriously injured. The thresher and two wagons were burned, and two horses were killed.

At Brazil, Ind., Thursday, two men were instantly killed, Burt Claburn by falling slate and Gowan Armstrong by lightning. Three men were fatally injured, one in a mine, the others on the track.

Tobias New's roofing paper factory at New York was partly destroyed by fire Tuesday morning. The insurance aggregates $60,000. Twenty women employed on the top floor escaped by lowering themselves with pulley lines.

An excavation for a railway bridge near Portsmouth, Ohio, caved Tuesday morning, six men being crushed to death.

The wife of James Donahue, living in a St. Louis suburb, poured oil in the stove Tuesday morning, and an explosion followed, setting the house on fire. Mrs. Donahue was burned to death and her two children were dangerously injured. The house and an adjoining dwelling were destroyed.

A riot occurred in Rochester, N.Y., Monday, in which three officers were severely injured and three citizens fatally wounded. The affair originated in a row between strikers and non-union men.

The jury in the case of Jake Sharpe, briber and king of the New York boodlers, received the charge of the judge Wednesday and then retired, and after an absence of thirteen minutes returned into court with a verdict of guilty, with a recommendation to mercy. The aged prisoner's head dropped. He was removed Ludlow Street Jail, and sentence will be passed July 13. The penalty is not more than ten years at hard labor, or a fine of $5,000, or both.

A riot occurred at Oakridge, La., Monday morning in which one white man and six negroes were killed and several white men dangerously wounded. A negro man living in the vicinity of Oakridge indecently assaulted a white girl. He was arrested and when the deputies were taking him to the calaboose they were fired upon by six other negroes, wounding two of them. The negroes then dispersed, and later rendezvoused at a cabin two miles from town. Officers who went to arrest them were fired upon and one of their number, C. W. Higginbotham, was instantly killed, and Constables John Conger, Gardner and Baker dangerously wounded, Conger afterward dying. Jerry Baldwin and one of his sons and four other negroes were killed. Great excitement prevails at Oakridge, and further trouble is apprehended.

The Washington correspondent of a New York paper quotes Senator M. C. Butler as saying that Secretary Lamar will probably be appointed to the vacancy on the Supreme Bench, and that Senator Colquitt, who is strongly identified with the temperance cause in Georgia, will be made Secretary of the Interior.

The heaviest rainfall on record in New Orleans in the same space of time fell between 2 and 4 o'clock Wednesday afternoon. In two hours four and one-half inches descended upon the city. A number of cisterns burst, greatly damaging buildings. The loss will run up into thousands of dollars. The storm was accompanied by a brilliant electrical display and by terrific thunder.

John Habnrberger, a farmer, near Carlyle, Ill., Wednesday set fire to his house and threw himself into the flames.

The coroner's jury in the case wherein Dr. Roy Nance is charged with killing William Forney in Sycamore township near Red Oak, Iowa, brought in a verdict that the shooting was not justifiable and that Dr. Nance, who is a brother of ex-Governor Nance of Nebraska, should be held for murder.

It is stated the oil men of Ohio signed an agreement to cease the production of oil for nine months to give the Standard Company a chance to find a market for Ohio crude oil as fuel.

Jennie, Kate, and Emily Belder, of Mt. Washington, Pittsburg, were burned to death Friday by the explosion of a can of petroleum. The shocking accident occured during the absence of the parents of the unfortunates.

A rather unfavorable report on crop conditions has just been issued by the Territorial Statistician of Dakota. Hot winds have proved injurious. Corn averages 100 per cent, with an increased acreage, while the condition of spring wheat is but 86 per cent.

At Concord, N. H., one of the most distinct shocks of earthquake ever experienced was felt Thursday. People left their houses and legislators fled from the State House in fear.

The Ohio Prohibitionists, in convention at Delaware, Thursday, elected John T. Moore, of Jackson, permanent chairman. The resolutions state the Dow law simply put the prohibition cause at a disadvantage; denounce anarchy, and fail to approve woman suffrage.

Owing to the reduction of receipts, due to the prohibitory law, the internal revenue office for Missisippi has been transferred to the Louisiana office. The receipts have fallen below $50,000, and are decreasing annually.

FOREIGN.

The Official Messenger of St. Petersburg announces that twenty-one persons were tried at St. Petersburg between the 7th and 16th of the present month on the charge of being active members of the secret society called the "Will of the People"; of complicity in several murders, including that of Chief of Police Colonel Sudeikin; of participation in a number of robberies; of having assisted in several dynamite outrages, and of having taken part in the starting of unlawful secret printing offices. Three of the prisoners were acquitted.

A violent earthquake, lasting two minutes and twenty seconds, shook Guayaquil, the capital of Ecaudor, Wednesday morning. Several buildings were wrecked but no loss of life is reported. It is feared the shock caused heavy damages in the interior.

All leading papers in Berlin publish articles, apparently officially inspired, advising the financial world to stop lending money to Russia, and follow the example of England and Holland, which have unloaded their Russian securities.

It is announced in London that Ovid's tomb has been discovered. The location is at Anadolkioi, near Kustendan. The stone marking the tomb represents Ovid's arrival at the Island of Tomi, when he was banished thither by Augustus, A. D. 8, on account of the poet's intrigue with the emperor's daughter Julia, and Apollo's reception of him. Ovid's Isle is a few miles from Kustendan.

In the House of Commons Thursday night Mr. W. H. Smith moved that if a report on the crimes bill be not reached by Monday cloture be applied. The Parnellites opposed the motion, which, however, was carried by a vote of 226 to 120. The Speaker then called upon the Parnellites to move the amendments standing opposite their names on the notice paper. The Parnellites, who were watching the proceedings from the members' side of the gallery, made no reply.

In the Italian Chamber of Deputies it was declared that the alliance between Italy, Germany, and Austria had been concluded with the sole idea of securing the peace of Europe by purely defensive means. The alliance, it is said, preserved France from war.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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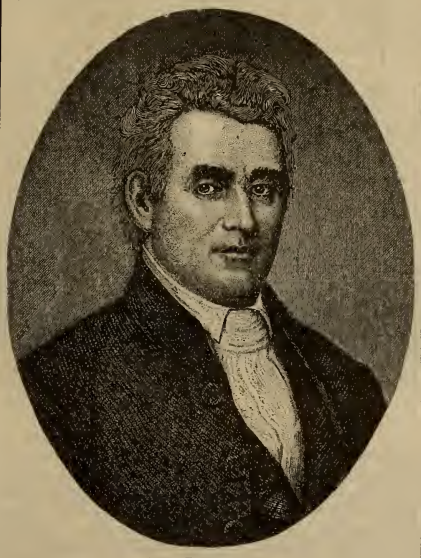
The Mormons have had their constitutional convention and will have a sham vote on its result August 1st. This whole affair is a stupendous fraud, the work of hypocrites and liars and knaves. They declare against polygamy and bigamy, but take care to perpetuate these crimes and put them beyond the reach of national law. There would be little notice taken of this matter were it not too evident that Democratic leaders slyly encourage the Mormons for their political support. But a party which rises by such infamy ought to be a stench to all good men.

Dr. McGlynn has his ticket-of-leave. Archbishop Corrigan is crafty. He sent his bull of excommunication by registered letter, so he has a receipt for it. But there seems to be a wholesome dread of publicity, for the order was not read in the Catholic churches according to custom. Dr. McGlynn's church, the Anti-poverty Society, gave him an ovation Sabbath evening which overflowed from the Academy of Music into Irving Hall. There is in this movement much to criticize, but more to admire, and while the pope has such antagonists, whether for the sake of conscience or self-interest, there will be some check to his aggrandizement; and while the churches of Christ are so indifferent, it is well there is opposition of some form abroad.

The Knights of Labor lodges have been voting on a new constitution, and, though the vote will not be complete until the 15th inst., a majority large enough to adopt is already reported. The change which will be first noted by the public is in the section which provides that there shall be no liquors at any meeting of the order of whatever nature. Suspension or expulsion of the individual or assembly is the penalty for disobedience. It is also provided that every member shall pay two cents per month for a fund in aid of co-operative enterprises. This is a new fund and is in addition to other levies on the order. Powderly lately boasted of the comparatively small amounts spent by the order—$600,000 is the sum he names. Of course the Philadelphia palace is not thought of in this connection; but if every thousand members must pay $240 per year for this one object, how much must be raised for all purposes from the million or so workingmen in this order? It is a problem they cannot consider too soon. Other articles fix the representation of the order at 1 for 3,000 members, and a two year term for the general officers. About New York there is a strong rebellion against the new laws, but it is immaterial whether there is a split or not, only the more the orders the sooner we shall be done with them.



BISHOP HAMLINE.
[See page 8.]

As the saloon gets nearer its guillotine its real nature appears; and arson and murder are seen to be legitimate to its vile nature. The latest manifestation is the burning of Clarendon, Pennsylvania, last week. A few days ago the licensing of liquor was forbidden in the county and a saloonist named Mahoney threatened to fire the town if the decision of the court was not reversed. He seems to have been good as his word, and the blaze he started burned over twenty acres, leaving a thousand people homeless, destroying $350,000 worth of property, and costing two lives. But for every blow of this kind let us take courage. The evil system is dying.

Not satisfied with a National Encampment and drill at Washington lately, some of our Chicago braves are canvassing Europe for an international military display. The Duke of Cambridge gave these warlike citizens a very brief answer which sent them off in chagrin. The English commander has no apparent affection for carpet knights and play-soldiers. The committee have, however, the promise of several European deputations, and will soon begin to advertise for the benefit of Chicago hotels and railroads. God hasten the day when the principles expounded by Senator Wilson of Iowa, which we have the great satisfaction of publishing on another page, shall shame these expensive and demoralizing military demonstrations out of existence.

The emigrant from foreign lands made a very popular Independence day theme this year. He and his wife, children, uncles, aunts and cousins have numbered 212,655 during the first six months of this year. At the same rate these people would add half a million to our strength before 1888. Powderly, speaking for his labor lodge, thinks we must check this rush for America. A large majority of his order are probably themselves foreign-born, and their demand to shut the ocean gates in the face of their friends is selfish and unreasonable. Had the demand now being made been pushed twenty years ago, how many Knights of Labor, bold and brave, would to-day still be languishing in the prison-houses of poverty and despotism? It is significant also that the old, narrow, exploded, selfish notion, "America for Americans" is again coming into power. "America" is verily a word to conjure with. Last week in San Francisco delegates from all over California held a three-days secret session to revive Know-nothingism. The poor foreigner is the burden of their complaint, and they denounce him under the name American party. Another attempt against immigration, adopting the same name, has its headquarters at 1017 Chestnut street, Philadelphia. These movements will have their brief day and go out. But let them join in an effort to Americanize those who come to us, and to put down the un-American lodge and saloon and Sabbath desecration and political jugglery and oppression of the poor, and to make this nation truly what our fathers proposed that it should be, they would find then room for the honest poor of every land, and at the same time restrict immigration by making a community dangerous to thieves, anarchists, Hiramites, and saloonists.

REFORMERS BEHIND CLOSED DOORS.

HOW THEY APPEAR TO MISS WILLARD AND OTHERS.

EVANSTON, Ill., June 6, 1887.

MY DEAR FRIEND:—I do believe that my record is invulnerable as one who dares to stand for unpopular causes. If I had time I could catalogue for you the positions I have taken in the last ten years, some of which have doubtless escaped your attention, but all of which are radical and call down the censure of the majority.

From the first I have disagreed with my good friends of the anti-secret society movement in their onslaughts upon the Good Templars, for while I would be glad to have the Good Templars' lodge open, and hope the time will come when it will be, I still think their chief secret is that they have no secret; and while I may esteem a pastor who can write you that he sees no important reason why he could not as well be a Freemason as a Good Templar, I certainly could not say that. I think the difference a wide one and clearly accentuated; and I think that to eliminate the Good Templars from the prohibition movement because of one regrettable feature in their economy would be a signal instance of unwisdom.

While it is true that in some cases their methods of sociality are not such as I could endorse or enjoy, I believe those cases to be exceptional, and that their general movement is most beneficent. If they would consent to put away the feature of sitting with closed doors I would certainly rejoice, and it seems to me it would be better to expend the efforts of the women's diplomacy in endeavoring to secure this end, rather than in openly denouncing an order that has done so much good, and is carried forward by so many excellent people. Concerning the K. of L. I hold similar opinions, and while I regret the excesses of some of their adherents I believe the general movement to be beneficent. * * *

Ever yours sincerely,
FRANCES E. WILLARD.

Mrs. Dr. Blanchard.

REPLY.

MY DEAR FRIEND:—Many thanks for your favor of June 7th. The duties and cares incident to Commencement have prevented earlier attention. I agree with you entirely as to your past record in regard to standing for unpopular reforms. Very likely I may not know all which you have espoused, but I know enough to lead me to class you with the brave,

fearless women of this age; and there is just where the wonder has come in and perplexed me; that you find so little fault with the principle of secretism, the depraving nature of which I think you understand, so that while you well and wisely encourage the *temperance work* of the Good Templars, Knights of Labor, etc., you do not warn them, in the most Christian way possible to your own kind nature, of the evils of swearing to conceal they know not what in the lodges which they join.

I know that many of the most enlightened of the Good Templars (as I think I mentioned in my former letter to you) are opposed to the secrecy feature of that order as you and we are. Vice President Wilson, who joined them, moved that they publish their ritual soon after he united with them. Even Mr. J. B. Finch said in the presence of several reliable gentlemen some two years ago, "If what little secrecy we have offends any number of temperance friends, I am in favor of doing away with it;" and a movement was started to get that very thing done; and that is, so far as I know, what *we all want*. I put a slip in my letter to you, signed by Rev. T. P. Stevenson, editor of the *Christian Statesman*, and a few others, which was intended for circulation. It contained a proposition that "the secret temperance lodges co-operating in the Prohibition party should drop their secrecy and all unite in and employ only *open methods* for promoting temperance; adding, "we ardently endorse such proposition and hope that under a national name as the 'American,' or 'American Prohibition party,' all friends of God and the country will unite by their votes and Christian endeavor to rid our fair land of the saloon and its accompanying evils." Of course the name of the party could be "Home Protection," or whatever the majority choose.

As to our views and course in regard to the Good Templars, I can truthfully and joyfully adopt as my own your language, "I would be glad to have the Good Templars' lodge open and hope the time will come when it will be," and that is what I am so anxious you, and all who agree with you should, in the kindliest, sweetest way possible seek to bring about. We will follow and adopt your methods if they lead in that direction. So far are we from wishing to eliminate the Good Templars from the prohibition movement, we only wish them to throw away the needless shackles that now separate them from the grand men and women who will not bind those shackles on, and that we may with them go forth to fight the demon drink, armed with truth, united in heart and soul, "conquering and to conquer."

When I was eight years old I attended for the first time a temperance meeting and signed the pledge. Then liquor was deemed indispensable on all important occasions in *every home*. Church and state were both alike threatened with ruin from the drink curse. "There were giants in those days," whom I might enumerate, who rose in the majesty and might of truth and portrayed in never-to-be-forgotten words the truth of total abstinence, and public sentiment bowed before their utterances as do trees of the forest when shaken by a mighty wind; and the change in the practice and views of the people in twenty-five years was little less than miraculous.

While this work was progressing secret orders began to appear under different names, and such men as Secretary Marsh and Dr. Charles Jewett, with others, earnest men and true, watched their working and influence, and in their sober judgment they declared those secret orders put back the cause at least twenty-five years. And, indeed, I know not, nor, humanly speaking, can we see where this glorious work would now be had not God arisen in the hearts of those mighty women, the crusaders, and the hosts wakened into action by their prayers and tears and faith in the God of battles. They did not sit with darkened windows, closed doors, with a secret grip and password. No, indeed; they went out letting their light shine, and an ungodly world stood reproved, converted, and is now glorifying God for their open, self-denying work.

The National Society which you represent believes in open work with its many thousand members—and I am proud, with my many anti-secret friends, to stand enrolled under your banner, "For God and Home and Native Land." We make no "onslaught" on our many Good Templar friends. We believe they now stand in a false position; many of them confess it, others do not yet see it. But we think God is able to lead into the light his temperance hosts in this regard also. "Every plant which my Father hath not planted shall be rooted up." This division is certainly an obstacle in our way. Thousands see it to be so. Let every one do something. Throw each their influence, great or small, in the right scale, and look up to him for approval and success, who "ever spake openly," and "in secret said nothing."

Thanking you for the frank expression of your views, and for your kind words of cheer to us in this department of service, and praying God to make us all humble and true to his most blessed work,

Yours with sincere regard,

MARY A. BLANCHARD.

Miss F. E. Willard.

JUVENILE SECRET SOCIETIES.

BY H. H. HINMAN.

It is not generally known that besides the vast network of secret orders for adults there is, especially among the colored people, a large number of lodges that initiate children of from four to ten years old, and train them in lodgery from their infancy. The following incident related by a Congregational pastor in Washington will show the practical workings of this system.

A colored family called on him to conduct the funeral services of their little son, eleven years old. There was but a single room and it was small, but the coffin was placed in the center and surrounded by the Sons and Daughters of Moses, of which the little lad was a member. All of those surrounding the coffin were children clad in the regalia of the order. Though there was scant room for more, he went in and read the Scriptures and offered prayer, supposing that the body would be at once taken to the grave.

When he had finished the chaplain of the lodge took charge of the exercises. His breath was very strong with whisky and his manners such as might be expected. He read a long ritual and made long remarks. He told them to join all hands and that thus they would signify the chain that bound them all together. Then he bade them break the chain and told them that this signified that little Sammy was taken away. They then joined hands and all went through the movements of a blacksmith mending a broken chain. He then told them that the chain was again mended and that it would remain whole until broken by the Great Master.

When he had finished his ceremonies there was further delay on account of a carriage not arriving, and nearly half an hour was occupied by the said "chaplain" in speaking "for the good of the order." He told them they could see the benefit of belonging to "s'ciety." Sammy belonged and when he died he was taken care of. They did not know how soon they might die. Some people had been very careless and had not put their children into "s'ciety," but they must not do so, but bring them at once and have them join. Finally the "s'ciety" people crowded into the two carriages and the little body was taken to where it will no more be troubled with lodge ceremonies.

It is not strange in view of this condition of things that our courts in this city are thronged with juvenile offenders. Children that are educated in lodge morality will be likely to be well schooled in crime. It is the manifest duty of the 70,000 colored people of this District to *seek an abatement of this lodge nuisance.*

Washington, D. C.

WANTED—A YOUNG MEN'S CRUSADE.

BY WILL H. MILLER.

It may seem presumptuous in a comparatively young convert to the doctrines of anti-secretism to make any suggestions as to the conduct of that reform through the columns of a paper which sparkles from week to week with the choicest thoughts of men who have devoted to the consideration of this subject more years of study perhaps than I have hours. Yet upon one point I wish to say a few words.

In all the reports which were published of the Congress of Churches opposed to lodgery, which met in Chicago recently, the statement was made and commented upon that the delegates were all elderly men. The men most prominent in the work are old men. On the other hand the lodges, especially the Masonic, are reaching out more and more after young men, and these young men are being pushed through the degrees faster than ever before in the history of secret orders.

Now as a member of that body of men whose daily work is to record the doings of the day in the columns of a daily newspaper, I cannot but notice this state of affairs, and it seems to me that a special effort should be made by those who are opposed to the Christless religions of the lodge to reach this class of men from which the recruits are drawn to fill up the ranks of the secret assemblies which are doing so much to undermine the social, religious and political foundations of our government. We want to reach the young men of from twenty-one to thirty-five who are being drawn into these organizations.

In order to do this we must have more men in the work, who will enter it with the true Christian spirit of reform and have wisdom to devise means to reach this class. Men who cut their hair and their arguments short and make the latter to the point. Men who will point out to young men the foolishness, from a business standpoint as well as from the higher moral ground, of supporting these so-called "beneficial" institutions, and the fallacy of putting his trust in the "brotherhood" or "charity" that springs from oath-bound obligation instead of a genuine love implanted in the heart by Christ himself. Men who with scorching sarcasm can destroy the oft-repeated statement that the lodge is religion enough for any man, who will hold up to ridicule the senseless pageants of the semi-military orders that parade the streets on public occasions, their swords, like yours and mine, unstained by blood or dust of battle.

We want to call the attention of the young men of the country to the foolishness of the claims of these organizations that profess to teach lessons of high and pure morality by means of senseless, sacrilegious ceremonies, regalias and lodge jewels, a sort of grown-up kindergarten as it were, in which they would teach moral philosophy by means of object lesson, with blocks and toys. It seems to me there is a grand opening in the reform work of anti-secrecy for a man of the Sam Jones style.

Streator, Ill.

INTERNATIONAL ARBITRATION.

REMARKS OF U. S. SENATOR JAMES F. WILSON AT THE FRIENDS' PEACE CONVENTION AT PLEASANT PLAIN, IOWA, JUNE 27, 1887.

FELLOW CITIZENS:—Nineteen centuries ago the shepherds on the plains near Bethlehem had spoken unto them the words: "On earth peace and good will towards men." More than seven centuries prior to this it had been prophetically said of the nations: "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The centuries have rolled on, mankind has waited, nations have come and gone, but the conditions described in the words I have quoted are not present in the world's affairs. Mankind is weary, the nations are burdened. Will these conditions ever come to give rest and lighten burdens? In all of the centuries that have passed, rarely, if ever, has peace been universal on the earth. The nations in some degree have been in a continuous state of war. Will this continue as long as nations shall exist? Is the state of war to be perpetual? Will the other and better conditions never come? Are all of the centuries yet to come to be like those that have departed?

I do not ask these questions because I doubt that a change will come. When it will come I cannot venture to predict. But that it will I do not doubt. It has been promised from a source which does not fail to effect its purpose. Something is now moving upon men in all parts of the world, causing them to make definite and resolute efforts to effect the desired and long looked-for change. In almost every civilized nation peace societies and arbitration leagues exist. They number in their membership many of the ablest and best equipped minds of our time. Men have come to realize that an avoidance of war is demanded by the true interests of mankind. No matter whether the case is considered from the national or individual standpoint the result is the same. The true interests of men, whether viewed in the governmental aggregate or in the individual unit, are best served by the domination of peace. Mankind has come to realize this truth. The burdens which the wars of nations in the past have placed on the present generation are forcing governments and individuals to give the subjects and interests involved profound consideration.

The debts that oppress so many nations may all be charged up as the cost of the wars in which they have been engaged. The aggregate of these debts may be set down at $30,000,000,000. Presuming that the population of the earth is now about 1,500,000,000, and making a per capita division of the debts, we find that they amount to $20 for each man, woman and child now living. If we apportion the result to heads of families, allowing five persons to the family, we have a result in each case of $100. But this result is far from the exact truth. In the first place there are some national debts of which we have no accurate statements, and there are many

millions of the earth's inhabitants not included in the populations of nations having public debts. Carrying these two factors into the case it may safely be said that an approximately accurate distribution of the national debts to heads of families would assign to each about $150. This is a hard fact, but it is a mere introduction to the economic branch of the case.

Every person knows what it is that goes hand in hand with public debt. Taxation is its inseparable companion. How much this means the people of the United States do not fully realize; for this country has reached the point in its financial affairs which marks the decline of national taxation. From 1870 to 1880 aggregate taxation in the United States decreased 9.15 per cent. In Europe the case is very different. There the period named represents a steady and oppressive increase of taxation. In Great Britain the increase was 20.17 per cent.; in France 36.13 per cent.; in Russia 37.83 per cent.; in Sweden and Norway 50.10 per cent.; in Germany 57.81 per cent. These per centages of increase are the greater amongst the European countries; but when we take all, great and small, together the result is an increase of taxation for the period named of 28.01 per cent.

The results here presented are merely what remain of the tremendous burdens which wars have imposed and may fairly be charged up as a whole to those international conflicts; for the amounts currently paid as the wars progressed would more than balance the ordinary civil expenses of the several governments engaged in them. Hence it is not difficult to see that nearly every feature of the economic problems which pester nations is involved in this one consequence of war. And this not merely because wars have been, but largely because they may again occur. The military and naval establishments of the nations, maintained in obedience to the maxim, "in peace prepare for war," are large consumers of the money which each year finds its way from the hands of the people into the vaults of the public treasuries. The cost of government in Europe has increased fifty per cent. in ten years, and the public debts have nearly doubled in fifteen years. In our own country the appropriations made for carrying on the government in all of its departments for the present fiscal year aggregate $209,659,383. The portion of this sum that goes to the support of the army is $23,753,057; to the naval service $16,489,557; to the support of the military academy $297,805; to forts and fortifications $59,877; making the large sum of $40,600,296, or nearly 20 per cent. of the whole sum appropriated for the year for all the purposes of government.

This is not because we have had wars as a part of our experience in the past, but for the reason that we fear we may have them in the future. The condition represents the economic difference between the declarations, "on earth peace" and "in peace prepare for war."

But our expenditure for military and naval purposes is small when compared with those of many other countries. In her last fiscal year France expended $162,050,963 in support of her army and navy; Great Britain, $144,545,535; add to this British India, $87,201,250, and it gives a grand total of $231,746,785; Russia, $145,420,054; Germany, $91,720,234; Italy, $51,409,352. I will not carry this statement into further detail, but content myself with giving in the aggregate the cost of the armies and navies of the several powers of the world as presented by their latest official documents. From this source I ascertain that the armies of the several powers cost for the last year presented a total of $864,997,281; the navies $188,209,108, or a grand total of $1,053,206,389. This is a tremendous load for the industry of the world to carry, and it is increasing every year. Is it any wonder that discontent is increasing in the countries where this burden bears the heaviest? Much of the unrest which ultimates in social and political disorders is directly traceable to the economic friction which these vast expenditures occasion. Oppressive taxation and stable political conditions are rarely harmonious in their relations. This will go far towards explaining the cause of that worse than prison-life which the Czar of Russia is compelled to lead; and lies near the roots of the organizations of the nihilists, the anarchists, the socialists and other disturbers of the peace of nations and communities.

The remedies that many of the statesmen of the nations have looked to for relief will never bring it. They simply intensify the cause of the disturbances. Germany, France, England, Russia, Italy and other powers, feeling the pressure of the effects induced by their great debt and consequent heavy taxation, have been looking all over the world for new possessions and other opportunities for the expansion of trade and an enlargement of revenue. But these movements have neither assured them peace at home or friendly relations abroad.

Many of the wisest men in the several nations have arrived at the conclusion that a change of policy must be adopted. They see that in every regard the past and present methods of national and international action involve danger and open up no way of escape from the economic burdens, civil disturbances and social threatenings which, in greater or less degree, all nations realize are present in their affairs and conditions. As things now go each nation stands on guard against the others. The possibility of war is always present with them. This enforces the maintenance of their expensive military and naval establishments. These prolong and enlarge the financial burdens that press them so constantly and so sorely, and out of which all manner of bad moral, social and civil conditions spring. They are constantly practicing the maxim, "in peace prepare for war," and are ever doing things that tend to induce war; for such preparation by one nation causes others to do likewise.

Can this be changed? If the nations so will it may be. How? By international agreement. A forceful movement has been in progress for a number of years whose office is to effect a change. The movement is organized and active in many of the nations, and it is growing in favor every day. In this country it is known as the American Arbitration League. This organization is active and forceful. The purpose is to induce the nations to blot out that barbarous maxim, "in peace prepare for war," and put in its place that other and better rule announced to the shepherds in the long centuries ago, "on earth peace, and good will towards men." Of course this can only be done through the concurrent action of the nations. The movement in this country has impressed itself most favorably on Congress. Several bills have been introduced in that body on the subject. Some of them propose to authorize the President of the United States to invite other nations to join with us in an international convention for the purpose of devising a plan by means of which all disputes between nations that are at all likely to lead to war, if not otherwise settled, shall be submitted to a tribunal of arbitration whose determination of cases given to its jurisdiction shall be obligatory on all the nations interested and respected by all other powers. I had the honor to introduce a bill of this kind into the U. S. Senate. This action has enabled me to get a pretty correct idea of what is going on, not only in this country, but also in others, relative to this great subject. And I can say to you here to-day in this quiet village where so much good and effective work has been done in the past years in other good causes, that the movement in favor of international arbitration is making most hopeful progress. I intend to renew my bill at the next session of Congress, and do it with the faith that some definite result may be reached before the 4th of March, 1889.

Other measures confined to the co-operation of American nations only in the movements for international peace and good fellowship have been introduced into Congress, and have met with great favor. It may be that at the commencement of definite action this will be deemed sufficient. But if so I feel assured that the great work cannot stop there; for I do not doubt that the results will be such as to induce all peoples to join in making international arbitration universal, and that it may be said on the basis of existing conditions as was foretold of the nations by the prophet twenty-six centuries ago, "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

What a grand result it would be to have this world brought to the condition here portrayed. And why may it not be? International arbitration has been tried in very delicate and difficult cases, and has succeeded in staying the anger of peoples and avoiding war. The Geneva arbitration between the United States and Great Britain is a notable example of the efficacy of this mode of settling international disputes. What was done in that case can be done in others. At all events let us in the United States do all we can to bring our government up to the point of saying to the other nations of the world, "we are ready to assure universal peace through international arbitration." This is a great work, let us not grow weary in it. It is worthy of our best and constant endeavors to bring it to universal and permanent success. Let us take courage from the interest it has wrought in the minds of so many of the good and great men in the other nations. And let us not fail to keep in mind that the end for which we and they work has been promised to the world by Him whose word shall not fail.

THE GRAND JUBILEE.

BY EDWIN H. CHAPIN, D. D.

There sweeps a rush of armies past with banners proud and high,
And clarions waft their thrilling strains triumphant to the sky;
No dread munition in their ranks, no fearful steel they bear;
No "warrior garments rolled in blood," no panoply they wear;
But on each brow the olive wreath is twining fresh and green,
And in each lifted eye the light of peace and joy is seen.

Gay barks, with music on their decks and pennons to the breeze,
And silks and gold and spices rare are out on foamy seas:
Safely their bright prows cleave the waves; there is no foe to fear;
No murderous shot, no rude attack, no vengeful crew is near.
Where battle strode o'er ruined heaps, and carnage shook its brand,
And red blood gushed, the purple grapes and clustering harvest stand;
And dews from bending branches drip and quiver in the flowers,
And merry groups are rushing out from cots and shady bowers;
"There is no sword our hearths to stain, no flame our roofs to spoil;
There are no robber-hordes to seize the treasures of our toil:
Ho! sing ye, then, the harvest song, and twist the viny leaves,
And let your shining sickles laugh among the plumy sheaves;—
The falchions we'll to ploughshares turn, the days of strife are o'er;
The spears we'll beat to pruning-hooks, there shall be war no more!"

Nation with nation strives no more: the golden chain of love,
Through the wide earth, links soul to soul, descending from above;
The Indian mid his hundred streams, the Tartar in his snows,
The Ethiop, 'neath the burning sun, its gentle impulse knows.
From every tribe, in kneeling ranks, upon the silent air,
Up to the Throne of thrones, go forth the sacred words of prayer:
"All praise to Him whose hand alone, whose own right hand hath done
This blessed work, and made the hearts of all his children one!"
Then, like the strains Ephratah heard hymned by the angel choir,
From every lip a song breaks forth and sweeps o'er every lyre.
The peopled mart, the temple-arch, sends out the jubilee;
It echoes from the forest shrines and green isles of the sea:
"Our falchions we'll to ploughshares turn,—the days of strife are o'er;
Our spears we'll beat to pruning-hooks,—there shall be war no more!" —*Selected.*

WOMEN AND WAR.

Mr. Ruskin says of women's responsibility for war: I for one would fain join in the cadence of hammer-strokes that should beat swords into ploughshares, and that this cannot be is not altogether the fault of us men. It is the fault of women. Only by your command or your permission can any contest take place among us. And the real final reason for all the poverty, misery and rage of battle throughout Europe is simply that you women, however good, however religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature out of your own immediate circles. You fancy that you are sorry for the pains of others. Now, I just tell you this, that if the usual course of war, instead of unroofing peasants' houses and ravaging peasants' fields merely broke the china upon your own drawing-room tables, no war in civilized countries would last a week. I tell you more, that at whatever moment you choose to put a period to war, you could do it with less trouble than you take any day to go out to dinner. You know, or at least you might know if you would think, that every battle you hear of has made many widows and orphans. We have none of us heart enough truly to mourn with them. But at least we might put on the outer symbols of mourning with these. Let every Christian lady who has conscience towards God vow that she will mourn, at least outwardly, for his killed creatures. Let every lady in the upper classes of civilized Europe simply vow that, while any cruel war proceeds, she will wear black—a mute black—with no jewel, no ornament, no excuse for, or evasion into, prettiness, I tell you again, no war would last a week.

"I love flowers and religion," says Rev. Sam Jones, "but I despise botany and theology." Yes, and some of these days, in his love for flowers, he will pluck a beautiful bouquet of the brilliant leaves of the poison-ivy, and then there will be the mischief to pay. A thorough knowledge of botany does not destroy our love for flowers, and it makes us love more wisely. Some of the beautiful scarlet berries are poison, and some of them are good to eat. The botanist never eats the poison ones himself, and he warns his friends who love these things ignorantly against touching them.—*Burdette.*

THE SECRET EMPIRE.

THE SONS OF VETERANS.

A secret military order in times of peace is an anomaly, and altogether out of place in a free government. The G. A. R. has been tolerated by the nation because of its gratitude to the men who put down the rebellion; and also because it was believed to be evanescent, and that it would, with this generation, pass out of existence.

The order of the Sons of Veterans is designed to make this military system perpetual. Its terms of membership include "the sons, not less than eighteen years of age, of deceased or honorably discharged soldiers, sailors or marines, who served in the Union Army or Navy during the Civil War of 1861–1865, also, on attaining the age of twenty-one years, all sons of *members* of the *order* in succeeding generations." This makes it perpetual, and establishes a military order in our midst, which, by reason of its secrecy, is made responsible only to itself. With an elaborate ritual, constitution and by-laws, and a series of officers grading from "corporal" to "lieutenant general," embracing a vast number of young men in all the Northern cities, it constitutes a power capable of possible good, but much more likely to be used for evil, and wholly useless, even for the purposes for which it was instituted.

Let us notice their purposes. Supposing them to be the real ones, they are:

First. "To keep green the memory of our fathers, and their sacrifices for the Union." This sounds prettily, but since it is an object of common interest it is not likely to be neglected. We needed no secret society to preserve the memory of Washington and his compatriots, nor will it tend to strengthen popular regard for this, that they and their sons constituted themselves a permanent aristocracy for the promotion, mainly, of selfish considerations. True patriots are not dependent on manufactured fame. Honor comes to men, if at all, unasked and unbought.

The second object is "to aid the members of the G. A. R. in caring for their helpless and disabled veterans; to extend aid and protection to their widows and orphans; to perpetuate the memory and history of the heroic dead, and the proper observance of Memorial Day." None would suppose that the G. A. R. needed the aid of another organization for the promotion of these objects, especially as no nation ever lavished upon its defenders so much, both in honors and in money, as ours has given to the soldiers who fought to preserve the Union. The people of all parts of the nation are suffering the burden of excessive taxation largely for the payment of pensions. Few people realize how vast is this sum. There has been paid for pensions from 1861 to June 30, 1886, the sum of $808,624,831.61. The amount paid during the fiscal year closing June 30th, 1886, was $63,797,831.51; for the year previous, $64,933,268.12, or more than $5 for each adult male in the nation. Each voter has already paid nearly $100 for pensions. All this has been borne with admirable patience, though falling heavily on some parts of the nation.

When Congress, last winter, at the dictation of the G. A. R., passed the Dependent Pension bill, which proposed to take annually seventy-five millions of the people's money *in addition*, the public press very generally protested and heartily sustained President Cleveland's veto of the measure. If the sons of the veterans wish to keep green the memories of their fathers, they will call a halt in this business of paying for services for the twentieth, and, prospectively, for the hundredth time.

The "proper observance of Memorial Day" I regard as one of those things "more honored in the breach than in the observance." A day that cannot be celebrated by *all* of the nation, and which annually calls to mind our fratricidal strife, will tend to promote sectionalism and bitterness, and keep alive the animosities that ought, long since, to have died and been buried. There is a growing neglect of our "Independence Day," and mainly because others are taking its place. What we need as a nation is not so much the glorification of our heroes, whether liv or dead, as true national unity, the entire elimination of all sectional and race prejudices. Memorial Day will not tend to promote these objects but rather to retard their coming.

The third object is "to aid and assist worthy and needy members of our order." This may be all right, but it does not appear why "sons of veterans" should need aid more than other men. Surely it did not require a secret order with a vast system of machinery to secure this end. People will have reason to think that, like other secret orders, it was established to build up a privileged class and the fact that they are a self-constituted hereditary aristocracy will not tend to promote public respect.

The fourth object is "to inculcate patriotism and universal liberty." This is surely a commendable one; but I believe that about the least likely of all methods for its promotion is the organization of an order which must in its nature be aristocratic and despotic. The foundation for all true patriotism and national liberty is in Christian morality. Whatever tends to its promotion will make men patriotic, loyal and free. Whatever impairs its influence is destructive of true freedom. But war, more than any-thing else, breaks up and rudely overthrows all the finer and gentler impulses and principles of our nature. Every war makes a nation morally weaker and more liable to be enslaved. All military organizations, all pompous parades and displays, all efforts to cultivate the military spirit are so many agencies calculated to make men, in the end, brutal and oppressive and unfit for rational liberty. War is barbarism, and I can think of nothing so well calculated to promote the objects sought to be obtained by this order than its entire disbandment and also that of the Grand Army of the Republic.

An insurmountable objection to this order, is its relation to the Christian religion. It makes provision for chaplains and a religious worship. It requires a belief in Almighty God, but makes no mention or reference to Christ, the King of saints and of nations. Moreover, the order is declared to be nonsectarian and non-political, and that the discussion of such topics is "strictly prohibited." Now with such a confession of faith, Christianity is but *one* of the *sects*, and its introduction into the order would be, of necessity, ruled out. All the other secret orders that make a belief in God to be the sole creed of the order, so regard the Christian religion. It is placed simply on a par with Mohammedanism and all other systems of worship. To engage in a religious worship that is not distinctively Christian, that does not propose from the first to honor the Divine Redeemer, in whose hands are all power both in heaven and in earth, is idolatry and blasphemy. If these Sons of Veterans meant to have their religious worship such as Christians could engage in, they should at least have declared it to be Christian. They have done nothing of the kind.

The secrecy of the order is an insurmountable objection. This it is declared to be unimportant, and only to fully "protect the order and its members from imposition," but it declares that "any member who shall make the same or any part thereof public," "or shall in any other way divulge any of the private affairs of the order, shall, on due examination, be dishonorably discharged."

Not only does membership in such an order give a practical endorsement of the whole secret society system, but whatever might be the "proceedings" of any Camp, Division or Commandery, however disgraceful or criminal, no member has a right to reveal them. If he shall do so, he is expelled and his testimony discredited. He may not tell his wife or most intimate friends, and is bound to assume that all such secrets are forever hidden from public observation. A military order, however patriotic may be its professed objects, is liable to abuse, and ought to be open to inspection.

The building up of such an order in our land can only be regarded as a national calamity, and one of the many evidences of a decline in national morality.

H. H. HINMAN.

OUR CINCINNATI LETTER.

CINCINNATI, O., July 6, 1887.

EDITOR CHRISTIAN CYNOSURE:—The celebration of the 4th leads us to think of the vocation of this great nation. A writer has said: "All the lines of history point to America as the place and the present era as the time when a true Christian republic will be realized." America is the home of civil and religious liberty. It is a remarkable providence that Martin Luther was only nine years old when Columbus was sailing westward, so that, while Luther and Calvin were announcing the principles of civil and religious liberty on the continent, God was opening up a home for them here in the West. By the flight of birds Columbus was led southward, taking his Roman Catholicism to South America and reserving North America for Protestantism. The battle for human rights has been fought here, and "liberty has been proclaimed throughout all the land, to all the inhabitants thereof." The battle for the divine rights in civil and national affairs is to be fought here. The hosts are gathering. On one side are the Anarchists, Romanists, Mormons, the drink system, etc.; on the other, the National Reform Association, the N. C. A., the W. C. T. U., and the Prohibition party. The bugle is sounding. The battle is being joined. But the issue is not uncertain.

The enemy is already afraid. When one of the fraternity entered the monastery of the Gray-friars where the provincial council of the clergy had been sitting for days plotting the overthrow of the reformation in Scotland, and exclaimed in terror: "John Knox! John Knox is come! He slept in Edinburgh last night!" the council was panic-struck and dispersed in great haste and confusion. The announcement that the Prohibition party has come into politics has stunned and terrified the liquor traffic. Queen Mary said she feared the name of John Knox more than any army of ten thousand men. It is certain that the drink system in Ohio fears the name of Leonard more than ten thousand Republicans who would tax the system to death.

When the Scotch Privy Council resolved that the ecclesiastical revenues should be divided into three parts; "that two of these should be given to the ejected popish clergy, and the third part should be divided between the court and the Protestant ministry," John Knox exclaimed: "I see two parts freely given to the devil, and the third part must be divided betwixt God and the devil." A gallon of whisky sells for $1.10. On this the Government collects 90 cents revenue. That is, two parts are given to the liquor traffic and nine are reserved. The Government collects about $90,000,000 revenue on liquors annually. For the sake of that it not only tolerates but encourages the liquor traffic in robbing our nation annually of $1,500,000,000, withdrawing from useful occupation 600,000 drunkards, and sending to a drunkard's grave 60,000, besides the heart-broken widows, fatherless children, ruined homes, and countless crimes of which it is the immediate cause. This cannot long continue. Such a confederacy with iniquity must be punished.

Bunyan in his "Holy War" gives us a graphic description of the decisive conflict between the citizens of Mansoul and the followers of Diabolus. During the long hours of the day the field was hotly contested. Now the forces of Mansoul seemed to triumph, as their enemies flew before them when they shouted, "the sword of the Lord and of Gideon." But ever and anon the Diabolonians would rally and drive them back. But at last when "the day with his sandals dipped in the dew was passing through the evening's golden gate," Immanuel was seen coming, with banners flying, trumpets sounding, and the feet of his men scarcely touching the ground, they hastened with such speed. Courage now filled their hearts. Joy ran along their lines like a telegraphic flash. The Diabolonians are panic-stricken. In the midst of these forces they fall down slain like the Israelites on Mt. Gilboa, and a signal victory is won. There is a great moral conflict upon us. Numbers and wealth are on the side of our foes. Israel is like two little flocks of kids while the Assyrians fill the whole country. But God says, "Fear not; more are they that be with us than all they that be with them." Immanuel is coming. The shout of victory is being raised. Our enemies are afraid and ready to flee for their lives. "One shall chase a thousand and two put ten thousand to flight."

Last Sabbath morning I preached in the Avondale Presbyterian church. It was a good summer audience. I told them that national sermons were being preached in most of the 75,000 pulpits in our land on that day. America is called in the providence of God to take the lead among the nations in exalting Christ to the throne. The eyes of the nations of Europe are upon us for a model. Let us hold up before them a perfect pattern, a true Christian republic, a nation in allegiance to the King of kings. In the afternoon I attended a "Patriotic Service" in the Y. M. C. A. Hall. The address was made by Rev. E. L. Ralston, Congregational minister in Newport, Ky. His theme was "Loyal Citizenship." In the evening I preached on the Mediatorial Dominion of Christ over the nations in brother Ralston's church. I told them that this was the question of the hour. In the early Christian centuries the church was called to defend the prophetic office of Christ and hence those ecumenical councils which met to determine the teachings of the divine Word.

In the first Reformation in Germany in the sixteenth century the church was called to defend the pontific office of Christ and hence Martin Luther's doctrine of a standing or a falling church, "the just shall live by faith." In the second Reformation in Scotland in the seventeenth century the church was called to defend the headship of Christ over his church and hence the fact that 18,000 Covenanters were willing to lay down their lives as martyrs rather than recognize a human head in the church. But to-day the church is called to defend the kingship of Christ over the nations. And hence we say it is the question of the hour.

The Hon. James G. Blaine is enjoying a great

ovation in Britain. It is certainly true that though a private citizen he is a greater man than most in high official positions to-day.

"Pigmies are pigmies still, though perched on Alps,
And pyramids are pyramids in vales."

There is a crying evil in our day which loyal sons of America should band together against with the famous battle-cry of Drumclog, "No Quarter"—and that is slandering our public men. The evil prevails in both church and state.

J. M. FOSTER.

OUR BOSTON LETTER.

When the patriots of the Revolution fought and died for liberty there can be but little doubt that their patriotism was more or less adulterated with selfishness. They fought for freedom for themselves and posterity, and not for foreigners. If they did, their descendants, to-day, dishonor their noble intentions. Young America, directly from the stock of '76, extends no hand to their foreign brothers welcoming them to the land of anti-monarchy; in fact, are rather opposed to their coming. Our boasted sentiments of liberty are all a myth so long as bound in the chains of selfishness. We are not a liberty-loving people in the full sense of the word. And yet, this great multitude of people whose ancestry had no part in the great struggle for Independence are the most enthusiastic in celebrating the anniversary of the event.

On the 4th inst., before the sun sent its scorching rays upon the city, away into the small hours of the morning, the hideous tooting of discordant horns, and the cracking of fireworks, and the reports of guns, were caused mostly by the foreign element. American independence is celebrated with more vigor by foreigners than by the genuine Yankee. Between midnight and daylight of the 4th there were twenty-four fire-alarms sounded, which was the largest number ever rung in this city in one day. The nearest approach was July 4, 1861, when fifteen were rung. The roughs of Mattapan, an annex, opened the pyrotechnic display of the day by blowing up a small powder house. The law against selling and exploding fireworks of any kind in this city is very stringent; nevertheless, the fire record of the day proves that it takes something more than law to cause the people to do right.

The Common, as usual on this day, was thronged by our country cousins; the citizens having meanwhile taken themselves off to the country. Thousands went to the sea shore, to Nantucket, Boston's "Coney Island." Amusements were provided by the city for school children in several of the large halls. Speeches ringing with patriotism were delivered at the Boston theatre. In the evening a display of fireworks was provided by the city government on the Common.

The temperance people celebrated the day by a trip to Lake Walden, where a large number of the most brilliant lights of the cause renewed their expostulations against the rum traffic.

With all the danger attending it, the celebration of July 4th certainly keeps the spirit of '76 alive. The only objection being the risk of burning down the city. Whoever invents an explosive which will leave no burning debris, nothing to lie smouldering in basements nor on roofs, will not only make a fortune, but a glorious reputation among our Young Americas and with insurance men.

D. P. MATHEWS.

REFORM NEWS.

LET INDIANA ADVANCE.

Ohio leads in the list of new subscribers to the *Cynosure* in the twelve months past. Indeed it is pushing to the front all along the line, owing largely to the fact that it has kept an agent in the field for two years and by the help of the N. C. A. sustained him. The agent of two years past will soon return to his field hoping to do more in the next year than in the two preceding ones. He has a foothold "where he can plant his feet and lift."

WHAT ABOUT INDIANA?

Is it not about time the friends in that Quaker State were waking up? I think so. Now I have just this to say of the *what about Indiana?* The N. C. A. can furnish a live, energetic young man, experienced in the work, who is now ready to enter the field. The N. C. A. will give $25 per month in new *Cynosure* subscribers towards sustaining this young man or any other competent agent who will work in line with the general movement, and co-operate in every way practicable in helping on the cause. E. A. Cook will further *donate* a liberal amount of anti-lodge literature, which can be sold by the agent in aid of the work, and two years of solid work in Indiana would make Ohio or even Illinois look to their "laurels."

Now what is wanted is a response from the friends in the State. I have told you what the N. C. A. and E. A. Cook will do; and now I want to know what you will do. How many will give one, five or ten dollars per month from September 1, 1887, to May 1, 1888? Or what will you give? You can have the man and you need him. The N. C. A. will help you if you will help yourselves. Your Treasurer, Benj. Ulch, is I think, absent from the State, but Bro. Wm. H. Figg, of Reno, is accessible, and you ought not to give him any rest until he calls a State meeting and puts the lines in motion. If you will send your pledges to W. I. Phillips, 221 W. Madison St., Chicago, or your cash for the work, he will account for every penny to your treasurer when you meet and elect one.

FINALLY,

I want to hear from you before the first of August, for if you do not want this young man, there are several other States that do, and the cause cannot afford to dispense with his services or delay unnecessarily. Very respectfully and to whom it may concern,

J. P. STODDARD.

INTO OLD VIRGINIA.

BRETHREN HINMAN AND COLE CROSS THE POTOMAC.

DEAR CYNOSURE:—Bro. Cole and I have invaded the sacred soil of Virginia and gotten a foothold in the ancient city of Alexandria. Rev. Fields Cook is pastor of one of the leading colored Baptist churches. He is a man of liberal education, and has been a Mason, but had forsaken it for the Lord's sake. I found him well acquainted with Masonic authors and having a full understanding of the philosophy of the system. He was glad to have Bro. Cole and myself speak to his people, though nearly all of them belong to secret societies. Our meeting was fairly attended, and we had excellent attention. Bro. Cole spoke of African secret societies, describing their ceremonies, comparing them with Freemasonry. It was plain that some of them felt that in thus speaking he reproached them also; but his manner was kind and they could not take offence. To what I said they listened with no apparent opposition. After arranging for further work we came back to Washington, reaching here at 11 P. M.

Last night we went to the Metropolitan African M. E. church in this city, where we met a fair-sized and very intelligent audience. Bro. Cole spoke an hour on Africa and its institutions, and another hour was spent in hearing and answering questions. I have rarely found a congregation so well informed on the geography, the history and customs of Africa. Most of the men were Masons and did not hesitate to accept their brethren of the Purroh and Kofong as such in fact, if not in form. I hope that some saw that both African and American heathenism are wicked.

We have about finished our work here and expect soon to start for Norfolk, Richmond and the South.

Yours in Christ, H. H. HINMAN.

SUMMER CANVASSING.

WORKING TOWARD A STATE CONVENTION IN ILLINOIS.

BYRON, Ill., July 2, 1887.

DEAR CYNOSURE:—I have only time for a brief note this morning, but wish to let the friends know of the progress in this section. Leaving Wheaton one week ago, my first stop was at Creston. Here I found the secretists numerous and work needed. From thence brethren I. Mettler and F. Countryman conveyed me to Rev. J. N. Bedford's, a distance of some eight miles, each going half the way. Bro. B. made me very welcome on the score of old friendship, and invited me to occupy his pulpit Sabbath-day, which was just what I wanted. I spoke morning and evening to good audiences. At the conclusion of the evening discourse, several of the friends manifested their interest in our cause by contributions to its support. Bro. D. Countryman, who has gone to reap the reward of his labors, will long be remembered by those living in this neighborhood, as a zealous worker in opposing the powers of darkness. Men die, but truth lives on. Others have taken up the standard which he dropped.

Returning to Creston I made a few calls and left tracts at several of the stores. The Methodist minister said that personally he was opposed to the lodge, but he did not think best to have anything said about it in his church. From here I accompanied Bro. Conrad, who had come on from Wheaton, to Rochelle. Bro. Arnold's lectures, given a little before, had caused quite a stir, so we found it an opportune time for effectual work.

We next proceeded to Forreston where we found Bro. Arnold was meeting with his usual success. We attended the last three lectures. About seven hundred people were present each evening. The lectures were clear and forceful and will make a lasting impression for good on the minds of those who had the privilege of listening to them. There was no harshness, but a mild, firm presentation of the facts. On the last evening the similarity of the ancient nature worship and the worship of the lodge was so clearly shown that one could not fail to see their identity.

Bro. Conrad takes hold of the work with energy. We canvassed together in the neighborhood of Forreston and secured several new names for the *Cynosure* list. He has some interesting experiences as have all others who have worked in this line. At Rochelle he was very much astonished, and somewhat righteously indignant, to find that the Presbyterian minister thought he could not oppose secret societies until the presbytery decided that they were wrong and authorized him to oppose them.

After helping Bro. C. what I could and planning his work for the northwestern part of the State, as far as profitable to work in connection with Bro. Arnold, I came on to Leaf River, where I secured three readers for the *Cynosure* and left an appointment to return and lecture on next Tuesday evening.

I have talked with some of the friends about the next State meeting. Bro. Arnold suggests that it be at Belvidere some time in September next, and that he precede it with his course of lectures. What say you, friends, when and where shall it be held? I am now enjoying the hospitality of Dr. J. Blount, a man highly esteemed in this community because of his consistent Christian life. W. B STODDARD.

CORRESPONDENCE.

ANTI-MASONRY IN WEST AFRICA.

Rev. J. Augustus Cole, now lecturing for the N. C. A. in Virginia, lately received the following letter which he sends for publication as a voice from one of the most influential and educated sons of Sierra Leone, West Africa, on secret societies:

FREETOWN, Sierra Leone,
West C. Africa, May 16, 1887.

Rev. J. A. Cole,

MY DEAR PROFESSOR:—I thank you much for the parcel of Anti-masonic tracts and papers received from you lately. It is wonderful how Providence leads us, in what hard schools he educates us for the most useful purposes afterwards. Who would have thought your sojourn in the interior, in the very darkness of our darkest superstitions, was a way to raise in you a great advocate for the truth. Go on, my brother, and God will prosper you abundantly. Fight on, my brother. God is on our side.

You judge rightly when you suppose what my views are on the question of secret societies. I am carried back many years in the thought of my dislike to these societies. I remember in '74, during the Ashantee war, how my friends were anxious to make me a Freemason. Without any settled conviction, I still dislike the idea, believing it will make my brethren of the church (I was then as I am now a local preacher) doubt my sincerity to the cause of Christ; and so I playfully remarked that they cannot make me any more a Mason than I have been, by serving a full term of apprenticeship to that trade—perhaps you will remember that I was a mason by trade. And now in the light of day, with the experiences I have gained and the knowledge I have acquired in the government service as a master of trades, engineer, surveyor, printer, etc., I hope to be useful indeed in directing the ideas of those poor children whom you may be enabled through the help of liberal-minded people under God to collect to be taught labor in your proposed Industrial Institute.

There are no Masonic or other secret societies here but Templars (though there are several lodges further south on the coast). The Masons have just now in contemplation, the establishing of themselves permanently here. We will therefore be on the look out in time to weaken their movement, if not altogether intercept it. I am already working against them silently, but surely.

I will advertise the catalogue of some standard works on secret societies as per the supplement you sent me from the National Christian Association. I am quite prepared for my share of the work which I have every faith in, and one which I think will

bring out my best energies in a good and praiseworthy service. May God help us on. Yours very faithfully, S. H. A. CASE.

THE LODGE REBUKED IN CANADA.

The Guelph Conference of the Canada Methodist church have just closed their labors. It was my privilege to be a witness of their mode of distributing their ministers and probationers among the thirteen districts and the one hundred and thirty-three stations. Many interesting things might be noted. Five probationers were voted worthy to be received into the ministry. Among them was Jas. T. LeGear, a convert from Romanism, whose experience thrilled the large assembly with deepest emotion. All are young men of great promise.

Dr. Douglas, principal of the Montreal Methodist College, supported the motion for the reception of these young men into the ministry with a thrilling discourse on the need of the Holy Spirit's work for life, power and efficiency in God's service. The audience were spell-bound with his chaste diction, brilliant metaphors, classic lore, and Scripture proofs seen by the eye of faith alone. He sees spiritual things clearly. On Sabbath forenoon also his sermon on the Trinity showed him to be a master in Israel. I had the pleasure of spending an hour with him in his hotel and his highly accomplished lady who is eyes to the blind and hands to the lame. This friendship can never be severed till death do us part only to meet in "the general assembly and church of the first born" whose names are written in the Lamb's book of life.

This church, like the United Presbyterian church of North America, to which I belong, leaves the old men out in the cold on the superannuated list that the young men with fine,glossy black hair may come forward and take the chief places. This was because the pews would have it so. But a local preacher with very grey hairs reminded Dr. Griffen, the ex-president, who ably supported James Hannon, president for this year, that they, the pews, were of the doctor's own hatching and as they hatched the chickens, so they would grow up round about them. Teach the young to respect age and they will do it.

The visit of Dr. Smith, the moderator of the Presbyterian General Assembly, who had just returned from Winnepeg; and of the Rev. D. A. Duff, moderator of the Stamford Presbytery, who had just returned from the General Assembly's meeting of the U. P. church of North America at Philadelphia, was the source of great merriment and glee,as both gentlemen hoped the time was near when there would be a greater union in Canada still, and then all would be one.

An incident occurred at this time to which I call the special attention of the readers of the *Cynosure*, and especially of those of the United Presbyterian church. Dr. Potts of the Metropolitan church was invited to address the conference on the claims of the new college to be built in Queen's Park University grounds, Toronto, to cost half a million—or not less than $450,000 before beginning operations.

Dr. Potts remarked the entrance of a reporter whose presence among them filled him with alarm. If he had that reporter's ear and could whisper *one word* into his ear as he could and had done into the ears of brother Smith and dear brother Duff, he would have no suspicion of his presence here. He could call them brethren and fear nothing, but him he could not trust.

It was now the last day. Bro. W. C. Henderson, pastor in charge of the handsome edifice in which the conference assembled, asked me up to the platform to be introduced to the brethren. The Holy Spirit took hold on me and made me drop the two or three sentences I took thought beforehand to say, and made me show them what he had written on my heart and life.

I told them I was not a reporter for any paper and made a living by no such calling. What I reported was for Christ. I could receive no whisper from Dr. Potts's lips that I would not be permitted to preach upon the housetop. But as according to Dr. Potts, both Dr. Smith, moderator of the Presbyterian church in Canada, of which for many years I was once a minister and into whose fund for aged and infirm ministers I had for many years paid as God had enabled me,—from that fund no help could come to me now. Reason why? I had discovered that many of its ministers had sworn by the square and compass of Freemasonry and bound themselves by an everlasting covenant to worship and serve the devil rather than God, who is Lord over all and blessed for ever!

I cannot pronounce "Mah-hah-bone," or "marrow in the bone," or "Jesus is accursed," in any devil-worshiper's ear. If any of you in this conference have done so you have no right to eat the bread of the holy sanctuary from the hands of I. K. Smith or of D. A. Duff. I shall never receive the elements of my Saviour's broken body and shed blood from such hands as have been polluted with Masonic idols, nor the Word of God from lips that have spoken the covenant with death and agreement with hell, till they repent of their sin, confess the same, and abjure it forever.

With dear brother LeGear, who has repented of his sins of *blasphemy, profanity* and *ungodliness in every form*, confessed and abjured them, and is now forgiven through the blood of Jesus, and with Dr. Douglas, who hates such wickedness and never practiced it, I could commune, but not with my co-presbyter Duff, or with his people whose sympathies are, in many cases, far from being in harmony with their testimony and their standards, of which they are ashamed and trample them in the dust, rather than raise them in the face of the enemy that all may see, and around which all true lovers of God may rally.

I shall not be surprised if many Freemasons confessed their sins to Bro. LaGear before they left for their stations. If so, my eight years of Sabbath rests at Galt with my family have not been altogether wasted. Let Dr. Dales take notice. Am I not justified in not communing with this congregation at Galt?

How sad it is to think that all the churches in British America to-day are hatching cockatrice's eggs that shall become vipers and fiery flying serpents to sting those and their children who called them into life. But every bite or sting is deadly and the devil forestalls the possibility of their salvation from death by destroying their faith in Jesus.

May God's Holy Spirit be poured out upon the secret chambers of imagery till Satan's stung and dying victims may lift their languid eyes to the Lamb of God that taketh away the sin of the world.

JAMES DONALDSON.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IV.—July 24.—The Baptism of Jesus.—Matt. 3: 13-17.

GOLDEN TEXT.—This is my beloved Son in whom I am well pleased.—Matt. 3: 17.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Measure of our Spiritual Power is the Measure of our Humility.* vs. 13-14. "Among them that are born of women there hath not risen a greater than John the Baptist." This was our Saviour's estimate of John's mental and spiritual greatness. Ruskin tells us "the test of a truly great mind is its humility." In the meagre details of John's life, as given in the Gospels, we find no trace of self-exaltation but rather the most complete self-abnegation, or rather, self-ignoring. He felt himself to be nothing, the truths which he preached everything He was simply a light-bearer, heralding the dawn; and when the true Light rose he was willing, glad to sink into obscurity. It is a law of mind that all great triumphs of art, science, or philosophy must be won by men willing to give up the passing ambitions and pleasures of the hour; men who, as some one expresses it, have not only an earnest life-purpose but who throw themselves after it. This is a characteristic which the true preacher must possess not in less, but in far greater degree than other men. *Their* work may endure for ages, but his work is to endure for eternity. John shrinks from baptizing the sinless One. He felt his own need rather to be baptized of him, and the higher we ascend in the scale of spiritual purity the less we shall find to admire in ourselves, and the more conscious we shall be of unreached heights yet to be attained.

2. *Obedience our one Duty.* v. 15. Both Christ's example and John's brings out most vividly the beauty of simple obedience. Jesus as a man submitted himself to his Father's law. It was not needful that he should be baptized for the remission of any sin of his own, but it was needful that he should obey God's command; and while men may wrangle over the forms of baptism, no one sincerely obedient, with Christ's example before him, can refuse to obey this simple requirement. John showed his obedience. It would have been false humility had he refused, and there is a great deal of false humility in the church and the world which is far from being the spirit of true obedience. To shrink from a public profession of our faith in Christ for fear that we may bring disgrace on his cause is an instance. True humility takes hold of his hand who alone can keep our feet from falling, and goes boldly forward. Many of us let opportunities for good slip, because we imagine that what is needed are great talents and superhuman devotion. What really is needed is simple obedience, to hear God's call and do what he tells us. We honor God most when we accept our opportunities, knowing that he can and will work through the humblest instruments. In the cause of reform, especially, many are hiding their light under a bushel, thinking they lack especial gifts for the work. But what reform work needs most of all are the uncommissioned laborers, who may have no particular talents of speech or pen, but who on every occasion make their influence felt for the right. "Ye are my witnesses," saith the Lord; witnesses for righteousness against sin, for light against darkness, for God against Baal. This is the obedience that is better than sacrifice.

3. *The Spirit of Obedience is the Spirit of Sonship.* vs. 16-17. It is only by obeying God that we can claim a child's right, but if the Spirit of Christ be in us, "doing always those things which please him," then, though there may be no audible nor visible sign from the opening heavens, we may be sure that we are sons and daughters of the Almighty, in whom even infinite righteousness is well pleased.

From Peloubet's Notes.

"For thus it becometh us to fulfill all righteousness." To leave nothing undone which would be honoring to the seemly and significant ordinances of God. 1. As John's baptism was not "of men," but "from heaven" (Matt. 21: 25; John 1: 33), it became Jesus to countenance and receive it, and John to administer it. It would have been unbecoming, indeed, for our Lord to have submitted to it, if its symbolism had been entirely inappropriate to one who was without sin. But it was not. It was the symbol of the baptism of the Spirit, who was given to him "without measure" (John 3: 34). It was the outward picture of an inward fact.—*Morison.* 2. The true meaning appears to be, because Jesus was consciously certain that he must, agreeably to God's will, subject himself to the baptism of his forerunner, in order to receive the Messianic consecration; that is, the divine declaration that he was the Messiah, and thereby to belong from that moment solely and entirely to this great vocation.—*Meyer.* 3. Our Lord was now at the age (the 30th year) of the priests at their entrance into office (Num. 4: 3). And here we have his submission to John's ordinance, to "fulfill all (legal) righteousness" (see Exodus 29: 4). —*Jacobus.* 4. It was meet that he should fill up the full measure of righteousness in all its forms by accepting a divine ordinance, even, perhaps, because it seemed to place him in fellowship with the sinners, with whom at the beginning, as at the close of his ministry, he thus identified himself.—*Ellicott.* It was a public renunciation of sin and a public profession of religion. It is true that Christ himself knew no sin and needed no repentance (John 8: 46; 14: 30), but he was numbered with the transgressors, and carried our transgressions (Isa. 53: 12; 2 Cor. 5: 21). In taking upon him human nature, he took all its humiliation and all its duties, though none of its real degradation, and fittingly commenced his public life by a public renunciation of sin for himself and his followers.—*Abbott.*

"The heavens were opened." An apparent separation or division of the visible expanse, as if to afford passage to the form and voice which are mentioned in the next clause. Compare similar expressions (Isa. 64: 1; Ezek. 1: 1; John 1: 51; Acts 7: 56). In all these cases the essential idea suggested by the version is that of renewed communication and extraordinary gifts from heaven to earth.—*Alexander.*

"And lighting (coming) upon him." John (1: 32) says: "It abode upon him;" the outward sign was temporary, the anointing was permanent. His active ministry now begins in the Spirit, which he received without measure (John 3: 34). The baptism with the Holy Spirit of One "conceived by the Holy Spirit," is a divine mystery. In one light it was but the outward sign of that which was his already. At the same time, our Lord had a human development from one degree of holiness to another, rising higher and higher at every stage of life, in proportion to its capacities (comp. Luke 2: 40, 52; Heb. 5: 8). This event marked the age of maturity; the attainment of the full consciousness of his nature and mission as the God-man and Saviour. The time had come for him to begin his official work; the Divine Spirit now entered "into some new relation with the Incarnate Son, with respect to the work of salvation, and the God-man received some internal anointing for his work, corresponding to the outward sign."—*Revision Com.*

THE BAPTISM OF THE HOLY SPIRIT, *as a preparation for religious work.* No one is fitted to teach or to work for God till he has received the Holy Spirit and its power. Our teaching till then is seed sown in the winter, is gunpowder without fire, sails without wind. We need the Holy Spirit (1) to give us life, to be like the sunshine and rain of spring to our souls; (2) to open to us the Word of God according to the promise, that he would testify of Jesus (John 15: 26), and guide us into all truth, and take of the things of Jesus and show them unto us (John 16. 13, 14); (3) to be our guide; (4) to purify us from sin; (5) to teach us to pray (Rom. 8: 26); (6) to aid us in teaching (Acts 1: 8); (7) to convince and convert our scholars (John 16: 8-11; (8) to fill us with the fruits of the Spirit (Gal. 5: 22, 23).—*P.*

EMBLEMS OF THE HOLY SPIRIT. WATER, cleansing, fertilizing, refreshing, abundant, freely given. FIRE, purifying, illuminating, searching. WIND, independent, powerful, sensible in its effects, reviving. OIL, healing, comforting, illuminating, consecrating. RAIN AND DEW, fertilizing, refreshing, abundant, imperceptible, penetrating. A DOVE, gentle, meek, innocent, forgiving. A VOICE, speaking, guiding, warning, teaching. A SEAL, impressing, securing, authenticating.—*Elon E. Foster.*

THE LAND OF THE FREE.

BY CHARLES W. LAMB.

Tune:—Be True to your Trust.

We'll sing, gladly sing, of the land of the free,
To which the oppressed from all tyranny flee.
The dangers of battle our fathers did brave,
By God's help our blessing of freedom they gave.
And lands far away feel a glow from its light;
And many the pilgrims our land does invite.
But those who come here greater freedom to find,
Should leave their bad doctrines and methods behind.

Chorus:—We'll sing ——— of thee ———
Thou home of the pilgrim and land of the free:
Oh, long and in peace may it flourish as one,
And freedom's bright banner forever wave on.

We wish to be worthy and faithful and just,
To strive against evils, be true to our trust;
In lawful and righteous ways guarding the right,
Lest freedom should dwindle to anarchy's night;
The good of our country have ever in mind;
Let no secret order our liberties bind.
They are not God's way of accomplishing good;
The spirit of evil doth over them brood.

Chorus:—We'll sing ——— of thee ———
Thou home of the pilgrim and land of the free.
All powers despotic should here be kept down,
That freedom's bright banner may ever wave on.

These "orders," despotic in titles and sway,
Are organized but to take freedom away.
Oh, let us take warning in time and be wise,
With hearts that are thankful our heritage prize.
The richest of gifts has nature shed here,—
'Tis blest above all other lands far or near;
And yet without freedom, with which we are blest,
Oh, how could we ever enjoy all the rest?

Chorus:—We'll sing ——— we'll sing ———
Till through this broad land our glad anthem shall ring.
The blood of our fathers our liberties won;
May freedom's bright banner forever wave on.

Magnolia, Iowa.

OBITUARY.

RUFUS STRATTON was born at Harvard, Mass., Nov. 11, 1802. He was married April 9, 1834, to Miss C. B. Gibson at Ashbury, Mass., and died June 30, 1887, in the 84th year of his age. His companion for fifty-three years still survives him, and two of their five children have gone before, the other three remaining to mourn.

He was, at the age of 15, deeply convicted of sin, and greatly troubled about his relations to God and prospects of heaven and happiness; but after a protracted and severe struggle he found peace in believing, and for almost seventy years his has been the pathway of the just, shining more and more unto the perfect day.

Of him it may be said, his thoughts were from above, and his supreme affections upon heavenly and divine riches, while he walked with God in the path of daily service to the end. He believed the Word and strove to obey it. He knew that his carnal mind was at enmity with God, and that a new creature in Christ Jesus was an absolute necessity to peace with God. Having in him the same mind which was in Christ Jesus, he was, of course, a reformer in every true sense of the term. He admitted no compromise and made no terms with evil. He took a deep interest in social and political affairs, and was especially active in caring for the sick and destitute about him. He sought them out, and with his own hands ministered to their necessities, at the same time "pointing to the Lamb of God that taketh away the sins of the world." He was opposed to shams everywhere and always, in church or society, in high places or low places; and would have no fellowship with the unfruitful works of darkness, but would reprove them at whatever cost to himself. His record as a friend of the oppressed and active opponent of the slave system is one of which his children may justly be proud. His motto was no quarter to the enemies of God and men. His opposition to the dram shop was unrelenting, and equally pronounced. He saw in it a bane and blight upon humanity, and a curse upon all who come under its shadow. In the secret lodge system he detected another insidious foe of his Master, of the church, of the government he loved, and of the home he revered; and he shrank not from duty whenever called upon to bear faithful witness against so glaring a departure from both the precepts and example of Him who ever spake openly to the world and said nothing in secret; who commissioned his followers to be the light of the world, and faithfully warned them not to be unequally yoked together with unbelievers.

His aversion to the use of tobacco found frequent expression in mild, but positive terms, which were so tempered by love and good will that he seldom, if ever, gave offense to those who differed with him in their views and practices. In a word, it was his clear and controlling conviction, from the time of his conversion, that it was his whole duty to "Fear God and keep his commandments." Upon this conviction his life was modeled, and, though doubtless conscious of many human imperfections, he could look back over the past from the very threshold of eternity and say, as he did to a friend on the morning of the day of his departure, "I do not regret having stood boldly against the popular sins of my day. I know that I was right, and that the truth is of God and will prevail." Looking to the future he had no misgivings, for he had the Spirit of God witnessing with his spirit, that he was joint heir with Jesus Christ to an heavenly inheritance.

His departure was not amid clouds and darkness, harrassed by doubts and dread apprehensions, but the tranquil going down of life's sun amid a halo of glory which is reflected back in the quiet smile that lingered in the silent face when friends looked upon it for the last time. And so he rests until this mortal shall put on immortality, and the dead, small and great, stand before God, "who shall render unto every man according as his works shall be."

JAMES STEWART was born in Johnstown, Montgomery county, New York, Aug. 15, 1808, and died, after a severe illness of eleven days, at his late residence in LaGrange, Wisconsin, June 14, 1887.

He was of Scotch descent, his parents coming from Scotland in 1801, and inherited the characteristics of that hardy race.

In 1832 he was married to Margaret Guthrie. They removed to Wisconsin in 1842, and together endured the hardships of pioneer life, and shared in its success until her death in Feb. 1886.

He had been in feeble health for some time and death was a welcome release from his sufferings. Seven children survive to mourn the loss of kind and devoted parents.

Mr. Stewart had been a subscriber to the *Cynosure* since its first publication and heartily endorsed its principles.

Funeral services were conducted by Rev. P. W. Peterson of the Methodist church.

EDWARD BASCOM of Greensburg, Ohio, a subscriber to the *Cynosure* from its first number in 1868, was thrown from his buggy May 17th, and was instantly killed. He had reached the good old age of 84 years.

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
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First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The object of this Association is.

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 14, 1887.

THE AMERICAN PARTY.

This party has already accomplished much. Its platform was declared by the late able, learned and popular Professor Sloane in the Philadelphia *Christian Statesman*, "Altogether the best platform ever put before the American people." The Prohibition party paid us the compliment of adopting our first article almost *ipssissimis verbis*, "We hold that God is the Author of civil government," etc., which is a platform in itself. And that "God requires and man needs a Sabbath" is now pressing its way to the front. Our vote for St. John in 1884, in the judgment of Prof. Bailey of the *American*, was not only wise but "the only wise thing to be done." We are AMERICAN *Prohibitionists*, and the leading Prohibitionists, St. John, Gen. Fiske, and others, as one of them said to the editor of the *Cynosure*, are "*in entire accord with us.*" M. N. Butler, whose admiration of the American platform is intelligent and unbounded, soon enters the lecture field. "American," as a party name, is so popular that two or three attempts to steal it have already been made, as we notice elsewhere. The old *un*-American Know Nothings, by excluding foreign-born Americans from office, branded themselves and the whole of us. For we were all descended from foreigners except John Randolph, John A. Logan, and a few said to be descendants from native Indians.

The thing now to be done is to save our esteemed Miss Willard from joining the Catholics and Knights of Labor to reward their prohibitionism; which her letter in this number shows will not be a difficult thing to be done: and next, to insist on bolting Finch, Stearns, Hastings, and the rest out of their rat-hole lodges. In short, we have only to look steadily to the God of Light, and work and pray and vote steadily against the children of darkness. We did not go into the American party for the spoils of office, but for the triumph of our principles and the salvation of our country, both which we are likely to gain, and that sooner than we saw the downfall of slavery.

BISHOP LEONIDAS L. HAMLINE,

whose shadow is fallen on this *Cynosure*,* was a Connecticut Huguenot, whose grandfather and father (the latter a mere boy), fought in our Revolutionary war. There are fifteen derivations given of the word Huguenot. Probably it came from an obscure French Protestant named Hugnes; as the early Puritans were called Brownists, from a noisy ultra man of their party. The Huguenots were not Lutherans; but were French Dissenters from the first, who forged the Protestant doctrines in the furnace-blasts of their own terrible persecutions. On the night of August 27, 1572, 5,000 of them were slaughtered in Paris, and 30,000 in the Provinces, and their long drama of blood ended in the fall of Rochelle, where, of 24,000 people, only 4,000 were left alive. Napoleon, who, when being crowned, snatched the bauble from the Pope's hands, and placed it on his own head, gave the Huguenots their rights; their Albigensean exiles came down from their Alpine fastnesses, and the name Huguenot is now merged and lost in the flourishing Protestantism of France. Such was the blood which ran in the veins of *Leonidas L. Hamline.*

He studied at Phillips Academy, Andover, Mass.; joined a Congregational church at 16; was a strict Sabbath-keeper; debated with a Universalist preacher; and was expected to become a Congregational minister.

But, "Mere intellect," said Daniel Webster, "is nugatory, and may be cultivated to any extent, without essentially improving the understanding or purifying the heart": and Connecticut orthodoxy, when young Hamline was born, in Burlington, Conn., May 10, 1797, was, pretty nearly, "mere intellect." His impulsive nature craved a more impulsive religion.

The Revolutionary war, the most justifiable of all wars except our war against slavery, had yet sunk public morals, even in the churches, one-half. The United States Constitution was but three years old at Hamline's birth. Whitefield had died thirty-seven years before: and "*The Great Awakening*" in which Whitefield, Edwards and Tennent were so prominent, which had baptized the country to prepare it for the terrible seven years war, had died away amid the clash of arms. In that awakening, a great many of the old churches, like the Scotch Presbyterian churches during Cromwell's Protectorate, in their zeal and acclamations, resembled the fervor of an early Methodist camp. But "*the standing order*," as they were called, had become so staid and formal that the first uneducated Methodist preachers in New England said, "The orthodox churches *were going to hell in stone boats with iron paddles.*"

Hamline's French blood, in the combustible period of life, struck out a course for himself. Teaching school in East Barrington, Mass., he had a revival among his pupils, which spread into the village; and, years afterward, a lady informed Mrs. Hamline that some of the converts of that revival, when her husband was but seventeen years of age, were then elders in the East Barrington church. A period of backsliding followed, which his biographer, Dr. Hibbard, charitably attributes to "mental aberration," the first symptom of which "was jovial relaxation of his characteristic and strict observance of the Sabbath" (p. 20). He was sent South but was not improved. He says of himself, "I found I was not born again, but like others around me, only 'hoped.'" (Dr. Palmer's Life of Hamline, p. 17.)

But the clear, sound, Scriptural teaching of his godly parents, put him above and beyond the average early New England Methodist preaching which was, to a great extent, railing against "Calvinism;" which Luther taught to greater extremes than Calvin, and Wesley's "Articles of Religion," taken from the English Thirty-nine State Church Articles, state as forcibly as the writings of Edwards, Bellamy, or Hopkins.

Dr. J. B. Walker, lately deceased, author of the "Philosophy of the Plan of Salvation," was about this time at Pittsburgh. He has told us that young Hamline with a boon companion, and followed by a small pack of hounds, came to Pittsburgh on his way to Ohio, then "the West." Affable, genial, and withal artful and ambitious, the butchers gave him meat for his dogs; and though he had given up his "hope," and had never been licensed, he preached in Dr. Herron's First Presbyterian Church. "His services were so well accepted," says his biographer, "that other Presbyterian pulpits were opened for him." (Hibbard's Biography, page 21.) Of course, such a young man would find means to travel. The same writer says, "His success was satisfactory, and his popularity at Pittsburgh unquestioned."

In 1824, he was at Zanesville, Ohio, where he courted and married Miss Eliza Price, an only child, and heiress; and those who have visited Zanesville in after years, have seen in large letters "HAMLINE'S BLOCK" on a row of stores, judiciously built by money received from this marriage, while he lived happily with his young wife in her family mansion. They had four children, one of whom, Dr. L. Hamline, only survives. Three years later, 1827, he took license as a lawyer in Lancaster, O., and seemed to the world fortunate and happy. Dr. Palmer thinks he may have been an "experimental Christian" in his early days (p. 17,) and if "born of God" his "seed remained in him" during his long and terrible backsliding, and his soul was not at rest.

He continued in this state of habitual alienation from God and neglect of all religious duty till he and Mrs. Hamline went in 1827 to Perrysburg, Cattaraugus Co., N. Y., for a lengthened sojourn. Here he fell in with certain godly Methodist women, whose culture and true devotion made religion respected. He was now (1828) thirty-one years old, a skeptic, but not an infidel. He was drawn into a camp-meeting; was flattered and caressed as a wealthy and talented lawyer; and, in the outcome, was re-converted; as Peter was, after denying and forsaking Christ, whom he had before confessed, and whose traveling companion he had been, in Gospel labor for three years. His two biographers, Palmer and Hibbard, devote pages to a diagnosis and history of this second new birth. His history, genius, talents, wealth, and his gentle, lady-like wife, who believed thoroughly in her husband and wished her own religious experience to follow his, all united to make Mr. Hamline a prominent Methodist. A license to exhort, followed soon by a license to preach, both unasked, were given him; and he soon was on a circuit, with broad-brimmed hat and Methodist coat. His meetings were crowded, and converts were multiplied. In 1836, eight years from his re-conversion, he was in the leading church of the denomination, Wesley Chapel, Cincinnati; and in three months, was in the Book Room on Eighth St., with Dr. Charles Elliott, editing the *Western Advocate*, the organ of his church.

Here, 1837, the senior editor of the *Cynosure* made their acquaintance, having arrived in Cincinnati two or three days before Lovejoy was shot in Alton, defending his press, Nov. 7, 1837. In May, 1836, one month before Mr. Hamline was stationed there, the Methodist General Conference had met in that city and censured Orange Scott and George Storrs for praying at an Abolition meeting; and forbade Methodist preachers joining in or aiding the Abolition movement started by Garrison's "New England Anti-slavery Society" four years previous in 1832. Dr. Bailey was at this time conducting the *Philanthropist*, which had been started by Judge Birney, who was called to New York. Three of Dr. Bailey's presses were destroyed and the city was three days and three nights in the power of the mob. These agitations, with the escape of slaves by the aid of the Abolitionists, led to the sale of slaves from Virginia and Kentucky down the Ohio in large numbers. Among these a worthy family of colored Methodists, parents and children, were sold down the river by their Methodist brethren of Parkerville circuit, and no notice was taken of it by the pastor in charge. As the Discipline forbade such sales, when the preacher's character was before the Conference Rev. Mr. Strickland objected to pass his character because he had neglected to enforce the Discipline in that case. Conference met in the Ninth Street Methodist church, Bishop Soule, who afterward went with the South, presiding. He appointed a committee on the case with an aged Methodist Democrat named Burk for chairman. This Mr. Burk had lately left the church about the birth of a child by a young wife a short time after his marriage; had passed a second probation and was now a member of the church and conference; of course, a bitter pro-slavery politician. He reported that the committee had met, and no prosecution appeared. Brother Strickland arose at once and said he was prompt at the appointment, but the committee had met before the time and dispersed. Bishop Soule discharged the committee and the merciless sale of this family of Methodists went over to the final judgment.

The present writer was taking notes of this case in the Conference when an obsequious preacher appealed to the chair to protect the Conference. But the bishop, with great pomposity, said: "I'm not afraid of papers nor pistols." Having confidence in the piety of brethren Hamline and Elliott I went to these brethren and begged them to give an attested statement of the facts and appeal to the church in behalf of the Methodists sold down the river. They declined. I quoted, "If thou forbear to deliver them that are drawn unto death, that are ready to be slain, doth not he that pondereth the heart consider it, and shall he not render to every man according to his work?" I said also, "How can you, brethren, meet Christ in judgment, who said those should 'go into everlasting punishment' who had not mercy on the 'least' of his brethren? And who are the least of Christ's brethren, the lowest and most forlorn, if those Methodists sold down the river are not they." They declined to notice it in the paper or even to pray for the slaves in their pulpits! Dr. Elliott in his pleasant Irish brogue said, "Well, we can take a pounding from Bro. Blanchard, for we know he's honest." Mr. Hamline said, "I pray for the slaves every time I go to my knees in private. Perhaps I should pray for them in the pulpit of Wesley Chapel, but—I don't." I published the case and "spared not," as commanded; insisting that if they prayed in secret for the slaves, but refused to lead those to pray for them whose prayers God had appointed them to lead, their prayers, like the incense of false Israelites, were "abomination."

Some years after that, March, 1842, Mr. Hamline went down to New Albany on Saturday night, listened to a sermon on "perfect love," went forward and knelt next day among those seeking it, prayed much of the night, and, Monday morning thought he experienced the blessing of entire sanctification. (See Hibbard, Biography, p. 103.)

In the latter part of that year Mr. Hamline, who was abundant in labors, was holding meetings at two poor little villages, Dover and Levanna, on the Ohio and Kentucky sides of the river, opposite each other I had not met him since I had severely censured him in private and public. As soon as he saw me in the crowd he reached and drew me to himself, and covered my face with kisses, and then kept on preaching a most admirable sermon which moved the multitude powerfully. Many united with the church. It was near where the young slave mother, pursued by men and dogs, with her babe in her arms, leaped from one floating ice-cake to another and crossed the Ohio, escaping with her life and child. This Dover and Levanna revival is eloquently described in the biographies. The loud, sweet singing of the crowds crossing the ferry from one appointment to the other seems winding up the bluffs among the trees, reverberating in memory still.

*Our first-page portrait is of Bishop Hamline in middle life, and is copied from the *Ladies' Repository*.

Awhile prior to this, Bro. Strickland had applied to Mr. Hamline to admit to the *Advocate* articles from him on the subject of slavery. His letter declining the articles is given in full by Dr. Hibbard, pages 80–81. He says, "I sincerely believe that the subject (slavery) ought to be discussed and *must* and *will* be. But....we should find ourselves in the midst of a tempest blowing from some quarter ....perhaps descending upon us from heights as inaccessible to our peaceful charms as the fastnesses of the Ghauts." (Does he mean the Bishops?) "All this we would not deprecate did we not believe it would result in damage to the church." He then cites his speech in 1830 to show "how much of an Abolitionist I was then;" and declares himself more so now; and closes thus, "I feel that this nation must speedily be purged or God will spurn it, blot out its name and *commission his curse to dig its grave!*"

This was written in 1838, years before he went to New Albany to gain light on sanctification. During these years he was withholding what he knew and said was needful to the churches, and laboring to establish church papers, the *Apologist* and the *Ladies' Repository*, both of which "shunned to declare the whole counsel of God" on the subjects where the church most needed light; and he all the time agonizing for "perfect love." Going to church one day he said to Mrs. Hamline, "*I would prefer strangling and death rather than the state I am in.*"

His physique was admirable, yet his health failed early, and he died comparatively young, after being years a confirmed invalid. We advise all who can to read his biographies. They are ably and well written. No one can doubt his sincerity, nor any enlightened Christian his dreadful mistake, which was seeking first the M. E. church instead of seeking "first the kingdom of God;" which is first "righteousness," or righting wrongs, then "peace and joy in the Holy Ghost." Neither let any one doubt the genuineness of his inward experiences. God blesses the mistaken, but not the wicked. And Satan is evermore blending his works with the works of God. The Phillippian damsel was evidently a sincere believer, but Paul cast a devil out of her; and the prophet Micaiah saw Satan offer his assistance to Jehovah to carry out his purposes, and cause Ahab to fall at Ramoth Gilead. Had Bishop Hamline done better or known less, he doubtless had been a healthier, happier man. Moses, Caleb, and Joshua had a vigorous old age because they "*wholly followed the Lord;*" yet we hear little of their inward experiences, though doubtless they had them, and they are unspeakably important. But "*To him that knoweth to do good and doeth it not, to him it is sin.*" Bishop Hamline knew and declared the curse of slavery in 1830, and in 1861 he wrote to Dr. and Mrs. Palmer that slavery had produced the secession, and was throttling our American Government (see Palmer, p. 488). During that thirty-one years of national agony he saw the sword coming, and "blew not the trumpet nor warned the people." Neither as editor, preacher nor bishop did he warn the church of the wolf which he saw coming; but confined his opposition to slavery to private conversation and private correspondence.

So in regard to the lodge system, which organized and sheltered secession and rebellion, and which is now corrupting the ballot-box, jury-box, legislature, and communion table. Bishop Hamline wrote in his journal of Pittsburg Conference (see Palmer p. 321): "*They need better days.* SECRET SOCIETIES DO INJURY AMONG THEM." Again, page 323: "North Ohio Conference has progressed rapidly, but Freemasonry and Odd-fellowship have arrested us. Oh, how can brethren allow the peace of the church to be thus violated? The Lord will judge in these matters." Again, page 324: "Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil here." All these testimonies are in his private diary. Bishop Simpson wrote us a few weeks before his death, "I have never belonged to a secret society, not even a division of the Sons of Temperance, but I allow others to exercise their own judgment." Bishop Hamline evidently saw more clearly; that secret societies are "a bane," destruction, ruin of the church. Yet Bishop Simpson had just spent near a fortnight in Washington, too, where of fourteen large Methodist city churches in our National Capitol, thirteen pastors were Freemasons. And Simpson, who believed it his duty to shun them, and Hamline who saw them the bane of the church, both silent during their public lives, while the lodges are cutting Christ's name out of the Bible; dropping the date, "*In the year of our Lord;*" practicing Christless baptisms; destroying the sanctity of oaths, by multiplying them till no one knows what oath men go by; sinking our court houses into popular contempt, and destroying our American Union, as the same false worships destroyed the union of twelve States founded by God himself, in the Hebrew Commonwealth.

But let us rejoice in the legacy Bishop Hamline has left us. Few men ever stated the theory of heart holiness so clearly as he has done; and his post-mortem testimonies are invaluable. His pure morality has never been disputed. He gave largely to benevolent objects; and while his virtues were his own, his sin of shrinking from facing popular evils was, and is, the sin of all great national church organizations.

MASONS AS JURYMEN.

Some twelve years ago a petition was widely circulated from the *Cynosure* office praying the State legislature, to which it should be presented, to make membership in a secret lodge legal cause for challenging jurymen in courts of law. In Illinois the petition was referred to the committee on swamp lands, and the witty legislators winked wisely at each other. What would Masonry be good for indeed, if it did not help a poor fellow in trouble? Who could say when they might be facing a jury themselves and a convenient sign would help them out?

That was the case years ago. Ever since we have watched for an occasion to test the matter. Mr. Ronayne had a case against the slander-monger Brick Pomeroy and promised to draw the line on Masonic jurymen. That failed. So did the case of the assault on Rathbun at Kellerton, Iowa. We have never succeeded in cornering the lodge in this matter. But a good providence has made the lodge turn upon itself here in Chicago.

In securing a jury for the second lot of boodler cases prosecuting attorney Grinnell accepted three men last Tuesday whom he learned next day were disqualified. He secured a re-examination of these jurors, and they were summarily dismissed by Judge Jamieson. The case of George C. Tate is of interest. He was "Worshipful Master" of National lodge No. 596, and at the same time Varnell, one of the accused men, was Senior Warden of the same Masonic lodge. While thus associated a quarrel arose (such a thing never happened before among Masons) and the two were on the same side of the dispute. The summoning of this juror also had a very suspicious appearance, as the bailiff was steered very craftily to Tate and induced to put him on his list. Mr. Grinnell saw immediately that his case was being swapped off for lodge grips, and though published as a Knight Templar, he was compelled to make a public example of Masonry. Of course there was no questioning why a Masonic juryman was disqualified. But the tacit acknowledgment of the disqualification told just as plainly of the false oaths of the lodge; and Judge Jamieson's ready decision is to be remembered as settling the question of lodgemen on jury, legislature and swamp committees to the contrary notwithstanding.

HISTORY OF THE SONS OF VETERANS.—In addition to Bro. Hinman's able analysis of the principles of this order, we add a few words on its history.

The first organization known as the Sons of Veterans was made in Pittsburgh, Pa., on a dark, stormy night, November 12, 1881. A charter was procured December 28th, and by the middle of the next February three camps in the vicinity were formed into a division with its "Colonel," "Lieut. Colonel" and "Major." A coat of arms was adopted, badges and the other paraphernalia of secretism followed. Agents were commissioned to proselyte and form other camps, and July 28, 1882, the present title was adopted, and a "Commander in Chief" elected. The succeeding years have been filled up by organizing schemes and picking out members who should bear the multiplying titles of the order.

It will be profitable to those who plume themselves on their superior patriotism in this and similar orders to study the history of the order of the Cincinnati, begun in 1783, "to perpetuate the friendship" of the officers of the Revolution and secure relief for the widows and orphans of those who had fallen. A clause making membership hereditary as in the order above, was opposed by Washington and Franklin, who saw in it the dangerous germ of future aristocracy. The last survivor died in 1854; but the society continues a nominal and useless existence among our army officers, holding one meeting a year in New York.

—An adjourned meeting of the N. C. A. Board will be held next Tuesday, the 19th inst.

—The Birmingham *Free Press* prints in full a speech of Hon. Thaddeus Stevens at Hagerstown, Maryland, during the Anti-masonic days of fifty years ago, which is a valuable document worth preserving.

—The *National Tribune* of Washington City says that the coming National Grand Army Encampment at St. Louis "will take action of great importance to all who wore the blue, and this will be followed by the agitation before Congress of legislation of the highest interest. The passage of the arrears bill alone, which we are fighting for, will distribute probably ten million dollars to the veterans of Iowa." Some day the Union veterans will repent that they allowed a secret lodge to lead them to demand such unusual sums from the nation, and will see how unpatriotic it is to be forever hanging on to the government for money, instead of insisting that taxes be reduced and the national debt paid.

—The attention of the workers in Illinois is called to the report of donations from their State, and if any omissions have occurred correct them. If any can send in donations to this work, please do so as soon as possible. Of Mr. Arnold's work we are reading week by week and know of its success. W. B. Stoddard and G. A. Conrad are following in his wake and visiting other parts of Northern Illinois, sowing and harvesting at the same time. Illinois has never had so much work done at this time of the year since the State Association was formed. It seems especially the duty of those among whom these brethren are laboring to give them all the help possible, and for all to put the Illinois Association in their list of objects to which donations are due this coming year.

—It is a duty we exceedingly regret to notice the discontinuance of the *Crank* of College Springs, Iowa. Its editors, Johnston and Frederick, announce this determination in their last number. The engagement of the senior editor, H. W. Johnston, with the *American* is one reason for the step. The paper has had all the perplexities and hardships of a reform journal, and has borne up against a "sea of troubles" with a manliness and vigor that has compelled the admiration even of enemies. With such a community as exists in College Springs, and other parts of Page county, Iowa, such a paper should have been well sustained. Editors and contributors have done their work well: they have been fearless, faithful, self-sacrificing in maintaining Christian principles and giving their aid for the establishment of such social conditions as are for the peace and best good of any people. College Springs cannot afford to lose so valuable an influence, and we hope to see the paper soon revived and flourishing in other hands.

LAKE BLUFF CONVOCATION.

MISS FRANCES E. WILLARD.—A FREE PLATFORM.

I have been on the grounds two days. Mrs. Stoddard preceded me and began work at the opening of the meeting. We have met with a cordial reception and received every courtesy shown to any branch of reform. Mrs. S. has conversed with most of the leading W. C. T. U. workers present, and but one spoke favorable of the orders, and her reason was, "My brother is a minister and a Mason. He is a good man, and Masonry must be good or he would not belong." Mrs. Stoddard hopes to get the secret orders before the Training Class for discussion before the institute closes. I have not reached John B. Finch as yet, and may not, as I seldom see him except when riding out in his carriage. John P. St. John, Col. Bain, Col. Sobieski, and in fact all whom I have met, are cordial, and speak freely in private of the lodge, though neither of them, so far as I know, have mentioned the matter in their public addresses. The attendance at no one time has been large, but there has been a constant change, so that we have had opportunities of reaching many from widely different points, and sending out a large amount of literature. The order is perfect, the grounds delightful, expenses reasonable, the meetings harmonious, spiritual and deeply interesting, and the whole thing managed with a tact and skill that evinces a cool judgment and well-balanced mind behind the whole affair. J. P. STODDARD.

REFORM NOTES FROM LAKE BLUFF.

I pencil this while seated under the shade of linn and oak and hickory, on the brow of Lake Bluff. At my feet, down an almost perpendicular descent, curtained by trees and shrubs, are rolling the waves of Lake Michigan. The constant slosh of its waters produces a feeling of quiet rest; and away out upon its blue expanse are vessels sailing in different directions. Lake Bluff comes nearer my ideal of a summer resort than any place I have yet seen. It is back from the dust and din of the railroad, on the most secluded shore of Lake Michigan. It is in the deep shade of a primeval forest, where the whip-

(*Continued on 12th page.*)

THE HOME.

ENDURANCE.

Yet nerve thy spirit to the proof,
And blanch not at thy chosen lot;
The timid good may stand aloof,
The sage may frown—yet faint thou not.

Nor heed the shaft too surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell at last
The victory of endurance born.

—*William Cullen Bryant.*

DANGEROUS COMMENDATION.

A magazine has just been received from the religious society of one of the oldest and most evangelical colleges in the land. There is no reason to doubt that the young men who conduct it love the Lord Jesus Christ, and that they are anxious to make known his truth at home and abroad. Their periodical contains editorials which indicate zeal for the salvation of souls, and a desire to send the word of God far and wide. Probably they have no sympathy with the so-called "advanced thinkers," who deny the verbal inspiration of the Scriptures, the future punishment of the wicked, the substitutionary sacrifice of Christ, the reality of atonement by his precious blood, the fall of the first man from a state of holiness and dignity, and kindred doctrines of the Bible.

Yet the only sermon in it is a political discourse by Canon Farrar, which does not contain the slightest flavor of the Gospel. The editor plumes himself upon the fact that the sermon first appears in his pages, and he speaks of the author in terms of highest commendation. He also prints extracts from the sermons of F. W. Robertson, saying, "No English clergyman of our day has left a deeper influence on Christian thought than the earnest, chivalric, self-denying, suggestive, and independent Rector of Brighton, Frederick W. Robertson. We present our readers with a few selections from this fresh and inspiring preacher." To these he adds, as worthy of particular notice and admiration, a paragraph from the writings of H. W. Beecher.

The name of this periodical will not be given, for, alas! it is not peculiar in the respects just mentioned, and it would be unkind to single it out for special attack. What do the managers of evangelical journals mean by their hearty commendation of such men, without even a protest against their false teachings? Every Christian knows that Mr. Beecher filled the preaching of his later years with fatal errors, that F. W. Robertson denied the atonement, that Canon Farrar rejects the verbal inspiration of the Bible, and holds out "eternal hope" to those dying in unbelief; and yet they are mentioned with far more admiration and respect than men who have devoted their lives to the defence and propagation of the truth. Can it be that in their judgment genius condones the frightful sin, for it is no less than this, of promulgating God-dishonoring and soul-destroying heresies?

But if the bright fresh thoughts and elegant diction of these men entitle them to such high commendation, why do they not speak of Ingersoll with the same enthusiasm? He is not surpassed by either of the three in the use of the English language, in polished rhetoric, it wit and humor and pathos. If it be replied that it would be dangerous to give a place to his name in the columns of papers consecrated to the cause of Christ, it should be remembered that it is still more dangerous to commend Mr. Beecher, because he is more dangerous than Ingersoll. Every young man who hears or reads the latter knows precisely what he is to expect, but the former comes to him in the guise of a minister of the Gospel, only to undermine his faith in that Gospel, and to lead him on by an inevitable process to join the ranks of the arch infidel. A wolf that dashes at you in his native hide is less to be dreaded than a wolf that makes his stealthy approach covered with sheep's clothing. Yet the men who have done more to undermine faith in the authority of God's word, and to subvert the essential doctrines of that word, than a thousand Tom Paines, are lauded to the skies by the conductors of evangelical periodicals, and by preachers in evangelical pulpits.

The extravagant eulogies pronounced upon Mr. Beecher since his death by such papers and preachers have inflicted a stab upon the truth more fatal than the keenest blow of infidelity. It is freely admitted that he was a man of genius, but genius does not atone for false teaching, any more than it atones for crime.—*Rev. Dr. J. H. Brookes in The Truth.*

TRUTH AGAINST MAJORITIES.

Fellowship between faith and unbelief must, sooner or later, be fatal to the former. "I would thou wert either cold or hot," has a deep significance for us. Truth is truth, and error is error. There the case begins and ends. The blending of light and darkness can at the best only produce twilight, not noon. We may tamper with doubt, we may trifle with certainty, and we may succumb to public opinion, but what will the end be? Has the one great Oracle spoken? Has it spoken accurately and intelligibly? If it has, our only honest position is acceptance of its utterances. Every revealed truth has a distinct personal claim to be believed, however offensive to the taste or spirit of the age. Truth never demands a vote. It refuses to go to the poll or to acknowledge majorities. It presents its evidence and claims submission. To attempt to gather truth out of a multitude of errors, by setting them to neutralize each other, is to revive the vain alchemy of the Middle Ages to turn iron into gold, or to imitate the folly of an old student of prophecy, who gathered some scores of conflicting prophetic dates together, and struck the mean among them in order to reach the true year! We are apt to forget that error is sin; that truth does not reverse itself; that inspiration and non-inspiration are two opposite poles admitting of no medium; that fidelity ought not to cloak itself under the name of candid inquiry; and that candid inquiry should beware of being landed in unbelief, perhaps before it is aware.

There are some who are cowardly enough to trifle with or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error but undervalued truth has often made havoc of a church and shipwreck of a soul. Much of the teaching of the present day is not in the direction of certainty, and men feel that to be tossed to and fro with curious speculations will make but a poor life for them. Meanwhile Revelation remains to us, and, when human thinkers have spent themselves, it will reassert its authority and power. The cross still stands and with it Jehovah's eternal purpose of grace—grace finding its way to the sinner through the righteous channel opened by the death of the divine substitute.—*Horatius Bonner, D. D.*

TWO CHRISTIANS.

In no place, perhaps, do the small defects and virtues of men and women come to the light more distinctly than in the hotels and boarding houses which are places of summer resort. The guests have left home to gain health, or to enjoy pleasure, and with this fixed purpose in view they are apt to show a selfishness and ill manner which would be impossible to them in their own homes. On the contrary, nowhere are gentleness, courtesy, and sympathy of a religious man or woman more effective than in this mixed society of strangers.

An example of this was offered last season in a summering house on the Alleghany mountains. A middle-aged, unmarried lady arrived one evening, who was reputed to be Miss Blank, Home Missionary. Unasked, she said grace in a loud tone at the public table, and the same evening entered the parlor where some young people were arranging charrades, and talked loudly against their "criminal folly," proposing a prayer meeting instead. As she failed to touch or interest the girls, they giggled and behaved irreverently during the prayers that followed. The next day she lectured the fishermen on their "cruelty," and whenever she could she took every prettily-dressed woman to task for her "wicked vanity," even denouncing the crochet-work with which two or three old ladies amused themselves, as a "sinful waste of time." Of course Miss Blank became the bugbear of the whole house, and much of the ridicule which her grim face and limp, untidy gown called forth, fell on the Bible which she professed to love and the hymns which she sang unceasingly in a loud key.

"If that is religion, heaven forbid that I should ever accept it!" said a gay, pretty woman to whom she had talked for two hours.

A day or two later a gentle, gray-haired old man came to the house without any introduction. He was quiet and unobtrusive. There was no mistaking the simplicity and fine courtesy of a thoroughbred gentleman, but the distinguished trait in him was his quick sympathy with others. Before a week had passed the old people had confided their ailments to him, the girls consulted him as to the details of a picnic, the boys discovered him to be an authority on kites, boats, and homemade telephones. Wherever he went the children and babies crowded about him. When Sunday came and the guests of of the hotel repaired to the parlor to hear a sermon, what was their surprise to find that the quiet old man, whom they had already learned to love, was the famous Dr. ———, from New York, whose eloquence had not won so many souls to his Master's service as his pure and noble life. If ever a sermon was listened to attentively, that sermon was. Its simply told and impressive truths will be remembered, and must always be associated with the genial, kindly man who seemed to be the very embodiment of its spirit of "good-will" to men. It is not enough that the light which God has given us should shine; it should so shine that it should guide the feet of others to him—not to drive them away.—*Youth's Companion.*

A LITTLE ERRAND FOR GOD.

Helen stood on the door steps with a very tiny basket in her hand, when her father drove up and said, "I am glad you are all ready to go out, dear; I came to take you to Mr. Lee's park to see the new deer."

"Oh, thank you, papa; but I can't go just this time. The deer will keep and we can go to-morrow. I have a particular errand to do now," said the little girl.

"What is it, dear?" asked her father.

"Oh, it's to carry this somewhere;" and she held the small basket.

Her father smiled, and asked, "Who is the errand for, dear?"

"For my own self, papa; but—oh, no; I think not—it's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the good father, tenderly. "Can I help you?"

"No. I was going to carry my big orange that I saved from dessert to old Peter."

"Is old Peter ill?"

"No, I hope not; but he never has anything nice; and he's so good and thankful! Big folks give him only cold meat and broken bread; and I thought an orange would look so beautiful and make him so happy! Don't you think poor well folks ought to be comforted sometimes as well as poor sick folks, papa?"

"Yes, my dear; and I think we often forget them till sickness or starvation comes. You are right; this is a little errand for God. Get into the chaise and I will drive you to old Peter's and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a two dollar bill for you to fix on the skin of the orange. That will pay old Peter's rent for two weeks; and perhaps this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a lesson, looked very happy as her fingers fixed the fresh bill on the orange.—*Christian Work, London.*

A DAUGHTER WORTH HAVING.

Two gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock, sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer, tenderly, "a daughter. But *she's a darling.*"

And then they parted; the stranger in the city getting into a street car bound for the park.

After a block or two, a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that. Would you?" This to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation, "Why, there is Nettie!

Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car-driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Who are they for,"said another.

"I'm on my way to Belle Clark's. She is sick,you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car,saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little ones. She laid one hand on the boy's thin cheeks as she asked of his sister:

"The little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said:

"Yes, miss; he is sick. Freddie never has been well. Yes, miss; he is my brother. We're goin' to the park to see if 'twon't make Freddie better."

"I am glad you are going," the young girl replied in a low voice meant for no one's ears except those of the child. "I think it will do him good; its lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss; we ought to, for Freddie's sake; but you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess, mebbe, Freddie 'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened; and very soon she asked the girl where they lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister,in a jubilant whisper:

"She said we could eat 'em all—every one—when we get to the park. What made her so sweet and good to us?"

And the little girl whispered back:

"It's 'cause she's beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car,across the road, and into the green park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage; he treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly, introducing a comely lady, "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you called her a darling. She is a darling and no mistake, God bless her." And then he told his friend what he had seen and heard in the horse car.—*Sel.*

"While Master Walter Gillis was trying to throw his shepherd dog 'Grover Cleveland' into Grimes' pond," says a paper published in Lumpkin, Georgia, "Walter slipped into the water himself. Grover clung to the bank with his fore feet, while Walter held on to the hind legs, and with his own feet sought vainly for the bottom. Grover looked anxiously over his shoulder at his young master, as if he would like to rescue him, but his strength was not sufficient to pull both himself and Walter out. He held to the bank, however, and kept Walter's head out of the water until some boys rescued them. Walter took a long look at the dog and said: 'Grover, when I get home, I'll give you more candy and crackers than you ever had in your life.' "

Of the seventy-five counties in Arkansas forty-four are "dry," having no saloons; thirteen are "partly dry," being to some extent under local prohibition; five are "wet," having no prohibition, and of the other thirteen there are only two which have not some no-license townships, making the State three-fourths prohibition.

TEMPERANCE.

PROHIBITION IN IOWA.

Replying to scores of inquiries from Texas regarding the efficiency of the prohibitory law in Iowa, Governor Larrabee recently dictated the following letter:

DEAR SIR:—Your letter of a recent date requesting certain information relative to the prohibitory law of this State and the manner in which it is enforced, has been received. In reply I have to say that our prohibitory law is being enforced in eighty-five of the ninety-nine counties of the State, as well as the laws against other crimes, all malicious reports to the contrary notwithstanding. In the fourteen remaining counties, situated principally along the Mississippi river, and containing large towns abounding in foreign population, the law is but partially enforced, and in a few instances is defiantly violated. These places are, however, gradually yielding to a public sentiment in favor of general enforcement, which is rapidly growing, even in the eastern part of the State. Prohibition has certainly not injured any business interest, except that of the saloon-keeper, nor has it driven any good citizens from our borders. It is true we have lost since the adoption of the prohibitory several thousand incurable vendors of liquor, and perhaps a few hundred incurable topers, but we have every reason to congratulate ourselves upon such a loss. The Hon. G. W. Ruddick, Judge of the Twelfth Judicial District, and one of the oldest and best of the State, in an official report dated June 11, 1887, makes the following statement: "The jails in this district are now idle, and in eight terms of court held by me since Jan. 1 there has been but one indictment presented, and I think the Grand Juries have been reasonably diligent. Much of the criminal element has certainly emigrated."

The Hon. John W. Harvey, Judge of the Third Judicial District of this State, also makes an interesting statement concerning the influence of prohibition on crime. He has been judge four years and a half. In 1883 he sentenced 31 persons to the penitentiary; in 1884, 23; in 1885, 20; in 1886, 14, and during the first six months of 1887, 3. These were divided among counties as follows: Decatur, 9; Ringgold, 6; Taylor, 8; Page, 11; Montgomery, 28; Adams, 2; Union, 20; Clarke, 6; Wayne, 1. The latter county has been in the district only since last January. Judge Harvey says:

"I am frequently asked what is the cause of this decrease in crime during the last four years. My answer is, the enforcement of the prohibitory law. And it seems to me that the above figures prove this beyond a doubt. The first year I was on the bench the saloons were running; the second and third years they were run in some localities; but the fourth year I do not believe there was a saloon in the district. I am satisfied that there was not an open saloon. Red Oak, in Montgomery county, and Creston, in Union county, were the last places in the district to give up the saloons, and the record from these two counties show the result. The result from these counties is not because they have a larger population than the other counties of the district. Page has a much larger population than either of these counties. In the counties where the law has been best enforced there has been the least crime. During the last year it has not been an uncommon thing—as in this county (Decatur) at the last term—for the Grand Jury to adjourn without finding an indictment. At first, under the present pharmacy law, some of the druggists were disposed to take advantage and abuse the trust imposed in them, but a number of convictions and fines and the revocation of a number of pharmacy permits by the Pharmacy Board has had a wholesome effect, and I believe that a great majority of the druggists in this district are now disposed to obey the law."

As regards the internal revenue of a State, it is no indication whatever of the amount of liquors consumed in that State, for the tax on liquors is paid by the manufacturer and not by the consumer. For several years one of the largest distilleries in the country was in operation here, manufacturing for export only. From that institution alone was collected by far the greater part of the internal revenue of Iowa. It has long been a disputed question whether this distillery could be operated under the prohibitory law, and three months ago on a final test in the District Court it was ordered closed. It is true that both shooting and murder have occurred under the prohibitory law. A minister at Sioux City and a constable at Des Moines were killed in the attempt to enforce the law, but these crimes were in both instances committed by those who had always defied the law. It would be useless to undertake the task of contradicting all the false reports put in circulation by unscrupulous men. Officers may in a few instances have shown a lack of discretion in the performance of their official duties, but this in the minds of candid men will not effect the merit of the law. The law is steadily gaining in public favor, and prohibition is beyond doubt the settled policy of Iowa. Could the prohibitory law at present be submitted to our people for their ratification, I am confident that it would be indorsed by a majority of from sixty to eighty thousand votes.

Very respectfully, WM. LARRABEE.

OHIO PROHIBITIONISTS.

John T. Moore, of Jackson, Ohio, was made permanent chairman of the Ohio State Prohibition Convention, which met in Delaware June 30, and L. B. Logan, secretary. The platform says of the Dow liquor law that ample trial has shown that it was designed as a seeming concession to temperance, while really putting the cause at a disadvantage. The labor plank was opposed by Ferdinand Schumacher, of Akron, and others, and the convention finally adopted a plain denunciation of anarchy. Woman suffrage was not indorsed.

A poll taken of the convention showed 591 delegates, of whom 151 had been Democrats, and one an ex-rebel soldier. The poll also showed among the delegates 200 preachers, forty physicians and twenty lawyers.

The following nominations were made: Morris Sharp, Washington Court House, for Governor; D. Z. Mills, of Wooster, for Lieutenant Governor; Thomas Evans, of Delaware, Auditor; R. Brown, of Youngstown, Treasurer; John T. Moore, of Jackson, C. H. and Gideon T. Stewart, of Huron, for Judges of the Supreme Court; George T. Crow, of Urbana, for Attorney General, and Abraham Teachout, of Cleveland, for Member of the Board of Public Works.

W. C. T. U. PUBLICATION WORK.

The Woman's Temperance Publication Association was founded less than seven years ago by women, and is controlled by them. It is a joint-stock company, with shares at twenty-five dollars each, which must be held in the name of white ribboners. Its finances have so prospered that it has for the last two years declared a dividend of four per cent. the first and five per cent. the second year.

It employs four editors, and has a total of sixty persons on its pay-roll. Its types are nearly all set by women, and it published last year thirty millions of pages of temperance literature, and this year will not publish fewer than fifty millions. These cover the six divisions of the modern reform as set forth by the Woman's Christian Temperance Union; namely, Prevention, Eduction, Evangelization, Society, Laws, Worker's helps.

Everything useful in the forming of juvenile societies is provided; also literature with special reference to local option and constitutional amendment campaigns. The White Cross movement has a varied literature of its own from the best pens in England and America devoted to that cause; and all these are published by the Woman's Temperance Publication Association.

As the institution is in no sense a money-making affair, but is wholly conducted and controlled by and for the use of the National Woman's Christian Temperance Union, whoever prints this item helps the temperance reform to which women are devoting themselves with so much earnestness and skill.—*Frances E. Willard.*

The East Tennessee Farmers' Convention, in session at Knoxville, Tenn., May 18, more than 300 delegates being present, adopted resolutions favoring the Prohibition Amendment in that State and pledging themselves to work for its success at the polls.

Peoria still leads the world in the collections on whisky. For the fiscal year ending June 30, the figures are $13,657,928; for the fiscal year ending June 30, 1886, the figures were $13,913,381. The collections for the month ending the same day were $1,132,418.

Mrs. S. F. Grubb, superintendent of foreign work for the National W. C. T. U., is making the work of her department felt. She has just had published another French tract on beer and saloons, and is now arranging for the publication of a number of Finnish tracts and a temperance column in two Finnish papers in Ohio. One German temperance lecturer has been sent to Texas, and another will soon go; also a Finnish speaker. Fifty thousand pages of foreign tracts have been sent to Texas free, and more are to be sent, as the foreign element is a great factor in the fight in that State.

LAKE BLUFF (*Continued from 9th page*).

poor-will sings at night. One of them struck up its song in the trees above the tabernacle the other evening, while Frances E. Willard was speaking. How its song always carries me back to childhood days in Wisconsin.

When Miss Willard entered the tabernacle I said to Miss West, of the *Union Signal*, who was sitting by me, "This is the first time I ever had the pleasure of seeing Miss Willard." She said in surprise, "Why, where have you lived?"

But I have been reading almost everything that came from her pen for years, and had seen her picture so often, that I knew her at once. She goes above, rather than falls below your anticipations, as is not often the case with distinguished characters. She is a free, natural, unassuming woman, with no affectation or vanity; her dress is plain, but elegant. She wears no silk, or jewelry, or even corsets; drinks no tea or coffee, and is consequently the very picture of health and beauty. She does not always talk on a plane of exquisite elegance, as one would suppose from reading her speeches. She used such expressions as "blowing the liquor traffic higher than a kite," "more than a dog could shake a stick at," and of Mrs. Leech "being their Grand Mogul on parliamentary rules." It is well worth going to Lake Bluff to see and hear Miss Willard. This is her summer resort and she has attracted the most devoted and talented workers of the W. C. T. U. here from various parts of the land. This is the Mecca of the United States for reform pilgrims. Sitting on the hotel verandas, and sauntering along the shaded walks, are also the familiar figures of Gov. St. John, M. V. B. Bennett, Col. Geo. W. Bain, John Sobieski, John B. Finch, W. W. Satterlee, Joe Critchfield, Prof. Hopkins, R. C. Wylie; and even the stalwart figure of Sec. J. P. Stoddard may be seen, usually with a group of interested listeners around him, while with a bunch of *Cynosure* tracts in his hand, he expounds to them the hidden works of darkness, as represented by Freemasonry; and as the other reform leaders pass by, they exchange significant winks, as much as to say, "Isn't he getting in his work grandly?"

The motto of Lake Bluff Assembly is, "A free platform—Only bigotry, intolerance and discourtesy excluded." The most radical and advanced sentiment on all reform questions are uttered from its platform. Those bringing tents here, can live as cheaply as at any resort in the land. Bro. R. C. Wylie, of Ray, Ind., the National Reform lecturer, is summering here for a while. He preaches the sermon in the Tabernacle next Sabbath morning, on the relation of government to the Sabbath. Bro. Wylie has always been a close, hard student, and has made a specialty of National Reform questions. No man connected with the movement has clearer ideas than he has on its difficult points.

Last Sabbath I preached two sermons for Bro. T. E. Turner, Sussex, Wis. His is one of the oldest U. P. churches in Wisconsin. Quite a number of his people take the *Cynosure* since Bro. Browne lectured there last summer. They speak of his lectures as the best they ever heard on the dangerous lodge system. Bro. Turner has read the *Cynosure* for years, and is one of its devoted friends. Of course his people gave me a good collection for National Reform. We had a prohibition lecture in Bro. J. B. Galloway's church near Vernon, Wis., recently, at which we put *Cynosure* tracts into the hands of all present. Bro. G. is a staunch friend of the anti-secret cause. Bro. Isaiah Faris of the Covenanter Church, chanted a Psalm at the opening of this meeting in quite an impressive manner. Like Bro. Warrington of the *Free Press*, he is deeply interested in using the Psalms by way of chanting them in praise.

Rev. J. R. Wylie of Michigan went with me to the German Lutheran Synod in Milwaukee, a few weeks ago. We tried to get an opportunity of presenting some reform topics, but the German preachers were not in sympathy with either Sabbath or temperance reform. They seemed afraid of mixing religion and politics. Sec. J. P. Stoddard had given me a liberal supply of anti-secret tracts, with which we dosed them heavily, and were gratified to see them reading them carefully and then putting them in their pockets. M. A. GAULT.

THE IOWA FRIENDS ON WAR.

The Peace Convention at Pleasant Plains, Iowa, June 27, was a successful meeting, if it gave to the world nothing more than the address of Senator Wilson, which we have the pleasure of publishing this week. The resolutions of the convention are thus reported by Bro. Gibson, the secretary:

RESOLVED. 1. We reaffirm, at this time, the principles of Peace, of Individual, National, and Inter-National Arbitration, which have ever been held and advocated by our church.

2. We believe it is a duty we owe ourselves, our fellowmen, and our God, to do all we reasonably can to promulgate those principles, and to encourage those who, by virtue of their public positions, are able to wield an influence in the legislation of our own and other countries, to do all in their power to establish Inter-National Arbitration as the means by which all inter national questions and difficulties shall be settled.

3 That we earnestly invite our sister churches to diligently and prayerfully consider the duty and influence of the church on this question, and co operate with us in promulgating this prominent feature of Christ's kingdom, and in encouraging the lawmakers who, by word and vote, are doing all in their power to incorporate peace principles in the laws of our land.

4. We recognize in United States Senator James F. Wilson, of Iowa, who has so ably and earnestly presented the principles of Inter-National Arbitration to this Convention, a wise and able statesman, a faithful and devoted advocate to the cause we have so much at heart, and we hereby extend to him our sympathy, confidence and encouragement, trusting that the wise measures he has introduced and pressed before Congress may soon become the law of our land, and be accepted by other nations.

5. That the grateful thanks of this Convention be tendered the honorable Senator for consenting to address us on this most important national question, and for the instruction and encouragement we have received therefrom, and we most respectfully request a copy for publication.

JOSEPH ARNOLD, *President.*
ISAAC T. GIBSON, *Secretary*

RELIGIOUS NEWS.

—Rev. H. A. Day, pastor of the Wesleyan church at Williamston, Michigan, replying to an inquiry respecting his again taking a State lecture work, says that his church has so urgently pressed him to remain another year that he has consented to do so, and can engage no further at present.

—The Presbyterian churches in New Jersey have made arrangements to hold special missionary meetings in all parts of the State, ending November 19. The object is to stir up greater interest in foreign missions.

—Several of the public schools in Brooklyn have had exercises in commemoration of Mr. Beecher. They usually consist largely of declamations selected from Mr. Beecher's sermons, and essays selected from his writings. Will not some of the teachers suggest reading such wholesome truth as we reprint from the *Truth* on the 10th page of this issue.

—Two hundred churches in Glasgow are banded together in misson work. In one district in that city there are sixty-four churches, fifty-seven of which are in this work, furnishing 1,818 Christian men and women who carry the Gospel to every home in that locality.

—That wing of the Dunkard Church known as the Old Order has been holding its annual session in Canton, Ohio. The adherents of this wing are very conservative, and their mode of worship is exceedingly crude. They eat what is known as the Passover, which is composed of soup made of beef meat. They have large bowls out of which six or eight will eat at once. They have long tables, and these bowls are strung along at convenient distances, which makes their manner of indulging in such a sacred feast very repulsive to the enlightened and fastidious tastes of non-participants. After the feast these Dunkards indulge in what they term the holy kiss—man kissing man, and woman kissing woman. Then the men wash one another's feet, and the women go through the same ceremony, after which preaching goes on.

—Rev. Geo. H. Gilbert was elected to the Chair of New Testament Literature and Interpretation in Chicago Theological Seminary, at the recent meeting of its Board of Directors. Prof. Gilbert was graduated at Dartmouth College in 1878. After spending two years in Germany, in study, he entered Union Theological Seminary in New York. When he had completed its three years' course, he was placed on a fellowship of the Institution, and spent two years more in Germany, receiving the degree of Ph. D. at Leipzig, in 1885. He was engaged a year ago to give instruction in the place made vacant by the death of the lamented Prof. James T. Hyde.

—Rev. E. N. Packard, of Dorchester, Mass., in a late sermon in his own church, stated that the new Andover theology, in regard to future probation, "is working serious injury to the life and activity of the churches." The Bostor *Advertiser*, in referring to this sermon, says: "This is a tangible charge, and goes to the root of the matter." Permit us to say that no matter what the Andover speculators may privately think about future probation, they have no legal or moral right whatever, as the paid teachers of that institution, to spend their time and strength, or give their influence, public or private, to sustain any "hypothesis" other than that which is *plainly* authorized and approved in the Bible. A pretty example they are setting to another class of "speculators," sometimes found in Wall Street, who do not hesitate to use "trust funds" in violation of "law, equity, and commercial usage." Let the Andover speculators found and endow a theological school of their own if they wish to engage in teaching a speculative theology.—*Independent.*

—Rev. Edward Mathews, late of Spring Arbor, Michigan, has been for years well known to the readers of the *Cynosure*, many of whom have heard and profited by his lectures against the lodge. Last fall he became interested in William Taylor's African mission and joined the last company going to reinforce the workers on the Congo. Two letters to his family appear in the last *Free Methodist*. The following is from a letter to the *Guide to Holiness:* "In good spirits we left Liverpool, April 20. In about two hours after getting under way, the supper bell was promptly responded to by all our party, of nineteen, including the baby. We suggested at the table that we had better adopt a system of worship, and 7:30 A. M. and 8 P. M. were agreed upon. Bro. Critchlow was unanimously elected Patriarch—and though he shrinks from publicity, I cannot afford to pander to his modesty, and spoil my report. We appointed A. Steel, Sr., as class-leader, and Bro. Critchlow to lead prayer meeting on Thursday night. Bro. Field was made Secretary; Miss Trembel, Bible Class teacher; and the writer, Pastor. So we have a Society organized according to the form of Discipline, here on the Atlantic. To husband our time and resources, we have also a Literary Club. After various suggestions, it was finally unanimously agreed to call it '*The Palmer Literary Club.*' Sickness of course interfered, but we have over three days yet, and we expect to read some of Bishop Taylor's, Aitken's, and other religious and scientific works. So far as I am able to ascertain, each and all have undertaken this labor of love for Jesus's sake. Not a murmur or manifestation of home-sickness thus far. The very being of each seems interwoven with the work of Christ on the Pauline Missionary plan. We are not without concern as to how we are to get our 'monster load' of steel, weighing scores of tons, [Bro. Mathews refers here to the river boat for the Congo which he is to put together when their destination is reached.—ED.] and added thereto, food, raiment, and many other things which God has provided, to Stanley Pool, the objective point. But we shut our eyes and sing, 'Here I'll raise my Ebenezer,' etc. 'Jehovah Jireh' is our motto at present, and as he has provided in the past, so we believe he will in the future 'help those who have no power.' We have your sympathy and prayers, and shall be for the year to come where we imperatively need them."

LITERATURE.

In the *Century* the Lincoln History closes up the Kansas troubles and discusses their corollary, the "Lincoln-Douglas Debates." Interesting and hitherto unpublished letters by Lincoln and Greeley are given. The history of the Kansas struggle rouses the strongest sense of outraged justice in the reader of to-day; what must have been the indignation of the old anti slavery men of that day? The veteran historian, George Bancroft, adds to the historical value of the number by recounting "An Incident in the Life of John Adams," to which there are added fine portraits of Adams and Oliver Ellsworth. The War Series, followed since the start by the closest attention of thousands, compasses this month the hundred days of battle in "The Struggle for Atlanta," compactly narrated by General O. O. Howard, with a two-page letter from General Sherman, regarding "The March to the Sea," while in the next number General Joseph E. Johnston, his opponent, is to write of the fight against Sherman. Articles of a timely, out door grace are, John Burrough's on Wild Flowers and W. J. Henderson on "The Sportsman's Music." "Christian Science" and "Mind Cure," by Dr. Buckley, and "The Potential Energy of Food," by Professor Atwater, are two papers of a suggestive and valuable character by experts in the investigations which they record. Other subjects discussed in the number are, "A New Era in Our History," "Reform in Municipal Government," "College Expenses," "The Metropolitan Spirit," "Labor and Capital," "Christian Union from the Baptist Point of View," "American Students in Germany," "Photography and American Art," etc.

Scribner's Magazine for July has for its opening article an entertaining and instructive paper by Professor D. A. Sargent, M. D., of Harvard College, entitled "The Physical Proportions of the Typical Man," in which the author has for the first time published in detail some of the results of his long experience as a teacher and student of physical training, on which he is, perhaps, the highest authority. It contains charts for accurate physical measurement and comparison, which Dr. Sargent has

constructed from the measurements of ten thousand individuals, ranging from seventeen to thirty years of age. The second and concluding article, by John C. Ropes, on "Some Illustrations of Napoleon and his Times," takes up the career of the great Emperor after the peace of Tilsit. This article is fuller than the previous one of estimates of the most important Napoleonic campaigns. It is in this field that Mr. Ropes has studied for many years, and of its details he is a complete master. In addition to a number of fine Napoleon portraits, there are pictures of Wellington, Blucher, Grouchy, and Sir Thomas Picton. The fourth installment of the "Unpublished Letters of Thackeray" contains the fac simile of a four-page letter. "A Girl's Life Eighty Years Ago" gives some bright pictures of the old-time social history of New York and New England. The poetry is by Louise Chandler Moulton, Ellen Burroughs and Charles Lotin Hildreth.

In the *English Illustrated Magazine* begins a new story, "Marzio's Crucifix." "Walks in the Wheatfields," an illustrated and finely sentimental view of an English harvest time before modern inventions had broken the sickle and sent the weary binder to other labors. From the private journal of a French mariner, written a century ago, William Frederick Dickes compiles an entertaining sketch of sailor and privateering life; while the mysteries of poaching for English trout are told in an entertaining style by an amateur detective.

H. H. Boyeson, the charming Norwegian writer, begins a story about "Fiddle John's Family" in the July *St. Nicholas*, and Frank R. Stockton writes of the "English Country" so that with the aid of the fine illustrations the young readers of the magazine can almost imagine themselves set down on an English hill-top to view the scenery. Amateur photography is becoming so popular that a fully illustrated article is given, with directions for acquiring the pleasant art.

In *Babyhood* Dr. John Dorning, of the New York Polyclinic, has an interesting article on "The Mountains," while Dr. Jerome Walker, of Brooklyn, writes of "Sea-side Resorts for Children." Both articles are timely, and dwell somewhat minutely upon the care of children at both mountain and shore. Dr. Halsey L. Wood has an instructive article on "Fruit: Its Use and Abuse," and the medical editor, Dr. Leroy M Yale, writes briefly, but forcibly, upon "Children Who are kept in Town," giving some useful hints and instructions. We recommend any person interested in the welfare of small children to at least send for a sample copy to 5 Beekman St., N. Y.

With the number for July 1st, *Science* begins its tenth semi-annual volume, and celebrates the event by appearing in an altered form and a new dress. It will hereafter be published in the folio form, which is almost universal with popular weekly publications, and the change will without doubt be met with approval by its readers. The price of *Science* has also been reduced from $5 to $3.50 a year, or ten cents per copy, thus making it more emphatically a paper for the people. 47 Lafayette Place, New York.

Vick's Magazine has advice and information worth ten times its yearly cost in its article on the improvement of grounds. The editor advocates an even, rising grade for lawns, instead of terraces which are more expensive and far less durable, not to say less elegant. In connection are good notes on tree planting. Our mothers will turn with happy recollections to "Old-Fashioned Herbs."

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 27 to July 9 inclusive:

J McLean, J G Scott, M Betzner, T B Galloway, A A Johnson, W C Hutchison, J B Stowell, H F Dull, A Hartzell, N R Johnston, A F Dempsey, H Stahl, W Stewart, A Gleason, C P Paget, M Phillips, G M Clark, R E Barden, W S Titus, H Taylor, S B Gibson, Rev F Brand, D Kittner, J J Cox, W R Morley, H Hodges, S L Tryon, H Fry, J I Rock, J W Cole, M Stubbs, T James, M Phillips, S McCononghey, J B Miller, D P Cawkins, M M Morse, D B Sherk.

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For the General Fund:

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H. Harrison	5 00
Collected on the field by H. H. Hinman	4 20
For Cynosure Extension:	
J. Blanchard	50 00
FOR ILLINOIS STATE WORK *from Feb. 17 to July 9, 1887:*	
Mrs. E. M. Livesay, David West, W. Northup, D. S. Faris, Mrs. H. Faris, Flora Merryman, Mrs. M. C Eaton, Rev. E. R. Worrell, J. S. Finley, each	1 00
Ira Green, Mrs. E McKune, Ansel Lake, each	5 00
Jno. Stahl, Rev. J. C. Elliott, W. I Phillipps, each	2 00
I. R. B. Arnold	30 00
Mrs. E. Talcott, Margaret Stubbs, each	1 50
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Mrs. H. E. Hayden	24
A. Rose	1 30
F. J. T. Fischer, M. D., H. L. Kellogg, each	3 00
Rev. N. P. Eddy	4 00
Prof. W. H. Fischer	2 50
Geo. M. Clark	3 50
Eld. Isaac Bancroft	128 00
Collections by I. R. B. Arnold	256 14
Total	$465 18.

GOOD FOR THE LIST.

We thank the friends for the new subscriptions sent in during the past week.

One sends five new names; another sends sixteen new names, ten for one year and six for six months; another sends fifty for two months each. This shows what can be done in one of the hottest, dryest and hardest months of the year for canvassers. We are also thankful for the number of promises received.

H. CURTIS, *Olathe, Kan.*—"I will try hard to keep the subscriptions here to the *Cynosure*."

AARON BURGESS, *Pleasant Plain, Iowa.*—"I hope to get some more *Cynosure* subscribers. It seems this matter is one that drags unless *some one* looks vigorously after it in time."

And to all others who have said, "I intend to fight the good fight while I live, and I will do all I can to get subscribers for the *Cynosure*," we assure you that your words are not forgotten, and are appreciated. Let us hear from more workers.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

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HOME AND HEALTH.

THE CELLAR IN SUMMER.

At this season the cellar must be kept cool, dry, ventilated and clean. The doors must be kept closed as much as possible through the day, but they may be opened about midnight, and remain open until early morning. During the latter half of the night the air is cool, and air must be admitted to keep the cellar dry and pure. If kept clean, not a great deal of airing will be needed. If the cellar is damp, fruits and vegetables decay sooner, and it is more unhealthful than is generally supposed. Many attacks of fever, diphtheria, or other diseases, result from damp, unventilated, unclean cellars. Keeping the cellar clean and ventilated, is the best way to keep it dry; it may be necessary to use other means. Lime placed in the cellar will absorb moisture and noxious gases, and thus help to keep the air pure. Charcoal is also a great absorber of gases. The temperature of the cellar may be lowered by putting a tub of broken ice and salt in. The rapid melting of the ice cools the air. This will be convenient when a considerable quantity of fresh meat or fruit is to be preserved. It is impossible to keep the cellar in good condition unless the drainage is efficient, and there is a proper arrangement of doors and windows. Double ones are needed to keep the temperature at the right point in summer as well as in winter.—*American Agriculturist.*

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A correspondent of the *English Mechanic* says: Let all of "ours" know the following: My wife has suffered occasionally with acute rheumatism in her feet, with painful swelling, completely taking her off her feet for many days at a time.

The following remedy was recommended recently and tried, and took away the agonizing pain in less than fifteen minutes, and she can now walk very fairly, and in a couple of days she will be able to button her boots, and walk without a stick or crutch.

One quart of milk, quite hot, into which stir one ounce of alum; this makes curds and whey. Bathe the part affected with the whey until too cold. In the mean time keep the curds hot, and after bathing, put them on as a poultice, wrap in flannel and go to sleep (you can). Three applications should be a perfect cure, even in aggravated cases.

ANOTHER CURE.—Dr. Vulpian states that salicylate of lithia is more efficacious than salicylate of soda in cases of acute and progressive subacute articular rheumatism. It also has some effect in chronic cases when a certain number of the joints are still deformed, swollen and painful. Salicylate of lithia may be given dissolved in water, in powder, or in unleavened bread, during or after meals, in doses of fifty centigrammes. The physiological effects of the drug are headache, giddiness, and deafness.—*The British Medical Record.*

HOW TO PREPARE BEEF-TEA.

Beef-tea, as ordinarily prepared, is of little nutritive value; but if the white of an egg be mixed with a cup of beef-tea and heated to about 160° Fahrenheit, the value of the beef-tea is greatly enhanced. Again, if minced raw beef be just covered with very weak hydrochloric acid (four drops of acid to one pint of water), and left to macerate for the night, the liquid strained off and squeezed out of the flesh by wringing in a cloth, contains so much syntonin as to make it highly nutritious when neutralized; such a liquid will remain clear after boiling to remove the raw flavor.—*The London Lancet.*

Many clergymen unjustly blame themselves for the drowsiness that pervades their congregations at the evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get. The true case, frequently, is the improper position of the lamps or gaslights, which throw the light into the eyes in such a way as to make closing the lids involuntary. By the use of proper reflectors the lamps can be placed near the ceiling, and a soft, pleasant light will be diffused throughout the room, with sufficient strength to read ordinary print with ease.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a consolous sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 6 cents.

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"Yes," said a Kentuckian, who had been in the far West, "Indians are powerful fond of whisky. Let them once get the taste of whisky, an' they'll give up everything for it. An old chief out in western Dakota offered me a pony, saddle, bridle, blanket, and I don't know what else, for a pint of whisky I had with me." "And you wouldn't give it to him?" "Not much! That was the last pint I had left. But it shows how fond Indians are of whisky."

In one of the great picture-galleries at Windsor Castle are several precious caskets, among other exquisite objects of virtu. The Queen entered one day with a small book in her hand, and asked the keeper of these treasures which was the most rare and valuable of all the caskets. He showed her one made of pure rock crystal, ornamented with gold and enamel. In this casket the Queen placed the small book—General Gordon's pocket Bible, annotated and marked by his own hand, and in this precious casket will remain this most precious relic of one of England's greatest heroes.

The Netherland steamer Waesland, 3500 tons, which left Antwerp on the 11th of July last, and arrived in New York July 27th, reported that at noon on the second day a whale was seen floating on the water directly in the vessel's course. No attempt was made to avoid the animal, as the natural impression was that it would get out of the way of its own accord. It declined to move, however, being fast asleep most likely, and the steamer's sharp iron bows struck full and fair about midway of its length. There was a perceptible shock to the vessel and an immediate checking of her progress. Passengers and deckhands ran forward to see what was the cause of the trouble, and found that the whale was fully eighty feet long, had been cut half way in two, and lay dead and fast, caught on the bows. It was necessary to stop the ship and back off to disengage the carcass, which, when freed, drifted astern.

The stiff taxation which prevails in most European countries is almost entirely due to the cost of keeping up their military armaments, and to the burden of their excessive war debts. Europe annually expends on its armies and navies nine hundred and five million dollars, while the aggregate interest upon the war debts amounts to one thousand and fifty million dollars. In round numbers, the industries of Europe are taxed two billion dollars per year, in order to preserve the national boundary lines as they at present exist.

The Congo, which is supposed to be the second largest river in the world, is, near its mouth, so deep that no plummet line has ever been known to touch bottom. This is the more strange, seeing that the Upper Congo, which in many places is over twenty miles in width, is so shallow that steam-launches drawing two and-a-half feet of water frequently strike bottom. Johnston, Stanley and other explorers, anticipate that in time deep channels will be discovered, in which case the Congo will become a great artery of African life.

M. Boulange, one of the chief engineers employed on the Panama canal, reports that of the estimated 140,000,000 cubic meters to be excavated only 30,000,000 have been taken out from 1879 to the present time. No definite plans or surveys have been made, vague pencil sketches being about all the engineer gets from his predecessors, the engineers being constantly changed and shifted about. Of the funds $180,000,000 has been expended, and it is thought they will hold out but about three or four months longer, while to complete the work will require six or seven years. One of the greatest difficulties is the climate. Out of seventy-two engineers and assistants who went out a year ago forty five are dead. It is very difficult to get laborers, and the mortality is frightful. Most of the money was furnished by poor people in France, and when the crash comes, as it must inevitably in M. Boulange's opinion, it will be a very serious matter with them.

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NEWS OF THE WEEK.

COUNTRY.

It is stated that the wheat crop of Kansas will not exceed 25 per cent of that harvested three years ago. Oats will only be half a crop, but the corn yield is expected to reach 250,000,000 bushels.

Chinch bugs are said to be causing great damage to the wheat crops in Southern Minnesota. The drought is also proving a sore enemy to the farmers. Everywhere in Dakota the crops are doing well.

Tubercular consumption is spreading among New Jersey cows. Dr. Miller, of the Bureau of Animal Industry, says the disease can be communicated both through the milk and the meat.

Olcott, Davis & Co., wholesale liquor dealers of Milwaukee, Wis., have been closed by the Sheriff on attachments aggregating $25,000. The liabilities will, it is thought, exceed $60,000.

James Workman, of Pittsburg, Pa., died Wednesday, the victim of a cruel practical joke. He was celebrating the Fourth with his friends, some of whom thought it would be an immense thing to put croton oil in his liquor. They did so and he became violently ill, and never rallied. The jokers will be arrested.

During a sham battle at Delta, Ohio, on the Fourth, Postmaster W. R. Huntington was shot and killed.

An incendiary fire the night of the Fourth destroyed the town of Clarendon, Pa., rendering 11,000 persons homeless. One Mahony, proprietor of an hotel, who threatened to burn the place if liquor licences were not issued, has been arrested. One man was burned to death. The financial loss is placed at $350,000.

A party of explorers made the ascent of Mount Hood, in Oregon, whose snow-covered peak is 12,720 feet high, and before midnight, on the Fourth, illuminated the pinnacle with 100 pounds of red fire. The light was plainly seen in Portland, Oregon, fifty-one miles in a straight, and also in Eastern Oregon for a distance of seventy-five miles.

An escaped lunatic stepped from a train at Jonesboro, Ark., walked up to a crowd of people and emptied his revolver in their midst. One man was instantly killed, and another fatally wounded. The murderer was captured.

At Peru, Ind., Wednesday morning, Flora, the 16 year old daughter of James Christian, was married. This incensed her father, who, after the ceremony, beat the girl and nearly choked her to death. Christian then entered his woodshed and fired his revolver. His wife, thinking he had shot himself, summoned Dr. E. B. North of the Wabash Railway Hospital. When the surgeon put in an appearance Christian rushed upon him and shot him mortally. The murderer was taken from jail at 12:45 o'clock and lynched.

Peter Barli, who is said to have fought under General George Washington during the revolutionary war, died recently in Demarara, West Indies, aged 130 years.

Miss Elizabeth Maud Jerome, a New Haven heiress, was Wednesday married to Yan Phon Lee, the young Chinaman who recently graduated with high honors at Yale. The groom intends to enter the journalistic field.

In the Malinckrodt Convent, at Wilkesbarre, Pa., Wednesday, twenty young ladies assumed the black veil and twenty-four others took the white veil, the ceremonies being of an impressive character.

Eight men were drowned in the Sturgeon River mine at Metropolitan, Mich., Thursday. The pump engaged in relieving the mine of wat r broke, and the men were engulfed before assistance could reach them.

By an explosion in the Cellenite Manufacturing Works at Arlington, N. J., Thursday, two persons were instantly killed and many injured.

Being detected in bribing jurors, Prosecuting Attorney Vance, of Perry county, Indiana, has fled, leaving a small family.

At Canton, Ohio, yesterday, twelve tramps, arrested and tried under the new tramp law, were sentenced to the penitentiary for one year each, at hard labor.

As a result of the Oak Ridge (La.) assault and riot, thirteen persons are dead, one white man and twelve negroes. A number of colored men were lynched. Others said to be concerned in the affray are being pursued, and will be hung if captured.

In a speech to a company of militia at Beauvoir, Miss., Monday, Jeff Davis stated that the rebel troops fought for constitutional rights, and that their descendants should never allow them to be branded as rebels or traitors.

At Marquette, Mich., Monday, John McGinnis remonstrated with William Anderson about the manner in which he carried his gun among the crowds. For this Mr. Anderson shot the meddler dead, and was thrown into jail.

FOREIGN.

Hon. James G. Blaine left London Thursday for Edinburgh. He was accompanied by the Lord Mayor of London and Senator Hale of Maine. The party occupied a royal saloon railway car, which was decorated with flags and the Maine coat of arms. Mr. Blaine will be the guest at Edinburgh of Mr. Andrew Carnegie, and he is expected to speak at a reception organized by the people of Edinburgh to show their recognition of Mr. Carnegie's generosity to the city.

During a drill of sappers at Jasz-Bereny, capital of Jazygia, Hungary, July 4, a dynamite cartridge exploded prematurely, killing twenty-seven men and injuring forty-eight more. Of the killed four were officers.

The *Medical News*, of Philadelphia, is in receipt of a cablegram from Dr. Mackenzie, of London, announcing that the last operation upon the throat of the Crown Prince of Germany has been eminently successful.

In Quebec a fire broke out in the stables attached to the barracks at the citadel Wednesday night. The stables and the sheds on the ramparts are built entirely of wood, and the fire spread rapidly in spite of every effort until the magazine was in great danger. The most intense alarm prevailed throughout the city until the fire was got thoroughly under control. At one time there were fully five thousand men, women and children walking about the streets. Many made their way to the surrounding country in carriages and carts and on foot, fearing an explosion of the powder in the magazine would occur.

Half the new quays at Zug, Switzerland, fell into the lake Tuesday night. Forty houses, a crowded inn, and the Hotel Zurich, a four-story structure, full of visitors vanished entirely. The occupants of the buildings were engulfed while they slept, and at least 100 perished, including M. Collin, president of the Canton.

England and Russia have made mutual concessions regarding the Afghan boundary question, which, it is expected, will result in an early agreement.

John Bright has written a letter in which he says Ireland is not neglected, but the good measures in relation to that country passed since 1880 have been obstructed by a conspiracy deriving its funds and inspiration from the American enemies of England, and but for this conspiracy, he says, the great land bill of 1881 would have made Ireland tranquil.

In the House of Lords Lord Salisbury announced that the Anglo-Turkish convention in reference to Egypt had not been ratified by Turkey, and that Sir Henry Drummond Wolff, the Special British commissioner, had been instructed to leave Constantinople.

An animated discussion took place over the conduct of the police in arresting, in the House of Commons, a young woman named Cass, who is of pure repute, as an improper character. The debate resulted in a defeat of the Government by a vote of 153 to 148. The criticism of members were directed less against the police authorities than against Matthews, the Home Secretary, who was accused of shielding the officials.

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At the Lake Bluff temperance meeting last Wednesday evening John B. Finch, as **LODGE CHAMPION**, assailed the representative of those who object to the attempted promotion of virtue and religion by Satanic methods with such villification and shameless abuse as became an agent of secretism while doing the work of the **GRAND MASTER** of the whole lodge business. This is now the **THIRD TIME** this man has tried to stop the utterance of needed truth and prevent free discussion by bullying and insolence. Editorial articles and the letter of the N. C. A. Secretary in this paper only lead up to this *denoument*. The account of **WEDNESDAY EVENING'S WORK** was given to a trusty correspondent who saw and heard all, and whose story, unbiased by personal feeling will be heard all over the land. At the last moment it was found impossible to suitably prepare the article for this number, and with much regret the patience of our readers is asked for it until next week.

The long list of deaths published in our daily papers Monday morning were attributed to the excessive heat. In many instances it could be truly said, "died of excessive beer guzzling." The promise of a cool drink in every saloon is a temptation of fearful power in such a heated term; but with every glass of beer is poured into the system a liquid which rots and destroys that vital strength which must sustain the human system in moments of extremity. These long death rolls should come under the title, "Died by the saloon."

The Good Templar chief Finch maintains the necessity of that lodge for the purpose of raising funds to carry on the prohibitory reform. Just now Texas is appealing loudly for aid. The liquor associations have given their tens of thousands. It is life or death to their business, and they risk much. The *Voice*, of New York, reports the few hundreds that have been given to help carry Texas and Tennessee. The Good Templars do not seem at all to be fulfilling Finch's promise. On the contrary the work seems to be done by men and papers outside the secret orders.

Mr. Powderly's speech on the restriction of emigration has been very widely printed as if it were the opinion of a statesman. It surely is not that of a laboring man in the socialistic definition of labor; but he speaks for a secret lodge, most of whose members are themselves foreigners. He asks for these that their brethren over the water be kept back in their poverty and distress. "Until it can be shown that the person landing on our shores can be self-sustaining for at least one year he should not be allowed to land," says Mr. Powderly. The Catholic press, which is very loving toward their brother Knight of Labor, tells us that he repudiates Know Nothingism, which differs little from his own platform except in one particular. That system would shut the door on the Catholic foreigner. He would not.

From Cincinnati comes another proof that the Knights of Labor is a temperance order. The Brewers' Union of that city, numbering some 600 to 800 men, has been suspended from the order. If we should stop here it might appear that the denunciations of the drink traffic by the head of the order were becoming its law, as we would they might. But such a determination is a moral impossibility. Individuals may cease from the sin of drinking because of repentance, a few because it don't pay; but we shall never see the order so resolving. If there was any reason under heaven why these brewers should be disciplined it was because of their evil business. But not a bit of that; they had committed the greater crime of refusing to pay the monthly assessment for the general fund, which was lately drawn upon for a labor palace!

A dispatch from Eau Claire, Wisconsin, says that the Knights of Labor in that part of the State are all leaving their order and lodges are surrendering their charters. The *Tribune* of this city says the membership of the Knights has decreased forty per cent during the past twelve months. The *News* says that the order has dropped from a million members to less than 600,000. In Chicago assemblies that counted 38,000 names have now but 18,000. The reasons for this defection are given at some length by the *News*, for which we must find room in the *Cynosure*, but must note that the reason which should be first, and which we trust will be found to be of most influence among the seceders is not noted. It is that the un-American, un-Christian methods of a secret lodge can never be made the fit agency for the successful prosecution of true reform. This fact we believe is appreciated by the sound sense of these hundreds of thousands of workingmen; and reason, aided, we trust, by religion, is asserting its power against the system started by Freemasons and intended by them never to be known to the outside world.

Since the argument before the Illinois Supreme Court several months since on re-opening the Anarchist trial in this city, there has come no word from the judges of their decision. If in favor of a new trial their report might be given at any time and would be expected; if otherwise, their opinion would not be read until the regular sitting of court in September. It is now reported and believed by the friends of the condemned men, that but one of the judges favored their cause, and they have abandoned all hope of returning to their old revolutionary life. Similar reports have come from the prisoners themselves, who are counting the days when the final sentence shall be given. The Anarchists outside of the jail are now raising a fund to employ canvassers for signatures to a petition to Governor Oglesby. They will ask for a commutation of the death penalty. Their work will be thrown away. They will do better to spend their efforts in studying those simple lessons in Christian ethics and political economy which their wretched companions rejected for the words of John Most on dynamite philosophy.

More than a year ago the *Cynosure* published the personal report of a missionary teacher just from the Sandwich Islands, of the unhappy leaning of King Kalakaua and his sisters to heathenism. The King himself is an adept in heathenish practices. When he visited us a few years since he was welcomed in all the Masonic lodges on his journey and participated in their pagan rites. Now that he is deposed and his cabinet obliged to flee, there is good hope that the old heathen order will be stopped in its insinuating attempts to steal back into power. The Queen Kapiolani, who landed at New York the other day on her return home from England, said all the trouble was caused by the missionary party, which, she added, "is at the root of all evil in the kingdom"—a remark that has characterized lodge worshipers ever since Ahab. The new premier, chosen by the revolutionary party, is a man of age and experience, a native of England. The immediate cause of the rising was a long-growing protest against the dishonorable conduct of the king, which culminated on his exposure as a great bribe-taker. We hope to learn of the peace and prosperity of the Islands under the new administration.

The principles of the Grand Army order and its various attachments for women and youth have an able analysis in the arguments of Revs. Hinman and Chittenden in the present number and last week. A thousand explanations have been offered to show that this secret society is not political. A thousand more are needed. The charge is made good again and again by its own actions. The noisy fusillade of mischief-making politicians has shut out President Cleveland from their St. Louis meeting, and his manly letter gives them no little worry. But if they are rid of a President who could prevent the depletion of the treasury of the nation by mistaken men in a secret lodge, they cannot shake off the black man. He is coming to St. Louis to claim a right to Grand Army membership. This is being denied them, and on the ground of color alone. There is absolutely none other. If the colored Union soldier enters the Grand Army then good-bye to the hob-nobbing and sham fraternizing of the ex-Federal and ex-Confederate organizations. A friendly feeling is being fostered between these parties, which would be highly commendable if cultivated on the basis of American brotherhood and citizenship. But when it is made with all the suggestive memories of the rebellion retained in name and oath, it becomes odious because it denies the very vital national truth for which the war was made. Let the caste question come to the front. It will serve one good purpose if it opens the eyes of our ex-soldiery to the danger of the secret lodge with which they are playing.

A PERNICIOUS CLAIM.

BY ELDER SIMPSON ELY.

In a conversation with a lawyer a short time ago he claimed that Jesus the Christ was a Freemason. He seemed to be a very intelligent man in all other respects; but in this matter he betrays a sad lack of information; or his information has been gleaned from very erroneous sources. He is a good man and evidently wants to do right; but he has been following blind guides.

To say that Jesus was a Mason amounts to blasphemy. To connect the sinless One with an organization whose membership is largely made up from the ranks of infidels and worldly characters is so contrary to all that we know of his teaching and life that when men advance this claim it almost makes our blood boil with righteous indignation.

When Jesus was in the judgment hall before Pontius Pilate he disclaimed having ever done or said anything in secret. See John 18. Now after this earnest avowal of his frank and open life, who will be so base as to connect his name with "tricks that are dark and deeds that are vain?"

Jesus said, "Men do not light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Matt. 5. He also exhorted his disciples to "let their light shine." Can it be possible that he would so teach and then hide his own light under a Masonic bushel? It would require a bushel of impudence, on the one hand, or of ignorance on the other, to claim this.

Let Masonry stand on its own merits (?) and do not try to prop it up with such illustrious names as those of Solomon and Christ. Masonry was not born until more than a thousand years after Christ!

SECRETISM AS A FORCE IN SOCIETY.

BY MISS FRANCES S. CAROTHERS, M. D.

The most insidious and least dreaded of the active forces of social gravity, because of the immense range of its influence and its selective power of taking the best (?), is that of secret orders. Its victims are bound hand and mouth, so that in the onward sweep of this enslaving system not a voice can be heard, or a hand be raised, to warn the ignorant and uninitiated of the dangers which await its followers. That men with the imperial stamp upon the brow should so despise their princely privileges as to surrender themselves, soul and body, to debasing, oath-bound guides, and to truckle to the sons of darkness for preferment in social, business, or church relations, is passing knowledge. The "child of a King," and suffer such debasement! The "child of a King," and so despise his birthright! The world has not given itself up *entirely* to the spirit of evil. Christ still reigns, and "to him shall the gathering of the people be." There are, by his Spirit, movements in the cause of truth and justice, which have so increased in magnitude that systems of evil have already begun to vary from their wonted course, and soon, we trust, will be drawn to the mighty Rock and there perish. —*Extract from Essay on "Social Gravity," read before the Wheaton Alumni.*

THE CHURCHES—WHERE ARE THEY?

BY M. N. BUTLER.

The reform that depends on the support and liberality of infidelity and irreligion will not succeed. All great moral reforms are begun by conscientious men, prompted by both piety and patriotism. It is a lamentable fact that the great body of easy-going church people look upon these early reformers as troublers in Israel, because they will not tolerate nor affiliate with popular evils. It is the money, labor and sacrifice of these praying patriots of sterling principle that carry these great reforms in their incipiency. They may be, as they generally are, ostracised by their churches for a time, but their cause goes on to triumph.

The great body of churchmen are a drawback to struggling reforms, and for this reason thousands of non-churchmen look upon popular Christianity as a roaring farce. Praying is good in its place; talk is cheap and resolutions don't cost much. The sentimentality and gush in reform work is playing out. It means work as well as talk. The praying men of America will soon have another chance to show their colors. From now on to pray and not to vote will go up before God as solemn mockery. To get down on your knees and pray for God's will to be done on earth as it is in heaven, and then vote for ungodly scoffers, profane swearers and blackguards, is sublimely ridiculous. God pity such churchmen. How many hallelujah Republicans and Democrats cry loud and mightily, amid sighs and groans and tears, that God will give us righteous rulers, and then on election day they vote their old party tickets from dog pelter to Beelzebub.

We are glad, however, that reform is taking on a practical form. The man who would rather pray a week than give five cents is elected to "step down and out." Practical men are tired of that kind of palaver. "Show me your faith without your works, and I will show you my faith by my works," says the Apostle. "Faith without works is dead." There are men of means in every neighborhood who have harped reform for years, but if they ever gave a dollar or voted as they prayed it has never been found out.

Nevertheless, there are people whose religion and good citizenship means more than hollow mockery —a sounding brass or a tinkling symbol. They are first and foremost in every good word and work. Ask a man to lend a hand or give a dollar, and you can tell about how much reform there is in him. Actions speak louder than words, and that is what the world measures men by. If there is anything God hates it is the moral coward, the man who is always preaching one thing and practicing another. These are the policy men, time-servers, who always cry "premature" and "ill-advised" at any movement, religiously or politically, that antagonizes wrong.

But especially do the ministers carry a fearful responsibility in these latter days. These are the men who pass as the anointed of the Lord God Almighty to point us and our children to a higher, nobler, purer life. How essential then that we know their ideas and views. If we teach our children that Bible temperance means "touch not, taste not, and handle not" intoxicating drinks, we don't want any man or angel to teach our little boys and girls that dram-drinking is right under any circumstances—no, not even as a sacramental observance. There are people who believe it is no more right to sip fermented wine in church on your knees, than in a saloon. Don't allow your child to attend that kind of a church, or listen to a preacher that permits the use of fermented liquor for such solemn purposes.

The true Christian is a patriot of the highest type. He is a philanthropist who sees suffering humanity as Christ saw it. To know duty is to do it. The honest churchman will not wait for worldly men to popularize a movement before espousing it. It is his privilege to find a "thus saith the Lord." He never chooses between whisky and beer; between high license and low license; between the lesser of two evils. There are true Christians, noble men of God, men who do not believe a thing can be morally wrong and practically right, men who are not afraid to face the world, the flesh and the devil. With them it is principle first and party afterward. Numbers with them have ceased to cut any figure. They are the men who hold that the blood of the martyrs is the seed of the church. And they are the salt of the earth to-day, religiously and politically. Their denominations may frown on them as disturbers in Zion and cry, "peace;" but they answer back, "First pure and then peaceable." There are enough churches pledged to reform to purify the nation, if their members would do their duty. "They say and do not."

Darlington, Mo.

THE AMERICAN NEGRO PROBLEM SOLVED.

BY PROF. J. AUGUSTUS COLE.

"The Negro Problem" has always been the "bridge of asses" which many learned politicians, historians, geographers, and ethnologists have failed to cross. It is the *pons assinorum* of past ages, and still the riddle of the present.

But it seems to me that in dealing with this question, we generally forget that there are propositions demanding to be handled as theorems instead of problems. It is time alone that will furnish us the requisite data, and put the world in position of demonstrating the perplexing and difficult Negro problem. But if we are willing to handle the question as suggested, and support it with self-evident and existing truths, we shall find the result both mathematically and morally true, and we will be able to see the Negro in his present state, and then by a natural law compute what his future will be if he continues in this present condition.

Let us view the Negro as a member of oath-bound secret societies; be it Freemasons, Odd-fellows, etc. What has he become? I will enumerate his characteristics, which as a sequel he is compelled to assume, and which every reasonable man cannot deny. He is of consequence: 1st, a secretive animal; 2d, a deceiver; 3d, a blasphemer; 4th, an idler; 5th, a Christless man; 6th, an idolater, a heathen.

Man was never intended to be a secretive animal. We are not against secrecy as private opinion, nor do we ask you to bring your domestic or personal business before the public gaze. When you give alms, do not seek vain glory or worldly applause by publishing it yourself abroad. "Give thine alms in secret, let not thy right hand know what thy left hand doeth, that thy Father who seeth in secret may reward thee openly."

Do not publish your fellow creatures' faults or imperfections to the world; go to him in secret and rebuke him, then at the third rebuke, if he be incurable, bring him before the saints and not before the ungodly. All these are secrets, transient and of a limited nature, which Jesus Christ himself believed in and taught.

Nature adapts man to live by air and light on the surface of the earth, and forms caves and caverns for bats and vile, secretive quadrupeds.

An oath-bound secrecy destroys the true element of manhood in man, and makes him an unwilling tool to any movement, whether it be right or wrong, for he is bound to do anything, a "murder not excepted," for his oath's sake. Members of secret societies tell us that their object is to relieve the fatherless, the widow, the poor and the oppressed. Let us grant this to be true. But why do such works of charity as this in secret? Why secure it with the brutal, throat-cutting and body-mutilating oath? Why should the charitable work be done only by men and not by women?

Every one must acknowledge that secret, oath-bound societies destroy the sanctity of the marriage tie, which is the most tender on earth. The husband who stands before God and man and publicly vows to be one flesh with his wife, is now in a dark and secret pavilion, swearing to "hide and forever keep" all that is done in that place, where his wife dare not enter, and to conceal it from every unitiated person under the canopy of heaven.

He is a deceiver because he pretends to have mysteries where there is no mystery, and to keep secret what has been revealed and found to be trifling and childish.

These societies are Christless, because many who do not acknowledge Christ are admitted into them, and for their accommodation the name of Christ is not used in the lodges.

They are idolatrous and heathenish in their rites and ceremonies. Whenever I take up a Masonic ritual and read such Masonic hymns as:

> "Hands 'round ye faithful Masons,
> Form the bright, fraternal chain;
> We part upon the square below,
> To meet in heaven again.
> Oh, what words of precious meaning,
> Those words Masonic are?
> We meet upon the level,
> And we part upon the square."

I imagine a circle of Kofong African heathens dancing around a fire and dismissing the ceremony in a triangle of cork woods. Both of these two ceremonies have their respective meanings and from a common origin.

From these axioms let us see what will become of the Negro in America as a secretive animal, as an heathen, and as Christless beings.

I leave everyone to solve the problem or demonstrate the theorem: "Righteousness exalteth a nation, but sin is a reproach." For every Masonic temple that you build, God speaks to you in anger by the prophet Hosea: "Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities, but I will send a fire upon his cities, and it shall devour the palaces thereof." 8: 14.

The greatest mistake of the Negro is, that when he embraces religion he regards Christianity more the religion of the white man than the religion of Christ; hence he takes in both the white man's virtues and the white man's vices. He drinks brandy, because "massa used to drink it," and he rushes into the lodge because he wants to be like massa, and wear his apron and red bindings. But, my countrymen, is it not time for us to use our own judgments and build our hope of a glorious destiny on the Rock of Ages? I do not believe that England or America have more right to the Christian religion than than they have to regulate the laws of Jupiter. It is an interesting fact to me to know that the white Masons do not acknowledge or recognize colored Masons or Knight Templars. I pray that this shall continue so until the colored man finds that God, also, does not approve of it, and that he has no right to be superstitious, apeish and ungodly; and in like manner I wish that every white liquor dealer will always drive away every Negro that approaches his beer saloon, until the colored race find that they have no right to be there. Let us retain their virtues and reject their vices.

THE TRIAL OF FAITH.

BY REV. A. SIMS.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Peter 1: 7.

1. What kind of faith does the Apostle refer to? It is not faith in men or in angels—not an intellectual assent to the truth of the Bible. It is the faith of the heart. A confidence and repose in Christ as our personal and present Saviour from all sin. It is a personal faith—"*your* faith."

2. How is this faith tried? By temptations, discouragements, opposition, persecution, misrepresentations, afflictions, poverty, prosperity, trials of various kinds, and by obedience.

3. Why is this faith tested? Saving faith is the foundation of all Christian experience. Though a Christian may be in a perfect tempest, if his faith in God remains unshaken he is perfectly safe. But if his faith fails, though he may have everything else he will be defeated and backslide. As faith, then, is that principle by which we live; as so much depends on its exercise, no wonder the devil levels his heavy guns against it to weaken and destroy it. God, in his infinite love to our best interests and for the development and nourishment of our faith, permits it to be tried. Hence, the Apostle says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you." In the time of Zephaniah the prophet, in speaking of his ancient people God says, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Daniel says, "Many shall be purified and made white and tried." It is necessary that

our faith should be tested, in order that we may learn whether it has any flaws in it, or whether it has become weakened. When everything is smooth and easy-going, we cannot tell how our faith stands. The degree of feeling we may have is no criterion. It is one of the most uncertain things in the world. It is only by the hard knocks of trial we find out how strong or weak it is. Rutherford says, "I find it to be most true—that the greatest temptation out of hell is to live without temptation. If my waters should stand they would become stagnant and impure. Faith is the better for the free air, and for the sharp winter storm in its face. Grace withereth without adversity. The devil is but God's master fencer, to teach us how to handle our weapons." Says one, "If gold, though perishing, is yet tried with fire in order to test its genuineness and to remove the dross, how much more does your faith—which shall never perish—need to pass through a fiery trial to remove whatever is defective, and to test its genuineness and full value?"

4. Why is the trial of this faith more precious than of gold that perisheth? Because:

1. We get a deeper and richer experience. "The trial of your faith worketh patience." "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." Is not this more precious than gold? Bunyan says, "Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we shall find a nest of honey in them."

2. We become more useful and bring more glory to God. "He purgeth us that we may bring forth more fruit." He thus tried Job, Daniel, the Hebrew children, Paul, and hosts of others, and their after life was more than ever conducive to the glory of God. Just when we think we can stand no more and are going to die under the pressure, is often the very time when we bear the best increase. "Gold does not increase or multiply by trial in the fire, it rather grows less; but faith is established, improved and multiplied. Gold, though it bear the fire, yet will perish with the world; but faith never will." A certain writer has said, "There are more undeveloped physical and mental resources than have ever been brought to light, and made to bless and comfort the human race. The potentialities of mind and nature, we venture to say, are almost as infinite as the infinite God himself. We know not what powers we are in possession of until our capital has been drawn upon. We do not perceive the countless millions of stars above us until night has come and brought them out; and pressure from without and from within but reveals the hidden forces of our nature. The man knows not the depth of a husband's love, and the joys to be reaped from the family circle, until the terrible messenger knocks at his home. We can accomplish more when we are under pressure than at another time, for then we but learn of our hitherto slumbering powers."

Crush the daisy and it will send forth a sweeter fragrance than ever. Bunyan was confined in the darkness of Bedford jail for twelve years, but what immense good has come of that long imprisonment. The poor, indigent, illiterate student fights against many odds, but these very difficulties only tend to develop the indomitable perseverance within him.

3. The ultimate end "might be found unto praise, and honor, and glory at the appearing of Jesus Christ." "If we suffer with him we shall also reign with him." "Our light afflictions, which are but for a moment, worketh out for us a far more exceeding and eternal weight of glory." We shall ultimately be found tried stones, ready and safe to put in the heavenly temple. In the building of Solomon's temple no hewing and sawing were done where the sacred building was reared. All the stones, timber, etc., were prepared in other places, and brought in a finished state to the builders. Beloved, the hewing of the stones for the spiritual temple must be done here, that at the appointed time God may find us ready to be placed as living stones in that temple. Says one, "The temptations of Satan which he intended for their destruction, frequently became jewels to adorn the crowns of God's people before the eternal throne." Matthew Henry says: "Honor is properly that esteem and value which one has with another; and so God and man will honor the saints. Praise is the declaration of that esteem; so Christ will commend his people in that day. Glory is that luster wherewith a person so honored and praised shines in heaven."

Uxbridge, Ont.

THE CHURCH AND WORKINGMEN.—Why has the church lost its grip on the workingmen? In the first place the church never had any grip on the workingman, as such. Its grip has been on him as a man and a brother. In the second place, it has lost something of its hold on many workingmen because they have so largely transferred their affection in recent years from their church to their various organizations. In communities not divided up by any secular or social fraternities, the Christian church as one great, permanent, omnipresent organization will have a much stronger hold on every class than any other attraction. But when Masonry and Odd-fellowship and the club and the numberless other associations make their advent, the church loses its grip, and no wonder, on considerable numbers in every class. In the long run the church will probably resume its sway; but for the season its sceptre trembles.—*Boston Herald.*

JOHN THE BAPTIST.

Herald of Christ, the day is come,
Day by prophetic lips foretold,
When from the shadow of the tomb
The page of life shall be unrolled:
The day-light dawns; the bright beams glow;
First witness of that Light art thou.

Greatest among the sons of clay,
Less than the least in heaven's domain,
Last of the old world, called away
Ere God in man restores his reign:
Thou seest the dawn climb up the skies,
Yet mayst not see the Sun arise.

Those beams shall tint the humblest cot,
Shall flood the plains of earth with light,
Thou mayst not feel them; 'tis thy lot
To stand upon the skirts of night.
Didst thou not long to see that morn?
Rejoice: thou seest the daylight dawn.

'Tis thine in desert paths to stand
And cry, "The Lord's highway prepare!
Heaven's promised kingdom is at hand,
Make straight the rugged pathways there!
Lay low the hills his steps before,
Who comes with fan to purge his floor.

"Upon the hills I hear his feet:
He comes to burn the chaff with fire,
And he will gather in his wheat
Upon the day of wrath and ire:
The axe is laid unto the root,
Woe to the tree that bears no fruit!"

—*Gerard Moultrie.*

HOW TO BECOME A SOVEREIGN GRAND INSPECTOR GENERAL.

[From the Freemason, Detroit.]

EDITOR MASONIC REVIEW:—As there appears to be considerable mystery in regard to the constitution of the Supreme Council and its powers, will you have the goodness to explain what are the necessary qualifications for a candidate for the 33 deg.? Does it require any special standard of morals or intelligence, or is the candidate compelled to be a proficient in the rituals and history of Masonry? Having the ordinary failing inherent of our good Grandmother Eve, (curiosity) there are a number of us who would like to know; for if we go in for the high figures, we do not desire to stop half-way up the ladder, neither do we desire to be placed in the position to become "rejected material." Is there any probability if we should take the degrees up to the 32 deg., which appears to be attainable by nearly all (if they can pay for them) that we could ever, by any ordinary process, attain the 33 deg., as that seems to be the cap stone of the structure? By a reply to the above, you will greatly oblige yours, fraternally, ONE AMONG A THOUSAND.

We reply, that so far as our information extends the only requisite qualifications are that the candidate for the degrees up to the 32° shall be a Master Mason, and be able to pay the necessary fees. Of course there is balloting, etc., which is always done by but a few. This is easy to arrange and manipulate through one or two astute friends. In regard to the 33° and last degree that is a different affair; even of this there are different grades. There is the passive and the active 33°. The passives have the privilege of writing 33° after their names, which is "a big thing; of sitting on high seats in the Sanhedrim, but have not a word to say; or rather they may talk, but cannot vote, and of paying their own expenses to and from the place of meetings. Other than the above, the absolute qualifications of the 33°, (in some instances, at least,) so far as we have been able to observe, are perhaps better described by Dr. Gulliver in his travels in the land of Lilliput (which every boy has read) than by any other author, either Masonic or profane. For the benefit of our correspondent, and so as to refresh his memory, we quote the passage. It is not bad reading. The Dr. says:

"The Emperor had a mind one day to entertain me with several of the country shows, wherein they exceeded all nations I have known, both for dexterity and magnificence. I was diverted with none so much as the rope dancers, performed upon a slender white thread extended about two feet and twelve inches from the ground; upon which I shall desire liberty, with the reader's patience, to enlarge a little.

"This diversion is only practiced by those persons who are candidates for great employments, and high favor at court. They are trained in this art from their youth, and are not always of noble birth, or liberal education. When a great office is vacant, either by death or disgrace (which often happens) five or six of those candidates petition the Emperor to entertain his majesty and the court with a dance on the rope; and whoever jumps the highest without falling succeeds in the office. Very often the chief ministers themselves are commanded to show their skill, and to convince the Emperor that they have not lost their faculty. Flimnap, the treasurer, is allowed to cut a caper on the straight rope, at least an inch higher than any other lord in the whole empire. I have seen him do the somerset several times together, fixed on a rope which is no thicker than a common packthread in England. My friend Reldresal, principal secretary for private affairs, is, in my opinion, if I am not partial, the second after the treasurer; the rest of the great officers are much upon a par.

"These diversions are often attended with fatal accidents, whereof great numbers are on record. I myself have seen two or three candidates break a limb. But the danger is much greater when the ministers themselves are commanded to show their dexterity; for by contending to excel themselves and their fellows, they strain so far that there is hardly one of them who has not received a fall, and some of them two or three. I was assured that, a year or two before my arrival, Flimnap would infallibly have broken his neck if one of the king's cushions, that accidently lay on the ground, had not weakened the force of his fall.

"There is likewise another diversion, which is only shown before the Emperor and Empress, and first minister, upon particular occasions. The Emperor lays on the table three fine silken threads of six inches long; one is blue, the other red, and the third green. These threads are proposed as prizes for those persons whom the Emperor has a mind to distinguish by a peculiar mark of his favor. The ceremony is performed in his majesty's great chamber of state, where the candidates are to undergo a trial of dexterity, very different from the former, and such as I have not observed the least resemblance of in any other country of the new or old world. The Emperor holds a stick in his hands, both ends parallel to the horizon, while the candidates advancing, one by one, sometimes leap over the stick, sometimes creep under it, backward and forward, several times, according as the stick is advanced or depressed. Sometimes the Emperor holds one end of the stick, and his first minister the other; sometimes the minister has it entirely to himself. Whoever performs his part with the most agility, and holds out the longest in leaping and creeping, is rewarded with the blue-colored silk; the red is given to the next, and the green to the third, which they all wear girt twice around the middle; and you see few great persons about this court who are not adorned with one of these girdles."

THEY COME FROM ALL CLIMES.

The statistics at Castle Garden show that the number of immigrants landed in New York thus far this year is 133,000, which is 40,000 in excess of the same period last year. In one day during the last month there were over 11,400 landed. The authorities state that never in the history of Castle Garden have there been so many foreigners examined in one month as there was during the month of May. Immigration to the United States is increasing steadily every year, and there is no telling when it will commence to decrease. As a rule the immigrants are intelligent and of a better class than heretofore. They are from all nations in Europe. The Italians and Hungarians are least to be desired. They are brought over here principally by large railroad corporations, and are put to work on new lines or in the mines of Pennsylvania and Ohio. They can live cheaply, and the wages which they are paid are the lowest paid to any class of workmen. The Italians are men of the lowest element, who grovel for little, hoard their savings, and then return to their own homes to live out their old age in what seems to them luxury and affluence. The Irish who come here have friends who have sent for them, and they come with the intention of remaining and building up homes for themselves and their families. Most of the other nationalities come with this intention, with the exception of those that have been mentioned. They are a benefit to the country, and the more immigrants that come here, the greater will become our resources. They are principally of

the farmer class, and they go to the Western States, where they settle upon farms. There is room for everybody, and there are millions of acres of land uncultivated in every State in the Union, where the immigrant can settle. Those that have come here have money and are not paupers. We want intelligent men and women, these are always welcome. The pauper class and criminal class of Italy we do not want, and Congress should take some steps to stop the railroads and other corporations from importing them.—*Demorest's Monthly.*

IN WHICH ARMY ARE YOU TRAINING?

THE G. A. R. LODGE CORPS OR THE ARMY OF THE LORD?

FROM A DISCOURSE DELIVERED IN THE COLLEGE CHAPEL, WHEATON, JULY 10, 1887, BY REV. A. J. CHITTENDEN.

"But God, who is rich in mercy, for his great love wherewith he loved us, . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 4, 6.

If the life, unity and security of the church on earth is to be maintained, I might say recovered, we must give more emphasis to things in which Christians agree in proportion to the variety of things on which they are liable to differ. These are times of wide-reaching thought, and thought makes differences before it reaches unity of conclusions and measures; therefore the world is not a little curious to know whether the great capital beliefs of the Christian will prove to be a bond of union between themselves, and a mark of difference toward them that are without, that will survive the stress and strain of all these agitations.

I would like to see the Christians of every community studying this text with a new fervor of interest in its great salvation facts: raised up from the dead; by a redemption through blood; to a new spirit of filial regard for Father; to a knowledge of God as he is in Christ; and to a place in a new brotherhood, which does not exist by virtue of entire sameness of opinions, but by virtue of love and social devotion.

Then I would like to see society living and walking together so as to realize what it means to "sit together in heavenly places" here on earth. The least that we can take from such words is the privilege and duty of having the society of Christ's people, and the duty of choosing it in preference to the companionship of the world. If any one has not entered far enough into our religion, or allowed religion enough to enter into him to discover these heavenly places, I pity him. If the great fact is in him, he will find the heavenly part that lies between himself and other Christians. It is a tedious and disheartening labor to be always trying to join together cold-hearted church members. We appoint a prayer meeting and invite all who love the Lord and his children to come there. No other meeting could so well serve to prove the actual condition of the heart of the church.

"Jesus loved Martha and her sister and Lazarus." Do you think that either of the sisters or the brother raised from the dead would have excused himself when their Lord came for the night, in order to attend some lodge of Rechabites or Rebekahs or Odd-fellows or Templars or Grand Army comrades or Sons or grandsons of Veterans? When Paul passed Ephesus on his way to Jerusalem, do you suppose he took pains to make the appointment to meet the church of Ephesus on some night when the Christians would be at liberty to go down to the shore without missing a lodge of heathen?

If Christians have been qualified to sit together in heavenly places—to associate in the communion of saints, what shall we say of all those schemes of fellowship which associate unsorted humanity around some idea that is purely selfish or merely temporal, and that, too, in a way to absorb time, money, acquaintance, enthusiasm and every highest interest into the appointments and habits of spiritual prostitution?

The more inoffensive the name and avowed object the more dangerously enticing is the fellowship that is forbidden. What can be more plausible than a very private organization of young people for the reclamation of drunkards? Nay; what could be more dangerous than a very private opportunity for the partially dissolute and thoroughly unchristian to break down the best protective barriers between virtue and vice, which the Christian home and the public meeting has from time immemorial erected?

The invariable law of the churches given by the apostles was—separation. No plea of doing moral reform work was ever allowed to play tricks with the younger part of the Christian commonwealth. No sort of outside communion was tolerated in either the Jewish or Christian churches. There can be no heavenly places where Christian character and sentiment are not the first thing in place and importance. To make any other consideration a basis of regular and long-continued fellowship is to depart from Christ and to practically deny him. A Christian church on earth means Christian society on earth. The church has a mission always, but mingling with the unsaved in the direct line of evangelistic labor is quite a different thing from "sitting in the seat of the scornful" and the profligate and the despisers of Christ on terms of social compromise and spiritual equality. A spiritual mission does not call for spiritual miscegenation. When people are converted we need a place to take them to at once. To stay with them and give them no heavenly places to resort to is to rescue people from a burning building and then throw them in again. There are no heavenly places socially outside of the companionship of Christians.

The poorest church I ever knew would be a heaven compared with the average lodge character—no matter what might be its name. A genuine, zealous Christian will not go there; therefore the few nominal Christians are the more exposed by the predominating influence of secret companionship organized and sworn. All heavenly places breathe the free air of heaven. No large-hearted man can possibly enjoy the stifled atmosphere of a lodge room. It is for this reason in part that less than half of the soldiers of the late war have taken or retained membership in the Grand Army.

The voluntary gratitude of a people towards a soldier class is a reward worth having. Anything of that kind that has to be forced or preserved artificially is certainly not very much to be coveted. The surest way to destroy the gratitude that the people would naturally have towards the survivors of a national war is to undertake by close organization to monopolize all offices and proclaim incessantly their own deserts. But the Christian soldier never allows himself to deify military service. His deity is Christ and his fellowship in Christ is never reduced to par with any other fellowship. The simple reunion of veterans in annual meeting is a matter-of-course pleasure which no one cares to criticise. It is the organized and sworn social and political imperialism that uses comradeism as its tool to obtain place and power and money that we oppose; and this has been found so successful in controlling all political movements for a quarter of a century that the sons of the soldier have invented their little game by which they are to step into the footprints of their brave ancestors and continue to possess and divide the spoils of office. Is this a too severe criticism on the innocent "Sons of Veterans?" Must the gratitude of the people to their fathers be enforced by these babes in boots, brass and blue cloth, at the point of harmless bayonets and the sound of martial music for all time to come? What if the mal-administration of public affairs should give us some time a new list of veterans, emancipators of the people from the thralldom of avaricious cliques and rings of secret plotters against the honest people of the land; who then will know just how to recognize a "son of a veteran"—unless perhaps good, gentlemanly and generous, open-handed character and conduct should be a distinguishing badge of inherited worth? It is a great pity that the chaplains who were in the late war had not dared to brave something more terrible than cannon when they returned, and set their influence against this style of association in its very infancy.

The veterans and the sons of veterans will find that their mode of preserving patriotism is not at all in accord with history or human nature. A degraded people have never proved patriotic; and all but open and liberal modes of obtaining influence and a living have ever proved demoralizing and degrading. A happy and prosperous people will defend their homes. Such a people have never failed to answer the just call of the government. Rob the people of their homes and no human power will make them love their country. The administration of the last twenty-five years has been the most corrupt in our national history. The people have begun to investigate it, and when the are done they will not contradict this statement. Grand Armyism has been tolerated by a people more generous than wise, and a series of legislative acts sprung from subservient greed of office has eclipsed all modern monstrosities of the kind. The party most largely represented by this organization has set itself against any and every reform that might be adopted at the expense of votes; and not a single act of moral bravery has relieved the avaricious monotony of the rule of the nominal saviours of the country. The veteran soldier who should have been watching with jealous eye the course of human nature in office has been cajoled with praise, baited with pensions and befooled by a system of oppression that leaves their sons with only a tithe of the benefits actually earned by their fathers. Their welfare now demands that they join with all voting sons and break the yoke before it becomes iron.

But I speak to Christians as such. You ought to know better than to perpetuate clanism in the society of a republic. We do not need it. You do not need it. As a Christian you cannot afford it. It will ruin your love for the church. It will spoil your faith in God. It will demoralize your spiritual judgment. It will break down your influence, and mar your good name. What would you think to find on one of the Christian tomb-stones beneath the city of Rome, some sign of membership in a brotherhood of military survivors written right over the cross—the emblem of all true greatness and worth and promise? Would not such association be degrading in the extreme? He who said, "I have determined to know nothing among you but Jesus Christ and him crucified," never spoke of his early service under the state as anything to be preserved along with his heroism of suffering for Christ. The commonwealth of the Jews never fell apart into classes to memorialize some war struggle just because a part of the people might have remained at home. When men did well everybody knew it, and they received their praise. "Saul hath slain his thousands and David his tens of thousands!" was the voice of the people. Neither Joshua, nor Gideon nor Samson nor David organized secret societies to keep their memories green. Christians ought to have a better opinion of human nature than to do such childish things in a republic.

Besides, when you enter these lodges you have to make a profession of religious faith which is simply heathenish. Heathenism acknowledges God under a great many symbols. But they never get beyond that simple belief. They have no Christ; and that which heathenism has not reached is exactly what lodgism of nearly every kind leaves out. They therefore coincide in their faith—the one has never known Christ, and the other ignores him in its profession of faith. Who can seriously doubt that it must partially heathenize the mind of any man to be familiar with codes and ceremonies that ignore Christ throughout? It were far better to have no religious part in the ritual. Why do you say when you enter the lodge, "I believe in God"? We might have assumed that to your credit. But as you say nothing more than that, you virtually reply to the only question any one could have, "Do you believe in Christ?" "I do not." Why will you allow people to make a trap for you of this kind and cause you to slap Christ in the face in the presence of his avowed enemies?

If you have a spark of spirituality left in you, you know when you come home from these sittings that you have not been sitting "in a heavenly place in Christ Jesus." And you might have been. There were Christians enough within a block or two of your own home who would have enjoyed your company, and whose company would have been a grace to you. Your own wife would have allowed you to sit with her for the evening. And if you had brought into your little domestic circle the offerings in money and enthusiasm which were sacrificed in these other chambers of promiscuous humanity, there would have been a very much larger return of satisfaction.

"What part hath he that believeth with an infidel?" To join a church is to associate with that people called the church. To associate regularly with any kind of a people as a social preference is to make them your church. Your name on the roll does not make you a part of a church without your actual presence. Neither will an occasional participation in the service of communion atone for habitual absenteeism at other times.

When our armies were in the field the Christian soldier was glad enough to separate himself from the ungodly conversation of the unregenerate and mingle with praying soldiers in the chaplain's tent or under the consecrated trée. What has happened since those terrible days that the Christian now should prefer the companionship of an unbeliever, simply because he was a soldier, to the neglect of the house of prayer and the immediate service of Christ in a hundred ways? Has he been worshiping at the wrong altar? Has comradeism displaced the love of God's people? Or is it possible that he has never lost any love for Christ, and does not understand the blasphemy of speaking of the "grand encampment" over the graves of the unregenerate so as to make the word of God of none effect, and leave men to believe that military service is a passport to heaven?

We have no room in the United States for any civil "order" except the order of American citizens. We have no need in the world of any religious order except the simple order of the churches of Jesus

Christ. All other bunching and banding and buttoning people together in uniform and grip and pass-word is simply the modern form of erecting altars under every green tree, to make God's people play the harlot and lose their love for things spiritual.

The gift of a little titled office and the Indian fancy for trinkets and colored cloth will befuddle the unprotected minds of our youth, and being like Melchisedeck, without father or mother to advise them better, they will strut around all through the remainder of their boyhood advertising their fathers' virtues and to find when they are forty or fifty years old that the country has other business on hand, brought about partly by their own neglect. But Christians have a better protection from these things than other people, if they will simply obey their finer judgment and refrain from all Grand-Army or Grandson clanship on the ground of antagonism between the spirit of the unregenerate and the spirit of those who have been redeemed and raised up together and made to sit together in heavenly places in Christ Jesus.

OUR CINCINNATI LETTER.

CINCINNATI, O., July 12, 1887.

EDITOR CHRISTIAN CYNOSURE: —The "City of God" must be faithfully defended and the aggressive work of the kingdom carried on. To this end complete consecration is called for. "When the priest was consecrated the blood of the ram was put upon the right ear, the thumb of the right hand and the great toe of the right foot to indicate that he should come and go, use his hands and powers of mind, in short,his entire self,in the service of God." The Jews expressed their loyalty in saying: "Thine are we, David, and on thy side, thou son of Jesse." Paul said: "For me to live is Christ," i. e., all that I have, am, or can be, belongs to Christ.

A Japanese family prospered in the use of the "self-restraint box." This is the account which the master of the house gives of it: "If I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remainder I drop into the 'self-restraint box;' or, if I would give a five dollar feast to my friends, I exercise self-restraint and economy, and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy, and build it for eighty, putting the remaining twenty dollars in to the box as an offering to 'the great, bright god of self-restraint.' " On the second day of the New Year the family assembles, engages in the worship of this god and then opens the box and distributes its contents to the poor. The discipline is a blessing to themselves and it gladdens hundreds of hearts.

Barring the idolatry Christians have here an excellent example. The homage which they pay to the idol we should give to the King of kings. It is in striking contrast with the spirit discovered by an Ohio treasurer (a professed Christian), who, "when his pastor brought his annual contribution to the American Board, said to him: 'You ought not to do it. I don't think it's right. You ought to stop giving to missions, and preach for us on a smaller salary;' adding, in conclusion: '*We* are heathen;' a proposition which few enlightened men would be disposed to controvert, though it is a hard rub on the heathen."

But there are consecrated spirits in the church. Dr. Cuyler says, "he had a seamstress in his church who used to give a hundred dollars a year to missions." Dr. Strong relates the following: "Sarah Hosmer, of Lowell, though a poor woman, supported a student in the Nestorian Seminary,who became a preacher of Christ. Five times she gave fifty dollars, earning the money in a factory, and sent out five native pastors to Christian work. When more than sixty years old she longed to furnish Nestoria with one more preacher of Christ; and, living in an attic, she took in sewing until she had accomplished her cherished purpose. In the hands of this consecrated woman money transformed the factory girl and seamstress into a missionary of the cross, and then multiplied her sixfold." The Saviour commended the poor widow because she gave all she had—even all her living. A church made up of such members could take the whole world for Christ. But only a few are devoted. There are few Marys to give, but many a Judas to calculate the value of the alabaster box of ointment.

It is an amazing circumstance that in 1881 the 1,200 church members belonging to the missions of the United Presbyterian Board in Egypt—most of them very poor men and women—raised 4,546 pounds, or more than $17 each for the support of churches and schools. The Baptists among the Karens have done equally well. We congratulate ourselves that the American churches give $5,500,000 for missions. But that is only fifty cents per member. If we gave as much for home and foreign missions as they gave for churches and schools our annual offering would be $170,000,000. Entire consecration is needed. Remember that we owe unto Christ even our own selves also.

Last Sabbath morning I preached in the Third Presbyterian church to an audience of five hundred. I told them the National Reform Association is in the field to stay. They propose that this nation shall swear allegiance to the King of kings,that it shall be impossible for the avowed enemies of morality and virtue to get any office or trust in this land, high or low; that our legislators and Congressmen shall deliberate with their Bibles open before them; that the Bible shall be placed in every public school throughout the Union; and that the divine law shall link the hearts and consciences of the people to the throne of God.

In the evening I preached in the Eastern Avenue M. E. church, Rev. D. N. Stafford, pastor. Rev. Mitchell, of the Dayton, Ky., M. E. church, was present and he insisted that I give that talk to the people of his charge next Sabbath evening.

I have been reading "Natural Law in the Spiritual World" by Prof. Henry Drummond. He says, "The position we have been led to take up is not that the spiritual laws are analogous to the natural laws, but that they are the *same laws*. It is not a question of analogy but of identity." If this be true our nation must either cease violating the plainest precepts of the divine law or go down as the nations of the past have done. Disobedience to the law of natural life in the individual,family or nation means death. But we have hope for our nation. "Pluto's prisoner, if not out of the cave, has at least his face to the light." J. M. FOSTER.

OUR BOSTON LETTER.

SATANIC EXULTATION.

In heavy gothic letters a header recently appeared in the non-partisan Boston *Herald* announcing the latest triumph of the Sabbath opponents.

"EXIT THE PURITAN SABBATH."

The article itself was a sort of triumph-song over the removal of the law prohibiting the circulation of the devil's bible—the Sunday newspaper. One strain, ringing with hellish taunt and sarcasm, was as follows: "It may be interesting to Rev. Jo. Cook to know that the 'Satanic press' had a free, unrestricted sale yesterday (last Sunday), a greater freedom, in fact, attending the sale of the Sunday newspapers than has hitherto been known. Before Boston was attacked by the recent spasmodic display of virtue, the periodical stores were permitted to keep open until 10 o'clock in the morning; but at that time that restricted privilege was denied them, and those who defied the law paid for their boldness in the municipal court. Under the new law the places can keep open all day."

This from a press which claims to be a public educator! What does it teach? That God's laws are a farce; that it is right to ridicule, repudiate, and willfully desecrate the Fourth Commandment. It infuses a deadly virus into the moral veins of the people which will ultimately cause religious anarchy. Aye, unless the poison is counteracted by the antidote of divine interference, I fear civilization will retrograde into grossest heathenism.

But *God will interfere*. The Sunday paper is a deadly foe to Christianity, and no Christian can read or in any way patronize it without complicity in its anti-Christ work. I have already said a great deal in the *Cynosure* concerning these Sunday abominations. The most appropriate title would be, Sunday soul-poisoners. Professor of Christianity, would you attend a wrestling match or a prize fight on Sunday? You virtually do when you read a Sunday paper. Would you visit the theatre or dime show on Sunday? You do when you read the Sunday paper. Would you attend a boat race, a horse race, or a billiard or pool match on Sunday? You do when you read the Sunday paper. Would you open your business, dabble in strikes, or quote market prices on Sunday? You do when you read the Sunday paper.

What is there in the Sunday paper for Christians? Nothing but sin. The Boston *Herald*, or any other paper, may feel glad over the "exit of the Puritan Sabbath," but in the excess of their jubilation they forget that the so-called—defiantly-called—Puritan Sabbath and the day of holy rest appointed by the Creator are one and the same. They may cancel the statutes of man, repeal or revise, but the laws of heaven are unalterable, infinitely more unchangeable than the laws of the Medes and Persians. In spite of the rumbling of the threatening law-quake, the chaos of religious anarchy, I hear the voice of the immortal Garfield ringing out, with slight change for adaptation, that wonderful utterance which should ever be the nation's watchword during great tribulation: "God reigns and the government of heaven still lives." D. P. MATHEWS.

CORRESPONDENCE.

MEMPHIS MATTERS.

DEAR CYNOSURE:—I wrote you a few weeks ago on the situation of affairs (Masonically) in and around Memphis, and promised to give you further details concerning the Marion, Ark., affair; though in another State Marion is generally considered a kind of suburb of Memphis.

I have seen Elder Robinson and got from him a correct statement of the trouble in his church on the lodge question; it does not differ materially from that already communicated to you, save that there were only twenty-three of the lodge adherents who took charge of the church. The church is yet closed, and the injunction is to be sustained or dissolved before the Circuit Court Judge on Monday next.

Elder Robinson has preached regularly every Sabbath since the church has been locked up by these dignataries of his Satanic majesty. The services have been held under a large tree in front of the church, and thus the congregation have been kept together.

There is considerable flurry in our city among the brotherhood known as the "Knights and Daughters of Tabor." It seems that the president of the Board, one J. W. Wheeler, has insulted the "Chief," who is, I believe, one Moses Dickson of Missouri. The official organ of the order, the *Palladium*, printed at Nashville, this State, is down on the Chief G. M., and is hitting some hard blows at the entire order. As usual, it seems that the only demoralized set of society banditti is to be found in Memphis, which is wholly given up to the power of these orders.

I was also a member of this order of Tabor, but was never inside of a lodge room, nor in any of their meetings. They were loud in the denunciation of my course, and a note clipped from the *Palladium* led me to believe that they had a hand in the murderous assaults made two years ago upon my home. The paper said:

> At Memphis we have some good material, and also quite a lot of inferior. We have the report from reliable sources, that a certain D. G. M. of Memphis said that his members would mob the editor of this paper provided he would come to Memphis. The reporter goes on to say that when he had explained certain points to the D. G. M., that then he, the D. G. M., or mobber, said that he knew things were rotten in the head of this order, but that the editor had kept him from organizing a lodge, and he was willing to do most anything now to get rid of him. This D. G. M. is one of the supporters and body guards of the present administration, and is a very good sample of the whole lot. He is uneducated; not able to express his grievances in decent words, so he resorts to the venom of his heart, and uses language which a member of a gang of bandits would likely lose his life should he use. Yet, in our hypocritical Christian brotherhood, such men as he are chosen to baptize the babies. Daniel in the lions' den took no such risks for life and reputation as a respectable gentleman or lady is now taking in our order under the present condition of things.

This order, you see, baptizes children. I have tried to find out how the baptizing was done, but have been unable to do so. Some of the members of our church, whose husbands are of the world, have children in these juvenile, secret departments; and in conversation with one of the little girls she said, "In the Friendship lodge they baptize us; they make us go up a high ladder into the loft, and then they let us down with a long chain and call it baptizing us; it made me awfully afraid. I was blindfolded and could not see, and I just screamed as loud as I could." She also said: "The goat butts us in the back and bleats around us, but I found out it was only a big, wooden thing with hair on it."

After listening to this narrative from the little girl, I could but say, "O Lord, how long shall my people be the dupes of these ungodly and demoralizing influences."

The situation in Memphis is in a kind of comatose state: several of those who left the church have returned, and others want to come, but are ashamed. We are having quite an interesting time in prohibition matters, and we live in great hopes of carrying our State for prohibition. The lodgites are rather tame this year. On the 10th of June the Oddfellows drove a huge billy goat in their procession as a representative specimen of the make up of the order. I suppose it had a local significance.

May God bless the readers of the *Cynosure*, and all who love the truth. R. N. COUNTEE.

THE DAY OF DAYS.

NORTH CEDAR, Kans., July 4, 1887.

EDITOR CYNOSURE:—Your correspondent from Galena, Kansas, who vents his spleen against the Christian *Sabbath*, as such, asks the question, "What authority have you for that?" namely, "to call the first day of the week 'Sabbath'." With your permission I will answer. We have the authority of the spirit of inspiration. In Matt. 28: 1, when the words "first day of the week" first occur, the very same Greek word *Sabbaton* is used in the second clause of the verse that is used in the first! The word is in the genitive plural and should be consistently as well as truly rendered: "In the end of Sabbaths as it began to dawn toward *the one of Sabbaths.*"

The Sabbaths ended were the Creation Sabbath, Heb. 4: 4, and the Jewish Sabbath, Heb. 4: 8. These were ended by Christ's fulfilling the law. He is thus the end of the law for righteousness to those who believe. Rom. 10: 4.

The "one of Sabbaths" that drew nigh or "that began to dawn" was the Christian Sabbath as alluded to Heb. 4: 10. It is to be noted that the numeral adjective "*mian*" is not an ordinal one to be translated "*first*," but cardinal to be translated *one*, and with accusative force, *the one* of Sabbaths. The same reasons obtain to translate the word Sabbath as in the former clause.

Not only is this true in this case, but in every instance where the day is called "the first day of the week" it is some inflection of the word *Sabbaton*, which is used and should have been translated Sabbath. The two instances in which the word *Sabbaton* is properly translated week in the New Testament it is in the singular and not in the plural as in Matt. 28: 1, and for the very obvious reason because if it were a plural noun in the Greek it must be translated by a plural noun in the English.

We then give the following instances of Divine authority *and in the Greek* for calling this day Sabbath, viz.: Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2. This ought to satisfy a reasonable man, as we hope Bro. Springer is. But as to the case which he thinks D. D.s ought to be able to diagnose but are not, let me ask, Does he not call the violation of the sixth commandment *murder*, and of the seventh *adultery*, and of the eighth *stealing*, just as much since "Christ nailed penalties to the cross" as the Jews did before? Is there no lying and killing and stealing and idolatry and blasphemy and Sabbath-breaking since Christ died? Did Christ so end the law that there is therefore now "no transgression" as the Apostle argues?

The brother is laboring under the mistake that Christ abolished the law as a *rule of duty* as well as a *covenant of works*; in the latter sense we are "not under the law," but in the former we are still "under the law to Christ." 1 Cor. 9: 21.

And now, Mr. Editor, let me endorse most heartily your regret that the Scriptural word Sabbath is not used instead of Sunday or even "Lord's day," because there is some doubt about the last, but none about the first. Yours truly,

J. S. T. MILLIGAN.

LETTER FROM A KANSAS JAIL.

WINDFIELD JAIL, WINDFIELD, Kansas, 7th mo., 8th day, 1887.

EDITOR CHRISTIAN CYNOSURE:— About a week ago I was arrested on the charge of disturbing the peace of one of my neighbors "by singing, screaming and shouting," or in other words, holding a religious meeting. After going through the form of a trial I was assessed a fine and costs of about $65. A short time before I was arrested I had made some of the Freemasons mad by exposing their secrets at a tabernacle meeting held here in Windfield. I received an anonymous letter using me up in a terrible manner, and wishing "that my tongue might cleave to the roof of my mouth." How much the "Secret Empire" had to do with my arrest and imprisonment I do not know, but I think something. Their noted watchword in the time of Voltaire was, "Strike deep but conceal the hand." I suppose it is just the same now.

My friends have offered to get up a subscription to pay my fine and costs, but I have refused to let them do so. I believe it will be more for the glory of God for me to lie in jail awhile. I am waiting on a sick prisoner—there were twenty-three prisoners in jail when I came in. I am likely to do more good in my new field of labor than I did on the outside.

Will you request all the readers of the *Cynosure* to pray for me. I am still purified, made white and tried. Praise the Lord. ISAAC PENNINGTON.

PITH AND POINT.

A REFORM PAPER IN ARKANSAS.

We are trying all we can to inaugurate, operate and publish a newspaper at this point on the reform order such as the *Christian Cynosure*. We are poor men, but we have put our means together and have bought a Washington press and type of sufficient quantity to publish a seven-column paper. Bro. Geo. W. Clark promises to help with his influence. Can you not help us in some way? Our cause is dedicated to God, and we think you can do nothing more profitable for us who need your help than in this way.—REV. A. M. MIDDLEBROOK, *Pine Bluff, Ark.*

SABBATH.

In the *Cynosure* of June 30 you give place to a contribution under the above caption in which the writer demands, "By what authority do you apply the term Sabbath to the first day of the week?" chapter and verse being the only testimony receivable in the case. I answer: by the authority of *Jesus Christ*. See Matthew, chapter 24, verse 20. The things spoken of in the context occurred from twenty-eight to forty years after the crucifixion, and the text intimates that it was Christ's design that a weekly day of rest and worship should be observed in the Gospel church and that it by his example and authority should be called *Sabbath*.—S. G., *Olathe, Kansas.*

ADMISSIONS OF A MASTER.

I had a long talk with one of the Sons of Ham yesterday. He is a Worshipful Master over a few of his blinded brothers. I convinced him by due trial that I was a Master Mason. He is wonderfully pleased to find me such a bright Mason, and really supposes that I have been knocked down by Jubelum; but I got my Masonry from Chicago by *mail*. In naming his Masonic authorities he said he had "*Morgan*." At our next interview I shall question him on this. He says they put their third degree candidates into a *coffin*, which confuses some of them so that they are almost senseless when they get out.—JAMES SPRINGER, *Galena, Kansas.*

A GOOD ORDER FOR GUERRILLAS AND THE LIKE.

A colored man who was in the army, named Peter Chapple, who was in the first colored Kansas regiment, called upon me at my home and said, that while in the army in this State, he knew of one John Council, a guerrilla, who was captured near Dardinell by his company. He knew him before the war, and he was wounded in the hand, and knew him then, and he knew the man was a Freemason. In a few days afterwards he was boxed up in a coffin and said to be dead. His wife with others followed after, crying, and some of the officers told them to cry harder. Since the war was over he had seen him and been at his mill, and only a short time ago he died here in this State. Mr. Chapple said that Masons seldom were hurt after being captured.—C. P. PAGET, *Charleston, Ark.*

THEY SPEAK NOT BY THE HOLY SPIRIT.

A preacher in writing to me on the secrecy question in reply to a letter of mine, says: "Harping and howling on secrecy from the pulpit is a foolish notion; does no good; makes enemies and no converts." In preaching on any subject it is of all-importance to have Jesus with us, for he has said, "Without me ye can do nothing." The Spirit of Christ will not prompt any man to call an honest effort at preaching on secretism, "harping and howling." "If we have not the Spirit of Christ we are none of his." The Spirit of God is to lead us "into all truth," and preachers who are thus led will have as many converts to Jesus as those who "shun to declare the whole counsel of God." But "men loved darkness rather than light" eighteen hundred years ago and it is as true now as then.—CYRUS SMITH.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON V.—July 31.—The Temptation of Jesus.—Matt. 4: 1-11.

GOLDEN TEXT.—He is able to succor them that are tempted.—Heb. 2: 18.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

"Was led up of the Spirit into the wilderness." God was putting it to the test whether Jesus was qualified for his office—whether he would remain true to the spiritual idea of the Messiah, or would fall below it under temptation. Nor was the tempter in this case anxious simply to lead a good man into sin, but he was striking at the root of salvation: his aim was to undermine the principles of the kingdom of heaven, to lead the Christ, if possible, by some subtle way of conduct inconsistent with the office to which he had been chosen, and which he had freely accepted. This thought is *the key to the story of the temptation.—Pres. Theo. D. Woolsey.* In order to be the Saviour of tempted mankind, it was necessary that he himself should be tempted in all points like as we are, yet without sin (Heb. 4: 15). For in that he himself hath suffered, being tempted, he is able to succor them that are tempted (Heb. 2: 18). The three temptations that follow are the same three great classes of temptations to which all men are now exposed. It was necessary that Jesus should not only be exposed to the same temptations as we are, but that he should gain the victory over them, and by the same means which are available to us. There was no doubt a preparation needed in the human Lord Jesus. He needed to feel and realize his great work, and grapple with the great difficulties in the way; to see clearly the course that lay before him, and deliberately put aside every hope and joy which would hinder his mission, accept every danger and trial, and consecrate himself wholly. It is hard for us to realize how much was involved in his choice.—*P.*

"To be tempted of the devil." The temptation of Christ was a real temptation, as real as our temptations, and without miraculous aids to victory, but only such aids as we all may possess. For "why was he tempted by a sagacious tempter if he could not by any possibility be led into evil? And, if he himself *knew* that he could not sin, what could the transaction have been to him but a mere formality? Or how is he an example to us, if his temptation is an unreality? No! They dishonor Christ's work who think thus. When he took on him the form of a servant he became by his own will subject to everything which can affect human nature."—*Pres. Theo. D. Woolsey.*

"And when the tempter came to him." Satan made his severest assault in the time of Jesus' greatest weakness. He still watches his time, and attacks us when weary, sick, troubled, disheartened, nervous and weak. It is not said in what form Satan came, but it is certain that it was not in any such hideous form as Satan is usually represented, or as Apollyon in Bunyan's Pilgrim. He never so appears in Scripture. If he had appeared to Christ *as* Satan, there would have been no temptation whatever, but only repulsion. Neither does Satan now so tempt men. He always comes in a garb of light, of beauty, of attraction; the foam of the wine-cup, not the dregs; on a golden throne, in a gilded palace, forever hiding his true nature. Only so could he tempt at all.—*P.*

"He said, If thou be the Son of God, command that these stones be made bread." Unless the act was wrong there would be no temptation, but merely an opportunity. Why should he not put forth the power that was in him, that he might eat? Because such power was his, not to take care of himself, but to work the work of him that sent him. Because it was God's business to take care of him, his to do what the Father told him to do.—*MacDonald.* It was wrong because he had taken upon himself the nature of man, and the conditions and sufferings of mankind. To have availed himself of his divine power to escape the bodily discomforts of humanity, would have been to fail in his mission of becoming our pattern, and our sympathizing High Priest, at the very outset.—*Abbott.* To Christ, considering the work he had to do, two things were necessary. He had to live his personal life (1) within the limits necessary to man, and (2) in perfect dependence on God. Had he transgressed either of these conditions, he had ceased to be man's ideal brother, or God's ideal Son. The moment he stooped to save himself, he became disqualified to save men.—*Fairbairn.*

"If thou be the Son of God, cast thyself down, for it is written." It was tempting God by a false and unwarranted use of the promises, making himself an object of supernatural care, exempted from obedience to natural laws, and hence not subject to the same laws as men. It was disobeying the whole Scriptures, defining what the Messiah should do. It was defying God's way for the coming of his kingdom. It would have destroyed the whole value and power of his salvation, gaining him subjects, not children, outward homage, and not new hearts. It would have rendered impossible the true and blessed kingdom of heaven, in a morally transformed world.—*P.*

"All these will I give thee." It was Satan's masterpiece; and he has continued throughout all ages to ply it, or rather to apply slices from it, when dealing with mankind.—*Morison.* It will explain much that follows in Christ's life, and render the whole story very complete and consistent, if we suppose that what he was tempted to do was to employ force in the establishment of his Messianic kingdom.—*Seeley.* St. Luke's addition, "For that is (has been) delivered unto me, and to whomsoever I will, I give it," is full of significance. The offer was made by the tempter rested on the apparent evidence of the world's history. The rulers of the world, its Herods and its Cæsars, seemed to have attained their eminence by trampling the laws of God under foot, and accepting Evil as the Lord and Master of the world.—*Ellicott.*

"All these will I give thee, if thou wilt fall down and worship me." Not a bald act of falling in outward worship of the grim king of darkness; but such an act of worship, as when men worship money, by loving it better than God; as they worship success, by placing it before duty; a *real*, not a formal, worship. Satan is too wise to insist on the *form*, if he can gain the *heart*: the form will then soon come. Christ was to give up his spiritual kingdom for a temporal; his converting the world. for a ruling of the world—a real act of worship of Satan, practically acknowledging him as supreme, and leaving all souls unconverted, and therefore under the dominion of Satan.—*P.* It was to use force and worldly policy, and all the wrong ways by which worldly kingdoms were then obtained.

"Thou shalt worship the Lord thy God." We share the third experience when we are tempted, for the sake of power, wealth, or influence, to conform to the world, and to employ Satan's instruments in even seeming to do God's service. We yield to the third when we are conformed to this world, and adopt its policies and methods, and imbibe its spirit for the sake of its rewards. We resist the third when we make a supreme love to God the sole inspiration of our hearts, and a supreme allegiance to him the sole rule of our lives.—*Abbott.* All the worship that Satan cares for in us, is a real service of evil. And we worship him when we are willing to do any wrong act for the sake of earthly gain; when we would lie to escape punishment, or deceive in order to make a good bargain, or use other people's money to gain wealth, or hide our principles to gain votes or popularity.—*P.* The one recurring peril of religion is the temptation to lower its high standard of truth and of action, in order to win the suffrages of the world.—*Barrett.*

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference was progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M. MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra-judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

CHARLOTTE ELIZABETH:—Whatsoever worship is paid to any but God is paid to devils.

PETER CARTWRIGHT:—Masonry originated with the devil and will end with the devil.

BISHOP DAVID EDWARDS:—Membership in such societies is deserving of the discipline of the church, in the case of any of her own members, who, after due admonition, persist in clinging to their fellowship.

DR. WM. PALEY, *the author and philosopher:*—Promises are not binding when the performance is unlawful. When the promise is understood to proceed upon a certain supposition, and that promise turns out to be false, the promise is not binding.

DAVID R. KERR, D.D., *editor of the United Presbyterian:*—How can any man in good conscience swear to keep secret what, for anything he then knows, ought to be exposed? How can any man in good conscience swear to obey a code of laws yet unknown to him, and what for anything he knews, may be in conflict with the law of God? Such oaths are in their very nature essentially immoral.

REV. M. W. FAIRCHILD, *Plymouth church, Lansing, Mich., address published by Genesee Congregational conference:*—These secret societies tend to weaken Christian fellowship, and diminish interest in church institutions, church services and church work. The lodge not infrequently entirely supplants the church. The testimony to this effect is overwhelming. The very *nature* of these orders necessarily damages church fellowship.

REV. J. T. COOPER, D. D., *Philadelphia:*—I wish to set before your mind, the glaring inconsistency in which professing Christians involve themselves when they become members of the society of Masons or Odd-fellows. Nothing is more sure, nothing is more susceptible of a demonstration, than that the religion of these societies rises no higher and extends no further than simple deism. They have no Christ, no mediator, not even in their prayers.

NATHANIEL EMMONS, D.D.:—I am convinced by the highest and most irresistible moral evidence, that the Masonic institution itself is the darkest and deepest plot that ever was formed in this wicked world against the true God, the true religion, and the temporal and eternal interests of mankind.

The Library of Universal Knowledge says of Dr. Emmons, who was one of the greatest of the Congregational clergymen: "When Masonry was popular he zealously opposed it."

REV. JAMES WILLIAMS, *renouncing Mason and presiding elder M. E. Church, 1875:*—While Christianity has its hundreds of institutions of charity and education, yet with all its boasted age you may travel from Maine to Oregon, from Dakota to Florida, from Palestine to North America, from Asia over the islands of the Pacific to Great Britain, and not find one home for the friendless, one orphanage, one asylum for the poor, or one hospital for the afflicted built or sustained by Masonic charities.

REV. WM. DELOSS LOVE, D.D., *Milwaukee, report to Presbyterian and Congregational convention of Wisconsin:*—Now if Masonry neither had, nor claimed to have a religion, we should have nothing to object on that point. But since it does claim to offer to men the true religion and the way to heaven, we have decidedly to say, that the society that fellowships in religion alike the heathen Chinese, the Mohammedan Arab, the American pagan savage, and the nominal Christian, is not itself Christian, does not illustrate the Christian religion nor show the way to heaven.

REV. JOHN MARSH, D. D., *of the National Temperance Society, New York:*—Secret temperance organizations are but stepping-stones. Young men here learn the language, forms and degrees of a temperance Masonry; and while they gather weekly in a secret lodge for, as they say, business, improvement and enjoyment, they easily slide into the more artful, deistical and dangerous Masonry, which has once and may again fill us with terror and give us blood to drink. From such a connection we say, the Lord deliver us. We plead with our temperance brethren to look at their responsibility, and at once cut loose from all connection by abandoning everything pertaining to secrecy.

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

H. H. Hinman, Cynosure office.

Agent for Southern States.

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Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solebury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Merengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. J. S. McCulloch, D. D.

SECRETARY.—Rev. Lewis Johnson.

STATE AUXILIARY ASSOCIATIONS.

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NEW HAMPSHIRE.—Pres., Isaac Hyatt, Gilford Village; Sec., S. C. Kimball, New Market Treas., James F. French, Canterbury.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 21, 1887.

We hope the General Secretary will report soon and favorably from the secretaries of the great missionary societies, and that tract literature will be furnished every home and foreign missionary, showing the identity of lodge heathenism in the Bible and in home and foreign lands; that though their forms are ten thousand, their nature is one. By the omission of Christ they all take in the world and its god.

SECT AND SCHISM.—Our staunch friend R. W. Lyman of Cattaraugus county, New York, sends us an article against sect and schism, insisting that Christianity cannot be saved without destroying the sects any more than Lincoln could "save the union with slavery." This general doctrine is true, that sect is schism, and schism is sin; but churches with Christ's baptism, prayer-meetings, and communion tables in them are not to be *destroyed*, but reformed. They are not like lodges with their "cups" and "tables" of devils. These are to be destroyed. But our friend does not and cannot overestimate the evils of sect and schism. So we give the testimony of his article.

CANDIDATES FOR 1888 will from this time multiply from one motive or another; but Blaine and Cleveland will doubtless be the nominees of the old parties. At Lake Bluff Assembly one man suggested President Seelye to head the reform or Prohibition ticket. All the others, and we conversed with representatives of Illinois, Missouri, Kansas and Wisconsin, were in favor of General Fiske of New Jersey and Colonel Bain of Kentucky, who are both good men, and neither of them in active connection with any secret order. General Fiske made a strong run for governor of New Jersey. He is endeared to intelligent colored voters throughout the South; his religious denomination (Methodist) is proud of him; and if he and Bain should run the Republican party would be swallowed up by the new reform party in 1888 and 1892; as the Whig party was by the Republicans in 1856–60.

THE EXECUTIVE COMMITTEE of the American party, viz., Capwell, Bailey, Conant, Paine, Needles, Cook, Howe, Stratton and Butler, reside in New York, the District of Columbia, Connecticut, Minnesota, Missouri, and Illinois. This committee can meet but once in the year, and to consult by mail is difficult; so the American convention appointed a sub-committee living near together, to meet, consult *pro re nata*, and report to Professor Bailey at Washington to lay their results before the National Executive committee of which he is secretary, to adopt, alter, or reject the same. Dr. Stratton, who is away summering, is chairman of the sub-committee, and a member of both. It is suggested that as soon as he returns he will call the sub-committee of nine together, and send the results of their deliberations to the National Committee by its secretary.

THE SITUATION OF THE ANTI-SECRET REFORM is this: The movement began in a local convention in Aurora, Ill., Oct. 1867, which called a national convention in Pittsburgh in May, 1868. A little fortnightly paper was started, which is now become the *Cynosure*. There are now twenty or more papers which advocate and endorse the reform; and the press generally recognizes the movement as an established fact. Though desiring to shun, smother, and avoid it, as something they dislike but dare not assail, when they do speak of it they treat it with respect; while the best minds of the best men in the United States accept this ground principle, that the Secret Lodge System is, in the words of Dr. Gray of the *Interior*, "*A religion professing to save the souls of men without the mediation of Christ.*" During the twenty years since the Aurora Convention, like the fabled sea-god which when assailed shifted into a thousand forms, but when seized and held firmly was compelled to stand and give answers in his own proper shape, so is Freemasonry, under its thousand names and shapes, the same devil-god in all, and owns all the great temples of worship, and is the mother of the whole brood. The eyes of American Christians are being opened to the fact that any secret organization, binding its members beforehand to conceal they know not what, and to obey they know not whom, and that during life, is a "synagogue of Satan" or devil's temple, a lodge, by whatever name called; and though the secrecy is thin as gauze, and the bond of "obedience" be at first light as gossamer and soft as down; and though these myriad disguises under which the lodge now hides are deceiving weakly, ambitious Christians, yet every true child of God will soon come out of them when they feel the cold slime of their snake-nature.

LAKE BLUFF.

THE W. C. T. U. BEING TURNED INTO A SECRET LODGE PROPAGANDA.

Last week Secretary Stoddard informed us that he was to speak on Tuesday evening at Lake Bluff Assembly on the Secret Lodge and Reforms. A number of people interested in that discussion went in to hear him from the vicinity of Chicago. He said the committee of five, Miss Willard, chairman, had accepted the topic, and he was to be called on first.

The evening came; but the subject had been dropped, with no word to Secretary Stoddard and nothing about secret societies. We were then told that the Knights of Labor would be discussed next day.

Wednesday we were entertained with a long half-day's laudation of the Knights of Labor. We asked, "Is not the other side to be heard?" Miss Willard, for the committee, answered, "*The opponents of secret societies will this evening be allowed twenty minutes.*" Twenty minutes to answer a long half day, in which the public were promised a discussion of the Knights of Labor, and then one side given and the other put over to evening with the promise of twenty minutes!

THE SPEECHES.

A college president opened with an hour and a quarter speech, two-thirds wholly irrelevant to Knights of Labor, about prison labor, land reform, Ireland, and general descant on the sufferings of labor from capital. When he had done, no one of the audience had heard from him who formed the Knights of Labor organization, when, or where; or how to join, or what they promised!

He, however, did lay down three propositions, each one of which was distinctly false. They were:

1. "We (Knights) have no relations or connections with anarchists or socialists. None on earth are more hostile to them than we are."

Now Sept. 4th, last year, their Chicago organ, called the "*Knights of Labor*," had this concerning the condemned anarchists: "May not the hanging of Parsons and his associates pass into history the same" as John Brown. "Those men will mount the scaffold as though it were the golden stairs to the gate of heaven." And in the Sept. 18th number we have this:

"THE LIVES OF THE ANARCHISTS.—The *Knights of Labor* will publish during the next three months the lives of the condemned anarchists, written by themselves."

2. This president of McKendree College said, "We (Knights of Labor) are opposed to all violence."

The falsehood of this statement is proved by the fact that Gov. Oglesby had two regiments of State troops a few months since to protect business men and their non-union workmen from the Knights of Labor here in Chicago. And in the Southwestern strike 30,000 Knights left work because one man was dismissed. Freight trains were stopped, and violence not only threatened but used.

3. This college president also, as did Mrs. Rogers and Miss Willard, represented the Knights as friends of temperance. This is met by the fact that Aug. 31st last, "The Philadelphia Brewers' Association unanimously voted to '*associate themselves with the Knights of Labor*,'" withdrawing from other workingmen's unions.

Miss Willard acted as prompter the whole afternoon, introduced Mrs. Rogers as a Catholic, who had made her acquainted with Mr. Powderly, etc., sifted in brief speeches by the hour in favor of "the Knights," and, in short, is turning the W. C. T. U., which has always been an open Christian organization, into a society *de propaganda fide* for secret lodges.

If anyone thinks this statement too strong let him read the following circular, just received by the *Cynosure* from Mr. John A. Conant of Connecticut, with request for its insertion. It is written with a copying process on the ordinary printed note head of the "President's Office" of the W. C. T. U., Evanston, Ill., with "Be not overcome of evil, but overcome evil with good," at the top; and reads thus:

WASHINGTON, D. C., ——. 31, 1887.

DEAR FRIEND:—I am confident from all I learn that if you would join the Knights of Labor—women as well as men are members and there is no more a secret than in the Good Templars upon which the K. of L. society is largely modeled—you would have opened to you in every town and village *an audience to talk to* on total abstinence, Prohibition, the White Cross and Christianity in all its forms, such as we speakers rarely meet; an audience that does not go to church, and is not reached as it ought to be by Christian methods.

Do think and pray over this. It seems to be an *open door*. Sincerely yours, FRANCES E. WILLARD.

This strange circular is dated last January, but we now see it for the first time. We happen to know that Mrs. Gov. St. John and a multitude of W. C. T. U. ladies like her do not approve of their president acting as agent and solicitor for secret lodges. We expect to hear from many of these Christian women, and will give their views to our readers.

EFFRONTERY OF SECRET SOCIETIES.

"The term '*Secret Societies*' so often applied to the various orders is erroneous. A secret society proper is one of which the membership, officials, system, meetings and action are unknown. The mere fact that an association sits with closed doors, discusses questions where none are admitted except those who belong to the family or organization, does not make that association a secret society. * * * No society is a secret one of which any reputable citizen may become a member by applying."—*Organ of Am. Legion of Honor.*

This is cool. If Masons, Odd-fellows, and "the various orders," vindicated by this writer, were hid in total, blank concealment it would defeat their object, which is to attract and swindle the weak and curious public, and establish a secret despotism by sworn obedience to unknown superiors. They conceal their mock solemn worships, their "work," and their plots. They are like gull-catchers, who hide in log-lodges, roofed with poles, covered with slices of lean whale; and while the silly birds devour the whale-meat, the gull-catchers pull them down between the poles without alarming the flock. All these "various orders" expose to view is bait; what they conceal is trap.

But he coolly tells us, "No society is secret which reputable citizens may join." Indeed! And suppose all citizens of a place were reputable, and all should join, what would become of the secrets when all were initiated, and all knew them? It never was intended that all should join. The intention is to form secret privileged orders.

But the *California Patron and Agriculturist*, organ of the grange, tells us the secrecy is to keep out the "black sheep," that is to say, the tricky, fraudulent, bunting farmers; when every man who knows enough to spell his name, knows that the tricky farmers are the first to join the grange, to get secret advantages of their neighbors. The black sheep crowd into the dark lodges where all are of one color; and to justify such lodges by the privacy of juries, families, etc., is to insult the magistracy and the home. Home privacies are only for decency; lodge secrets for fraud. Home privacies are temporary; lodge secrets life-long. And to pretend that the California farmers who do not join the secret granges are the "black sheep" of the agricultural flock, is to dispute human nature, the nature of secrecy, and plain, every-day observation and fact. The New York Masonic Grand Lodge has just withdrawn the charter of Prudence Lodge for receiving some of the vilest characters of the city; which shows what sort of persons are naturally attracted by secret orders.

OUR SCHOOLS AND THEIR TEACHERS.

The greatest meeting of the National Educational Association last week turned the attention of Chicago from wheat corners, the Lake-front case, and the "boodler" trials. The report of its proceedings will fill a volume, and an interesting one. We must forbear to attempt any description of the school exhibit which filled—no, was crowded into the south half of the Exposition building and covered acres. The marvelous attainments of our schools are not a whit behind the best development of the nation in other directions. We are as great a school people as railroad, or newspaper, or convention people. We must deny ourselves the pleasure of reviewing the addresses, papers and discussions. They began Tuesday evening and closed Friday evening, with three sessions daily, and in the afternoon meetings in seven different halls at the same time.

While the discussions on temperance instruction, art, industrial, technical, vocal and primary education, the Kinder-garten, the duties of superintendency, etc., were often of great interest, the topic of highest import was suggested by the occasion of the centennial of the Ordinance of 1787 for the government of the "Northwest Territory." The opening address of President Sheldon, Wednesday evening, introduced this theme of profound interest, as he announced that the Continental Congress in New York adopted this famous ordinance about eight o'clock

(the time he was speaking), July 13, 1787. The history of this ordinance and its educational influence and results were discussed in able papers; but in no particular was this discussion of greater interest than in its influence on the moral character of the nation. This was very ably considered by President J. L. Pickard of Iowa State University. This discussion was preceded by the reading of the following resolution by President Sheldon of the Association:

Resolved, That the attempt to separate the cultivation of the moral and intellectual powers, which prevails in some schools, is unphilosophical, injurious to the children, and dangerous to the State; and further, that in the judgment of this Association, the Bible should be recognized as the text-book on ethics, and that the Word of God, which made free schools, should hold an honored place in them.

This ably-drawn resolution was received with hearty applause from the thousand teachers in Central Music Hall. It was drawn by President C. A. Blanchard, of Wheaton. Thursday a paper by President Strong, of Northfield, Minn., on the Christian College was followed by a discussion in the same line with the sentiment of the resolution. Wednesday afternoon in Farwell Hall, Col. Parker of the Chicago Normal School led in a debate involving the same idea of which he was an able champion. A paper Friday afternoon in Farwell Hall on "The Importance of Religious Motives and Sanctions in Moral Training," was read by Dr. Robert Allyn, of Carbondale, Ill., before a small audience. There was no discussion of the paper which took the strong ground of the "necessity" of such motives in the training of children.

This is the merest glance at a single topic in this great meeting. It is enough to show the high regard of American teachers for Bible morality in connection with their work; and promises the development of an influence which shall soon overcome the suicidal policy, inspired by Romanists and German infidels, which has banished the Word of the Living God from many of our public schools.

—We have omitted to note that the *Baptist Weekly*, of June 16, contained an editorial on Enoch Honeywell which quoted several paragraphs from the address prepared by himself and read at his funeral.

—The *Conservator* notes an incident of a United Brethren convention in Chambersburg, Pa., in which Rev. J. S. Wentz told of an Odd-fellow who wished to join the church of which he was pastor, and to which the man's wife belonged. The pastor was shown the constitution of the order to prove its innocence. But when shown its hidden wickedness, and that the name of Christ was excluded from its prayers, the poor man had to admit the fact, but his self-interest got the better of his conscience, and he claimed that notwithstanding its wicked features he must remain with the order, "because he had paid in so much money."

—In our correspondence is a brief letter from Pine Bluff, Arkansas, asking for help to start a new paper among the colored people which shall advocate Christian reforms. Since the note from Bro. Middlebrooks was in type, long letters have been received from him and George W. Clark of Detroit urging there be a fund raised to help the paper to its feet. Bro. Lewis Johnson is associated in the work. We do not think it wise to urge friends to put money into this enterprise, when the *Living Way* near by, a paper of similar character, needs aid also. Is it not better economy to extend and establish the press agencies we have already than to put money into new ones which cannot promise to be self-supporting?

—At Birmingham, Iowa, a number of the enthusiastic Anti-masons have drilled themselves in the Masonic ritual, and have formed a clandestine lodge, which advertises its meetings and occasionally visits neighboring towns to show the people how men are transformed from American citizens into Freemasons. The last *Free Press* tells of a late excursion: "Last Saturday the Clandestine Lodge made its way according to appointment to Libertyville and worked the third degree to the delight and amazement of a large audience. The Rev. Mr. Bolton, of Village township, felt called upon to put in a word for the silent Masons. He suggested that Birmingham and College Springs bore some relation to the lower regions because the opposition is so strong to the secret societies. He made many other remarks that showed his ignorance or depravity, but Wm. Miser effectually silenced him by facts and arguments. The boys did themselves great credit by their proficiency in the work, and not many lodges about here can equal them. They are ready at any time to prove this by a competitive drill. They propose to visit other lodge-ridden towns and show the urchins how prominent citizens obtain influence."

THE LAKE BLUFF CONVOCATION.

Desiring that the National Christian Association should be represented in this meeting which advertised in its circular, "A FREE PLATFORM—ONLY BIGOTRY, INTOLERANCE AND DISCOURTESY EXCLUDED," I applied to Dr. Jutkins, chairman of the Executive Board, for a place in the programme, and was assured that the list was already overcrowded, but there might be an opening in the "Free Parliament," which was a new feature and under the management of Miss Frances E. Willard. No one could speak officially in the absence of Miss Willard in Dakota, but Miss Mary Allen West being asked that Mrs. Stoddard be allowed to distribute the N. C. A. literature, promptly and courteously replied conceding all that was asked in the "Training School," which was the extent or her jurisdiction.

The N. C. A. Board approved the effort, and Mrs. Stoddard reached the grounds on the 6th and took a room at Lake Bluff Hotel, headquarters of the W. C. T. U. She began her work of distributing tracts and personal conversation at once, and after continuing nine days she assures me that she did not meet a single instance of discourtesy, but on the other hand received the most cordial assurance of good will from Miss Willard, Miss West and many of the noble women gathered to work and pray for the destruction of the saloon and the coming of Christ's kingdom.

I reached the grounds on the 7th, in time for the opening session of the "Free Parliament." Dr. Jutkins, who presided, asked that a question-box be passed and that all who had any subject which was germane to the Convocation's work should drop it in the box. I put in this general proposition, "The Secret Lodge system and its Relation to Moral Reforms.—J. P. STODDARD."

The questions were referred to a committee of five: Miss Willard, chairman, Judge James Baker, Rev. I. Villars, Rev. M. A. Gault, S. T. Hastings and Dr. Jutkins. Next morning Dr. Villars, the secretary of the committee, informed me that the topic had been assigned to me and the time set for Tuesday evening, and that he expected to answer the other queries (except perhaps the one given by St. John) and that he should favor my being allowed twice the time allowed to others. I was entirely satisfied and remained silent in the meetings except when called upon.

On Tuesday afternoon Dr. Villars presented the Knights of Labor from his standpoint as a devoted member of the order, in a lengthy address, which Miss Willard commended and asked him to write out for publication. Mrs. Rogers, a Catholic lady Knight, the mother of twelve or thirteen children, the youngest in her arms, was introduced as one who had a thorough knowledge of the order. The questions asked her were numerous and the lady showed skill in replying.

I asked but three, which were, except the last, promptly answered. The first referred to the religion of the K. of L., which was answered, "We have no prayers or religious services in our lodges. We meet for business and not for worship." Second, "Do the men and women take the same oath or obligation?" Answer: "They do." Third: "Would it be proper for me to read that obligation here?" This brought some of the brotherhood to their feet and occasioned quite a sensation, and it was decided in a kind of a general way that *it would be improper.*

Dr. Jutkins presided in the evening. Dr. Villars read and answered questions until reaching the one which St. John gave, and to which he was expected to reply. In his absence, and for the first time I spoke for five minutes, the allotted time on questions in the Free Parliament. The committee gave me twenty minutes to speak on the Secret Lodge System, etc., for which they have my thanks; and had also arranged another specialty (occurring in no other instance) by which twenty minutes was assigned to a reply to my remarks, designating John B. Finch as my opponent. I endeavored to be courteous, temperate and pointed, basing my remarks mainly upon the facts given by Mrs. Rogers in the afternoon. My opponent followed, choosing as his line of defence a personal assault, exhibiting a familiarity with terms not always popular in refined society, and laying great stress upon such words as "THIEF, LIAR, FOOL, TRADUCER," etc. If an expression of regret is pardonable on the part of one so vehemently assailed, I will say that it seemed unfortunate that my opponent devoted nearly his entire effort to portraying the personal wickedness of a single individual rather than in discussing a great and important theme on which the people desired information. He is prominent among the Knights of Labor; at the head of the Good Templar order, and in this instance the chosen exponent of the views of the management of the convocation, and until his constituency is publicly heard from, it is possibly indecorous to suggest that Mr. Finch *misrepresented*, rather than expressed, the will of his constituency by using unchaste language and a tirade of personal abuse.

I met with the business session, and desiring not again to come in with an application for a place on the programme at the eleventh hour, I indicated my purpose to seek a recognition on the platform, and part in the programme of the "Lake Bluff Convocation" for the National Christian Association in 1888. J. P. STODDARD.

SEPARATED BY VIOLENCE.

HINMAN AND COLE IN NORFOLK—THE RULE OF CASTE OVERPOWERS THEM.

NORFOLK, Va., July 14, '87.

DEAR CYNOSURE:—Bro. Cole and I left Washington at 5 P. M. of the 11th, on the *Lady of the Lake*, one of the fine river steamers that ply on the Potomac; and, after a delightful ride down the river and bay, found ourselves next morning at Fortress Monroe. An hour later we were in Norfolk, and were threading its rough, hot and narrow streets.

Our first call was on Rev. W. D. Cook of the African M. E. church, who, since I was here in April, has been reading the *Cynosure*, and has become much interested in our reform. He thought that as a preliminary step there should be a meeting of the colored ministers of Norfolk and vicinity, the matter fully laid before them and their co-operation solicited. He said they had such an association which had held weekly meetings, but had adjourned for the summer, but he would undertake to call an extra meeting.

This met our approval, and in the meantime we have called on a number of pastors and have conversed with them on the subject of secret societies and secured their approval of the conference which has been appointed for next Monday morning. I need not say that most of these ministers are or have been members of secret societies, and nearly all the members of their congregations are actively connected with them.

Among the white people of this city Masonry has always been a controlling power. There is a Freemason street and a "Freemason St. Baptist church"—the largest in the place.

Tuesday afternoon Bro. Cole and I started to go over to Portsmouth. We went to the ferry and procured our tickets, and as we stepped into the waiting room Bro. Cole was ordered to go to the other side. I told him not to go, and an employe came and asked if I wished him to remain with me, and I said I did, and he suffered him to remain. But when we went on board the boat, he was at once met and ordered to go to the other side of the boat, as colored people were not allowed on that side. After some slight protest we consented to this, and I said I would go with him. I was told that this would not be permitted, and on my attempting to go I was rudely seized and pulled back. As the boat had not started we at once went on shore. There is probably nowhere else in Virginia (if in all the South) any other place where the caste spirit is so rampant.

A suit for years has been pending in the courts against this ferry company. The whole proceedings are in manifest violation of both State and National (to say nothing of Divine) law. A city that scarcely provides school accommodations for one-half its school population, and where a large percentage are illiterate, may be expected to be controlled by the "lewd fellows of the baser sort." What Norfolk needs, is that her intelligent citizens should stop brooding over the Lost Cause, and apply themselves to the living present. Instead of this, grog shops abound and lewd pictures are sold on the streets, and in the hands of both white and colored children, to the great injury of public morals. The civil authorities seem quite oblivious to this abomination. I am told that outrages on colored people, on the prosperous and cultured, as well as the poor and ignorant, are becoming increasingly frequent, and are quite intolerable. I am far from wishing to promote sectional animosity, and I know, too, that this caste spirit is not confined to the South, but until our churches cease to be divided on the color line, and our citzens become in fact, as well as in theory, entitled to the equal protection of the laws, our religion and our republicanism is grossly dishonored.

To-day there is a Baptist missionary meeting of ministers and delegates from Virginia and North Carolina at the Baptist church in Portsmouth. I hope to attend. Bro. Cole and I are each invited to preach twice next Sabbath in some of the larger churches of this city. We expect to remain here till next Tuesday morning and then go to Richmond. Pray for us that we may endure hardness as good soldiers of Jesus Christ. H. H. HINMAN.

The Home.

LOSS AND GAIN.

If the June rose could guess
Before the sunbeam wooed her from the bud,
And reddened into life her faint young blood,
What blight should fall upon her loveliness,
What darkness of decay, what shroud of snow—
Would the rose ever blow?

If the wild lark could feel
When first between two worlds he caroled clear,
Voicing the ecstasy of either sphere,
What apathy of song should o'er him steal,
What broken accents and what faltering wing—
Would the lark ever sing?

Alas, and yet alas,
For glory of existence that shall pass!
For pride of beauty and for strength of song!
Yet were the untried life a deeper wrong.
Better a single throb of being win,
Than never to have been!

—*Kate Putnam Osgood in the Century.*

THE FAITH OF INNOCENCE.

I heard yesterday from an under official in the Home Secretary's office a most remarkable story taken from the criminal records in that office. It is a story, which if related in novel form, would be declared impossible. If it had occurred in America, newspapers would have been full of it. Here, only one or two of the society papers have barely hinted at it. The papers have kept their mouths shut simply because the Government wanted nothing said about the case. Imagine the New York papers keeping quiet about a story that the Washington administration desired to keep from getting to the public for fear it would discredit in the public mind circumstantial evidence as a means of securing conviction of alleged criminals.

The story in brief is this: "Lee, a man-servant employed in the house of a widow of advanced age in some place in Devonshire, was charged with the murder of the old lady. They lived in a retired place. Lee was the only man-servant in the house. The object of the murder was robbery. The old lady's throat was cut from ear to ear in the night without awakening anyone or creating any disturbance. The murder was only discovered the next day; Lee was the only person in the house upon whom suspicion rested. It was shown by the prosecution that he was the only one who could have committed the murder. There was a female servant in the house, but she was old and slept in a remote quarter from her mistress's bedroom. It was held that she would have been incapable of committing the murder, not having sufficient strength to make the savage cut which took her mistress's life. In fact there was nothing to even indicate her guilt, while there were hundred of pieces of evidence against Lee.

Lee declared his innocence stoutly from the first, but he was borne down by the prosecution. He was convicted by the unanimous vote of the jury, and the judge sentenced him to be hanged. There was not a shred of doubt in the minds of the public concerning Lee's guilt. In the court-room when sentence of death was pronounced Lee made a very sensational statement. Looking towards the judge he said in solemn tones, "You have sentenced an innocent man." And then looking upward, he added: "But I know that my God will protect me, and will prevent this sentence from being carried out." In the cell Lee was always confident. He said that he was protected by God and the authorities could not take his life. This singular behavior of the prisoner simply produced the impression upon the minds of the public that Lee had become crazed by much mental suffering. The day of execution came. Lee still retained his confidence. Even on the scaffold he said, "God will save me yet." The rope was put around his neck and the black cap adjusted. Lee's last words as the rope was put around his neck were, "This sentence cannot be carried out." When the trap fell the rope broke. This made a great impression upon those present. A second rope was sent for, Lee protesting that it was useless to try to hang him. He was again placed upon the trap. It fell, and the second rope broke. At this the officials became very much demoralized, and took Lee back to his cell. When the story of this bungling attempt to hang this prisoner reached the public next morning a great roar of indignation went up. Letters poured in upon the papers saying that the man had been punished enough,and under the influence of this public opinion the Home Secretary commuted his sentence to imprisonment for life.

The strangest part of this story is to come. Several weeks ago the ancient woman servant employed in the house where the murder was committed became ill, and soon it was found that she could not recover. Upon her death-bed she confessed to having committed the murder herself. Her story was so complete, so circumstantial, and substantiated by her giving places where articles connected with the murder were concealed, that its truth could not be questioned. The Home Secretary at once gave orders to have Lee released with a full pardon. But it has been done in a quiet and secret way to prevent a knowledge of the case getting to the public. This same official has also granted to Lee a pension of thirty shillings a week during his life in compensation for the wrong done to him by his unjust trial and imprisonment.—*T. C. Crawford in a New York daily.*

THE FRENCH AND MADAGASCAR.

General Willoughby, the American officer who, in the middle of the war, took command of the Malagasy troops, and who finally became ambassador of the Queen and negotiated and signed the treaty with the French, has contributed an extremely interesting article to the *Fortnightly Review*, in which he declares that the treaty does not give the French a protectorate over Madagascar, that by the war "she has lost nothing that she greatly values, and she has preserved her independence." General Willoughby describes the people of the many Malagasy tribes as naturally robust, and as hardened to fatigue and endurance from their youth up. They number over five and a-half millions, and the Hovas, who are the sovereign tribe, and occupy the central province, number less than a million, while the Sakalavas, inhabiting the whole western side of the island, number over one million three hundred thousand. The Betsilcs and the Betsimisaraka tribes, who inhabit the east coast, are numerically very strong, their population being over three millions. All the different tribes speak but one language, and are subject to the Hovas, who are Malays, and though physically inferior, being below middle stature, have considerable mental powers and are comparatively advanced in civilization. Lighter of complexion than Spaniards, Italians or Turks, they have, as a rule, "soft, straight hair, hazel eyes, a well-proportioned and erect carriage, and are distinguished by great courage and activity." Their dialect is a written one, and they have preserved their traditions, songs and proverbs. They differ from the other tribes, who are much more powerful physically, being on an average six feet in height, but having broad, low foreheads, flattish noses, thick lips, and wavy hair; and being mentally greatly inferior to the Hovas. The Sakalavas, who were the allies of the French, are described as being nomadic in their habits, as sly, perfidious, brutal and arrogant, and as living on plunder, so that a European is never safe a moment among them if at their mercy. Since the foundation of the present dynasty, fifty-six years ago, by Radama I., "the national history of the Malagasy literally bristles, excepting during the reign of Ranavalona II., with reforms and improvements. Ranavalona II. was a Christian when she came to the throne, and she began her reign by ordering her ancestral idols to be burned—an example which, owing to the work of the missionaries, was immediately followed by most of her people. At the close of her reign the schools numbered more than eleven hundred, and the Gospel was preached in twelve hundred churches. She inaugurated great governmental reforms,established eight departments,presided over by secretaries of state, home, foreign, war, justice, law, commerce, agriculture, finance and education, with a staff of clerks for each. Courts were established, the army organized, a rural police provided, a regular system of taxation inaugurated, and slavery abolished.

The monarchy is limited by means of a strange provision of the law, which requires that the queen shall marry her prime minister, thus bringing about a union of the classes of the noblemen, represented by the queen, and the people, represented by the prime minister. The present prime minister, who has held the office during the lives of the last two queens, is described as an enlightened reformer, and is known amongst Europeans by the honorable sobriquet of "Deal Fair." He makes a kind and wise husband to Her Majesty Queen Ranavalona III., the niece of the late queen, who is twenty-four years of age, and was educated at the London Missionary Society's School for Girls. She is described as being a model ruler and possessed of many accomplishments. In public she wears European costumes, and her palaces are furnished in European style. The French cut but a sorry figure in their attack on Madagascar. On the flimsy excuse that a portion of the island had been sold to them by the rebellious Sakalavas they made war with the queen, and, after an inglorious campaign, closing with a couple of repulses, consented to a treaty. Under the fifteenth article of this treaty the French consent to the sweeping away of all the claims founded upon the "historic rights" of 1841 and 1842, and to the recognition of Ranavalona III. as sovereign of the whole island. The first and second articles stipulate that the foreign relations of Madagascar shall be placed under the protection of the government of France, but before the queen would sign the treaty with those articles, she required an explanatory clause making it clear that Madagascar should have the right to negotiate her own commercial treaties with foreign nations, free from the interference of the French government. Madagascar consented to pay four hundred thousand pounds to France, but for this France undertook all the liabilities of the war amounting to eight hundred thousand pounds. The French have evacuated Tamatave, and now only occupy one part with a garrison so weak and so ill-supported by war ships that General Willoughby says they are practically prisoners of the Malagasy, and, as such, hostages for the observance of the treaty. In conclusion he says: "I am well assured from my experience of the Malagasy disposition that France will never acquire a protectorate over Madagascar." From all of which it would appear that France has subdued the Hovas in about the same manner that Artemus Ward won his fight, by inserting his nose between the teeth of his opponent.

DON'T SHOOT AT THE BIRDS.

Last spring we boys were having a splendid time with our rubber shooters; every boy in the neighborhood had one or more. None of our mothers liked it; some windows got broken, and when one or two little birds got killed, our mothers were much excited.

There was a bluebird that built its nest year after year in an elm tree close to one of our windows. One day my mother saw a boy shooting at it; he didn't hit, but she made up her mind it was time for the shooting to stop; and when, not long after, little Willie Brand had his eye most put out, they *all* thought so.

There was a fuss about it. There were pieces in the paper about how rubber shooters were dangerous things; and then the police came about and said that every boy that shot would have to pay five dollars for it. They all thought that was more than they could stand, so they stopped.

Mother had given me ten cents for mine long ago and burnt it, so I was glad when the other fellows had to stop.

This year we thought we'd have a little fun and keep quiet about it. Jim Barlow made mine, and it was a first-rate shooter, I tell you; I gave him my top and a skate-strap and thirty marbles for it; he said 'twould shoot equal to a revolver.

I was very careful how I used it, for I didn't want mother to know that I had it. I used to shoot at stray dogs and cats, though it did make me feel bad sometimes, to hear 'em howl if I hit 'em. I used to shoot at the knot hole in the barn door, too, to see how many times in twenty I could shoot in. It wasn't much fun when we had to keep out of the way all the time.

One day I was wandering about the lower end of the garden with my shooter. There were plenty of birds all around, but I didn't want to shoot at them, if I could find anything else to shoot at. I got over the fence into another lot, but still there were birds everywhere.

I shot a few times, just to frighten them a little.

Then I heard one singing beautifully right over my head. I couldn't see it very plainly, and I don't believe I meant to hit it at all, and I tell you I was frightened when it came falling right down at my feet, with a sad kind of a little scream.

I picked it up and tried to make it fly, or walk, but it would not—its pretty eyes were half shut,and it kept panting with its bill. It was a bluebird.

I knew I never could keep it from mother; for when I have been doing anything very dreadful, I always feel as if I was lost till I've been and told her. As I carried the poor bird through the garden, a drop of blood fell from its mouth right on to a great white lily that seemed looking up to ask me what I had been doing. Mother was standing near the back piazza; as I laid the bird on her hand, it stopped panting and was still.

Mother said: "What's the matter?" But there was such a lump in my throat I couldn't speak a word. Then she saw the shooter in my hand, and she said:

"*Did you kill that little bird?*"

I tell you it scared me, the way she spoke. I never heard her speak in such an awful voice before.

Then she said: "You have stolen away its little life—it was all the life it had. The Lord loves his helpless little creatures; he gave them to us to make us happy,and he will never bless those who are cruel to them."

Then she put the little bird up to her cheek, and I saw her tears come. She took the shooter and laid it on the kitchen fire. I didn't get any ten cents this time, you may be sure; and then she said:

"You may go to your room."

I'd a great deal rather she'd whipped me than to have to go there and just have to keep thinking. I thought of all the beautiful days of sunshine I had taken away from that poor little bird, and how it would never fly through the air, or sing in the trees, or see the flowers and the grass any more. And I wondered if it had a nest and little birds, and what would become of them if it had.

And all of a sudden I jumped up as I thought of the bluebird that had come to build its nest near us for so many summers. As soon as mother let me out (it wasn't very soon, for she gave me plenty of time to think) I ran to her nest.

The little birds all held their heads straight up, and opened their big little mouths,so I almost knew their mother hadn't fed them for some time. I fed them the best I could, and I watched that evening to see if their mother'd come, but she didn't.

Before I went to bed I got a piece of soft cotton, and covered 'em up. I thought, you see, that if I took good care of 'em, they might live without their mother. But in the morning only two of them held up their heads to be fed, and before night they were all dead. So you see I had taken away all the sunshine from them, too. My sisters cried when they knew their little birds and their mother were all dead.

I don't think I want another shooter. I don't believe I'll ever see another white lily but what it'll say to me, "You killed that bluebird!"—*Youth's Companion.*

THE ROBIN.

My old Welsh neighbor over the way
Crept slowly out in the sun of spring,
Pushed from her ears the locks of gray,
And listened to hear the robin sing.

Her grandson playing at marbles, stopped,
And cruel in sport, as boys will be,
Tossed a stone at the bird who hopped
From bough to bough of the apple tree.

"Nay," said the grandmother, "have you not heard,
My poor, bad boy, of the fiery pit,
And how, drop by drop, this merciful bird
Carries the water that quenches it?

"He brings cool dew in his little bill,
And lets it falls on the souls of sin;
You can see the mark on his red breast still
Of fires that scorch as he drops it in.

"My poor bron rüddyn! my breast-burned bird,
Singing so sweetly from limb to limb,
Very dear to the heart of our Lord
Is he who pities the lost like him!"

"Amen!" said I to the beautiful myth;
"Sing, bird of God, in my heart as well;
Each good thought is a drop wherewith
To cool and lessen the fires of hell.

"Prayers of love like rain-drops fall,
Tears of pity are cooling dew,
And dear to the heart of our Lord are all
Who suffer like him in the good they do!"

—*John. G. Whittier.*

BIRDS KILLED BY HARSHNESS.

The Boston *Journal* says it is well known that birds are very sensitive to tones of the voice, and are terrified at any loud, angry words. A lady who wished to make a bobolink stop singing, at last scolded it in a loud voice and then took up a scarf and shook it in rebuke at the caged bird. In a moment the bird was still, and a short time after made a fluttering about the cage. Its owner turned to the bird and was shocked to see it fall dead. Unkind words had killed it. We know of two cases similar to this. In one case a canary-bird, and in the other a mocking-bird, died within five minutes after being spoken to in a violent, angry tone.—*Our Dumb Animals.*

HOW TO MAKE YOURSELF AGREEABLE.

Very rarely, if ever, young persons acquire the ability to converse with ease and fluency. This implies, first of all, good ideas, clearly and sensibly expressed. An empty mind never made a good talker; remember, "you cannot draw water out of an empty well." Next in importance is self-possession. "Self-possession is nine points in the law"—of good breeding.

A good voice is as essential to self-possession as good ideas are essential to fluent language. The voice, from infancy, should be carefully trained and developed; a full, clear, flexible voice is one of the surest indications of good breeding; it falls like music on the ear, and while it pleases the listener, it adds to the confidence of its possessor, be he ever so timid. One may be witty without being popular; voluble without being agreeable; a great talker and yet a great bore. It is wise, then, to note carefully the following suggestions:

Be sincere; he who habitually sneers at everything will not only render himself disagreeable to others, but will soon cease to find pleasure in life.

Be frank; a frank, open countenance and a clear, cheery laugh are worth far more, even socially, than "pedantry in a stiff cravat."

Be amiable; you may hide a vindictive nature under a polite exterior for a time, as a cat masks its sharp claws in velvet fur, but the least provocation brings out one as quickly as the other; ill-natured persons are always disliked.

Be sensible; society never lacks for fools. If you want elbow-room, "go up higher."

Be cheerful; if you have no great trouble on your mind, you have no right to render other people miserable by your long face and dolorous tones. If you do you will be generally avoided.

But above all, be cordial; true cordiality unites all the qualities we have enumerated.—*American Agriculturist.*

TEMPERANCE.

PROHIBITION NOTES FROM OHIO AND MICHIGAN.

EATON RAPIDS, Mich.

No report will or can set forth the enthusiasm which pervaded the Ohio Prohibition Convention, the intense earnestness which characterized its proceedings. The *Toledo Blade*, I am informed, said it was "a dismal failure." Not wishing to dispute with so reliable a man as Nasby, I would simply invite him to show us his idea of a splendid success. If about 600 delegates and an ever-surging tide of good feeling, pride and joy, do not constitute a successful convention, I would walk miles to see what does.

The Woman Suffrage Question created some discussion. Prof. Frost of Oberlin, chairman of the committee on resolutions, upon this topic made a majority report, which declared in favor of suffrage and for its submission to the people, and a minority report, which pronounced simply for submission. The latter embodied Prof. Frost's own view, and was vigorously advocated by him. Others came to his support, Dr. Leonard among them, though after some delay. But Mother Stewart was there, and around her were Mrs. Monroe, of the W. C. T. U., and Miss Henrietta Moore, and other suffragists. Had they kept silent, the minority report must have carried; but they were not silently disposed. They said many plain things, Miss Moore speaking most plainly of all. With cool courage she even assailed Dr. Leonard, and in that convention this was not a light thing to do, for he had the hearts of nearly or quite all; declared him given to policy, and not bold in the advocacy of his convictions. Remembering his magnificent campaign of two years ago, this seemed a hard saying; but Dr. L. had said in course of the discussion that he believed in suffrage, and did not like to go against it, but felt that he must. He bore Miss Moore's attack with calm serenity, and made no reply.

The Frost Minority Report was adopted after several hours of talk. Mother Stewart and her coadjutors manifested disappointment, but were not grievously hurt. I don't think they expected to win this time. They may hope to next.

The choice of candidate for governor excited uncommon interest. At the very hour balloting began there was no popular selection. Dr. Leonard's refusal to stand made it an uncertain thing. But finally two names appeared conspicuous, and all others were dropped. Morris Sharp and Walter Mills were like Abou Ben Adhem, in that they led all the rest. The friends of Mills even inclined to push him, and he developed gratifying strength, but Sharp had a certain prestige of business relation which commended him to many, and some of Mills's warmest friends were in doubt whether he ought to be put first at the front in State leadership. He would have made a gallant fight; but Sharp was chosen. Wisely then they nominated Mills for lieutenant governor by acclamation, and thus made a double-headed ticket of great acceptability and power. Mr. Sharp speaks fairly well, though a banker and a business man; and Mills has hardly a superior in all our platform ranks.

The boycott, too, is to be applied in both Ohio and Michigan. At Elyria and Bowling Green we felt it, in the former State during the camps there. Few Republicans came out during the three days' meetings at either place. Mr. E. W. Metcalf, Elyria's wealthy anti-saloon Republican, did attend, and contributed handsomely to the guarantee fund; but he is almost in straight Prohibition fellowship. He has put a good deal of money into the effort to secure Republican prohibition, and grows weary of that task. Here at Eaton Rapids the Republican boycott of Michigan has been put in active operation. This camp is primarily religious, and three days of it only were set apart for a genuine go-as-you-please on temperance, every speaker to be untrammeled.

This Camp Association at Eaton Rapids has accomplished much in little over a year. Many cottages have been erected, and several scores of tents were also occupied these recent days. The moving spirit, Rev. Mr. Hamilton, is a radical, and a man of indomitable push. He intends that this new ground shall serve well the cause of temperance; and why should it not? A purpose to make it the chief center of a large Prohibition camp circuit next year is privately expressed, and I imagine the influences then must prove widespread.

A. A. HOPKINS.

TEN SILVER DOLLARS.

At the noon prayer meeting, Fulton street, New York, the following incident was recently related: A few days before, a Christian brother found his funds at low ebb-tide. After crossing the ferry he had not a coin in his pocket, and so, unable to pay for his fare, he walked home. With some Christian work to care for, and no funds in hand for that either, his circumstances looked very perplexing. But walking by faith was no new experience to him, and he determined to trust God, no matter how much he might be tried. Next day was Sunday, and Sunday passed without relief. At twenty minutes before twelve at night there was a ring at the door bell. He answered the summons, but found no one at the door. In the moonlight, however, there glistened ten silver dollars on the doorstep, placed so as to form the first letter of his name. He did not know who brought them, but he knew who sent them. The Lord was undoubtedly the sender.—*Sel.*

SHUN THE APPEARANCE OF EVIL.

An old Chinese proverb says, "Do not stop in a cucumber field to tie the shoe." The meaning is very plain. Someone will be likely to fancy that you are stealing fruit. Always remember the injunction, "Abstain from all appearance of evil." Do not stop under the saloon porch to rest yourself, however shady the trees may be, or however inviting the chairs. Someone may fancy you are a common lounger there, and so your good name be tarnished. Don't go to a liquor saloon to get a glass of lemonade, however refreshing it may seem to you. Rather buy your lemons and prepare the cooling beverage at home, where others may share it with you, probably at no greater expense than your single glass would cost you. Somebody seeing you drinking at the bar, will be sure to tell the story and will not be particular to state that you were drinking only lemonade. Then, too, if you are careless about the appearance of evil, you will soon grow equally careless about the evil itself.—*Sel.*

A BOY BLOWN UP.—William Blatt, aged 13,living on Ninth avenue, near Ninety-sixth street, New York, determined to celebrate the Fourth in boisterous style. Considerable building is going on in the neighborhood, and the workmen use dynamite cartridges in blasting the rocks. Willie succeeded in getting hold of a few of the cartridges, which he placed in his pocket. Then he lit a cigarette. His mother, who happened to be out for a walk, came upon him suddenly, and he sought to hide his cigarette by placing it in his pocket. The cartridges ignited, and the boy was blown ten feet in the air. His abdomen and limbs were frightfully mangled and he died shortly after in great agony.

There can be no successful contradiction of the assertion that the liquor traffic is an excrescence on the body politic which is utterly without redeeming qualities. It produces no good thing. It adds nothing to the aggregate wealth of the country. Its efforts are chiefly confined to the change of articles of subsistence into those of destruction, and the introduction of those into general use, thereby involving the demoralization of the masses and the transfer of the fruits of honest toil from the pockets of the laborers and producers into those of the non-producers.

EDUCATIONAL.

—The "Normal and Agricultural Institute," at Hampton, Va., under the administration of General S. C. Armstrong, which aims to supply colored teachers for the common schools of the South, and to plant a Christian civilization among the Indians, has now 65 teachers, 536 Negro pupils, and 140 Indian students. Six hundred of its graduates and 200 of its under-graduates are now teaching about 45,000 colored children in public schools. Besides the intellectual training given at the Hampton school, instruction is given in a number of industrial departments.

—The late two days commencement exercises at Richmond, Ind., attracted a large attendance. The closing exercises were the laying of the corner-stone for a large new building and a science hall named for Mordekai Parry, of Minneapolis, who builds it. The stone for the main hall was adjusted by Walter T. Carpenter, for twenty-five years superintendent, and that for the science hall by ex-president Joseph Moore, who delivered an address, as did the Hon. B. C. Hobbs, a former president of the college. The class consisted of nineteen members, and the societies were addressed by the Hon. W. D. Bynum of Indianapolis.

—Haverford College (Friends) near Philadelphia was highly favored at its late commencement with the presence of Canon Basil Wilberforce, the eloquent Englishman lately in this country. At the conclusion of the exercises he addressed the graduating class. He said he could not point out to the rising young men of America all the shoals and quicksands and rocks they would encounter in their progress, but he could tell them from his own certain knowledge where the deep water is, and where, if they would but keep the vessel of their lives, they would not meet disaster. He told them that by making Jesus Christ the guiding star of their lives they would find that when the Lord calls a soul he does not put him in bands of iron, but floods him with new gifts which drive out every other desire. He said he hoped his hearers would place their future dependence, not upon the amount of philosophy they had acquired, but in the amount of space in their hearts occupied by Christ. One point to be avoided was that of looking superficially at the deep issues around us, the civilization of the world depending upon the way in which America decides the questions of the hour. He urged the young men to accept as their motto the word "Consider."

A TRIBUTE TO WHEATON.

The secretary of the Alumni Association committee having requested Rev. C. W. Hiatt, pastor of the High Street church, Columbus, to respond to a toast, received the following reply which is too good to be lost in a committee:

Columbus, O., June 10, '87.

Your request for a response to the toast, "Wheaton College in the Pulpit," was duly received. I regret that I cannot attend Commencement this year—the only time I shall have been absent, if we may rely upon memory and *tradition*, since those days of primeval innocence and simplicity when the voice of the orator first broke the silence of Jewell's Grove.

The toast is a very suggestive one. It brings to mind the fact that pulpits are growing large enough to admit Wheaton College without knocking out the back end of the church. The phrase "in the pulpit" is misleading. Wheaton College usually gets *on top* of the pulpit where it may be seen. There is this peculiarity about the average Wheaton College pulpit—it is not made out of old pews. The *pews* are constructed from the *pulpit*. There is another peculiarity. The genuine Wheaton College pulpit has these words upon it, "*Christo et Regno Ejus.*"

Modesty compels me to say little in praise of Wheaton College in the pulpit. Let me claim thus much, however, on behalf of my brethren:

(1) It endeavors to be a crank—swinging around the 360° of the circle of truth.

(2) It tries to be a soldier of the cross. Its gun usually goes off. So do the people, sometimes.

(3) It endeavors to be human. It has no supernatural, no hollow tones. Its heart, its brain, its hand is always full—not so its *pocket-book*.

(4) It doesn't crave popularity. Neither does it fear it.

(5) It isn't particular about a ministerial coat. The robe of righteousness is good enough.

(6) It tries to be honest with God and man. This makes some men mad.

(7) It doesn't profess to be very modern in theology. It has a weakness for old fogy books like those of Paul and John.

(8) It believes in a personal devil. The devil believes in a personal "Wheaton-College-in-the-Pulpit."

(9) It finds great joy and peace in echoing the sentiments of the four sacred mountains—that of the Law, that of the Beatitudes, that of the Transfiguration and that of the Cross.

(10) It often lifts a prayer of thanksgiving and supplication for dear old Alma Mater. Yours fraternally on behalf of the ministers,

C. W. Hiatt.

Religious News.

—According to the statistical report of the Sunday-schools in the United States rendered at the late International Convention in Chicago, there has been an increase in the scholar membership of all the Sunday-schools in the United States since 1884 of 365,645. It is interesting to know by what agencies this increase has been secured, for it shows that a great missionary work has been done to bring an army of 365,000 into active membership with our Sunday-schools. No more important work can be conceived of, for it has to do with the destiny of our entire country. The three last annual reports of the American Sunday-School Union, the old undenominational society "that cares for the children," who are provided for by no one else, show that since 1884 it has brought 185,034 children into 4,947 new Sunday-schools, a number equal to 5,000 more than one-half of all the increase reported as having been secured by this and all other agencies during these three years. But this American Sunday-School Union did more than this—it aided 4,825 other schools, which have 46,774 teachers and 515,714 scholars,—so that in these three years it reached 9,872 communities and Sunday-schools, and 700,748 children and youth, and then re-aided and re-visited these schools 9,245 times, besides making 92,584 visits to families, supplying 45,019 destitute persons with the Scriptures, and holding 27,247 religious meetings. There is need of more just such work in our country.

—A most enthusiastic meeting was held recently at the Chicago Avenue Church in this city. Over 3,000 Swedes were present, and the Rev. G. A. Swenson, of Kansas, gave a rousing temperance address, speaking in the Swedish language.

—The congregation of Bloomfield, O., have generously tendered their pastor, Rev. J. P. Lytle, D.D., a vacation of six weeks for the present year, and for every future one so long as he remains their pastor.

—The Baptist *Missionary Magazine* for May reports 557 baptisms, of which 295 were on the Ongole field, Telugu Mission, India, in the month of January, and three are the first baptisms reported from Mandalay, the capital of Upper Burmah.

—Twenty years ago missionaries of the English Presbyterian Church found an opening in the city of Chinchew. Nine years ago commodious mission premises were erected, and now an earnest native congregation have chosen a Chinaman to be their pastor.

—During the last ten years the gain of converts in India has been about 89 per cent. In China in the same period, the increase has been 120 per cent. In Japan the growth has reached the astonishing figure of 385 per cent.

—Bishop Shorter, of Xenia, Ohio, but lately deceased, is the second bishop that the African Methodist Episcopal Church of the United States, Canada, West Indies, and Africa has lost within three months, and the third within two years. The remaining bishops are the Rt. Revs. Payne, Turner, Wayman, Campbell, and Disney. The general conference of the African Methodist Church will be held at Indianapolis next year, and three bishops are to be elected.

—The English Presbyterian Mission in China, which has now been at work forty years, has two Presbyteries formed of native pastors and elders, and a third is about to be formed at Formosa. There are 5,000 adult communicants.

—The Turkish Government officials have now put the seal of the Sultan on thirty-two editions of the Arabic Scriptures and parts of Scriptures, thus giving the sanction of the Imperial Caliph of Islam for the free circulation of the Word of God.

—A conference on the subject of the Plenary Inspiration of the Scriptures is to be held in Philadelphia, beginning on November 15th next, and lasting until the 20th of that month. The committee having the preparations in charge is composed of Right Rev. Wm. R. Nicholson, D. D., chairman; Rev. John T. Beckly, D. D.; Rev. Robert C. Matlack, D. D.; Rev. A. T. Pierson, D. D.; Rev. James A. Morrow, D. D.; Rev. J. Howard Smith, D. D.; Rev. J. M. Stiffer, D. D.; Rev. J. L. Litch and Geo. C. Needham.

—A wealthy brewer of Liverpool, having offered $50,000 toward a fund for a cathedral (Anglican) in Liverpool, much comment was excited. The *Christian* suggested that Bishop Ryle refuse it, as every pound of it represented misery and degradation of the people. Canon Wilberforce said he would "sooner see cathedrals rot upon the ground than that they should be rebuilt by the colossal fortunes that have been raised from the drinking idiocy of the English people." The *Christian Leader* called attention to a recent pastoral of Bishop Ryle, in which he mentioned temperance as the first of five points on which the standard of religion should be raised. The Bishop himself in his letter acknowledging the receipt of the offer expresses "deep gratification," and tenders on behalf of himself and the churchmen of the diocese "hearty thanks."

Literature.

Life and Public Services of General John Wolcott Phelps. A sketch read before the New England Historic Genealogical Society. By Cecil H. C. Howard. Pp. 58. Price 50 cents. Frank E. Housh & Co., Brattleboro, Vt.

This elegant *brochure* is a fitting testimonial to a man of earnest zeal, high culture, clear perceptions and noble integrity. The life of a soldier and author have seldom if ever been joined with such freedom from pretension and anxiety for the real welfare of his country. His patriotism had statesmanlike qualities which are seldom recognized in our representative men, and in a life of activity might have been eminently useful to mankind. The difficulty of securing facts to form a biographical sketch was a great one, but Mr. Howard has fairly overcome it. General Phelps left no writings from which the events of his life could be retraced with much detail, and no portrait by which friends might recall his earnest and striking face. He lives in the esteem of many friends, in the love of his immediate household, and in the writings to which he gave a portion of his life. The story of General Phelps' life is an entertaining one. He was born in 1813, graduated at West Point in 1836 as second lieutenant, and distinguished himself in Indian wars that immediately followed. This experience made him ever a friend of the Indians whom he believed to be more sinned against than sinning. His services were prominent in the Mexican war where he was promoted. Some years followed in trying border experiences. In 1852 he visited Europe and remained abroad a whole year. In 1859 he resigned after accompanying Albert Sidney Johnston in the fruitless expedition to Utah. Much of the time till the breaking out of the rebellion was spent in writing against slavery. He led the first company from Vermont into the last war, and took a prominent part at New Orleans, where he was first to enter the Custom House. He was second in command in New Orleans, and his reputation was jocosely used by Butler as an excuse for his lack of fear of assassination. The negroes were swarming into the Union lines whom he began organizing as soldiers, for which there was every military reason. He was ordered instead to set them at work, but he could not brook the idea of being a slave-driver, and resigned his commission. The history of his controversy on this subject before resigning is too long to give in detail. It is enough to say that it exalted him in the esteem of all, friend or foe, who could discern high integrity in character. It is a great pleasure to recommend this little volume to the readers of the *Cynosure* who have in years past been familiar with the frequent articles from Gen. Phelps. It is published in paper for 50 cents; cloth 75 cents.

Alden's Manifold Cyclopedia of Knowledge and Language. Vol. 1. A to America. Pp. 630. Price for the whole set of some thirty volumes, before Aug. 1st, cloth, $7.80. John B. Alden, New York.

The completion of this work will put within reach of every American household one of the most useful of works for popular education. Its plan is a combination of encyclopedia and dictionary, the compilation being based on the excellent work of Chambers and the dictionary of Stormouth. It intends to include every word which has any claim to a place in the English language, and undertakes to combine in the most convenient, concise and economical form possible the results of the scholarship of the world. The peculiar excellence of the work is combining the dictionary and encyclopedia in a handsome and convenient form, and at so low a price that is a wonder that it can be published for such a sum.

The *Cosmopolitan* magazine, after two or three years of country life, has removed to New York and is determined to make its new and metropolitan location the be

ginning of a career worthy of its name. A unique and artistic cover encloses the contributions of well-known and popular writers as Louise Chandler Moulton, Prof. Proctor, Joel Benton, George Parsons Lathrop, E. P. Roe and others. The illustrations are also of a high class. Mrs. Moulton writes most entertainingly of a journey in Spain. She gives charming glimpses of Spanish life and scenery with severe pictures of the brutal national pastime. Richard A. Proctor writes "How to Live a Hundred Years," with the enthusiasm of a scientist, but not of a moralist. Why should he have any disciples for his theory, if a man has a better hope than earth can give for the life after his work is done. Joel Benton's "Reminiscences of Horace Greeley" is accompanied with a fine pen-and-ink portrait.

The *Morning Star*, published by the Indian Industrial School at Carlisle, Pa., has probably no equal as a journal giving information about the Indians and matters pertaining to the Indian question. It is published monthly for 50 cents a year.

The July *Missionary Review* opens with a biography of the late courageous missionary martyr, Bishop Hannington, with whose devoted labors and final sacrifice in Central Africa the Christian world is more or less familiar. "Mission Boards—are they necessary?" is in the line of a discussion of utmost importance to the Christian church, and which every one interested in the work of the church must consider.

Beside notes from a Christian standpoint upon current topics, and an account of Dr. Pentecost's work as an evangelist in Vermont, *Words and Weapons* has also an address from the same eminent preacher on the Inspiration of the Scriptures.

LODGE NOTES.

The Chinese laundrymen of New York have organized themselves into a lodge of the Knights of Labor.

At San Francisco a new American party, so called, has been revived in a secret session of Californians. Among other things called for in the platform are: Unconditional repeal of the naturalization laws, modification of immigration laws, prohibition of alien land holding, and no interference by any church with the American school system.

Mr. John Tyler, son of President Tyler, has for the ninth time been elected Grand Worthy Patriarch of the Sons of Temperance of Virginia.

Secret societies sometimes work up titles that are simply sublime, as witness a suit brought in Baltimore by "William H. Perkins, worthy ruler of St. Thomas' Lodge, against Augustus Thomas, grand royal king of the United and Consolidated Order of Brothers and Sisters and Sons and Daughters of the Knights of Four Men and the Members of the Supreme Grand Royal House."

The *Masonic Token* thinks that the general Masonic convocation of grand masters of the York rite, to be held in Chicago, June 22, for the purpose of consulting upon subjects which interest the craft, is "apparently to consult in regard to action against bogus Scottish rites and Egyptian Masonry.—*Masonic Home Journal.*

A man whose physical condition had given opportunity for membership in the American Legion of Honor, and who at his death has not joined the organization, merits all the opprobrium given to his memory by those who have knowledge of his shabby neglect and failure. There is absolutely no excuse for such a man. —*Am. Legion of Honor.*

The project of the Buffalo Masonic Hall Association to build a Masonic temple has received a set-back by the refusal of Governor Hill to sign the bill. His grounds were that he had refused to sign several other bills of a similar nature, all of them containing clauses which provided that no tax was to be assessed upon the property. Hon. Daniel N. Lockwood, Hon. David F. Day and Gen. John C. Graves argued the matter before the governor, but he refused to change his mind.

We often hear it said that a certain brother is "way-up" in Masonry; that he is exceedingly bright in all the secret work and mysteries. The expression is most usually very improperly used. A very intelligent Mason is rare and hard to find. A brother may be able to easily work his way into strange lodges, chapters or commanderies, and readily repeat all the words and give all the grips and signs, and yet be as ignorant of the fascinating charm and beauty of Masonic literature as one who reads the orations of Cicero in Latin without understanding the language. And this lamentable ignorance of Masonry is not strange.—*Detroit Freemason.*

The refusal of a charter to the National assembly of iron and steel workers, recently organized at Harrisburg, threatens to result in a formidable break in the Knights of Labor.

We shall write next week of a woman, the mother of twelve children, presiding over the K. of L. of all Chicago, and appearing on the platform with a nursing child in her arms! Who shall say that woman is not superior to man?—*Geneva* (Ill.) *Patrol.*

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 11 to July 16 inclusive:

W H Bettys, T. Fletcher, Mrs E Brooks, Mrs E A Yerkes, J Ramsey, A C Lemm, J Shafer, H D Jones, E Avery, B B Britton, J C Card, W Jenks, J K Weber, C W Lamb, J Grove, I J Gilbert, W W Marshall, C Winter, F Brown, R S Morton, A K Harden, E L Constable, J W Modlin, H Van der Haar, J A Morehouse.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month ..	$ .15	One year....	$1.50
Two months.	.25	*Two years..	3.00
Four months.	.50	*Three years.	4.50
Six months ..	.75	*Four years..	6.00
Eight months	1.00	*Five years..	7.50

SPECIMEN NUMBERS.—For ten cents we will send the *Christian Cynosure* for *three weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends three copies of the *Cynosure?*

NOTICE

to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		72
No. 3		63
Winter No 2		72½
Corn—No. 2	36½@	37¼
Oats—No. 2	27 @	31¾
Rye—No. 2		45
Bran per ton		11 00
Flour	1 40 @	4 60
Hay—Timothy	9 00 @	13 00
Butter, medium to best	10 @	18
Cheese	07 @	15
Beans	75 @	1 75
Eggs		11
Seeds—Timothy	1 50 @	2 34
Flax	1 07 @	1 14
Broom corn	02½@	07
Potatoes per brl	2 00 @	3 50
Hides—Green to dry flint	06½@	13
Lumber—Common	11 00 @	18 00
Wool	10 @	36
Cattle—Choice to extra	4 20 @	4 50
Common to good	2 00 @	4 15
Hogs	3 75 @	5 65
Sheep	3 00 @	4 25

NEW YORK.

Flour	3 20 @	5 60
Wheat—Winter	82 @	87½
Spring	80½	87
Corn	44 @	45½
Oats	33 @	43
Eggs		14
Butter	12 @	19
Wool	09	37

KANSAS CITY.

Cattle	1 50 @	3 80
Hogs	5 00 @	5 40
Sheep	2 50 @	4 00

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The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

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"The writer does his work in a way remarkable alike for its directness, its common sense, its impartiality, its lucidity and its force. He has no theories to support; he deals with facts as he finds them; he fortifies his assertions by arrays of demonstrative statistics. The work is among the best of the kind, if it is not the best that we have seen. While it is scarcely possible for it to be put in the hands of all our wage-workers, we wish it could be read by every one of them."—Chicago Interior.

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The Facts Stated

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association. 221 W. Madison St., Chicago, Ill.

HOME AND HEALTH.

HEARTY FOOD.

From Prof. Atwater's illustrated article in the July *Century*, we quote the following: "I well remember how the sensible and thrifty New England people among whom my boyhood was spent used to talk about 'hearty victuals,' and how prevalent were the doctrines that 'a hard-working man wants real hearty food,' and that 'children ought to have hearty food, but not too hearty.'

"With these eminently orthodox tenets the science of nutrition in its newest developments is in fullest accord. But there always used to be an unsatisfactory vagueness about them. I never could make out exactly what were 'hearty' foods, and in just what their heartiness consisted. It has since occurred to me that these words express one of the ideas which the unerring sense and instinct of man have wrought out of his long experience, but have waited for science to put into clear and definite form. The synonym with which our science defines this idea is energy. Hearty foods are those in which there is an abundance of potential energy.

"The lumbermen in the Maine forests work intensely in the cold and snows of winter and in the icy water in the spring. To endure the severe labor and cold, they must have food to yield a great deal of heat and strength. Beans and fat pork are staple articles of diet with them, and are used in very large quantities. The beans supply protein to make up for the wear and tear of muscle, and they, and more especially the pork, are very rich in energy to be used for warmth and work.

"I cannot vouch for the following, which has just struck my eye in a daily paper, but, if it is true, the workmen were sound in their physiology:

"A lot of woodchoppers who worked for Mr. 8—— in H—— stopped work the other day, and sent a spokesman to their employer, who said that the men were satisfied with their wages and most other things, but didn't like 'your fresh meat; that's too fancy, and hain't got strength into it.' Mr. 8—— gave them salt pork three times a day, and peace at once resumed its sway."

"The use of oily and fatty foods in arctic regions is explained by the great potential energy of fat, a pound of which is equal to over two pounds of protein or starch. I have been greatly surprised to see, on looking into the matter, how commonly and largely the fatter kinds of meat are used by men engaged in very hard labor. Men in training for athletic contests, as oarsmen and foot-ball teams, eat large quantities of meat. I have often queried why so much fat beef is used, and especially why mutton is often recommended in preference to beef for training diet. Both the beef and the mutton are rich in protein, which makes muscle. Mutton has the advantage of containing more fat along with the protein, and hence more potential energy. Perhaps this is another case in which experience has led to practice, the real grounds for which have later been explained by scientific research."

CURE FOR HYDROPHOBIA.

The late Jane Gray Swisshelm wrote with confidence of a hydrophobia cure: "I can give some facts which may be of use to somebody, thereby giving life. The time between the biting of an animal by a mad dog and showing signs of hydrophobia is not less than nine days, but may be nine months. After the animal has become rabid, a bite or scratch with the teeth upon a person, or slobber coming in contact with a sore or raw place, would produce hydrophobia just as soon as though he had been bitten by a mad dog. Hydrophobia can be prevented, and I will give what I know to be an infallible remedy. A dose for a horse or cow should be about four times as great as for a person. It is not too late to give medicine before the spasms come on. The first dose for a person is one and a half ounces of elecampane root, bruised, put in a pint of new milk, reduced to one-half by boiling, then taken all at one dose in the morning, fasting until afternoon, or at least a very light diet after several hours have elapsed. The second dose the same as the first, except take two ounces of the root; third dose the same as last, to be taken every other day. Three doses are all that is needed, and there need be no fear. This I know from my own experience, and I know of a number of other cases where it has been entirely successful. This is no guess work."

TO CLEAN CISTERNS.—Dr. Kedzie, who is good authority on the subject, says that if cistern water has acquired a foul odor it may be deodorized by using some oxidizing agent, such as chloride of soda or Labarraque's chlorinated soda. This can be found at any good druggist's, put up in quart bottles for use. To get the best results the material should be poured into the bottom of the cistern, using for this purpose a gas-pipe reaching to the bottom. Two bottles, costing about twenty-five cents each, will clean an ordinary cistern.

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NEWS OF THE WEEK.

COUNTRY.

Fifty thousand new names have been placed on the pension rolls during the last fiscal year, being the largest in any year except 1866. Not quite three thousand pensioners of the Mexican war have been enrolled.

President and Mrs. Cleveland were on an excursion to the St. Lawrence river and the Thousand Islands Saturday. Monday they were the guests of Mr. Fairchild, the Secretary of the Treasury, at Cazenovia, N. Y., and on Wednesday they will return to Washington. The President and party had a narrow escape Saturday night while returning from Clayton to Alder Creek, N. Y., owing to the connecting rod of the engine breaking and tearing up the ties and fracturing the boiler. The engineer was instantly killed, but the passengers were not hurt.

A dispatch from Washington states the President will make a visit to the West in the fall, reaching St. Louis Oct. 2.

The heat of last week was more severe than has been known in many years. In Illinois thermometers ranged on Tuesday from 100 to 110, and numerous fatal cases of sunstroke were reported. Eleven victims were reported from Cincinnati. In New York there were six sunstrokes, and the suffering in the tenement district was reported as dreadful. But Saturday and Sunday exceeded in the degree and fatality of the heat. Over seventy cases of sunstroke were reported in Chicago Saturday, twenty-eight of which were fatal, and during Friday, Saturday and Sunday the fatalities numbered some 70 with 22 others who might not recover. Reports from all the cities showed loss of life, but the greatest in Chicago. Here the thermometer at its highest was 102 Saturday afternoon in the shade. A rain storm Sunday afternoon rapidly reduced the temperature. The day was unprecedentedly hot in the city, the thermometer reaching 101 in the shade. The whole country east of the Mississippi and south of the lakes suffered from extreme heat, the thermometer throughout the entire region registering from 90 to 104.

The trustees of the fund bequeathed to the city of Chicago by the late Walter S. Newberry, for the establishment of a great public library on the North Side, have decided to locate the library edifice on the grounds occupied by the deceased benefactor as his home, being the block bounded by Rush, Ontario, Ohio and Pine Streets, and have selected Mr. William F. Poole, the librarian of the Chicago Public Library, as librarian for the new library. The fund available for the purposes of the new institution exceeds $2,000,000.

At the Bridgeport steel-mills of the Union Steel Company, in the southwestern portion of this city, Saturday, a number of persons were horribly burned by an explosion of boiling steel, three of whom will die.

In the school elections at Salt Lake City, the gentiles carried five of the twenty-one districts. These were the first elections held under the new registration act, and the Mormons are greatly cast down at the result.

The Woman's Temperance Building Association at Chicago was incorporated Wednesday, to erect a building suitable for a hall, auditorium and offices of the National Woman's Christian Temperance Union.

N. K. Fairbank & Co.'s great lard and oil works, occupying a block in Chicago, was visited by fire early Wednesday night, which threatened the destruction of the establishment. The soap factory and oil refining house were entirely destroyed, with machinery and stock, at a loss of $160,000.

The Prohibition State Convention at Des Moines, Iowa, Thursday, was attended by but few delegates. A full ticket was nominated, V. G. Farnham, of Plymouth county, being chosen for Governor. The platform declares for separate political action in dealing with the liquor traffic; advocates more stringent amendments of the present prohibitive law; demands a reduction of passenger rates to 2 cents a mile; approves woman suffrage, and favors the establishment of postal savings banks.

Dun & Co. report that the excess of imports over exports for the three months ending June amounts to $40,000,000.

In the New York Stock Exchange Friday, Vice President A. B. Hill ascended the platform to announce the death of M. E. De Rivas, when he was taken suddenly ill, and expired in a few moments.

Four years with hard labor at Sing Sing and a fine of $5,000 was the sentence pronounced on the chief boodler Jacob Sharp Thursday by Judge Barrett in New York. Attended by his wife, son-in-law, and grandson, Sharp was almost carried to the court room. Application was made to the Supreme Court for a stay of proceedings, and the same was granted.

The fire in the Standard Mine at Mt. Pleasant, Pa., which started a year ago, has been extinguished after the destruction of property worth $100,000. It was found necessary to flood fifty acres of underground workings.

A collision occurred between freight trains on the Burlington and Missouri Roads, near Lincoln, Neb., on Friday, in which a bridge, two engines, and thirteen cars loaded with cattle were burned. Loss, $200,000.

Judge Noonan rendered a decision Friday at St. Louis that the Sunday law did not apply to base ball games, and discharged President Von der Ahe, of the St. Louis club, who had been arrested for violation of the statute.

It is estimated that the iron ore production this year will be 1,000,000 tons in excess of the output for 1886.

Plymouth, Wis., was visited by a disastrous fire Friday, by which the business portion of the town was destroyed.

Wednesday evening, at Washington, Joseph C. Kennedy, an attorney, one of the oldest residents and a personal acquaintance of many prominent men, was stabbed to death by John Daily, a laborer, who claims, in extenuation, that years ago Kennedy defrauded his (the murderer's) father.

Southern Arizona has been visited by severe rain storms and cloud bursts. The Santa Cruz River is over a mile wide, and washouts on the railroads have been frequent and numerous. A freight train was carried away by a cloud burst. Many head of stock were drowned.

Leaders of the Henry George or United Labor party are making a house-to-house canvass in New York, and they claim to have sufficient membership—75,000—to carry that city in the next election.

Forty-five alleged pauper immigrants, who were landed Tuesday at Castle Garden, are held for examination. Thirty others were liberated upon their friends promising to take care of them.

Knightsville, Ind., a mining town of 800 inhabitants, was visited by a disastrous fire early Tuesday morning that destroyed the entire business portion, causing a loss of $60,000. Six months ago a fire occurred that almost ruined the town, which had just been rebuilt, when this second blow fell.

Seven horses afflicted with glanders, at DeWitt, Ill., were killed Tuesday by orders of State Veterinarian Caswell, of Chicago. Several other horses are affected with the same disease, and will probably be killed.

FOREIGN.

The sultan, disregarding the advice of Italy and Germany, persists in his refusal to sign the Egyptian convention in its present form. The British government has positively refused to make any modifications in the treaty, and the sultan's attitude, in which he is sustained by France and Russia, makes a very embarrassing situation for Lord Salisbury.

The anniversary of the fall of the Bastile was celebrated at Paris Wednesday by demonstrations in the Place de la Concorde and the Bois de Boulogne. Extraordinary precautions were taken to maintain the peace. The German residents were advised to consult their own safety by remaining in-doors.

The St. Lawrence sugar refinery and dwellings adjoining were destroyed by fire at Montreal, Canada, Friday, with a loss of $500,000. A man named Moore was killed by a fall; others are thought to have been burned to death, and several persons were injured.

A frightful accident occurred at St. Thomas, Ontario, Friday night, in which eight people were killed and scores injured. A freight car dashed into a car containing excursionists, and the oil in the cars becoming ignited, the two trains were shortly on fire.

Mr. Gladstone said, at a banquet given by the Scottish Commoners of the National League Club, he would endeavor to promote any settlement of the Irish question which would satisfy the Irish people, and which would not in any way threaten the greatness of the empire. Lord Salisbury's cabinet finds itself on the verge of a ministerial crisis that may result in the early dissolution of Parliament. Lord Randolph Churchill and Joseph Chamberlain have destroyed the land bill, and a majority of the Cabinet prefer abandoning the bill to accepting the amendments. A new ministry may be formed, which will include Lord Hartington and Lord Randolph Churchill.

The International Arbitration association met at London Friday. Sir Wilfrid Lawson presided, and David Dudley Field made an address.

Advices from Honolulu to July 5 say that tranquility had been restored on the islands. The new ministry had assumed control and the new constitution was to have been submitted to the king on the 5th. Ex-Minister Gibson had been removed from jail to his home, where he was kept under military guard. Cyprian Webb, his late secretary, had also been arrested and released on bail. On the 4th a significantly enthusiastic celebration of American independence was held, attended by the king and members of his staff.

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Those of us who admire Anthony Comstock as a moral hero, in spite of the opprobrium of his enemies, the lawsuits in which he has been defendant, and the fact that he has been personally assailed and beaten, may take much comfort in the following paragraph from the *Critic*, the booksellers organ of New York: "I never appreciated in what wholesome dread Anthony Comstock was held by publishers until within a few weeks, when the question of reprinting a certain English novel of remarkable popularity, but doubtful morality, came up for decision. Its success in England has been exceptional, and now it has even been dramatized and brought out at one of the leading London theaters. English copies of the book have sold here like hot cakes. One bookseller told me that he had sold 700 copies over his counters, and had orders for as many more. The book was offered to half a dozen [American] publishers, but they shook their heads and declined with thanks. Even the publishers of cheap libraries, into whose net, as a rule, everything that comes is fish, declined it with a sigh. Some of those who thus passed this tempting morsel by, undoubtedly did so for conscientious reasons; others, as they confessed, for fear of Comstock." Such a wholesome restraint we may hope the saloon business will feel at mention of the names of Fisk and St. John, and the lodges at mention of—the National Christian Association.

The unwisdom of Miss Willard's advice to her temperance friends to join the Knights of Labor appears in the fact of the disintegration of that body from causes into which there seems to have been no effort to inquire. The *Commercial Advertiser* of New York quotes the figures given out by Powderly to show that the order has fallen from 1,000,000 to 600,000 in fourteen months, and this loss is steadily increasing, while the accessions are less month by month. "The losses," adds the *Advertiser*, "have been greatest in New York. District assembly 49 lost half its members within fourteen months. The first great defection was that of the International Cigar-Makers' Union, which left the assembly in a body on account of interference with its affairs during a strike. The Knights of Labor lost 28,000 men by this move alone. Afterward there were similar troubles with bakers, brick-layers, and almost every other class of artisans, resulting in the withdrawal from the order of various unions and individual members. Reports from all sections of the country show the same condition of things." In general terms the reason of this defection is a loss of confidence in the promises held out to working men by the order. And if the very class for which it was formed are disappointed in it, what better success can those expect from it whose business is the moral reformation of society? There has surely been a great carelessness on the part of those who would put the W. C. T. U. forward to break the fall of such a system.

It is a careless assumption that Protestant institutions are in no danger of overthrow from our Catholic neighbors because either of the general goodness of those neighbors or the strength of Protestantism. It has been possible for a Romanist order known as the Hermits of the order of St. Augustine to conduct the trial of their superior with zeal and bitterness in both this country and Rome for eleven months, and yet all knowledge of the matter has been absolutely concealed from the public until now. The deposed official is Father Gilmore of Waterford, New York, who voted for himself when the election was carried by a majority of one. If a trial of such length and pertinacity can be concealed, how surely may a thousand schemes be hidden which tend to Romanize and overthrow our free American institutions.

Dr. Hartzell, Assistant Secretary of the Methodist Freedmen's Aid Society, read a paper before the Cincinnati ministers the other day in which he said: "Slavery was an incident, a mere matter of method in the subordination of the blacks to the white race. The real thing is the subordination. Before the war it was slavery; just after the war it was modified peonage; now it is by limited citizenship and ostracism. No matter what the method, the thing insisted upon is enforced subordination. Against that, both civilization and Christianity protest, and manhood rebels." Against this subordination a formidable protest is being made by the colored men themselves under the lead of T. T. Fortune, editor of the New York *Freeman*, who proposes an Afro-American League, and hopes to organize a vast organization of his race for the purpose of maintaining their rights and arousing a just public opinion against the mob and lynch law methods of their enemies.

The closing paragraph of Mr. Fortune's appeal is worth quoting in these columns. "It was not the colored Christians," he says, "but the white Christians, who, to their eternal shame and damnation, drew the line, and continue to draw it even unto this hour. Turn to the Masonic, the Odd-fellows and the Knights of Pythias orders: did colored men draw the line in these? Did they set up colored lodges all over the country because they did not care to fraternize with the white orders? The answer can be inferred when it is stated that white Masons, white Odd-fellows and white Knights of Pythias even at this hour refuse to fraternize with or to recognize the legality or regularity of the orders their actions caused colored men to establish. Do colored people desire separate grand lodges in the temperance order? Did they ask for such? No! But the British and American Good Templars reunited last week at a conference at Saratoga, N. Y., and the only condition on which the American order would consent to reunion was that the British order would acknowledge that its action of eleven years ago in seceding from the order on the color question was odious and unsound in principle." There is a peculiar interest in this reference to the Good Templars at Saratoga, since Mr. Hastings, in his report of that meeting in Dr. Jutkins' *Reason*, cannot say too much about the frequent seasons of prayer and the fervent petitions, accompanied by weeping, by which he represents the union of the two quarreling lodges was divinely effected. For what end was all this Good Templar zeal and devout enthusiasm and holy supplication? What, verily, but to perfect a scheme by which the infamous color line could be kept up, the lodge united and the colored brother shut out. The whole affair seems like an oblation to the caste devil.

THE REFORMER.

Before the monstrous wrong he sets him down—
One man against a stone-walled city of sin.
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice, lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer him.
Let him lie down and die: what is the right,
And where is justice, in a world like this?

But by-and-by, earth shakes herself, impatient;
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars.

—*E. R. Sill in the Century.*

They are slaves who fear to speak
For the fallen and the weak.

They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think.

They are slaves who dare not be
In the right with two or three.

—*James Russell Lowell.*

A MISSIONARY'S KIND CRITICISM.

[The following was written by a foreign missionary to a celebrated reformer in America. Let it stand as a warning to all who are escaping from one snare that they be not caught by another.]

There is one thing, my dear brother, which I have for sometime hesitated speaking freely to you about, and that is the first section of the dedication of your book, "Fifty Years," etc. I have waited until I could feel that we were so well acquainted that we could very lovingly and prayerfully discuss a difference of opinion. I know that you have so much opposition, such cruel persecution, indeed, from the apostate Christianity which you have left, that I shrank very much from seeming to add in the least to your burdens. But I believe that the time will come when you will see that it was very unfortunate for you to dedicate your valuable work to the Freemasons. Had you only known what a great bone of contention this question is in the Protestant churches all over the world, you would not have committed yourself so very publicly to one side of the agitation.

That some lodges have done much good, no one would deny. But Masonry itself is a system of gaudy ritualism, of showy pageantry, and of pagan ceremonials. One would have thought that you would have seen so much in Masonry that is like Romanism that you would have instinctively shunned it. But the hitch of the difficulty seems to be right here. Romanism fights Freemasonry because it is a system so much like its own priestcraft; and Freemasonry dislikes Romanism simply out of policy, because it is an "opposition shop." So Freemasons would gladly assist a priest who is escaping from the rival institution, and welcome him into their own. I have not the least doubt that the individuals whom you met in this connection were generous men, acting with noble purpose; but I am not speaking of individuals, but of the system.

To illustrate: In your book you speak of having been asked by the Archbishop of Canterbury why you did not become an Episcopalian when you left the Papacy. In your remark upon this, you say (ch. XXIX.), "The Episcopal church of England, unfortunately, when she left Rome, concealed in her mantle some of the false gods of Rome. She kept in her bosom some vipers engendered in the marshes of the modern Sodom. These vipers, if not soon destroyed, will kill her. They are already eating up her vitals. They are covering her with most

ugly and mortal wounds." How is it that you did not see the idolatry, vipers and wounds of Masonry? But you will surely see it all in time.

It is strange to thousands of your earnest Christian readers that you should so strongly plead in behalf of Masonic secrecy after having seen for fifty years the diabolical use made of secrecy in the Romish church. Of course there are occasional and special instances where some things should be kept secret. But to argue that, because of such limited and local benefits which are due to ordinary privacy, we should have great systems hiding away for centuries their doings from the public gaze, is a logic which seems to multitudes of people quite unwise and absurd.

But there is one special point which, in behalf of millions of true Protestant Christians and in behalf of the Protestant churches all the world over, I must earnestly protest against; that is, when you say that "our great God called them (the Freemasons) to march at the head of the armies of liberty sent to pulverize the usurped throne of the Pope." You say that they were "the chosen ones of God to help Garibaldi, and to break the bloody sword of the Pope." Well, were not the Babylonian and Egyptian kings sometimes the "chosen ones of God" to punish apostate Israel? Does that prove that their tyrannical government and debased religious systems are worthy of our praise? Even the vile Philistines were often used of God to punish Israel's apostacy. It would not have looked quite so strange if your dedication had been to Protestant ministers and churches *first* and to patriots and Freemasons afterwards.

Your book appeals strongly to the liberty-loving people of America. You show how that papacy combined with slavery in a stupendous attempt to overthrow the American Union. Are you not aware that one of the mightiest agents in the Southern States rebellion was the Masonic lodge? I assure you solemnly, after years of residence in the Southern States, that the Southern Masonic lodges were hot beds of treason. I have known whole sections of country where the loyal men could not and would not belong to a Masonic lodge. I have known, after the war, the Masonic lodges to be the cradles of the Ku-Klux Klan.

As to the religious character of Masonry it only claims an outside morality. The "rough ashlar" is to be hewed and trimmed by sentimental reformation and good works, to become fit for the theoretical temple. As a Christian minister I have met with many people who are utterly deceived and swallowed up by this pretentious white-wash of ritualism and morality. Like the glittering religious show of Romanism, Buddhism, etc., it has deceived and drawn down to death multitudes of precious souls. It denies Christ in the most polite way, by simply leaving him out of the question.

As you are an apostle of temperance it is a wonder you did not see how that thousands of Masonic lodges are nurseries of intemperance in their extravagant feasts, and that thousands more are not nurseries merely, but ripe fields of drunkenness, where King Alcohol reaps his richest harvests. I have known many instances in which men upon giving their hearts to God have been compelled to drop their lodge attendance forever, because of its debasing, drunken feasts.

You, and many able writers, show how that Romanism has only borrowed the forms and doctrines of ancient heathenism, and given them a glittering gilding over of Christian names. Do you not see that Freemasonry is simply made up of the mummeries and mysteries of ancient heathenism, with a few borrowed scraps of Judaism and Christianity? I know the things whereof I speak. I have been in several secret orders myself, and have studied carefully their workings for years.

It is with deep personal affection that I write this to you. It is because I love you and your heaven-appointed work that I write so plainly. I love that noble book which you have published after so many years of hard toil. It is a book that is doing untold good, and I deeply regret that its pages have that one, sad mistake. I believe it is about the only mistake in all that large and otherwise grand book. In removing that one leaf from all the copies which passed through my hands, I feel that I am leaving the book clean and pure to go forth as a mighty messenger of God to do great work for him on earth. I earnestly plead with you, my very dear brother, that in all your future editions you should leave out these first two pages of your dedication, excepting, of course, the few lines to the Colonel who gave you personal help in your researches about President Lincoln.

God is watching over us; we are getting nearer heaven. I know you will take this earnest appeal in all kindness and spread it before the Lord in prayer; and even if you do not agree with all that I have said, I believe that you will accede to the request which I make about this removal. Paul said that some things were lawful to him but not expedient. Even if you still think that these pages are lawful and right, I believe that you will consider the sense and feelings of millions of your Christian comrades in this great crusade, and count that section as inexpedient, and so cause it to be omitted in the future.

I am writing for eternity. Should we fail to "see eye to eye" in this lower Zion, still I am sure that up in heaven you will see the force of the truth. I am now writing, and you will there thank God that he moved me to try to remove that one blot from your beautiful and blessed work. Yours in the Fountain of Life, W. G.

"BENEVOLENT" ORGANIZATIONS.

BY REV. C. E. WALKER.

All secret societies of which we know anything claim to be *protective* and *benevolent*, claims which are not so clearly manifest. We know of some cases in court where the protective influence of Masonry, Odd-fellowship, or Pythiasism has made its "cable-tow" effective in drawing from justice the criminal who was so far-seeing as to "take the degrees" before committing his dark deeds. The benevolent part growing out of the fact that Masonry believes that as "a dead man cannot repent" he ought to be spared to his family, since to hang or imprison him for his criminality would throw "the widow and orphans" on the charities of the society of which he is a member.

Benevolence or charity does not consist of "work or duty performed for pay." Secret orders collect three to four times as much money as they pay out in their so-called charities. Did they collect and dispense dollar for dollar, the charity would not appear, but when three dollars are collected for one dollar paid "to widows and orphans," what thank have the benevolent members of these costly insurance companies, which for a pretense with their long prayers to an imagined god, quiet the minds of the wives and mothers with the hope that in case of accident to husbands and sons, provision is made to keep them off the public charities. Read Luke 6: 30-34.

Their *paid charities* are very small as any one may ascertain by observing closely *who* in the community are recipients of the aid bestowed by these orders. Very few can be found who have been able to keep up the dues, who have not sufficient for their families, and when you do find those who are benefited (?) you may be sure the benefit is reported far and near.

Some notable instances have passed under my notice as I have watched to see some of this charitable work: An argument presented to justify the existence of the G. A. R. in a certain community was the *charity*, illustrated by the statement that "one of their number had been sick for a few weeks, and needed some kerosene, the fact coming to the knowledge of the post, they ordered sent to the sick frater one-half gallon of oil!"

This was used in a lecture by the writer (not giving names or community) whereupon the G. A. R.'s looked it up and said the statement was a lie, as the books showed *one gallon* instead of the half; but they were only urged to look farther to learn that *both* were correct statements. The G. A. R. had aided *two* old comrades by purchasing for one a half-gallon, and the other *four* quarts!

But the same community had other instances of benevolence than this. Another member was sick and a committee visited him, and brought the charitable news that if the sick brother would send his girls over to the field of one of this committee there these children might pull as many rutabagas as they could use; while another of this same committee said he had a number of potatoes that he had intended to plough under, they being too small to hire gathered, and if the girls would come and gather them they would be perfectly welcome to the potatoes! *Benevolence!*

Reader, these are statements reported *directly* to the writer by our best Christian people, and are not so exceptional to the rule of lodge-charity as you may think. Nay, these are the charities that often make the heart of true Christians grow faint, as does the conduct of the lodge when a poor widow, having laid her husband beneath the sod, applies for her benefit from his lodge, only to be informed that his last dues were not paid up within the thirty days after due, and therefore she is not be a recipient of a charity.

True, the church ought to be "on the look-out" for the needy more than she is, but to hoist the lodge into favor as an institution "doing more for widows and orphans than the church," is not only an unscriptural way of bettering things, but is a falsehood of the deepest dye.

Will YOU *not* "awake to righteousness" and do what you can to lead the people out of the shadow of the lodge? God bless those who let their light shine.

TRADING ON GOOD REPUTE.

BY REV. C. F. HAWLEY.

In the Masonic plan of salvation, as taught by the authority of their Grand Lodge, we have regeneration by the practice of ceremonies that are confessedly heathen, ceremonies that these accredited Masonic teachers affirm and prove to be heathen ceremonies. And in this same Masonic plan of salvation, we have sanctification by the *strict observance* of obligations that *bind to sin.*

Is it not a sin, and a crime as well, for a witness to perjure himself when called upon to give testimony in our courts of justice? If a Mason in court *must* strictly observe his Masonic oath, then he cannot tell the *whole truth* as he is judicially sworn to do; and if he does not tell the whole truth he commits perjury. And commit perjury *he must* when judicially sworn to tell the whole truth about what he had been Masonically sworn to keep secret, if he *strictly observes* his Masonic oath.

Is it not time for the churches to awake and testify against this iniquity? Should men be received to the fellowship of the church who hold themselve Masonically bound to sin? Are not those who practice the pagan-infidel worship of Masonry in fellowship with devils? And are we to suppose that a man can be in fellowship with devils, and have fellowship with the Father and with Jesus Christ?

I would not limit the mercy of God towards those who have been beguiled into the lodge, who do not comprehend the real character of Masonry. But it does seem as though when a man took an oath to keep secret he knows not what, under no less penalty than to have his throat cut across and his tongue torn out by the roots; and then proceeded to take another oath under no less penalty than to have his heart torn out; and then swears again to conceal every crime that his Masonic brethren call upon him to conceal, except murder and treason, under no less penalty than to be severed in twain and his bowels burned to ashes; and then goes on swearing until he is Masonically bound to conceal the crimes of *murder and treason*, and espouse the cause of the criminals so far as to shield them from punishment, that he ought somewhere, while committing such horrible blasphemy, to wake up to the fact that he is making a "covenant with death and an agreement with hell," even if he does not understand the real character of Masonry.

The effort to sanctify such wickedness by calling attention to the good men in the order, reminds me of what a Wisconsin lady affirmed of a churchman in her neighborhood. Being questioned by an officer of the church, she said, "He talked so I would have turned him out of my house, if I had not known that he was a good, holy man."

Surprised by her statement the church official inquired if the brother's conversation had shocked her modesty as a woman.

"Oh, no, nothing of that," she quickly replied. "*He swore.*"

If he had been a common sinner she would have turned him out of her house; but knowing him to be a "good, holy man," she suffered him.

When we are convinced that profanity is not a sin, because such good, holy men swear, we may conclude that Masonry is not bad, because good men are Masons. Until then we must determine the character of men by their acts, unless we excuse them on the ground that they did it through ignorance.

DECLINE OF THE KNIGHTS OF LABOR.

[News, July 18th.]

From every quarter comes confirmatory reports to the statement of an extraordinary defection from the ranks of the Knights of Labor. How serious this is may be judged when upon semi-official information it is stated that during the last twelve months the order has decreased from 1,000,000 members to less than 600,000—a loss of fully 40 per cent. In all of the great centers the defection has been the largest. Whole trades have surrendered their charters in New York and Chicago. It is estimated that where the local assemblies attached to districts 57 and 24 numbered 38,000 members they could not muster 18,000 to-day in good standing. The result of the Stock Yards strike last year was to decimate No. 57 almost beyond belief,

and while No. 24 has not suffered so badly its treasury tells an unmistakable tale of mismanagement and distress. A year ago district No. 24 had $2,600 to the good. To-day it is nearly that figure behindhand.

There are many reasons for the decline of the order. Its aim was too ambitious, not to say utopian. It proposed within the republic to erect a central organization that should practically assume the duties of government over a vast body of citizens. While professing to have no political ambition or meaning, by the simple force of gravitation it found itself drawn into politics. Among the professed objects of its creation were the discouragement of strikes, the encouragement of arbitrations, the inculcation of principles of economy, intelligence, temperance, and morality among workingmen. With admirable professions it won universal commendation and waxed strong and powerful. But its rapid growth proved its weakness. The character of its central governing body did not keep pace with the immensity of the interests involved. While it had ample facilities for increasing its membership, it was utterly without such a system of legislative and executive representatives as could alone insure the capacity to cope with the exigencies arising in such a heterogeneous body. Having declared against strikes it was forced into maintaining some it disapproved and ordering others which some of its members considered doubtful. It denounced the "boycott" generally and placed no interdict upon its destructive abuse by local assemblies and districts. With strange fatality the central organization bought and furnished most extravagant headquarters for itself in Philadelphia. The general master workman's salary was increased from $1,500 to $5,000 during the incumbency of Mr. Powderly and other salaries of central officials increased. The salary of $5,000 for the head of an organization numbering a million members, although really inadequate to the position and ability required, caused more dissatisfaction than would be supposed. The spirit of socialism in the order dwelt upon the extravagance of such a sum. The disastrous failure of the 'longshore strike in New York last year, which involved several weeks wages to 100,000 men, was a hard blow to the Knights of Labor from without, and the dissensions provoked and fostered by the Home Club have weakened it from within. The order may survive, but it will only be after a thorough reorganization and with reconstructed principles and a more representative and powerful central executive.

THOUSANDS OF MASONIC SALOON-KEEPERS.

The article below is copied from an editorial in a leading newspaper whose editor is a Freemason and who certainly knows whereof he speaks. It certainly imports that opposition to saloon-keeping is a new, strange, and unwelcome thing in the lodge. It confesses that there are "thousands of saloon-keepers who are Masons." It acknowledges that keeping a saloon is not generally considered a Masonic offense. After such admissions what becomes of the claim that Masonry is "the hand-maid of religion," or is as good as the church,or a temperance society, or will not receive any dishonorable men into membership. We may praise the order of the Grand Master of Missouri, but the necessity for the order, the opposition to it and the confession of the following article give us the general character of the lodge:

"The ramifications of Masonry are universal. Whatever touches the interests or welfare of one part of this great organization is of concern to all the parts. There has developed in Missouri a matter which it is to be presumed will attract the serious attention of the Masonic fraternity throughout the country, and perhaps even of other countries. This is nothing less than the issuance of an edict by the Grand Master of that State calling upon all Masonic lodges to enforce the law of the Grand Lodge which declares saloon-keeping to be un-Masonic and requires those who are engaged in the business and are Masons to abandon their vocation or quit the order.

"The order of the Grand Master to subordinate lodges is clear and explicit. It insists that the law of the Grand Lodge in reference to un-Masonic conduct, in which saloon-keeping is included, must be enforced, and if the inferior bodies fail to act the Grand Lodge will proceed against the offensive members of such bodies. The Grand Lodge has waited long and patiently for the violators of the law to change their business, and it does not propose to extend its toleration any farther. The saloon-keepers in this order must renounce their trade or abandon Masonry. It can easily be understood that this edict has created the greatest consternation, not alone among those upon whom it fixes the charge of un-Masonic conduct,but among all members who understand what must be the consequences to the order at large of the enforcement of this law. Such fear that the effect of intruding into the organization under the principle involved will jar the Masonic structure to its very foundations. The order inculcates temperance in all things. Habitual drunkenness is an offense against its laws. But it has never, until the action taken by the Grand Lodge of Missouri, refused admission to the saloon-keeper who had been allowed to enter on an equality with men in any other line of business. The principle expounded by the Grand Master of Missouri is that it is not just to punish those guilty of habitual drunkenness while sparing the saloon-keeping Mason whose business it is to make drunkards. The thousands of saloon-keepers who are Masons will not read this imputation with complacency.

"There is evidently in this matter the possibilities of a very serious disturbance in the ranks of Masonry. But that great order has survived many difficulties, and it will doubtless find a way to avert any great harm to its welfare from the present threatening innovation."—*Midland.*

SEPARATION.

Hardly any doctrine is made plainer in the Bible than that of separation. Before the children of Israel came into the Promised Land they were warned not to make a league with the inhabitants of the land whither they were going. "For I will deliver the inhabitants of the land into your hand and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee to sin against me: for if thou serve their gods it will surely be a snare unto thee." (Ex. 23:31–33.) In repeating this admonition in Deuteronomy, 7th chapter, the instruction is more specific: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." He continues the instruction by exhorting them to tear down the altars in the land and utterly destroy them: otherwise they would be led into worshiping their gods.

In the second chapter of Judges this law is again alluded to and the people are charged with having violated it and brought themselves into great trouble. In the last chapters of Ezra it would appear that these admonitions had been almost wholly forgotten and even the priests had generally become apostate. No one can read the Bible without seeing that the one sin most frequently committed and most disastrous in its consequences was leaguing with the world. In the Lord's prayer (John 17) our Saviour recognizes the fact that we must be surrounded by sin and by sinners but he also shows that we need not necessarily become partakers of sin: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

There are two divinely appointed societies, both of which may be kept pure and both of which are liable to be corrupted—the Christian home and the Christian church. Christian young men and young women have no right to intermarry with the world, with skeptics, irreligious people, or devotees of apostate worships. Such unions always bring sorrow and sin. Thousands of homes have been wrecked by disregarding this plain injunction of the Word.

Members of the churches, Christians, have no right to join in the countless societies and lodges which are outside of the church. By leaguing themselves with the world in such societies they are repeating the sin which has cursed the church in every age. They are making a league with the world which will be a snare to themselves and injure the church. "Come out from among them and be ye separate" is one of the plainest commands of God. Disobedience of this command has brought spiritual drought into the churches. What a marriage to a worldly companion is to the family, a marriage to a worldly society is to the church. Both are sinful. Both are forbidden. Both are injurious. This doctrine of separation must be preached more than it is. We are sadly in need of hearing and enforcing it now.—*The American.*

SOME METHODS OF LIFE INSURANCE COMPANIES.

A man may now, if he is careful or wise in his choice of a company, insure his life, or, if insured, he may have the temerity to die, without a fairly-grounded expectation of leaving his family a lawsuit for a legacy. He may also be reasonably sure that he is not placing his own reputation (after he is unable to defend it) at the mercy of a powerful corporation intent upon saving its funds from the inroads of a just debt. And I question if it is too much to say that, given enough money, a strong motive, and a powerful corporation, on the one hand, and only a sorrowing family upon the other, and no man ever lived or died whose reputation could not be blackened beyond repair, after he was himself unable to explain or refute seeming irregularities of conduct or dishonesty of motive. No man's character is invulnerable, and no man's reputation can afford the strain or test of such a contest. Millions of dollars have been withheld from rightful heirs by threats of an exposure—the more vague the more frightful—of the unsuspected crimes or misdeeds of the beloved dead.

Thousands of cases never known to the public have been "compromised," and hundreds of heartaches and unjust suspicions and fears about the dead, which can never be corrected are aroused in sorrowing but loving breasts by this method of doing "business." It is, of course, of the utmost importance that every precaution be taken by life insurance companies to protect the funds held by them, in trust for others, against fraud and trickery. But with the agent, the examining physician, the medical directors, and the inspectors all employed by, and answerable to, the company represented, if fraud is committed in getting into the company, one or all of these paid officers must almost, of necessity, be party to that fraud. With all these safeguards in the hands of the company, if a man is accepted as a "good risk," if he pays his premiums, surely his family has the right to expect a legacy and not a lawsuit, nor a "compromise" which must cast reproach on the dead.—*Popular Science Monthly for July.*

GOD'S THOUGHT AND POWER IN NATURE.

There is behind creatures, and anterior to their existence, a thought. There is a design according to which they were built, which must have been conceived before they were called into existence—otherwise these things could not be related in this general manner. Whenever we study the general relations of animals, we study more than the affinities of beasts. We study the manner in which it has pleased the Creator to express his thoughts in living realities, and that is the value of that study for intellectual man; for while he traces these thoughts as revealed in nature, he must be conscious that he feels, and attempts—as far as it is possible for the limited mind of man—to analyze the thoughts of the Creator, to approach, if possible, into the counsels that preceded the calling into existence of this world with its inhabitants—and there lies really the moral value of the study of nature; for it makes us acquainted with the Creator in a manner in which we cannot learn him otherwise. As the author of nature, we must study him in the revelation of nature, in that which is living before our eyes.

But there is an argument now brought forward, which is very specious, and about which I will say a few words. Man knows how to modify animals. If he desires it, he has the means of doing it. And every gardener knows how to produce new fruits and vegetables. All these things can be done by men. And the argument is, that nature has the same mode of procedure, and will accomplish the same objects. Mark the difference. In the one case men act with a purpose, and are watchful of the end. In the other it is accident and chance. Now, we have seen that throughout nature there are combinations which give evidence of a plan; we have seen that there is an agency at work on a thousand-fold more powerful scale than any man in the farm or garden, but yet it is an agency. It is mind in both cases; and if man can improve his cattle it is because he has mind, and the more intelligent a farmer is, the more successful he will be. But if he leaves the weather and the seasons to make his plans, he will see that nature in its wild elements will not improve his farm, any more than nature will produce any new race.

And so I say that nature teaches us everywhere the direct intervention of one intelligent Being—supreme and all-powerful—who exercises a deliberate will, according to a fixed plan; and that we may see in the study of nature another revelation of Him whom we have learned otherwise to love and adore; and that museums should be no longer considered as libraries of works of nature, but as libraries of works of God, in which we may read his thoughts, and become more familiar with him as the Father of all things. As institutions meant for that purpose, I say that museums should receive the patronage of all civilized nations; and I hope to live long enough to see the time when every school shall have its little museum as it has now its little library.—*Professor Agassiz.*

A VOICE FROM LAKE BLUFF.

Looking back over my eight days' stay at Lake Bluff, I regard it as a rare treat. Meeting and hearing so many of the devoted workers in the great prohibition army, at that cool and shady retreat by the shore of Lake Michigan, was an event of my life to which I will ever look back with pleasure. The Woman's Training School each forenoon, led by the leaders in the different departments of W. C. T. U. work, gave me so many limits and practical suggestions; the elocutionary drill of their competent instructor, Mrs. Mallory; the lectures of Gov. St. John, Col. Bain, John Sobieski; the address of Bro. J. P. Stoddard; the interesting remarks made by Father Blanchard, when he was called out by Miss Willard herself; these were what interested me the most. Also in rooming with my intimate friend and seminary classmate, Rev. R. C. Wylie,as well as the pleasant and profitable interviews with Bro.Stoddard and Bro. Blanchard and their wives, kindred hearts in the conflict for moral reform. Such seasons of rest afford the best opportunity for the interchange of ideas and plans.

I was much interested in the study of Miss Willard, whose spirit seemed to brood over all the exercises. I served with her on an important committee, and admired her candor and disposition to treat all with fairness. Several times she invited me to take part in the exercises. When Bro. Stoddard put in the question in reference to secret societies the committee were evidently disturbed. It being my first visit at the convocation I did not think it courteous to urge matters. Miss Willard did not seem to be afraid of the question for her own sake, but for its effect upon others. She proposed to give Bro. Stoddard twenty minutes to speak upon the question. Then the Good Templar members of the committee proposed that Mr. Finch have twenty minutes to reply.

When Miss Willard and Dr. Villars championed the Knights of Labor, giving them a whole afternoon, and saying more for them than for any other organization, the Dr. referring to Mrs. Rogers, the representative of the Knights,as "a noble Christian woman;" when I sat back in the tabernacle and took in this spectacle, with all my admiration for Miss Willard, something in my heart said, this is wrong; it is a serious mistake; a dangerous compromise. Can it be possible that Miss Willard has praved over this, and sought direction from her Bible?

Then this conviction was riveted still stronger in the evening when, after hearing Bro. Stoddard's calm, courteous, reasonable, convincing objections to secret societies, and then the reply by Mr. Finch, which exceeded everything I ever heard in venomous vituperation, denouncing Bro. Stoddard and his coadjutors in the anti-secret cause as fools, liars, thieves and traducers. Nothing could have prompted such a personal attack and outburst of malignity but the most rancorous feelings in the heart. Surely the very devil must be in this system of secrecy, or men would not go so wild with rage whenever it is touched. Everything about Mr. Finch's manner indicates him to be a development of the secret lodge system. In his seat, on the platform, in the hotel, everywhere, he manifests that sneaking, haughty, overbearing, insolent behavior which says louder than words, "I am at the head of the secret lodge of Good Templars in the world." He has given his life work to the building up of this order, and from the virulence with which he attacks any opposition to secrecy, as well as from the sayings of members of the order, his heart is set on political exaltation through the tactics of this secret system. It is to be hoped that in the vibrations of the Prohibition party Mr. Finch may be thrown off at a tangent, as Bob Ingersoll was from the Republican party. I believe he was far from being a representative of the sentiment of the W. C. T. U., or the best Prohibitionists at Lake Bluff.

Here were the claims of two important organizations presented before this convocation. One was the National Christian Association, opposed to secret societies, through its National Secretary, Rev. J. P. Stoddard, a man who for twenty-five years has done more hard work, and made more sacrifice in the cause of moral reform, and put more consecrated talent on the Lord's altar than any one I know And where is there a truly devoted Christian reformer in the land who is not in sympathy with him in his great work. I know the National Reform Association is in deep sympathy with this movement, and publishes it as one department of its work.

Then the other organization having its claims presented before Lake Bluff Convocation was the Knight of Labor, an *ignis fatuus* among reform movements, having a platform so broad that on it stand brewers, liquor-sellers, anarchists, socialists, communists, infidels, and which has in it so many of Christ's enemies that they cannot have prayers or religious services in their lodges.

And strange to say this convocation did everything to welcome and eulogize this movement, while it tolerated Mr. Finch in heaping upon the National Christian Association worse abuse than would have been heaped upon the Chicago anarchists. I hope such a protest against this inconsistency will be rung out through the different reform papers, as will awaken an echo that will never die.

M. A. GAULT.

NATIONAL REFORM AT LAKE BLUFF.

Among the able addresses delivered by distinguished individuals at the Lake Bluff Convocation, that of Rev. R. C. Wylie on the relation of the Christian Sabbath to civil government was second to none. He commanded the undivided attention of every thinking man and woman in the audience for an hour as he presented his theme in a clear, comprehensive and pointed manner. St. John and many others came forward, endorsed his sermon and expressed the warmest sympathy with the movement which he represented.

Brothers Gault and Wylie were instant in season, and did excellent service, distributing National Reform literature, and in private conference with individuals from all parts of our country. It was good seed judiciously sown upon a field giving promise of rich harvests. Every Christian convocation that is invaded by Romanism,secretism, and UN-Christian liberalism ought to be savored with just this kind of salt, that is fit for something better than material of which to construct a pathway for irreligious secret clans to walk into high places and the uppermost seats in the synagogues. May God speed the day when associations like the National Reform and the National Christian, and their principles, shall be as popular in in a Christian convocation as the secret labor orders and the Good Templar lodges.

J. P. STODDARD.

OUR BOSTON LETTER.

REPRESENTATIVES OF THE ANCIENT ORDER OF FORESTERS REPRESENT THE COLORED PEOPLE OF AMERICA AS "A LOWER ORDER OF BEINGS, DIFFERING ONLY IN FORMATION FROM ANIMALS."

In spite of the boasted philanthropy, charity and brotherly love of secret societies, the fact of their being almost totally otherwise must be apparent to the most casual observer. The friendship and love of Odd-fellowship depends wholly upon the punctuality of the payment of dues; that of Masonry is also financial status. The halt and the impotent are excluded from motives of policy. It is almost needless for me to say that secret societies are insurance companies sailing under false colors. There is not one so-called charitable act,done in the name of the lodge,which is not paid for by the recipient. Secret societies have two great divisions whose line of juxtaposition cannot fail to be noticeable, because of the contrast between the two shades which come into conjunction, i. e., the white and the black. Woe unto the party or parties that attempt to blend or amalgamate them in true fraternity.

A few days ago a sort of indignation meeting was held in the Mt. Vernon A. M. E. church on Charles street. Representatives of 21,000 colored citizens of Massachusetts were present to discuss and condemn certain utterances belittling the colored race by leaders of Ancient Order of Foresters, of which many of this large body of colored citizens were members. Condemnation was especially placed upon two American delegates of the order to the English High Court, who, it is alleged, represented the colored people of this country as "a low order of beings,differing only in formation from animals." The meeting, as might be expected, was well attended and animated. The following resolutions which were adopted and published in the city newspapers may be of interest to the readers of the *Cynosure*, especially its colored subscribers:

Rejoicing in the great boon of human liberty, and desiring to so fittingly appreciate that God-given right that all men may accord to us the fellowship of "the fatherhood of God and the brotherhood of man," and that color, race, religion or condition should be no requisites to the recognition of man as man; and

WHEREAS, It has been learned with deep regret by the colored people of the United States and of the State of Massachusetts that representatives of the American secret orders in high courts or supreme grand lodges holding sessions in England or Great Britain, have wilfully and falsely stated the moral, educational and civil condition of the American negro, thus placing an impassable barrier between the black man and the secret orders of America; be it resolved

1. That this portion of the negro race in America, the 21,000 colored people of Massachusetts acting in defence of a long despised and outraged race, in mass meeting assembled, Thursday evening, July 14, A. D. 1887,is determined that these base fabrications shall no longer go unchallenged by our race, since it is a blot of iniquity and shame cast upon a race of people numbering more than 7,000,000 of the people of a great republic, clothed with the same civil and political rights as all other men of the American government.

2. That, inasmuch as the constitutional enactments of the United States government place all men, regardless of "race, color, or previous condition of servitude" upon one and the same footing; and recognizing the fact that these enactments are a part and parcel of the legislative work of colored Americans, duly elected by the people as members of our national Congress, we brand all assertions of the inferiority of the American negro as malicious falsehoods and cruel wrongs upon a race of people who have and do and shall figure in every avenue of American life, and whose progess since emancipation in the upward march to wealth, culture and refinement is universally acknowledged to be phenominally successful.

3. That the voice of seven and more millions of American citizens is raised in denunciation of any and all associations, assemblies, orders or lodges which discriminate against a man because of the complexion of his skin, a something in which he had no concern,but which pleased the God of the universe best to so will and make.

4. That we denounce the vile slanders of delegates Hayes of Connecticut and McNurty of Missouri upon the colored men of America at the last sitting, in England,of the high court of the Ancient Order of Foresters, as we have learned through the English and American press and the *Forester's Journal*, and place them before the people of the world,both in and out of the Order of Foresters, as base and cowardly falsifiers, unworthy of the association of men who believe in truth and manly honor.

5. That we, the colored people of Boston and the State of Massachusetts,commend Court Massachusetts,Ancient Order of Foresters, for its recognition of manhood and for its principles of justice in accepting colored men to its membership, regardless of the word "white," as appearing only in the American constitution of the order, and wish them a future fortune and Godspeed, and the hope that each member of the court will always feel in the sight of God and man that he has but done his duty to man and brother; and that time will demonstrate that Court Massachusetts has struck the death knell to the existence of the unrighteous and damnable curse of race and color proscription.

6. That we respectfully request the high court of the Ancient Order of Foresters at their next meeting in Glasgow, Scotland, in justification of the colored citizens of these United States to compel the subsidiary high court of the United States to strike the word "white" from the present laws, and thus accord with the laws and practices of the order in all other parts of the world.

The fact that this meeting was held in a church by many colored Christians indicates the fearful attraction the lodge has for this once enslaved race. One can scarcely help thinking that the slavery of the South would be preferable,which ended at death, rather than the bondage of the lodge, which, from its very nature, must continue throughout eternity.

D. P. MATHEWS.

OUR CINCINNATI LETTER.

CINCINNATI, O., July 20, 1887.

EDITOR CHRISTIAN CYNOSURE:—The famous "Gunpowder Plot" was intended to "destroy the King, Lords and Commons on the meeting of Parliament on the 5th of November, 1605." James I. had succeeded Elizabeth. Under the encouragement of these two rulers the Reformation had advanced. The Roman Catholics proposed dealing a fatal blow. The "plot" originated with Robert Catesby, a man of fortune. Wright and Percy, Tresham and Guy Fawkes were enlisted. A cellar under the House of Lords was rented. Here they placed a hogshead and thirty-six barrels of powder. Guy Fawkes was to fire the mine and then escape by ship to Flanders. The evening before, Lord Mounteagle received a letter warning him against attending Parliament the next day "as God and man hath concurred to punish the wickedness of this time." The letter was carried to the King. The "plot" was discovered at midnight, Guy Fawkes and his confederates were arrested, and the horror averted. The enemies of our civil and religious liberties have laid a mine under our national temple. It is charged with anarchism, alcoholism, and every form of crime. But the "plot" is discovered, and before it is fired the death-dealing elements will be removed.

Prof. Henry Drummond's "Natural Law in the Spiritual World" is a work of rare merit. Interest in it increases now that the Professor is lecturing in this country. He spoke at Moody's meeting in Connecticut last week. Joseph Cook said there: "If I were sending a man to the middle classes in India, it would be D. L. Moody. If one to the upper caste skeptics, it would be Henry Drummond." A preacher to working men on Sabbath, and a lecturer

on natural sciences in a college during the week. Prof. Drummond was led to the discovery not only of the analogy but identity of natural with spiritual laws. The introduction is occupied with a philosophical statement which is of interest to the student, but may be omitted by the general reader without loss. *Biogenesis:* All life is originally a germ-cell. This is true of vegetable, animal, rational, spiritual, social, national and ecclesiastical. That cell has power to put itself forth and assimilate and incorporate foreign substances to itself, adding cell to cell until the limit is reached. Christ is the germ-cell. "He that hath the Son hath life." *Degeneration:* Cease using a faculty and it degenerates. "The little crustacea which have inhabited for centuries the lakes of the Mammoth Cave of Kentucky," appear to have perfect eyes, but they see not. Living in darkness the optic nerve has become "a shrunken, atrophied and insensate thread." So the natural man has eyes, but sees not the things of the Spirit. "How shall we escape if we *neglect* so great a salvation!" *Growth:* "Consider the lillies *how they grow.*" Its *spontaneousness:* The lily grows without effort. The boy grows without thinking of it. The "new life" grows without one anxious care. "Which of you by taking thought can add one cubit to his stature?" We can make an artificial flower. The natural flower grows. The moralist is man-made. The Christian grows. "The Christian works from the center, the moralist from the circumference." Its *mysteriousness:* Life cannot be defined. There is as much mystery in nature as in grace. "The wind bloweth where it listeth and thou canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." *Death:* This is defined to be the want of correspondence with the environment. A stone does not correspond with the environments of the tree, nor the tree with those of the animal, nor the animal with those of the man, nor the natural man with those of the spiritual man. Each is dead to all above. "To be carnally minded is death." *Mortification:* When the "new life" has been implanted in the soul, what must we do with the "old life"? Three things. 1. *Suicide:* "Crucify the flesh." A converted drunkard must quit drinking at once and forever. The right hand must be cut off. Total abstinence is scientific as well as biblical. 2. *Mortification:* "If ye mortify the deeds of the body." Cut off the growth of the Canada thistle time and again, and the root will wither. 3. *Limitation:* It is right to make money. But beyond certain limitations it becomes dangerous and sinful. *Eternal Life:* As long as the tree corresponds with its environments, air, sunlight, soil, moisture, etc., it lives. As long as the animal corresponds with its environments, it lives. As long as the soul corresponds with its environment which is God, or is in communion with God, it lives. "This is life eternal, to know thee, the true God, and Jesus Christ whom thou hast sent." Eternal life is more than unending existence. *Environment:* The development of life depends upon environment. "The sandy hue of the sole and flounder, the white of the polar bear with its suggestion of Arctic snows, the stripes of the Bengal tiger, as if the actual reeds of its native jungle had naturally printed themselves on its hide," indicate the power of environment. Natural environment will not satisfy the soul. It must have a spiritual environment. The soul asks, What is truth? The natural environment answers, "Increase of knowledge increaseth sorrow," and "much study is a weariness." Christ answers, "Learn of me and ye shall find rest." The soul asks, Who will show us any good? The world answers, There is none that doeth good, no, not one." But Christ says, "There is none good but God only." The soul cries, "Where is he whom my soul seeketh?" "No man careth for my soul," on the one hand; "Thou, O Lord, art my refuge," on the other. *Conformity to type:* Among plants and animals nature labors to reproduce the original type. The germ of tree, animal and man, is the same. One potter fashions it into a tree. Another fashions it into an animal. A third fashions it into a man. The Christian is the reproduction of the Christ-life. *Semi-Parasitism:* Certain plants, as the dodder, obtain their nourishment from others by means of sucking discs. But their own roots deteriorate and the whole plant is dwarfed as a penalty. The hermit-crab appropriates the cast-off shell of some other animal. A like penalty follows. "Any principle which secures the safety of the individual without personal effort or the vital exercise of faculty, is disastrous to moral character." Witness the Church of Rome and the narrower evangelical religion; the organization furnishing safety in one case and an orthodox creed in the other, stunting the soul-life of the members. *Classification:* At the bottom is the inorganic kingdom. Next in order is the organic kingdom. And highest, we reach the kingdom of heaven. "Some mineral, but not all, becomes vegetable; some vegetable, but not all, becomes animal; some animal, but not all, becomes human; some human, but not all, becomes divine. Thus the area narrows. At the base is the mineral, most broad and simple; the spiritual is the apex, smallest, but most highly differentiated. So form rises above form, kingdom above kingdom. Quantity decreases as quality increases."

Last Sabbath morning I preached again in the Third Presbyterian church, on the Gospel for the Nations. Alexander Duff said, "The church is only playing at missions." We give our Benjamin's portion to the world and only our mites to the Lord. When the artist asked Cromwell how he would be painted, he said, "Paint me just as I am, warts and all." Not every Christian is so courageous. A lady gave $3,000 for jewels to adorn her person and $3 for missions. "Paint me as I am." Entire consecration is called for. "Thine are we, David," devotion to Christ's person; "and on thy side, thou son of Jesse," consecration to his cause.

In the evening I preached in the Camp Washington M. E. Church, Rev. J. N. Brewster, pastor. After my discourse brother Brewster said: "I feel like availing myself of a Methodist preacher's privilege to exhort awhile. It is very hot outside tonight, but that sermon has fired me up within. We need those truths. The Constitution does not contain the name of God. No wonder our large cities are growing worse. Our city council voted the Sabbath out two to ten. The brewers are sending money to Texas by the ten thousands to defeat the amendment the 4th of August, and I fear they will succeed. But the handwriting is on the wall. The liquor traffic must go down." When the body of John Knox was lowered into the grave, the Regent, himself one of the daring race of Douglas, said, "There lies he who never feared the face of man." So much may be said of this young brother.

The intense heat of the past few days, causing such mortality, reminds us how much we are in the hands of Providence. What a kind Father to temper the heat with cold, and the cold with heat. "With a sky but a little more bright and fiery, or a little more clouded, the plants of the earth would wither; with an atmosphere possessing a little more or a little less of the vital element, the living creatures would perish; and it would seem as if, with a little more or a little less suffering in the world, man would lead an existence now troubled and now prostrated, in the alternate violence and exhaustion of a fever."—*McCosh.*

The *Commercial Gazette* cannot find terms sufficiently opprobrious to express its hatred to the Prohibitionists. It is strange that such public defamation of pure men and women should be indulged in.

"No might nor greatness in mortality
Can censure 'scape; back-wounding calumny
The whitest virtue strikes. What king so strong
Can tie the gall up in the slanderous tongue?"

The slanderer is guilty of the greatest crime.

"Who steals my purse, steals trash; 'tis something, nothing:
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him
And leaves me poor indeed."

The Prohibitionists hold a camp meeting on the Springfield fair grounds the 21st, 22d, and 23d inst. The first forenoon is to be occupied by Hon. John P. St. John and myself; although I am to go out, like the little elephant, and try the ice first. Among the speakers are, Col. John Sobieski, the famous Polish exile, Col. Geo. W. Bain, "the silver-tongued orator" of Kentucky, Hon. Morris Sharp, Prohibition nominee for Governor, et al. An immense gathering is expected. J. M. FOSTER.

CORRESPONDENCE.

AN APPEAL FROM ARKANSAS.

PINE BLUFF, Ark., July 13, 1887.

DEAR EDITOR:—I wish to write you upon a most important subject pertaining to the uplifting of my people, as pertaining to their reformation in morals, in religion, society, politics and general domestic life. Bro. G. W. Clark of Michigan came South last winter and opened the eyes of the thinking and leading negroes of this State, and indeed in every part where the blessed old Christian Abolitionist stepped his foot of reformation. God bless him and the cause for which he strives! We come to the men of the North because we know them to be the friends of falling humanity. We cannot say this of the South; not because we do not love the people of the South, for we do. We were born in the South and we must love our home or else we could not be true to our culture, our patriotism and government. But you must and do recognize the fact that the people of the North have been trained differently in their habits and education. You who have the Lord's interest at heart have not commenced at this late day in this work for selfishness and gain, but almost from your beginning your blessed mothers and fathers, who were men and women indeed, called you around their knees and prayed for your success as men in the mission field of life, to shape the destiny and lives of the human race. Consequently you have the Bible and its teachings to actuate you in all of your ideas and actions. So if you went to war you put God in your front; so you do in time of peace, in school, in church, in state and, indeed, in all you undertake. So we have the blessed text, "If God be for us who can be against us?" God will stand by his people in the right and never forsake them.

This is a day of reformation and we must reform. Reform what? Why, we answer, the reformations needed in the South are many. While you have a true conception of God, his Son and his mission, we have, as a mass, little or none. You have the fearful Anarchists; we have lynchers, ballot-box stuffers, etc. While you have the dignified, high-toned and educated ministry, we have men who have forced themselves into God's pulpit and have little or no knowledge of their duty, or "calling," as they term it. While you have men who reason about the Word of God, many of our ministers whoop, snort, cough, spit, squeal, mourn, groan and whine, and do all but preach the Word of the Lord. Don't we need reform in these matters?

But this is but the beginning. We have many and fearful agents to contend and battle against that are drinking the life-blood out of the Negro race; and not only the Negro, but thousands of poor whites who are at the mercy of these agents.

Men of the North, could you come into our Southern cities on some Saturday and see the hundreds of colored women and men go into the whisky saloons and drink down the vile poison, you would think we certainly need reform in the State of Arkansas upon this subject.

Societies are far too numerous among the colored people. It is in these societies where sharp designers lay their plans by which they overthrow the wishes and will of the honest and toiling masses of the people.

We need reform in morality. Many white men of the North and South say to the writer, Your men do very well, but your women are so depraved. This to a great extent is true. But how shall the people be warned if we don't blow the trumpet? We intend to give no uncertain sound, but be heard upon these subjects at any and all times all along the line.

Now we have tried many agencies for uplifting our people, and while all of them have not failed, many have done little better than to fail. We know that the New York *Witness* and the *Cynosure* have done more good in helping in the reform among the colored people in the South than any one hundred colored preachers we have in our midst. Now, brethren and sisters of the reform, we come to you for help and advice. Pray for us and help us with your means. We will have out a copy or issue of our reform paper within a few weeks, and we know we are poor and will need your aid. We are yours for reform, A. M. MIDDLEBROOKS.

"REFORM IN THE EAST."

OAKLAND, Cal.

To Rev. M. A. Gault,

DEAR BROTHER:—I have just read your letter under the above heading in the *Cynosure* of the 7th inst. It gives me much pleasure; and it gives me just as much pain. I am afraid you are drifting into pessimism. What is the matter? Let those in the shady side of life, like myself, be pessimists; young men so prominent in great reforms should shake off all tendencies thitherward.

But what I wish to say is this: that as I am your senior brother in the old church of the Covenanters, you must permit me to give you a public rebuke; for the direction is: "Them that sin rebuke before all," *i. e.*, all the readers of the *Cynosure* where your offense was committed.

1. Why do you expose the faults of our brethren in a reform journal, outside of the church, rather than in one of our own magazines? Should you not have told to the sinners themselves their sins rather than tell them to others? What good will you do to the church or the brethren in it by exposing their faults to others and in a journal read by only a few of them?

2. If a brother minister in New York invited you to preach in his pulpit, accompanying the invitation with the request that you would not preach on National Reform, there must have been some other or

additional reason than the one mentioned. Whether or not, I do not believe there is a congregation in the R. P. Church, even in New York city, opposed to National Reform. If you know there is, tell it not in the *Cynosure*. At all events you should give that brother an opportunity to defend himself; for *miseret me illius*.

3. If you heard in one of our Newburgh pulpits "a G. A. R. notice," I would like to hope that that fact does not prove or even indicate that either pulpit or pew is in favor of secrecy. If you think the reading of such a notice was the sin, and probably it was, testify against it in some *Covenanter* journal.

4. "One of our members had united with the G. A. R.," you say. But you did not tell us whether or not he had been disciplined by his session. Besides, when, two years ago, Synod was discussing the case of a brother who was suspected or charged with favoring the G. A. R., I do not remember that brother Gault had anything to say in the discussion. Moreover, could any language be more decided in its condemnation of secrecy than that of the late Synod at Newburgh?

5. If any one argued that any of the "lower secret orders were not to be condemned," it was President George himself, a champion of anti-secrecy. He would hardly be suspected of being erroneous.

And, 6. If Synod could spend most of one day session, and a whole and special evening meeting, in the discussion of and testimony against secret orders, and did not spend a quarter as much time, nor give any special meeting to even the great theme and most important work of missions, I do not like to hear the body rebuked for leaning toward secrecy. Yours for every righteous cause,

N. R. JOHNSTON.

THE SABBATH QUESTION.

CHICAGO, July 21, 1887.

EDITOR CHRISTIAN CYNOSURE:—Rev. J. S. T. Milligan, in your to-day's paper, endeavors to show that the phrase, *mia Sabbaton*, (Matt. 28: 1; 1 Cor. 16: 2), *he mia ton Sabbaton*, (Mark 16: 2; Luke 24: 1; John 20: 1, 19; Acts 20: 7), means *the Christian Sabbath*. I do not propose to controvert Bro. M.'s statements or conclusions; for I fully admit that, so far, I do not comprehend them. His scholarship and his theology are alike beyond my depth. But I think I *do* understand the passages cited; and with your permission I shall try to explain them. I promise you that the humblest of your readers will understand what I have written, if they will carefully read and study the passages cited. "The Bible is its own best interpreter." I shall confine myself to the Bible and its oldest translation.

All the New Testament writers were Jews, whose mother tongue was some form of Hebrew; hence, Hebrew idioms abound in their writings. The phrase, *mia Sabbatoon*, "one of Sabbaths," is one of these. *Mia*, "one," is used for *prote*, "first." The corresponding Hebrew phrase would be, *echad shabbathoth*, or *echad leshabbath*. This phrase does not occur in the Hebrew Bible; but we have the analogous phrase, *echad lehodesh*, "one of the month," a number of times. There is no doubt but that this means "the first day of the month." In the Septuagint Greek translation, which was made some three hundred years before the Gospels were written, and which was in common use in the time of the Evangelists and Apostles, this phrase is generally rendered, *mia tou menos*, "one of the month," or *hemera mia tou menos*, "day one of the month;" that is, in pure English, "the first day of the month." So also, the phrase, *etos hen*, "year one," for "first year," is found in the Septuagint. I give a partial list of the passages: Gen. 8: 13; Ex. 40: 2; Lev. 23: 24; Num. 1: 1, 18; 29: 1; 33: 38; Deut. 1: 3; Ezra 3: 6; 7: 9; 10: 16, 17; Neh. 8: 2; Ezek. 26: 1; 29: 17; 31: 1; 32: 1; 45: 18: Hag. 1: 1; Dan. 1: 21.

I conclude, therefore, the Bible being its own interpreter, that the phrase, *he mia ton Sabbatoon*, means "the first day of the Sabbath," or "of the Sabbaths," according as the Greek word has a singular or plural meaning. All translators sometimes render the plural, *Sabbatoon*, by the singular, "Sabbath;" and in this I believe they are justifiable. See, besides the passages under consideration: Matt. 12: 1; Mark 1: 21; Luke 4: 16; 13: 10; Acts 13: 14; 16: 3. I am satisfied that, in the passages before us, *Sabbatoon* should be rendered "Sabbath," for the sake of the English idiom, if for no other reason.

But what is the meaning of the phrase, "the first day of the Sabbath?" The question is not: What did Jerome, or Athanasius, or the Council of Nice, or Luther, or Calvin, or Wesley, understand by it? but, what did it mean when it was used by the inspired writers? Here again let the Bible be its own interpreter. And remember, that not one of the five inspired writers who use it has given any explanation of it; showing that it was not a phrase newly coined, to convey some new meaning, but one that had been in common use, perhaps for ages.

The word *Sabbath*, Hebrew, *Shabbath*, Greek *Sabbaton*, or *Sabbata*, has in the Bible five different meanings:

1. Cessation, or rest. Ex. 20: 8, 10, 11. "Remember the day of the rest." That is, God's rest. "The seventh day is the rest of the Lord thy God." "The Lord blessed the day of the rest."

2. A period of twenty-four hours; as: (1) the weekly Sabbath. Ex. 16: 29; Mark 2: 28, 29, and elsewhere often. (2) The annual Sabbaths—15th and 21st of Nisan (Lev. 23: 7, 8), the 6th of Sivan, that is, the fiftieth day, or Pentecost (Lev. 23: 21), the 1st, 10th, 15th and 22d of Tisri (Lev. 23: 23-25, 27-32, 34-36.)

3. A period of seven days, or a week, of which there were seven in each year, beginning with the 16th day of Nisan, the day of the Wave-Sheaf, and ending the day before Pentecost—"seven Sabbaths, or forty-nine days, complete," (Lev. 23: 15). These are the only periods of seven days that are called "Sabbaths" in the Bible. They are also called *heptads*, or "weeks" (*Shebuoth*) in Deut. 16: 9, 10, 16; Ex. 34: 22; Num. 28: 26; 2 Chron. 8: 13. In the Septuagint, they are always called *hebdomades*, or *heptads*.

4. A period of one year—the Sabbath of the land. (Lev. 25: 1-7; 26: 34, 35, 43; 2 Chron. 36: 21).

5. A period of seven years—"seven sabbaths of years, even forty and nine years," (Lev. 25: 8).

This exhausts the testimony of the Bible on this question; and "what need have we of further witness? The day in which Jesus first appeared to his disciples after his resurrection was the 16th of Nisan, "the morrow after the Sabbath, (Lev. 23: 15). The day of the Wave-Sheaf, which was the "first-fruits" of the harvest, as Jesus was, and is, the "first-fruits of them that slept." The "Sabbath that preceded this day was not necessarily the weekly Sabbath; but it was the 15th of Nisan, the first day of Unleavened Bread, in the end of which Mary the Magdalene and the other Mary came to see the tomb, (Matt. 28: 1). Whether this *mia Sabbaton* was or was not Sunday, depends upon the question, On what day of the common week did the Feast of Weeks begin? Once in about seven years it would begin on Sunday, not oftener. But whatever day of the creation week it may have been, it was "the first day of the Sabbath"—a phrase that sounds odd to us, simply because we have never been accustomed to a Sabbath of seven days. To the Jew it must have been as a household word. Please remember, reader, that while these seven *Sabbaths*, of seven days each, were also *heptads* or *weeks*, they were the only weeks in the year that were Sabbaths; also, that these *heptads*, "Sabbaths" might begin on any day of the common week.

The above view is confirmed by an examination of those passages, outside of the Gospels, in which the phrase *mia Sabbatoon* occurs. The first is Acts 20: 7. Read from the 6th verse to the 16th, inclusive. Paul and his companions remained at Philippi "till after the days of unleavened bread," verse 6, and "he was hastening, if it were possible for him to be at Jerusalem the day of Pentecost, verse 16. The meeting at Troas, therefore, was on the first day of one of these seven Sabbaths; probably the fourth or fifth of them. The other passage is 1 Cor. 16: 2. Read in connection chapter 5: 6-8, and verse 8 of this 16th chapter. This letter was written about the time of the Passover, and Paul expected to visit Corinth immediately after Pentecost. He would have the Galatian and Corinthian churches "lay by them," that is, separate and consecrate their charitable contributions on the first day of each of the intervening Sabbaths.

The intelligent reader will understand all that I have written, and he will be able to raise a great many objections. Of two things, however, rest assured: He cannot raise a single objection that I cannot answer and remove; and, without recognizing the above-stated facts, he will find it impossible to produce any thing like a reasonable and satisfactory harmony of the Gospels. JOS. W. MORTON.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—August 7.—Jesus in Galilee.—Matt. 4:17-25.

GOLDEN TEXT.—The people which sat in darkness saw great light.—Matt. 4:16.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

INTERVENING HISTORY.—From Feb., A. D. 27 to April, A. D. 28. Recorded chiefly in John 1:19 to 5:47, and in Matt. 4:12-16, Luke 4:14-32.

After the temptation Jesus returns to Bethabara, where John was still preaching and baptizing (last of Feb.). Here he is pointed out by John to some of his disciples as the Messiah. These disciples visit Jesus, believe on him and accompany him to Galilee. At Cana Jesus works his first miracle, at a wedding (early in March). He returns in April to Jerusalem to attend the Passover feast (April 9-16), cleanses the temple, and discourses with Nicodemus. The summer and autumn are spent in Judea. In December he goes again to Galilee, and on his way discourses to the woman of Samaria at Jacob's well. In Galilee he heals the son of the Capernaum nobleman (Jan., A. D. 28). In the latter part of March he returns to Jerusalem to attend his second Passover (March 29-April 5), and heals the impotent man at the pool of Bethesda. About this time (March, A. D. 28) John is cast into prison at Machærus by Herod (Matt. 4: 12; 14:3-5), and Jesus hastens back to Galilee. He is rejected at Nazareth (Luke 4:16-30), and hereafter makes his home at Capernaum (April, A. D. 28; Matt. 4:13). His abode in Galilee is in fulfillment of prophecy (Matt. 4:14-16).

"Jesus began to preach." To proclaim as a herald, a message from God. Jesus had been teaching for more than a year, but for the most part privately and individually. He thus prepared the way for his public announcement of his mission and of the principles of the new kingdom. But his sermon at Nazareth at this time (Luke 4:16-31) "appears to have inaugurated his entry upon his life-work as a preacher of righteousness."

"For the kingdom of heaven is at hand." A change was about to take place in God's way of dealing with sinful men. He was about to establish, in a duly organized form, a heavenly community, a peculiar theocracy, within the pale of which he would confer peculiar and most heavenly privileges. None but heavenly persons would be citizens of the community. Citizenship in it would not be ended but only consummated by what is generally called death.—*Morison*.

Peter and Andrew, and probably John, had accepted Jesus as the Messiah more than a year before (John 1: 35-42) and had accompanied him to Cana of Galilee (John 2:2) as his disciples. But they did not receive a formal call at that time to leave all and follow Jesus permanently, and probably they "had returned for a time to their occupation as fishers, till they were called expressly to become fishers of men."

"And I will make you fishers of men." I shall teach you to wield another kind of net than that which ye are casting into the waters, the net of divine and evangelical truth. By means of it ye shall be able to catch men for God. How exalted the privilege!—*Morison*.

"Left their nets and followed him." Mark both their faith and their obedience. For though they were in the midst of their work (and ye know how greedy a thing fishing is), when they heard his command they delayed not, they procrastinated not, they said not, "Let us return home and converse with our kinsfolk," but they forsook all and followed.—*Chrysostom*. Compare Matt. 7: 21, 22, and chap. 19:27-30. *We* follow Christ when we imitate his example, obey his words, walk in his footsteps toward heaven and God.—*P*.

"James." Probably the elder of the two brothers. James is the Greek form of the Hebrew Jacob. He is usually called the Greater or Elder to distinguish him from James the Less, the kinsman (or "brother") of Jesus and author of the book of James. He was beheaded by order of King Herod Agrippa (Acts 12:2), A. D. 44, and was the first martyr among the apostles. His apostolic labors seem not to have extended beyond Jerusalem and Judea.—*Schaff's Bible Dictionary*.

"Zebedee" (*Jehovah's gift*). Husband of Salome, the sister of Mary the mother of Jesus (John 19:25); who ministered to the Lord (Matt. 27:56), though he himself is not mentioned among the disciples of Jesus. Hence the two brothers were cousins of Jesus. The mention of hired servants (Mark 1.20), of the two vessels employed (Luke 5:7), and the subsequent allusion to St. John's acquaintance with a person in so high a position as the high priest (John 18:15), seem to indicate that Zebedee, if not a wealthy man, was at any rate of some position in Capernaum.—*Cambridge Bible*.

"And they immediately left the ship (boat) and their father." Probably with his consent.—*Lange*. The call of God is above all earthly demands (Matt. 10.37.) But we are to note that they did not leave their father unprovided for; and to show this may have been the reason why hired servants are mentioned (Mark 1:20). God's call does not bid us let our parents suffer, but forbids it (Mark 7:10-13).—*P*.

"And those which were possessed with devils." Demons. The difference between this and other diseases lay not so much in its symptoms as in its cause. "Thus we find violent madness (Mark 5:4; Luke 8:29), epilepsy (Mark 9:18; Luke 9:39), dumbness (Matt. 9:32; Luke 11: 14), blindness (Matt. 12 22), ascribed in different persons to this cause." There seems to have been certain moral and physical conditions in which demons obtained possession both of the body and of the mind, bringing disease upon the former, and insanity upon the latter. The demoniac seemed to be completely under the power of the unclean spirit. It was a most terrible form of disease.—*P*. To the frequent objection, How comes it that similar possessions do not occur at the present day? it may be answered, How is it known that they do not occur even now? We cannot prove the negative. It cannot be said that in many cases of insanity and the like the malady may not be traced to the direct agency of demons.—*G. W. Clark*.

Note (1) These were most difficult cases of diseases to heal. (2) No natural causes can possibly explain these manifestations of Christ's power. (3) His miracles, too, were characteristically unlike the acts of a necromancer. He never shrouded them in mystery; he cured in his own name, in open day, and before all the people, by a word, a touch, a command.—*Abbott*. (4) The miracles were, both in manner and matter, worthy of the Son of God.

IN BRIEF.

The British Government has decided to dismantle and level to the ground several of the martello or round towers in Ireland. There are in the Emerald Isle 118 of these towers, the origin of which has always been a puzzle to antiquarians.

The Vatican regards the erection of a statue of Giordano Bruno in Rome on the spot where the Romish church burned him at the stake as an insult, and the pope has directed Cardinal Hergenbrother to prepare a history of Bruno from the church point of view as an antidote to the impression in the public mind.

An exchange says, "Michigan has a law which provides that no sign, picture, painting, or other representation of murder, assassination, stabbing, fighting, or any personal violence, or of the commission of any crime, shall be posted, under penalty of fine or imprisonment. It would improve the moral condition of this country if such a law were enacted by and rigidly enforced in every State. The debasing influence of theatrical and similar posters upon the character of boys and girls is incalculable, and is realized by few parents. Equally debasing are some of the illustrated papers, the sale of which should everywhere be prohibited by law."

The immense new vault for silver at the United States Treasury at Washington is being rapidly pushed forward, and the western front of the State, War, and Navy Department approaches completion. Work on the portico and entrance and the grading of the sidewalk is daily progressing. Soon the western wing of this handsome building, which is an enormous parallelogram of grey granite, will present the same appearance as the eastern wing. The latter looks out upon the President's house and gardens and is occupied by the Navy Department. The south wing is the State Department, while the north and west wings belong to the War Department. It is expected that eventually the whole building will be given over to the business of the War Department, and others erected for the Navy and State. When the inside work on the western wing is finished one of the handsomest structures in the world will be completed; a structure presenting but one defect to the observer, it has too many windows. They are not far enough apart and give to the building the appearance of a huge conservatory. This defect is not noticeable, however, from a distance.

A bill passed the Legislature of the State of New York last winter making it a misdemeanor, punishable by arrest and fine or imprisonment, "to feed or harbor sparrows." This means that you must be careful in shaking out your crumb-cloth, that the sparrows cannot get at the crumbs. It shows the deep hostility that the sparrows have, in their short stay of only twenty years in the country, called down on them. They have, in that period, spread from the parks of New York city to the Rocky Mountains, and in that migration they have practically driven out the song-birds, and almost exterminated the useful swallows. There is no doubt but that they do a deal of mischief to vegetation and fruit by picking out the germs in the buds of trees and on the embryo budding of all kinds of grain and vegetation. It is also true that many other birds are far more useful in destroying insects that infest trees and vegetables than the sparrow. One red-breasted thrush [in this country they are called robins] will do more work in that line than a flock of sparrows. Many farmers and others are in favor of giving a bounty for their slaughter; some say five cents a dozen, some ten. They are good food, but rather tedious to prepare. Sparrow pies are quite common among the cottagers of Great Britain, and in France the use of them for food has prevented their becoming a nuisance, as they have in America.—*Demorest's Monthly for August*

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PASTOR FISCH, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D., *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian . . . Its prayers are blasphemous. . . . Its use of the Bible is sacrilegious. . . . The whole is a compound of Judaism and paganism.

MOSES STUART, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

JOHN WESLEY, *June, 1773:*—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate, February, 1884.*

ALEXANDER CAMPBELL:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

CHARLES G. FINNEY.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

HENRY TATEM, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

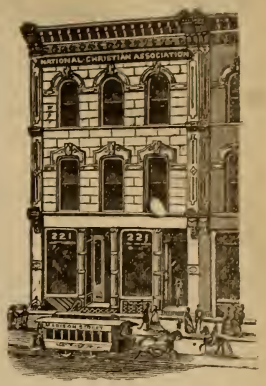
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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The object of this Association is. "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 30, 1887.

THE MORMONS.

UTAH TO BE A STATE TO OFFSET DAKOTA. DEMOCRATIC TACTICS.

On the 6th of July inst., seventy Mormon delegates met in the City Hall, Salt Lake, to form a Constitution and apply for admission to the Union as the State of Utah. This is their sixth attempt to become a State. Will they succeed? It looks as though they will.

Grover Cleveland is the ablest politician now in the United States. A life-long Democrat, from a county sheriff he was made Governor of New York by Republican votes, and an overwhelming majority. Henry Ward Beecher went for him, and he was chosen President of the United States when the country was Republican from the memories of the war, beating Blaine. When accused of Maria Halpin, whose child he openly adopted, and sent the crazed mother, with whom he boarded while a bachelor, to a lunatic asylum to get rid of her importunities; when asked What shall we say about it? he manfully replied, "Tell the truth." Blaine telegraphed to prosecute the editor who told the truth about him. Cleveland has grown popular and Blaine unpopular.

When the Mormons came to Cleveland, he quietly asked them, "Why can't you live like other folks, out there?" The present Mormon convention is professing to do just what Cleveland asked. They have put in their Constitution a section making "bigamy and polygamy misdemeanors," punishable by fine of $1,000 and imprisonment three years, or less, at the court's discretion, and to satisfy Cleveland and the Democrats, they have provided the article cannot be amended or altered till Congress sanctions it. Nor shall a convicted bigamist or polygamist be pardoned till the President of the United States signs the pardon. Other symptoms are: Cleveland's Commission at Salt Lake are taking part with the Mormons, and are bitterly denounced by the Salt Lake *Tribune*, anti-Mormon. And second, President Cleveland has lately pardoned a polygamist. The Democrats gave Jo. Smith the infamous charter of Nauvoo. They went for slavery, till the slave-holders rejected Douglas for his opposition to secession, and with them party over-rides morals, and it is now apparently their party interest to take in the Mormons as they did the slave-holders. We shall see.

WILL THE MORMANS ABOLISH POLYGAMY TO GET INTO THE UNION?

The anti-Mormons say not. They are stunned, dazed, at the cool, bold playing of the Mormon leaders. They say the present Constitution is another fraud, and the abolition of polygamy a sham. Once a State, they will have Mormon governor, courts, juries, and legislature. And as O'Connell said he could "drive a coach and six horses through any statute of Parliament," so Mormon priests can and will drive polygamy through their constitutional abolition of it.

But this is not so certain. Ohio Democrats repealed their infamous Black Code, and sent Chase to the Senate to get the State offices for which they were hungry; though they did it with tears in their eyes. So let us hope that the Mormon leaders, for the sake of becoming a State, and for State offices, may have resolved to comply with Cleveland's demands, and let polygamy take its chance under an anti-polygamous Constitution. They cannot carry polygamy through Congress into the Union. This they know. May they not be making a virtue of necessity, as Judge Wood and the Ohio Democrats did when they first abolished a Black Code?

BUT WILL ABOLISHING POLYGAMY ABOLISH MORMONISM?

No; because it will not abolish Masonry, or the secret lodge system.

Joseph Smith was a Mason. Day after day he has lectured by the hour, with Samuel D. Green, in his hotel at Batavia, New York, to perfect himself in the secret ritual. He (Smith) obtained a warrant for a lodge at Nauvoo from the Grand Lodge of Illinois; and a charter for the city of Nauvoo, by the help of Stephen A. Douglas; and in return, he said he received a revelation that Douglas was the "greatest man that ever was." The Endowment House became a clandestine lodge, and the Illinois Grand Lodge withdrew its dispensation or charter. But the two systems are identical. Mormonism is Masonry and Masonry, Mormonism. Both systems are secret, and both consist of degrees; each upper degree bound by death penalties to concealment from all below, and from the outside world.

Any person who wishes proof of the identity of these systems, has only to consult any Mormon expose, and Mackey's "Lexicon" of Freemasonry. He says, "The power of a master in his lodge is absolute. He is Supreme Arbiter, * * * nor can any appeal be made from his decision to that of the lodge." (Lex. Art. Master.) And the first charter of Nauvoo clothed Joseph Smith with power equally absolute and equally irresponsible. (See Ford's History of Illinois.) The same power now rests in the first president of the church. (See the Mormon Prophet, p. 117); and the only limit to this absolute power, as to that of the Romish priesthood, is the danger of exercising it. This check, the fear of the people, is all that softens the cursing and saves the life of Bishop McGlynn at this time. The same fear of the people saved for a time the lives of John and of Christ from the priests who procured their crucifixion.

Thus the only cure for the Mormon cancer is an enlightened people. But how are the people to be enlightened, when our papers, as the Chicago *Inter-Ocean*, gives side by side, one column condemning Mormonism and another lauding the lodge, which is Mormonism by another name; nay, which chartered Mormonism and is the mother and model of it. Even such papers as the New York *Independent*, which loathes the lodge, dare not tell its readers that Mormonism and Masonry are one. The secret lodge system has its padlock on the American press. But the power of these, as of all false religions, is Satanic.

The senior editor of the *Cynosure*, in 1864, travelled 100 miles in the Utah Valley, and never saw a more industrious, sincere people than the Mormon masses. They are spiritual demoniacs. Polygamy may perish and leave Mormonism entire. There is no cure for a false religion but the true. This will do it. But it is necessary that the civil power do its part. It must, by its Commissioners, enter the Endowment House and suppress whatever offends public decency and morals. It has the same right and duty to do it as it has to enter a gambling house or brothel. It must suppress all other governments, but that of the United States, within their jurisdiction, and all oaths of allegiance to such governments, whether at Rome or Salt Lake. If McGlynn is punished by foreign priests, or priests in this country, for mere political principles, he should be protected.

But the Mission Schools in Utah should be doubled and redoubled. The Salt Lake *Tribune* says, "These schools are very humbly begun. They have worked on under the ban of the dominant creed." * * * "But they have struggled on, increasing in number and power steadily, till they are now tremendous institutions of enlightenment."

But while the religious and secular press of this country does not and dares not analyze and expose the secret Mormon lodges, because they will, in doing so, expose and condemn the secret priestism and despotism of the Masons, Knights, and lodges of all names, which now cover and curse this country, especially the South, Mormons will remain ignorant and statesmen corrupt, and internecine war will as surely come upon us as it has upon the old nations which had a multitude of oaths.

A MACEDONIAN CRY FROM THE WEST INDIES.

While from India and Africa come the calls of Christian brethren for help against the subtle paganism of Freemasonry, the following letter to Pres. C. A. Blanchard is from an unexpected quarter. It is from the "Friend's Sea-Side Mission," at Manchioneal, Jamaica, in the West Indies." The letter will speak for itself. It thrills us to know that thus our God is by one and another lighting these beacon fires of truth on distant continents and islands. Let our faith and zeal rise as the emergency grows upon us; and greater and more cheering news shall come from remote regions until these fires of warning and of safety shall encircle our globe with their witness for Christ against his secret foes. The letter reads:

DEAR FRIEND:—Your article in the *Christian Worker* of June 2, "What have Secret Societies done for the Laboring Man?" was greatly enjoyed by myself and wife and our other workers here, and as these secret orders are now making serious inroads upon this native people and many church members are being led off by them we called a special meeting for a consideration of the subject of secret orders and I read your article from the *Worker*, which we think has done much good. Of course it has caused the Masons and Odd-fellows to storm and rage at a great rate; but we know in whom we have believed and feel sure that He will sustain his cause and the truth wherever it is preached in true faith.

Can you send us some tracts and books exposing Masonry and Odd-fellowism. It will greatly help us now in our time of need. These poor native people are easily led about with these secret orders and we want some literature to help us publish the truth. In Christian love,

Thy friend, J. R. TOWNSEND.

The International Arbitration Association held a meeting in London lately at which the well-known philanthropist, Sir Wilfred Lawson, presided, and the eminent American lawyer, David Dudley Field, spoke. The address was a happy effort in approval of an appeal to Parliament in favor of a tribunal of international arbitrament. Americans, said Mr. Field, are out of conceit with war. They had had enough of it. Although England paid dearly for the Geneva arbitration, the result brought more honor to England than the greatest military victory could have secured. There were 400,000,000 of men under arms in Europe to-day. The cost of maintaining them in soldierly unproductiveness was fabulous, besides the loss entailed by their absence from industrial pursuits, special taxation was required to support them. Nation faced nation, each armed and afraid of the other. Was it beyond the wit of man to form a European compact for a simultaneous and proportionate reduction of armaments and for the reference of whatever dispute might afterward arise between nations to arbitrators? There was no reason why such a compact should not be made, except that each nation could not trust its neighbor.

THE N. C. A. BOARD held an adjourned meeting Tuesday afternoon of last week, at which Rev. B. F. Worrell of Olathe, Kansas, was among the visiting friends present. The General Agent reported M. N. Butler of Darlington, Missouri, as ready to begin in the lecture work for a year. It was voted to recommend Miss Sarah E. Morrow of Leanna, Kansas, to be chosen a life member by the next annual meeting. Elder S. C. Kimball of New Hampshire, having requested that Secretary Stoddard attend the next convention in that State, the latter was instructed to arrange if possible a series of conventions in the New England States. Mrs. Stoddard was voted $10 on account of services at Lake Bluff. It was agreed that a general effort should be made to introduce the reform as widely as possible in the summer retreats and convocations hereafter. The salaries of officers of the N. C. A. were voted to be paid as last year.

—Solon Burroughs Esq., of Vergennes, Vermont, wishes to have speaking against the lodge. If his arrangements succeed, speaking will be had at Middlebury where the senior editor graduated—and also at Rockingham, east of the mountain where he was born.

—The National Reform Association will hold a convention at Ocean Grove, N. J., July 25, with addresses from Dr. G. R. Crooks, Prof. Rittenhouse, Mrs. Clara Hoffman and others. The action of the convention will relate to the Sabbath Question, the Bible in the Public Schools, the Christian Standard of Marriage and Divorce, the Prohibition of the Liquor Traffic and kindred reforms.

—Alexander Thomson, of the N. C. A. Board, has been for several months residing on his fruit farm near Saugatuck, Michigan. His friends in the Congregational church at Bartlett, near Elgin, Ill., have sorely missed him from their number, and have lately sent him a unanimous call to become their pastor. He has consented to the call and will soon begin his new work.

—Bro. John Dorcas of Shiloh, Iowa, called on us a few days since on his way to the United Brethren Convention at Dayton, Ohio. He was determined that Iowa should be represented in that important meeting. His sympathies are enlisted by our letters from India, and he put $5 into the fund for supplying foreign lands with reform literature.

—Rev. J. A. Cole, now traveling in Virginia with Bro. Hinman, has just sent to Sierre Leone a large invoice of books against secret lodges valued at $50. These were given him for that purpose by Mr. E. A. Cook. These documents should be followed by others as the demand is aroused for them; there is room for a wide circulation in Western and Southern Africa, India and Australia.

—In spite of the intense heat of the season and the retrenchment naturally following our unusual dry season, our canvassers in Illinois report good success. Their additions to our subscription list are very encouraging, since they are an evidence that people are less afraid to read what may be said

against the orders, and recognize this opposition as both legitimate and as established. Pray for this summer work.

—A letter from Bro. A. D. Zaraphonithes, missionary at Andros, Greece, and correspondent of the *Cynosure*, tells of the gift of another son to take the place of the one whose death was so sorely mourned a year or more ago. He intends, God willing, to visit America in the fall, and will be welcomed by hundreds of old friends. The family of Mrs. Zaraphonithes will also rejoice to greet her after a nine years' absence.

—Missionary Bissell of La Barca, Mexico, whose recent letter on the lodge discussion in that country interested our readers, sends a copy of the *El Testigo*, the Spanish paper edited by himself in aid of the mission work. In it he notices with pleasure an article in the *El Abogado Cristiano*, a contemporary journal. In this Rev. C. A. Gamboa writes on the attitude which should be taken by the Christian ministry toward Masonry. We note with deepest interest these openings of a discussion in priest-ridden Mexico for the establishment of the truth as it is in Christ Jesus.

NOTICE

TO PATRONS OF THE IOWA CHRISTIAN ASSOCIATION.

DEAR FRIENDS:—The monthly subscription taken by your State agent, under the direction of your State treasurer, to meet the expenses of the Iowa Christian Association reform work, running from July 13th, 1886, to July 13th, 1887, is *now due in full*. This includes all the subscriptions taken by your State agent during the summer and fall and winter of 1886.

The State Association is in need of the subscriptions now due to meet expenses already incurred. Please, therefore, to help us out of this strait by *immediately paying* what is still due on your subscriptions if possible, and thus relieve your agent of the financial pressure he is under.

Will the collectors at those points where there are such call the attention of the patrons to the above notice, and remit moneys as fast as paid to the State treasurer, James Harvey, Pleasant Plain, Jefferson Co., Iowa. C. F. HAWLEY.

REFORM NEWS.

WORK IN VIRGINIA.

MEETINGS IN NORFOLK.—"ON TO RICHMOND."

RICHMOND, Va., July 20, 1887.

DEAR CYNOSURE:—You may be sure that the "heated term" did not escape our observation while we were in Norfolk. The thermometer went up to 106 degrees in the shade and it was hot all the time both day and night. This heat is about twelve degrees hotter than it ever gets on the west coast of Africa, even under the equator. Nevertheless we accomplished something. On Sunday, the 17th, Bro. Cole preached in the Queen St. Baptist church to a fair congregation and I preached at the same hour to 400 or 500 people in the Bute St. A. M. E. church. At 3:30 P. M. I preached in the same place where Bro. Cole had been in the morning, and he addressed the Bute St. people in the evening. My congregation was small and his was large, numbering perhaps 700 or 800. Rev. W. D. Cook, pastor of this church, has been reading the *Cynosure* since last April and is much interested in our reform. He commended the *Cynosure* to his people and was glad of the earnest testimony we gave against the lodge iniquity in which his people are so largely involved. Rev. Richard Speller of the Queen St. Baptist church is a Mason but not opposed to free discussion. About one hundred colored young men are about to organize a Y. M. C. A. and hold their meetings in his church. They asked Bro. Cole to address them on Tuesday night. Our ministers' meeting for Monday failed because of the absence of the president, Rev. W. D. Cook, who was suddenly called away by the death of his mother. He promised to secure a meeting for Wednesday morning which Bro. Cole would stay and attend.

I left Norfolk at 6 A. M. of the 19th on the steamer *Ariel* for Richmond. We went across to Old Point and Newport News, and stopped at nearly every landing on the river. We arrived at Richmond at 5:30 P. M. and had a most pleasant ride. The James is a grand river. From Hampton Roads, which is perhaps the finest harbor on the American coast, it is simply a broad estuary as far up as City Point. From here it rapidly narrows until at Richmond it is not wider than the Chicago river. But throughout its course it is well adapted to navigation. It is easy to understand why it was selected as the place for the first permanent settlement. Newport News is becoming the rival of Norfolk as a shipping port. It has one of the largest grain elevators I have ever seen. We passed close to the ruins of Jamestown, where the first permanent settlement was made in 1608 and the first slaves landed in 1620. The remains of the old church are still standing and the river washes some of the foundation-stones of the old houses, but there is no habitation near. It reminds one of Goldsmith's Deserted Village. Williamsburg the ancient capital of Virginia, is four miles from the river and the seat of William and Mary's College. City Point is the only town on the route and is an inconsiderable place. It is the fresh water anchorage for our iron-clad fleet. There are seven gun-boats—all monitors—lying there. They looked quite formidable as well as useless for any valuable purpose. They could not stand the sea and could not convey freight or passengers. Dutch Gap was an object of interest. The canal that Gen. B. F. Butler began is used by all vessels which navigate these waters. Just here we met two large sea-going steamers coming down from Richmond. I can readily understand why the progress of our armies in their "On to Richmond" was so effectually blocked. It is most admirably situated for defence.

I have found pleasant accommodations at reasonable rates and have called on one of the pastors who promises his aid. May the Lord make our way plain. H. H. HINMAN.

FROM THE IOWA AGENT.

DEAR CYNOSURE:—Since my last writing I have been to Wasioja, Minn., to spend some time with my family, from whom I have been separated most of the year. For three and sometimes four months I have not seen these dear ones whom I tenderly love. But I trust to the loving kindness of my heavenly Lord and Master to permit me to be much with my dear companion and children in the heavenly world, while enduring separation for his sake so much of the time in this world.

They were having camp meeting at Wasioja when I reached home so I was full of work for Jesus the first week. The Sabbath following I went with Bro. Wilson, a Wasioja student, to his pastoral charge and preached for him at West Concord and Fair Point. The third week I devoted wholly to my family and to personal rest, of which I had great need.

Since leaving Wasioja I have been in Mitchell and Floyd counties, Iowa. I have been prospecting the field for future lecture work, talking up the reform, distributing pamphlets and tracts and the printed testimony of distinguished men in church and state against the lodge. I have also taken ten new yearly subscriptions to the *Cynosure* and some donation subscriptions to the Iowa Christian Association. On the Sabbath it was my privilege to preach the glorious Gospel of the ever blessed God.

There is drouth and chinch bugs to shorten and destroy the crops; but the intelligent Christian farmer sees good times in the maintenance of Christ's cause against the conspiracy of Satan to supplant the Gospel of Jesus with the heathen ceremonies and infidel philosophy of the secret lodge system. Some, in their shortsightedness, may "withhold more than is meet, but it tendeth to poverty."

Let us have earnest, believing prayer, liberal giving and united effort to spread the truth and victory for Christ against the lodge is sure.

C. F. HAWLEY.

NORTHERN ILLINOIS COLPORTEUR NOTES.

FREEPORT, Ill., July 20, 1887.

EDITOR CHRISTIAN CYNOSURE:—After a few days of work together, Bro. W. B. Stoddard and I separated on the last day of June, he going to Byron and I to Lanark. At Lanark the secret lodges are flourishing. Nearly all the young men have joined the Masonic lodge or the Odd-fellows. The Christian minister, just a few weeks ago, was initiated in the third degree. Most of those who are opposed to secret societies dare not say so openly. R. Corning is an exception and he is boycotted. Many in Lanark, as in all places I have visited, having grown tired and discouraged in the anti-secret movement, have given up and enlisted in the Prohibition cause. It is to be hoped that they will prove more steadfast in this cause and may yet see that both causes must advance together.

Mt. Carroll is almost given over to secret societies. Rev. J. H. Hicks of the U. B. church, is a whole-souled man. He gave me his subscription and offered to secure subscriptions for the *Cynosure* where he preached. The last night of Bro. Arnold's lectures at Lena, about 900 people were present. We distributed tracts at the close which the people were eager to secure. Bro. W. V. Schlung of the German Methodist church is an earnest Prohibitionist and has lost several members on account of his anti-secret principles. Rev. A. H. Rhodes (Baptist) has taken three degrees in Masonry but has left the order, believing that it, as all other secret orders, are an invention of the devil to draw the attention of men away from the church of Christ. Rev. J. H. Staugh (Lutheran) will have nothing to do with the temperance question, nor will he unite in a ministers' meeting. He had time to tell me that no one who had not been a Mason knew anything about Masonry, and that he would not believe a seceding Mason on oath, and similar stale arguments; yet he declared that he had no time to discuss the question. One of the ministers of the place told me that he had known a certain M. E. minister, recently deceased, for thirty years. During these thirty years he had won one soul to Christ, and during the same time he had influenced five or six members to join the Masonic lodge and that they were henceforth good-for-nothing in the church.

Chelsea received us well, and gave quite a number of subscriptions to the *Cynosure*. Nora and Warren are very strongly under Masonic control. Uncle Benj. Williams has kept the ground pretty thoroughly worked. Mr. Joseph Dobblar and Mr. Sherk are not afraid to speak their mind.

Arriving in Freeport at 9:30 A. M. I met Mr. W. W. Smith, who has charge of the Y. M. C. A. reading rooms. He has been a member of the Knights of Pythias, but left them and has since advised many young men not to join any secret society. Freeport has twenty-seven secret lodges, twenty-eight saloons and seventeen churches. Five miles northwest is a settlement where the Rock River Conference searched with a fine-toothed comb to find a man who was not a Mason, but nearly all seemed to be afflicted by the beast, and now they have a 32 deg. Mason who had to stop a revival meeting to attend a lodge meeting. They that be for us are mightier than they that are against us, so we dare not doubt that the truth will, finally, triumph. G. A. CONRAD.

OBITUARY.

ALBERT B. KELLOGG died from paralysis at his home in Wethersfield, Ill., on Saturday morning, July 23. He was widely esteemed as among the oldest settlers of that community and would soon have attained to his eighty-eighth year. His long life was one of Christian usefulness though in an humble sphere, and his convictions of Christian duty and reform were known of all men in his vicinity. The assistant editor of the *Cynosure* is one of his five sons.

JAMES PETERMAN died at his home in Prairie township, Holmes county, Ohio, March 19th, 1887. He was born in Columbia county, Pa., April 5th, 1805. He was the son of James and Elizabeth Peterman, who emigrated from Philadelphia at an early day and entered land in the Fishing Creek Valley, Pa., at what is known as the Peterman Rocks, near the Allegheny mountains. James was the seventh of a family of ten children, five sons and five daughters, only four of whom are living.

James, like the majority of the early pioneers' sons, was raised on a farm, where he grew up a self-reliant, energetic man. In 1828, at the age of 23 years, he bid farewell to friends and home, and started out to earn a home for himself with empty hands and empty pockets. He crossed the Allegheny mountains on foot and alone, his rifle being his only companion. In speaking of those days he said: "During my first day's travel I shot a bear, and traded the meat for my first meal and a night's lodging, and sold the hide for four dollars, which was quite a fortune to me at that time. After his arrival in Ohio he procured work on the canal at Dover, and afterwards in Beaver county, Pa., where he built a lock in the canal, he being a stone mason. He saved the money he earned and bought 160 acres of timber land in Ohio, on which he lived for more than fifty years. He was married in 1834 to Miss Jane Beaty of Beaver county, Pa., who died in 1842.

A second wife, married in 1844, died in 1883. Nine children are still living. He was a useful, honored, upright man. Several times elected to office, he discharged his duties with credit to himself and friends. He was a great reader and thinker, and member of the Presbyterian church many years. He took great interest in the reform represented by the *Cynosure* and was bold to advocate its principles. He will be long remembered in the community in which he lived as being a good neighbor and honest in all his dealings.

—Portugal, like Spain, is Roman Catholic, but it is not entirely barred to Gospel influences. In Lisbon four evangelists are laboring under the leadership of Canon Pope, of the Episcopal church. The Scotch Kirk has in Senor Carvalho an active agent in the capital and neighborhood. The Methodist evangelist, Ventura, has his headquarters a Oporto. A correspondent from Lisbon writes: "What we need most are native evangelists and preachers."

The Home.

STEP BY STEP.

"He knoweth the way that I take."

The fog hangs thickly about me
As I start to begin the day,
I see not the hills or the meadows,
No beauty is on the way;
And carefully step by step I take
Lest I loose myself, or fall;
But ever the path is opening out,
And the sky is high over all.

The way is never so hidden
But the next step can be seen,
And a guide is ever beside me
Who always a light has been;
And every hour the sun on high
More strongly and brightly shines,
And the beautiful landscape afar is shown
As the sun in the West declines.

Long is the reach of life's journey,
But the way grows strangely fair,
And the nearer I get to its ending
The sweeter the songs in the air.
The heart laughs out in its gladness
As the home is coming in sight,
And the western skies are all golden,
When the day melts into the night.

Courage, O weary pilgrim,
Timidly journey on;
The mists that are thick about thee
Will soon be over and gone.
Take the step that is nearest to thee,
And soon shall the shrouded way
Brilliantly open before thee
In the full, fair light of the day.

—*Selected.*

IN AN OLIVE GARDEN AT MENTONE.

If there is one prayer in which we should all unite for ourselves, and for all our brethren in Christ, it would be a prayer for our increased usefulness. We desire each one to bring forth fruit unto God's glory; we care not to be conspicuous as the poplar, or majestic as the cedar, but we would be useful as the olive. These olive groves, in which we, some of us, spend so many hours, ought to teach us a lesson concerning the bringing forth of precious results from all our planting and watering in the Lord's vineyard. I have a thousand thoughts about them which come and go too swiftly for me to put them down. I love the olive better than any other tree, and yet I cannot describe it, for it is ever changing. It is every day different, every ten minutes different in color and tone. See how it varies from the bright silver gray of one day, to the dark green, and almost blackness of another! True picture of our experience in its glitter and its gloom, but evermore a constant sermon upon fruitfulness! I have known many begin with an aversion to the olive, and yet before long they have confessed it to be the most mysterious and fascinating of trees.

OIL FROM STERILE SOIL.

There is this to be learned without much thought: the olive brings forth its useful oil, mother of light, from an almost sterile soil. Some of the ground in which the olives grow might produce other crops; but in many other instances, if the olives were not there, it would produce nothing at all. Most excellent olive oil is produced from a rocky soil in Greece, which is simply a bare, burning limestone: indeed, it seems to verify the Scriptural expression of "Oil out of the flinty rock." Brave is this achievement of the olive; and it is performed all around us. This ought to show to us that we can be good workers for the Lord, and successful fruit-bearers for his glory, without having the pick of places. We may take our position as God has placed us in it, and honor the name by which we are called. Usefulness is as possible in obscurity as in publicity, and we can glorify God as truly in sickness as in health, in poverty as in wealth. Our temptation will be to think we could do exceedingly well in somebody else's sphere, but that we may be pardoned if we do not shine in our own. This is to lay a false and flattering unction to our souls: if we do no good where we are, neither should we have been useful anywhere else. A barren tree blames the soil, but the real fault is in itself. The best fruit is often produced in the worst situation. Solomon saw the hyssop on the wall, and the cedar in Lebanon: but I have seen far greater wonders, for I have seen the cedar on the wall, and the hyssop growing in Lebanon; that is to say, I have seen the noblest character where the position was unfavorable, and the poorest graces where all things tended to produce a grand result. What a shame, that the man of ten talents should sometimes bring in less interest for his Lord than the poor servant who never had but one! And yet it is often so. On a far-spreading tree, in a fat soil, I have looked in vain for fruit, while on the rocks I have seen the olive branches breaking down with their excessive wealth of berries. It is not our surroundings and circumstances, but the inner life, and the power that is within, that will determine the quantity of fruit that we bear.

FRUIT-BEARING TREES NOT ALL ALIKE.

Another lesson that we may learn from the olives is not to expect fruit-bearing trees to be exactly like one another. I think if a reward of ten thousand pounds were to be offered to any one who could produce two olive trees exactly alike, no one would be found to claim it. They could produce two alike when they had sawn off all the branches that bore fruit, and left only dead stumps; but as long as they are fruitfully alive, each one differs from the other. One twists and twirls in all sorts of shapes, and another is quite straight and comely; one seems to concentrate its branches, and fashion them into a single cup, while another is a forest tree, whose beauty lies in its untrimmed liberty of growth. Mark how, in its adornment with lichens, or in a certain smoothness and oiliness of life, each olive tree varies from its neighbor. There is no pattern for an olive tree. That tree which bears the most olives might serve as a capital model for the rest; but even in that case its particular form might turn out to be the most uncomely, so far as mere appearance is concerned. There is no model, and it would be idle to attempt to make one. The Dutch gardener of the olden time was very particular about trimming his hedges close, and clipping his yews so that he had a verdant peacock in one corner, and a huge green cheese in another, and these designs he repeated forever and a day. This is unnatural and stiff. Little children say first, "How beautiful!" and then, "How funny!" The Lord God has not so made the forest trees, nor even those which bear fruit, for man. He loves naturalness and variety; and let us in this thing agree with him, and never try to found a school of workers, or fashion a set of people all of one mould. There is a special beauty in the olive groves as the result of this diversity, and we ought to be grateful to the great Husbandman for so arranging his trees.

I find among many excellent people a feeling of surprise that godly people are not all alike. They say, "We cannot understand how So-and-so can be a Christian, and have such strange ways." Some express their surprise that God should make use of persons and modes of procedure which are so *outre* and extravagant in their esteem. Our tendency is to accept ourselves as patterns, and censure all divergences from our excellent selves. You cannot understand why yonder olive is so peculiar. Shall I tell you? A wandering wind came this way one morning and so fiercely twisted that young tree when it was supple, that it bears the trace thereof, and will bear it for hundreds of years. And this with its hollow trunk was assailed by a little worm when it was itself little, and the nibblings of that enemy have left lines and scars which will never be erased. Numerous agencies have been at work here, carving to good purpose. The hand of beauty smoothed yonder bough, while the tooth of time gnawed this bark. The great Gardener, who still walks the olive groves, made one grow in this way and another in that. We had better leave them alone. Among us who are called Nonconformists it is perfectly unreasonable and inconsistent to expect conformity. In some matters I believe in the dissidence of dissent, and delight to see those natural diversities which are the mark of life, and the beauty of health. Everybody living unto God should live according to the life that the Lord has placed within him, and not according to somebody else's life. Let the sober glorify God by his seriousness, and the cheerful by his gladness. Let the reasoning mind use its logic to holy purpose, but let it not snuff out all that is emotional, nor even that which is humorous and playful in others. One complained of a certain brother that he had too much wit; but it was justly remarked of the censor that no one would ever bring that charge against *him*.

FRUITFUL TREES BEAR THE MARK OF SUFFERING.

I think you will see in the olive tree one other lesson, namely, that this fruitful tree seems to bear the mark of suffering. I have called it a ligneous agony; a death-throe in wood. Some of them are twisted and gnarled in such anguish that one would think they had heard the groans of Gethsemane. Well does the olive embody the great agony. The pangs that rent the Saviour's heart in the garden have often been brought before me when resting among these trees. If you will observe them, not so much the younger ones as those of venerable age, you will compare them to serpents, in their strange twistings and coilings. Some of them are split to the very heart, and broken from the root upward as with an axe. One wonders how they live; but, indeed, they are full of life. I am told that even the old roots which are brought to us in our baskets for the fire would grow if they were buried in the ground. If that be so, it would be very hard work to extirpate an olive tree. It has so much life in it, that if it is buried in the soil, it will send out shoots. Even when it is in the fire, it burns with a clear flame, far more bright than that of any other wood, for it is full of the oil of life; and even in perishing it does its best to enlighten those who cast it on the fire. I suspect that if we care to do great things for God, we shall have to become gnarled and twisted by suffering. I suppose that a few good people may possibly escape from trial and suffering, but I do not know them. Those whose lives are very easy are usually of small account in the matter of usefulness. Many who are doing very little would be all the better for the fertilizing processes of pain and anguish. Even a week or two of gout might cure them of fancies, and put them upon real work. Sympathy with others is not learned without personal suffering. The power to comfort grows out of our own afflictions. Depend upon it, those useful workers whom you so much envy, have their private griefs, which minister to their usefulness, or keep them humble under their success. Those whom the Lord honors in public he chastens in private. These sicknesses and sorrows of ours have a fertilizing effect, or at least they ought to have. Every cold wind, as well as every sunbeam, helps to put oil into the olives, and grace into believers. Skillful mariners sail by all winds, and we ought to make progress through all circumstances.

So, then, brethren, we will, like the olives, try to be fruitful under difficulties, we will leave others to develop their graces and do good in their own way, and we will ourselves look out for personal affliction, counting it not strange concerning the fiery trial as though it were a new thing upon the face of the earth.

We will come to these olive trees another day, and hear what they have to say to us. They will not leave their fatness even to be promoted over the trees, and therefore we shall find them here when the climbing brambles of the hour have passed away.
—*C. H. Spurgeon.*

THE MEASURING ROD.

Greta Brown was one of the brightest, most enthusiastic and popular girls in Miss Gerry's school. She stood first in her classes; she led the games; into whatsoever she undertook, she put an overflowing enthusiasm which ensured her success in all. There was, however, one thing which Greta Brown undertook into which she did not throw this same charming enthusiasm and energy which worked such wonders in everything else. What that one thing was you will see before you finish this story.

One bright Sunday morning in June, Greta donned her new suit and went to church. Her pastor, Dr. Miliken, preached from the text, "Grow in grace," but, to tell the truth, her thoughts were not very much on the subject. They ran something like this: "'Grow in grace'—2 Peter 3: 18. Well, I'll remember the text for grandma. How pretty these five rows of gilt braid do look on this gray dress; but I must have this cuff altered. The waist puckers badly, now I am sitting down. How ugly Kate Graham's bonnet is, and how sober she looks! What can Dr. Miliken be saying? 'Growing into the stature of the perfect man.' What does that mean?" And then her thoughts ran off onto something else. (Of course you, my reader, are very much shocked, as you may be, for you, certainly, never have thoughts like these in church!) But, after all, the words, "Grow in grace," did somehow stick in Greta's mind.

Now, when she came home, her brother Mark happened to tell the story of King Frederick of Prussia, whose hobby it was to collect the tallest men from all parts of Europe for his famous guards, and who rejected every applicant for that much-coveted position unless he measured a good deal over six feet. When Greta went to sleep that night, Dr. Miliken's text and Mark's story mixed themselves up in a most curious way as a dream—the strangest one of all the strange dreams she had ever had. And here it is just as she herself told it to her aunt the next day.

"I dreamed that I was on my way to school, when suddenly I noticed a great crowd collecting on the green. People were hurrying to and fro, and when I asked what this commotion was about, a girl said, 'Why, don't you know? It's Measuring Day! and the Lord's angel has come to see how much our souls have grown since last Measuring Day.'

"'Measuring Day!' I said; 'measuring souls! I

never heard of such a thing!' and I began to ask questions, but the girl hurried on, and after awhile I let myself be pressed along with the crowd to the green.

"There, in the center, on a kind of throne under the great elm, was the most glorious and beautiful being I ever saw. He had white wings; his clothes were a queer shining kind of white, and he had the kindest and yet most serious face I had ever beheld. By his side was a tall, golden rod, fastened upright in the ground, with curious marks at regular intervals from top to bottom. Over it, on a golden scroll, were the words, '*The measure of the stature of the perfect man.*'

"The angel held in his hand a large book, into which he wrote the measurements, as the people came up in regular turn, on the calling of their names. The instant each one touched the golden measure a most wonderful thing happened. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul-growth which was shown in this mysterious and miraculous way, so that even we could see with our eyes what otherwise the angel alone could have perceived. No one could escape the terrible accuracy of that strange rod.

"The first few who were measured after I came I did not know, but soon the name Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, you know, and she manages ever so many other societies, too, and I thought, Surely, Mrs. Darrow's measure will be very high indeed. But the instant she touched the rod she seemed to grow shorter and shorter, and the angel's face grew very serious as he said, 'This would be a soul of high stature, if only the zeal for outside works which can be seen of men had not checked the lovely secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul-growth.'

"I pitied Mrs. Darrow as she moved away, with such a sad and surprised face, to make room for the next. It was poor, thin, little Betsey Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod. Immediately she increased in height till her mark was higher than any I had seen before. And her face shone so I thought it must have caught its light from the angel's, which smiled so gloriously that I really envied poor little Betsey, whom before I had rather looked down on, for she dresses so meanly and looks so forlorn. And as the angel wrote in the book, he said: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' And Betsey passed on, and Dr. Miliken took her place.'

"I knew he would measure well, and he did; and the angel said, 'How beautiful are the feet of him that bringeth good tidings of good, that publisheth salvation! Winning souls for Christ is the surest way to win soul-growth for thyself.'

"And then, Aunt Jay, I began to tremble for myself, for when had I tried to win any souls for Christ? After the first few weeks of the revival two years ago, when I joined the church, somehow I began to lose my interest in religious things, and I thought that if I kept on going to church and Sabbath-school, and saying my prayers and reading a chapter in the Bible nearly every day, I was doing all that was necessary for a young Christian, and I never thought much about growing in grace or trying to win souls for Christ. So I began to tremble lest my turn should come, but just then Hal Drayton's name was called, and I thought surely his mark will be nearly as low as mine, for he is the jolliest boy I know, and just as fond of games and good times as I, and just as ready for a lark.

"But here was another surprise. He measured nearly as high as Betsey, and the angel said, with a sweetness that thrilled me through and through, 'Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in purity. Such the Lord loveth, and such shall grow speedily toward the stature of the Perfect Man.'

"And then I knew that Hal had cared more for his religion than I for mine, and I longed to get away before my turn should come, but I seemed to be held fast.

"The next was Lilian Edgar, who dresses so beautifully that I have often wished that I had such clothes on and so much money. The angel looked sadly at her measure, for it was very low, so low that Lilian turned as pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glistening robes beside her. And the angel said in a solemn but gentle voice, 'Oh, child, why take ye thought for raiment? Let your adorning not be that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only can you grow like the Master.'

"Old Jerry, the cobbler, came next—poor, clumsy, lame old Jerry—but as he hobbled up the steps, the angel's face fairly blazed with light, and he smiled and led him to the rod, and behold! Jerry's measure was higher than any of the others—even than Dr. Miliken's! The angel's voice rang out so loud and clear that we all heard it, saying, 'He that humbleth himself shall be exalted; whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven.'

"And then, oh! Aunt Jay, my name came next, and I trembled so I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it I felt myself growing shorter and shorter, and though I stretched and stretched, and strained every nerve to be as tall as possible, I could only reach Lilian's mark—Lilian's! the lowest of all, and I a member of the church for two years!

"Oh! Aunt Jay! I grew crimson for shame, and whispered to the angel, 'Oh! give me another chance before you mark me in the book as low as this. Tell me how to grow. I will do all so gladly, only do not put this mark down!'

"The angel shook his head sadly. 'The record must go down as it is, my child. This rule will help thee: Whatsoever thou doest, do it heartily as unto the Lord, in singleness of heart as unto Christ. This one thing do: press toward the mark. The same earnestness which thou throwest into other things will, with Christ's help, make thee to grow in grace.'

"And with that I burst into tears, and I suddenly woke and found myself crying. But, oh, Aunt Jay, I shall never forget that dream. I was so ashamed of my mark!"

Do any of my readers know any girl like Greta Brown, who throws more enthusiasm into everything else than the one most important of all, the growth of her Christian character?—*Evangelical Messenger.*

TEMPERANCE.

WINE AND THE BIBLE.

BY J. H. KELLOGG, M. D.

While there is no evidence in the Bible that the use of intoxicating wine ever did, or ever could do, any one the slightest possible good, we have the illustrious example of some of the most eminent Bible characters as teetotalers.

The Israelites.—During the sojourn of the children of Israel in Egypt, they were undoubtedly total abstainers, since their masters, the Egyptians, at that time made no use of any fermented liquor. During their journey in the wilderness, the Israelites were of necessity abstainers, their only drink being the purest water from the rock. To this long discipline of temperance might be largely attributed that hardihood, fortitude, and bravery which enabled them to sweep out with astonishing rapidity the enervated nations of Palestine, who had wasted their energies by intemperate and riotous living, and were thus easily vanquished, though protected by strong walls and fortresses.

The Nazarites.—At the time of the establishment of the ceremonial law, there was also instituted an order of teetotalers. They were called Nazarites. They dedicated themselves wholly to the service of God, and one of the conditions of the dedication was total abstinence from the use of wine. To insure a perfect observance of the pledge, all wine was prohibited, whether fermented or unfermented. Many of the finest personages of the Bible were members of this class. It is quite probable that Daniel and his three brethren were Nazarites, since they refused to drink the king's wine, preferring pulse and water.

Samson.—This Hebrew Hercules was a teetotaler from his birth. None of his muscles were weakened by alcoholic degeneration. None of his nerves were paralyzed by stimulants. He was a Nazarite, and is a fair illustration of the incompatibility of alcohol with strength. Milo, the famous Greek who rivaled Samson in his prodigious strength, was likewise a total abstainer, as well as a vegetarian.

The Rechabites.—These were a sort of family temperance society. They abstained from the use of wine because commanded to do so by their father; and the Lord commended them for their constancy. If the sons of the present age were as careful to follow the commands of their fathers as were those of ancient times, there would certainly be fewer drunkards. But drink deprives a youth of natural affection. It leads him to trample upon the authority of his father, and treat with contempt the prayers and tears of a loving mother. What a terrible monster is drink!

The Essenes.—The class of Jews known by this name were very temperate in all their habits. They were strict teetotalers, carefully avoiding the slightest indulgence in fermented drinks. They were noted for their rigorous piety. It is thought by many that John the Baptist was a member of this class. He was a Nazarite at least.

Timothy must have been a total abstainer, since it was necessary for Paul to advise him to take a little wine (sweet wine) for his "stomach's sake." There would have been no propriety in such advice had he been in the habit of using wine.

History, as well as the Bible, furnishes numerous examples of temperance.

Pythagoras, one of the most renowned philosophers of ancient times, was an advocate of total abstinence. Neither he nor his followers made use of wine.

Wine was prohibited to those who were training for competition at the national games. It appears evident, indeed, that there have always been societies analogous to temperance societies, or organizations opposed to the use of intoxicating drinks. There are even at the present day barbarous tribes, the individuals of which are strict abstainers, the use of wine being prohibited by their religion.

The relation of the Bible to temperance may be summed up in the following brief conclusions to which the evidence presented must lead us:

1. The use of intoxicating drinks is not commanded in the Bible.
2. The use of fermented wine is not recommended.
3. Its use is not countenanced either as a harmless practice or as a necessary evil.
4. Total abstinence is nowhere condemned.
5. Many texts commend abstinence, and some command it.
6. There is nothing in the Scriptures which disagrees with the principles of total abstinence and nothing which sustains moderate drinking.
7. Hence the Bible agrees with science and common sense in denouncing the use of intoxicating liquors, and commending temperance.

In the face of these facts, can any person who has a particle of faith in the inspiration of the Scriptures, and in man's accountability to his Creator, continue to indulge in the use of wine *to any degree whatever?* We do not see how it would be possible for an individual to do so and still preserve "a conscience void of offense."—*Gospel Sickle.*

WHAT SHE DID.

Christiana Dickson, the wife of one of the first settlers of Erie county, Pennsylvania, was a small, blue-eyed, low-voiced woman, extremely timid, but she had a horror of drunkenness.

She lived in days when the use of liquor was universal. But when her sons were born, she resolved to put a stop to whisky-drinking in her home. Her husband being absent, her brothers called for the help of the neighbors, according to custom, to put up a barn needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two, whisky was asked for. She refused to provide it.

Her brothers, and at last an elder in the church came to reason with her; to tell her that she would be accused of meanness. Without a word the little woman went to the barn, and baring her head, stepped upon a log and spoke to them:

"My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are elders in the church—all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But I would rather these timbers shall rot where they lie than to give you whisky."

The men angrily went home; the little woman returned to the house and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whisky.

This led to a discontinuance of the use of whisky at barn-raisings in the county. Her sons grew up, strong, vigorous men, and did good work in helping to civilize and Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point they might have become, like many of their neighbors, drunkards.

Our stout-hearted pioneer forefathers redeemed the land and drove out the wild beasts and serpents; but there are vices and malignant customs still to be conquered, for which we need women of high souls and gentle spirits, like Christiana Dickson.—*Sel.*

EDUCATIONAL.

—The following colleges have reported more than 1,000 students: Harvard, 1,690; Columbia, 1,489; University of Michigan, 1,475; Oberlin, 1,302; Yale, 1,134; Northwestern, 1,100; University of Pennsylvania, 1,069.

—Pres. L. N. Stratton reports from the Wesleyan churches of the East which he is visiting, a good degree of interest in the Theological Seminary at Wheaton. The Educational Board selected Rev. J. N. Bedford of Lindenwood, Ill., to assist in the instruction of the seminary next year.

—The colleges of Michigan are overwhelmingly prohibition in sentiment. The following colleges are specimens of proof. Kalamazoo took a vote of 105 for prohibition to one against it; at Ypsilanti Business College two-thirds of the students are for prohibition; the State University at Adrian has a prohibition club of 200 members; Hillsdale College a club of 70 and the State Normal 60; Albion College has a club of 60, while the Agricultural College prohibition club has 100 members.

—The academy at Dunlap, Kansas, where S. A. Starry was almost killed by a stone thrown from a mob, is under the charge of the Associate Synod. The annual report is regarded as encouraging. Mr. Andrew Atchison, who has been giving himself with astonishing Christian self-sacrificing devotion to the school work at Dunlap, has been re-elected for the coming year, or until a suitable and available person can be found to take his place. This is a work that loudly calls for the united sympathies, prayers, and efforts of the entire membership of the Associate Church.

—Mr. Moody's Bible School for college students from June 30 to July 12, opened with a large attendance, between 400 and 500 young men being present, representing, it is said, every State in the Union and several foreign countries. Formality was discarded as much as possible, and much of the teaching was conducted under the shade of large trees, and plenty of time was allowed for athletic exercises. At the opening meeting Prof. Henry L. Drummond, author of "Natural Law in the Spiritual World," Dr. Broadus, of Kentucky, and Mr. Moody spoke; Prof. Towner, who had organized a choir of the students, having charge of the singing.

—Nowhere in Europe have so many ladies crowded into the university lecture-rooms as in Russia. This the statistics prove. In 1886, there were 779 women students at the Russian universities. Of these, 243 were in the philosophical department; 500 in the physico-mathematical department, 36 studied only mathematics. Of these 779, there were 587 members of the Greek Orthodox Church; 137 were Jewesses; 748 were single, and 31 were married. The majority were daughters of noble political and military officials—namely, 437; 84 were clergymen's daughters; 125 merchants' daughters, etc. Fully 85 passed the final examinations at the close of the semester. In addition to these there are several hundred Russian ladies studying at non-Russian universities, principally in Switzerland and in Paris. The majority study medicine.

—The fifteenth annual report of the Commissioner of Education presents a very comprehensive and encouraging view of the progress of education throughout the country. The school population is for thirty-eight States, 16,863,565; for ten Territories, 306,126, or a total of 17,169,391. Of this total 11,169,923 were enrolled in the public schools. The army of public school teachers numbers 319,549. The Commissioner says: "The amount of school attendance is undoubtedly increasing, but improvement in regard to regularity of attendance is not so decided as could be wished. One of the chief hindrances to the progress of our common schools is the multiplicity of school districts and of independent and local authorities, with the inevitable result of small schools, low standards, low wages for teachers, poor supervision or none at all, and waste of funds. Wherever these 'petty school sovereignties' have been abandoned the schools are flourishing; wherever they are maintained the reverse is true." After taking a comparative view of the schools in the various groups of States, the report discusses the educational condition and wants of the South. The entire school population of the former slave States is 6,359,322 of whom 2,043,696 are colored. The enrollment in the public schools is 3,709,374—2,676,911 white and 1,030,463 colored. The total public school expenditure for both races was $17,227,373. The expenditure for schools has increased in all the States from which reports were received. In eight of the sixteen States considered, the local school tax has increased. There are localities in which there has been little if any advance made, and the South is still far from being on an equality with the North as regards provisions for the instruction and enlightenment of the entire population. In North Carolina alone there are 1,500 districts destitute of school houses, and in Virginia 1,095 schools are still needed to give equal school facilities to all the children. The average length of the school year in the twelve Southern States, including Kentucky, the Virginias, the Carolinas, Tennessee, and Texas is 98.5 days. In other words, the children in the South for whom education is provided have only two-thirds as much schooling as those in the North. "While both races are affected by these drawbacks," says the Commissioner, "it is the colored people whose welfare is most seriously threatened."

RELIGIOUS NEWS.

—The late Synod of the Associate Presbyterian church voted to engage in the solemn ordinance of public covenanting, on the opening of the next meeting of that body in May, 1888.

—Four young women who have had their expenses paid at Wellesley College for four years past with the expectation that they were to go out as missionaries, will not be allowed to go as it has been discovered after graduation that they believe in probation after death.

—Rev. Robert A. Hume, over whose religious teachings there has been so much controversy in the American Board, started lately back to India to resume his missionary work. At the farewell reception given to him at the United Church, New Haven, Rev. Dr. T. T. Munger made an address expressive of the highest esteem for, and confidence in, Mr. Hume. If Mr. Hume wishes to secure the confidence of the American churches he should look for more orthodox endorsement than Mr. Munger.

—The total membership of the Evangelical Association is reported at 138,514, which represents an increase of 5,806 members during the year.

—The forty-first annual session of the Northwestern Association of the Seventh-day Baptist church met June 23 in Dodge Center, Minn. Among the delegates present were Revs. J. W. Morton of Chicago, W. W. Ames of Menomonie, Wis., and N. Wardner of Milton Junction, Wis. The Association adopted the following, among other resolutions:

"*Resolved*, That we bear unqualified testimony against secret societies, and earnestly entreat our brethren to keep aloof from everything of the kind."

—Mr. and Mrs. William J. Pettitt of Ravenswood, Ill., have begun suit for $10,000 damages in the Superior Court of Chicago against the Rev. William A. Lloyd, the pastor, and S. F. Chaplin, the clerk, of the Ravenswood Congregational church. Mr. and Mrs. Pettitt were members of the church but withdrew. After they left it they say Pastor Lloyd and Clerk Chaplin caused to be published in a church paper a statement that they had been excommunicated. They denounce the statement as false and claim it has been a source of great injury to them, and they sue for libel.

—Dr. D. W. Collins, one of the editors of the *Christian Instructor*, accompanied by his wife, and her sister, Mrs. Mary Anderson of Xenia, and some others, have sailed for Liverpool, to be gone some months. Their visits will be chiefly confined to England, Ireland, Scotland and Wales.

—The members of Dr. Thomas H. Hanna's congregation in Monmouth, Ill., have raised a sufficient sum of money to build an elegant, new stone church. The congregation is constantly increasing in numbers and is in a very prosperous condition.

—Dr. C. W. Ketcham, presiding elder, describes in the *Western Christian Advocate* a singular development of fanaticism in Cincinnati. It began about two years ago. "The leading characters are Mrs. Martin, who claims to be God the Father, and her sister, Mrs. Brooke, who claims to be the Christ, or a second incarnation of Jesus Christ. Around them have been gathered near forty followers from the Methodist Episcopal church, the Congregational, the Protestant Episcopal, the Presbyterian, and possibly one or two other churches." They denounced the church as Babylon, but they would not "come out" of it, so at last disciplinary proceedings were taken in the Methodist Episcopal church, and a number of the troublers in Israel were expelled.

—Professor Drummond told the gathering of college students at Northfield, Mass., about the religious movement which has been in progress some time in Edinburgh University, which was formerly a very irreligious place. The work of young Studd and Stanley Smith following Mr. Moody's meetings in the city was wonderful, and the meetings then begun have gone on for three years, deepening in intensity all the while; delegations were sent to sister universities composed of students and instructors. There was one disqualification against holding the office; if a man was eloquent he was withdrawn. Medical students were preferred, because it surprised one to see a pious medical man. This system of going out became an established thing and is now termed the holiday mission, men giving up their outgoings to go out through the villages of England, Scotland and Wales, and holding meetings of young men. Another outgrowth of the movement was the exercises held in the hospitals and infirmaries of Edinburgh every Sabbath.

—Until within a few years one of the most celebrated schools in Japan, Mr. Fukuzawa's, was avowedly infidel. Last year some missionaries were employed as instructors, and now there are fifty converts among the students.

—The receipts of the American Bible Society for June were $38,027.02. The issues from the Bible House during the same time were 100,226 volumes, making the whole number of issues since April 1st, 312,285 volumes.

—The New York Chinese mission has between 4,000, and 5,000 Celestials in its Sabbath-schools. About sixty have joined the various churches. The first Sabbath-school for these people was founded in New York eighteen years ago.

—In an address on missions at Mr. Moody's Bible School at Northfield, Joseph Cook said, to the classes in India who were tending to agnosticism, he would send Professor Drummond; to the great mass of mixed population speaking English, he would send Mr. Moody.

—Rev. George Muller, founder of the Bristol Orphanage, has just returned to England from a tour around the world, occupying ten years, during which time he traveled over 130,000 miles in the United States, New Zealand, Australia, the Malayan Peninsula, China, Japan and Europe. Mr. Muller is now eighty-two years of age, and is reported to be in splendid condition. His united congregations during the tour amount to over a million persons.

—From all appearances it would seem evident that the much talked of union between the two native Protestant churches of Italy, the Waldensians and the Free Church, will not be consummated. The two parties cannot agree on the name of the one united church.

—A conference of the committees on Christian Union appointed by the American Christian Convention, says the *Independent*, the General Christian Union Council, and the Ohio State Christian Association, is called to meet in Covington, Ohio, July 26. The design of the respective committees is, so far as possible, to make practical the proceedings of the American Christian Convention and the Christian Union Council.

—The American Baptist Mission among the German-speaking people of Europe now reports thirteen associations, 168 churches and 33,451 members; 1,289 stations and outstations, 157 chapels; baptized last year, 2,530; contributions for religious objects, $98,900., which is nearly three dollars per member. Of the churches, 101 are in Germany, five in Hungary, four in Switzerland, one in Holland, twenty-nine in Russia, two in Roumania, one in Bulgaria, twenty-two in Denmark, three in South Africa. There are 248 preachers, pastors, missionaries and colporteurs, and 454 other helpers.

—The latest statistics of the American Missionary Association present these interesting facts. Church work at the South: churches, 124; members, 7,571; added during the year, 1,272; Sabbath-school scholars, 13,149. Educational work South: Normal and graded schools, fourteen; common schools, twenty-three; instructors, 239; pupils, 8,753; theological students, 118; law, seventy-eight; college, fifty-three; college preparatory, ninety-five; normal, 799; schools in which industries are taught, sixteen; special industrial teachers, ten; teachers combining industrial and other work, twenty-one. Work among the Indians: Churches, five; members, 348; schools, fifteen; missionaries and teachers, fifty-six; pupils, 685. Work among the Chinese: Schools, eighteen; missionaries, thirty-four; pupils enrolled, of whom 122 are Christians, 1,279. The field thus defined contains a population of 19,749,599, of whom 13,324,942 are white, 6,039,657 colored, 260,000 Indians and 125,000 Chinese. At least twelve millions of these are the legitimate objects of the Association's mission. Three-fourths of the nation's illiteracy are in the Southern States. In the North there are 1,442,064 illiterates; in the South, 4,808,228. Taken as a whole, forty per cent of the South's population are illiterate. The percentage of illiteracy among the colored people in some sections is as high as eighty. Of the 2,000,000 illiterate voters in the United States, 1,500,000 are in the South.—*Advance.*

LODGE NOTES.

"If T. V. Powderly does not resign at the next meeting of the general assembly at Minneapolis," said a prominent member of district assembly 24 yesterday, "he will be made to do it. Powderly is an aristocrat, a sickly, vain man, who cares more for the opinion of the newspapers and 'nice' people than for that of members of the order. It is true the order has decreased numerically, and a general dissatisfaction is manifest. The man who will succeed Powderly will be one of the following: George E. McNeill of Boston, Joseph R. Buchanan of Chicago, William H. Barrett of Philadelphia, Richard Trevellick of Pittsburg, T. B. Barry of Detroit, or A. A. Carlton of Boston. The motto of a great majority of the Knights of Labor now is 'Powderly must go!' They dislike his protectionism, his religious views which he tried to force upon the order, his Know-Nothingism, and his unrestrainable, as it seems, tongue. The delegates to the general assembly from district assembly 24 will vote as a unit against T. V. Powderly in the coming convention."

The Knights of Labor practically deny that freedom of contract which is one of the fundamental principles of our political system. What they propose is to put this freedom under intimidation and compulsion, thereby violating the rights alike of the employer and the employe.—*Independent.*

The Grand Lodge of the International Order of Odd-fellows for the State of Wisconsin, of Milwaukee, without capital stock, filed articles of incorporation July 20 at Madison. This organization is formed by secessionists from the Odd-fellows, who do not propose to abide by the mandate of the Supreme Council, declining to recognize the PatriarchalCircle as forming part of the Odd-fellows. The dissensions in the ranks of the Odd-fellows thus made public promise to grow and become national in character.

Suit for $10,000 damages was entered in the Circuit Court in Chicago by Michael Reirke against the International Beer Brewers' and Malters' Union No. 1, and Peter Jung. Reirke says he is an expert beer brewer, and that he was a member of the union until June 3, but because of non-payment of dues he was expelled. Before expulsion he tendered his dues, but they were not acccpted. He claims that Jung, as walking delegate, went to Bemis & McAvoy, where he was working, and ordered the proprietors to dismiss him instantly, or he would cause a strike among the employes. His employers discharged him through fear, and he has been unable to secure employment since. This is a suit to test the rights of the union to do such an act.

At the session of the colored Knights Templar at St. Louis last week reports of committees were received and routine business was transacted. Six commanderies made up the procession which marched through the principal streets.

It is stated that plans for the organization of women and girls in trade unions are being quietly perfected at Boston, which city expects to be pioneer in a movement to spread to other cities.

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BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 18 to July 23 inclusive:

F M Waldron, C O Russell, J Ball, G Swanson, Mrs C Shank, Rev M M Schwarzaner, T H Gault, Rev T E Turner, J Gault, E W Fischer, D Needham, T Watson, A D Wood, E D Olmstead, J Main, J Crothers, W Fleming, W F Haughwont, H H Cannady, J B Woolsy, J Divoll, W Milligan, A Banks, J Manners, Mrs R Schnellbacker, W Machener.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month ..	$ .15	One year....	$1.50
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Where an extensive change is to be madc, we must first investigate the surface soil, as it is of the greatest importance, for good results cannot be obtained on a poor soil, and the soil cannot be too good.

There should be a foot at least of good soil where a lawn and flowering plants are desired; if such a soil is not there naturally, it should be made. But it is seldom the case on small places that there is not soil enough. If the ground is to be broken for a new house, the good soil from the cellar should be placed where it can be uscd, not covered up, as it often is, with the gravel below. In old places the walks and drives are often built on a bed of good soil that may be removed and used, and its place taken by stones and gravel, that will make a better road.

When walks and drives are to be located, they should be placed only where they will be required for every day use, and as direct from one place to another as practicable—not necessarily straight, but on graceful sweeps and curves which are so much more pleasing. The ground should be graded in graceful slopes away from the house; the higher it stands the morc neccssity there is to avoid terraced banks, for they have the effect of making the house appear to stand higher than it does.—*Vick's Magazine*

WHY DO BEES AND WASPS STING?

Their weapons often serve to protect them from their enemies, but with bees, especially the Honey or Hive bees, at the approach of winter, the drones or males are no longer of any use, and are killed off by the stings of the workers, to save the stores of honey they would otherwise consume. With many of the wasps their stings are food preservers. The large wasps which make their holes in the ground, and some bees, like the Carpenter bees, which cut circular holes in boards, or other wood, dcposit an egg in one of these holes, place food for the grub that will hatch from this egg to feed upon, and when this grub has made its growth, it goes into the chrysalis state, and in time comes out a perfect bee, or wasp, as the case may be. But you will ask, "what has this to do with the sting?" A great deal. If the caterpillar or other insect intended as food for the young bee or wasp were dead when stored away it would decay and be uscless. The effect of the poison of the sting is to keep it in a semi torpid existence, alive, but still dormant, and thus preserve the food in a proper condition to be eaten by the grub of the bee or wasp. In this respect we can see that the sting plays a very useful part, but when the sting is employed upon ourselves, we fail to see what good end is accomplished. Even when a beekeeper is doing his best for the comfort and welfare of his bees, they will often turn upon and sting him most needlessly and painfully.—*American Agriculturist.*

SLUGS AND ANTS.

Slugs are troublesome both in the open ground and in the greenhouse. Salt is certain death to them, even in smallest quantities, and when in the open garden a slight sprinkling of salt over the ground is effectual; but the sprinkling, it must be remembered, must be very slight, as salt, if put on even as thick as sand is usually sown on a floor, will kill almost any kind of vegetation. In our greenhouses, the slugs usually feed at night, getting under the benches during the day. We have found a most effectual remedy in strewing a thin line of salt on edge of bench; this makes a complcte "dcad line" for the slugs and snails, for they cannot cross it and live. Another plan is to slice up potatocs, carrots, cabbage, or lettuce leaves to feed on, for which they will leave all other plants. Examine these traps daily and destroy the captives.

Of all insect pests on lawns or sandy soils, ants are the most troublesome, and when these are on such large areas, any remedy as yet known is almost futile to destroy them. When on small areas, outside or in the greenhouses, we find about the best plans are to lay fresh bones or paper covered with molasses around their haunts; these they will come to in large numbers; they should be removed daily and burned or otherwise destroyed. Another method that we have found more destructive to them than any other, is to puff pyrethrum or Persian insect powder from a strong bellows among them. The smallest particle of this powder at once chokes and kills them, though it must strike them dry to be effective; for we find that when the powder lies *damp* on the floor, they will run over it and even burrow in it with impunity. Nothing I have ever tried will "poison" ants. Either their instinct causes them to avoid it, or else thcy are not affected by it.—*Peter Henderson.*

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NEWS OF THE WEEK.

COUNTRY.

The number of actual deaths from sunstroke in Chicago reported Wednesday was 168. At that time 578 deaths were reported since the weekly report made Saturday. This is ninety more than the total deaths last week, which, up to that time, was the largest number ever known in the history of the city.

A fierce rainstorm at Pittsburg, Pa., Wednesday night caused a loss of $100,000. Streets and cellars were flooded, and in the Butchers' Run district many houses were washed from their foundations. For a time a panic prevailed, but no person was injured.

The fire in the Standard Oil Works at Constable Hook, N. J., Wednesday morning destroyed two large warehouses, three huge tanks, four docks, and 10,000 barrels of oil. The loss is placed at $1,000,000 with no insurance.

Nine hundred thousand dollars has already been subscribed for next year's Cincinnati centennial exposition, $25,000 more has been promised, and it is expected that before the close of the week the necessary million dollars will be subscribed.

It is stated that the Canadian Pacific Railroad has contracted to carry hundreds of car-loads of Australian wool from Victoria, British Columbia, to Boston. This wool was formerly carried by the Northern Pacific Line.

After his race Friday at Peoria, Ill., Glen Miller, a trotting stallion, was given a drink of ice water, which resulted in his death Sunday. He had a record of 2 18, and was valued at $10,000.

Since June 1, 1,137 children under 5 years of age have died at Pittsburg and Allegheny City, of whom 75 per cent were under 2 years.

Baltimore, Md., was swept by a tornado Tuesday morning. Many structures were unroofed, and trees in the parks leveled. The rainfall in twelve hours was nearly 1½ inches.

The town of Bacariac, Mexico, has been reduced to ruins by a succession of earthquake shocks. It is twenty miles from Bavispe, the destruction of which from the same cause was recently reported.

The business men of Buffalo, N. Y., are about to subscribe $100,000, which will be offered as a prize for the best invention for utilizing the water-power of Niagara Falls.

Queen Kapiolani sailed for Honolulu Tuesday on the Australia, having concluded not to wait for the United States cruiser on which accommodation had been tendered her.

R. M. T. Hunter, ex Speaker and ex-Senator, Confederate Secretary of State, and a member of the Peace Commission which met President Lincoln in Hampton Roads, died Tuesday evening at his home in Mount Hill, Va., aged 78.

A hailstorm passed over Wabash, Ind., late Monday night, destroying all the vegetation on which it fell. The damage will amount to $30,000.

Near Joliet, Ill., Tuesday, Morritz Eckhart blew the top of his head off. In his room were found anarchistic documents, a stand of arms, and other things that led the coroner's jury to believe the suicide had been a dangerous character.

The Chamber of Commerce of San Francisco petitions Congress, at its next session, to take such steps as will encourage the laying of a telegraph cable to the Hawaiian Islands and Australia.

The National Agricultural Department reports corn in a high average condition, nearly 98 per cent, with a heavy increase in acreage. In winter wheat there has been a decline in condition, more especially in Kansas and California, the average falling off being over 1 per cent since the June report. The condition of spring wheat has been reduced nearly 10 per cent, the effect of drought and insects, the present condition being four points lower than for July, 1886.

The Chicago, Wilmington and Vermillion Coal Company's powder storehouse, at Streator, Ill., was struck by lightning at 2:30 Thursday morning and exploded, killing one man, injuring five persons and demolishing property for blocks around.

Word from Mankato, Minn., says that chinch-bugs appeared there and the air swarmed with them. They came from the northeast. Small grain is so well advanced it is thought to be beyond their power to do much damage. Chinch-bugs swarmed into Arnoria, Minn., in such numbers that it had the appearance of a snow shower, so completely was the air filled with the pests. Much damage to grain is feared.

Georgia regulators have undertaken a crusade against Mormon missionaries near Gainesville. The missionaries will resist and bloodshed is feared.

The Chicago express on the Erie road, when a few miles outside of New York Thursday morning ran into a gang of Italian laborers, killing from twelve to fifteen outright and mangling many others.

Fire at Buffalo Thursday afternoon destroyed Ziegele's brewery. The blaze communicated to the car barns of the Buffalo Street Railway Company, doing heavy damage; total loss $300,000.

Twenty-five houses in Chinatown, Los Angeles, Cal., occupied by about one thousand Celestials, were destroyed by fire Sunday morning. The firemen made no effort to extinguish the flames.

W. J. McGarigle, the convicted boodler, escaped from the custody of Sheriff Matson Saturday night. Visiting his home in Lake View in the Sheriff's custody he was accorded leave to have a bath in the bathroom, and took advantage of this to make his escape.

FOREIGN.

A dispatch from Vienna says the Bulgarian government is intercepting telegrams to and from the Bulgarian capital. There have been violent scenes in the Sobranje, the members of the opposition, including ex-Premier Radosvaloff, being forcibly expelled. The troops at Rustchuk made a hostile demonstration against Ferdinand of Saxe-Coburg-Gotha. Led by officers of the army they parade the streets uttering cries of "Long live Russia."

The French and Newfounded fishermen are raising another fishery question. The Commander of the French war ship Droc drove Newfoundland fishers from the coast at the point of the bayonet.

In November last, on the banks of the Yukon river in Alaska, miles from any human habitation, Bishop Seghers, a Catholic missionary, was murdered by his companion and servant, Frank Fuller, of Portland, Oregon. The murderer gave himself up, and is now in prison at Sitka, where he will be tried.

Advices received at Constantinople indicate that the Bulgarians are about to proclaim their independence.

Forty-nine new cases of cholera and twenty-two deaths were reported at Catania, Spain, on Saturday. A few deaths were reported in other towns.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		69¼
No. 3		65
Winter No 2		71¼
Corn—No. 2	37 @	38½
Oats—No. 2	25 @	28
Rye—No. 2		45
Bran per ton		12 00
Flour	1 40 @	4 60
Hay—Timothy	9 50 @	14 50
Butter, medium to best	10 @	18
Cheese	07 @	15
Beans	75 @	1 75
Eggs		11
Seeds—Timothy		2 20
Flax	1 07 @	1 14
Broom corn	02½@	07
Potatoes per brl	1 50 @	2 00
Hides—Green to dry flint	06½@	13
Lumber—Common	11 00 @	18 00
Wool	10 @	36
Cattle—Choice to extra	4 20 @	4 50
Common to good	1 20 @	4 15
Hogs	4 75 @	5 45
Sheep	1 50 @	3 40

NEW YORK.

Flour	3 20 @	5 60
Wheat—Winter	80½@	85¼
Spring		80
Corn	45 @	46
Oats	38 @	43
Eggs		14
Butter	10 @	21
Wool	09	37

KANSAS CITY.

Cattle	1 40 @	3 70
Hogs	5 00 @	5 40
Sheep	1 50 @	3 25

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The "International Review" which zealous military men are making up for Chicago has had a ridiculous episode. Its manager, a "General" C. S. Bentley, announced officially that colored troops would not be permitted in the affair. He evidently thought he was proclaiming for some secret lodge, with its immaculate white members. But Mr. Bentley woke up in a few days when the papers began to clamor about "an outrage," and his executive committee made him take back his black order. It is an unalloyed pleasure to note the hearty condemnation of this order by the press; but when word comes that the colored ex-soldier will be shut out of the Grand Army meeting at St. Louis next month, and that influential black men are organizing a league against the discrimination against their race in all the secret lodges—then there is a blank silence. Pray, gentlemen of the press, why is not a black man as good in a lodge as in a military show, and why do you not defend his right to be there?

The officers of the late Union Army have their secret order, the rank and file have another, their sons have a third, their female relatives two Relief Corps and Ladies of the Grand Army, and now their daughters have organized a "Daughters of Veterans" lodge with a "national camp" over which a California woman, Mrs. Sarah M. Steele, flourishes with the grand title of "Commander in Chief." With what admiration must her husband regard that powerful attachment! But Mrs. Steele has issued her orders, and asks all daughters of Union soldiers to meet her in St. Louis next month and come into her secret chambers. She wants all the various rituals and "secret work" used by the lodges of her order compared, and will probably try to make her birds pipe to the same whistle. But it is pitiful to see the infatuation of such people. They are in an agony to save the country and find the only way to promote "patriotism, education, charity, and loyalty" is by means of a secret order, when if they were not morally blind they might see clearly that from nothing is our country in so great danger to-day as from these secret lodges.

To a New York reporter Mr. Moody said the other day that he had not yet made any definite plans for evangelistic work this fall. "The first thing I ought to do," said he, "is to evangelize the reporters and newspaper men. They are sadly in need of some influence to make them stop printing Sunday papers. Its influence is bad; I never read one. Another thing I want to stop is Sunday excursions. I think the people should have a whole day on Saturday and go on excursions then. I see revolution and anarchy ahead. It will begin in the cities. The people are straying from righteousness, and while that continues this young republic of ours is growing weak. Show me a strong nation that has disregarded righteousness. France? Well, it is a republic, but is it a great nation? We must change or else our republic will go to ruin, and revolution will be triumphant." The great evangelist is right. No class of public men have so great influence and use it so recklessly as our journalists. The press should be one of the great moral forces of the country. It is too often leading in immorality. The Sunday paper has none but a mercenary excuse, and Mr. Moody will exceed almost all his other works for men if he can begin a successful crusade against it.

The Irish Coercion bill, which passed the House of Commons after a protracted and bitter struggle, had the Queen's assent on the 19th of July, and already the whole of Ireland has been proclaimed under it. It provides for speedy trial and punishment of those who conspire against the land laws, who engage in riots, resist eviction from rented premises, or take part with "dangerous associations," like the Fenians, White Boys, Invincibles, etc. It is regarded by its opponents, and others, as opening the doors to gross abuse and injustice. Even its friends fear as much, for after its passage the Government Land bill was modified to meet in large degree the demands of the Parnell party. The recent elections in England promise a strong return of the popular vote to the Liberal party, and Mr. Gladstone is hoping that his party will soon return to power. His late speeches have a confident tone, and the possible dissolution of Parliament at an early day may give the people one more opportunity to place their "Grand Old Man" once more at the head of the British government.

The trial of the Cook county "boodlers" is almost as great a sensation in Chicago as that of the Anarchists a year ago. After the conviction of McGarigle and McDonald, the warden and engineer of the county hospital, a second trial came on in which several of the County Commissioners were among the twelve accused. Three weeks were taken up in securing a jury, and 720 men were examined. Among them was the past-master of one of the Chicago Masonic lodges whom Mr. Grinnell, the prosecuting attorney, had to set aside for a very good cause. More than a week has been used in taking testimony, and the defense began its witnesses Tuesday. As day by day passed the evidence against the thieves piled higher, and one of the Commissioners finally broke down and plead guilty. The rest are bracing up to their fate which must come soon. But the transactions of the crowded court have been almost eclipsed by the sensational escape of McGarigle from Sheriff Matson. The ex-warden and ex-chief of police had a friend in a Dr. St. John and a hospital employe named Dell, the one part owner of a vessel just ready to leave port, the other the driver of a buggy. With the aid of these two the runaway got on board the schooner *Blake*, escaped the conveniently negligent detectives at Mackinaw, transfered to the schooner *Marsh* and was landed at Sarnia Sunday morning; not, however, so happy as the slave used to set foot in the Queen's Dominions, for the shrewd boodler is not yet through with this business. But there are a hundred suspicious points in his case. The gentle sheriff wasted several hours before he reported the escape to the police. These gentlemen, the private detectives, attorney Grinnell—everyone immediately interested in the case has shown a studied negligence in the pursuit. The newspapers only have followed sharply. The officers of the law seem to be careful only to keep out of the way of public suspicion, their tardy rewards and slow wits commending them as good friends of McGarigle. There is but one reasonable explanation of the whole affair. McGarigle is a member of Lincoln Park Masonic Lodge, Grinnell is a Knight Templar and Matson is an Odd-fellow and probably also a Mason. No doubt the lake captains and other conspirators are lodge men. We have no doubt the whole affair is but another beautiful instance of Masonic charity.

"LITTLE HORNS."

In the prophecy of Daniel (7: 25) is described the character of "the little horn" of the "fourth beast," in these words:

> "He shall speak great words against the Most High,
> And shall wear out the saints of the Most High,
> And think to change times and laws;
> And they shall be given into his hand," etc.

Whether this prophecy has, as yet, been fulfilled, or not, or whether it describes some person or party who is yet to live, or not, there is a close resemblance between this description and that of the papacy in general, and between it and the practices of Masonry.

First of the papacy. The first characteristic indicates blasphemy. During the pontificate of Pope Gregory XVI., he issued a notable "Encyclical Letter of our Most Holy Lord, Gregory XVI., by Divine Providence Pope," which is certainly usurping a title of the Deity, and blasphemously claiming Divine authority for his acts. Further, in the same Encyclical Letter, he declares: "It is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches," etc. If this is not blasphemy, it is arrogance.

This personage was to "wear out the saints of the Most High." Fifty millions of martyrs—Christians in name and in spirit—bear witness to the truth of this prediction.

He was to "think to change times and laws." It was Pope Gregory XVI., also, who established the present system of months and seasons, known as the "Gregorian Calendar," which begins the year with the first of January instead of the 21st of December, or the astronomical date of the winter solstice. And it is notorious that he not only regulated the seasons for the whole world, but we all know with what a multitude of saints' days the papists have lumbered up their own ecclesiastical calendar.

"He shall change laws." We quote again from Pope Gregory's Encyclical: "The Roman Pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the *only name* in the world. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The Church of Rome has never erred, and the Scriptures testify it shall never err."

In the same prophecy it is foretold that this "little horn" shall have dominion for a season, the duration of which is uncertain; after which—let us thank God and take courage—"the judgment shall sit," and his dominion shall cease and be consumed and destroyed unto the end.

In the meantime we may indeed watch the course of impending events in this direction with interest—it may be with dread—but, at all events in the spirit of Christian prayer and devotion to duty, knowing, as the same prophecy assures us, that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

I have spoken of the practices of Masonry as resembling the results that shall flow from the reign of "the little horn." The constant readers of the *Cynosure* can draw the comparison for themselves without much effort. The assumptions of the Masonic leaders and the secret influences of the order upon the government of towns, counties, States and the nation, have been time and time again set forth and proven; the persecutions heaped upon their opponents are matters of history; and the disposition to encourage works of darkness, and to call the darkness light, is no less manifest in Masonry than in the papacy. OLD AMERICAN.

THE MINISTER AND THE MASSES.

BY E. E. FLAGG.

A great reform movement has always important results aside from what it immediately accomplishes, for it is a protest against materialism. It preaches that the life is more than meat; that ideas are worth dying for; and, what is perhaps harder, worth living for; and it takes for its text, "Man shall not live by bread alone." This is the kind of preaching which is wanted—in the pulpit, the home, the Sabbath-school class, and the marts of trade. For so rapidly has the secularizing policy gone on; so faithfully have the nation's leaders and teachers taught us by word and example the opposite of God's Word, the opposite of Christ's example, that our American people, making allowance for the anachronism, would be, wanting the saving salt of these great moral movements, quite able to shake hands with Babylon or Tyre, or any of those old empires which, built on the sands of a mere material civilization, sit to-day in ruins, their knell only tolled by the passing waves or the wind of the desert sighing through broken arches and fallen colonade.

Just now the question is much discussed by ministers' meetings and religious papers why the masses do not go to church, and the answers would be amusing if they were not sad as revealing such a thorough misunderstanding of the whole subject. They do not go because their clothes are not good enough, because they are not made welcome, because they want the day for recreation, and so on *ad infinitum*. But the truth is the masses want to be taught and they know when they are not taught. They want to be fed and they know when they are not fed. The way to fill up the pews is to preach to the pews, and the more sermons I hear the more I am convinced that this is very little done. To be talked to or read to in a moral, scientific or even religious way is not necessarily to be preached to. The laboring man is not always given stones and scorpions when he goes to church and asks for bread. It is more often—at least when the minister is a man who cares less for the truth than for a big salary, sumptuous living, soft clothing and "society" smiles—a diet of thistles, and I cannot blame him if he is not enough of a donkey to like it. What gave such wonderful power to Savonarola? The world had no mortgage on him. He had put it behind his back, and so his pulpit horizon had no place for Florentine dukes as dukes, or street lazzaroni as such, but only for human souls to speak God's truth to without any leaven of worldly compromise,—and that is preaching. Moral cowardice is fatal to all pulpit power. The working class will not follow for spiritual guides men who show the white feather. They despise pusilanimity, and it is right they should. Men who labor from dawn till dark in mines and shops and factories with a Damocles sword suspended over their heads—the possibility that any moment an explosion of fire damp, or a false step, or a weak spot in a boiler will launch them into eternity—can feel only contempt for a cowardly time-server, commissioned to speak God's truth but afraid to speak it, lest he should have to forego a little popularity and live a little plainer in consequence.

A muzzled pulpit will never save the world; will never save our country. The curse of materialism is the Nessus garment, in which hope dies, patriotism shrivels, and faith turns to ashes. And it is the business of preaching to pierce that refuge of lies through and through, and show men the true life which is not meat, which is not fine clothes, which is not living in merchant's palaces, but is righteousness and peace and joy in the Holy Ghost.

Wellesley, Mass.

It is high time that employers should assert their rights against the most intolerable despotism of modern times. The Knights of Labor declaim loudly against despotism, yet the facts show that they themselves are despots of the worst kind, alike in respect to workingmen and employers. They practically enslave the former, and assume the right to dictate to the latter the terms upon which, and the manner in which, they shall conduct their business. They are tyrants and disorganizers of society, under the pretense of promoting the interests of wage-earners. They have damaged these interests a thousand times more than they have benefited them. —*Independent.*

"MY FATHER WORKETH HITHERTO AND I WORK."

BY A. B. CURTIS.

No matter what else the world may say of our God they cannot call him lazy. The heavens declare the glory of God and the firmament showeth his handiwork.

Did you never indulge in the habit of building air-castles? How often you caused your childhood hours to pass pleasantly by this means. You never for one moment thought that your creations would ever become real. Yet you delighted in them. You made your imaginations self-consistent, and as you indulged your thoughts they seemed to make themselves. This and that imaginary person would seem to do things and say things entirely independent of yourself. For the time being you were as happy with this fiction as though it were real, perhaps even more so because to most of us "nothing is so good as it seems beforehand."

God is infinite. Suppose he had only imagined our world to exist, and never materialized his thought. Suppose you and I were only pieces of one of God's air-castles. Could not God who is infinite be as well pleased with such imaginary worlds as with real ones, and have saved himself the work and trouble of creating these great planets? Suppose he had so done; suppose God were not the untiring worker that he is, what would life have meant to you and me? I imagine a fly walking over the paper on which I am writing. Do you suppose that fly that I imagine there is enjoying life? Do you suppose that he gets any pleasure out of the sugar I imagine him eating? Do you think that Deacon B., as he sat napping in his pew last Sabbath, would have derived any consolation from that nap if God only imagined Deacon B. and his nap, too? "My father worketh hitherto." God used his hands and made you and me, combinations of spirit, soul, flesh, blood and bone. You and I are realities, not fictions. One hundred years ago David Hume tried to make men believe that they were fictions, that they only imagined that they lived. But he did not succeed. Mark this fact: no matter how near nothing a man may become you cannot make him believe he is only a ghost.

"Tell me not in mournful numbers
Life is but an empty dream,
For the soul is dead that slumbers
And things are not what they seem.

"Life is real; life is earnest
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul."

Life is a reality. Life is a reality, bounded by eternity. Life is real for us because God is not lazy, because he not only planned but executed. "I exist," proves that God works. "God works" proves that God is. *Cogito ergo sum* voices a principle as well as a fact. I think: I am. God works: God is. Why does he work? What are his wages? God works: what does he work for? Is it a sin to work? Was it sin that made work necessary? "My Father worketh hitherto and I work." Christ's work diminished sin; Christ's work lightened pain and sweetened existence. Work. Work. Materialize thought in deeds of rigtheousness. Spiritualize things in lofty ideals and examples. Inactivity is the thief of the Gospel. May the time soon come when work shall be so pure in aim and righteousness so full of doing that "work" and "righteousness" will be synonomous terms.

Grand Ledge, Mich.

OATH-BOUND SECRECY IN INDIA.

The rapidly developing interest in the lodge discussion in foreign lands has a valubble addition in the following letter from the United Presbyterian Mission in India to the editor of *The Midland*, and author of "In the Coils." We suspect it is written by Prof. Robert Stewart, who was one of the secretaries of the famous Boston convention. It will be noted how the observation of the writer corroborates the views of our Bombay correspondent published in the *Cynosure* of July 7th:

REV. E. B. GRAHAM, *Dear Brother:*—Accept my thanks and the thanks of my brethren for a copy of your book, "In the Coils," which you sent to the library of the Theological Seminary. I hope it will do good.

You wish me to write something about the secret orders of India for the columns of the *Midland*.

My acquaintance with secret orders in this country is not very extensive; but that they do exist here—Freemasonry in particular — every one knows. There is a lodge of Masons in Sialkot cantonment, and probably there is not a settlement of Europeans or Eurasians in India, of any great size, whether civil or military, where one or more lodges may not be found.

The comparatively isolated condition of the English and other Europeans here seems to favor the establishment of lodges and the spread of the order among this class of people. They want some bond and pledge of brotherhood in a strange land—some friend who will care for them and theirs in life or death. They are not satisfied with the military or governmental bond by which most of them are connected together, and through which they get care, support and society. Much less are they satisfied with the associations and obligations of the church; for many of them have only a form of religion, if they have even that.

The fact, too, that Masonry is favored by the nobility, and that one of England's princes (high in the order) is now in India, adds something, no doubt, to the aggrandizement of the order. The Prince of Wales, heir apparent to the throne, is Grand Master of the Grand Lodge of England, and his younger brother, Major General the Duke of Connaught, who now commands the Bombay army, holds office in the lodge. Citizens of a Republic cannot understand the full force of such attractions, but that they have a great influence on the subjects of Her Majesty cannot be denied. Even missionaries, from this and other causes, are led to become Masons.

Masonry, however, is not the obtrusive, arrogant, noisy, braggart institution here which it is in some parts of the world. It seldom figures in dedications, excursions, grand demonstrations, or newspaper reports. Now and then we hear of some movement within its circles—the establishment of a new lodge, or a visit of a distinguished brother—but generally it makes no sign to the outside world and carries on its business in strict secrecy. Even advertisements of lodge meetings are seldom seen in the newspapers.

Nor has it made any great impression on the native mind, or drawn within its pale many Hindus or Mohammedans. The classes of the people chiefly affected, perhaps, are native Christians of position and persons of other faiths who have been educated away from their own religion, or have virtually discarded it. Orientals cannot understand how a man can have two religions at the same time, and they refuse even to eat with persons of a different faith from their own. Looking then upon Freemasonry as a foreign religion, which indeed it is, or at least a very close alliance with persons professing a foreign religion, they cannot be brought to take part in it. To become members of the lodge would seem like an abandonment of their own faith, a union with unbelievers.

Persons, however, who have become skeptics through education, who regard Hinduism, Christianity and Mohammedanism alike as superstition, or who, after professing Christianity have been taught to think and believe, as many nominal Christians in America and England have been taught to think and believe, may possibly be brought to imitate the example of their white neighbors and superiors and enter the procession that leads to darkness rather than light.

Secrecy, no doubt, from the earliest days has in some form cursed the land of India, as it has cursed almost every nation on the earth. Thuggery was only one of its numerous brood. But secrecy, as we have referred to it in this letter, is of Western origin, a foreign vice—if we may so term it. Its spread, therefore, is quite limited in extent, because the influence of the foreigner penetrates but a small distance into the depths of society. When this influence increases, unless it becomes sanctified meanwhile by the Spirit of holiness, we may expect greater prosperity in the lodge.

Sialkot, India, April 18.

A PASTOR'S EXPERIENCE.

It was on the occasion of a pastoral call on one of his lady parishioners. The pastor is a good man over a good church in this city [Washington]. In the course of a friendly conversation the woman said:

"I would like to ask you if you know anything about Freemasonry, and what you think of it."

The pastor hesitated a moment, and then, with some apparent embarrassment, said: "I must con-

fess I have been a Freemason. I was forced to join the order to maintain my standing. I discovered that the lodge controlled appointments to such an extent that a minister who was not a member of the order stood little chance."

He did not realize the evil of the order till he was once summoned to the death-bed of a brother Mason. After some conversation with the man, trying to point him to Christ, he offered to pray with him.

"No," said the dying man, "I do not care to have you pray for me. I have religion enough. I am dying on the square."

Nothing which the pastor could say seemed to move the man from the conviction that "living up to Masonry" was the road to eternal salvation. This experience opened his eyes and alarmed him. He had not supposed that men could be so deluded by the claims of the lodge as to trust their eternal welfare to it.

What can this man, who is now pastor of a church in this city, do? If he states this fact publicly and gives his unbiased opinion of the lodge, he will be driven from the ministry. If he keeps still about it the lodge will point to him as an evidence that it is a good order or such good men would not be members. What can the dear man do?

What is the fate of a man deluded into the false hope of the lodge? How many men are trusting to this hope? They hear it said almost daily that if they "live up to Masonry" they will be safe. If they believe this declaration they must inevitably die resting in a false hope.—*American.*

THE INFLUENCE OF SECRET SOCIETIES ON THE CHURCHES.

ADDRESS OF BISHOP MILTON WRIGHT IN THE CHRISTIAN CONGRESS, MARCH 31, 1887.

This Congress of Churches and Christians, at the call of many able educators and divines, is assembled "to consider the nature and principles of the secret lodge system, and its influence on the Christian religion and civil liberty." Nor is it strange that this representative body of ministers and people should so assemble. The secret lodge system gathers millions of revenue annually and includes a vast number of people in the lodge, commanding much of their time and labor and influence. It builds costly temples, sets up a rival system of worship, and yet, strange to tell, includes in its communion a large number of ministers and members of the Christian church! So it might be naturally expected that thoughtful Christians everywhere would be concerned about its influence on both church and state. Indeed this subject has received the profound attention of the ablest statesmen and divines in England and America. At one time in this country, enlightened public opinion and conscience broke the shackles of nine-tenths of the lodge membership. But now, like idolatry in the days of Jezebel, it flourishes again.

As a part of the great questions stated in your call, I invite your attention to the theme,—*The Influence of Secret Societies on the Churches.*

Among matters most important to any part of the Christian Church, are unity of faith, unity of worship, and unity of brotherhood. If secret societies materially affect these, it is to the church a matter of grave concern. How can the essential elements of secret societies fail so to effect them? Secret societies in general aim to embrace in their membership persons of all theistic views of religion. These may be Christians, deists, Jews, and even Mohammedans. If so, the lodge must conciliate deists and Jews, many of whom are Freemasons, Odd-fellows, and members of other secret orders. Hence it is quite natural that other secret societies should, in this respect, be modeled after Freemasonry. And the constitution of that order, as published by themselves, says: "Though in ancient times, Masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now thought most expedient that the brethren in general should only be charged to adhere to the essentials of religion, in which all men agree, leaving each brother to his own judgment as to particular forms." (Craftsman and Freemason's Guide, page 213.)

Then Freemasonry holds that, in the *essentials* of religion, all men agree—whether Jews, deists, Christians, or Mohammedans. So they hold that belief in Christ or in God's Word is not essential. What is this but the broadguage, Unitarian creed? But this is in harmony with Masonic teaching, as well as Masonic practice. Mr. Mackey, in his Lexicon, page 402, says: "The religion of Masonry is pure theism, on which its members graft their own peculiar opinions, but they are not permitted to introduce them into the lodge." Chase, in his Digest of Masonic Laws, page 206, says: "It is Anti-masonic to require any religious test other than the candidate should believe in a God, the Creator and Governor of the Universe." So according to Mackey and Chase, high Masonic authorities, the faith of Freemasonry is deism, and nothing more. And the *Mystic Star*, a Masonic monthly of Chicago, a few years ago declared the phrase, "earth's Creator and man's Redeemer, Jesus Christ," used by Grand Orator Kending of Iowa,—"purely sectarian, and hence, Anti-masonic."

Nor is the fath of Odd-fellowship less deistic than that of Freemasonry. Its article of faith, as given in one of its lodges, says: "To become a member of this lodge, the applicant must believe in the existence of a Supreme Being—Creator, Preserver, and Governor of all things." What less does a deist, Jew, or Mohammedan believe? It is not strange, therefore, that Odd-fellows should publish, for their use at the laying of a corner-stone, an ode of which this is one stanza:

"A temple where no narrow creed
Protects a chosen few;
But holds alike deserved meed
To Christian, Turk, or Jew."

See Odd-fellows' Pocket Companion, page 291. On page 243 of this same book, it says, that if their prescribed form of funeral prayer is not used, "they are required to refrain from using any." And that printed form is Christless! Truly Odd-fellowship is as purely deistic as Freemasonry. Nor, except a few secret orders, like those of the papal church, or of atheistic school, we know not of any secret order that is not built on deistic grounds.

Freemasonry, in the Royal Arch degree, even twice strikes the name of our Lord Jesus Christ from its quotation from the third chapter of the Second Epistle to the Thessalonians! See Craftsman, page 137; also Sickle's Monitor. It is but one of their efforts to establish a religious fellowship of those of faith as wide apart as nadir and the zenith. They can never bridge the gulf of disfellowship between deism and sincere Christianity. For "what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

When church members join the lodge, they thereby subscribe to its religious creed. Thomas Paine could have consistently subscribed to the Masonic or Odd-fellow's creed. Those creeds purposely omit all declaration of belief in Christ or in the inspiration of the Scriptures. This, in the face of Christian light, is a virtual denial of Christ and revelation. Christians who enter into such lodge fellowship, and join in such lodge worship, thereby stultify themselves. They also drink in the liberalistic spirit of the lodge and carry it back into the churches. How insidious, widespread, and poisonous must the influence be on the churches. If angels and men and devils could be gathered in one vast assembly, and the prince of darkness should propose that all should unite in fellowship and worship on the basis of doctrines on which angels, saints, deists, and devils were all agreed, and to the exclusion of heaven's King and man's Redeemer, how many, think you, would remain, of angels or saints, to complete the organization?

None, except it were saints who had been tempered to kindred fellowship and worship in the lodge!

But Freemasonry teaches doctrine very different from evangelical Christianity. The latter teaches that faith, repentance, regeneration, and an indwelling Saviour are essential to salvation. But eminent authorities in Freemasonry teach salvation by works alone. Cornelius Moore, a high Masonic authority, says in the Craftman, page 28: "The common gavel is an instrument made use of by operative Masons, to break off the superfluous corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life; thereby fitting us as living stones for that spiritual buiding, that house not made with hands, eternal in the heavens." What is this if not salvation by works?

Salem Towne, one of the greatest lights of the order, says: "Speculative Masonry, according to its present acceptation, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet temple of God, in a world of immortality."

Mr. Towne has all this without any vicarious atonement, any new birth, or even any Christ. How evil must be the influence of such doctrine taught in their own books and periodicals, and impressed upon the minds and hearts of the members in the lodge. And will not such of these as are members of Christian churches, carry into those bodies the specious poison contained in such teaching? It is poisonous to the very soul of our Christianity.

But Freemasonry has even its ceremonial baptisms. General J. W. Phelps, in his book entitled, "Secret Societies Ancient and Modern," quotes from a current New York newspaper an account of the baptism of a Royal Arch Mason's son, in St. John's Church, New York, under the auspices of Alpha Chapter, No. 1, Order of the Eastern Star, the past chaplain of the State and the pastor of the church officiating. The service was a strange compound of the Masonic and the Episcopal. But General Phelps also quotes from the Washington *Star* of April 30th, 1872, an account of the baptism of two children into the Mithras Lodge of Perfection, in Washington city, by Thrice Illustrious Past Grand Master Albert Pike, assisted by other high Masonic officials. These sons of Masons of high degree were baptized and anointed with oil in great ceremony, including burning candles arranged in a triangle, and the singing of odes by the choir. After the baptism and anointing, the children were invested in lambskin aprons and each presented with a Masonic jewel, the Master of Ceremonies saying: "In the name and under the auspices of the Supreme Council, I do proclaim these children consecrated to the service of truth and virtue by Masonic baptism and anointing, after the ancient custom of Masonry, to be wards of Mithras Lodge of Perfection." See Phelps' book, pages 163–167.

So Masonry indoctrinates, worships, dedicates temples, baptizes children, and buries its dead, consigning them, irrespective of character, except Masonic, to the grand lodge above. Secret societies in general are only modified forms of Freemasonry, differing with it in degree rather than in kind, Nearly all secret societies have a system of worship, which, so far as authorized in their books, is foreign to and inconsistent with Christian worship. The songs of devotion (as well as forms of prayer) of Masons, Odd-fellows, and other secret societies in general, as published by themselves, carefully exclude the blessed name of Jesus Christ. Last summer I looked through a book of song, used by the Patrons of Husbandry, only to find that "grangers" have songs of praise to Pomona and Flora, but none to the praise of Jesus Christ. Secret societies in general shape their ritual to promote the fellowship of "Christian, Turk, and Jew." And when their prayers are extempore, one to suit a Unitarian, a Jew, or a deist is just as lawful as a Christian prayer. How can Christians join is lodge-worship, with songs and prayers and Scripture readings, from which the name of Christ is purposely excluded, without infracting their faith or searing their conscience? Will not such worship by church members have a very deleterious influence on the sincerity and spirituality of the Church? Mock worship ever tends to mock piety.

It is true, however, that some secret societies are so avowedly infidel, or so palpably at variance with religion, as to omit religious worship entirely. The omission is to the credit of their sincerity. Not so much can be said to the credit of the Knights Templar and the other side degrees of Freemasonry, borrowed from the crusades and adapted; for these *do use* the name of Christ freely, but blasphemously, which is even worse than not to use it at all.

Members of the Christian brotherhood, in joining a secret society, find in the lodge another brotherhood, which is an artificial and spurious one. Those born of God have a spiritual brotherhood with heaven's seal upon it. Those who assume both brotherhoods have two, and these conflicting; and the artificial one claims, and that on the strength of oaths and obligations, a closer fraternity than the other, and too often enforces its claims. This tends to partiality in societies and bodies of Christians. Secretists prefer the interests of each other above the interests of brethren who are not of the artificial brotherhood. This leads to partialities, promotions not based on merit alone, to preferments in pastorates, to jealousies, and to alienations. For secret societies are clans with none of the ties of kindred, nationality, or spiritual relationship. These clans are for selfish purposes as relates to outsiders. And clans within the church, or partly within, will certainly affect the brotherhood and fellowship of the church. Those allied to each other in the lodge will be specially allied to each other in the church. And will they not be strongly tempted to monopolize coveted benefits in the church, by such means as they have learned to be successful in overreaching those outside the lodge? Will not this evil, seen or unseen,

run into conferences, councils, and synods of the churches? And if it does not do this, will not its possibility and even probability give grounds for jealousies and wrangling? How many societies and religious bodies are now torn and bleeding from these very causes? And besides all this, there are not a few who abhor the mongrel worship of the lodge; so they can have little confidence in those who burn strange fire on deistic altars. And confidence is one of the pillars of any religious commonwealth. But how does this artificial brotherhood affect the efficiency of the ecclesiastical service? If secret societies, as iswell known, use their machinery to monopolize the political offices of the country, will not ministers and members trained in the lodge use like machinery to secure to the orders, the offices and the control of the societies and general bodies of the church? Do not secretists, in too many societies and ecclesiastical bodies, monopolize the desirable offices of the church, as the Credit Mobilier monopolized the funds of the Union Pacific Railroad? Christians with consciences at ease beside deistic altars, may love to work wires, to which they have special training in the lodge. Hence secretists combining will in many cases dictate as to the choice of pastors, and as to their continuance and support. Where secretists have any considerable membership in a church, they exercise a dangerous control of its tone and its destiny. It is like the unscrupulous George the Fourth, at the head of the Church of England.

The very elements of secret societies invite suspicion. 1. Combinations are for power and efficiency. 2. They are evidently for underhand power. 3. The history of the world and the common sense of mankind teach that they are well adapted to fraud, robbery, revolution, and anarchy, but ill adapted to peace, righteousness, and true religion. As brushwood is an excellent place for foxes to hide, so the lodge is an excellent place for cunning and unscrupulous men to ply their trade. There, real objects are masked, and selfish motives are concealed. There, promise is made to the ear to be broken to the hope. There, the simple are fleeced to get millions of money for scheming leaders. The money of the gulled goes to the pleasure and aggrandizement of those who gull them. And what a place is this to train men for duties and methods in the church! This carrying of the spirit of fraud and guile into the church by secretist members is greatly to its demoralization.

It is evident that secret societies cultivate slyness and concealment, and these just as evidently tend to prevarication and falsehood. Can churches allow their members communion with the lodge, whose cardinal virtues are "silence and secrecy," without itself being soon compassed about with deceit?

Secret orders protect iniquities in their members, and hence carry the same influence into the church. They come in, also, to obliterate the line between saint and sinner. They obscure the distinction between good and evil. They give false names to moral qualities. Of such, Isaiah says: "Woe unto them that call evil good and good evil." They call organizations ancient and honorable, which truly are modern and corrupt. They call certain qualities virtues, which the moral sense of mankind calls vices. Thus they corrupt the moral sense of church members who are under their influence. They embarrass the church by its members and ministers endorsing the sins of the lodge. For instance, just think of ministers and members sitting to discipline profanity, dancing, duplicity or Sabbath-breaking, while they themselves do or abet the same in the lodge. How much is this like Satan reproving sin!

Let us contrast the pure objects of Christianity with the selfish, worldly objects of secretism. The church aims to save the souls of men, to bring a pure and spiritual brotherhood into complete faith and obedience to Christ, to promote a pure, sincere, and spiritual worship through the Redeemer, to put down sin and iniquity, and to build up truth and righteousness in the earth, and to glorify God. Secretism ignores all true means of salvation, brings all under the despotism of the lodge, sets up a rival and false worship, protects its own in evil, and glorifies the lodge, discrediting Christ and the church. Secretism promotes the influence of those prone to its service and seeks to break down the influence of those who will not bow the knee before it. It muzzles and subsidizes the secular press and thus carries its own influence into church homes. It intimidates the religious press, which should be the mouthpiece for truth and church independence. It terrorizes the minister into an abject coward, and reflects his cowardice in the hearts and lives of his people. In almost every way, it sends its poisonous influence into the body of the church.

Christianity teaches us to trust in God, to be meek and humble, to refrain from revenge and persecution, to be impartial, to avoid ostentatious display and worldly associations, and to observe the Lord's Day. Secretism cultivates a reliance on underhand power; it teaches favoritism; it enjoins revenge and persecution toward seceders from the lodge, and toward those who stand in its way; it leads into worldly and impious associations; it glories in display, and it desecrates the Lord's Day with heathenish parades. Such is its influence on its members; and if a portion of its votaries are church members, such is also its influence upon the church.

Secret societies require much of the time and money of their church members and ministers. They rob the church of its funds for the regular service and for its institutions and missions, to fill the coffers of the lodge, to build costly temples, to defray the expenses of conclaves, and to carry on its displays, enterprises, and conspiracies. The lodge claims the benevolence, the good works, and the influence of its church members, robs Christianity of the glory of these—if there is any—and sounds its trumpet disproportionately loud.

Secretism presents a rival code to God's law and Christ's precepts. It may sport the Holy Book in ostentation, but in other lands that holy book may be the Koran of the Turk or the Shasta of the Hindu. In Masonry, as two equally great lights, come in the compass and the square brimful of brains and wisdom. But, at least in Masonry and Odd-fellowship, secretism associates vile fiction or perversion with Bible history, thereby mixing vile clay with the pure gold. Zion is light and the lodge is darkness, and as Solomon says, "Wisdom excelleth folly as far as light excelleth darkness."

Secretism seeks to affect the success of men in business, and, especially the labor organizations; forbids to buy or sell unless a man have "the mark of the beast" upon him. It affects the rights of property and many other natural rights, as enforced strikes, suppressed business, and boycotting testify. It violates moral and civil liberty in its attempts to control its members, willing or unwilling, and in its exercise of secret power to terrorize those outside the lodge to submission to its demands. It spikes the guns of the church against Jesuitism, Purrohism, and other secret religious societies. Secret societies, in some of their forms, are purely despotic in their government, as Mr. Mackey testifies of Masonry; and they influence church members connected with them to favor despotism in church government. And in all their forms they put church members' conduct during lodge hours beyond amenability to the church.

But among the most important of all influences are those affecting Christian homes. Here the lodge comes in to lock from each other the minds and hearts of husband and wife—those whom God hath joined together as one—and to put a realm of mystery between parents and children. This alone has a very evil influence upon those homes from which the church should receive so much of its moral and spiritual power.

Secret societies impose upon their members oaths and obligations, in some cases barbarous and blasphemous, and in all cases binding them to more than is morally and physically possible of fulfillment; and all this before the candidate knows what that oath embraces in its requirements. Such oaths are contrary to God's Word. See Leviticus 5: 4. And as these oaths and obligations often and continually conflict with natural duties and God's law, does not the taking of them tend to exalt the sanctity of a profane oath above duty and God's law? And does not this creation of artificial obligations (bad in itself) tend to weaken a sense of those genuine obligations from which no oaths can absolve us? But secret societies place behind those oaths and obligations a secret and dreaded power to enforce them even when they conflict with conscience and God's law. Persecution of those violating these artificial obligations of the lodge is a necessary part of the system, because it is essential to the authority of the lodge. But, besides this, their oaths bind them to persecute the unfaithful. Hence the conscience of ministers and laymen in the meshes of the lodge, are demoralized; first by oaths which they scruple to break, and second by a secret power they dare not resist. Few men are brave in chains; hence these submit to the wrong and even sanction it, thus becoming partaker of the sin. This is certainly fearfully demoralizing to the churches to which these ministers and laymen belong.

That the evil influences suggested in this address, and others which cannot be mentioned in this connection, exert a most impoverishing influence on the moral power and spirituality of the church, needs no further argument. For these reasons, it is most apparent that secret societies stand in the way of genuine revivals and the upbuilding of God's spiritual house. This is still more apparent when we consider that in time of protracted revival meetings in churches largely composed of secretists, many of its members, and even some ministers, are at times away attending the lodge with its worldly associations, its trifles, its profane oaths, its legal righteousness for salvation, and its Christless worship. No wonder if the revival languishes or takes on a form of salvation as Christless as that of the lodge.

Now inasmuch as the member of a secret society is responsible for the essential errors and wickedness of that society, and as the church holding secretists in its communion is responsible for the wrong which it tolerates and encourages in its members, there is an awful guilt resting upon the churches holding secretists in their communion.

If then the secret lodge system teaches its members a creed acceptable to deist, Turk, or Jew; if it teaches salvation by works alone, or works and lodge ceremonies; if it purposely excludes the name of Christ from its worship or makes deistic or Jewish worship in the lodge just as lawful as Christian worship; if it brings its Christian members into religious communion with infidels; if some of its orders strike the name of our Lord Jesus Christ from Scripture readings, and have baptisms and anointings in the name of the supreme councils of the lodge, is it not time that the Christian church should be aroused to the danger of such powerful and pernicious influences on church members under lodge teaching and control, and to the danger through these to the church itself, and to our holy Christianity? If the secret lodge system brings church members into an artificial and spurious brotherhood; if it promotes partialities, jealousies, and alienations in the church; if it monopolizes the church offices for its adherents; if it often dictates the choice, continuence, and support of pastors; if it tends to crafty and underhand methods in ecclesiastical affairs, it is a matter of grave concern to the church. If secret lodge practice teaches that the masses are the proper prey of the magnates of the order; if it obliterates the distinction between saint and sinner and confuses that between moral qualities; if it stultifies many ministers and members in disciplining profanity, duplicity, dancing, and other sins which they themselves commit or abet in the lodge; if it muffles the voice of the church against corrupt religious societies; if it reduces the minister and his members to abject cowardice before the scepter of the lodge, it is high time that the church of our Lord should seek its destruction. If this lodge system seeks to appropriate the glory due Christ and his church; if it falsifies and perverts Bible history; if it subdues and controls the secular and religious press; if it interferes with moral and natural rights; if it separates, in knowledge and sympathies, husband and wife, and puts a realm of mystery between parent and children, the Christian churches should rise up against it as against the common enemy of earth and heaven. If the lodge system has oaths which are unscriptural, impossible of fulfillment, and, in some cases, shockingly barbarous and profane, and if behind these there is a secret, persecuting power to enforce those oaths, even though they bind to violate duty and God's law; if these secret powers stand in the way of genuine revival and the triumph of Christ's church, then, surely, the Lord's church, if silent and indifferent to lodge poison and devastation, becomes guilty before God.

In view, then, of these reasons, and others not even mentioned, and in view of the fact that the lodge system controls millions of money and millions of people, commanding much of the time, labor and influence of members of the church, how fearful is the responsibility of churches which tolerate their members in lodge connection. Oh, that Zion would arise, shake herself from the dust, and put on her beautiful garments of purity, light, righteousness and salvation.

Reform News.

THE REFORM RECEIVED IN RICHMOND.

HINMAN AND COLE AMONG THE COLORED CHURCHES OF THE VIRGINIA CAPITAL.

Richmond, Va., July 28, 1887.

Dear Cynosure:—Our stay in this city has, I trust, not been altogether unprofitable, though we have not done as much as we had hoped. The large colored population of Richmond has, as a general fact, more constant and remunerative employment than in the cities farther South, if we except Atlanta and some others of exceptional prosperity. They seem on the whole to be reasonably prosperous and manage to have, at this season of the year, es-

pecially, considerable leisure and money to devote to excursions, picnics, camp meetings, and other sources of recreation. Except on the Sabbath it is not easy to get the ear of the people, and in this oppressive weather the congregations are smaller than usual.

On Sabbath, the 24th, Bro. Cole and I each preached in the First Baptist church, Rev. E. W. Holmes, pastor. This is one of the oldest of the churches of this city. They have a large and fine house of worship in a central part of the city and a membership of over 3,000. Elder Holmes has been their pastor for thirty-five years, and is still a man of great mental and physical vigor, though lacking the advantages of early education. His hold on his people, some of whom are well educated and fairly prosperous, is very strong. Our congregations in the morning and afternoon were not less than 600. The Sabbath-school by actual count was 597. Elder Holmes is a Freemason, and belongs to nearly all the secret societies of the city. I am confident that he regards them as evil rather than good, but says that as long as these orders are so almost universally patronized by the white people, it will be difficult to convince the colored that they are evil. His people listened with attention and apparent sympathy to my arraignment of the secret lodge system. Quite a lot of our literature was distributed, and I hope much good was done

In the afternoon I preached in the African M. E. church, Rev. E. H. Bolden, pastor. This congregation has a fine house of worship, but colored Methodism has never made much headway in this city. Bro. Cole had preached here in the morning. Neither of us had large congregations, but they were attentive. I think there was some squirming at what I said on the lodge system. Their pastor is a Mason and feels that he is in honor bound to defend it. He took what was said in excellent spirit, and invited Bro. Cole to lecture in his church on Tuesday night, when he met a fair congregation and gave an able discourse, in which African and American secret societies had an ample ventilation. A fair collection was taken.

Sabbath night I preached in the African M. E. church, Rev. J. Wheeler, pastor, where a small congregation gave good attention to the word. I was much pleased with the intelligent and excellent pastor, who is quite in sympathy with us in our reform views. At the same time Bro. Cole spoke in the Fifth Street Baptist church, Rev. A. P. Dunbar, pastor. This people have nearly completed a fine house of worship at a cost of $16,000. They number about 800. He had a full house, and in our work we have the sympathy of the pastor.

On Wednesday night, the 27th, we met a large congregation in the Leigh Street Baptist church, Rev. D. Wells, pastor. Bro. Cole spoke an hour and a quarter. I never heard him do better. Rev. R. Wells, who gave up Masonry for Christ's sake, is the only pastor who feels called upon to resist the lodge power. He is one of the old pastors, has a large and excellent house of worship, and a membership of perhaps 1,000. He heartily endorsed what Bro. Cole said, and manifested a warm interest in Christian reform.

We expect to leave here to-day by way of York River and Chesapeake Bay for Baltimore.

H. H. Hinman.

GOOD ENOUGH FOR ANY WEATHER.

Wheaton, July, 30, 1887.

Dear Cynosure:—Although I have not reported for a few weeks past I have been by no means idle, as my wilted collar would often testify. More than once it has been returned to the Chinaman for more starch. At 106° in the shade the time is not very favorable for a heated discussion. Under such circumstances it is best to "keep cool" (if you can). Notwithstanding the heat I have been able to prod the lodge lion so as to make him growl. That is about all he can do. His lips are so padlocked that when the prod of truth comes, he can only look mean and growl. He cannot, he dare not, meet argument with argument in the open field. Oh, what a pitiful sight to see a man created in the image of God, destined to live through eternity, skulking around afraid to meet the truth.

There has of necessity been much sameness in the work done recently as formerly. It is not best for me to take up space giving detailed accounts of encounters had with members of the fraternity. The farmer who would raise a good crop must continually keep the soil in good condition. There must be a thorough plowing and hoeing; all stumps and stones must be removed. To accomplish this there is much repetition, a detailed account of which would be tedious, to say the least. We are content to know that the crop is good without tracing the history of its growth.

During the past month I have distributed our literature in eighteen different towns; have taken sixty subscriptions to the *Cynosure*, and delivered nine public addresses.

Meetings at Lindenwood were previously reported. My visit at Byron was of no ordinary interest, it being my birthplace and the home of my childhood. It was my privilege to speak from the pulpit formerly occupied by my father (as pastor) to some of my former schoolmates, and others who had watched during the earlier years of my juvenile development, until I departed elsewhere. At Leaf River the attendance was small. A big drunk was had here "the Fourth," and many had not got sober. All the temperance people, who could, left, as Lot left Sodom, and attended a temperance meeting at Polo. Among these was Bro. D. Sprecher, who opened his hall free of charge for the lecture, and extended the hospitality of his home.

At Mt. Morris the attendance was fair. The audience was largely composed of friends belonging to the Dunker or German Baptist church. They have a college at this place that is said to be in a prosperous condition. The president and several of the faculty shook my hand at the conclusion of the lecture and expressed their approbation. The success of this meeting is largely due to Bro. J. Breaw, a U. B. by name and at heart.

Rev. Wm. Pinkney, having in charge two Wesleyan churches, located northwest and northeast of Wyanet, invited me to address both congregations. To those who are acquainted with the Wesleyans I need not say that our work met with their hearty approval.

Perhaps the most interesting lectures of this trip were given at Little York, Warren county, where I spoke last Sabbath and Monday evenings. My first arrangement was only for Sabbath evening, thinking, as it was a busy time, the people would not care to come out on a week evening. At the conclusion of the Sabbath evening discourse a number expressed a desire to hear farther concerning this matter. Hence the meeting on Monday evening. The attendance was large at both meetings. The Oddfellows growled considerable on the street, and claimed that they were misrepresented; but when invited to correct any misrepresentations in the meeting, had nothing to say.

In company with Robt. Porter I secured sixteen new readers for the *Cynosure* in one day here. This was the people's verdict.

I spent three days at a temperance assembly at Princeton. Mrs. Hodgeman, known to many as a worker in our cause, was a leader in this. It was instituted with some fear, as it was only an experiment, but proved to be a glorious success.

W. B. Stoddard.

A COMPANION REPORT.

Mr. G. A. Conrad, employed as colporteur in Illinois, reported to the State Executive Committee Friday evening for the first month, and began the second Monday morning. Since the 27th of June he visited seventeen towns and cities in six counties of Northern Illinois; distributed 2,000 pages of tracts; secured 25 subscriptions for the *Cynosure*, half of them for a year; sold books to the amount of $3.20, held many conversations and private debates, and addressed one public meeting. His report gave great satisfaction and he was urged to continue, and prepare the way in some degree for a State Convention, about the last of September.

TRACT WORK AT LAKE BLUFF.

Editor Christian Cynosure:—On reaching the Lake Bluff Convocation grounds on the opening day I found many of the workers on the field and the meeting opened with marked interest. The Training School presided over by Miss Mary Allen West was very helpful, especially to those who are but just entering the W. C. T. U. work. Miss Esther Pugh gave instructions how to secure and use financial aid. Mrs. Buell took the line of local organization. Vocal culture was taught by Mrs. Frances McCarthy Mallory during three sessions. She drilled us not only to use the voice correctly, but to appear at ease on the platform and when and how to make gestures so as to produce the best effect.

Other topics were discussed, including health, by Dr. Bessie Cushman; young women's work, by Addie Northam and others; evangelistic work, by Mrs. Palmer and Mrs. Henry, and the Temperance Hospital, by Dr. Mary Weeks Burnett. The afternoons and evenings were devoted to speeches on different subjects by some of our most noted men and women.

Being deeply interested in women's Christian temperance work, and that actively, I have been deeply pained the past few weeks or months to see, as I thought, a leaning towards things which I fear will not result in the best good of the work which lies so deeply in our hearts, therefore I spent all my spare time at the Bluffs talking to different ones on the subject, giving them tracts, papers, etc., of the N. C. A., hoping to enlighten their minds and hearts so they can see clearly in this matter.

We have a leader who is above reproach, a peer above all, and yet I do feel that some way or somehow she has not fully understood the danger of these minor secret societies. In talking to me, Miss Willard said, "I cannot see that what little secrecy they have is wrong. They are doing a good work, yet I wish they would drop the secrecy part,"—referring to the Good Templars and Knights of Labor. "I do not like the Masons, Odd-fellows, etc., any better than you do."

In reply I said, "To me these minor societies are to the older what wine, beer and cider are to whisky, brandy and rum, only the stepping-stones to what is beyond."

I talked with many as to the bad influence of secret societies, especially where only men are members, their frequent wine suppers, dances, and feasts; and nearly every one said they had noticed the same and had no doubt that many a young man gave way to temptation there who never would have fallen elsewhere. A leaflet showing this view of the subject would be excellent. I wished there were some for distribution at the Bluffs. This matter must be brought before the women more and more. Investigation is what is needed. It has a bearing on the temperance question which we can not afford to ignore.

While distributing tracts, *Cynosures*, etc., at the door of the Tabernacle one day, a gentlemen finding out the purport of the papers entered into conversation. I learned in a short time that he knew but little of his order, and so told him of some things he would find in their own standard works and when he got posted up would like to talk with him again. Our literature was kept on the tables at the parlor and many availed themselves of it.

After Finch had so emphatically portrayed Mr. Stoddard's character, in speaking of it to Mrs. Gov. St. John and other ladies, I told them as I came to the Bluffs to learn I did not know but thanks were due Mr. Finch for telling me what kind of a husband I had. They thought it would be an excellent idea, but as he left on the early train the opportunity was not given.

My hope and prayer is that our women will get their eyes opened in time to avert the evil and that, too, before they are in any measure committed to any secret order. The Lord reigns, and in his own good time a better state of affairs will exist. Yours in the work,

Anna E. Stoddard.

CORRESPONDENCE.

A GOOD PAPER.

Dear Cynosure:—Your 21 July number is very interesting. It is quite the thing for runners to try to excel their record, and so you try even in this hot weather when so many are summering from home, to drive ahead as fast as ever. Let me recall one or two things that are worthy of being twice told:

Firstly. Amazement seizes one when he reads how easily led aside from the light even that excellent lady Miss Willard has been. What! Do evil that good may come? Encourage all secret societies that will profess prohibition? Mistakes may happen, but let us hope for their correction as soon as possible. How? By the good old "right about face" drill.

Secondly. Powderly is a name odorous with the fumes of lodgery and Romanism. He also loudly professes prohibition. Well, let every tub stand on its own bottom, and let every cause stand on its own merits. Welcome all that will support prohibition, but let us none the less testify against the delusions of popery and lodgery.

Thirdly. Congratulate your faithful agents H. H. Hinman and Prof. Cole of Africa, his able colored fellow-traveler in the South, that they are counted worthy to suffer for righteousness. Proclaim the fact that the war of caste continues in the ferry-boat at Norfolk, Va., and that *a white man has not the liberty to go on same side of the boat with black men!* White skins, like the white aprons, often cover very different hearts.

Fourthly. But colored heroes share such honor; not only Prof. Cole, but also Rev. R. N. Countee of a Baptist church in Memphis, has been making a noble record, and his letters are always well worth reading. He has set an example of moral and phys-

ical courage which is well worthy of imitation, if that was possible, by the Pharisees of caste still so prevalent in the South.

But still another voice must be heard—this time from Kansas. What! Fined $65 for singing at a religious meeting! Why! Why! Things are getting as bad there as in Boston! Isaac Pennington is imprisoned in Windfield jail! Slavery is over, they say, but what is lodgery? Is our country like Egypt? No sooner get rid of one plague than on comes another! Slavery—war! Lodgery—persecution! What next? Aha! Proclaim that Jesus was a Mason, and if possible deceive his followers! Let churches fellowship Masons: but what shall the end be of such harlotry with the works of darkness! Balaams and Jezebels may obtain rule in the churches, but the Lord will remove their candlestick and their light is extinguished! T. H.

HENRY VARLEY ON THE GOOD TEMPLARS.

Custer City, Pa., July 22, 1887.

Dear Cynosure:—I saw by yours of recent dates that Miss Willard counts the Knights of Labor as beneficial as the Good Templars. If the Good Templar's order is *par excellence* I will quote from a speech of Mr. Henry Varley, a few years ago, at the Crystal Palace (England), on a *fete* day of the National Temperance League.

"I have," he said, "been for some time a Good Templar, but I am here to-day to say that unless Good Templarism, as is represented in its ritual, is modified; unless the Lord Jesus Christ ceases to be politely bowed out by the ritual; I confess, much as I love total abstinence, much as I value being a coworker with Good Templars; if it comes to be a question of personal loyalty to my Saviour, or union with Good Templarism, I cannot, and thousands of others will not for one moment hesitate (Hear, hear!); I say it thoughtfully, you may as well screen the sun as dare to hide the Lord Jesus Christ, (a voice, 'Question'). No, sir, it is the question, and unless the matter is dealt with, it spreads division amongst us. I speak thoughtfully and advisedly when I say so; and therefore, in love let us remember one another and give the place to our Master that belongs to him, and we shall find ourselves making great progress in days to come." (Loud cheers.)

Mr. Varley cannot be charged with being an enemy to the order. "A word to the wise is sufficient." J. C. Young.

FROM THE FAR NORTHEAST.

Millville, Kings Co., Nova Scotia, July 6th, 1887.

Editor Cynosure:—Through a kind providence I have had the privilege of perusing the pages of your excellent paper, as from week to week for several months past it has come to my address. I like the apparent spirit of the *Cynosure*. It carries out its professed object fearlessly, plainly, and yet in a kindly, Christian manner.

As I read the account it gives from week to week of the extent and workings of Freemasonry and kindred secret societies in the United States I am amazed; and I wonder how it is that men of any degree of common sense, especially Christian men and ministers of the Gospel, can allow themselves to be drawn into them; and how it is possible for such to adhere to the Satanic obligations and other blasphemous ceremonies imposed upon each dupe at their initiation! Surely, for those who profess to be followers of the meek and lowly Jesus, who profess to have been redeemed by his precious blood, and saved by his sovereign grace, to allow themselves to be hoodwinked, bound with a cable-tow, and then kneel at a Christless altar and swear to obey they know not what, must be a virtual rejecting of their professed allegiance to Christ, and a positive rejection of the teaching of the Apostle, who says, "Be not unequally yoked together with unbelievers" (2 Cor. 6:14); and "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:12.

But (strange though it appears) there are, not only in the United States, but in Canada as well, many professing Christians and Gospel ministers who are at this day members of one or another of the various "secret orders!" I confess I tremble for those secret oath-bound preachers lest their boasted works, done in the name of Christ, shall be rejected, and they, at last, be found among those to whom Christ will say, "I never knew you; depart from me ye workers of iniquity!" Matt. 7:22, 23.

For more than forty years I have been observing the apparent effect of Freemasonry and other secret orders upon those who adhere to the lodge, and my opinion now is that, under the influence of the lodge, wicked persons have become more hardened in sin, and professing Christians belonging to any of those secret orders almost invariably have become worldly-minded and indifferent in matters of religion, and generally appear to manifest much more zeal for the lodge than for the church. This being my view of the subject I cannot do otherwise than denounce all secret societies as unscriptural and anti-Christian; and that, because they are such, they should not be patronized by professing Christians. It does appear to me that the secret, oath-bound organizations are clearly symbolized by the image of the beast in Rev., 13th chapter. If this be so, then surely it is quite time for professing Christians to look to their whereabouts. For, "If any man worship the beast, and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God. * * * And shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image and whosoever receiveth the mark of his name!" Rev. 14: 9–11.

Let not professing Christians suppose that they can adhere to the secret, oath-bound lodge and yet be true followers of Jesus. It is impossible. "Ye cannot serve God and Mammon." I close with another quotation, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. R. S. Morton.

PERSONAL EXPERIENCE WITH ODD-FELLOWSHIP.

Less than four years ago I became a member of the United Brethren church. At that time I was a member of the Odd-fellows lodge No. 324. But wishing to comply with every known law of the church, and believing secrecy to be wrong in its nature and tendency, I demanded the erasure of my name from the lodge roll. I believe the lodge to which I belonged was a fair specimen of that order, and I am glad to say there was not a Christian in the lodge. This perhaps may seem strange to some that I should rejoice because of the fact that there were no Christians there. Well, I will explain. There is no Christ there, and where there is no Christ Christians ought not to go. His is the only name given by which man must be saved. Again: Notwithstanding the solemn affirmation given by the members regarding their belief in a Supreme Being, I positively know that the greater portion of the membership ignored the idea of a Saviour, and the Christian religion. That is, to say the least, infidelity. Now comes the grand question, "What part hath he that believeth with an infidel?" One of our sister lodges which I had occasion to visit was composed largely of young men who, without hesitation, declared that they believed the lodge to be as good as the church, and that they desired nothing better. I was witness to the organizing of another lodge of about seventy members, who upon the eve of their organization, together with their brethren from sister lodges, were so intoxicated that many of them did not know whether they were in Fife Lake or Grand Rapids. A few of them may have been sober, but they were very few. Notwithstanding all I have stated, the Deputy Grand Master pronounced it a very promising lodge. I guess the devil thought so too.

Think how a minister would appear grasping the hand of those fellows and calling them brethren. This would be *odd* enough. Shame on a minister who has so little regard for himself and his high calling as to be thus unequally yoked together with unbelievers.

Now the question is, Can the lodge system be right? I think that every honest brother will say, no. Then, dear brethren, let us strive to make the church better instead of trying to corrupt her principles. But in order to make the church better we must shun the very appearance of evil. How any one who understands the nature of the lodge system can fail to see that it is a great evil and antagonistic to the Christian church is more than I can understand.—*George W. Fowler in Christian Conservator.*

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON VII.—August 14.—The Beatitudes.—Matt. 5: 1-16.

GOLDEN TEXT.—Grace and truth came by Jesus Christ.—John 1: 17.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Blessing to the Meek and Humble*, vs. 1–5. In his sermon on the Mount, Christ reverses all the usual worldly principles, and even those which prevailed among the followers of Judaism. The priests and rabbis in their self-righteousness never thought of poverty of spirit as the true certificate of admission into God's spiritual kingdom. He who says, "I am rich and increased with goods and have need of nothing, can lay no claim to this divine beatitude. It is they who mourn who have the promise of divine comforting. It is the meek, despised by the great and powerful, who shall inherit the earth. St. Paul gave the key to this seeming paradox when he said to the Corinthian Christians, "All things are yours." To such an one the whole earth is his Father's storehouse. Can he want any good thing? To be meek implies trust. If we have more faith in stocks and bonds and bank accounts than we have in God, it will be unto us according to our faith. Never will the true riches be given to our trust.

2. *The Blessing of the Righteous*, vs. 6–9. Religion has its active as well as passive side. It is not enough to mourn for sin; we must hunger and thirst after righteousness. And the blessing is that we shall be filled, completely satisfied. When any desire of our hearts becomes so strong that we are willing to make all kinds of sacrifices, to spend and be spent for the beloved object, we are almost absolutely sure to get what we want. Much more is this true in spiritual things. To be pure in heart is no merely negative state; it means a daily watch against all evil imaginings, against everything contrary to the mind of Christ; but it also means an aggressive warfare against everything impure. A Christian who knows that the saloon is a fountain of impurity, sending moral miasma and death over our whole land, yet holds his peace, or votes for the sake of party for men who are secretly in league with it, cannot claim the blessing of the pure in heart. If he knows that Masonry is borrowed from the most licentious rites of the ancient heathen world, and has only dropped enough of its outward indecencies to make it tolerated in a Christian land, yet never utters a syllable of protest, this beatitude is not for him. Nor can the blessing of the peacemakers descend upon those who remain selfishly neutral when neighbors are at feud because "they do not want to be drawn into a fuss." The last act of John Milton's life was to make peace between an offended father and his son. And it was a fitting close of such a life—a life that had been passed in sternest warfare for human liberty and righteous principles.

3. *The Blessing of the Persecuted*, vs. 10–16. When we drink the cup of persecution for Christ's sake, we not only enter into fellowship with the souls of martyrs and prophets, but we enter into their reward. The only reason why so many Christians, even Christian ministers, are afraid to say anything against a popular evil, is because they do not at heart believe these words of Christ. Many of them know that Masonry is an injury to the church, a corrupter of justice, and anti-Christian throughout. Believing this, it becomes their solemn duty to warn others against this snare of Satan. But they are afraid of the persecution such a radical stand will bring upon them, and so they must forever miss the reward. A halting, compromising Christian is in a far worse situation than an unbeliever. He is like salt that has lost its savor, like a hidden candle that goes out in darkness with never a guiding ray for the wanderer. He can neither save himself nor others.

From Peloubet's Notes.

Prayer, long continued and earnest, is the best preparation for receiving and for teaching divine truth.

Ver. 2 Luther's rule for teachers and preachers, "Get up boldly, open the mouth widely, be done quickly."

The twelve disciples were nearest Jesus. There is a church within the church, and it gathers oftenest at the prayer meeting where Jesus is.

Ver. 3. Christ's "blesseds" are the exact opposite of the world's "blesseds."

The Beatitudes were uttered on a lovely mountain, to show how attractive and blessed they are. The Law was uttered on rugged Sinai, amid thunders and lightnings, to make men afraid to break it.

The laws of the kingdom of heaven, if obeyed on earth, will change earth to heaven.

By obeying these laws we become fitted for heaven.

If we disobey, we *cannot* enter heaven. We are not shut out arbitrarily, but by a character to which heaven is impossible. The choir is shut to those who will not learn to sing.

The Beatitudes are a description of the ideal citizen of Christ's Kingdom, which we should all aim to be.

We need to cherish not one, but all of these virtues, and thus be complete in Christ.

Vers 10–12. Heaven is the reward of those who suffer for Christ on earth. No triumphs without battles, no crowns without crosses, no being glorified with Christ without suffering with him.

Vers. 14–16. That light which shines farthest, to the heathen, to the worst sinners, shines brightest at home.

The true Christian's light always glorifies, not himself, but God and his Saviour, for he acknowledges God as the Author of his good deeds.

In Brief.

Though the celebrated experiment of squeezing water through the sides of a gold vessel has been supposed to demonstrate the porosity of all matter, while gases pass through metals much more readily, the recent experiments of an Italian physicist have shown that gases cannot be forced through glass by any available mechanical, chemical, or electrical means. Even a pressure of 1 890 pounds on the square inch had no effect.

About a year since, the news was flashed around the world that the white people, resident in the Upper Congo, had been seized and devoured by a cannibal tribe. Mr Westmark, who has just returned to Europe, after having dwelt for fifteen months among the Bangallas, declares the rumor to have been unfounded, although the tribe with which he lived are in the habit of holding periodical feasts, at which from ten to twenty slaves are served up to their cannibal masters. Mr. Westmark declares the natives themselves are ashamed of the custom, and that cannibalism disappears with the advent of the missionary.

The wealth of France is said to be the result of the economy of the French people. Economy is seldom practiced by the inhabitants of a new country, but it is saving as much as gaining that increases national wealth. Our farmers should bear this in mind. Take one item alone, the bones of animals. How few realize their value. Many cattle's shin bones are shipped to England for the making of knife handles, where they bring $40 per ton. The thigh bones are the most valuable, being worth $80 per ton for cutting into tooth-brush handles. The foreleg bones are worth $30 per ton, and are made into collar buttons, parasol handles and jewelry, though sheep's legs are the staple parasol handles. The water in which the bones are boiled is reduced to glue, and the dust which comes from sawing the bones is fed to cattle.

James Howard Paine, known as "the millionaire tramp," was the grandson of Robert Treat Paine, who signed the Declaration of Independence. He inherited a fortune and greatly increased it by his expert stock speculations. But he was such an abject miser that he had all the appearance of a tramp, wearing a tattered camlet coat in summer and winter, worn-out shoes without stockings, and trousers which showed his flesh through their holes, and filthy in his person. He would stand hat in hand and beg for something to eat, buying an ounce of tea, steeping it in hot water given him at a saloon and eating bits of dry bread with it. And yet he was a man of uncommon intellect, a fluent and graceful talker and accomplished writer, being at one time the most influential musical critic of Boston, and long afterwards consulted and employed by leading papers. He died at 83 from the effect of being run over in the street, refusing either to stay in a hospital or to employ a physician.

Theodore Roosevelt, having just returned from an inspection of his properties in Dakota and elsewhere, has been interviewed by an enterprising reporter. The women on the ranches come from New England and the Middle States. Some have been school-teachers, others boarding-house keepers: and in many cases they are survivors of husbands who broke down in the struggle to start a home in the new country, and the widow has successfully run the new enterprise and become wealthy in land and cattle. Mr. Roosevelt says the women he has seen are an energetic, business-like set, and that conspicuous among the rich women is Mrs. Bishop Hiff Warren, who is worth ten millions of dollars, and made it on cattle, with no assistance other than her mother wit. Another cattle queen he tells of, Mrs. Rogers, of Corpus Christi, Texas, is a fearless rider, and goes over the range as frequently as the ranchmen she employs. She started with a few cattle on a small scale, and has now amassed a million of money and is every day enlarging her enterprises. A rich widow, a Mrs. Massey, of Colorado, went there as an agent of a life insurance company, and married a man owning one hundred and fifty thousand head of cattle. These she inherited from her husband, and is said to carry on the vast business as well as he did. Mrs. Iiff, the widow of the cattle king, and Mrs. Dempsey of Nevada, as well as Ellen Callahan of newspaper fame, are wealthy, and have earned their money, from the first dollar, themselves.

SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

President F. H. M. Henderson, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

President Noah Porter, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

President Hitchcock, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

Joseph Moore, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

Howard Crosby, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

Prof. J. R. Jacques, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

Dr Beyschlag, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

Pres. J. Blanchard:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

Prof. J. R. W. Sloane, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

Prof. Burt G. Wilder, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

Prof. S. C. Bartlett, D. D., *Chicago Theological Seminary:*—There are certain other wide-spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

Prof. J. G. Carson, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

President C. G. Finney, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

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Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

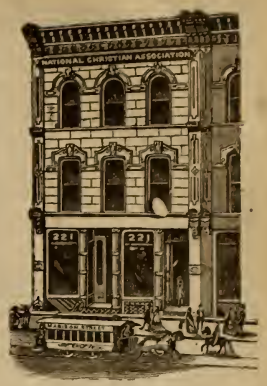
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wanbeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. J. S. McCulloch, D. D.

Secretary.—Rev. Lewis Johnson.

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Nebraska.—Pres., S. Austin, Fairmous Cor. Sec., W. Spooner, Kearney; Treas. J. C. Fye.

New Hampshire.—Pres., Isaac Hyatt, Gilford Village; Sec., S. C. Kimball, New Market Treas., James F. French, Canterbury.

New York.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 4, 1887.

We see by the *American* that Mr. and Mrs. Johnston, late of the *Western Crank*, have arrived at Washington to take their posts on that paper. This move of Prof. Bailey seems to us full of good auguries, and we expect the happiest results by this union of forces.

Mr. Peter Howe has sent his check for $4,500 to Rev. Byron Gunner of New Iberia, La., to begin a Howe University only eight miles from the Gulf of Mexico on the route to Texas, Mexico and the Central American States. The large Central Congregational church in New Orleans has been engaged for a National meeting of the N. C. A. voted at its annual meeting last June. And Secretary Stoddard is corresponding with brethren Conant, Pratt and Kimball to arrange for meetings in Vermont, New Hampshire, Massachusetts and Connecticut. The skies surely brighten and there is great encouragement to pray for the United States as Knox prayed for Scotland.

The N. Y. Independent, which, under Tilton and Oliver Johnson, ceased for a time to be a religious paper, seems to be recovering its tone as when Joshua Leavitt was in its office and Dr. Bacon stood beside him. Mr. Bowen asked Prof. Egbert C. Smyth, in a confidential letter, to give the *Independent* the texts of Scripture which he regards as proof-texts of the Andover "New Departure." Instead of this, Prof. Smyth offered to procure another writer, to whom he showed Mr. Bowen's "confidential" letter, to write five columns of "*Biblical Reasons*" in support of the Andover vagaries. This, of course, was declined; and Prof. Smyth, "walking in craftiness" and "his senseless" "departure," is reproved in a tone reminding us of Mr. Bowen's reply to the slave-holders' threat to boycott his business when he was but a young man. "*Our goods*," said he, "*are for sale, but not our principles*."

Miss Willard and Secret Lodges.—The *Union Signal* misapprehends the *Cynosure*. We do not complain of personal grievances, but do object:

1. To Miss Willard's advising prohibition speakers, by private circulars, to join secret lodges.
2. We object to her giving half a day to lauding Knights of Labor and allowing twenty minutes to the advocates of open organizations.
3. We object to her calling the concealment of lodge meetings "a little secrecy."
4. We object that the Knights require absolute obedience, and the Good Templars life-long concealment. What can be worse?
5. We object that these swarming lodges were made by Masons, modeled by Masons, and are upheld by Masons.
6. And that they all trample on the example, and set aside the person of Christ.

WASHINGTON, SECRET SOCIETIES, AND THE WHISKY REBELLION.

Poverty and taxation produced the Shay's insurrection in Massachusetts, and like disturbances in Maine and New Hampshire in the autumn of 1786. They were quelled in the following winter by Gen. Lincoln with a few killed and fourteen sentenced to death, but pardoned.

These outbreaks convinced the people that thirteen separated States were not a government; and indirectly they produced our Constitution and made George Washington President of the United States March 4, 1789.

In a few years (1793) arose the whisky rebellion in Western Pennsylvania, against paying the government tax on whisky. The insurrectionary district contained 16,000 able-bodied men, and would, it was supposed, bring 7,000 into the field against the government. Washington called on Pennsylvania, Maryland and Virginia for twelve thousand militia, who suppressed the rebellion at a cost voted by Congress of one million, one hundred thousand dollars. This formidable uprising was instigated and led by secret lodges which called themselves "*Democratic Societies*," which societies had so penetrated Congress with their malign influence, as to strike out of its reply to Washington's Address any approbation of Washington's censure of those "organized assemblies of factious individuals." (*See Marshall's Life of Washington, pp. 352–3.*)

When our Constitution went into effect (1789), France had been a seething cauldron for forty years. A Masonic writer, Emanuel Rebold, whose history is dedicated to all the lodges in Europe and America, says:

> "Baron Ramsay came to France in 1728, having failed to organize a new Masonry in London in the interest of the Stuarts, he addressed himself to a like work in France."—*Rebold, His., p. 213.*

An apostate Scotch Presbyterian, he enlisted the Jesuits in his attempt to re-subjugate England to the Pope of Rome.

> "With their knowledge of the human heart, the Jesuits brought into this system a series of degrees, to engage the curiosity of the neophyte, and assure themselves of his unlimited obedience.—*Rebold, p. 218.*

These Jesuit lodges took the revolutionary names of *Jacobin Clubs*, from the old convent of the Jacobins where they first met: and the annals of crime do not contain their equals for secrecy, villainy, cruelty and crime. The great French Revolution opened in the year of our Constitution, and was popular with Americans, especially because France had aided us against England. But the Jesuit or Jacobin lodges spoiled all. In four years, they murdered their king (January, 1793) and then turned to killing each other till they made France a human slaughter-house. Becoming intolerable to themselves, "their meetings were prohibited," (Marshall II., 353), and Judge Marshall says: "The death of the Jacobin Jesuit lodges was the signal for the death of the 'Democratic Societies,' "—lodges, by another name.

It is these secret Democratic societies to which Washington alludes thus in his Farewell Address:

> "They are likely to become potent engines by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people."

And again:

> "Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice?"

In this he must have alluded to Masonic oaths drowning and destroying the sanctity of the civil oath. He had refused to be President of the Cincinnati; and by his advice the "organization of a permanent order by taking in the 'Sons of Veterans,' was made impossible."

To claim such a man as a Mason is impiety and falsehold. Secret lodges opposed and traduced Washington; and taxed the American people in their penury, while he was President, more than a million dollars by a single whisky insurrection.

WHAT SHALL I DO?

A sister, Mrs. Aaron Lewis, who left the Methodist Episcopal to join the United Brethren church, wants advice. She writes:

> "Is it Satan who tells me it is wrong for me to support our ministers? They say they are not allowed to read the church discipline as formerly till this question (of secrecy) is decided. I cannot understand how people can be prepared to vote while kept in the dark: and now members are taken into the church without anything being said on the subject of secrecy. I want to know my duty and do it. * * * I expect to leave the Brethren church, as my views of oath-bound secrecy are not changed; but must I wait a year or two longer?"

ANSWER.

Dr. Davis, of the Dayton Seminary, wrote us years ago, "One thing is certain, I shall not live and die in church fellowship with secret societies." This sentiment of the good and sound-minded Dr. Davis has God, good men and the Bible on its side, and will yet prevail. The party which now holds the Book-Room of the United Brethren, and the funds with it, will do all that Satan, the god of the lodge, asks, viz., to be let alone. If the *Conservator* people can gain a steady, strong majority in General Conference, they may save the church for Christ; if not, the lodge-god will control it, and the anti-secrecy United Brethren could join with the Wesleyans and Free Methodists, and if one large, bold body of Christians could be formed who will expel the lodge-worshipers of Satan, the land could be cleaned of their foul idolatries.

Meantime individual Christians must do the best they can, while the fight is going on. A United Brethren minister, who takes in Masons, Odd-fellows, etc., and will not read his discipline till he sees which party whips, the lodge or its opponents, is not fit to fill a pulpit for Christ. But if he preaches the atonement, and good men and women pray, the Holy Spirit will attend the meetings, as he did Christ's meetings when Judas was one of his apostles. Christ went to the synagogues where such preachers presided, but when new churches were formed, excluding the "cup" and "table of devils," Christians went to the new churches, and the Jewish church and nation went down in blood. May God save our nation from a like doom.

TO THE MEMORY OF A GODLY FATHER.

Mr. Albert B. Kellogg, father of the assistant editor of the *Cynosure*, whose death was noticed last week, had almost completed his 88th year. He was a man of rare excellence, and his quiet faith and consistent life have been, and will continue to be, a blessing to children and children's children.

He was born Oct. 22, 1799, in Sheffield, Massachusetts, where his early years were spent. Canaan, Connecticut, was his home when he came to manhood, then White Pigeon, Michigan, and from 1850, Wethersfield, Illinois. Of his ten children he lived to see all received into the Christian church, and the center of happy homes, and but one has gone before him to the presence of God. He accepted eternal life through Jesus Christ at the age of seventeen, uniting with the Congregational church under the pastoral care of Rev. Mr. Bradford. Of the instructions of this excellent man he ever spoke with fervor; they evidently made a deep impression upon his mind, and had a strong influence in the formation of his character.

In the places of his earlier sojourn he is yet remembered for his activity and usefulness in the church and community. This was in part because of his musical talent which was excellent and of early development. At the age of sixteen he was chosen leader of the large choir in his village church; and among his eminent teachers and models in this art were Lowell Mason and Thomas Hastings, the first names in the history of American church music. Until after fifty years of age he gave much time to public musical instruction.

He was a loyal and true American, and while rejoicing in the material progress of the country, and none were more thankful for the favor of God upon our people, yet he keenly felt the dangers that have threatened and yet impend over the nation, especially from slavery and the lodge. His Christian life was consistent and humble and always active in sustaining the holy work of the church. The cause of missions and of all Christian reforms ever had his earnest support; and among the instances of his devotion it is remembered that he secured for the Society of Missionary Inquiry in Wheaton College a full set of Bidwell's large missionary maps as a help to the missionary training of Christian young men and women.

His disease was paralysis. From two shocks, years ago, he had in great degree recovered; the final stroke left him four days of helpless, but painless existence. Though utterance was impossible, and he could not answer the loving inquiries of his family who were bending over him, his motions were understood and they reached him the Bible. He kissed the Book as his one answer to all they desired most to know. His children, though some of them are grown old, hold among their first recollections the altar of household prayer, where as priest appointed of God their father daily ministered, and allowed nothing to prevent the holy hour. They can never forget the old family Bible and the father's voice, which pleaded a better sacrifice than Job's for their transgressions, and led them in this family worship in the first steps of the life toward God.

—Rev. W. T. Ellis of the *Fire and Hammer*, a near neighbor of the *Cynosure*, has closed his office here and removed to Los Angeles, California, where he will renew publication and engage in Gospel labor in connection with the independent holiness movement. Bro. Ellis is an earnest reformer, and can give and take hard blows. We shall follow his work with interest and pray that he may be a powerful defender of the faith once delivered to the saints in his new field.

—Our readers are to be congratulated in the promise of a new contributor who writes on papacy and the lodge on the first page this week. "Old American" is a talented and experienced writer, for some time on the editorial staff of one of our oldest Chicago dailies, and still a valued contributor to its columns as well as to one or more of our religious weeklies.

—The able and scholarly address of Bishop Milton Wright at the Christian Congress in March is first printed in this number of the *Cynosure*. It will be read with interest, and should be republished widely. Rev. C. F. Hawley's address will follow soon, and Pres. C. A. Blanchard's, which though once published in the *Christian Worker*, we shall endeavor to reprint in answer to several urgent calls.

—Mr. N. Matson, for years at the head of the largest jewelry house in Chicago, died last week, lamented by all who knew him. Though a capable and successful business man, his manners were affable and agreeable yet not without a true dignity.

The kindness of his heart and liberal nature prompted him to many acts of private benevolence. Though taking no active part in our reform he was in sympathy with it and once told one of the *Cynosure* editors that he had lost by Freemasonry more money than by any other single agency.

—We learn indirectly that Bro. I. R. B. Arnold pitched his tent in Lena, Illinois, and before the five evenings were over had 900 people crowding within it or listening outside. Later he was at another point farther on and the crowds pressing to hear. At last report he was at Monroe, Wisconsin. He promises if possible to attend the Illinois State meeting which will probably be held in Belvedere in about eight weeks.

—Later word from Bro. Arnold tells of an audience of over 1,000 at Monroe, and among them old friends of the reform who remember the preaching of Rev. A. J. Bailey, now at Ogden, Utah, and Bro. Bancroft, now in Iowa. Many of these came up and grasped Bro. Arnold's hand with joy and thanksgiving for his clear and interesting exposition of the lodge religion. So may this tabernacle move on guided by pillar of cloud and fire to bless the people and overthrow their idolatries.

—Pres. C. A. Blanchard went last week to Washington under instruction from the National Board, to see if the original purpose in the purchase of the Washington building cannot be more effectually carried out in establishing there a headquarters for that part of the Union. He will propose to Bro. Bailey, now that the *American* has the assistance of Bro. Johnston and his wife, to enter entirely into the reform work with the support of the N. C. A.

—Elder J. F. Browne is finding a place of usefulness in connection with Berea College as secretary of the Board of Trustees. We believe he is also engaged part of the time as an instructor. He has built him a home in Berea, which has a look of permanence. His offer to lecture on our reform for two months in the year in Tennessee and Kentucky, we have no doubt will be heard by the N. C. A. Board with great satisfaction, and that he will be immediately sent out into a needy region.

—Miss E. E. Flagg, author of "Between Two Opinions," lately visited the sea-side, but the effect was quite contrary to her hopes, and resulted in sickness which unfitted her for a time for her accustomed labors. Our readers missed her excellent Sabbath-school notes for two weeks, and will welcome them in the present number as well as her contribution on the second page. We were pleased to note a very hearty commendation of these notes from Bro. J. A. Conant in the *Wesleyan Methodist*, recommending that they be republished for the use of the Wesleyan Sabbath-schools. The suggestion is a good one, and we shall cordially aid in securing such a wide and useful circulation for them.

—Miss Sarah A. Farley, who visited Chicago early in the summer to secure aid for the colored school in New Iberia, Louisiana, returned with the satisfaction of knowing that her trying experiences here were not in vain. On her return by way of Wenona, Ill., Mr. Howe of that place, whose generosity not a few Christian enterprises in this and foreign lands may bless, engaged to purchase the building desired for the school, and hold it for that use, allowing the New Iberia Association to pay for it as soon as possible. The Association need funds to get the building in order, and donations sent to Rev. Byron Gunner, New Iberia, La., will be faithfully applied to this object. A few large photographs of the building have been left at this office for sale at $1.00 each, the money to go to the school.

—Rev. T. B. Arnold, the publisher of the *Free Methodist*, has for several years been undertaking a private philanthropy in picking up poor boys and caring for them until a permanent home could be found. A Mr. Ferguson had a 13-year old son who had outgrown all home restraint. He brought him to Bro. Arnold, much as the Jewish father came to the disciples. The boy was thoroughly bad and uncontrollable. Running away and stealing were his ordinary pastimes. At last a light chain was put on him to keep him in. He was well cared for and his lying tongue could prove nothing except the confinement. But he broke loose and the devil, his master, set all the papers howling about the boy with a chain. Bro. Arnold was put under arrest, but when the trial came off last week there was none to bring accusation against him, and the justice dismissed him as guiltless of any malicious intent, though he could not approve his methods altogether. This case has been very widely advertised, but as a lie will travel from Maine to Georgia while the truth is getting on its boots, we fear the correct statement of the matter and the vindication of Bro. Arnold will be too slowly circulated.

OUR BOSTON LETTER.

THE BOSTON ANTI-SECRET SOCIETY.

"How does your Anti-secrecy Society prosper?" said a 33° Mason.

For the moment, perhaps, I was never before so ashamed to admit the truth—that the Boston Anti-secrecy organization was a failure. Nevertheless, it was an honest question and demanded an honest reply. Were the circumstances different I would have courted such a question, but now, could I have done so honorably, I would have evaded it. Why? Because it was an acknowledgment to an arch-enemy of the complete and inexcusable failure of anti-secrecy work in this city.

Every anti-secretist will sadly regret that the great cause should suffer defeat at so important a point as Boston. Yet it is so: the effort here to successfully continue the work which was organized a few years ago under very favorable prospects is now only a thing of the past. There is no good reason why the work should prove a failure. A bad reason is that the virtual dissolution of this society is owing to the downright inertness and negligence of its membership.

Some one may say I ought not mention the matter so publicly. I would refer such to the motto which has so long had a conspicuous place under the title of the *Cynosure*: "In secret have I said nothing." Others may think I ought to spare the feelings of those interested. I can best excuse myself in the words of Paul to the Corinthian church: "Though I made you sorry by a letter I do not repent, though I did repent, for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing."

My earnest prayer is that the effect of this epistle may be that the members of our collapsed society may "sorrow unto repentance."

The Boston society was organized in the spring of 1885 in the Chambers Street Presbyterian church. The then earnest advocates of the cause, in a cosy little room freely offered by the church, met and organized the Boston Anti-secrecy Society. A constitution and by-laws were adopted and officers were duly elected as follows: President, W. E. Mace; Vice-president, D. P. Mathews; Treasurer, a young Scotchman whose name I cannot fully recall; Secretary and Librarian, William Brown. Remarks were made by Rev. David McFall, W. E. Mace, Mrs. M. E. R. Jones and others.

It was a good beginning, but alas, what an ending. As I have intimated, the prospects of the little society were very favorable. The *Cynosure* offered a helping hand in supplying books and tracts; indeed, the inception of the project may be traced directly to the *Cynosure* people. The Chambers Street Presbyterian society also offered the use of a nicely furnished room in the church, heated and lighted, with the services of a janitor, gratuitously, for which kindness the friends of the cause will extend hearty thanks.

At first the meetings, which were held once every month, were well attended, but gradually the attendance dwindled to one member and the janitor, and finally to the last named individual alone. I am glad to state that there was no trouble of any kind existing in the society. It died gradually, by inches, as it were. The members simply absented themselves, one by one. How long the poor janitor continued to heat and light the room, I must confess I am ashamed to ascertain.

Since there was no internal strife nor division of any kind, is it not possible that, sphinx-like, this half-dead organization may be resuscitated? Let every friend of the cause pray that this society at this very important point may be reanimated.

D. P. Mathews.

OUR CINCINNATI LETTER.

Cincinnati, O., July 27, 1887.

Editor Christian Cynosure:—There was once a great rebellion in England. An army was mustered and marched to London and encamped before the city. But they had no leader whom they would trust and follow in making the assault. Days were spent in fruitless wrangling. The king heard of the situation and, unarmed and unattended, he came out and entered the camp and offered himself as their commander. The old spirit of loyalty returned and the cry arose from every quarter, "God save the king." They were won forever. The fathers set up the kingdom of the Messiah in this land. But his enemies have stirred up a rebellion. The divisions in the field are, Romanism, 7,000,000 strong; the liquor traffic, 1,000,000; Mormonism, 150,000; anarchism, 200,000, etc. But they have no common leader whom they will trust and follow. They can not unite in making the assault. By and by the King of kings will appear in their midst and call upon them to honor him. Then the backbone of the rebellion will be broken and one shout will be raised, "Blessed is he that cometh in the name of the Lord."

The reception at the Champion City Prohibition Camp Meeting last Thursday was all I could ask. They listened for over an hour with the closest attention and cheered as though they regarded our reform as underlying their own. The chairman, R. S. Thompson, president of the New Era Company, said: "The National Reform Association is composed of ministers, presidents and professors of colleges and the best Christians in the land. So you understand they are not brewers. They are opposed to the breweries and distilleries and so are we. I am glad to welcome their representative on this platform." After my address he said, "I wish to make one correction. We have only nine commandments in Ohio. Our legislature voted out the Fourth."

At the close Mr. King said to me: "You are beginning at the right end of the work. There is daylight in your proposal. It's the first time I've seen daylight in this movement." Straws show the current.

Sabbath morning I preached in the Third Presbyterian church. In the evening I preached on the Dominion of Christ in Grace M. E. church, Newport, Ky., Rev. J. D. Walsh, pastor. This is the largest Protestant, English-speaking congregation in the place. There was a large and appreciative audience. Bro. Walsh gave me a hearty endorsement at the close. In last week's letter the six lines at the bottom of page 5, first column, are quoted from Josiah Strong, a fact overlooked in taking off the copy to the printed page.

J. M. Foster.

KNIGHTS OF LABOR FAILING.

We should be glad to see the workingmen of America organized into a society on a Christian basis, pledged against the rum traffic, and without secrecy. Time and again we have urged the value of organization on such a basis, and the necessity of such a basis to the permanence of a labor organization. The Knights of Labor are now finding out the truth of this statement. It is openly admitted that the order is falling off in membership at a tremendous rate. Here in New York it is true, and it is true elsewhere. * * * Among other reasons the principal one is that the un-American, un-Christian methods of a secret lodge can never be made the fit agency for the successful prosecution of true reform. This fact we believe is appreciated by the sound sense of these hundreds of thousands of workingmen; and reason, aided, we trust, by religion, is asserting its power against the system.

We believe the laboring men of America will one day be effectually united, but it will not be until they are ready to unite on an entirely different basis than the present one of the Knights of Labor.—*Christian Nation.*

Public attention has been directed for several years to the outrages committed by labor lodges against persons and property. These lodges propose in their secret conclaves to set the price not only of their own labor but that of other men. If anyone wishes to work for a less price than they demand, they propose to prevent him, and if necessary, take his life. Millions of property have been destroyed, many persons maimed and a few killed. What is the remedy? Prohibit secret lodge meetings by law. Of course, the law must be general. It would be absurd to permit rich men to meet with tyled doors and forbid the same privilege to the poor. All organized secrecy is dangerous to the general public and should be prohibited by a plain statute with suitable penalties. The lodge and the saloon are twin evils, and should be buried in a common grave. Then the land would have rest, and prosperity be possible.—*Christian Witness.*

—Carefully-gathered statistics show that over ten and a quarter millions of dollars were contributed for missions during the past year by the evangelical churches in this country and Europe.

—Referring to family worship, Matthew Henry, in his Commentary on the Bible, says: "He does well who with his house prays night and morning; he does better who prays and reads the Scriptures; but he does best who prays and reads and sings."

The Home.

THE PERFECT DEATH.

Where shall we learn to die?
Go, gaze with steadfast eye
On dark Gethsemane,
Or darker Calvary,
Where, thro' each lingering hour,
The Lord of grace and power,
Most lowly and most High,
Has taught the Christian how to die.

When in the olive shade,
His long last prayer he prayed;
When, on the Cross, to Heaven
His parting spirit was given,
He showed that to fulfill
The Father's gracious Will,
Not asking how or why,
Alone prepares the soul to die.

No word of angry strife,
No anxious cry for life,
By scoff and torture torn
He speaks not scorn for scorn;
Calmly forgiving those
Who deem themselves his foes,.
In silent majesty
He points the way in peace to die.

Delighted to the last
In memories of the past;
Glad at the parting meal
In lowly task to kneel;
Still yearning to the end
For mother and for friend;
His great humility
Loves in such acts of love to die.

Beyond His depth of woes
A wider thought arose,
Along His path of gloom
Thought for his country's doom,
Athwart all pains and grief,
Thought for the contrite thief—
The far-stretched sympathy
Lives on, when all beside shall die.

Bereft, but not alone,
The world is still his own;
The realm of deathless truth
Still breathes immortal youth;
Sure, though in shudd'ring dread,
That all is finished,
With purpose fixed on high
The friend of all mankind must die.

O! by those weary hours
Of slowly ebbing powers,
By those deep lessons heard
In each expiring word;
By that unfailing love
Lifting the soul above,
When our last end is nigh,
O teach us, Lord, with Thee to die!

—*Dean Stanley, in Macmillan's Magazine.*

"THEY SHALL WALK WITH ME IN WHITE."

It is related that a young merchant from the West spent the Lord's day in New York city, and by invitation attended church with Mr. S——, a well-known and influential Christian man. The next day, while transacting business with a merchant, he expressed some surprise at the confidence he manifested in him, as a stranger, when he replied:

"Did I not see you in Mr. S——'s pew?"

"Yes, sir."

"Well, I am not afraid to trust any man who sits in Mr. S——'s pew."

There is a story of a young man who, having some financial scheme which required a large amount of capital, called upon a very wealthy banker, and sought to interest him in the enterprise. He declined to advance the funds that were needed for the undertaking, but promised to put him in a way to get them; and so taking his arm he walked with him once or twice up and down the exchange, conversing with him as they went along. When they returned, he told him he could go among the bankers and get what he wanted. The young man found that the statement was true. The very fact of his being seen walking up and down with that wealthy man gave him all the credit he required.

It is thus when men walk with men. The world is quick to see, and draw inference from, our associations. But what must it be for a man to walk with God? What do the angels say when they see a weak, helpless, sinful, fallen mortal taken into fellowship with their Master, and walking with him along earth's desert way? So Enoch walked with God three hundred years. Men knew him as one who lived a hidden, secret life, whose mystery they could not penetrate; the demons of darkness knew him as one clothed in armor which they could not pierce, and defended by one into whose presence they dared not intrude; but the angels knew him as a man who walked with God, and were not surprised when at last "he was not, for God took him."

To such fellowship and intimacy as this, Christians are called. We are invited to draw nigh to God, and to have fellowship with him, to maintain such intimacy that the world shall know that we have been with Jesus.—*The Christian.*

THE HEAVENLY HOME.

Rev. H. Bonar, D. D., sets forth the "great city, the holy Jerusalem," (Rev. 21:10) the blessed and eternal home of all who love Jesus, in the following interesting way:—

1. It is a great city. "That great city," said John, gazing on it. Its circuit is vast—beyond Babylon or Ninevah, Paris or London. That "mighty city," says John, speaking of Babylon the great (Rev. 18:10), but this is mightier far. There has been no city like it. It is *the* city, the one city, the great metropolis of the mighty universe, the mighty city of the mighty God.

2. It is a well built city. Its "builder and maker is God." Its foundations are eternal; its walls are jasper; its gates, pearls; its streets paved with gold. It is "compactly built together," lying four-square, and perfect in all its parts, without a break, or flaw, or weakness, or deformity.

3. It is a well lighted city. Something brighter than sun or moon is given to fill its heaven. The glory of God lightens it. The Lamb is its "light," or "lamp," so that it needs no candle, no sunlight. There is no night there.

4. It is a well watered city. A pure river of water of life flows through its streets, proceeding from the throne of God and the Lamb. What must its waters be! What must be the rivers of pleasure there? Who in it can ever thirst? Its inhabitants shall thirst no more.

5. It is a well provisioned city. The tree of life is there, with its twelve manner of fruits and its health-giving leaves. It has more than Eden had; it is paradise restored,—paradise and Jerusalem in one; Jerusalem in paradise, and paradise in Jerusalem.

6. It is a well guarded city. Not only has it gates and walls and towers which no enemy can scale or force, but at the gates are twelve angels, keeping perpetual watch.

7. It is a well governed city. Its king is the Son of God; the King of kings, Immanuel, the king eternal, whose sceptre is righteousness; who loveth righteousness, and hateth iniquity. No misrule is there, no disorder, no lawlessness.

8. It is a well peopled city. It has gathered within its walls all generations of the redeemed. Its population is as the sands or the stars—the multitude that no man can number—the millions of the risen and glorified.

9. It is a holy city. Its origin is heavenly, and it is as perfect as its builder. Nothing that defileth shall enter—no spot, or speck, or shadow of evil All is perfection there, divine perfection.

10. It is a glorious city. The glory that fills it and encircles it is the glory of God. All precious stones are there; no marble or granite, such as we boast of now. All about is gold and pearls and gems. Everything resplendent is there.

11. It is a blessed city. It is truly the joyous city. It is the throne and seat of the Blessed One, and all in it is like him. Its name is Jerusalem, the City of Peace; its king's name is Solomon, the Prince of Peace. There is no enemy there, no danger, no sickness, no curse, no death, no weeping, no pain, no sorrow, no change forever. They that dwell in it "shall hunger no more, neither thirst any more" (Rev. 7:16, 17); for the ransomed of the Lord shall return, and come to it with songs; and sorrow and sighing shall flee away. Isa. 35:10. Blessed city! city of peace, and love, and song! fit accompaniment of the new heavens; fit metropolis of the new earth, wherein dwelleth righteousness! How eagerly should we look for it! How worthy of it should we live!

CONVERSIONS THROUGH FAMILY WORSHIP.

In his *Fireside*, Mr. Abbott tells us of a gay young lady who paid a visit of a week in the family of a minister, an eminently holy man. His fervent intercessions for his children and the other inmates of his dwelling went to this thoughtless heart: they were the Spirit's arrow, and upon that family altar his visitor was enabled to present herself a living sacrifice to God.

It is with the church in the house as with the church in the village. The wayfarer may get a word in passing which he never can forget. The stranger that turns aside to tarry for a night may hear at your family worship the word that will save his soul.

Some years ago, an Irish wanderer, his wife, and his sister, asked a night's shelter in the cabin of a pious school-master. With the characteristic hospitality of his nation, the school-master made them welcome. It was his hour for evening worship, and when the strangers were seated, he began by reading slowly and solemnly the second chapter of the Epistle to the Ephesians. The young man sat astonished. The expressions, "Dead in trespasses and sins," "Children of wrath," "Walking after the course of this world," were new to him. He sought an explanation. He was told that this is God's account of the state of man by nature. He felt that it was exactly his own state. "In this way I have walked from my childhood. In the service of the God of this world we have come to your house."

He was on the way to a fair, where he intended to pass a quantity of counterfeit money. But God's Word had found him out. He produced his store of coin, and begged his host to cast it into the fire; and asked anxiously if he could not obtain the Word of God for himself. His request was complied with, and next morning, with the new treasure, the party, who had now no errand to the fair, returned to their own home. But I cannot enumerate all the conversions which have occurred at the Church in the House. Children have often heard there truths which, when the Spirit brought them to remembrance in after days—perhaps in days of profligacy, and when far from their father's house—have sent home the prodigal. It is not only of Zion's solemn assemblies, but of Jacob's humble dwellings—the little fireside sanctuaries—"that the Lord shall count when he writeth up the people, This man was born there." In your house there have been, perhaps, several spirits born into this world. Have there been any born again?—*Rev. Dr. Hamilton.*

A TRUE STORY OF FLORENCE NIGHTINGALE.

When the celebrated philanthropist, Florence Nightingale, was a little girl and living in Derbyshire, England, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill she would nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favorite sheep dog called Cap. This dog was the old man's only companion, and helped in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such good order that he saved his master a deal of trouble.

One day Florence was riding out with a friend, and saw the shepherd giving the sheep their night feed; but Cap was not there, and the sheep knew it, for they were scampering about in all directions. Florence and her friend stopped to ask Roger why he was so sad, and what had become of his dog.

"Oh," he said, "Cap will never be of any more use to me; I'll have to hang him, poor fellow, as soon as I go home to-night."

"Hang him!" said Florence, "Oh, Roger! how wicked of you! What has poor old Cap done?"

"He has done nothing," replied Roger, "but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous schoolboys threw a stone at him yesterday and broke one of his legs." And the old shepherd wiped away the tears which filled his eyes. "Poor Cap," he said, "he was as knowing as a human being."

"But are sure his leg is broken?" asked Forence.

"Oh! yes, miss, it is broken, sure enough; he has not put his foot to the ground since."

Then Florence and her friend rode on.

"We will go and see poor Cap," said the gentleman. "I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"Oh, if you could but cure him, how glad Roger would be!" exclaimed Florence.

When they got to the cottage the poor dog lay there on the bare brick floor, his hair disheveled and his eyes sparkling with anger at the intruders. But when the little girl called him "poor Cap" he grew pacified, and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of one of his paws, patted his his rough head, and talked to him while the gentleman examined the injured leg. It was badly swollen, and hurt him very much to have it examined; but the dog knew it was meant kindly, and though he moaned and winced with pain, he licked the hands that were hurting him.

"It's only a bad bruise; no bones are broken,"

said the gentleman; "rest is all that Cap needs; he will soon be well again."

"I am so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain."

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well, then, said the little girl, "I will foment poor Cap's leg."

Florence lighted the fire, tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and wagging his tail. On their way home they met the old shepherd coming slowly along with a piece of rope in his hands.

"Oh, Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken after all."

"No, he will serve you yet," said the gentleman.

"Well, I am most glad to hear it," said the old man, "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. On visiting the dog she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later, when Forence and her friend were riding together, they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

"Do look at the dog, miss," said the shepherd, "he's so pleased to hear your voice. But for you I would have hanged the best dog I ever had in my life."

This is quite a true story. It happened many years ago, and is now told with pleasure of that lady who, in later years, grew up to be the kind, brave woman who nursed so many soldiers through the Crimean war, and has done so many other things for the poor and suffering wherever she could.

BE KIND TO EVERYTHING.

Softly, softly, little sister,
  Touch those gaily-painted wings;
Butterflies and moths, remember,
  Are such very tender things.

Softly, softly, little sister,
  Twirl yon limber, hazel twig;
Little hands may harm a nestling
  Thoughtlessly as well as big.

Gently stroke the purring pussy,
  Kindly pat the friendly dog;
Let your unmolested mercy
  Even spare the toad or frog.

Wide is God's great world around you—
  Let the harmless creatures live;
Do not mar their brief enjoyment,
  Take not what you cannot give. —*Selected.*

THE DOG'S EXAMPLE.

Johnnie was a very careless little boy. He was always losing his playthings and books, tearing his clothes, forgetting errands, and making himself and everyone else a great deal of trouble. He had a habit of doing things he ought not to do, and of going into places where he ought not to go. He never meant to be naughty; but he didn't take time to think, and sometimes his poor mamma almost lost patience with him.

"O Johnnie, Johnnie," she would say, "just look at your feet, all covered with mud! See how you have spoiled my nice clean floor!"

Johnnie looked very sorry. "O, mamma, I didn't mean to, but I didn't think," he said, eagerly.

Mamma shook her head. "That is what you always say, Johnnie; and yet almost every day my floor is tracked by your dirty feet. I am almost afraid to take you with me to visit Aunt Jane."

"O, mamma, do let me go! I will be very careful —indeed, indeed I will;" Johnnie promised earnestly.

"Well, I will try you this time," said mamma; "but remember, Johnnie, that, if you do not cure yourself of this bad habit, Aunt Jane will not be likely to invite you again."

Johnnie promised once more to be careful, and he really meant to keep his word; but alas, the very first day of his visit he "forgot" again, and Aunt Jane's pretty carpet was almost ruined by his muddy shoes.

"You will have to take lessons of my dog," replied his aunt. "Major is not handsome, but I am afraid he must be smarter and better behaved than you are in some things. When he first came to live with me, he used to come to the house with dirty paws; but every time he did so, I took a pan of water out on the steps, and washed them before allowing him to come in. He soon learned to be careful and never gives me trouble now. I often see him go out of his way to cross the street on the cross-walk instead of going through the mud."

Major pricked up his ears and wagged his tail at this praise, but Johnnie hung his head for very shame. At last he stooped down and patted the dog's head.

"Well, old Major, you needn't think I'm going to be beaten by you," he said; and from that time mamma was never again troubled by his dirty shoes. —*Children's Paper.*

LITTLE CHINESE STUDENTS.

In these schools there are no classes. Each one studies separately, and as every one endeavors to raise his voice above the others, you can imagine what a perfect Babel is produced.

They recite standing with their backs toward the teacher. The first lessons are a single word, on little bits of red paper, strapped to a thin board. These papers are changed daily until the little learner has mastered a thousand or more. I noticed one little fellow who had but two of these words: one was "tsu" and the other "dzu." I mean that is the way they would be spelled in our language. He caught the sound properly from the teacher, and went back all the way repeating "tsu," "dzu;" "tsu," "dzu;" but, poor child, the seat was so high that somehow he dropped the lower bit of paper, and replacing it on the top, he went on as before, saying "tsu," "dzu;" "tsu," "dzu;" but pointing to the wrong characters. After a while one of the boys set him right again. There was no fixed time for beginning the school, and they were dismissed with reference to the distance they had to go. Each one has a small teapot from which he drinks freely. If the teacher is not present they are supposed to conduct themselves properly, according to the rules of the school—that is, in accordance with the customs of their ancestors. If an unruly member should be so unfortunate as to be reported to the teacher, he will then be whipped. If one is dull and unable to recite his lessons, he will likely be deprived of "eating his rice."—*Missionary Link.*

TEMPERANCE.

RELATION OF THE SALOON TO POLITICS.

FROM THE ADDRESS OF HON. WILLIAM WINDOM AT WOODSTOCK, CONN., JULY 4TH, 1887.

The statement would perhaps be more accurate to say, the relation of politics to the saloon, for in most of our cities the drinking saloon is the central power around which politics revolve, and which dictates candidates and party policies. Even in our national elections it sometimes exercises a controlling influence and decides Presidential contests. By the peculiar relation of political parties New York has become a pivotal State. The saloons rule the city, the city rules the State, and the State decides what shall be the ruling power of the republic. We are, therefore, to all intents and purposes, a rum-ruled nation. We shall not be surprised at the ability of this organization to accomplish these results if we glance at

ITS MAGNITUDE AND RESOURCES.

It claims to have, in the United States, $1,000,000,000 invested in the business of making and selling liquors. There are at least 500,000 direct employes. Millions of poor miserable victims and camp-followers stand ready to do its bidding. It is supported and defended by the vicious habits, appetites, passions and prejudices of millions of our people. Its revenues are larger and the percentage of profits far greater, as the statistics prove, than are derived from all our 140,000 miles of railroad. Add to all this the disgraceful fact that, with these mighty resources at command, it has formed a close alliance, offensive and defensive, with one of the great political parties of the country. Is it any wonder then that such an organization, with such resources, and such political alliances, has become the ruling power in many parts of the Republic, and that it boldly proclaims its purpose of supreme political dominion? I do not pause to describe the hideous character of its rule in our cities and towns, where it has full sway, for your own experience and observation will speak more eloquently on that point than any words of mine. My purpose just now is to show that while we read with honest pride our grand and immortal Declaration of Independence we are today the subjects of a tyrant more exacting, cruel, intolerant and hateful than ever wielded a royal sceptre or disgraced a kingly crown.

Let a few facts, selected from the many at command, confirm this statement. Take, first, that which is among the least important, viz.,

THE ENORMOUS WASTE OF PROPERTY AND PRODUCTIVE POWER.

It is estimated upon the best attainable authority that this tyrant's revels cost annually more than $700,000,000; that 500,000 victims, rendered worse than useless, are staggering along in his triumphal procession to dishonored graves; and that his army of immediate retainers—the makers and venders of "liquid fire"—numbers 500,000 more.

Estimating that this million of makers, venders and victims, if engaged in some legitimate business, could have earned $1.50 per day, we have a loss in productive power of $450,000,000 per annum, which added to the $700,000,000 wasted for strong drinks makes a total of $1,250,000,000. Add to this taxation—estimated at $100,000,000—for the support of jails, criminal prosecutions, penitentiaries, almshouses, pauperism, and all the unnumbered burdens imposed upon the country by this tyrant and you have $1,350,000,000 as the annual cost of his reign. How does this compare with the administration of King George, or with the tax on the historic tea that a century ago was put to steep in Boston harbor?

Let it be borne in mind that this burden rests most heavily upon the poor, who are least able to bear it. It is doubtless true that a large portion of it is borne by the rich and prosperous, but if only one-half of it falls upon the wage-workers of the nation there is an opportunity for an Anti-Poverty Society with possibilities beyond the wildest dreams of Mr. George and Dr. McGlynn. Mr. Powderly, in a recent speech, said, "In one Pennsylvania county, in a single year, $17,000,000 was spent for liquor, and it was estimated that $11,000,000 of the amount came from workingmen." The savings that could be made through an Anti-Saloon Anti-Poverty Society would in ten years buy half the farms in the United States, and in fifteen years more furnish a fund large enough to purchase every railroad in the country and pay more for them than their actual cost.

RELENTLESS CRUELTY OF THE LIQUOR POWER.

Not less than 80,000 victims go annually to the drunkard's grave. Pestilence and war combined do not, in this country, equal its destructive energy. I repeat what I have had occasion to say elsewhere, that the waste of human life wrought every five years by our 200,000 saloons is equal to the destruction of life by both armies, numbering millions of armed men, during the entire War of the Rebellion. In their hands strong drink is a weapon so fatal that the 500,000 drunkard-makers are able to accomplish more in the same period than four times their number could with shot and shell, fire and sword, and all the appliances of modern warfare. The cruelty of war is not measured by the number of those who fall in battle, but by the unutterable woe and bitter anguish of broken hearts and desolated homes. Most emphatically is it true that the mere destruction of 80,000 lives every year affords no measure of the relentless cruelty of the liquor power in its war against society. To realize this you must go to the dishonored homes, question the broken hearts, read the voiceless misery in wan and haggard faces, hear helpless children cry for food, see them stricken down by drunken and infuriated fathers, and sometimes even by besotted mothers, witness the debauchery and ruin of youth, and the utter degradation, ignorance, poverty and misery which everywhere and always accompany the victims of the saloon. Do you say that all these are the incidents of the business, not the motives for it? Certainly. Let us do these men no injustice. Human misery is not their motive. They only want to get money, and, knowing that these things follow as effect follows cause, they are not deterred. Doubtless they would prefer to get money without these disagreeable consequences of their acts. A like plea may be made for the burglar and highwayman. Their motive also is money, not murder.

In addition to its waste of property and productive power, and its relentless cruelty,

THE SALOON IS A MOST DANGEROUS ENEMY TO THE REPUBLIC.

The home and the ballot are the very cornerstones on which our free institutions rest; the very holy of holies behind the sacred altars of Freedom. Destroy the one, or corrupt the other, and free government is a failure. The liquor saloon aims its deadly blows at both. If the hopes of our fathers and our own ambition for this great Republic are to be realized, we must protect and cherish the myriads of homes where children are daily taught those lessons of Christianity, liberty, justice and forbearance which alone will qualify them for the sacred trust of

citizenship. Whatever else the liquor saloons have done they have never made one happy Christian home, and they never will. On the other hand, they have created unnumbered thousands of places, misnamed homes, where the seeds of disorder and anarchy are daily planted and nourished in the minds and hearts of the young. These desecrated homes are the primary schools in which are taught by precept and example the first lessons in disorder and crime, while the saloons themselves are the colleges from which the most dangerous order of criminals are graduated. They stand open night and day—Sundays included—ready to receive the myriads of poor, ignorant and misguided wretches whose childhood, blighted in the drunkard's home, makes them the ready victims to the teachers of disorder, socialism and anarchy, who here find their council chamber and their inspiration. I verily believe that if the saloon were abolished the dangerous classes which now menace society would to a great extent disappear with it. What think you would become of the anarchist and socialist without his ally and assistant? Where would he rally his forces? Where would he teach his treason? Where would he find inspiration for his followers? The saloon system is itself a league of law-breakers, whose example affords a most powerful stimulus to disorder of all kinds. It openly proclaims its purpose to disobey all laws which interfere with its supreme purpose to make money in its own way, and at whatever sacrifice.

POLITICAL CORRUPTION.

The corrupt use of money is, in my judgment, one of the most dangerous evils which now threaten the future of this Republic. It is the blighting, festering source of many of the other evils of which we complain. It is sapping the very foundations of public confidence and respect for law by polluting the sources of political power. It stalks with brazen face into our legislative halls and with scarce a pretense of concealment dictates our laws. It too often corrupts the press and changes truth into a lie. It is the ready and well-known instrument by which individual wealth and corporate power aggrandize themselves at the expense of the people, and by which giant evils maintain their hold upon society. Let it be generally understood and acquiesced in, that elections depend not upon the free will of the people but that their results are purchased with money, or whisky, and the end of free institutions is not far off. Upon the ruins of Judah is written "Idolatry," of Greece and Rome "Sensuality," of Spain "Avarice"; and upon the ruins of the Great Republic will be written "Corruption" unless there be virtue enough in the people to rescue it from the bottomless abyss toward which its steps are tending. Combine and aggregate all the other corrupting agencies and influences of our times and they are dwarfed beside the Liquor Power. Indeed, but few of the other methods of corruption are complete without it. I know of no other agency which openly proclaims its right and its purpose to control elections and to prevent the passage of distasteful laws by the use of money.—*Independent.*

EDUCATIONAL.

—President Fairchild of Oberlin College has reached his seventieth year, and desires to resign his position. The trustees urge him to remain, but in the event of his resignation will continue the payment to him during his life of his present salary.

—The Berea College Catalogue, Berea, Ky., shows 18 instructors, of which half are women. There are 15 females in the freshman class, which numbers 23 in all. There are in all departments 431 scholars with an average age of 20 years. Of the students 226 are males and 205 females; and 251 are colored and 180 white. There would be some difficulty in the application of the proposed Georgia law to Berea. Elder J. F. Browne is secretary of the Berea Board of trustees. He is in search of a capable man and woman for janitor and matron.

—Dr. J. H. McIlvaine has resigned as pastor of the High Street Presbyterian church, Newark, to become the president of Evelyn College—the college for young ladies to be opened in Princeton next fall.

—Dr. A. G. Haygood, manager of the Slater fund for Southern schools, is making speeches at different points in Texas this month on the prohibition issue now before the people of that State. He will take his son, Wilbur, and his daughter, Mamie, with him to do the singing.

—The report is confirmed of the purchase of the Von Ranke library for the purpose of bringing it to America. It was not bought for the Garrett Biblical Institute of Evanston, Ill., however, but is going to the Syracuse University. The library contains 35,000 volumes and 75,000 pamphlets and is considered the finest historical collection in the world.

Religious News.

—Bro. E. R. Worrell, secretary of the N. C. A. Board, has recently removed to Washington Heights, near Chicago, to take charge of the Presbyterian church. The people think highly of their young pastor, and he certainly is prepared to be of eminent service to them as a Christian pastor.

—The first English District of the Ohio Synod began holding its thirty-first annual convention in the English Lutheran church at Huntington, Ohio, last week, to continue till Tuesday of this. The synodical sermon was delivered by Rev. D. Simon of Prospect, O.

—Rev. W. A. Hyle, of Indiana, spent a Sabbath lately in Syracuse, N. Y., and assisted E. W. Bruce, pastor of the Wesleyan church, in quarterly meeting services. He preached an excellent sermon which was greatly enjoyed by the congregation. Bro. Hyle is visiting relatives in central and northern New York and endeavoring to recruit his health. A severe hemorrhage of the lungs several weeks ago threatened speedy death, but he was restored in answer to prayer.

—The twelve days' labor of the Rev. B. Fay Mills, at Exeter, N. H., resulted in a list of 254 persons wishing to join some church. This is the first occurrence of anything like a general revival in that town since 1858.

—Three-fourths of the Congregational churches in Pennsylvania are of Welsh origin, and the retention of the Welsh language and the strongly independent tendency of Welsh Congregationalism has stood in the way of a State organization. Recently, however, such an organization has been effected.

—Quite a sensation has been created in Dublin, Mass., by an attempt to burn the Dane St. Church. The incendiarism was deliberately planned. A large quantity of hay and two quarts of oil were found in the cellar of the church. Another unsuccessful attempt to burn this church was made three years ago.

—The Society for the Home Study of the Scriptures, of which Bishop Doane is president, and Miss Sarah F. Smiley manager, recently held an interesting meeting at Saratoga, N. Y. The society embraces 258 persons, living in all parts of the United States. Its work is carried on by correspondence and examination-papers. During the summer lectures will frequently be delivered at the Mansion House, Excelsior Springs, Saratoga, for the benefit of resident members and the general public.

—A good idea of the Lutheran Church of America as to locality and languages can be gained from the statistics of churches erected in 1886. The total number was 276, of which 152 were German, 62 English, 37 Swedish, 22 Norwegian and 2 Danish. Besides these there are Slavonian, Finnish, Icelandic and Bohemian-Lutheran houses of worship.

—As many as twenty Congregational churches have been organized within two years in southern California, and a marked revival spirit prevailed during the past winter.

—The Reformed Presbyterian church consists of 11 presbyteries, 119 congregations, 103 ministers, 508 elders, 329 deacons and 10,832 communicants. The net increase last year was 111. Their Sabbath-school scholars number 12,102. The total contributions last year amounted to $201,201.

—Winnipeg, in Manitoba, is one of the exceptional western cities, in that it has preserved the Sabbath day. It has a population of 23,000, with church accommodation for 15,000. On the Lord's Day the churches are full, all houses of business are closed, and no street railroad is operated.

—A Christian missionary, on entering a new field in China, was kindly received by the Mandarin, who promised to do all in his power to help him. "I have not heard your doctrine," said he, "but I have seen it. I have a servant who was a perfect devil, but since he received your doctrine he is another man, and I can now trust him."

—The late King of Sherbro, West Africa, when on his death-bed, committed his son to the American missionaries to be sent to this country for a Christian education. Having obtained this, he lately returned to Africa with his wife as a Moravian missionary. He proposes to translate the Bible into his native tongue, and to publish a journal, having learned the printer's trade while here.

—The Reformed Presbyterian Synod, recently in session at Newburgh, N. Y., passed strong papers on the subjects of secret societies, temperance, National Reform, etc. The Synod raises its voice against all societies organized on the principle of secrecy, and does not, as is attempted in our own church [United Presbyterian], limit the application of the testimony to oath-bound secret societies. The oath or solemn pledge is only an aggravation of the evil of such organizations.—*Christian Instructor.*

—Mr. A. S. Barnes, the school-book publisher of New York, has set aside $40,000 to erect a building for the Young Men's Christian Association of Cornell University, of which institution Mr. Barnes is a trustee.

—An international convention or conference for the development and encouragement of practical Christian work will be held in the Broadway Tabernacle, New York city, for eight days, Sept. 21–28 inclusive. It is under the direction of the Committee for Christian Work in the United States and Canada, who were appointed at a similar assembly in Chicago, June, 1887. Letters of inquiry may be addressed to the secretary, Rev. John C. Collins, New Haven, Conn.

—"Berlin," writes Dr. Stuckenberg in the *Homiletic Review*, "is a sad commentary on the present management of religious affairs. There are very zealous Christians, but as throughout the State Church, they are too isolated, not backed by the church itself. Hence, the various benevolent and missionary operations are not so much the direct work of the church itself as of voluntary associations. These are very active, and accomplish much; but they can perform but a small part of the work really needed. The great lack of proper church accommodations and insufficient supply of ministers are to be laid to the sins of the managers of ecclesiastical affairs. The population of Berlin increases at the rate of 50,000 annually, but there is no corresponding increase in churches. Ten years ago there were 500,000 inhabitants outside of the center of the city, with but twenty churches and twenty-four ministers. Now the number of inhabitants in these districts has nearly doubled, but no new churches have been built."

Literature.

Grand Lodge of Iowa, Annual Report for 1887 is received through the courtesy of the Grand Secretary, T. S. Parvin, forming a well-printed volume of over 250 pages. A steel portrait of Grand Master Allen embellishes the work, whose features must belie the greatness of the order if it is really so powerful as represented. Whatever we may say of the character of this lodge document, it must be confessed that Secretary Parvin has done his work well indeed. In his report to the Grand Lodge he refers to his half century's experience as a Mason with what we truly hope are honest doubts of the wisdom of his Masonic devotion.

Scribner's Magazine for August opens with the fifth installment of the "Unpublished Letters of Thackeray," which is illustrated with several Thackeray drawings. A photograph of the statuette of Thackeray by Boehm is also reproduced. The letters give a glimpse of the great London exhibition of 1851 as seen by Thackeray, and an amusing account of a trip on the Continent which Thackeray took with his two daughters. The selections from the letters of Eliza Southgate Bowne, which were begun in July, under the title "A Girl's Life Eighty Years Ago," are concluded in this number. Most of these letters were written from New York in 1803-6, and give bright and picturesque glimpses of society in those days. Prof. N. S. Shaler, of Harvard University, contributes a paper on "The Instability of the Atmosphere." The article includes a clear, logical explanation of the genesis of all kinds of storms, dwelling particularly upon the origin and development of tornadoes and cyclones. The illustrations include many photographs of the disastrous effects of tornadoes in our Western States. The most notable of them is a reproduction of two instantaneous photographs of a tornado, taken on June 6, 1887, by C. L. Judd, of Jamestown, Dakota. In view of the great interest which the whole subject of manual training is now exciting, the article on "The Revival of Handicraft," by Prof. John F. Weir, of the Yale Art School, is particularly timely and important. Prof. Weir makes a special plea for handicrafts as an antidote to the slavery in which the working-classes have been involved by the tyranny of machinery, and he might have added, "of their secret unions."

Although not a very distant neighbor, the republic of Venezuela is little known to Northern Americans. A land of perpetual summer, it presents many and varied attractions to the tourist which are to be pleasantly set forth by Dr. W. F. Hutchinson in the *American Magazine* for August, with a portrait of the renowned Venezuelan President, General Guzman Blanco. "A Few English Way-birds" by T. H. Mead, tells us of the habits of birds with whose names almost every one is familiar, but with the names alone. The article is illustrated. Z. L. White, editor of the Providence, R. I., *Daily Star*, writes of the United States Supreme Court, its history, its influence and power in the nation with portraits and graphic

sketches of the lives, characters and social habits of the nine eminent judges that form this important branch of our government. Col. I. Edwards Clarke, of the U. S. Bureau of Education, presents an elaborate review of the new methods adopted during recent years in our schools and colleges. The change began with industrial art teaching, and in this line the greatest development is to be expected, although the more general effects are far-reaching and apply already to all departments of education.

St. Nicholas for August opens with a beautiful frontispiece, by Mary Hallock Foote, illustrating some bright verses by Edith M. Thomas, entitled "Invitation to Echo." Miss Foote also contributes a charming sketch of Rocky Mountain life, called "An Idaho Picnic," with pictures by herself. Another artist tells his own story with pen as well as pencil—George Wharton Edwards in "The Figurehead of the James Starbuck," a sea story. Nora Perry contributes a "girl's story," which contains a healthful lesson for some teachers, as well as all scholars. There is a pleasant sketch of Oliver Wendell Holmes by William H. Rideing, editor of the *Youth's Companion;* George J. Manson gives his views on "Journalism" to the boys who are getting "Ready for Business;" and C. F. Holder tells "How Some Animals Become Extinct," especially the sea-cow of the northern straits and other forms of animal life which have been hunted out of existence, within a recorded period. "A Great Battle in a Forest" is Gen. Adam Badeau's account of Chancellorsville.

Demorest's Monthly Magazine, though largely filled with stories and fashion notes, has an entertaining illustrated sketch of the Adirondacks, and a monograph on Audobon with a portrait. The sanitary and household departments are always good, and the temperance articles are vigorous and radical. Among the latter is an account of a spirited contest in Memphis, Tenn., to secure a prize medal offered by Mr. Demorest for a temperance declamation.

The *Library Magazine* in its last monthly part contains such papers of general interest as "Competition in Wheat-growing," "The Conquest of Burma," "Silk-worm Raising," "Decay of Bodily Strength in Towns," "The Czar Nicholas," "Illuminating Coal Gas," "Sleep and its Counterfeits," "A House of Rest." John B. Alden, publisher, New York.

Mrs. Julia Ward Howe's portrait will be the frontispiece of the August *Century,* accompanying a note by herself concerning the origin of the "Battle Hymn of the Republic," appended to an article by Brander Matthews on "The Songs of the War." Mr. Matthews gives authoritatively the origin of several of the principal war-songs, North and South, with the authorized text.

"Is Consumption Curable?" is the title of a significant article in the July 22d number of *Science,* in which the Bergeon method of treating this dreaded disease is scientifically and favorably discussed. This method is attracting much attention among progressive physicians in this country.

LODGE NOTES.

Gambrinus Assembly Knights of Labor, 1,000 strong, says a Milwaukee dispatch of July 22, yesterday withdrew from the order because of Grand Master Workman Powderly's sentiments on the temperance question. It is probable that the assembly composed of tight-barrel coopers will also withdraw for the same reason. Gambrinus assembly is composed of brewers. The tight-barrel coopers are mainly engaged in work for the brewing trade.

At the session of the district assembly of the Knights of Labor held in London, Ontario, July 22, the subject of the separation of the Canadian Knights of Labor from the American body in the matter of jurisdiction was discussed. A resolution was passed urging secession from the United States General Assembly and the formation of a General Assembly for Canada, the latter body to have complete and unrestricted powers to adjudicate on all questions and business of the order.

Germania Assembly, No. 7,598, of the Knights of Labor, of Wilmington, Delaware, disbanded on Thursday evening because of the clause in the new constitution prohibiting the use of intoxicating beverages at picnics and entertainments. The assembly numbered at one time about 91 members, but since the issuance of that order had fallen off to 23.

The Patriarchs Militant—the new uniformed degree of Odd-fellowship—of Northern Indiana are holding a regimental encampment at Warsaw which will last three days. The meeting is attended by several Generals and Lieutenant Generals with any amount of sham dignity.

District Assembly 30, Knights of Labor, at Fall River, Mass., has adopted a resolution instructing its delegates to the Minneapolis Convention to refuse to accept the resignation of Grand Master Workman Powderly and to do all in their power to retain him at the head of the order.

BUSINESS.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month ..	$ .15	One year....	$1.50
Two months.	.25	*Two years..	3.00
Four months.	.50	*Three years.	4.50
Six months ..	.75	*Four years..	6.00
Eight months	1.00	*Five years..	7.50

SPECIMEN NUMBERS.—For ten cents we will send the *Christian Cynosure* for *three weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends three copies of the *Cynosure?*

NOTICE

to those who receive the *Christian Cynosure* with this item marked. A friend has paid for the paper to be sent to you for a few months, with the hope that at the end of the time paid for you will wish to subscribe for it, but if you do not, *the paper will not be sent beyond the time paid for.* If for any reason you are not willing to receive it on the above terms, please send notice to that effect at once.

The few fine cabinet photographs of Prest. J. Blanchard which we had, having been disposed of so quickly, arrangements have now been made by which all can be supplied at this office who wish them. Price postpaid 25 cents each.

Are you doing all that you can to introduce the *Cynosure?* Have you not some friend to whom you could send it?

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	67¾		69¼
No. 3			66
Winter No. 2	69		71
Corn—No. 2	37	@	39
Oats—No. 2	24	@	28½
Rye—No. 2			44
Branper ton			11 50
Flour	1 40		
Hay—Timothy	9 50	@	14 50
Butter, medium to best	10	@	18
Cheese	07	@	15
Beans	75	@	1 75
Eggs			11
Seeds—Timothy			2 25
Flax	1 03	@	1 07
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The first food for a child, artificially fed, should be one-third of pure cow's milk, two-thirds of warm water, and a trace only of sugar added. If the cow's milk does not agree, prepared barley or arrowroot made like thin starch, with a very little milk added, may be tried. Probably the best scientifically prepared food for infants, especially those whose digestion is weak, is Peptogenic Milk-Powder with cow's milk. This, when prepared according to directions, more closely approximates to human milk in every particular than any preparation yet offered, and gives to the infant, as nearly as possible, its natural food.

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Whatever food may be selected it should be given a thorough trial before another is tried, as changing a baby's food is apt to make trouble. Persistent vomiting, or the child's not being properly nourished, would usually indicate that a change should be made. The greatest danger is in overfeeding. If nausea follows eating, try giving the child a smaller quantity, with a small pinch of salt in it in place of sugar. Be sure, before changing, that it is not from having taken too much of a food that it did not agree. If the child has colic, omit a meal and give it boiled water as hot as it can take it, in place. Many times an injection of warm water will cure colic at once, and does no harm to try.

Oatmeal gruel, strained, is good for older babies. Prepare this by putting two or three table-spoonfuls of ordinary thick gruel, cooked three or four hours, into a cup of boiling water. If nausea does not follow, and the child does not seem enough nourished, make the gruel a little stronger, or add one third milk. If a child's bowels are relaxed, and the oatmeal does not regulate them, rice made into gruel and strained, or boiled milk slightly thickened with flour, and strained, may be given. If a baby is troubled with constipation, give it a *small* teaspoonful of pure olive oil, or of West Indian molasses and water. For older children troubled in this way, cracked wheat or yellow corn-meal mush may be beneficial. The question of mush, or porridges, is an important one in any household, but especially so in one where there are children. To have this article of diet palatable, and of sufficient variety to keep for it a keen appetite, requires care, and the selection of the best preparations. A mush kettle (or a rice-boiler, as it is sometimes called) should be in every kitchen. It consists of a kettle within a kettle; the inner one of tin, or better still, of porcelain, and the outer one for water. In this way the cooking is done without stirring—which sometimes spoils the flavor—or without danger of scorching. All mushes must be thoroughly cooked. The groceries and food establishments furnish many kinds to choose from, and care must be taken that no old stock is purchased, as it is apt to be bitter.

Regularity in the hours of feeding must be observed; and if the baby cries, apparently for food, between these times, give it a spoonful or two of water. All drinking water must be either from a source known to be pure or else it must be boiled and cooled before drinking. Cover it with muslin while cooling. To restore the fresh taste to water that has been boiled and cooled, and, consequently is rather flat, pour a small quantity rapidly back and forth from one vessel to another, just before it is given to the child to drink.

As nearly as any rules will answer for the amount of food to be given, the following will do. To a newborn child, not nursed by the mother, give from one to three tablespoonfuls, of whatever food may be selected, for a meal. If the child does not seem satisfied, and retains the food on the stomach, the amount should be carefully increased. Vomiting would usually indicate overfeeding. As the child grows the quantity of food taken must be judiciously increased; and nothing but careful watching on the part of mother or nurse can regulate this.

Ordinarily, a weaned child, a year old, requires for its breakfast about half a pint of milk, and a tea-saucer half full of mush. Some children will need more than this, in which case may be given a small piece of bread and butter, and half of a well-baked apple, if fruit agrees with the child. For the noonday meal, a small potato, or its equivalent in mush or bread and milk, and fruit. The same amount, or less, for supper. All fruits in their season are allowed children after they are a year old, if they agree. No sweetmeats of any kind should be given. This same kind of fare should be continued with little change until the child is ten or twelve years of age, about which time the bony structure hardens. The less meat children under ten eat the better.—*Demorests's Monthly for August.*

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Poison Vine (called also poison ivy and poison oak) is a common climbing plant found on old fences, and on trees, clinging to these by numerous wiry rootlets which the plant throws out, and into the object over which it climbs. This plant somewhat resembles the Virginia creeper, but that may be known by a five-fold leaf, while the leaf of the poison vine is three-fold. This plant poisons many persons, if they simply touch the leaves, producing a distressing eruption of the skin. The effects are worse in the morning when the dew is on the leaves.

The *Poison Sumach* (poison elder or swamp dogwood) belongs to the same family as the last. It is a small bush, slightly resembling the common elder bush, having the compound leaves of a sumac. This plant is not so common as the preceding, and grows in swampy places, or along rivulets. It is quite poisonous to some persons, affecting the skin, as does the poison vine.

Wild Parsnips of several kinds are poisonous. It is well to avoid all wild plants which in leaves or seed-stock look like the garden parsnip, and to remove them from the farm. The garden parsnip sometimes runs wild, and then it too becomes poisonous. These plants are generally found in low grounds and along rivulets, through sometimes on high ground. The cow-parsnip is a large, coarse-looking weed, four to eight feet high, growing in rich, low ground. This plant is covered with wooly hairs, while the wild parsnip, or cow-bane, is a smaller plant, and free from wooly hairs. The cow-bane grows in swamps, and is considered very poisonous to horned cattle.

Fool's Parsley is a small plant, one to two feet high, found in waste places in the New England States, and is quite poisonous The water hemlock also belongs to this family; it grows in swamps and along creeks. This plant somewhat resembles "sweet cicely," and the lives of children are sometimes lost by their eating the roots which are very poisonous. The common hemlock of Europe is a smaller plant and is naturalized in some places; it is also poisonous. The only safe rule is to leave all wild plants looking like wild parsnips alone.

Indian Tobacco (eye-bright), a small plant to some extent used in medicine, is poisonous, but generally men and animals cannot eat enough of it to do them much harm.

Datuna (thorn apple or jimson weed) is a common, coarse and unsightly weed, found in rich grounds about the barn and other farm buildings. It has heavy stems, large, much dentated leaves, large purplish or white flowers, which have a mawkish odor. There is no danger from eating the leaves, but the dried seeds, found in the dry burr-like pods are very poisonous and are occasionally eaten by children with fatal effects. This plant belongs to the nightshade family and should be carefully eradicated from the farm.

Stagger-bush (lambkill, calfkill, etc.), is a shrub two and three feet high, found in many woods on and sandy plains. The plant bears somewhat leathery leaves, and pretty white flowers. It is said to kill lambs and calves, and to give sheep the staggers when they eat the leaves. Where this plant is abundant, bees cannot be safely kept, because the honey gathered from the flowers of this plant poisons the whole product.

The *Mountain Laurel*, called also *rhododendron*, and well known from its evergreen leaves, beautiful flowers, and crooked wood, is one of our commonest mountain shrubs. The leaves and flowers are poisonous, but are not often eaten by our domestic animals. There is a smaller laurel with narrow leaves, which is said to be more poisonous than the larger variety.

Nightshades, or bitter-sweets. There are two of these, one with black and the other with red berries. The plants being found about our houses, and the berries of bright colors, and thus attractive to children, there is considerable danger from these plants, and they should be plucked up by the careful farmer while the fruit is yet green.

Pokeweed (poke, pigeon-berry and garget) is a plant well known for its purple berries. The young shoots are used in the early spring for "greens" or as a substitute for asparagus; but this is not a safe thing to do, as mistakes are often made, and when too old the plant is poisonous.

In case of poisoning from eating wild berries, it would be proper to administer an emetic, such as a tablespoonful of ground mustard in a pint of warm water, or copious draughts of warm water to which a little grease or oil has been added. Tickling the throat with a feather will also bring on vomiting. The sufferer should be placed in bed and a physician called at once.

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NEWS OF THE WEEK.

COUNTRY.

A terrible accident is reported on the Atlantic and Pacific Road, in New Mexico. An engine plunged at full speed into an arroya, the bridge over which had burned. The freight cars piled up on top of the engine, making a terrible wreck. A fireman was instantly killed. The engineer and brakeman were fatally injured. To add to the terror the wrecked cars caught fire, and twenty-two cars with their contents, and one of the finest engines on the road are a total wreck, involving a loss to the company of $90,000.

An express train dashed into a freight train at West Newton, Pa., Friday morning, killing a fireman and fatally wounding an engineer. A number of passengers were more or less injured.

Near Richmond, Ind., Thursday, Joseph Rich, a farmer, attempted to cross the Panhandle track after the the bell rang. In the wagon were his wife, baby, and mother-in-law, all of whom were instantly killed except Mrs. Rich.

A construction train of the Chicago and Alton road, on which were nearly 100 laborers, was run into Wednesday afternoon by a freight train of that road, and the result was a dreadful smashup with serious loss of life. Twelve persons were killed and thirty others were wounded.

The Mount Savage bridge, near Cumberland, Md., collapsed under a mixed train early Thursday morning. The engineer and fireman were killed, and a brakeman was seriously wounded.

Two farmers in Deerfield, N. Y., being stung by flies and mosquitoes which had gathered poison from the carcasses of some cattle dead from bloody murrain, were delirious for hours, their lives even being endangered.

Half the buildings in David City, Neb., including two churches, were leveled by a tornado Friday evening. One man was killed. The financial loss is placed at $200,000.

The devastation by the recent flood in the Great Barrington, Mass., region has been so complete that it is believed it will take years to restore the land to its former fertility.

In the great storm in Pennyslvania, one thousand feet of the track of the Erie Road was washed into the Susquehanna River four miles west of Susquehanna. Land-slides caused the abandonment of the Jefferson branch.

Heavy thunderstorms swept over New York and New England Friday afternoon. The lightning caused much damage. The Y. M. C. A. building, at Brooklyn, was struck, and many of the occupants were stunned. The Rittenhouse, N. J., woolen mill was burned down, and on the Massachusetts coast shipping had a rough experience.

McDonough County, Ill., is suffering from the most severe drought known for over twenty years. The streams are all dry, pastures are as brown and bare as in winter, and corn is burnt up, and will make nothing to speak of but fodder, and a poor quality at that. There has been no rain, except a few sprinkles, since February.

Boys caused a fire at Clinton, Iowa, Wednesday, which destroyed the Baptist church, four dwellings and a number of barns. Six dwellings were badly damaged.

The house in which Mrs. Harriet Beecher Stowe wrote "Uncle Tom's Cabin" was destroyed by fire at Andover, Mass., Tuesday night.

The district in Cincinnati known as "Slop Town" was burned over Friday afternoon. Twenty-five structures, exclusive of stables and barns, were destroyed, and fifty cows perished in the flames. The loss does not exceed $100,000, with very small insurance.

Insurance men are troubled over the number of disastrous fires that have occurred in the past six months. It is believed that the teaching of Johann Most, the Anarchist, and his followers have led to many of the conflagrations, and Most's book on dynamite and phosphorus as incendiary agents have been referred to the police committee at New York. Fire underwriters are discussing various remedies for averting those heavy losses which are said to be draining the resources of the companies.

The Ohio State Republican Convention met at Toledo. The platform favors the protective tariff, demands duties on wool, advocates liberal pensions, and denounces the President's vetoes. It demands a free ballot and a fair, and asks for restrictive immigration laws that will keep out contract labor, paupers, anarchists, communists, and the vicious and criminal classes. Lastly, it indorses Senator Sherman, and presents his name to the people of the country as a candidate for the Presidency. The resolutions were unanimously adopted amid the wildest applause.

John Taylor, president of the Mormon church, died at Salt Lake City Monday evening. The remains were interred Friday.

South Carolina has convicted an 11-year-old child of murder and condemned the girl to be hanged. Of course she is colored. Her crime of killing a white child was a great one, but it is small in comparison with the crime of the State if it hangs the girl.

The National revenues for July amount to over $32,000,000, an average of more than $1,000,000 a day. The expenditures during the same time, including $11,500,000 paid for pensions, amount to about $25,500,000, leaving an excess of receipts of $6,500,000. Treasurer Hyatt reports the surplus as $45,100,000, an increase of nearly $6,000,000 since the same date of last month. Treasury officials, however, believe that heavy payments to be made next month will again reduce the surplus to about $37,000,000 by the 1st of September.

A meeting of the Cook County Woman's Suffrage League was held at the Sherman House, Chicago, to make arrangements for their proposed exhibit at the coming Exposition. They have secured a space 120 by 45 feet. which they propose to have filled with women's work of all kinds, including literature and other things bearing on the reform in which they are interested.

One of the large fires for which the Chicago Union Stock Yards is noted broke out Wednesday evening and consumed the newest addition to the immense plant of Armour & Co. The building lies in the northeast section of the Armour & Co. property, and was known as the new beef house. The building and contents are valued in round numbers at $300,000, and the loss is about total.

FOREIGN.

The International Association of Fairs and Expositions, which concluded its sessions Thursday at Toronto, favored the holding of a world's fair in 1892, and pointed out Chicago as the most suitable place.

Mr. Gladstone addressed the London Liberal Radical Union Friday evening. He said that at the last election the Unionists had a majority of only 76,000 in the country, and that if the Liberals reclaimed 150,000 votes their strength in Parliament, now in the minority, would become a majority of 100. Continuing, he said that 150,000 votes represented 11 per cent of the whole electorate, and that the recent elections had already given the Liberals six or seven seats, gains which indicated that the Liberals would triumph if Parliament were dissolved to-morrow.

Lord Salisbury, speaking at Norwich, Thursday, warned the Conservative party to prepare for a possible dissolution of Parliament. He said that Parliament had often met with an early termination when its life seemed endangered, and that the Conservative party must organize to instruct the people against the deception of the separatist apostles who were only too numerous.

Pursuant to the new spirit monopoly law the Swiss government has purchased alcohol sufficient for the whole country for one year's consumption,

The congress for the codification of the law of the Nations, has agreed to recommend that the maritime powers adopt Wyneken's code for insertion in the code of international signals. Chevalier Warteggs, Admiral Calomb, of the British Navy, Judge Peabody, and Mr. David Dudley Field, spoke in favor of Wyneken's code. On motion of Mr. Field a permanent commission was appointed to inquire into regulations for preventing collisions at sea.

A renewal of the heavy rains, which the sewers were unable to take care of, causes apprehension for the safety of the City of Mexico, in case Lake Tezcoco should overflow the low-lying country between it and the city. The reports are that the lake has risen to the level of the city.

Gen. Boulanger, the late war minister of France, on Friday sent his seconds with a challenge to ex-Premier Ferry to fight a duel. The latter's friends avow that he will not accept the challenge.

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Jeff. Davis has harnessed himself into a strange team. With the Northern liquor dealers he has the savage satisfaction of having helped defeat prohibition in Texas. He gave brains and influence in a letter; they, blood money. Just before election he wrote a long letter denouncing prohibition. Senator Reagan, once member of the old rebel cabinet, wrote a reply which was half an apology, and the great cause was defeated by 70,000 to 100,000 votes.

The letters which have passed between Miss Willard and Mrs. Blanchard are warmly noticed by Miss Flagg and other lady correspondents, and some have wished to have the letters circulated in a tract for the benefit of the women of the W. C. T. U. The *Union Signal* does not publish such articles as Miss Willard's circular, urging prohibition speakers to join the Knights of Labor. If the W. C. T. U. women were in possession of the facts, four-fifths of them would, like Miss Flagg, insist on a divorce from secret societies, and Miss Willard's powerful influence, along with theirs, would give us a united open daylight Prohibition host next November for the election of 1888, like the Abolitionists in 1856, when Know Nothings fell to rise no more.

The Chicago "boodler" crowd have begun to taste the bitter dregs of the cup of corruption they have so long quaffed deeply. Except in the judgment of a few sympathizers, one of whom it seems got on the jury, their sentence is far from the measure of their crime. There is yet another party of conspirators of the second degree to be tried. The hunt after McGarigle has fallen through, but the trial of Dr. St. John for helping him off may bring some secret things to light, if the lodge is overmatched in the case. It is hinted that some of the witnesses will implicate Sheriff Matson unpleasantly. The *Drovers' Journal* has an amusing comment on the runaway. McGarigle, it says, "when he made his escape not only broke his parole as a man but as a Knight Templar. Both Sheriff Matson and himself are Masons and this fact had some influence in the trust reposed in the ex-warden by the Sheriff." The logic of this observation is that the Knight Templar oath bound McGarigle not to escape if he could, but to stay by Matson in order to preserve the official good name of the latter. That is reading Masonry backwards.

"The tender mercies of the wicked are cruel." This Scripture is fulfilled by the *Champion*, the liquor organ of this city, in its comment on the late arrest of Bro. T. B. Arnold of the *Free Methodist* on the mistaken charge of cruelty to children. It says: "We have not space to give the full details; but is there not enough meanness and brutality developed in what we quoted to make a man with a heart in his body wish to see the Rev. Methodist preacher, Sunday-school teacher and prohibition howler, stripped naked, rolled in a bed of thistles, whipped till there is no hide left on his carcass, and then tarred and feathered and drowned in the muddy water of our sweet-scented Chicago river?" This is from a paper that is urging men to kill wives and starve and beat children and make every home a hell, by means of the liquor business!

The celebration of the centennial of the United States Constitution will take place in Philadelphia, September 15th to 17th. The features of the occasion will be an industrial procession contrasting the commerce and industrial and social characteristics of the country in 1787 with those of to-day, a military parade and review by President Cleveland, and an oration by Justice Miller of the United States Supreme Court. President Cleveland will preside on the last day and will be attended by several members of his cabinet. The military part of the programme should be left out. We have not our national greatness because of wars, or armies or navies, but because we pay our debts, have a noble school system and the Word of God is not bound.

From October to June last two students of Princeton College, Forman and Wilder, were visiting American colleges to arouse an interest in foreign missions. Altogether they visited 162 institutions, some of them theological seminaries and academies. As a result of their visits 2,267 persons, nearly all students, have volunteered to go for Christ to the heathen and signed the brief statement, "We are willing and desirous, God permitting, to be foreign missionaries." The visits of these young men were often attended with conversions as an evidence of God's blessing on their work. Dr. A. T. Pierson of the "Wanamaker" church, Philadelphia, an enthusiastic writer on missions, uses the fact of this visit and its pledges of consecration to urge on the churches to greater zeal. There cannot be too much enthusiasm in this work for Christ. It needs to be red hot to melt down the formality and world-loving spirit that has settled upon many Christians: and after it has swept through the colleges, it needs to enter the precious home circle and arouse father and mother to bring their best-loved as an offering to Christ. All the readers of the *Cynosure* are commended to the reports of this work in the *Missionary Review* for July.

The rebel battle-flag flurry and the invitation of St. Louis to President Cleveland, have aided in bringing to light some Grand Army shams worth noting. Lucius Fairchild, at the head of the order, is a high Mason, and was engaged a few years ago in establishing Egyptian Masonry here in Chicago. Gov. Fairchild reached the office of Grand Captain of the Guard in the Sovereign Sanctuary and received the ninety-fifth degree, and was therefore dubbed "Sovereign Patriarch Grand Defender of the Truth." This exalted character, added to that previously acquired, by drinking the Knight Templar's wine of double damnation out of a human skull, gave him eminent preparation for his present office. Gen. Tuttle, the fiery defender of Grand Army faith in Iowa, was, it seems, an extraordinary grand army man in the lawful and truthful sense. As Democratic candidate for governor of Iowa during the war, his correspondence of the time was then denounced as "Copperhead." Adjutant General Drum, who had part in the battle-flag business, is a member of a G. A. R. post in Washington, but after this singular fashion: He was sworn and initiated into the order *in his office in the War Department*, and has had nothing to do with it since, attending no meetings, and apparently caring nothing about these conservators of patriotism more than for a Mother Goose jingle.

THE MASONIC HEAVEN.

BY REV. J. W. LOGUE.

Masons, Odd-fellows, and other secret orders are in the habit, in their burial services, of sending their deceased members to a place which they are pleased to call by the *very* scriptural name of the *lodge above*.

I confess I am not very well versed in secret society eschatology, having never had any great practical familiarity with the system; but it has occurred to me, with my little knowledge of the matter, that there must be some mistake about the location of this lodge; that its true position will be found rather in the direction of nadir than of the zenith, below than above. My reasons for thinking so lie, some of them, very much upon the surface—though I have deeper ones which I need not mention now. To begin, the term lodge, the name given to it, rather excites my suspicion. Supposing it to have been chosen with an accurate regard to the common verbal meaning of the word, we know that things are not, generally, going upward, but *downward*, when they *lodge*.

But not to place too much stress upon a term which would seem to have been chosen, if not intentionally, at least with an instinctive regard to the state of the case, the *origin* of these societies would seem to point in the same direction. For whatever may be said of the time or times of their modern organization (as of Masonry in 1717) it is evident that in their spirit, genius and mode of operation, they date back to the darkness of ancient heathenism. In this they properly deserve, as some of them claim, the distinctive appellation of "ancient order." Their secrecy, if we go no farther, would betoken the darkness out of which they sprang. Now, if Christianity has been laboring these eighteen centuries to free the world from that spiritual darkness and superstition that had settled down upon it, it can hardly be supposed that those who are laboring to sustain these, and those who are laboring to destroy them, can have the same ultimate destination. As the one is the victory of light and the other of darkness, it would be reasonable to suppose that they would land their subjects in their own respective elements.

Their principles, like their origin, are not such as to inspire high hopes of their future. If there is a fact patent beyond all controversy, it is that their devotional exercises are, in all their essentials, heathenish. They discard the name of Christ from their prayers and rituals; and in their general mode of procedure, conform their worship to that of Baal, or the sun. Then if Baal worship leads to a lodge *above*, secret societyism does so also. But if it leads in another direction, so do they.

But if its principles and forms of worship are unchristian, its morals are, if possible, still more so. The Bible morality requires that our charity be extended to the weak, the destitute and the unfortunate. But these are the classes with which Masonry directs its subjects to have nothing to do. Their charity, if it be charity, is generally confined to men, to the exclusion of women; and to the young, the strong and the healthy, who, it may be presumed, can take care of themselves. And not to mention other radical defects in their morality, a brother member is to be defended "right or wrong;" and his secrets, committed to them "as such," are to be kept inviolate, "murder and treason excepted," and in some of the higher degrees "murder and treason not excepted." Such morals are not from *above*, and cannot lead in that direction.

And still farther, when we look at the character of not a few of the classes that find entrance, if not welcome, into the Masonic lodge below, the skeptic, the saloon-keeper, the profane swearer, the lascivious, we are more and more confirmed in our apprehension that the direction of this lodge is down and not up. To give to such gross natures an upward ascent, is more than the laws of spiritual gravitation will admit of.

But we are told that there are many professing Christians in these secret orders. I cannot help that. The laws of nature and of God will not be reversed for their sakes. If they are found in a society, all whose tendencies are downward, they will be very likely to go down with it. If they have boarded a train which is descending an inclined plane, with precipitous velocity, I cannot see how they can hope to escape the general wreck.

Northfield, Ohio.

MORAL HEROES.—NO. VIII.

BY REV. C. C. FOOTE.

PRESIDENT CHARLES G. FINNEY.

Among the "cloud of witnesses" that have borne testimony against the multiplied abominations of Masonry it is doubtful if any name appears more frequently than that of Rev. Charles G. Finney. And it is doubtful if the name of any one of these witnesses carries with it more weight than his. As a religious reformer his reputation was co-extensive with Christendom. As a successful evangelist he had no peer in his day. His integrity was never questioned.

He had in early life been seduced into the Masonic lodge. He, therefore, knew Masonry, having been in it. But when converted he renounced it; as every converted man should. The strength of his terrible denunciations was in his personal knowledge and clear perception of its wickedness. This was the reason why he received so many threats of murder if he did not desist from his exposures and denunciations.

I have heard the most celebrated ministers of the United States and Canada, and I regard Mr. Finney the peer of them all. Like Saul he was head and shoulders above all the men of his age. In person he was tall and commanding. When roused in the pulpit there was an awful majesty in his appearance that at times made the heart stand still,and the people to tremble as by the terrors of an earthquake. He was possessed of an intellect of almost boundless versatility. He was a very Elijah in boldness and awfulness of denunciation. But in tenderness and love he was as the disciple that leaned on the bosom of Jesus. And, like those holy men, there will be none of his like to come after him.

A neighboring minister assured me that he had received clearer light from one of his volumes than from all his other theological reading. The celebrated Dr. Redford of England declared that "Pres.Finney's theological volumes were worth more to a young minister than a whole library of theology."

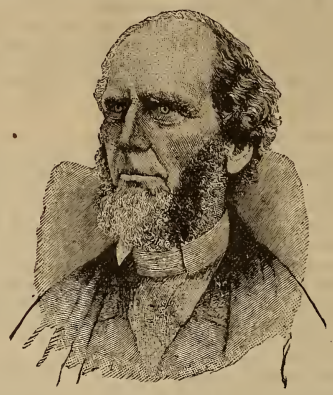
The power of the Holy Spirit upon him was equal to the greatness of the faculties inspired. The vastness of his sensibility caused him to feel the truth as if it were a consuming fire in his bones. Where others had but faint views truth rose before him like mountains on mountains; such was the power of his perceptive faculties.

His sympathy with Christ was as that of a twin brother. No marvel that he came among the people as a revelation from heaven; and no marvel that people came hundreds of miles to hear and witness the wonders of his revivals. He had the power of walking into men's consciences like an angel with a flaming sword. His ability to read the character of men was startling. Many a man was stricken under conviction by one look from those searching eyes. His sermons to Christians reveal his remarkable power of analysis. These sermons would sometimes drive nearly a whole church into the inquiry room. In the realm of law and moral government it is doubtful if this country has had his equal since the days of the elder Edwards. If you would know his logical powers read his reviews of his reviewers. It was his logical reasoning that gave him such great success with lawyers.

But transcending all else was his spiritual power. His experience in the heights and depths of the spiritual life was past description. Those mighty prayers that moved heaven and earth, caused people to say, "no matter what he wanted of God, he was sure to get it for the asking."

"His theology was not a creation but a growth," springing from his profound religious experience and logical discrimination in Bible study. Briefly, he held to "the self-determining power of the human will;" that "obligation is limited by ability;" that "all virtue consists in benevolence;" "the simplicity of moral action," i. e., "every moral action is wholly good or wholly bad;" "every act of the unregenerate is sinful;" "regeneration and conversion are synonymous, wrought by the Holy Spirit and human will simultaneously through the instrumentality of the truth." He held with great tenacity to the election and perseverance of the saints. Christ was all and in all that pertains to salvation, a substitute to meet the demands of justice.

His volume on sanctification is a logical deduction from the simplicity of moral action; and that the command to love God with all the heart implies ability to obey; and that the Gospel has provision



PRES. FINNEY.

for an indefinite perpetuation of present obedience.

He was anti-sectarian; holding to diversity in unity. If he had occasion to undermine the "syllogistic foundation" of the Baptists, it was that he might proffer a better way. Many a Methodist saint deeming himself lost by "falling from grace"has he set on high by placing before him the final perseverance of the saints. To the objection that election was a barrier to the salvation of men,he would prove to you that without it no child of Adam could be saved. His love for all believers was only equalled by his love of truth. Hence he labored with and for all denominations.

When he came upon the theatre of his life's work he found the popular theology saturated with the worst form of "high-tonedCalvinism," and the religious life of the country largely practical anti-nomianism. As a revivalist he was forced to do perpetual battle against both of these errors. Pres. Finney was manifestly raised up of Providence for a great and peculiar work, and most faithfully did he perform it.

I feel that I have given a faint sketch of one of the grandest men of the age, of world-wide fame. If the reader would know more of President Finney let him read his autobiography, and for the revelation of divine power he will say it excels any other book save the Bible.

Detroit.

MINISTERING SPIRITS.

BY REV. H. A. DAY.

As to the influence of spirits upon mortals, either for good or evil, there seems to have been no doubt in the minds of early Christians.

The dangerous drift toward gross materialism is, perhaps, no more plainly manifested in any direction than in the silence of religious journals and of the pulpit in respect to these things. We scarce hear a word concerning angelic presences or of the position and condition of those who, once here,have long since departed. Have we not lost what would have been, if intelligently and Scripturally presented, a powerful influence for good among the unsaved? I leave the reader to answer.

Thoughts of this nature are awakening and elevating in their effect. They cannot be otherwise. Men have not yet awakened to their true position relative to good and evil. We do not yet know ourselves or our surroundings. God is always trying to enlighten and instruct us; but, alas! we are dull scholars. There are discoveries to be made yet, in spiritual things as there has been and doubtless are still in material things. We have only of late learned to apply the forces of steam and electricity,notwithstanding we have been surrounded with them from the creation of man. The latent principles have been with us awaiting our recognition.

So in spiritual matters. Modern Spiritualists will have lost their hold upon the masses of their followers when certain strange phenomena which can not be denied are better understood. The phenomena now so strange will be familiar when we follow more closely the leadings of God's unerring Spirit and his Word.

When Paul enjoins upon us to "Believe not every spirit" does he not lead us forward on the line of thought before us? Did not Christ address spirits apart from the beings in whom they dwelt? Did not Peter, James and John see spirits when the mist was cleared away on the Mount of Transfiguration? Christ simply appeared to be to them at that time what he really was. Did Moses and Elijah appear on this special occasion or were they continually present with him of whom they had prophesied during their natural lives? We cannot deny facts. Let us not try; let us be sober and watch unto prayer. God is the source of light; from him only shall we receive knowledge.

The author of the work entitled "Credo," has the following directly in line with these thoughts: "The word translated 'hell' in 2 Peter 2:4 is *Tartarus*. It occurs nowhere else in the Bible. A large number of the most learned and critical commentators,including such names as Drs. Ramsey, Cudworth, Parkhurst and Whately, together with the learned Grotius, agree that the word, in a physical sense, according to ancient classical writers, means the atmosphere of our earth. The passage then would read, 'God spared not the angels that sinned, but cast them down to the atmosphere of earth.' Our atmosphere is a temporary home for demons. Satan himself is 'the prince of the power of the air.' Who that has lived in the world doubts it? Sad the lot of mortals did not angels of mercy visit and comfort them."

Thus learnedly and clearly does this writer discourse upon this important theme. Peter farther says,"Be sober, be vigilant,because your adversary, the devil, goeth about as a roaring lion seeking whom he may devour." But blessed be God, who, by the mouth of his servant David, hath said, "The Angel of the Lord encampeth round about them that fear him and delivereth them." Another said, "Fear not, for they that be with us are more than they that be with them." The young man with Elisha found it so when his eyes were once opened. Cannot we walk more confidently from henceforth? The angels have not left the earth. They are here. In our lonely ways they overshadow us with wings of loving tenderness.

Shall we not walk more carefully as we walk more confidently from henceforth? We need not fear. We lack faith, we lack information. May the God of all grace open the eyes of the blind and unstop the ears of the deaf. We now know in part and we prophesy in part. When that which is perfect is come then that which is in part shall be done away.

Williamston, Mich.

SECRET SOCIETIES IN COLLEGE.

The arguments *pro* and *con* for these societies (which usually are known by two or three Greek letters) may be briefly stated in the following facts:

C. P. was a poor lad who, by working on a farm in summer, earned barely enough money to pay for his board, clothes and tuition in college. He joined on entering a "Fraternity."

Many wealthy members of this society were among the alumni of the college. They had erected a dormitory where "the brothers" occupied comfortable rooms rent free; they had a club house, with library, reading-room, piano and luxurious study-rooms. All these advantages C. P. enjoyed free of cost.

There was also a sum contributed by the society for the aid of poor members. In the junior year of his course P.'s health failed. His expenses during his senior terms were borne by the Fraternity, with the understanding that whenever he should be able, in his future life, he would repay it into the general treasury of the Fraternity.

P., who made good use of his advantages and was not unwilling to accept aid, has naturally much to say in defence of secret societies.

In another institution in New England most of the students belong to one of four Fraternities, each of which has a chapter in the college. A few young men remain from poverty or choice outside of all. They occupy precisely the position of individuals in a city who undertake to struggle against rings or powerful corporations.

They are socially under a ban; there is no chance whatever for them to gain any of the offices or honors given by students to each other, and which are so dear to boys. But this is not all.

Not only in this, but in many other colleges, the

tutors, instructors, and even the professors themselves are members of these Fraternities, and (being human, like other men) are often influenced by old association, and loyalty to their society, to be prejudiced in favor of fellow-members among the students and against those who belong to a rival society.

There are said to be colleges in which no member of a certain Fraternity, whatever his merit, ever "passes" with honor, and in which the members of its rival find a flowery path before them to success. So flagrant is this evil, that in some colleges no professor or tutor is permitted to continue his connection with a secret society, and in others no chapter of such society can be maintained.

Much is to be said on both sides. But if such secret associations exist, they should be so controlled as not to interfere with justice. The *Companion* suggests the subject as one worthy the grave, honest consideration of the young men and parents who are its readers.—*Youths' Companion.*

JOHN BROWN'S SONS.

THEIR HOMES IN THE SIERRA MADRES.—THEIR PECULIAR IDEAS OF RIGHT AND JUSTICE.

No one who has visited Pasadena, California, and its vicinity ever tires of descriptions of the beautiful mountain scenery a few miles to the north. Several times of late mention has been made in the *Cynosure* of the Las Casitas settlement of the John Brown descendants, at the base and on the sides of these mountains; and the following sketch from the Chicago *Times* will revive the recollections of those intrepid sons and their father:—

The first peak of the lofty Sierra Madres, beginning at the Arroya Seca canyon, opposite Pasadena, has been named John Brown, and is known as Brown's peak. About its base, overlooking the San Gabriel valley, are the houses of his sons and their descendants, who, to the number of thirteen, have made their homes here. The selection of this site shows the inherent love for the mountains possessed by these people.

This region,high above the valley and remarkable for its dryness, is Las Casitas, laid out as a park of homes, and upon the second ridge Owen and Jason Brown have selected their homes.

Their house is plain and simple, but as I stood in the doorway it occurred to me that they had something which no palace in this country or Europe possessed—their incomparable view.

Amid such scenes the Brown brothers live. Upon these mountain slopes they intend to pass their days in peace and quiet. For two years they had been living upon the plateau of Las Casitas, but recently they sold a part of their ranch and moved farther up the range. A singular series of disasters has befallen these two old men. Owen was disabled some years ago by being dragged for several miles by a runaway horse, and Jason has been repeatedly burned out in the Middle States, so that at present they are in reduced circumstances. When they moved into their mountain home some good friends on the mountain slopes conceived the idea of giving them a house-warming, which resulted in furnishing the new home in a modest way.

Thirteen members of the Brown family live within rifle shot of Las Casitas. They are Owen and Jason Brown, the two sons; Mrs. Ruth Brown Thompson; her husband, Henry Thompson; and, near by, two daughters and their families. Henry Thompson was with Capt. John Brown in many of his trips, and was wounded in the battle of Black Jack, in the early Kansas troubles. Jason and Owen have been through adventures enough to make their hair much whiter than it is. On more than one occasion Jason Brown was taken out to be hanged or shot; and the last time, when he bared his breast to the rifles of the border ruffians and told them to aim at his heart,his coolness and bravery alone saved his life.

One can not converse with these men five minutes without seeing that the mantle of the father has fallen upon the sons. Their ideas of what justice should be are singular to the average man for the simple reason that they are utterly at variance with justice as we meet it every day. A few examples of their philosophy will show their character. They do not consider it right to take interest on money loaned. Some time ago, when some friends raised some money to buy them a cow and the check was presented they protested that there were others who needed it more and it was their earnest desire that the money should be sent to the colored sufferers from the earthquake that occurred in Charleston at about that time. When the Grand Army men visited Pasadena in the summer of 1886 the Browns were taken in a carriage,a rope attached to the pole, and dragged through the town amid the playing of patriotic airs—much to their confusion, as no more modest and retiring men ever lived; yet they found occasion to suggest three cheers for the South, and Jason has often told the writer that while they considered that their father was murdered,they have not the slightest enmity toward the people of the South, understanding exactly how bitter the feeling was at the time. They consider that their father died that freedom might live, and that he himself considered his death was an offering to the cause is shown by his words, which were, in effect, that it would do more to help the cause than any other action of his life.

These children of John Brown not only practice justice, but carry it out to such an extent that this has probably kept them poor. That they are honored by their neighbors it need hardly be said. When the boycott on the Chinese was declared here in 1886, the Browns were at once on the side of the weaker, and Jason informed me that he was going to Los Angeles to employ a Chinaman, for the sake of the example or principle, if nothing more, even if he had to work nights to earn the money to pay him. The last time I visited the slopes of Brown's peak an almond-eyed Mongolian was at work,whether as a result of the oppression or not, I did not inquire.

Within a week some colored people of Pasadena got up a benefit for the family,and the occasion was one of great interest historically. The Browns and their families all sat together and were presented to the audience. The gentleman who introduced them, though not wanting notoriety, had it thrust upon him, as when the ceremony was over Owen Brown rose to his feet, and after telling how his father joined the temperance party, said: "Now I want to say a word for my friend, Mr. ———. His house was always open to us when we were doing the good work, and it was he who made some of the pikes that were sent to Harper's Ferry to be used in freeing slaves." This secret coming out so many years after created no little sensation among the gentleman's friends. In the audience I saw many who were more or less interested in the "underground railroad." The Giddings family were all present, among them Joshua Giddings, the old Abolitionist so long in Congress. [There is some mistake here. Joshua R. Giddings died in 1864 in Montreal,Canada.—Ed. Cynosure.] A stranger behind me said: "I came here to-night out of curiosity as my father often helped slaves that John Brown passed along toward freedom," and he told me that he saw several Quakers in the hall who had been unknown but prominent supporters of Brown. An old slave woman sat by the side of Ruth Brown Thompson, who was near John Brown when he was hanged,and told what her mistress said after the hanging,while upon the stage was a colored ex-senator who as a boy witnessed the execution.

Some months ago I happened at Las Casitas with Dr. Gleason of Elmira, N. Y., and Owen Brown agreed, after much persuasion, to relate his experiences on his famous trip from the North to the South with a colored man named Greene, who had volunteered to aid in the freeing of slaves. A more dramatic recital it would be difficult to imagine; a story of the greatest privation and danger, where starvation threatened them and captivity meant certain death. What impressed me as remarkable was that Owen Brown should remember the trip so accurately though it occurred over a quarter of a century ago. Every fence they crossed, every stream they swam was remembered, and the entire country, its mountains, streams, and valleys described in detail. No account of this adventurous trip has ever been published. It will afford a valuable addition to the history of that time and will probably be published by Mrs. Ruth Brown Thompson, who has many of her father's papers and documents. Henry Thompson, her husband, has a rifle that he captured from a man at the battle of Black Jack. Owen Brown has the glasses that his father carried in the field, and his daughter has a Bible marked by his hand, the verses marked in the main referring to slavery. Jason had a number of interesting relics, but they were unfortunately lost in the fires that three or four times destroyed his home in the Middle States.

Israel's apostacy began when she made affinity with the people of the land, and confessed that she was not strong enough to drive them out. The apostacy of the church begins at the same point. Whenever the church makes affinity with the world and becomes a respecter of persons, going after one class to the neglect of another, and confesses, either by declaration or action, that she is not equal to the task of evangelizing the world, her power is gone, and she must from that point decline.—*G. F. Pentecost.*

THE LAST WORDS OF THE NAZARENE.

FROM A DISCOURSE IN THE HIGH STREET CHURCH, COLUMBUS, OHIO, BY THE PASTOR, REV. C. W. HIATT.

Text: "And when they were come to the place which is called Calvary there they crucified him, and the malefactors one on the right hand and the other on the left."—Luke 23:38.

With the tragedy of Calvary we can never grow too familiar, of it we can never properly tire. This is more than can be said of the masterpieces of fiction or history. The works of the English dramatist—Macbeth, Hamlet, Julius Cæsar, Henry VIII. and the like—these are rightly claimed as models of historic art, and yet their characterizations are full of unrealness and in them is ever displayed a falsity of development. With the exception of certain passages, here and there,the great Shakespearean plays are such as grow "flat, stale,and unprofitable"under the scrutinizing eye.

History,too,gets a tone of flatness from oft perusal. Xenophon's "Cunaxa" thrills every school-boy and is high among descriptive chapters of prose. So Macauley entrances, and Gibbons grows famous and infamous, and Hume inspires and Prescott delights by scenes in court and camp and temple and desert wild. But all these have their frailties and at length we grow weary with what at the first gave us in each new paragraph the exhilaration of a new surprise.

But I repeat it, with the tragedy of Calvary we can never grow too familiar and of it we can never properly tire. It is more thrilling from beginning to end than the finest creation of the genius of fiction, and it displays vaster realities than merely human pen has ever transcribed on historic page. It is the very perfection of naturalness and progression and climax. It is without a peer in all the world's wealth of art or chronicle. To say we are too familiar with this story, to say we are weary with its details is to make confession of woful lack of appreciation where language has done its greatest work.

Calvary may be viewed under two aspects,

AS A PAINTING AND AS A POEM.

I think I do not err in saying that the world usually looks upon it as a *mere portrayal*—a scene as it were, struck upon imperishable canvas by some immortal artist of old. As such this description may rank first in the galleries of art. Nowhere have the heights and depths of the human soul been revealed as here; nowhere has the eye fallen on such a grouping of virtue and diabolism, of the lovely and the hateful,of the manly and brutal,of the deific and the demoniacal. As a scene of suffering and cruelty it stands alone.

Mark the picture. Three crosses rising into prominence, freighted with limp and contorting burdens, and a tumultuous, dark-browed throng pressing to them on every side and filling the air with curses and jeers! Do we estimate the suffering of a crucifixion? When a man is to be executed nowadays a scaffolding is built in the prison yard. A mere handful of witnesses are on the scene. At the last moment the trembling culprit is led up the stair to his footing on the trap, a prayer is made, a rope adjusted,a spring touched. Clang goes the door,thump goes the body, twang the rope—a convulsion or two and all is over; but the by-standers are very, very pale and strangely sick. With a crucifixion it is vastly different. The body is stretched on the Latin cross. Nails are driven through the tenderest parts of the palms and imbedded in the wood. The cross is then lifted erect and dropped into the hole prepared. Spurt! goes the blood from the lacerated palms, and the horrors are fairly on. It is not an instantaneous death. No. One, two, three,four,five, six, and oftener *nine* long, weary terrible hours the body hangs—*a hundred and fifty pounds by two nails through the hands*—the blood following the nail,drip, drip, dropping to the earth.

Such was the suffering at Calvary. Surely no one remained to witness it. Alas! around the cross stood the gleeful populace. And here is revealed a cruelty unspeakable. We are told that the "passers by" reviled the central figure"wagging their heads." We see the chief priests and scribes and elders—dignitaries of the church,representatives of religion, trailing their robes in the mire, glorying in their shame—"mocking him" and taunting him of his faith in God. We see the soldiery gambling for the robes of that naked central sufferer and proffering him sour and bitter wine the while. Crucifixion was not enough of a torment. To it must be added the virulence of mocking gesture and bitter words. Where is there such a contrast as here? On the cross patience, quietude, humility and torture. Around the cross turbulence, malignity, inhumanity, brutality! Here is revealed the basest and the noblest possibilities of the human soul.

This painting is graphic in its portrayal to the

tragic end. We see the darkness growing deeper and deeper at the *hour of noon*, till it seems as though the king of day had hurled down his glittering diadem and cast away his shining shield, while over his prostrate form stalked the spectral, hideous figure of night. We see the dropping of the head on that central cross, when lo! the earth grows drunken, and in the highway chasms open, rocks are riven and graves yawn exposing their fearful contents, the crosses lean and sway, and the great crowd turn in terror from the spot, uttering dreadful cries and smiting their breasts as they run for life.

Such in outline is the *painting* of the cross. Such the train of horrors that the very mention of Calvary is apt to bring to the mind. As a painting it is unsurpassed, but Calvary can never teach its highest lesson as a scene. We fall far short of our privilege, when we rest with regarding it as a mere vivid, startling portrayal of a martyr's death.

The sweetest, most winsome lessons of the cross are

IN ITS WORDS.

The dying utterances of Jesus when grouped together are a matchless *poem*. Hear these sayings: "I thirst." "My God, my God, why hast thou forsaken me?" "Father, forgive them, for they know not what they do." "Woman, behold thy son," and to his disciple, "Behold thy mother." "This day shalt thou be with me in Paradise!" and "It is finished." Between these words there is room for cantos, and cycles, and epicycles, such as muses have never wrought in "Iliad" or "Inferno" or "Paradise Lost." Here in broken utterances is a Divine epic full of pathos and sweetness and grandeur.

1. In these words, my hearers, I find a profound and dual revelation:

(*a*) A revelation of the *terrible nature of sin.*

Jesus did not view the malevolence of that hour as hurled against himself, but as against the will of God. It was not so much persecution, as *impiety.* These people were committing sins against God. Hence, Jesus did not say, "*I* forgive them;" but rather, "*Father*, forgive them, for they know not what they do." Mark those words! In sinning against Heaven we know not what we do. Its infinite evil we cannot see. Those men knew they were doing wrong. They knew Jesus was innocent. They realized his fearful suffering. They knew they had placed him maliciously between two thieves as worst of the three. They were conscious of having added insult to injury: and yet they knew not their sin. "They know not." We sometimes imagine we have sounded our evil deeds and that they are not so bad after all. But who can measure sin? It is a missile sent careering among the delicate works of God, gathering momentum and devastating force with every instant of its eternal flight. A sin is a stroke of the axe in the trunk of a tender tree which ever after shall bear the scar. A sin unwheels the chariot of Providence. A sin ungears the whole machinery of God. In these words let the lesson remain. He that sinneth doth not, cannot know the awful, awful harm.

(*b*) Another revelation is here—a revelation of the Divine clemency. Jesus prays for those terrible sinners. "Father forgive." The first time in the history of man the innocent sufferer prays for his enemies. David was a grand religionist. He could confess his evil deeds and mourn for them, but he could not pray for his enemies. He rather implored the Most High to string his bow and let fly his arrows against his tormentors. He had not the spirit of the Christ, who (blessed be his name!) could say, Forgive them! Forgive them! In the presence of this prayer let us stand with thanksgiving and awe, for here sin is revealed and with it the way of escape by the registered petition of the Son of God.

2. Again, in these last words of Jesus I find much of the magnetism of the cross.

Said the Teacher on one occasion: "I, if I be lifted up, will draw all men unto me." In the *painting* of Calvary we find a strange fascination. We know not what to term our feeling, whether fear or sympathy, or both. But in the *poem*, in the words, we find a plain reason for our fascination, and the result is definite; our hearts are drawn and won. The scene creates in us nameless sympathy; the *words* lead us into intelligent *love.*

(*a*) First of these magnetic sayings are those that expose a suffering humanity on that cross. "I thirst," and "My God! my God! why has thou forsaken me?" These words are irresistible to one who has ever felt or ever can feel for his fellow man. Thirst is a common experience. The soldier shot through the breast, with his life-blood ebbing away, unable to reach the limpid brook that babbles in his ear, knows the torment that inspired that cry of Jesus. The sailor, floating for days on a spar in mid ocean with miles of tantalizing billows on every side, understands somewhat of the agony of Jesus. The pilgrim who pitches faint and perishing into the desert sands, while gardens and fountains float in visions to his fevered brain, knows the meaning of those words, "I thirst." Every one who has stood seemingly alone in the world, all men's hands against him and even the face and promises of Divinity obscured, can appreciate that cry, "My God! my God! why hast thou forsaken me?" And in these, the heritage of humanity, thirst and loneliness, is ground for sympathy with that One hanging there; and *sympathy* is the first syllable of undying love. Here then is the first thread of magnetic influence which binds us to that cross—the cry of a fellow sufferer.

(*b*) Another thread of magnetism that reaches all hearts is the self-forgetfulness of Jesus, and his thoughtfulness for others. Hear this: "Woman, behold thy son;" and those other words, "Behold thy mother." We could have excused the martyr had he turned his agonized gaze entirely on himself. Had he given no thought to aught save that terrible murderous pain of nails and spear, no one could criticize. "This is but human," we had said. But little need of the saying, for out through those glazing eyes beams the look of love upon the mother. Sublime self-hiding, and this for a *woman!* Truly here is some explanation of the allegiance of our sisters and mothers to this Christ. Here is a way of accounting for the preponderance of women in the church. Until Jesus came woman had been a toy, or a slave, or worse, as the case might be. She had wandered and often crept with bleeding hands and feet across the burning marl of a hostile world. But Jesus gave her a place in his heart of hearts. He gave her his respect and love. Chivalry had its birth in the *life*, and its first prominent display at the *cross* of Christ. Let us not make light of the proportion of women in the church. Woman thus repays in part the love of her first true lover. From the beginning she has clung to this Friend.

> "Not she with traitorous lips her Master stung,
> Not she denied him with unfaithful tongue.
> She, when the apostles fled, could dangers brave,
> Last at the cross and earliest at the grave."

(*c*) Another powerful thread of magnetism drawing us to the cross is expressed in these words: "This day shalt thou be with me in Paradise." Hope is not buoyant in all hearts. Sometimes a fatal thought comes with crushing power: "I have sinned away my day." But Jesus places forever before the repentant soul a saying of cheer. In that sad spectacle, a thief, a murderer dying in shame, humanity recognizes its deserved, its natural end. The wages of sin is death. In the words of Jesus, humanity takes a new courage, and into the dry and barren heart there distills the gentle dew of hope. Let no false interpretation of narrow schools rob the living of the privilege of carrying, and the dying of the privilege of hearing, this message of Jesus to a perishing murderer!

Now I have mentioned some of the magnetic words. They fill the hearts of those who hear with sympathy and reverence and confidence. They are the cords that draw us and bind us forever to the cross of Christ.

3. Finally, the words of the cross contain a blessed ground of assurance to each believer in the Son of God. "It is finished." Thus spoke the Holy One and gave up the Ghost. It is said that those words were uttered with a loud voice. It was not a mere incoherent saying. It was a deliberate trumpet peal. To the uttermost marge of that vast crowd were heard the last words of their victim. "It is finished" was the cry of triumph, a victor's shout, and over the heads of by-standers and out into the ages it has gone and evermore will it reverberate.

What is finished? This must have been the query around that cross. "His thirst," said one, and trembled in remembrance of that mighty cry. "His life," said another. "Thirty-three years finished." "His work," said another. And well. Not simply the work of a carpenter's bench! of a peasant, but the work of the Son of God.

The law is fulfilled. In all this life no jot nor tittle erased by evil act. Moses, who gave the law, could not keep it, but broke the table both on the mountain and in his life. Jesus came to *fulfill*, and his path through all the requirements of God is a shining way of righteousness, for he was obedient to the very death of the cross.

Prophecy is fulfilled. No longer need we look for the Shiloh, the Star and Scepter of Israel; no longer for the Rose of Sharon or the Lily of the Valley; no longer for the Man of Sorrows and acquainted with grief; Messianic prophecy shall be no more. It is finished. The Wonderful, the Counsellor, the Everlasting Father, the Prince of Peace, the mighty God, has come. See, there he hangs. In his last moment we mark the fulfilling of all prophetic writ, and not we alone, for even pagan soldier feels impelled to cry, "Truly, this was the Son of God."

Redemption "is finished." "It is finished," the great work of redemption. Not begun on this cross, nay, from the "foundation of the world" was slain this "Lamb," but finished there. No more atonement for sin. All is done. "It is finished." And upon these words Christians stand as upon eternal rock.

And now we leave these sayings, these dying words of the Nazarene. But shall their influence leave us ever? Ill can we, who cherish the utterances of our passing companions, ill can we afford to lose the tones, the dying tones of our nearest, our dearest Friend. Write these words on the whitest, the innermost tables of the heart. By their revelation as to sin and to heavenly clemency they will stimulate to the noblest, holiest living. They will draw upon the best affections by the truest magnetism of the cross. They will furnish firm foundation to your faith and action. Inspired by the "It is finished" of Jesus, it will not be hard to believe, not hard to do, not hard to die for him, for even dying will seem but falling asleep to awake in the eternal arms.

UNITED BRETHREN CONSTITUTIONAL CONVENTION.

The General Constitutional Association of the United Brethren in Christ held its third annual session in Dayton, Ohio, July 19th to 21st, 1887.

It is a well known fact that there is an element in the United Brethren church who call themselves "liberals," who have been laboring for a score of years to break down the testimony of the church against the secret lodge system. This element succeeded by some means or other in obtaining a majority in the General Conference of 1885; and at once proceeded to adopt measures by which to accomplish their purpose. But unfortunately for them they got the cart before the horse; and adopted a "method" which the opposite party (the conservatives) hold to be purely unconstitutional. Hence the latter have adopted the convention and petition plans by which to defeat, if possible, the efforts and purpose of the liberals to open the door of the church for the admission of members of all secret orders.

There were in the late convention a larger delegation from abroad than at any previous convention, among whom was some of the best talent of the church. The presence and counsel of such men as Dr. L. Davis, Wm. Dillon, and Halleck Floyd, of Dayton, Ohio; President C. H. Kiracofe, of Hartsville College, Indiana; H. T. Barnaby, W. S. Titus, J. K. Allwood and C. L. Wood, of Michigan; R. Loggan, of Kansas; S. Austin, of Nebraska, and others, is not to be ignored. Every address, and every action of the convention was expressive of the most determined purpose to *never* submit to the unconstitutional measures adopted by the liberal leaders. Not that the conservatives think it unlawful to change or amend the organic law of the church. But if changed it must be done according to the provisions in the constitution. When change is thus effected we will either submit or quietly withdraw from the church. The unanimous conviction of the convention was that conservatives should not vote on the proposed constitution and confession of faith, but petition the General Conference direct to make no change therein.

There were present in the sessions of the convention, from first to last, a number of leading liberals, viz., Bishop Weaver, Dr. Hott, Dr. Landis, Dr. Funkhouser, Dr. Berger, Dr. Warner, and a number of others minus the D. D., either or all of whom were invited to participate in the deliberations and to defend their cause, if they could. But not a word of a defense was offered.

The arguments offered in opposition to the commission act were conclusive and irrefutable. A prominent member of Summit Street U. B. church, who is said to be a liberal, said to a delegate of the convention that the "liberals were getting facts from the convention that they would not soon forget." Bishop Weaver sent in a written suggestion that the convention discuss the idea of discrimination between the major and the minor orders as a means of compromise. This is somewhat remarkable, since the Bishop had just said to a delegate of the convention that they (the liberals) "could not discriminate." It would seem to indicate that they need help to "let the bear go."

The "outlook" in favor of the conservative movement is daily becoming more hopeful. The convention arranged for a general convention next year, in North Ohio Conference, and two district conventions, one in northern Illinois, and one west of the Mississippi river. The conservative leaven is working admirably.

W. W. Knipple.

Reform News.

THE STATE CONVENTIONS.

A card from Bro. Geo. Warrington, president, says, "The Iowa State meeting is appointed for the third Tuesday in October next at College Springs." This is a good location so far as local sentiment is concerned, and if proportionately sustained by other localities in the State a grand rally may be held with excellent effect. The programme for speakers has not yet been announced, but the efficiency of the State Executive Committee and of the friends in Iowa is a sufficient guarantee for an "A No. 1" bill of fare. The location is favorable for Missouri friends, and would it not be well for the brethren in that State to bestir themselves and arrange for a meeting either the preceding or following week? Speakers from abroad could attend both conventions, if desired, and save expense and give added strength to the cause. Kansas would naturally and appropriately come next in order after these two conventions, and there is no State where work is more needed. Will not Pres. Bro. J. D. Richards give this matter his early attention?

Dea.M.R.Britten has been looking up the question of a State meeting in Wisconsin, and although he reports a lack of courage and faith on the part of some of the brethren whom he has interviewed, yet we still hope for a gathering of the forces in that State during the fall or early winter. Many of the veterans have been written to and will doubtless be heard from soon on the subject.

The New Hampshire State Executive Committee has selected Manchester as the place and October 29, 30 and 31 as the time of their annual gathering. Secretary Kimball writes hopefully, has a good programme with able speakers and asks for a representative of the N. C. A. to present the general work and aid the local organization in their struggle against the lodge.

Bro. Conant is pioneering the way for a meeting in Connecticut, and several have responded favorably to letters sent to Indiana. It is hoped that a strong convention may be secured in that State and Bro. M. N. Butler sustained as its lecturer during the year. Only part of those to whom I have written in this matter have responded. Will not others who have received letters or who feel interested in this work in Indiana write me soon. The harvest is past; the evenings are lengthening; the judgments of God are abroad in the land, and it is time to stir ourselves and each other up on this direct issue now joined between the true and false worships in this land. Let us unite as one man for Christ and his kingdom against Satan and his lodge; and let us be greatly encouraged by the evidence from the South of the power of the truth.

J. P. Stoddard.

A CHANGE OF BASE.

Chambersburg, Pa., Aug. 2, 1887.

Dear Cynosure:—We left Richmond, Va., not because there was not work to do but because we wished to visit some parts of Pennsylvania before the beginning of the Fall Conferences of the Wesleyan Methodist church which Bro. Cole desires to attend. We went to West Point on York River, a place of much note during the Rebellion. It was between here and the James that the great battles of 1862 were fought under McClellan. The river from thence to the mouth is very broad and resembles the Potomac and the James. We took passage in a fine sea-going steamer for Baltimore and started in nearly the opposite course from the point to which we expected to go. There was not much of interest along this river until we reached Yorktown, which was just at dusk. We stopped at Gloucester Point, nearly opposite, and could dimly see in the distance the monument erected to commemorate the surrender of Cornwallis. Night closed down on us, and we saw none of the beauties of Chesapeake Bay till the next morning when we were about half-way from the city of Baltimore to the Capes. The upper part of the bay was full of ships of all sorts and was very beautiful. We passed Bay View, a new watering place,and near by the old city of Annapolis in the distance. By and by we came to the mouth of the the Patapsco river and at 8:30 A. M. had crowded our way among the great mass of ships and steamers to the wharf in Baltimore.

It might seem strange that we should have come here by such a roundabout way, but it was cheaper and pleasanter than to have come direct. We stayed in that city till 4 P. M. and called on several friends. Then we took the Western Maryland railroad for Chambersburg,where we arrived at 8:30 P. M. Since then we have been most hospitably entertained by the staunch friends of the King St. U. B. church, some of whom had but just returned from their successful convention at Dayton, Ohio. On Saturday we visited Rev. J. M. Bishop in the country,who, in absence of the pastor,had charge of the Sabbath services.

On Sunday Bro. Cole preached morning and at night in King St. church; and on Monday night we spoke to the people at the A. M. E. Zion church in this city. To-night the W. C. T. U. have planned a public meeting to be held in the court house to be addressed by Bro. Cole and others, and to-morrow night a lecture is announced at Fayetteville. From here we expect to go down the valley towards Harrisburg and thence turn west, as Bro. Cole expects to be at Cleveland on the 17th inst. The colored people here, including the preachers, are following the example of their white "brethren" in belonging to the lodges. Nevertheless they heard us kindly and it is hoped to some profit.

H. H. Hinman.

REFORM NOTES.

Grand Haven, Mich., July 30, 1887.

When I say that Rev. Wm. Morrow is pastor of a Presbyterian congregation at Bloom, Ill., and that it is the only congregation in Chicago Presbytery that use exclusively the Bible Psalms (and not the New Version either), then the reader should not marvel at the relative statement, that this congregation is the only one in that Presbytery that will not fellowship members of secret orders. There are a good many sentiments in those old Psalms that are adverse to secretism, if I had time to quote them. I wonder if the leaders of the anti-secret reform have ever reflected on this fact, that there is no Psalm-singing church in the land which does not rule out members of secret orders? Of course, once in a while one will get in to these churches, but it is contrary to their discipline. Bro. Morrow is a strong friend of the *Cynosure*. In his younger days he joined the Good Templars, but has long since given it up, and advises his young people to keep out, for it amounts to little more than a courting society. I preached morning and evening in his church, and had with me in the evening Bro. B. F. Worrell, formerly Gov. St. John's pastor at Olathe, Kansas. Bro. W. is visiting his son at Washington Heights.

The previous Sabbath I spent at Dover, and Yorkville, Racine Co., Wis. There are good friends of radical reform here, giving a collection of $15.25 for National Reform. Samuel Wilson, who took me to and from the station, and lodged me at his hospitable farm house, is a strong Anti-mason. He was brought up near Belfast, Ireland, and well remembers the discussion over the Masonic murder of Wm. Miller, more than a generation ago. He remembers when about seventeen years of age being felled to the ground by a heavy blow from a Mason, because he said that Masonry was responsible for this murder.

The next Sabbath I preached at Arlington and Lodi, Wis., thirty miles north of Madison. On the way I spent an afternoon at the capital, visiting the pastors and distributing reform literature. S. L. Hastings, treasurer of the National Prohibition Committee, resides here. I spent some time with him talking over the future prospects of prohibition. I tried to impress him with the idea that the best element in that party was growing more opposed to the tactics of secretism, and that the party must ultimately be fractured unless these tactics were discarded.

Mr. Hastings talked in the spirit of a courteous gentleman. Like Mr. Finch he has given most of his time to building up Good Templarism, and holds a high office in that order. He is a most intimate friend and counsellor of Mr. Finch. You seldom see them separated at public meetings. Mr. Hastings told me he asked Mr. Finch why he was so abusive in his reply to Secretary J. P. Stoddard at Lake Bluff. His reply was, "Because the Association he represents have published so much against me as a Good Templar."

Rev. J. D. Smith, the pastor at Arlington, is a radical anti-secret man, and had his church at Arlington filled for me Sabbath morning, and a union service of four congregations in the Baptist church at Lodi in the evening. Here a large choir chanted the twenty-fourth Psalm, in such a way as would have enthused Bro. Warrington and Bro. Faris. Bro. Smith and his people sing nothing but Psalms in public worship, and they allow no members of secret orders in their communion.

I met Rev. Peter Kosten on the train. He is pastor of the Holland Christian Reform church of Oostburg, Wis. His denomination numbers eighty congregations. They hold their service in the Holland language, and have their college and publishing house at Grand Rapids, Mich. They are a segment of the Dutch Reformed church, which separated some years ago from that church, because its Synod would not rule out members of secret orders, and sing only the Bible Psalms in worship. These old Holland Christians still sing the Psalms, and as a result they cannot fellowship secret societies.

M. A. Gault.

Correspondence.

THE WORLD NEVER SAW THE LIKE.

A WHOLE BAPTIST ASSOCIATION IN ARKANSAS TAKES THE LORD'S SIDE AGAINST THE BAAL-WORSHIP OF THE LODGE!

Pine Bluff, Ark.

Editor Cynosure:—The St. Marion District Association (colored Baptist) convened near Varner, Lincoln county, Arkansas, Wednesday, July 20, 1887. At this meeting a resolution was presented against secret societies by Mr. Luke Ross, an earnest and devout Christian who accepted Christ about two years ago, and rejected Satan and his emissaries, the lodge and liquor traffic. Many of the members of the association laughed the resolution to scorn and moved to table it. But this thing was of the Lord; he had a hand in the fight, and it was made the order of the day for the afternoon. This gave both sides a chance to prepare for the fray. Friend Rev. C. C. Foote will be pleased to learn that the last parcel of tracts were of much service. The hour at last came.

"The fire of conflict burned within,
The battle trembled to begin."

The field was contested by both sides with much vigor. Those in favor of lodgery—and they were not few—presented the usual arguments and some cogent reasons, as they thought, why this question should not be touched: "The strength of the lodge;" "Tear the churches to pieces;" "Many would leave the church before they would quit the lodge;" "It is dangerous to oppose them." "At Wabbaseca a prominent minister asserted that those who opposed the lodge would have to leave the country for safety or in search of bread and butter."

The anti-secret side claimed that the life of the church depended on their action: they had been false to covenant vows and God too long: that societies were eating the life out of the church, spiritual and financial: many prefer the lodge to the church: money is given to support them instead of to support the church: must followers of the meek and lowly Jesus, who taught by precept and example to withdraw from such, stand still while the lodges feed upon it like wolves and vultures? Men go round duping the ignorant, selling exposed secrets.

Many of the brethren confessed that they knew it was wrong to countenance secret societies, much greater wrong to belong to them, and that henceforth they would oppose them.

When the vote was about to be taken, Rev. Geo. Robinson (formerly a Mason), pastor of St. Paul Baptist church of Pine Bluff, which has about 2,000 members, and who was moderator, arose and said: "Brethren, we are about to vote for or against this resolution. It presents two sides. The worship of God and the worship of Baal—the church and lodge—Christ and Satan. Much has been said; but we want you to show now upon whose side you are. Those who favor the resolution—for God, Christ and his church, take the right-hand side. That is the side on which he places his people. Those for Baal worship, or the lodge, take the left-hand side. I advise all to get on God's side." The vote stood 76 for the resolution and 4 against it.

THE VOTE WAS THEN MADE UNANIMOUS!

One incident is worthy of mention. All went to the right-hand side except Rev. L. D. Betts of Fairfield, Jefferson county, Arkansas (who has been a great society man, and to whom a copy of the *Cynosure* would be acceptable). The question was put him as he stood there alone, "On whose side are you?" He replied, "On both sides. I am for God and the lodge too." The retort was made, "We don't see you but on one side, and that is on the side of Baal." He replied, "I am not going to forsake my church and people for the society, and I'll appear on the Lord's side, too, and suiting the action to the word, he joined the right-hand side amid shouts and applause.

Thus the resolution was made unanimous, That all Baptist ministers of St. Marion District Association withdraw from all secret societies and condemn them from the pulpit and purge them from the

church; that no minister or church will hereafter be admitted to this Association who affiliates with secret societies; and that all solemnly promise to wage uncompromising war against this evil.

Rev. J. C. Battles is worthy special commendation for the active part taken in this matter as well as that of temperance. At the time he withdrew from the societies his church was small. Last year it numbered seventy-one. He undertook to reform it. All secret society members were expelled, together with whisky-drinkers and cigar-smokers. Then was predicted his overthrow and the church's downfall. At that time they paid him ten cents per member per month. He has been abundantly blessed. The church has rapidly increased and now numbers 128, and each one pays twenty-five cents. His Sabbath-school has doubled and gives the best report of any in the district. The temperance question finds in him an able advocate. His worst foes have become his admirers. Mr. Charles Epperson, who said the church could not exist without secret societies, is now one of their bitterest foes.

Yours for reform, Lewis Johnston.

AN INTERRUPTED INSTALLATION.

Dear Cynosure:—Herewith I send you a clipping from the Sacramento (Cal.) *Bee*. How much of truth is in it, I cannot vouch; but that it is not superlatively courteous in the use of words about the Mason's wife, will be manifest to most readers. It is as follows:

"At Folsom, on Wednesday evening, a Masonic installation was interrupted in a way which will strike terror to the hearts of those husbands who have been in the habit of pleading 'lodge business' when arriving at home at early hours in the morning. It seems that in Folsom there resides a member of the ancient and mystic order, and that he has a strong-minded wife, who has time and time again inveighed against secret societies as an invention of the devil, designed to drive to distraction wives who are compelled to remain at home during installations, elections, initiations, exemplification of degrees, etc. On the particular occasion referred to, the installation ceremonies lasted even longer than usual, and the wife—who, it is stated, is not endowed with an angelic disposition—fumed and fretted as she waited at home for the appearance of her better half. At last, when the short hand on the clock pointed to the figure 4, she could stand it no longer, so she marched to the hall and demanded admittance. Of course this was refused by the outside guardian, but the irate woman swept past him, burst open the door, walked into the midst of the assemblage, seized her husband by an ear, led him to the head of the stairway, and actually threw him down stairs. He was somewhat 'broke up' by the treatment of his spouse, but she marched him home in triumph. It is safe to say that the husband's participation in installation ceremonies will be concluded at an early hour hereafter."

The reading of this spicy item of gossip leads the writer to say: Let every Mason's wife do likewise, in order to: 1. To teach husbands that wives have some rights that "white men are bound to respect;" 2. To show to the people that if women would do their duty, or even demand a due regard to their own rights, the lodge system, which, like owls, prefer darkness to light for its deeds that will not bear the light of the sun, might soon be "among the things that were, but are no more." N. R. J.

CHRIST AND INSPIRATION.

Abilene, Kansas.

Christ said all things written concerning him in the prophets, in the law and in the Psalms must be accomplished. All that pertained to him before his ascension were fulfilled—and reason with faith tells me that all else will in the fullness of time be verified. He will come again.

Those men having foretold events to come were just and Divinely enlightened; for the natural mind scans not the future. God only is the fountain of light and life. Christ said, "I am the light of the world." Why not receive the truth so plainly given? But some, to keep aloof from acknowledging inspiration, claim for the prophetic developments recorded in the Bible that they were the result of human agencies working out through the avenues of truth. Marvelous indeed! Please tell us, what is truth? Christ said, "I am the way, the truth and the life." Then why not admit inspiration by the Spirit of God? He is the source of light, truth and life; the source of all knowledge based upon truth. No man could write as the prophets and apostles except the Spirit of God give him thoughts and teach him what to write. So the preacher inspired is luminous and exact; but if he be only moved by the spirit of the world he is often in darkness and in untruth. Every cause has its moving impetus, and there is an inspiration of the wicked one, the devil. Hence "the word of God comes by hearing; but how can they hear without a preacher, and how can they preach unless they be sent?" Surely those sent out by men preach after a worldly sort, in a freezing manner; sometime bewitchingly.

How many Pilates still ask, What is truth? Christ in God is the truth—out of him there is no truth. They who disbelieve Christ and his inspired ones, will not believe this message. Go read the eighth chapter of Proverbs and therein learn that, Wisdom was in the beginning with God; and he it is who enlightens every inventor, and every discoverer of new scientific principles. But most of men seem to have no thought of recognition; they seem to say, each, "I have done it." This wisdom was made flesh and dwelt among men, Jesus Christ our Lord, inspirer of the just, and more fully of the spirit-born. H. W. Smith.

A GREAT FIGHT.

Editors Christian Cynosure:—You have grappled with a powerful enemy. Compared with the task you have undertaken the fabled labors of Hercules were trifling. You are right with regard to secret societies; they are the enemies of religion and of human liberty. All secret societies are baneful, and the Masonic is the parent of them all, and the head of Masonry is monarchy. In most, if not all, secret societies, Masons are the leaders.

I remember the Morgan excitement well. My father was a Mason, but he never entered a lodge after that foul murder. The tempting bait secret societies hold out are benefits. When governments are founded upon the fraternal and virtuous principles taught by Jesus, the nation will be a benefit association.

The head of the Catholic church, though shorn of his temporal power, is still the friend of monarchy, the aider and abettor of the oppressors of mankind. But the end of these times must come; and, according to the words of the prophets of God, the time is near at hand. And there is, besides, another sign—the prevailing ungodliness in crime and corruption, proving that the day of retribution will soon come. Anti-Mason.

A CORRECTION.

It was recently stated in the *Cynosure* that the pamphlet, "My Experiences with Secret Societies; by a Traveler," was written by the son of an Anti-mason. It is the production of the latter from personal knowledge, and therefore of one who is entitled by age and experience to confidence. Having been importuned by members to join the Masonic lodge, I have found from experience and observation, and, unrestrained by oaths and complicities, present in this volume a reason for this importunity to the public who have noted such solicitations without suspecting for them a hidden motive. The pitfalls and deadfalls of the lodge are laid bare without a sacrifice of initiation fee or independence, rendering the book indispensible to the reformer and an invaluable present for anxious friends to the uninitiated traveler, the unwary and the young. The lodge is a shield for criminals and murderers, from the abortionist to the avenger, and the public is urgently invited to a perusal for the proof. It is a narrative of chicanery and murder, sustained by precedent and illustrated by engravings from actual scenes. A Traveler.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON VIII.—August 21.—Jesus and the Law—Matt. 5: 17-26.

GOLDEN TEXT.—Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. —Matt. 5: 17.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The True Mission of Christ—not to Destroy but to Fulfill.* vs. 17-20. The Jews had entirely forgotten that there was any spiritual meaning behind the laws given by Moses. Their teachers had for centuries overlaid them with meaningless traditions. Christ tore away all this rabbinical rubbish and revealed the law in its real majesty and purity, fixed on principles of eternal right, and not to be changed by any folly of human interpretation. It is a great mistake to talk of little sins. There is no sin so small that its results do not reach into eternity, and a seemingly trivial neglect of duty may be the entering wedge, separating the soul from God forever. The Rabbins, like the modern Romish church, separated sins into two classes, small and great, deadly and venial, and drew absurdly fine distinctions between them. This is all contrary to Christ's teaching, that he who broke the least commandment and taught others to do it, though he might himself be saved, so as by fire, should be esteemed the least in the heavenly kingdom, while he who both taught and practiced them should be the most highly exalted. It is not enough to be as good as other men, even as good as professed Christians. The standard set before us must be nothing short of the divine righteousness. The tendency of human nature is to judge of right and wrong according as popular opinion or practice judges it. Sometimes it goes a step farther, and takes the standard of certain ministers and religious papers. These say, for instance, that high license is the only right way and prohibition is a chimera. But even the church is not good enough nor wise enough to do our thinking for us as regards a question of morals or duty. Our resort must be to the law and the testimony. Our righteousness must *exceed* the righteousness of the scribes and Pharisees.

2. *Love the True Meaning of the Law.* vs. 21-26. Christ established the principle of universal brotherhood. Neither race, class, creed nor color does he recognize as outside the line. It is characteristic of anti-Christ to seem to teach truths identical with those he taught, while in fact they are the very opposite. Thus Freemasonry and Odd-fellowship pretend to teach this principle, while debarring from membership a large part of the human race for no better reason than because they have a dark skin. The "brotherly love" taught by the secret orders is worse than a sham. It is a lie of Satan to keep men out of the true brotherhood, to make them think that selfishness is benevolence, and charity the payment of lodge dues, hoping to receive as much again. With all our Sabbath-schools and lesson helps and Chatauquan assemblies there is much ignorance of practical Christianity, or the multitudes would not be deceived by these professions of the lodge. Nor would so many who ought to know better believe the miserable fallacy that the only way to deal with the saloon is to restrict it,—in other words, that the Government which can and does prohibit murder and theft, cannot prohibit an evil which causes 90 per cent of all the murders committed, and steals from the nation's working classes, annually, millions upon millions of their hard-earned money. Logic and reason ought to teach everybody that if one evil can be prohibited another can, and the Gospel should teach every Christian that the question is not whether it is possible to stop the traffic, but *ought* it to be stopped? A man cannot truly love his brother and withhold his vote, his prayers or his personal influence to fight this fell destroyer of the race.

Notes of Rev. Dr. Brookes in the Truth.

I. It is a serious mistake to suppose that the law has been set aside by the work of Christ. On the other hand it has been kept and honored and vindicated, all of its claims having been met, and its requirements observed, and its penalty endured by our divine substitute. Psa. 40: 6-8; Isa. 42: 21; Rom. 3: 24-26; 8: 3, 4; Gal. 3: 10, 13.

II. Our Lord then asserts most positively the truth of verbal inspiration, for till heaven and earth pass, not the smallest Hebrew letter, looking somewhat like our comma, not the least turn or twist of a single letter of the Hebrew Alphabet, shall pass from the law. 2 Tim. 3: 16, 17; 2 Pet. 1: 21; 1 Cor. 2: 12, 13; 14: 37; 1 Thess. 2: 13; 4: 8; Ex. 4: 10-12; 2 Sam. 23: 2; Jer. 1: 6-9; Zech. 7: 12.

III. The least commandment, He teaches us, is of infinite importance, for whosoever shall keep the whole law, and yet offend in one point he is guilty of all, and condemned beyond all hope of escape by his own efforts. Jas. 2. 10; Deut. 27: 26; Rom. 3: 19, 20; Isa. 44: 6; 1 John 1: 8, 10.

IV. Hence men must have a better righteousness than that attained by the most conscientious and pains-taking religionists, or they shall in no case enter into the kingdom. In other words, by personal obedience to the law no child of Adam can be saved. Rom. 3: 20, 21; 4: 4,5; 5: 19; 10: 1-4; 2 Cor. 5: 21; Tit. 3: 5.

V. Many imagine that because they have committed no murder, they have kept the commandment, "Thou shalt not kill;" but our Lord teaches that anger cherished in the heart, or contempt for our fellows, exposes the soul to the danger of hell fire. 1 John 3: 15; Mark 7: 21; Gal. 5 21; Rev. 21 8; 22 15.

VI. The law then may be regarded as the adversary of the sinner, since it exposes the wickedness of his heart, and he can agree with that adversary quickly, only as he sees its demands met in the person of Christ, and by faith accepts the redemption purchased for him at infinite cost. Rom. 4 15; 5 13, 20; 7 4, 6. 23-33; 8 1, 2; 9 30-32; Gal. 4 4, 5; Phil. 3 5-9; Eph. 1 7.

VII. The rejection or neglect of Christ, so freely offered in the Gospel, is certain and remediless ruin. Men may think as they please, but God will do as he says. They are inventing a great many false theories, like future probation, annihilation, final restoration, in order to indulge in sin with the hope of escaping its just and everlasting consequences, but Jesus teaches that if they die unsaved, they shall never leave the prison house of despair. Matt. 25 41, 46; Mark 9 43-48; 16 16; John 3 36; 2 Thess. 1 7-9; 2 11, 12; Heb. 9 28; 2 Pet. 2 17; Jude 12-15; Rev. 19 9-11; 20 10.

In Brief.

The Vanderbilts, of New York, are said to be starting fifty houses on Staten Island, which are to be sold at cost to purchasers on yearly installments. Each deed is accompanied by a life insurance policy for balance of mortgage, which should the purchaser's death occur before the completion of his payments, cancels the debt and gives his heirs the property clear. It is said that this plan will be carried out elsewhere as well as in Staten Island.

A young lady was sitting with her lover in a charmingly decorated recess. On her knee was a diminutive niece. In an adjoining room, with the door open, were the rest of the company. Says the little niece, in a jealous and very audible voice: "Auntie, kiss me too." I leave you to imagine what had happened. "You should say twice, Ethel, dear; two is not grammar," was the immediate rejoinder. Clever girl.—*Critic.*

It is claimed that the largest collection of meteorites in the United States, if not in the world, is at Amherst College. It embraces more than 500 specimens, weighing about 1200 pounds. The largest meteoric iron, procured from Colorado, weighs 436 pounds, and the smallest, from New Pork, half an ounce; the largest entire meteoric stone, one from Ohio, weighs 56 pounds, and the smallest, from Sweden, less than 50 grains. The first specimen on the list fell in Alsace, November 7, 1492. The Yale College collection of meteorites numbers 147, of a weight of about 1956 pounds. The largest single mass known weighs 25 tons, and is now in Stockholm; the next in size, weighing 10 tons, is in Copenhagen; one of 5 tons is at the British Museum; St. Petersburg has one of 1680 pounds; Yale College, one of 1635 pounds; and the Smithsonian Institution, one of 1400 pounds.

Recent careful investigation shows that the duration of human life in Connecticut is greater than it was a generation ago. In a population of 700,000, twenty-three centenarians were unearthed in 1884; but without premeditated punning on so serious a subject, it must be admitted that three of this number were committed to earth during the year mentioned. Of those over ninety years old, 651 were found; nine were ninety-nine; thirteen were ninety-eight, and eleven were ninety seven. A generation ago only one person in 500 lived to become an octogenarian; now one per cent of the entire population reaches the ripe old age of eighty; while the average age of 6,223 persons is eighty three years Of these, more than two-thirds are women, and only eight of the twenty-three centenarians are men. A majority of the centenarians, also, are married, although two spinsters and two old bachelors have entered on their second hundred years.

It is a well-known fact that the vast bulk of the heat contained in coal is wasted. Only fourteen out of the hundred parts of carbon is actually utilized. Hence, one of the problems of chemistry has been to get more power, in the way of heat and light, out of a given quantity of coal. Prof. T. S. C. Lowe claims to have solved this problem, a matter which is of vast importance, if it is a fact. The process is to pulverize the coal, and, in converting it into a gas, the coal is reduced to a powdered form so fine that it will float in the atmosphere, and it is carried into the burning furnace by a current of air artificially produced. In the powdered form everything is consumed, as it makes no smoke and leaves no ashes. This would utilize the mountains of so called waste, now piled up near coal mines and manufactories. But Prof. Lowe's invention goes farther. The coal is converted into a water gas. A ton of anthracite coal will generate from eighty to a hundred cubic feet of gas. The cost will be about nine cents a cubic foot. This invention is already in use in the city of Troy, in the laundries of that place, and is also used for power and for heating and cooking in hotels and restaurants. The gas furnished is non luminous and resembles that from alcohol. It has no odor and is intensely hot. These facts have come out in a report to the Scranton Board of Trade, which calls the new invention anthracite gas. The result will be a marvelous economy in the heating of houses and the cooking of food, while one ton of coal will go as far as a hundred tons nowadays.

SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition; Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath bound societies are, in principle, un American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. ....The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies.....The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysterics of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers.....The inference is fair that Masonry and Christianity do not harmonize.

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Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Picasaut Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. J. S. McCulloch, D. D.

Secretary.—Rev. Lewis Johnson.

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New York.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 11, 1887.

Elder S. C. Kimball expects a W. C. T. U. speech from Miss Flagg at the annual meeting of the Christian Association of New Hampshire. This meeting occurs at Manchester, the largest city in the State, on the last three days of October. Miss Flagg is a charming writer and will probably use a manuscript. Other good speaking will fill the three days and great good will be done.

President C. A. Blanchard has returned from Washington and reports a pleasant visit with Prof. Bailey. The N. C. A. will soon receive his report. Six hundred dollars have been added to the salary of Mr. Bailey's clerkship, by his advancement to a higher grade. He has preached in several of the city pulpits, and labored abundantly in his city mission. Doubtless good has been done by the purchase of the Washington building, and the nearly four years' labor of Mr. Bailey expended there. But nothing will destroy the secret lodge system but a complete separation and divorce of those who practice its false worships from both church and state. The Old Testament histories clearly show this. President Finney, in his book, states that after the fall of the lodges in 1826–36, the general, if not universal belief of Christians was that they never would rise again. But there are now twelve times as many Masons in the United States as there were before Morgan's murder; to say nothing of the host of "orders" bearing the same image and superscription. We need more labor and prayer in opposition to the lodge at such a center as Washington, or the lodge will grow steadily and displace both the Christian religion and the government of the United States, by simple secret rivalship and substitution.

THE UNITED BRETHREN CONVENTION.

The *Conservator*, Aug. 4, gives a full report of the General Convention of United Brethren at Dayton, July 19–21, to bring out and unite the sentiment of that interesting church against changes proposed in their constitution; which will, if adopted, change the history and character of that interesting denomination, by giving all secret societies, little and large, a quiet home and resting place in its communion.

The convention was a large one; one hundred and fifty delegates, representing sixteen conferences, were present. The speeches were able, and the spirit harmonious; and one would think all lovers of the principles and memories of that body would bleed inwardly to witness the struggles of that noble body of men to free their communion from coils of the lodge-serpent, which has crept in through the door opened by worldliness and craft in their leaders. If the *Telescope* and the bishops would go for putting Masons and Odd-fellows out of their churches, saying, for the time, nothing about the new orders, the church might have been saved from its present agony, and future wreck. But Agent Shuey began the apostasy by employing Masons and Odd-fellows to work in the *Telescope* office. The First United Brethren church of Dayton, of which Mr. Shuey was trustee and leader, began under an unworthy, worldly pastor to receive the secret orders to fellowship.

As long ago as 1868–9 the sainted Edwards was becoming unpopular with men like the then young and ambitions Berger, because, as he said to the writer, the Bishop was "becoming stiff and old fogy;" that is, because he opposed the secret societies, then becoming popular in Dayton. Bishop Weaver saw that Warner's Masonry did not make him unpopular, and Glosbrenner, whose neglect made him to be praised with the secretists, began to curry favor with both sides; and, in short, the hirelings saw the wolf of secretism, which the fathers had strangled, reviving and returning, and they fled "because they were hirelings and cared not for the sheep!

Now the *Telescope* has lost its focus, and blurs all objects. It devotes several columns to the late radical convention, and to make an excellent appearance of saying something against secret societies, praises the speech of Mr. Titus, and yet during the full twenty years' struggle, the men who have had the funds, and the power of discipline and were under every obligation, human and Divine, to enforce it, have never expelled or prosecuted a secretist of any lodge whatever. Yet they have been very faithful in rebuking defects and inconsistencies in those who wished to purify and save the church. And they have proved that

> "Of all reformers with whom earth is cursed,
> Those who reform reformers are the worst."

Dr. Shuey boasts that his sons are not members of secret societies, but he knows that other people's sons are being hood-winked, sworn and debased; and when told of young men in Dayton about to join in the worship of devils, he has refused to visit their pastor, and try to encourage him to save those young men, though urged affectionately to do so. They blow not the trumpet nor warn the people; and if the lodge takes those young men to hell, their blood will surely be required at their hand.

Yet many of these brethren were once opposed to the false worships, and seemed, and still in many respects seem, to be good men. They are in the state that Aaron, "the saint of the Lord," was in, while ruled by envy and ambition, before Moses came down from the Mount. They are borne along with the popular current. They see "the people are set on mischief," and they shrink from breasting the current, and so, like Aaron, are borne along with it. And unless God in mercy dries up this dragon-flood of idolatry as he did of old, by making the earth open her mouth and swallow up the idolaters, (Rev. 13: 16), blood will yet flow to the horse-bridles in the prairies and savannahs of the United States.

THE NEWSPAPERS ON MORMONISM.

The American press, North, South, East and West, is moved by the Mormon attempt to become a State with a constitution against polygamy. We have glanced over some dozens of the leading editorials of leading papers. Some pronounce the effort a sham and trap; that once a State, polygamy will exist and be protected by the State courts. Others hope that the old leaders (whose President, *Taylor*, is dead) are sick of years of hiding, exiles at home, and are willing a new set should abolish polygamy for the sake of being a State; and they think the terms in the new constitution, now submitted to the people, are dictated by Grover Cleveland, or men who represent him.

The worst feature of the discussion is that the press, especially the religious weeklies, handle the question of marriage with little or no reference to Christ, who is the sole authority on the subject. Moses in the Decalogue forbids to covet "thy neighbor's wife" (not wives); and Christ said that marriage, "from the beginning," was between one man and one woman, who, and they two alone, should be "one flesh." And the inspired prophet (Mal. 2: 15) says that God made but one wife for one man, that he might "*seek a godly seed;*" a holy family being impossible with a multiplicity of mothers; and no holy family, no holy State.

The Mormon church organ (*Deseret News*), which is an able paper, Mormon-wise, insists sharply that Congress cannot dictate or forbid a creed to the Mormon church; that yet it may forbid the *act* of polygamy, though not the *belief* of it; as Carter Harrison allowed the anarchists to *teach* murder, leaving their pupils to kill policemen.

Polygamy is a crime, not because it is "indecent," or "anti-republican," or against the law of nations, though it is all and more than that. It is a crime, because it violates the ground law of Christian, civil government, and substitutes in its place the ground law of heathenism; making men free as cattle and like them. Christian marriage is an oath; and the oath on which the Constitution and courts of the United States rest is not a Chinese, Mormon or Masonic oath, but an oath to the God of the Bible, to whom the authors of the Declaration of Independence appealed. Congress can make no law enforcing or forbidding the religion of the Bible, upon which our Presidents swear when they are inaugurated. It cannot force men upon their knees and compel them to pray. But Congress can "prohibit the free exercise" of the blood-avenging of Mormon Danites, the child-murders of the Ganges, the cannibal feasts in Africa, where slaves are roasted and eaten to their gods; and it can as surely "prohibit" a man taking a woman and her daughter and granddaughter and raising children from all three (as has been, and is done, by Mormons in Utah), though such dishumanizing abominations are all believed and practiced as religions. The *religion* protected by the United States Constitution, was and is the Christian religion, which rests on marriage as defined by Christ; and the state rests on it as well as the church; for both are divine institutions; both ordained of God. So our Constitution protected the "life, liberty and property" of men as such, but the time came when these personal rights had to be asserted in the 13th, 14th and 15th Amendments; and the *Cynosure* is of the opinion that the family and the civil oath should be defined and protected by a new amendment from the invasions of heathenism, as the liberty of persons is now defined and defended from "*The Barbarism of Slavery.*"

HOW COLORED BAPTISTS MEET THE ISSUE.

With all our might, mind, soul and strength we join the hallelujahs of the St. Marion Baptist Association, of whom Bro. Lewis Johnston writes on the 5th page of this number. We begin to appreciate Elijah's holy joy when he had drawn the line on Baal worship and the host answered to the fire of the Lord. This glorious news deserves our profound study.

1. It confirms the belief that our reform will have its first great conquests in the South.
2. It gives us hope for a noble meeting in New Orleans.
3. It will strengthen the American Missionary Association and its teachers and missionaries and give them new courage in standing to the principles of our reform.
4. It proves the wisdom of the *Cynosure* in advising that every effort be made to push our work among the 800,000 colored Baptist. Securing them for Christ, the A. M. A. churches will be yet stronger and stronger, and the Presbyterians and Methodists will follow easily.
5. Such brethren as Countee, Prof. Woodsmall and our liberal-handed Peter Howe have the first place in the joy. God bless them and multiply their number.
6. It repeats the history of the time of Christ when "the common people heard him gladly;" "the publicans and harlots" came into the kingdom before the religious and cultured Pharisee and out of the mouth of babes God ordained praise. When will our proud churches at the North learn thus simply and honestly and heartily to accept the truth?

The N. C. A. Foreign Fund.—Attention of the readers of this number is called to the publishers' note on the 13th page respecting our literature in foreign countries. Two letters have lately come indirectly from Jamaica asking for documents on the lodge. In every land where the English language is spoken to any extent there is opportunity for the N. C. A. to do a good work for the truth. In India brethren connected with self-supporting missions and the social purity work are establishing book depositories and a line of colporteur evangelists from Bombay to the crowded interior of India. They are eager to have a good supply of our reform literature to use widely in that great country. These appeals ought to arouse the enthusiasm of every lover of Jesus Christ, to renew his vow of hostility to the Satanic lodge agency, and help as the Lord gives ability in overthrowing it in foreign lands.

—The *Living Way* of Memphis is most heartily engaged for the prohibition cause in Tennessee, and condemns in severe terms the course of colored preachers and politicians who sustain the saloon and its trailing horrors.

—Rev. Dr. J. G. Carson of Xenia, Ohio, was a member of the late Republican convention in Ohio, and chairman of his county delegation. If the Republican party was made up of such men it could be more implicitly entrusted with the management of our government.

—The *Cynosure* portrait of President Finney has heretofore robbed his features of a glance so penetrating that an unclean conscience would wither before it. Our artist has fairly restored this feature and we reprint the portrait to accompany Father Foote's stirring sketch.

—Bro. W. B. Stoddard, after a few weeks' rest and a few weeks' work in Illinois, returns to the Ohio work this week. His headquarters will still be No. 214 West Second avenue, Columbus, and he will begin work near that city, visiting Muskingum and Guernsey counties later in time for the State Convention in October.

—H. L. Hastings, of Boston, editor of the *Christian*, has been delivering lectures on Infidelity at Saratoga to deeply interested audiences. His lecture on the "Mistakes of Moses" was attended by several Jews, at whose urgent request Mr. Hastings consented to repeat the lecture that their Jewish friends might hear it.

—Letters from Worcester, Mass., to Secretary Stoddard are not hopeful respecting a State Convention this fall, at least in that city. The friends of the reform on whom much would depend are quite

pre-engaged in revival and temperance efforts, so that they dare not venture to assume any further burdens at present. While they are thus zealous in good works we cannot call them away, but only ask that they make a sure testimony for Christ against lodgery on every opportunity.

—Now that college catalogues and circulars burden the mails, and anxious parents are inquiring where their children shall go for their education, we are fortunate in securing a dialogue story from a lady who has lived many years near one of the largest universities of the country, and who writes of facts that have come under her own observation. The story will appear in three numbers of the *Cynosure*, and will be as profitable for children as for parents, giving to all a striking picture of some of the lurking places of Satan about our large institutions. "Forewarned is forearmed." We hope "College Boys and College Men" will prove a blessing thus to thousands.

SCHOOLS AND COLLEGES.

—Prof. Elliot Whipple, during the past year connected with Romona Institute of the University of Santa Fe, New Mexico, has returned to Wheaton College to take the chair of Natural Sciences which he filled with success some years ago.

—The Wasioja, Minn., Wesleyan Seminary opens Sept. 7th. Prof. E. G. Paine will be assisted by Miss Elsie S. Dow,a young lady of thorough education and much experience in teaching. To the several courses of study one in theology was added last year to aid young men in their preparation for the ministry.

—Gates College at Neligh, Nebraska, is better prepared for a large number of students than ever. The girl's hall with its forty rooms furnished, and its dining room to accommodate all the students, will be ready for occupancy at the opening of the fall term. This will make a home for the girls with meals for the boys, at a much lower rate and better in quality than heretofore. The fall term opens Sept. 6th. Rev. H. A. Shorey succeeds Rev. M. L. Holt as president, and will, we trust, maintain the same thoroughness in Christian principles as he.

—Wheaton College last year reported 216 students of whom over 100 were in the college and preparatory classes and evenly divided between them. From various sources during the year the institution received $4,963 in donations. The year was closed without debt, and the endowment fund is increased by the gift of the late Rev. Dr. J. B. Walker. Some important changes have been made in the courses of study in the direction of more thorough mastery of sciences and language. The fall term opens Tuesday, September 6th, with a full faculty.

—The first annual catalogue of the Haines Normal School at Augusta, Georgia, reports the whole number of students as 249. Miss L. C. Laney, who is at the head of this promising colored school, has from the first been its manager and instructor. Her work has grown from a small and humble origin to a flourishing academy. Rev. H. H. Hinman was pleased, when visiting Augusta, beyond expression at the great work she has here achieved. She informs philanthropic Christians that the needs of the institution are donations for buildings, current expenses, sewing machines, school furniture and a library.

—Straight University, New Orleans, is one of the most important of the several institutions maintained for colored children and youth by the American Missionary Association. Rev. R. C. Hitchcock, the president, is ably assisted in the departments of Law, Theology and Literature by seventeen instructors and other assistants, and has had 518 pupils under his charge during the last year, which has been the fairest and most hopeful in the history of the institution. The buildings have been full and the blessing of God upon the University are acknowledged with gratitude. The fall term opens Oct. 3.

—Some idea of the number of persons who attended the commencement exercises of Erskine College, says the *Associate Reformed Presbyterian* of Due West, North Carolina, may be formed from the fact that there were by actual count at half past nine o'clock in the morning eight hundred and ninety-six horses and mules tied in the village hitching grounds. This number was increased by at least three hundred and fifty. The whole number of horses was at least twelve hundred. The number of buggies and other vehicles was nearly equal to the number of horses and each buggy brought in at least two persons. The number in attendance who came by public conveyance and those from the village was equal to those coming in buggies. The whole number was, including the students of the two colleges, about five thousand. This number is under rather than above the true amount.

OUR WASHINGTON LETTER.

During the absence of the President and Mrs. Cleveland at Oak View, the vestibule of the White House is being frescoed and renovated. The portrait of Thomas Jefferson, which for many years adorned the space over the fireplace in the vestibule, has been removed to the East Room and placed in the panel to the right of the portrait of Martha Washington. The frescoes in the vestibule are after designs left by Brumedi, the Italian artist, who designed and executed the greater portion of the frescoes on the walls of the Capitol. Strangers visiting the Capitol a few years ago would be astonished to see on the floor of the rotunda and old man enter a sort of basket chair and be slowly hoisted to the top of the dome. This was Brumedi, who, too old to mount to the dome by the stairway, was daily lifted up, and there in his lofty chair would continue his work of painting the circle of the dome with scenes from American history, beginning with the landing of Columbus and ending with pictures representing some of the latest developments in science and invention. Brumedi did not live to complete his work on the dome, but, anticipating his death, he made designs in charcoal, to be used in finishing the work begun by him. These designs have been faithfully followed, and the arch around the dome represents partly his work and wholly his conception.

Appalled at the apparent prospect of having to entertain a delegation from every State in the Union, with an invitation to invite him within its borders in the pocket of the chairman, the President has sent out a mild but earnest protest against being swooped down upon during this melting weather, assuring the public that their invitations to have him visit them are just as much appreciated when clothed in writing, and will be just as likely accepted. In the meanwhile he prays to be left in peace with Mrs. Cleveland at his country home, until October, when he starts out on his proposed tour. If the President does not actually ask to be left in peace, his words tacitly imply that he desires it.

While the Georgia legislature is reviving the unhappy caste spirit, it is remembered here that a colored representative once filled the Speaker's chair in the House with great dignity. Ex-Congressman Rainey of South Carolina was one of the most intelligent and eloquent of his race ever in Congress, and was the first colored representative who ever presided in that body. While he held the gavel, Congressman Parker of Missouri, during a speech on the great importance of Congressional legislation that would lead the way to making every Indian a citizen of the United States, advancing to the space in front of the Speaker's desk, called upon the House to witness that a Nation that could elevate from bondage men fit to be representatives of the people, one of whom he then had the pleasure of addressing as the Speaker pro tem. of the House of Representatives, could eventually do as much for the wards of the Nation. The joint committee on the Public Library has several times been asked to perpetuate the event on canvas as the embodiment of a great historical fact. Now that Mr. Rainey is dead his friends will renew their request. The London *Times*, referring to the incident, said that it very seldom happened that so much illustrative of the grandeur of the growth of the great Republic was ever before so conspicuously presented.

The Signal Office reports this July as the hottest month recorded since the organization of the weather bureau in 1871. The citizens of Washington do not need the records of the Signal Office to tell them that. The fact is self evident. Then we have all gotten warm over something else besides the weather, and that is, the increase of the water tax. The water works of the District were built by the U. S. Government, but they seem to be managed, or rather mismanaged, by the Commissioners of the District of Columbia. The affairs of the water-tax office are in such a labyrinth that no one can make head nor tail of them. The fact remains that water takers have been taxed and re-taxed, and assessed and re-assessed, until their patience is exhausted, and now come the Commissioners, the water department being in arrears, and "make a law" to increase the rates to make good the deficiency. "The law is mandatory and admits of no discretion," say these Great Moguls. The laws of the Medes and Persians were not more fixed than that. *

OUR BOSTON LETTER.

THE SALVATION ARMY.

"Come all ye hoodlums, woe begone,
Come let us join the fife and drum,
Come let us do away with rum,
Come join the Salvation Army, oh."

Such were the words, or very similar, sung,not by the Salvation Army, but by the army of hoodlums and street gamins within the barracks of the red-coated Salvationists.

"Fire a volley!"

Then came the thuds upon the bass drum, accompanied by the rattling of snare drums, followed by an uproar among the ragged urchins scampering pell mell down to the street, pursued by one or more of the hallelujah guards. But these occurrences are now becoming things of the past, and the Army is little annoyed by the juvenile pests of all great cities.

The attraction of oddity is waning rapidly. The Salvation Army is getting to be an old story. It passes along our streets without receiving much attention except from country folks,to whom it is still a novelty. Since it is a well known fact that the novelty of its method has been its capital will not the value of stock decrease as the curiosity diminishes? Whether the Salvation Army will settle down into a permanent denomination is a problem difficult to solve at present, although the indications suggest dissolution not far along in the future.

I do not wish to criticize the usefulness of the army. It has certainly done much good and no positive harm. There is insect life whose longevity is but a day, yet who will say there is not a mission, a purpose in their existence. So, when I express the opinion that the existence of the Salvation Army will, sooner or later, be only a fact of history, I do not question its influence for good. There are systems of good purposes dying continually or evolving into other forms. The Salvation Army, should it survive another decade, will, I think, be modified in its tactics. What it is in Boston the Army,doubtless, is the world over, no matter of what race or class it may be composed. There is much sound judgment expressed in the old proverb, whose very age recommends its worth: "Birds of a feather flock together." Curiously enough, by universal consent this saying is applied to individuals of poor reputation almost exclusively,when it is equally applicable to the most reputable. I have no desire to suggest anything derogatory to the character of the Salvationists believing there are many excellent people among them; but my observation, which has been somewhat critical, leads me to believe their *modus operandi* of catching souls is the use of a net, the peculiar construction of whose meshes permits the captivation of one kind of fish, no matter in what location of society it may be cast, and this class it would be difficult, perhaps, to entrap in any other way.

There are a great many contrivances for catching particular kinds of fish and animals. Men and women in some respects are little different from such creatures. The brains of all Salvationists are of similar construction. It would be almost as preposterous to think of captivating souls of different mental propensities by one method as entrapping a whale in a lobster trap. Some folks have to be harpooned; others allowed to take their own time in crawling into the truth.

The Salvation Army in this city, as I have said,is an old story, and although its street parades are greatly improved in appearance and its music of better quality, yet little or no attention is attracted thereby. The advent of the Army in new countries or places is always attended with more or less success. When the enamel of its novelty wears off decline inevitably begins.

There is one peculiarity, however, worth noting, and that is the tenacity of those who enlist in its ranks in clinging to the cross. Usually people easily excited by new religious methods are the first to tire of them. Not so the Salvation recruits. Their adherence is almost phenominal. The percentage of withdrawals or discharges I believe to be remarkably small proportionately compared with other sects. Admitting that excitement attracts them at first I am forced to think something greater holds them.

Marshal Ballington Booth at Old Orchard Beach recently gave the following statistics of the Army: "Whole staff of officers, 38; officers on salary, 700; corps, 318; outposts, 37; Sabbath attendance, 173,000; weekly meetings, 3,520; attendance on knee drills at 7 o'clock A. M., 3,700; out-door meetings, each week, 1,016; visitations per week, 4,244; readers of Army paper, the *War Cry*, 115,500.

D. P. Mathews.

The Home.

OPPORTUNITY.

Say, who art thou with more than mortal air,
Endowed by heaven with gifts and graces rare,
Whom restless winged feet forever onward bear?

I am Occasion! known to few, at best;
And since one foot upon a wheel I rest,
Constant my movements are—they cannot be repressed.
Not the swift eagle in his swiftest flight
Can equal me in speed; my wings are bright,
And man who sees them waved is dazzled by the sight.
My thick and flowing locks, before me thrown,
Conceal my form—nor face nor breast is shown;
That thus, as I approach, my coming be not known.
Behind my head no single lock of hair
Invites the hand that fain would grasp it there;
But he, who lets me pass, to seize me may despair.

Whom, then, so close behind thee do I see?
Her name is Penitence; and heaven's decree
Hath made all those her prey, who profit not by me.
And thou, O mortal, who dost vainly fly
These curious questions, thou dost not descry
That now thy time is lost, for I am passing by.

—*Translated from Ternart, by William Young.*

SUNDOWN.

The summer sun is sinking low;
Only the tree-tops redden and glow;
Only the weathercock on the spire
Of the neighboring church is a flame of fire;
All is in shadow below.

O, beautiful, awful summer day,
What hast thou given, what taken away?
Life and death, and love and hate,
Homes made happy or desolate,
Hearts made sad or gay!

On the road of life one mile-stone more!
In the book of life one leaf turned o'er!
Like a red seal in the setting sun
On the good and the evil men have done,—
Naught can to-day restore!

—*Longfellow.*

MISSIONARY UPRISING AMONG THE STUDENTS.

In the June number of the *Missionary Review* Rev. Arthur T. Pierson writes with his usual vigor and enthusiasm of the remarkable movement indicated in the title. He says:

To my mind there has been no movement of God within five centuries that bore more distinctly the marks of a divine origin than the spontaneous uprising of young men, and especially students in universities and seminaries both in America and England, in favor of foreign missions.

Those who have followed the march of the ages have noticed how there has been a succession of Divine Crusades, as for instance in the Middle Ages against feudalism; then in the Great Reformation in philosophy and religion, then in the various forms of Christian Philanthropy, and finally in modern missions.

In this last, every onward step has been in answer to prayer. The readers of the great missionary journals, and the observers of the grand march of the army of God's elect workmen, have noticed that as fast and as far as the church was roused to prayer, remarkable results have followed exactly in the line of the prayers. About one hundred years ago the first "Monthly Concert" began in England; and the burden of prayer was the opening of doors, throughout the then closed world, to missionary effort. Door after door opened until scarce a nation was left with barred gates!

Then prayer went up for the multiplication of agencies to oversee and organize the work, until from one missionary society we have moved on to over one hundred. Then the devout watchers on the walls began to pray for celestial showers of blessing and wonderful revivals came in the Hawaiian Islands, Madagascar, China, Syria, India and Persia. Then prayer went up for larger gifts to missions, and in one year less than twenty donors gave more than four millions to missionary work, especially in its educational and institutional aspects.

Then God's people began to see that laborers must be multiplied, and from many a closet and prayer-service went up the cry of the faithful. And now behold—in England, under Moody's efforts at Cambridge and the universities, there starts a new era. Young men, not from the lower ranks, but from the higher, with noble blood and birth, wealth, accomplishments, social standing and college standing, leave everything to go to the ends of the earth.

Then Mr. Studd, brother of one of these men, who from the highest positions in English universities went to China as a missionary, came to this country in 1885, and stirred us all by his simple story of their consecration. The reports of the press had gone before him, and between the two the story found millions of readers and hearers. The students in the universities of Canada began to burn with a holy enthusiasm, until they have finally organized a University Missionary Band and send forth their own representatives, one of whom bears the significant name of Mr. Go-forth!

Simultaneously, a few hundred choice students at Mt. Herman, Mass., in the Summer Bible School of 1886, meet for four weeks of prayer and study of the Word. They ask the humble writer of these pages to address them on missions. He thinks it is the clamor of a few, who are perhaps over-zealous, but he consents. The hall is crowded to its utmost capacity. There is simply a representation of the great field and the facts, but no special appeal. The writer is ashamed to say that the results far exceeded even the wish of his faith. The small number already having the foreign field in view swelled in a few days to one hundred. Then, purely of their own motion, without a suggestion from myself or Mr. Moody, these students set apart four of their number to go through the colleges and present to students the great question of God's need of workmen and the vastness of the harvest field.

Three of the original four dropped out, but dear brother Wilder said, "The work is God's; I dare not stop," and asking Mr. Forman to go with him, these two started on their holy crusade, and now, after about nine months of labor, they report that 2,100 students have declared for the foreign mission field!

And now, what do we see? Some professors in colleges and theological seminaries, and editors of religious newspapers, are raising the question, "Whereunto will this grow?" and in some cases are more or less directly and vehemently opposing it. "Their strength is to sit still!" It is said this is a burst of enthusiasm; like a prairie fire it will burn fiercely for a time and burn itself out. Well, why not let it? These students are, many of them, yet in college, some of them, in the lower classes. Time is a great test. It has a way of shaking at the four corners the napkin in which our resolves are hidden, and sometimes shakes them quite out forever! It has a way of cooling our excessive ardor and fervor; if the fire is not fed with fuel and fanned by the breath of prayer. If this thing be of God, ye cannot overthrow it—let it alone, lest haply ye be found even to fight against God!

Of course, young men may be over-zealous—there is a zeal without knowledge; but it is not half so disastrous as a knowledge without zeal! That was a great French preacher who has told us that if he wished to train a child from the beginning, to a consecrated life as a lover of liberty and a patriot he would have said and sung at his cradle the story of Washington. And what is the imperative need of the church to-day? At the cradle to say and sing the story of Jesus, and inspire love for the perishing souls that he left heaven to save.

COLLEGE BOYS AND COLLEGE MEN.

BY MRS. A. E. KELLOGG.

INTRODUCTORY.

There was stir and expectation in the old Massachusetts town where a popular college was situated; for examinations were over, and there was a fair prospect that the finest class which had ever graduated at that noble institution would be ready to receive their diplomas one year hence. True, two or three would need to make the best use of vacation for making up some deficiencies, but there would be plenty of time; and proud and hopeful were the Junior Class.

The Junior Hop was to be given at the house of Professor Wise, whose fair daughter was expected home from school in time for the festivities and the intellectual gymnastics of Commencement week. An invitation had been sent to a dear friend of the young lady, to accompany her home so as to double the pleasure. This invitation had been accepted, and Mrs. Wise invited Harry Glenn to accompany her to the railway station on Saturday evening to be surprised at the presence of his only sister, Miss Susie Glenn. The two young girls were classmates in the Seminary and both Juniors which brought them into sympathy with class doings, and feelings.

Therefore this Commencement time would be exceptional, and no other could ever be like it, or half so interesting. This was a pause, a semicolon, next year it would be a period; and an index finger would head the next paragraph in life's history, pointing to the responsibilities and the struggles which must follow Commencement week; while the question of what he, or she, "is to be, or not to be," would confront them.

Now the week was before them. On Sabbath morning, a sermon before the Literary Societies by one of the city pastors. In the evening, a sermon by joint invitation of the different fraternities by a visiting alumnus who had been a member of the first chapter organized in the College. The whole week was filled with social and intellectual pleasures, to which of course the young ladies were invited, Fred. Wise being a Senior, and Harry Glenn a Junior. Two notable parties in honor of the Seniors gave great pleasure to the girls so fresh from the restraints of boarding-school. On the Thursday evening occurred the memorable Junior Hop. Mrs. Wise made the occasion one of especial brilliancy on account of Miss Susie and her daughter who entered with great zest and helpfulness, feeling of much importance as they found themselves consulted about this and that, instead of the leading strings to which they had grown accustomed at school. And then there was such a sense of freedom in associating so freely, though wisely, with the young gentlemen, from whose society they had been so rigidly excluded as to cultivate the longing for it to a most unreasonable degree,—a state dangerous by reason of the false light in which they viewed these gentlemen, a light favorable to most unwise conclusions, as they were apt to imagine a very ordinary Junior to be an embryo hero, and to clothe them with attractions quite invisible to practiced eyes, and to possess them with virtues and graces for which their own fancy would be responsible. In these circumstances therefore it would not be strange if some little seeds of sentiment had planted themselves, in the course of this busy week, which would have quickly perished in the sunlight; but jealously guarded by seclusion and warmth in a warm corner of a young and susceptible heart, they would doubtless germinate and come to fruitage either sweet or bitter as the coming years should prove.

On Sabbath the President preached the Baccalaureate discourse. On Monday evening came the Junior Exhibition, pronounced the best ever given. One young man, tall, and of dignified bearing, impressed the young ladies very much, not so much by the depth of his oration as by the manner of it, and if so remarkable as a Junior, what would he be as a Senior!

CHAPTER I.

[Railway Station, Williamstown, Massachusetts. Several students going off for the holidays.]

George Green—"Halloo, Simms! Going away?"

Joe Simms—"Yes! going home. Won't you go along? I assure you a cordial welcome."

Green—"Thanks, but I am spoken for. Is Harry Glenn here? I am going home with him."

Simms—"With Glenn? how is that? I did not know that you were friends!"

Green—"A sudden fancy, you see. Let us go across the street and get a little spiritual consolation, the last for me, for a time. You see, Joe, I am going in for a new kind of a 'lark,' and when I come back look for news from the subscriber; rich, racy, and rare; for your individual ear, mind; and no blabbing."

Simms—"Blabbing! What do you take me for? Keep your old affairs to yourself."

Green—"Here, old fellow, take this and don't be so touchy. (Both drink.) Now no time to lose; Glenn must not see me here. Give a fellow something to take this infernal odor out of my breath; he must suspect nothing. (Hands him some seeds.) Thanks. There he comes. In time, you see!" (Joining him on the platform.)

Glenn—"Glad of it. How are you, fellows? We shall have a gay party. Good! I did not know that so many were going in this direction. Now this is jolly."

While waiting, all join in a college song, and with especial spirit in the elegant refrain, which ran, "Saw my leg off! Saw my leg off! Saw my leg off short!!" to the astonishment of a countryman who had supposed that students were earnest young gentlemen, seeking diligently for the knowledge which would make them men, stronger, wiser, and better than himself; whereas he hastily concludes that they are little better than lunatics; and after looking them over, and learning who they are, he turns away in disgust, saying to himself, "If that is what it does for 'em, my Bill will never go to college, never!" Toot, toot, sounded the whistle. "All aboard," shouted the conductor. The song stopped short. Satchels were caught up—a rush for seats, and quickly the station was deserted and the rollicking group were being whirled to their destination.

CHAPTER II.

[Fine evening during the holiday vacation. Handsome parlor in the Glenn mansion. Miss Glenn, Harry Glenn and his friend George Green of Williams College are present.]

H. G.—"George, will you make some last calls with me this evening? I suppose we must be in our place at the proper time or old Prex. will give us fits. For my part I think it precious shabby to give us only a week."

Susie Glenn—"Harry, I am sorry to hear you speak in that way. Of course we should be very glad to have you with us longer, but when duty calls, our pleasures should yield; and it does seem to me that you need not pick up all the slang that is floating about. I have seen students who could get along very well without it."

Harry—"A compliment to my friend here, I see! He never uses slang, never! ha, ha! But, say, old fellow, you have not answered my question. My pious sister has given you no chance."

George—"Indeed, Hal., I should be most happy; but, as it is to be our last evening, it seems that something is due your parents, and especially from me, after the pleasure which their hospitality has afforded me, coming as I did, a stranger."

H.—"Yes, 'and took you in.' But you came by my invitation, and I do not see the weight of obligation. However, if you prefer to stay here and mope, I will not urge you; but must ask to be excused for a little while. And, Susie dear, be careful of the young man, and see that he uses no slang." [*Exit Harry.*

G. G.—(A little embarrassed.)—"Do you believe in special providences, Miss Susie?"

Susie.—"Yes, indeed! and I hope you are not skeptical on the subject."

G. G.—"Oh, I scarcely know that I have had any belief on the subject; but to-day it has been much in my mind, and I may say that if I had not believed before I am quite convinced now."

Susie—"I do not understand you; please explain."

G. G.—"Well, in the first place, why did your brother invite me for this vacation, when there were others of his classmates so much more worthy? and why did his invitation come before others? I might have been with Simms in his country home, or in one of several other places, as well as to have been in Glenville, if we drift, as many believe."

S.—"Perhaps I have given the subject less thought than you, for I have always believed it; and it seems to me that it requires no argument to prove anything so clearly taught in the Bible."

G. G.—"I wish I possessed your beautiful faith, Miss Susie. It is like my mother's. I too have been taught to trust in Providence; but I find myself full of doubts and questions, and when some of the fellows talk of the narrowness of Christians, and the absurdity of believing Christ divine, or that the salvation of the race could depend on the voluntary sufferings and death of one man, however exalted; and that every person must be their own saviour, I confess that although I am shocked, I have no arguments to offer which at all satisfy me. If my sister was near, or, if I may presume to say it, yourself, I might feel stronger to resist their sophistry."

S.—"I am sure I should be frightened if I found myself doubting the teachings of my Bible."

G. G.—"Then you believe in the inspiration of the Bible all through, even to the story of Elisha's bears, Daniel's lions, and Jonah's whale?"

S.—"Certainly. They are so interwoven that it seems to me that they must stand or fall together. There are many, many things in the Bible which I do not understand; but that part does not touch my faith. What I do not know now I may know hereafter."

G. G.—"Miss Susie, I would love to sit at your feet and learn this beautiful faith."

S.—"I should be glad to help you if I might, but you must learn of a greater and better than I."

G. G.—"Miss Susie, I must think that a special Providence has favored me this evening; for I have something on my mind that I much wish to say to you before I leave. May I speak, Miss Susie?"

S.—(A little frightened.)—"I am sure, Mr. Green, that you cannot wish to say anything to me which I ought not to hear."

G. G.—"Not that, Miss Glenn, but I dread your answer. So before I speak let me beg you to make no reply at present. I know that I should have returned to my books still guarding my secret; but I cannot, indeed, I cannot. A horrible dread lest another, and a better, should steal from me the prize which I so much covet forces me to tell you that I love you, even knowing as I do that a long college year stands between me and the possible fulfillment of my dreams. After that I hope no obstacle shall appear, as my father will provide for my making a handsome beginning in life. Pardon me if I have gone too far."

S.—"Mr. Green, I am speechless with surprise; so late a perfect stranger! I cannot understand."

G. G.—"Strange to you, doubtless. But from the day that I looked into your eyes as your brother introduced you at Commencement, your image has haunted me and my resolve has been unshaken to make myself worthy of you. So please allow me to go back to my dusty books, with the sweet hope nestling in my heart that one day you may return in some measure the affection which so abounds toward you."

S.—(Quite overcome)—"Indeed, you take me so utterly by surprise that I do not know what to say."

G. G.—"Then please say nothing and let my dream go on." (Takes her hand and kisses it reverently.) [*Enter Harry.*

Harry—"What, here alone yet? and looking as if you had been reading your own funeral sermons."

Susie—"You must have made some short calls. I hope they were pleasant, but if they were they must have been few."

Harry—"To tell the truth they were not so very pleasant, for all the girls looked past me to see if I was alone, and then looked disappointed, so I just came home. A pretty story, to be superceded after such a fashion."

Susie—"I hope you are not jealous of your friend. However, I am glad that some cause sent you home so that we may have you for a little while." [*Enter Mr. and Mrs. Glenn.*

Mrs. G.—"I had begun to fear that we should lose the whole evening. A neighbor happening to come in has detained us until now. I hope, children, you have not allowed Mr. Green to find it dull."

Harry—"Dull! Yes, indeed, I should say so. I was obliged to run out for a little while, this worthy young man refusing his company; and when I came back I found these two looking as solemn as owls. Mother, what ails Susie, anyhow? I should think that she was going to be a missionary the way she preaches."

Mrs. G.—"I can readily believe that your sister has preached no sermon that a youth about your size might not profit by."

Harry—"Well spoken, noble matron! Worthy ancestress of a noble line."

Mr. Glenn—Harry! I fancy that another year in college will return you to us an idiot, if you go on in this way."

Harry—"Dear papa, were you not once a student and will you please tell this august company if you were always grave and sensible?"

Mr. G.—"I hope I never quite forget to be a gentleman."

Harry—"I most humbly beg to be forgiven by everybody."

Mr. G.—"I quite regret, Mr. Green, that your stay is so short. Where do you pass your summer vacation?"

G. G.—"I should be very glad to visit Niagara, and to spend some time in the Adirondacks, but my father finds his business is growing to be quite a burden to him, and he counts the weeks until I can be with him. I shall give my summer to assisting him."

CHAPTER III.

[Evening after the departure. Mr. and Mrs. Glenn and Miss Susie Glenn in the same parlor.]

Mrs. G.—"How lonely it seems to-night! I think I miss Harry more every time he leaves us."

Mr. G.—"This young Green seems to be a manly fellow. His father is wealthy, I conclude, and it is very commendable in the young man to go to his assistance at vacation instead of seeking his own pleasure. I wish our Harry would sober down and take to business a little more."

S.—"Yes, and leave off his slangy way of talking."

Mrs. G.—"All in good time, my dear. Harry is a good boy, true and loving as ever, and I think, Susie, you should take his nonsense for what it is worth. I trust Harry entirely and think he is much more a man than his friend with his tall dignity. Indeed, I am not as favorably impressed with our guest as your father seems to be. To me there is a sinister expression about his face which does not promise well, and a scarlet shade upon his lips tells me that he will one day be a drunkard, and that he is not a stranger to the wine cup, even now."

Mr. G.—"You generally read character well, my dear; but I hope you may prove to have been mistaken this time. Did you caution Harry?"

Mrs. G.—"No; not directly, fearing to confirm his fancy by putting him on the defensive; but I shall try to guard him, nevertheless."

Mr. G.—"I am glad I can trust you, my dear, for I should go at him in such a way as to provoke the thing which I wish to avert."

S.—"I can not help thinking you are just a little severe in your judgment this time, mamma; for he certainly seems a very thoughtful young man and his conversation is quite improving."

Mrs. G.—"I hope I may be convinced of hasty judgment this time but I greatly fear that I have made no mistake."

(*To be Continued*)

TEMPERANCE.

WHY DOES "PROHIBITION PROHIBIT?"

The saloons in Atlanta, Ga., have been closed for months, and the vast majority of the people who spent their earnings for liquor, now spend their money for better things. Yet some people *will* violate the law. In the *Atlanta Constitution* of July 12th, 13th and 14th are reports from the court room, which show the experiences of the few who still persist in violation. Wine-rooms are allowed under the law, with permission to sell *domestic wines*, but not by the drink, and when sold by the bottle or quart the purchaser cannot drink it in the wine-room. On the 11th of July a case was made out against a Mr. Daus, a wine-room proprietor, and his colored employe. This was not Mr. Daus's first offense. He had paid a fine before. Judge Anderson delivered the sentence, which was that Daus and his employe should pay a fine of forty dollars and spend twenty-five days in the chain-gang, each. "Your honor," said Mr. Daus's counsel, "did you say forty dollars or twenty-five days in the chain-gang?" "No, sir," said the judge; "I said forty dollars *and* twenty-five days." "Mr. Daus," says the *Constitution's* reporter, "was the first man of prominence sentenced to the chain-gang. As he heard the sentence his chin dropped upon his breast, and the picture presented was a touching one." An effort was made to get a pardon from the Mayor. The result was, Mr. Daus made an affidavit that he would not, within the city or county, sell or keep on hand any spirituous liquors or intoxicating beers, so long as the sale is prohibited; and then the chain-gang part of the sentence was suspended, to be enforced if the parties again be detected in violating the law.

Again, Mr. Kennebraw was found guilty of violating the prohibition law, and was fined five hundred dollars in the police court. The fine was paid, and he was then brought before the city court and fined fifty dollars more for the same offense. When the second fine was imposed, Mr. Kennebraw surrendered to the Mayor his wine-room license, and filed an affidavit that he would not again violate the law; and upon these conditions the Mayor remitted $40 of the second fine.

On the 13th of July, Judge Anderson gave two more wine-room men a fine *and* twenty-five days in the chain-gang. Their case will go to a higher court.

But this is what makes "prohibition prohibit" in Atlanta. The saloons have gone out of business months ago; the wine-rooms are the "dying embers." The *Constitution's* reporter publishes, in the issue of the 13th, his interview with an old toper. The old man said he had lived in Atlanta thirty-five years, and had been painting his nose daily for fifteen years with from one to a dozen drinks a day; "but now," said he, "the town is dry all over. This morning," he continued, "I went into a wine-room and asked for my tonic. The barkeeper looked at me a little solemn, and said: 'Can't give it to you, old man. We've quit. Don't want any Daus in ours.' I went to another wine-room, and met the same story. Begging won't get a drink. They can stand the fine, because they are making money, but when it comes to the *chain-gang*, they don't want any of it."—*Correspondence Southwestern Presbyterian.*

HORACE GREELEY'S SENSE OF HUMOR.

Joel Benton writes in the July *Cosmopolitan:*

Mr. Greeley's sense of humor was of a peculiar sort, but it was allied to genius. So many anecdotes have been told of him in illustration of this, that one can hardly expect to produce any now that some one has not repeated. Those who tried to joke with him to his disadvantage were generally worsted, whether they did it orally or through the press. One evening an associate editor of the *Tribune* accosted him as he came into his desk with some such question as this:

"Didn't you know, Mr. Greeley, that you made a dreadful blunder in one of your statistical editorials this morning?"

"No; how was it?" said Mr. Greeley.

"Why, you said something about 'Heidsieck *and* champagne.' Don't you know Heidsieck *is* champagne?"

"Well," said Mr. Greeley quietly, "I am the only editor on this paper that *could* make that mistake."

On another occasion a person who wished to have a little fun at the expense of his consistency, said in a group where Mr. Greeley was standing:

"Mr. Greeley and I, gentlemen, are old friends. We have drank a good deal of brandy and water together."

"Yes," said Mr. Greeley, "that is true enough. *You drank the brandy*, and I drank the water."

Tobacco was his especial dislike; and a friend of mine, knowing this well, while handing around a box of cigars to a few who were present with Mr. Greeley, took especial pains to hand him the box, with great ostentation.

"No," said Mr. Greeley, "I thank you, I haven't got so low down as that yet. I only drink and swear."

I must say, however, in contradiction of a charge that must have been exaggerated and purposely distorted (for it was a favorite imputation against him with many), that I, at least, never heard him use expletives that could not be repeated in a refined circle. He had as justifiable occasions, though, for objurgatory epithets as any one I ever knew; and if he had not sometimes spoken vehemently he would have been truly angelic. His handwriting, in spite of all that was said of it, was not the worst in the world; but it was very nearly the homeliest. It was fairly appalling to look at. But it *did* have a somewhat uniform alphabet. Almost all the words, like a certain one in Rufus Choate's penmanship, looked like "gridirons struck by lightning." But when you once discovered the key to this chirography, it was not so very hard to read. The stories about it, though, are more numerous than the fables of Æsop.

In the time of Oliver Cromwell, the magistrates in the north of England punished drunkards by making them carry what was called "the drunkard's cloak." This was a large barrel, with one head out and a hole through the other, through which the offender was made to put his head while his hands were drawn through two small holes, one on each side. With this he was compelled to march along the public streets.

The claim that the use of beer will diminish drunkenness and largely take the place of spirits is not borne out by Parliamentary report in Belgium. This report says intemperance is spreading fearfully in the kingdom. Next to Bavaria, Belgium has the reputation of being the country where most beer is consumed, the amount per year being 240 liters, or over fifty-two gallons per head. It also comes next to Russia and Denmark in the consumption of spirits; the amount consumed of the latter being thirteen liters per head a year.

The law should take notice of the conclusions of medical authority and punish the drinker for his crimes committed while drunk, and also punish him for getting into a state of intoxication. Let the punishment be, for the first offense, a fine; second offense, fine and imprisonment; for the third offense, add disfranchisement for two years; next offense, add disfranchisement ten years, and so on, making the penalty severer each time, and taking drunkards out of the lists of our voting population. No man has any business getting drunk, and when he so far lowers himself, let him be punished for his crimes committed while drunk, and let his name be stricken from the roll of citizens.—*Aurora Express.*

Arensdorf was not convicted for the murder of Haddock, and a postponement of the second trial has been secured. Although he has escaped punishment thus far in one direction, it seems that some measure of punishment is overtaking him from another source. The Chicago Daily *News*, in a lengthy article, reveals the fact that the expense of securing witnesses and retaining them to repeat the stories they have already told, has cost and is costing so much that the great brewer is already about ruined financially. The witnesses employed to prove the innocence of the prisoner are now and then drawing "blood money," and of course their demands cannot be ignored, lest they should "squeal." It is said that without aid from breweries, especially from the Franz brewery in Sioux City, the defense must have failed for lack of funds long ago. The only chance for them is to continue in the line they have chosen. On this subject the *News* says: "The only possible chance of the defendants, even for temporary escape, is to stand together. A break in the phalanx of the defense, or among those who have gained knowledge of its secrets, or who have done dangerous service on the witness stand or elsewhere; must be fatal. Consciousness of this fact, and of the peril of a break at any moment in a multitude of places, must be a punishment worse then the courts can inflict."

Religious News.

—Pastor W. Van Driessen of the Wesleyan church at Jacksonville, Monroe county, Wisconsin, informs us that a new house of worship will be dedicated by the church next Sabbath, August 14th. Rev. J. A. Richards of Fort Scott, Kansas, will preach and have charge of the services, and all Christian reformers will be welcomed on the occasion.

—Four open-air services were conducted in Boston on a recent Sunday by the Y. M. C. A., one on the Common, another in Haymarket Square, and the others at Franklin and Marine Parks. At the latter point 1,000 people assembled. As this is the work for which H. L. Hastings and William F. Davis have been arrested again and again, it is evident that their sacrifices have borne some fruit.

—The Holiness and Divine Healing Association of Oberlin, of which Deacon O. M. Brown is president and Cyrus Houghton, secretary, invite the Christian public to attend an assembly for rest, fellowship, consecration and Bible study at Linwood Park, Vermillion, Erie county, Ohio, twenty-eight miles west of Cleveland, from September 3d to 13th. Special attention will be given during the meeting to foreign missions. Rev. A. B. Simpson of New York, Miss Carrie Judd of Buffalo, Rev. Dwight Norton of Chicago and Prof. D. Clark of Richmond, Ind., are among the invited speakers.

—Mrs. Kendall, a young widow, educated at Vassar College, has resolved to go at her own charges as missionary to Japan. She is moved in part by the example of Dr. Henry M. Scudder, late of Plymouth church in this city, who went with his family some weeks ago to spend his remaining days on mission ground. Four others are spoken of by the *Missionary Review* as having given themselves to the work in Japan, and will be self-supporting.

—The Rev. Dr. R. S. Storrs has positively declined the presidency of the American Board of Missions, made vacant by the death of Dr. Mark Hopkins.

—Rev. Mr. Tong, a Chinese Baptist preacher, delivers exhortations in front of a large pagan temple in Chinatown, San Francisco, every Sunday.

—A force of 2,000 colporteurs distribute sermons among the non-church-going people of Berlin, Germany. More than one hundred thousand sermons are thus distributed each week.

—More than one-half of the Congregational ministers in the United States engaged in pastoral work are home missionaries—1,571 in all, and the proportion is constantly increasing.

—The churches of Philadelphia have formed an Evangelical Union. A conference will be held in October, and plans for a regular city campaign next fall and winter are already in active preparation.

—The Presbyterian churches in New Jersey have made arrangements to hold special missionary meetings in all parts of the State, ending November 19, for the purpose of arousing greater interest in foreign missions.

—One million of dollars for foreign missions, one million dollars for the fund for veterans honorably retired, and eight hundred thousand dollars for home missions, are among the grand contributions for the coming year set by the General Assembly of the Presbyterian church.

—There is now a well-directed movement towards the systematic study of the English Bible in American colleges. Professor Harper, of Yale, is the moving spirit in the enterprise, and he, with Professors Ballantine of Oberlin, Beecher of Auburn, and Burroughs of Amherst, is preparing a series of "Inductive Bible Studies" which will appear monthly in the *Old Testament Student*, published at New Haven, beginning with the September issue. The aim is to study the Bible from a literary and historical point of view, and Yale and Amherst have already gone so far as to place the course among their regular optionals.

—The Bible stand at the Crystal Palace was opened on July 9th, 1862. From that date to December 31st, 1886, twenty million, nine hundred and fifty-nine thousand, two hundred and fifty-three separate Gospels, including a large number of Bibles and Testaments, Scripture cards and leaflets, have been circulated in thirty-six languages.

—In the missionary conference of the young men from college at Northfield, Prof. Drummond had happened in an address to refer to cant. When the hour came for him to answer questions one of the students asked him what he meant by cant. "There is," said he in reply, "such a thing as the religion of a young man; and there is such a thing as the religion of an old woman. Now when a young man talks as if he had an old woman's religion, that is cant."

—The heathen will never be judged for not accepting a Saviour "of whom they have never heard," and it is wholly unfair to present any such man-of-straw conception for the sake of a lame argument; but the Christian church will be judged for not proclaiming a Saviour to the heathen, and that is the fact which it most concerns the church to ponder. It is not God's compassion towards them that needs vindicating, but our own.—*The Foreign Missionary.*

—The New Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, has been reprinted there in a second edition of 120,000 copies. By means of the subscription of one generous Scotch donor, 100,000 copies are at his request to be distributed among the Hebrew-reading Jews all over the continent.

Literature.

The principal feature of the "Lincoln Life" in the August *Century* is the account of Lincoln's famous Cooper Institute speech, which was an important though unintentional step in the direction of his Presidency. This installment also includes accounts of Lincoln's Ohio speeches, John Brown's raid and Lincoln's view of it and the Charleston Democratic Convention of 1860. Messrs. Hay and Nicolay deal with old John Brown with a severity which suggests some remnant of political hostility. They at least fail to judge of his actions from his own words, and seem to have little regard for the enormities of American slavery against which John Brown believed it his duty to take up arms. The frontispiece of the number is a portrait of Mrs. Julia Ward Howe apropos of a paper on "The Songs of the War" by Brander Matthews, which includes authentic accounts of the origin of the most notable of the songs, with autographs, in whole or in part, of Randall's "My Maryland," Mrs. Howe's "Battle Hymn of the Republic," and Mr. Gibbon's "Three Hundred Thousand More;" altogether a most readable paper apart from its relation to the War. To this Mrs. Howe adds an account of the circumstances attending the writing of her immortal hymn. The solid paper of the number, and one which appeals interestingly to a large variety of readers, is by Edward Atkinson, and has the title, "Low Prices, High Wages, Small Profits:—What Makes Them?" This paper is a continuation of Mr. Atkinson's discussions of the Labor Question, which have received wide attention, and have been the subject of general comment and discussion in the press. Mr. Atkinson establishes standard, average portions of food, clothing, boots, shoes, and fuel, and the cost of these he afterwards makes use of in the computation of the purchasing power of a day's or year's wages. General A. W. Greely describes a most touching episode of the Lady Franklin Bay Expedition, under the title of "Our Kivigtok," a kivigtok being, in the language of the explorer, a man who has fled mankind and through a solitary life amid nature's surroundings has acquired a gift of clairvoyance. General Greely's paper records much that is curious and interesting in regard to his experiences in the polar regions. General Joseph E. Johnston gives an inside view of his campaign, in, "Opposing Sherman's Advance to Atlanta;" Colonel Henry Stone describes "Hood's Invasion of Tennessee" after Johnston had been relieved and Atlanta had fallen. Colonel Stone's paper includes a description of the battles of Franklin and Nashville.

Editorial remarks in August *Babyhood* include novel suggestions concerning the eating of candy, and a reply to the question, When should young children begin to eat meat? Dr. Jerome Walker writes of "Dysentery and Kindred Diseases," giving common sense directions for home treatment. The article on "Poisonous Plants," by Dr. Dorning, is so fully illustrated that it must be of service to all parents spending the season in the country with their children. Dr. Floyd M. Crandall writes of "Heat-Rash," its symptoms, treatment, etc.; Dr. Cyrus Edson, of the N. Y. Health Department, of "Feeding of Cows, and its Effect on Milk." Clara W. Robinson advocates sensibly a special "Training for Maternity," and Dr. Yale writes of "The Purification of Water," giving directions for a home-made filter, etc. The most varied topics, such as "Shall the Baby Go to Church," "An Embryo Artist," "Prominent Ears," "The Refusal to Nurse and its Consequences," are discussed in its departments.

In the *English Magazine*, Richard Jeffries continues his "Walks in the Wheatfields" of England with their lessons of poetry, of poverty and of progress. The original and humorous illustrations of Hugh Thomson are this month devoted to caricatures of the country militia. "A Visit in a Dutch Country-house" is another illustrated paper full of humor and sense in its account of the scenes and customs of Holland.

In spite of drouth *Vick's Magazine* is as bright and unwithered as a June rose after a shower. Practical hints for the garden, for the lawn, and for the more permanent decoration with ornamental trees, are found in the August number.

Lodge Notes.

It is announced that the steam-fitters of Pittsburg and Allegheny City will withdraw from the Knights of Labor.

There are reported 6,033 Grand Army posts. The national meeting at St. Louis next month is expected to be a great affair.

The Prince of Wales recently conferred the degree of Master Mason upon his son, Prince Albert Victor. Shame on such a father!

The officials of the Knights of Labor are perfecting their plans for bringing suit to test the legality of the evictions of the salt works strikers at Natrona, Pa.

A gang of union sailors attacked non-union men on a schooner at Toledo, Ohio, and in the battle one of the crew of non-unionists at work on the ship was fatally shot.

The street-car employes of the United States and Canada, at Buffalo, N. Y., Wednesday, perfected the formation of an international association, under the auspices of the Knights of Labor.

The strike at the Black Diamond Steel Works, at Pittsburg, Pa., is at an end, the employes going to work unconditionally. The men went out because the employers refused to recognize the Knights of Labor.

The present strength, total membership, of the "Ancient Order of United Workmen" is reported to be 176,352. Total beneficiary disbursed, $238,001. Total amount received, $238,906.20. This has an appearance of keeping close to its professions by this lodge, but we learn that the lodges of Pennsylvania had $77,544.20 on hand at the end of 1886, after paying $15,882.92 for charity and sick benefits.

Joseph R. Buchanan, a well-known agitator of the reckless sort, has been named as a delegate to the Minneapolis meeting of the Knights of Labor by District Assembly, No. 89, of Denver. There is a vague hope among an inner circle of the Knights that at that meeting Powderly will be forced to resign the place of Grand Master Workman. If he should do so, an attempt will be made to elect Buchanan to the place, he being very popular with the radical element in Chicago and other large cities.

A Providence, R. I., special says: The announcement that the reports of the Massachusetts Knights of Labor show that the order has lost largely in membership creates no surprise in this State, where the order has exercised but little influence on the course of industry for many months. When the manufacturers of Rhode Island organized for self-protection about a year ago, they resolved that there should be no interference by Knights of Labor with their business, and to this resolve they have strictly adhered. The manufacturers have in every instance refused to arbitrate or to listen to any suggestion as to arbitration by committees of Knights of Labor, and they have given unequivocal evidence of their purpose to adhere to this line of conduct.

The partial statistics of the Odd-fellows are thus given in a lodge journal:

Grand Lodges	54
Subordinate Lodges	7,956
Grand Encampments	44
Subordinate Encampments	1,947
Lodge members	527,310
Annual Relief	$2,180,961 93
Annual Income	5,309,688 77
Increase in membership since 1864	379,687

And a total revenue of four millions.

This table does not tell how many new members are received annually, and how many leave this order through disgust at its performances or disappointment in the nonfulfillment of its promises.

THE RESORTS OF COLORADO.

Colorado has become famous for its marvelous gold and silver production, for its picturesque scenery, and its delightful climate. Its mining towns and camps, its massive mountains, with their beautiful green-verdured valleys, lofty snow capped peaks and awe-inspiring canons, together with its hot and cold mineral springs and baths, and its healthful climate are attracting, in greater numbers each year, tourists, invalids, pleasure and business seekers from all parts of the world.

The journey from Chicago, Peoria, or St. Louis and other Chicago, Burlington and Quincy R. R. stations to Denver (the great distributing point for Colorado), if made over the Burlington Route, C. B. & Q. R. R., will be as pleasant and gratifying as it is possible for a railroad trip to be. At all principal ticket offices will be found on sale, during the tourist season, round-trip tickets via this popular route at low rates to Denver, Colorado Springs and Pueblo, Colorado. When ready to start call on your nearest ticket agent, or address Paul Morton, General Passenger and Ticket Agent C. B. & Q. R. R., Chicago, Ill.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 1 to Aug. 6 inclusive:

E B Gillett, W Thompson, W Fitch, Rev S A Gilley, A Coleman, Mrs N P Merrell, P Sjoblom, Rev A H Reed, Mrs M A Walker, D H Harrington, H G Harrison, W M Van Driessen, Jno Winkleblock, Dr A Benham, R T Wylie, Prof E Whipple, S A Perky, S A Pratt.

DONATIONS

To Cynosure Ministers' Fund:	
H. G. Hanson	$.2 00
Mrs. D. W. Butler	1 00
O. C. M. Bates	3 50
Prof. E. Whipple	1 50
To Missionary C. B. Ward of India:	
James Brand	5 00
To General Fund:	
Mrs. R. Schnellbacher	1 00
J. R. Daniels	1 00

THE N. C. A. FOREIGN FUND.

There has been received for our Foreign Fund from:

Jno. Dorcas	$5 00
H. L. Kellogg	2 00
A. Austin	1 50
	$8 50

Besides the literature sent as already noticed in the *Cynosure* there was $4 worth sent last week to Jamaica, West India, to a friend, who writes:

"The Freemasons and Odd fellows are making a raid on the poor, ignorant natives of this place for members."

Who will add to the Foreign Fund and help these faithful missionaries.

THE SUMMER CAMPAIGN.

Turn again to the statement of W. B. Stoddard and G. A. Conrad in the last *Cynosure*, and reread the success which they met with in canvassing for the *Cynosure* in one of the hardest times for such work that Illinois has known for years. Is it not a prophecy for the coming year?

What have you decided to do?

Mr. E. H. Collins sends this answer:

"I had to take one of his papers to get him to take the *Cynosure*."

M. L. Worcester sends in a new name for one year, and writes, "I find that your suggestion respecting exchanging the *Cynosure* for labor works well."

Are there not more who can find some neighbor that will pay for the paper in work?

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Home and Health.

Time for Meals.—The time to give children their breakfast is not the moment they are dressed; let them have a little frolic with the *pater*, and come to the table with warmed blood and beaming faces, for appetite will be helped there by. They should not be hurried through their meals, nor made to eat more than the appetite craves. Nor, if they refuse good, plain food, should they be allowed dainties in its place. If the appetite for plain food be spoiled by indiscriminate feeding, it is hard to re-establish it.

The less they drink with their meals the better; but copious draughts of good water between meals will benefit. No child, or person, should eat when overheated or fatigued. Rest fully half an hour to recuperate power to digest the food.

An hour of romping after the supper, which should be no later than five o'clock, will help to insure a quiet sleep.—*Demorest's Monthly.*

"Early to Bed."—Growing children should have all the sleep that nature demands. To make sure of this, the bedtime should be no later than seven o'clock for children under ten. This habit of early bedtime will take care of itself, if it be persevered in by parents at first. Some men and women would be not only stronger, but cleverer, if they had had all the sleep they needed when children.

The difference between children whose parents enforce obedience in this respect and those little old people who sit up late at night is very marked. The clear eyes, rosy cheeks and round, strong limbs of the former should rebuke parents who allow children to sit up because they wish to. Nothing can be more pernicious than to allow children up late at watering-places. They taste then of the highly-spiced society life, none to healthy for the strongest, and in the hot-house air and stimulating influences, their natures are forced to results that may break down their own health, and the hearts of their parents also.—*Demorest's Monthly.*

RULES OF HEALTH.

The following rules, published in *Farm and Forest*, are worth heeding by those who believe that an ounce of prevention is worth a pound of cure: Never lean with the back upon anything that is cold. Never begin a journey until a breakfast has been eaten. Never take warm drinks and then immediately go out in the cold. Keep the back, especially between the shoulder-blades, well covered; also the chest well protected. In sleeping in a cold room, establish the habit of breathing through the nose, and never with the mouth open. Never go to bed with cold or damp feet. Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion or other diseases. After exercise of any kind never ride in an open carriage or near the window of a car for a moment; it is dangerous to health and even life. When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost or difficulties of the throat may be produced. Merely warm the back by the fire, and never continue keeping the back exposed to the heat after it has become comfortably warm. To do so is debilitating. When going from a warm atmosphere into a cooler one keep the mouth almost closed so that the air may be warmed by its passage through the nose ere it reaches the lungs. Never stand still in cold weather, especially after having taken a slight degree of exercise, and always avoid standing on ice or snow or where the person is exposed to cold winds.

Some attention has of late been directed to "badges of servitude." Any badge which is imposed on an employe to show that he is a lower class of being than his master, is necessarily an injustice, and badges are chiefly of that description. And even when they are not, is it necessary, in order to prevent any mistakes of identity that might occur, to make nurses and housemaids wear caps in order to distinguish them from their mistresses? The Christian and the American sentiment ought to make the "help" one of the members of the family in every way except that she may have more work to do and be paid for doing it. If the lady of the house is to show that she is more of a lady than her servant she must do it by her conduct. The imposition of a badge of servitude on her help lays her open to the charge that she had to do it to prevent the servant from being mistaken for the real lady.—*Witness.*

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A cow in milk should never be driven faster than a walk. Good cows have large and well-filled udders, which cause pain to them if they are hurried or driven on a run, as by a careless boy or a dog. Besides there is danger of over heating the blood and milk, thus greatly injuring it and rendering it unwholesome. The common companion of the "cow-boy" is his dog. Every owner of cows should understand that dogs excite and worry cows, and this ought to teach him that dogs should never be allowed to come near to them.

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Aconite (monk's-hood) is a plant cultivated in some yards and gardens for its flowers. All parts of this plant are highly poisonous, so much so that careful people should banish it from their grounds. The root resembles horseradish, and cases of poisoning have resulted from mistaking it for that vegetable.

Foxglove (*Digitalis purpurea*) is cultivated in flower gardens for its long clusters of large, mottled, showy flowers. The leaves contain an acid poison, and the plant is so dangerous that its cultivation should be abandoned.

In towns and cities horses are often poisoned by eating grass which has been removed from lawns and yards. The explanation is, that the leaves of some poisonous plant in cultivation have become mingled with the grass. The number of fatal cases of poisoning from this source is so great, that horse owners should be on their guard.

Pumpkin seeds contain a medical principle which, in large quantities, proves poisonous to chickens and turkeys, and is probably injurious to cows. Where large numbers of pumpkins are fed in the open air, the chickens eat the seeds, and some become paralyzed in the legs, while others walk as though intoxicated. It would be well to remove the seeds when pumpkins are fed to stock, for they probably counteract all the good the fruit does. Peach pits, peach leaves, and the bark of the wild cherry tree all contain a poisonous acid (*hydrocyanic*), and they should not be eaten in any quantity.

Potatoes exposed to the light become green and unwholesome if not actually poisonous. The little balls on the potato vines are unwholesome. Decaying fruits and vegetables of all kinds are unwholesome and should not be eaten. Decaying fruits and vegetables in the cellar generate poisonous gases, which ascend into the rooms above to the injury of the inmates. Potato skins are sometimes poisonous when eaten. Mushrooms had better be left alone, unless gathered by one well acquainted with the edible species. It is claimed that the fruit and young branches of the yew tree are poisonous, also the leaves and roots of the lily of the valley.—*Independent.*

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News of The Week.

WASHINGTON.

The Interior Department has information that the law of February 25, 1885, to prevent the maintenance of illegal fences on public lands, has been generally complied with throughout the West, especially in Arizona and New Mexico.

Surgeon General Hamilton, assisted by Manning Logan and Major Tucker, reset Mrs. John A. Logan's fractured shoulder-blade and elbow, the surgeon having made the discovery that the parts had begun to knit in the wrong places. The operation was entirely successful, and Mrs. Logan, though suffering intense pain, is reported to be resting quietly without suffering any ill effects from the ether she inhaled.

Chamber of Commerce and other bodies, of Cincinnati, Ohio, which have united to invite President Cleveland to visit that city, telegraphed him a letter of invitation, which will later be presented, formally engrossed.

CHICAGO.

The jury in the omnibus boodler case, after deliberating six hours Friday, returned a verdict of guilty, and fixed the penalties of the defendants as follows: Van Pelt, McClaughrey, Wren, Ochs, Varnell, Wasserman, and Leyden, two years in the penitentiary; McCarthy, Casselman, Geils and Oliver, a fine of $1,000 each. Those of the boodlers sentenced to the penitentiary were taken to jail. The penalties would have been heavier, but for juryman Clark, a livery stable-keeper, who voted not guilty in spite of evidence plain as the sun at noon.

Edward J. McDonald, who was convicted with McGarigle, was formally sentenced by the Court to three years incarceration in the penitentiary.

William J. McGarigle, the runaway Freemason boodler, it is said, was seen to leave Quebec on a steamer bound for Gibraltar on Friday. Crown Prosecutor Greenshields, who attempted to arrest him on the Baxter warrant, says he acted in the matter for the Washington authorities.

James Baxter, the well-known financial broker of Montreal, swore out a warrant for the arrest of William J. McGarigle, charging him with conspiracy, the cause of action dating back to the time when the boodler was Chief of Police in Chicago.

The box factory of J. W. Hill, on North Branch street, above Division, was totally destroyed by fire, entailing a loss of about $35,000. One hundred employes had a narrow escape from death or serious injury. One girl was badly burned, and three firemen were overcome by the heat.

COUNTRY.

The National Civil Service Reform League held its sessions at Newport, R. I., Wednesday, and re-elected George William Curtis, president. The latter, in his address, criticised the conduct of the administration touching appointments to office, remarking that it was not, in any strict sense of the word, a civil-service reform administration. The resolutions state that a circular addressed to officials in July, 1886, has been disregarded, especially in Maryland, and points out changes that should be made in conformity to the law. It was stated that of 194 appointees in the Philadelphia postoffice 192 were Democrats.

The Glenn bill passed the Georgia House of Representatives Tuesday by a vote of 124 to 2. Two colored gentlemen opposed the measure, and the Atlanta colored university will probably fight it in the courts.

A large meeting of white and colored citizens was held Wednesday evening in Boston to protest against the enactment of the bill recently passed by the Georgia House of Representatives prohibiting the mixture of white and black pupils in the same school. Resolutions were adopted declaring the bill unconstitutional and likely to call down the judgment of heaven on the heads of the people of Georgia.

Gentiles claim a victory in the election in Utah Territory Monday. They elected six members of the Legislature.

The prohibition amendment was defeated in Texas by a majority ranging between fifty and sixty thousand.

In an election fight at Manchester, Ky., six men were shot or stabbed to death, and a number wounded.

General B. F. Butler denies that the first colored troops in the late war came from Massachusetts. He states that in 1862 he enlisted three regiments of colored troops in New Orleans, and had them in action long before colored soldiers were used at other points.

An earthquake shock was felt at Cairo, Jacksonville, Jonesboro, Centralia, and at other points in Illinois, about 12:30 o'clock Tuesday morning. No damage is reported.

Paul Grottkau, the Milwaukee anarchist, under sentence for inciting labor riots, was surrendered by his bondsmen Tuesday, and will have to remain in jail until the Wisconsin Supreme Court passes upon his case.

The big bull deal in wheat collapsed in San Francisco Wednesday. Top prices were reached last Monday, when the bulls offered $2.17½ per cental for wheat. Yesterday the market dropped to $2.14. This made the price 2½ cents per pound in San Francisco, against 1½ cents in Chicago, 1½ in New York, and 1 6-10 in Liverpool. The collapse of the deal was not attended by the usual excitement. Close estimates as to the losses inflicted by the collapse make them between five and six million dollars, in addition to which the clique is still holding and paying storage on enormous quantities of wheat.

Millbrook, Mo., a place of 500 inhabitants, was ruined by a windstorm Thursday evening. But one house in the town escaped being damaged. A boy was killed, and twenty-five other persons were wounded; none fatally.

Within forty-five minutes over two inches of rain fell Monday at Wheeling, W. Va. Many cellars and first floors were flooded.

Heavy rains Sunday and Monday in various portions of Kansas will, it is stated, be of great benefit to the corn crop.

Refreshing rains fell in some portions of Illinois and Indiana, Thursday, doing the crops a world of good. Farmers are hoping for an average yield.

Large tracts of pasturage in Grundy county, Illinois, have been destroyed by fire. The fences have also been burned.

Thursday was the hottest day ever known in Buffalo, N.Y. In the street, in the shade at 1 o'clock, the thermometer registered 99 degrees.

Thousands of acres of land have been burned over in the neighborhood of Joliet, Ill. The flames were in some instances twenty feet high, and the fires rolled along the prairies faster than a man could run. One house, hay, machinery, fences, etc., were destroyed. The men are organized as fire-fighters; women are offering prayers for rain.

Five fatal cases of sunstroke were reported Friday at Pittsburg, where, with a humid atmosphere, the thermometer registered 92 degrees.

A crazy Irishman calling himself Conrad J. Mooney, attempted Wednesday to blow up the British ocean steamship *Queen* at New York, but the fire which the explosion created was speedily extinguished. Mooney was apprehended and locked up.

The walls of a burned elevator at Minneapolis fell Wednesday morning upon a gang of workmen who were digging out the damaged wheat. Six were taken out dead and one was fatally injured.

A small excursion steamer having a party of locomotive engineers on board, capsized Thursday night in Lake Manawa, near Council Bluffs, Iowa. Five bodies have been recovered, but it is believed that two or three others also perished.

Four men were killed and several injured Friday by the falling of fifty tons of rock in the Cascades tunnel being built by the Northern Pacific railroad at Ellensburg, Washington Territory.

A beer-kettle in Rahr's brewery at Green Bay, Wis., exploded Wednesday night, scalding seven men, six of whom died of their injuries. The seventh will recover.

A Hungarian coke-drawer returned to work at Gallitzin, Pa., Tuesday, and his countrymen murdered him because "he was a traitor to the cause of their strike."

James Martin, a painter, fell from the Booklyn Bridge 130 feet into the water Monday forenoon. The fireman of a passing tug jumped in and rescued him. Martin sustained no serious injury.

Miles Morris, of Jalapa Post, Ind., was fatally injured Thursday, by the premature discharge of a cannon, in the sham battle which marked the close of the soldiers' reunion at Marion. Major George W. Steele was slightly injured by the reckless firing of another cannon.

For the sixth time in six months, some miscreants, supposed to be anarchists, attempted to burn the building occupied by the New York *Zeitung*.

Fire at Baltimore Thursday morning destroyed a cracker bakery, a cracker, cake, and candy factory, and a stove warhouse of Linbrandt, McDowell & Co. Portions of the stores of E. Whitman & Sons, Newton Kurtz & Son, E. B. Owens & Co., and E. L. Parker & Co., were also burned. A fireman is buried in the ruins, and Chief Engineer Hennick, of the fire department, was fatally hurt. The financial loss exceeds $500,000

FOREIGN.

Further advices from Henry M. Stanley in Africa say that on June 6th the expedition reached a point half-way between Yambi and Yambunga, the latter being the farthest point on the Arnwhimi reached by Stanley in 1883. Navigation was difficult and slow, because the boats were carrying all necessary supplies for Emin Bey in addition to the supplies of the expedition. Stanley chose the Arnwhimi route in preference to the Stanley Falls route because he learned that by the former he would have better resources, and because the natives were friendlier.

Hawaiian advices to July 13, state that King Kalakaua signed the constitution on July 10. The time fixed by him for signing was July 7, but he postponed it until popular feeling was so worked up that any further delay would have worked disastrously to himself. This deprived Kalakaua of monarchical powers, and leaves him only power to draw salary and grant pardons. The advices also state that ex-Premier Gibson escaped on a bark sailing from Honolulu, and is now on his way to San Francisco.

The Czar recently sounded the Ameer of Bokhara as to whether his subjects would assist Russia in the event of war. The Ameer replied that his subjects were Moslems, and would rebel if he assisted Russia. A proclamation of the Czar has been posted on the gates of Samarcand, promising that Russia will not interfere with Turkomans and Usebeks, provided Russian troops are allowed a free passage through the country.

On the 30th of June the city of Cuenca, Ecuador, was almost destroyed by earthquake shocks, but no loss of life is reported. Heavy damage resulted from the shocks at Azogues and Canar. At Quito, Cuena, and other towns, the oscillations are reported as of a frightful character. Loss of life followed the disturbances at Guaranda, and at Guayaquil the shock broke all the telephone wires.

From January to June of this year there were 10,236 deaths from cholera in Chili, and the government spent $1,000,000 in fighting the plague.

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There are some marked contrasts between the late National Educational Association which met in Chicago, and the ordinary lodge gathering, from the aristocratic Knight Templar to the humble Red Men. One of the most notable is suggested by an exchange which reports the remark of a saloon-keeper: "O, this convention is no good, no good at all. We provided 26 extra kegs of beer, but not a glass of it have we sold, not a drop; trade is just as usual, not as good as sometimes."

Elisha A. Robinson was the man who did the grocery business for the Chicago "boodlers." He is represented by the papers as lying right and left to vindicate himself, and in the midst of the general demoralization he cuts a sorry figure. He was a member of one of the city clubs, and resigned the other day to anticipate expulsion, which would have been genuine. The loud talk of the Freemasons about McGarigle's obligation to Sheriff Matson, and the threatened expulsion of some of the conspirators must be regarded as buncombe until we learn what charges can be brought against them under the moral code of Masonry. The *Daily News*, in an editorial Monday, exclaims, "There is not a Masonic lodge, not a trades union, or association of any kind that can afford to keep on its roll of membership a self-confessed briber." It is this popular pressure that is compelling the lodge to act upon principles unknown to the old landmarks, and expel gamblers, saloonists, thieves and bribers.

To the reports of the disintegration of the Knights of Labor, the *Craftsman* of Washington, an able organ of labor societies, though tainted with the Henry George fallacy, gives some attention. Acknowledging the report as true the reasons are suggested. Heavy losses from expulsions, from the withdrawal of Germans because of the temperance clause of the new constitution, the alarm at the socialism and anarchism which prevail in some portions of the order—these are mentioned. "But," says the *Craftsman*, "this is not what is costing the most in loss of members. It is the direct opposite of any social movement. It is the intense individualism which is growing up. It is the growing desire to subordinate the general good to individual ambitions. While strenuous efforts have been made to keep the order out of politics, politics have succeeded in getting into the order." This is a confession that the independence which our American institutions foster is asserting itself against the cast-iron oaths of secrecy and obedience which the lodge demands of its slaves. The leaders of the Knights of Labor have endeavored to suppress individuality, and subject men of every grade of genius and skill to the same Procustean rule. If the bands of their lodge are burst by the explosive force of the royal spirit of independence, it will be a good day for the workmen of America.

The Odd-fellow and Grand Army orders dropped the scenic and terrorizing part of their initiation when the discussion of the lodge had made them obnoxious and scandalizing. But this did not stop the growth or break the strength of those orders. If the skull act of the Knight Templars, the "rough road" of the Royal Arch, or the three ruffian performance of the Blue Lodge was cut out, Masonry would not weaken. To abolish polygamy would have the same effect on Mormonism. George S. Peters, the United States Attorney who succeeded Mr. Dickson, has begun such a suit as corresponds to our demand that the charters of the secret lodges be revoked, their oaths made illegal, and their accumulation of great properties impossible. The suit is against the Mormon church itself, to disincorporate it and wind up its business, escheating its property to the United States for the benefit of the public schools of Utah. Similar proceedings are to be instituted against the "perpetual emigration fund," which is used to send out missionaries and gather in their dupes. This puts the ax to the root of the tree, and if the government will sustain this action and carry it through, President Cleveland will have a claim on the gratitude of the nation which no small honor will satisfy.

We have, as a people, been slow of understanding in this Mormon business. As an ecclesiastical despotism, every crime under the heavens could be practiced in the name of religion if its priests have the power; and nearly every crime has been. Rev. Edward A. Lawrence, writing in the last *Independent*, tells of the suffering from open robbery and adultery enforced by the Mormon bishops, and adds, "I wonder how near our Eastern people are coming to see, what I have never before fully understood, that the secret, central evil of Mormonism is not *polygamy*, but *hierarchy*, and that the iniquitous system can be extirpated only by measures which shall break up the authority and destroy the influence of the priesthood. Polygamy is the cement to hold Mormons together. It is the bond which implicates them in a common guilt and crime, uniting in a common defense those liable to common penalties. Mormonism is a system of politico-ecclesiastical despotism. The claims of the Pope of Rome are not so exclusive as those of the Mormon priesthood." Their priestcraft gone, the tyrants of Mormonism will be like Samson shorn—like other men. Their power gone, their followers will go with it.

The railway disaster near Chatsworth, some seventy-five miles southwest of Chicago on the Toledo and Peoria road, last Wednesday night has had no equal for slaughter in the history of railroading in this country. The horrible details, which have filled page after page in our news sheets, amaze us that they should have reached such proportions, even after the first reports of 150 killed had been cut down by one-half. This long list of killed and wounded must be accounted for by the crowded condition of the long excursion train. Attracted by the low rate of $7.50 from Peoria to Niagara and return, some 700 people were crowded into fifteen cars and were plunged along through the night down a grade at a mile a minute, until the partially burned culvert was struck. The momentum of the train was so great that but a few car trucks were left in the shallow gap, and the cars drove one into another with a grinding crash, telescoping those before from end to end and piling seats, timber, iron-work and bodies of men, women and children in great heaps, deluged with blood. Some of these bodies were so crushed that neither personality or even sex could be recognized. Such a wreck can be accounted for by the high speed and the six sleeping cars hurling their immense weight upon the coaches ahead. This terrible wreck is a judgment against railroads for wooden culverts and trains of unmanageable length and weight; against the stock gamblers of New York for despoiling the road so that a reckless and fatal economy must be practiced to allow any profits; and it is also a judgment against the whole people for our rash indifference to the value of human lives. The Word of God while warning of its brevity and telling us of its poverty compared with the hereafter, yet everywhere admonishes of the value of the human life. Heedless and selfish we rush on after pleasure, wealth and fame until God lets us see for a moment the end of our ways and we stand appalled and breathless at the sight.

SOUTHERN BARBARISM.

BY REV. H. H. HINMAN.

It is somewhat remarkable that people are not always consistent even in their moral convictions, and that now, not less than in ancient times, men tithe mint and rue, and omit judgment and mercy.

It is said that once on a time the good people of Newport, Rhode Island, were greatly shocked at hearing the clang of a blacksmith's hammer on a holy Sabbath morning. They hastened to find out the reason for such a desecration, but soon learned that a slave-ship had just arrived in the harbor and there was a deficiency of manacles on board. To protect this slave property they condoned the offence. They did see that Sabbath-breaking was a great sin. They did not see that slave-trading was a greater, or even any sin at all.

No friend of humanity but has rejoiced at the earnestness with which the South generally, and especially the State of Georgia, has taken hold of the temperance reform. Her distinguished ex-governor, Colquitt, has been not less eminent for personal morality than as champion for State and National prohibition. There has been most praiseworthy effort for the promotion of general education, and her colored citizens have not been forgotten. The distinguished author of "Our Brother in Black" has contributed largely and manfully to the great work of Negro culture. How strange, then, that the Georgia legislature, which makes annual appropriation for the support of Atlanta University, should favorably entertain a proposition to punish the self-denying Christian men and women of that institution with heavy fines and imprisonment in the chain-gang, because they have, while educating the Negro, given instruction to their own children in the college classes.

Christian men and women of the North have contributed in the aggregate some millions of dollars to the support of this and similar schools. Teachers of the highest culture and refinement have endured social ostracism and much privation to do a work required not less for the well-being of the State than for the interests of humanity. They took pains in securing the charters of these institutions to provide that none should be excluded from their benefits on account of race, and they find themselves rewarded by a proposed law that shall compel them to not only exclude *all* white people who may wish to avail themselves of these excellent schools, but even their own children, under the penalty of the chain-gang, the special and far-famed barbarism of that State. That the old hatred to the Negro should still survive, and seek renewed recognition in the laws of the land, is not very strange; but that so gross an abomination should be endorsed by the public press of the South is most astonishing.

The fear is that a time may come when there will be mixed schools. Not content with stringent laws excluding all persons who have the slightest trace of Negro blood from white schools, they propose to interfere with the personal rights of parents and guardians as to how and when they shall educate those under their control. They profess to fear that ere long there will be social equality and miscegenation; and yet, strange to say, no class of persons have done so much to despoil the ex-slaves of their native color as the class of men who propose and press such enactments as the one now pending. In Georgia, and all over the cotton-growing States, there are many men who are living in unlawful cohabitation with colored women, and they pass as respectable. Some of them have, in times past, been those whom "the people delighted to honor." If any of these men had honorably married any of the women that they have thus wronged and dishonored, or if they had treated them as socially equal, they would have been *cast out of society*. Their *great crime* against God and humanity is quietly ignored.

Whatever may be said of social equality, there is a broad distinction between this and the right of education in the public schools. No Southern student feels compelled to extend social equality to all the students of his college. If amalgamation be an evil, nothing tends so much to promote it as the degradation of the Negro; or to postpone it, as the Christian education of both races. The right of all persons, without distinction of race, to a Christian education, will *surely* be *vindicated*. Already several colleges in the South admit all persons without regard to race, and this revolution will not go backward.

I am somewhat glad that this exclusion in Georgia, by the proposed law, is based on having a *white* instead of a black skin. I imagine that her white people are not so lost to all decency and self-respect as to deny to the white youth the privileges they provide for the Negro, or to send men and women to the chain-gang for educating their own children.

Richmond, Va.

THE WONDERS OF PROVIDENCE.

BY REV. J. M. FOSTER.

Rev. David Nelson, in his "Cause and Cure of Infidelity," has some facts which are of interest to all. Air once breathed is not fit to be inhaled a second time. Exhaled air is poisonous, and if we were compelled to breathe the same air again and again, we must all die. There is a provision for this. The air cast out of the lungs is heavier than the other, and falls to the ground. But it will certainly pile up strata upon strata, taking first the animals whose nostrils are nearest the ground and finally killing us. That cannot occur, for the grasses, weeds, flowers and leaves drink it up as the fleece drinks in the dew. In the winter time there is no green thing to perform this office. Then the creeks, lakes and rivers perform it. The frosts may sheet these with ice; then the winds sweep away the poisonous vapors into the lakes and seas. From decaying animal and vegetable matter there arises a poisonous vapor called hydrogen gas. It is lighter than common air and ascends to the clouds. But the air above will certainly become charged with it if not removed. There is another gas in the air called oxygen, and this united with hydrogen forms water; but it takes a powerful force to unite them. As the earth revolves upon its axis a current of electricity is generated which encircles the earth. This is very powerful, as we know from the fact that when it leaps from the clouds to the earth it shatters mighty oaks. When it thus powerfully leaps from one cloud to another it strikes together these two gases and forms water. You have noticed it rain harder just after a flash of lightning or a peal of thunder. Thus rank poison is converted into a refreshing shower.

In midsummer the heat increases very rapidly during the early part of the day. If it continued increasing at the same rate until night, the harvest hands would be driven from the field, and the crops consumed. But it does not. Sprinkle a room on a very hot day and the water soon evaporates. During the process the room is made cooler. As the water was converted into mist it took up the heat or caloric in the room and carried it away. Take away heat and you have cold left. So the summer sun shining on fountain, lake and river, converts the water into mist, which is constantly flying away with the caloric, and the heat does not become unbearable. At twilight in midsummer it gets cooler. The cold increases during the early part of the night. Should it continue to increase at the same rate until morning, all the crops would be destroyed by frost. But it does not. As the cold increases, the mist of the day is again changed into water and descends in the form of dew. When converted into water it again parts with the heat which it took up; so that the heat it took away in the day-time it brings back at night. So there is a provision made against destructive heat in day-time and destructive cold at night.

Some substances mix more readily with water than common clay; others not so readily. Sugar and water unite at once. Sulphur and water commingle with great difficulty. Now had our earth been of the same consistency as sulphur, the rains would have swollen the rivers without profiting the soil; or had it been like sugar, we could not have stepped out of doors after a shower without being mired. But a kind Providence has made it neither one nor the other, but a happy mean. As a farmer takes up his ax or plow he can profitably remember that of the twenty-nine metals, iron is more plentiful than all the rest, more tenacious and durable, and it alone may be mended by the process of welding.

But all these are *natural* provisions; have we any extraordinary? Take the map of South America and you will find that the mountains skirt the sea instead of being in the center of the continent. In those inland territories they have no rains. The Andes mountains are very high. The trade winds carry the clouds against them and there is a perpetual thunderstorm. The rivers are kept in a constant freshet, and they are very large. This answers the purpose of irrigation. The hot sun shines upon these mountain showers and converts much of them into mist. This is converted into dew during the night. The dews are heavy in South America, almost amounting to showers.

It does not rain in Egypt, and there is no mountain in the proper place to intercept the cloud, nor is there any current of passing clouds to be there condensed, even had the Andes lifted their heads along the shores of the Red Sea. No cause, or combination of causes, is found powerful enough to water plentifully the fields of Egypt, yet it has been called the granary of the world. 1. Egypt is unlike every or any kingdom of which we have read, in being not level merely, but flat enough to be overflowed. 2. A river runs through the middle, large enough to flood a wide range of the earth's surface. 3. The mountains of the Moon invite the clouds, or a number of causes unite to produce the result. It rains there with sufficient profusion to swell a river high enough to cover a kingdom. The Nile rises in the mountains of the Moon. 4. The distance from where the Nile receives the rain to Egypt is sufficiently protracted. It takes the flood several months to descend, so that the waters do not reach the fields where they are needed too soon, or at an improper season of the year. 5. The rains fall at the proper season of the year, and in sufficient abundance.

Greenland is without a forest. Do you ask how are they warmed in winter? Sailors tell us that train-oil is their fuel. If you had no resource for fuel but train-oil, you could not get that, for the whale is ordered to swim nearest to those who most need his flesh. But wood is wanting. Their houses must be covered; their spears and javalins must have handles. Without domestic or hunting utensils, boats or fishing tackle, their homes cannot be tenanted; without wood these things cannot be made. Travelers tell us that a certain current of the ocean, or certain winds, or both united, bear along in a proper direction the once stately tree, and another and another with abundant constancy, and lodge the needed forest between the islands. There it remains until needed by those whom the Lord forgets not. The soil does not nourish the needed oak for their convenience, but the billows obey His voice and bear it to them.

A single glance at these adaptations is sufficient to satisfy us that all God's works are tributary to man's well-being and happiness. The same Being who made man, formed, it is evident, the animals which minister to his comfort. Animal life, again, is dependent upon vegetable life, and vegetable life is dependent on the soil and atmosphere; and so the wide earth is seen to be one great whole. Animal and vegetable life are again dependent on the changes of the seasons produced by the relation between the earth and the sun, on the length of the days of the years, and these are occasioned by the laws and adjustments of the solar system. The solar system, again, is manifestly connected in the government of God with other systems; for it "appears that our sun is advancing nearer to certain fixed stars, and moving away from others, and that in obedience to laws which regulate other suns and systems of suns." So we see that "this vast, majestic, interminable universe of God" is all made tributary to man's well-being and happiness.

Cincinnati.

SOME SIGNS OF THE TIMES.

BY W. H. MILLER.

A young man, a personal friend, was the other day being solicited to join one of the ready-made "brotherhoods" that are springing up all over the country. Being present, I was asked for my opinion of the order, and gave it promptly and in no very complimentary terms. The recruiting agent of the "Legions of Mysterious Palaver" was very much surprised to hear me speak in that strain, and although he was a "High Priest," "Princely Potentate of the Petrified Pig Stickers," and no telling what else, he turned to me with an oath and said, "Well, I didn't think you were one of those —— long-haired cranks who are opposed to all secret societies." Just having had my hair cut, I was compelled to acknowledge that my appearance was somewhat against me, but told him that nevertheless the cause of those long-haired cranks was my cause.

But after he had turned contemptuously on his heel and walked away, I could but think that after all he was right in sizing up the Anti-masonic element in Streator as a collection of fossils or century plants. Here on one hand is a poor little church standing alone in opposition to the cohorts of regalia-decked secretism. In it a few old gray-haired veterans in the fight, like Joel T. Buckley, and only some four or five young men who are known as open opponents of the lodge. On the other hand there is a "chapter" of the R. A. M. numbering among its members almost all the young business men of prominence in the city, eight Knight Templars among them, the oldest being less than twenty-seven. Besides this a dozen other organizations filled with young men.

Now away down in my heart of hearts I love and respect a "crank." I admire his stick-to-itiveness. I glory in his spunk; because he is a radical of the radicals. But being a "crank" brings with it its peculiar disadvantages, as well as its benefits. Reformers are sometimes so intent upon the final outcome of the struggle that they fail to notice and take courage from the signs of improvement along the way.

Take for instance the temperance reform. No one but the most sanguine of the many thousands of noble men and women engaged in this work would ever think of looking for results in the saloons. Yet fifteen years ago if a man called for a glass of lemonade in a saloon the bar-tender would look at him with the same amiable expression that ornaments the face of a mad bull when you shake a red rag at him. Now, all this is changed, and in any of our fashionable hell-holes you will find a list of temperence beverages as long as your arm. Temperance work, temperance agitation and temperance literature are doing their work where least expected.

So with Anti-masonry. Not so many years ago the organizers of these orders dwelt long and eloquently on the high, ennobling and elevating origin, teachings and influences of these societies. But this is an age of scale and crucible and chemical analysis. These pretensions of the lodge have been weighed in the balances and found wanting. Skeptical as are men in modern days, many of them see clearly that the "charity" and "love" that are inspired by fear of having ones internal organism cut out if he should violate some diabolical, blasphemous obligation, is vastly different from the generous, spontaneous out-going of a human heart towards our fellowmen. As a result of this feeling the lodges have been compelled to reduce their so-called "brotherly love" and "benevolence" to business principles. So there have sprung up the numerous "endowment ranks," "insurance branches," etc., attached to the various orders. Now it can be conclusively proved that a man can obtain all these advantages outside of lodges and without being compelled to take an obligation to shield his "brother," Tom, Dick or Harry, from the results of any misdeeds which he may see fit to commit, "murder and treason not excepted."

These facts should be laid before the *young men* of the country more forcibly than they have ever been before. Keep them away from the influence of the men who say, "the lodge is religion enough for me," and your chances for converting them to Christ will be so much the better. If you can do nothing else, perhaps you can induce him to put off applying for admission to these orders until he is so old and decrepit that they will black-ball him the minute he presents himself for initiation. For the strangest thing about these great "benevolent" orders is that their "love" and interest in their fellowmen decrease as the needs of the latter multiply. O consistency, thou art indeed a jewel—made of India-rubber.

I see, too, that Master Workman Powderly has been expressing himself as being in favor of throw-

ing the next general assembly of the Knights of Labor open to the public. Perhaps the time will come when those who have the interests of labor truly at heart will realize that the existence of these secret orders, which claim (and too often have substantiated that claim) to grant their members superior privileges over their fellows, are in a great degree responsible for the existence of the strong caste feeling which manifests itself more and more in our country. A feeling which too often causes labor to confront the insolence of money with nothing more reasonable than the insolence of muscle, instead of solving the whole difficulty by a consistent and practical application of the Golden Rule.

These views may interest no one but myself, nor can I claim that my studies of men and events are very deep or profound, but I think they are at least practical. So from my review of the field I am constrained to take a hopeful view of the situation. My situation and abilities are such that I, perhaps, can do but little in the fight, but from my standpoint of youthful, optimistic hopefulness I wish to send a word of encouragement to the grand old warriors who are in the midst of the fight.

Streator, Ill.

PRACTICAL NOTES.

While the great mass of Freemasons would, no doubt, disclaim the assumption that their order is a religious institution, every intelligent member must be aware of its tendency to teach some sort of theology. Ronayne says that Masonry is a perpetuation of the old Baal-worship, and then, from Masonic authorities, shows that it professes to be a substitute for the "new birth" prescribed by the Word of God. It is true that the order is not bound by any of the creeds of the churches, but ranges all the way in its religious liberty from "The Great Architect" to "good devil," so long as Christ and his religion are not openly confessed in the lodge. "Every man has his religion," it is said, whether he worships money, a canonized woman, a graven image, an idea, or the God of the Bible.

* * *

If further evidence is needed to prove that Masonry is a religious institution, the following historical fact should settle the question forever: At Cherokee Hill, eight miles from Savannah, Georgia, May 28, 1821, "the society of Freemasons of the United States, with the Grand Master at their head," organized a new "church for all denominations, expressive of the universal love of the Great Architect to all his creatures." Whether it survived the summer heat or not, I never heard.

* * *

Imagine a prayer-meeting conducted by "dyed-in-the-wool" Masons only—such men as usually "meet upon the level and part upon the square"—men who swear by the lodge and live off the profits of it. I think it would resemble a Universalist prayer meeting at St. Charles, Ill., several years ago, which failed because no one present could lead in prayer. It was new business for them!

* * *

"I don't care what the institution is. I know that if I had $150 with which to join the Masons it would be the best investment I could make." The speaker was "a young man, the son of a widow," and she was one of the Lord's own dear people. A few weeks afterward I heard that he had stricken down his saintly mother with his clenched hand, and I wondered if he would not have found the lodge a genial retreat.

* * *

I have before me a little book, written by a Mr. Baddeley—ominous name!—which speaks of "Luther, Calvin, Wesley, Whitfield, and other deluded and wicked men;" says that "Fox's Book of Martyrs is full of lies; to speak modestly, there were in them," (Fox's writings) "at least 10,000 notorious lies;" that "there is nothing in the Protestant religion that can make a man more holy or more virtuous;" that Protestants "receive no benefit when they go to the Lord's supper, because they receive nothing but a sup of wine and a morsel of bread;" that "they have no houses of devotion, no convents or monasteries—scarcely a book of spirituality; no restraints to put upon their passions and appetites," with an abundance of other nonsense of the same sort. The title of the book is "A Sure Way to Find Out the True Religion." I prefer the Bible way.

* * *

And now the Grocery and Butchers' Clerks' Association of Chicago, with a membership of 1,800, apes the older secret clans and has its Secretary (two, in fact), Treasurer, Orator, Sergeant-at-Arms, Guard, Sentry, Supreme Council, etc. I suggest that they adopt the lamb's tail, instead of the lambskin apron for a badge. OLD AMERICAN.

THE COVENANTS OF MASONRY: ARE THEY IRREVOCABLE?

ADDRESS OF REV. C. F. HAWLEY BEFORE THE CHRISTIAN CONGRESS.

Masonic oaths or covenants are not imposed upon men either by the authority of church or state. They are, therefore, extra-judicial.

Because they are not imposed by law, they cannot be enforced by law. Men are not held, therefore, by the authority of civil government to adhere to their Masonic covenants. Legally, they have no binding force. To renounce them, therefore, is not a crime.

If civil government has not authorized, and, therefore, will not enforce Masonic covenants, by what authority are they administered, and by what power enforced?

Christ, into whose hands the Everlasting Father hath given all power in heaven and in earth, has commanded, saying, "Swear not at all." From his authority there is no appeal. He is the supreme law-giver, as well as the supreme judge of the universe. If he does not mean to forbid the taking of an oath, when required to do so by the authority of church or state, as the Friend Quakers believe, he does, at least, mean to forbid all unauthorized, or extra-judicial swearing. Oaths administered in voluntary associations, such as Masonic lodges, are extra-judicial, and hence forbidden by the Supreme Lawgiver of heaven and earth. If extra-judicial and forbidden, they must be profane and wicked.

If civil government will not punish the breaking of Masonic oaths, because they are not legally administered, will the divine government punish men for renouncing Masonic covenants that they were forbidden to take? It must be a sin to do what Christ forbids. Who will affirm that it is morally wrong to renounce sin?

It is the covenant that makes the Mason. By it Masons are bound or yoked together. Christ, by the Holy Ghost, forbids his people to be yoked together with unbelievers. Yea, more, he commands those who are thus yoked to separate themselves so entirely as not to touch the unclean thing. Masonic oaths cannot be irrevocable when those who have not taken them are forbidden to do so, and those who have taken them are commanded to renounce them, so entirely as not to hold themselves bound in a single point; for if, in a single point, the renouncing Mason is still bound, at that point he touches the unclean thing. Dare any one affirm that it would be a wicked perjury to do what Christ by the Holy Ghost commands?

What is an oath? Is it not an appeal to God to judge and punish us if we do not do as we swear to do? God is a holy being, and he will punish us if we commit sin. We cannot morally bind ourselves to commit sin. In other words, we cannot make it right to do wrong by promising or swearing that we will do a wrong. If we could, the man who would do enough swearing, could nullify the whole law of God, and make it right for him to commit all manner of iniquity and sin.

What is the character of that oath that binds to sin? It is blasphemy! The oath must be renounced; the course to which it binds forsaken; and mercy obtained through our Lord Jesus Christ, if such an one would escape the wrath of God. The Masonic covenants bind to sin. God forbids sin, and commands repentance. The covenant that binds to sin is nullified by the divine command to repent; and hence cannot be perpetual, as is claimed.

Do you say, I admit the force of the argument if the premise that Masonic covenants bind to sin is true?

To prove that the covenants of Masonry bind to sin, let us analyze some of them. The Entered Apprentice is sworn "ever to conceal" as well as "never to reveal" Masonry. But Masonry has been revealed. Adhering Royal Arch Masons have testified under oath, in the courts, to the correctness of the revelations, and that repeatedly; so that any one who knows the facts is absolutely certain that Masonry has been truly revealed.

Can a Mason be morally bound by an oath to conceal that which has already been revealed? President Finney, before he became a Christian, was made a Mason. After he was converted he met with them, and told them that he perceived that the lodge was not the place for a Christian; and that he should meet with them no more. Upon further reflection, he says, "I saw that I could not be morally bound by my Entered Apprentice obligation 'ever to conceal' that which has already been revealed, unless I could be morally bound perpetually to lie." "For," he adds, "I saw no way by which I could conceal what has been revealed only by duplicity and falsehood."

Master Masons are sworn to keep each other's secrets, murder and treason excepted. Royal Arch Masons are sworn to keep each other's secrets, murder and treason not excepted. The Master Mason may elect whether, or not, he will conceal the crime of the murderer, or the traitor to his country; but the Royal Arch Mason is sworn to conceal the crime of the murderer and the traitor, as well as the crimes of horse thieves, burglars, swindlers, counterfeiters, adulterers, and saloon-keepers who violate prohibition laws. And these oaths by which Masons are bound to keep criminal secrets are administered with the knowledge of the fact that the persons taking them are liable to be summoned as witnesses, and judicially sworn to tell the whole truth in regard to the matter that they have been Masonically sworn to keep secret.

We do not affirm of any particular Mason that *he* would disregard his civil oath and commit perjury. All that we affirm is, that in such a case, if he adheres to his Masonic covenant he *must* commit perjury. The Mason swears without any mental reservation. His covenant, therefore, cannot mean, I will keep these criminal secrets unless judicially sworn to divulge them. If, when brought to such a test, a Mason does not brave the wrath of God, and perjure himself as a witness in the court, it will not be because he is not held to do so by his Masonic covenant. Nor will it be because he has not been taught to regard his Masonic covenant as a supreme obligation, that cannot be nullified either by civil or ecclesiastical law.

The men who teach Masonry by the authority of the Grand Lodges, have taught him that his Masonic covenant is perpetual; that no law of the land can affect it; no anathema of the church weaken it; that it is irrevocable. Yea; they have gone so far as to assure him, that if he *strictly observes* his obligations he will be free from sin. If, then, a Mason, when the contingency arises, does not become the accomplice of the rascals and murderers and traitors, whose crimes he is sworn to conceal, by strictly observing his obligation, and committing perjury in the court, it will be because he chooses to repudiate his covenant as a Mason, rather than trample on both human and divine law.

Will any one have the hardihood to claim that a covenant that binds to sin and crime is perpetual? We have shown that an oath that binds to sin is blasphemy. Christ offers to forgive all manner of sin and blasphemy, except the blasphemy against the Holy Ghost. But Christ will not forgive those who do not repent. God has commanded all men everywhere to repent. But how can a man repent, who has committed blasphemy by taking an oath that binds to sin, except he renounces the covenant by which he is bound? When God commands repentance, and Christ offers to forgive the blasphemy that has been committed in taking the oaths that bind to sin, are not those men apostles of Satan who teach that the covenants of Masonry are irrevocable?

Again, Master Masons are sworn to apprise each other of all approaching danger, if in their power. As criminal secrets are to be kept inviolate, the conclusion is irresistible that the obligation to warn of approaching danger includes the danger arising from the commission of crime.

When a Master Mason realizes the fact that he is bound to complicity with crime, must he conclude that the covenant by which he is bound is irrevocable? A Master Mason is sworn to fly to the relief of those who give the grand hailing sign of distress, at the risk of his life, if the person who gives the sign appears to be in real distress. A Royal Arch Mason is sworn to espouse the cause of a companion Royal Arch Mason, when in any difficulty, so far as to deliver him out of the difficulty, whether he be right or wrong. We have shown that men are not held by the authority of civil government to adhere to Masonic covenants. Will any one affirm that God holds them bound by *his* authority to warn criminals of their danger of detection or arrest; and when arrested and brought to trial, to commit perjury rather than witness against them; or as jurors adjudge them guilty; and though guilty, espouse their cause, so far as to deliver them from suffering the just penalty of violated law?

Civil government is ordained of God: and he who conspires against it by seeking to defeat the equal administration of justice, cannot hope to escape divine vengeance by pleading that his Masonic covenant bound him thus to do. When a man takes the oath of an Entered Apprentice Mason he consents to have his throat cut, and his tongue torn out, if he does not, without any evasion, keep his covenant. When he is made a Fellow Craft he consents to have his heart torn out if he does not faithfully observe his covenant. When he takes the Master's degree, he consents to have his body severed in twain, and his bowels burned to ashes, if he does

not keep his covenant. When he takes the Royal Arch degree he consents to have his skull smote off, so as to expose his brains to the scorching rays of the sun, if he does not become the accomplice of all manner of criminals, murderers and traitors not excepted. Does not that man become the accomplice of the criminals whose crimes he covers, and whose cause he espouses, so far as to deliver them from just punishment?

What horrible blasphemy for a man to appeal to a just and holy God to judge and punish him if he does not strictly abide by a covenant that binds to sin and crime! And what shall be thought of that man who consents to be brutally murdered if he does not commit the wickedness he swears he will commit. Is not that man who kills himself as really a murderer as he who kills his neighbor? Has a man, therefore, any more right to consent to his own murder than he has to consent to the murder of his neighbor? And yet each Mason has imprecated these savage penalties upon himself if he does not strictly observe his covenants.

We might examine the higher degrees. But, as we have shown, Masonry is bad in the beginning, and continually grows worse as we advance to higher degrees. We have seen that the Masonic covenants bind to sin. The wages of sin is death! God does not delight in the death of the wicked. He commands the wicked to turn from their wicked ways and live. May not those, therefore, who have been guilty of profanity, and blasphemy, in taking the covenants of Masonry, renounce those covenants and obtain mercy through our Lord Jesus Christ? Will any one affirm of the Holy Lord God, that *he* requires them to *continue* in sin? Said a pastor of the M. E. church to me, "I committed a great sin when I was made a Mason; but I have obtained mercy through Christ." He then declared that Masonry was correctly revealed as far as he had gone.

Oaths, the administration of which are unauthorized, and the taking of which Christ has forbidden, are manifestly, as we have shown, profane and wicked. Oaths which bind to sin and crime are clearly seen to be blasphemy. *Satan* would be a party to a covenant that binds to sin; but dare any one affirm of the God of holiness, in whom there is no unrighteousness, that *he* would be a party to such a covenant? that *he* requires men to commit sin and crime, if they have affirmed or sworn that they will do so? If God does not bind men to keep the covenants of Masonry, then such covenants are not morally binding. It cannot, therefore, be a sin to repudiate and break them. It was a sin to take them; but it is not a sin to renounce and break them.

With the fact before us, that the covenants of Masonry have no legal nor moral force; that neither the civil nor the divine government will enforce them; and that it is neither a crime nor a sin to break and cast them off forever; there may be still the feeling in some hearts, that it would be dishonorable to do so: that if the covenants of Masonry have no legal or moral force, they have at least the force of a bond of honor.

You, my Masonic friend, have heard so much about the ancient and honorable institution of Freemasonry, that you feel that somehow it would be dishonorable to repudiate your Masonic obligations. But were not those obligations fraudulently obtained? Is there nothing in them that "can conflict with any of the exalted duties that you owe to God, or your country, or your neighbor, or your family, or yourself?" as the Master of the lodge, upon his honor as a man and a Mason, assured you. When they examined your head, after you had been knocked into the canvas with the setting maul of Jubulum, and pronounced your skull broken, did they give you an honest and truthful opinion? When they assumed to bury you six feet deep in the earth, did they actually do it? When they dug you up, was your body the putrid corpse that they assumed it to be? And were you actually raised from the dead? as they assumed that you were.

"O, no!" you say. "There was nothing real or truthful in this. When they assumed to kill and bury me, and then uncarth me after my body had become putrid, and resurrect me, they were only acting a part in Masonry. There was nothing real or truthful about it." Just so! and when the Worshipful Master assured you, upon his honor as a man, and a Mason, that there was nothing in the oath he required you to take that could conflict with your duty to your God, or to your fellow men, *he* was simply acting a part in Masonry, saying words that Masonry had put in his mouth to say, just like those which declared that your skull was broken by the setting maul of Jubulum. But *you* were made to believe that he was giving you an honest, truthful judgment of the Masonic covenants. But now that you know that Masonry put a falsehood in the Master's mouth the same as she did in the mouth of him who pronounced your skull broken with the setting maul of Jubulum; and that the covenants of Masonry *do* conflict with your duty to God, to your country, to your neighbor, to your family, and to yourself; and that it is neither a crime nor a sin to renounce them; can you for a moment fancy that you are in honor bound by a covenant that was so fraudulently obtained?

Is the pure-minded maiden, who is beguiled by false representations into consenting to become the wife of one who, as she afterwards learns, has a lawful living wife, in honor bound by her promise to him, who by lying pretensions had won her confidence? When she finds that her contemplated marriage would be unlawful and sinful, and that her promise to bcome a wife was gotten by deception, must she conclude that she is in honor bound to the deceitful wretch by a promise given, as she supposed, to an honest and honorable man?

Again, I ask, is that man who has been induced to become a Mason, on the assurance that there is nothing in the covenant he is required to take that can conflict with civil or divine law, in honor bound by that covenant, when he finds that Masonry is a Satanic conspiracy against the law of God and the Gospel of Christ, as well as the administration of equal justice among men? Must he always hail, ever conceal, and never reveal this wicked conspiracy against Christianity and civil government?

When the victim of Masonic fraud sees no way to conceal what has already been revealed, only by duplicity and falsehood, and foresees that he may be judicially sworn to reveal the criminal secrets, that he has sworn as a Mason to keep inviolate, must he conclude that he is, at least, in honor bound to live and act a lie? and when the contingency arises, to commit perjury in the courts? Who will affirm such a horrible doctrine, and thus seek to shame the dupes of Masonry into perpetual allegiance to sin and Satan?

We have seen that civil government has not authorized the administration of Masonic oaths, and, therefore, will not punish their violation; that to break a Masonic oath is not a crime. We have further seen that Christ, in whom dwells all the fullness of the Godhead, and into whose hands, as mediator, all power, in heaven and in earth, is given, has positively forbidden men to take the oaths of Masonry; and through his apostle, commanded those who have taken them to renounce them so completely as not to hold themselves bound in a single point thereby. We have also seen that the oaths of Masonry bind to sin and crime, and that therefore it is an insult to reason and conscience and to the God of holiness to assume that they have any moral force. We have further seen that Masonic covenants cannot have the force of a bond of honor because gotten deceitfully. If, then, Masonic covenants have no legal or moral force, nor even the force of a bond of honor, what force have they?

I answer, they have brute force. The savage penalties imprecated awaken fears of possible assassination. The Masonic boycott, too, has its terrors for the man of business. Then, many lack the moral courage to do right, in spite of the scorn that will be poured upon them if they repudiate their Masonic covenant. Others are superstitiously held, by being made to believe that the oath of Satan, that binds to sin and crime, is just as morally binding as the oath of God that binds to duty and to truth. So when men see that they are bound by their Masonic covenants to commit sin, they superstitiously believe that it would be a greater sin to renounce these Satanic covenants than it would be to go on and do the wrong they, as Masons, are sworn to do. And so by physical or moral cowardice, or by religious superstition, men are chained to Satan's chariot wheels and dragged onward to perdition.

How beautiful upon the mountains are the feet of them who preach glad tidings of deliverance to these captives, the opening of their prison doors, and a release from their bonds. Let the good work go on, and the day hasten when Gospel converts in Christian lands will renounce Masonry as uniformly as the converts to Christ in heathen lands renounce pagan idolatry.

The old lodges were the churches of heathenism. The modern lodges are heathen churches in Christian lands, and their dances and pilgrimages are like the festivals of the older mysteries, when Aaron had set up the calf, the people sat down to eat and drink and rose up to play. It is not necessary to say that many worthy men are in these orders and are ignorant of their character. The Gentiles thought that they were sacrificing to the sun, moon and stars. They thought themselves worshiping forms of beauty and sources of power; but the Holy Spirit said that they were sacrificing to devils. Ministers of the Gospel now preach Christ on the Sabbath, and then write and speak for these infidel associations, which profess to send men to heaven without confession of sin, prayer for pardon, or the mediation of Christ. They make pilgrimages with knights who dance, drink, and travel on the Sabbath. If Paul were to write of their proceedings he would probably speak as he did of the secret societies existing in his own day.—*Christian Conservator.*

OUR BOSTON LETTER.

GEORGE E. M'NEILL'S VIEWS ON THE SOURCE OF INTEMPERANCE.

One of the most conspicuous names that appears in connection with the labor movement in this country, is that of the president of the Eastern Division of the Knights of Labor, and editor of a leading workingman's journal published in this city—George E. McNeill. Should Mr. Powderly be deposed, it is strongly probable that McNeill would succeed him as Master Workman.

It cannot be doubted that McNeill's practical knowledge of the most advanced doctrines and workings of political and social economy is as extensive as that of any other agitator of his species, and his executive abilities have been sufficiently demonstrated in the minor offices of the order to recommend him as a candidate for the responsible, not to say perplexing and thankless position which Mr. Powderly occupies.

In regard to the temperance phase of the wage question, while it is evident that Mr. McNeill believes in the fundamental principles of temperance, his views concerning its cause and propagation must be criticised as being the result of either near or farsightedness. I am loth to suspect sophism.

Honestly enough, perhaps, as he asserts, he sees intemperance evolving from poverty, rather than poverty from intemperance. And this is to be considered as only a sort of optical delusion, especially when it is remembered that McNeill wears the glasses of the cause he espouses. Everything must be reduced to the focus of its doctrines. If poverty is the consequence of capital's dominion over labor, it is perfectly consistent for laborites to attempt to squeeze the juice of intemperance from the fruit of capital's alleged oppression—poverty. To acknowledge that poverty is congealed from intemperance would be most disastrous. One of labor's strongest arguments is poverty, which it claims has been created by capital. Therefore, it can be easily seen that an admittance that poverty is largely the result of intemperance would mitigate the effect of the accusation heaped upon capital. Here sophistry on the part of labor might be employed, and doubtless is.

While we are not prepared to say that all poverty is caused by the inordinate use of alcohol, yet we sincerely believe all poverty is caused by intemperance in the broadest sense—intemperance in business, living, pleasure, etc., etc., all lead to poverty, ultimately.

Capital takes advantage of poverty, and utilizes it for selfish interests, but never creates it.

In reply to many requests for an expression of his views on the temperance phase of the labor enigma, Mr. McNeill enters somewhat exegetically into a lengthy elucidation of the cause or causes of intemperance, and arrives at a conclusion which he claims incontrovertible, that those born in poverty are not responsible for that condition; furthermore that the poor are not inheritors of land or water, the machinery of production, because they are capitalized; that the course of the poor man's child is fearfully hampered by his environments.

Now, it is wholly needless for Mr. McNeill to assume a defensive attitude in the utterance of propositions which no rational mind would dream of antagonizing. They are self-evident facts. Presumably, Mr. McNeill would infer, (his meaning at this point being somewhat ambiguous), that because of their impoverished circumstances the children of the poor are doomed to intemperance. But this would be sophistry. To avoid his superfluous as well as superficial argumentation, Mr. McNeill's definite conclusion, in a word, is that poverty is the source of intemperance.

Now as a theorem, which I think can be easily demonstrated, I maintain that alcoholic intemperance is not born of poverty according to the common application of the term, but is caused directly by the abnormal condition of the reasoning faculties, social morals, and appetite; that though intemperance is not always the parent of poverty, it is its sister, and never its child. Such a child would be a monstrosity.

If poverty, as Mr. McNeill claims, is the cause of intemperance, how does he account for the fact that

at least 50 per cent of the intemperance of the world exists among the well-to-do and wealthy classes, and that a larger per cent of temperance can be found among the abject poor than among the more wealthy? To recapitulate, a larger quantity of liquor is purchased and consumed by the well-to-do and rich classes than by the poor. There are as many, if not more, rich drunkard's graves as poor.

To say that poverty supports and enriches Boston's thousands of licensed saloons would be to ignore philosophy, logic and fact. To say that the thousands of saloons *support* Boston's poverty would be altogether in harmony with the elements of sound reason. Nine cases of poverty caused by intemperance can be produced to one case of intemperance caused by poverty.

There can be little doubt that disappointment has driven persons of inferior brains, or others whose minds were temporarily deranged, to intemperance, and it may be that Mr. McNeill speaks from experience, since his followers in this city have been doomed so often to disappointment, but he must be careful not to confound temporary disappointment with chronic poverty. D. P. Mathews.

TO IOWA READERS OF THE CHRISTIAN CYNOSURE.

Dear Friends:—I hope you will all renew your subscriptions to the *Cynosure*. Some of you have been readers of the paper from the first, or at least for years, and you say, Why, of course we are going to renew; you can count on us to sustain the organ of the N. C. A. reform until it shall triumph, or we be called to our final reward. Others of you have subscribed during the year past. Will not you, also, please to renew your subscriptions?

As an organized despotism, the secret society system is undermining the foundations of civil liberty. As an organized system of idolatry and deistic infidelity, it must be regarded as a Satanic conspiracy to subvert Christianity, by reviving idolatry and spreading deistical infidelity. Surely the enemy has come in like a flood, but the Spirit of the Lord has lifted up a standard against him. The *Cynosure* is a *necessity* for the promotion of this reform.

Subscribers are a necessity to this, as well as every other paper. You may differ with some correspondents, or with the editor about some things, but you are in sympathy with the reform the *Cynosure* advocates. Seeing, then, that you are in sympathy with the anti-secret society reform, and every reform must have its organ, *please* to help the reform by continuing your subscription to the *Cynosure*.

I especially appeal to you who have received the *Cynosure* through my agency. C. F. Hawley,
State Agent of the Iowa C. A.

CORRESPONDENCE.

THE NEW IBERIA SCHOOL.

New Iberia, La., Aug. 8. 1887.

Dear Editor:—Before I left Wenona, Ill., Mr. Peter Howe decided to buy the property for the Iberia High School and hold the deed in his own name for a time, when, if the colored people do the best they can and satisfy him as to their business capacity and their ability to properly conduct a good school, he has promised to give them a quit-claim deed. He sent the money to Rev. Byron Gunner, president of the Iberia Christian Educational Association, and entrusted him with the conduct of the entire business, and as Mr. Gunner was able to pay cash he obtained the property for $4,500.

Mr. Jerome Howe, son of Mr. Peter Howe, and one of the firm, was here for a few days after the bargain was consummated, and he examined the property and expressed himself as perfectly satisfied with the transaction. He attended an educational mass meeting, at which the colored people spoke of their interest in the school, and their determination to do all in their power to make it a success. Mr. Howe gave an excellent address in which he spoke words of encouragement to them, and said he was delighted with the spirit of self-help that they manifested, and with the interest they showed in their own improvement, and was sure that if his father were present he would consider his donation to the Iberia School the best investment he had ever made. Contributions were called for, as has always been done on similar occasions, and over $30 were raised. When Mr. Howe saw the colored people come forward and place their dollars, fifty cents, etc., on the table, he remarked to the writer that it reminded him of the widow's mite. Mr. H. contributed a barrel of paint. The building needs to be painted inside and out, and they require a great deal of money to put suitable desks and seats in it, and supply it with black-boards, maps, etc. They are also in great need of a piano. They expect to open school the 1st of October, and very much desire to fit it up respectably and comfortably by that time. Who will help?

Sarah A. Farley.

CHRISTIAN WORK FOR THE ILLINOIS STATE MILITIA.

Springfield, Ill., Aug. 10, 1887.

Editor Cynosure:—Your correspondent spent several days this week in visiting Camp Lincoln near the beautiful city of Springfield. The camp is a fine tract of land one mile long by one-fourth wide, and has been purchased and improved by the State of Illinois at great expense, for a permanent camp for her soldier boys, of which she has about four thousand. The boys have been in camp by regiments this year ever since July 29, and will continue in camp for some weeks to come, as each regiment stays in one week or eight days. The 8th Infantry, which is now in camp, is one of the largest, numbering some 700 men, and it would be hard to find that number anywhere else that would have such a number of gentlemen in it. They are a fine set of "boys," and are a well-drilled regiment, doing honor to their commander, Col. Smith. The Y. M. C. A., with which your correspondent is connected, is doing a noble work among the soldier boys, and its influence can be seen in the conduct of the men of the "Illinois National Guards." Every evening there is singing and a Gospel meeting at the tent of the Association on the grounds, which is largely attended, and the interest manifested is marked. What our soldiers want is a chance to receive good home influence, exercised by good men and women; for give them half a chance and they will be an honor to our State and country. If we look down on them and shun their company as soldiers, we drive them to seek company of evil men and women, which is too much the case with our soldiers, both Regulars and Guards. Then, fellow Christians, reach out a helping hand and save those who are most exposed to danger. Yours in the work,
S. A. Kean.

TOKENS IN THE SOUTH.

THE LODGE LOSES ITS GRIP ON ANOTHER CHURCH.

Memphis, Aug. 10, 1887.

Dear Cynosure:—We have had another victory for God and the right, over the secret society empire. The Pleasant Grove Baptist church at Marion, Ark., eighteen miles away, which was closed by the edict of the clan in a high-handed proceeding a month or so ago, has been re-opened by the decision of the chancery judge last week. Just think! Four hundred men and women left their fields and crops, and attended court two days, watching and waiting to see and hear if a judge would give their church property to thirty men who belonged to the lodge. Lawyer Crittenden, a white man, after whose ancestors the county was named, fought bravely for the lodge party. Hon. W. M. Randolph, also white, of Memphis, was employed to assist him. Before the judge he deplored his condition, and said he thought he was on the side of the majority and hence on the side of the church. The judge ridiculed the idea of thirty men attempting to take the church out of the hands of four hundred, and talked of impeaching the colored Masonic magistrate by whose authority the church was closed, for he was a party to the transaction, hence, incompetent to have issued any such order.

Immediately after the judge had rendered his decision, the church bell was rang, and the valiant four hundred marched in, singing, "All hail the power of Jesus' name." They resolved themselves into a regular business meeting and excluded every one of the Masonic and Odd-fellow satellites from the church. The brethren sang, the sisters shouted, and all gave God the glory.

The following week, the lodge gents concluded that there would never be any harmony between them and the church, so they sent for some of the prophets or priests of the Baal kind from Memphis to come over to (Macedonia) Marion, and help them organize a new church, whose creed would be lodgery; and on Saturday I learn that some of the priests were on hand, but the organization did not pan out.

Bro. Robinson is very eager now, that we have an association of ministers in this part of the country composed exclusively of ministers who are opposed to the lodge iniquity. Not a single week passes that we have not some public demonstration from the lodgites. My heart grows sick as I see daily the depth to which the people of my race have sunk in lodgism. I cannot divine the infatuation with which they seem to be enchanted. A few days ago there was a large funeral and something like two hundred men were in line of procession. The funeral was attended at the large church a few doors east of our office, and for one and a half hours they remained within the walls. It was scorching hot, and by the time they had reached the church three men in the line of the procession had burned out, and two of them had to be sent home in hacks. One of the dignitaries, an old friend of secret-society, ante-bellum days, came in the office and I shamed him and told him of the folly of killing half a dozen men to bury one. He acquiesced, pulled off his regalia and went home. After the preaching some ungodly men read some heathen burial service, and the religious members came out grumbling.

"The good time is coming on," and soon I expect to see the Babylonian empire of secrecy fall to the ground. There was, however, one sad sight that greeted my eyes last Sabbath. I had heard during the week that several of the members of the church had children in the secret societies (Juvenile departments), and I concluded to try the Sunday-school and see how many could be found, and out of 152 scholars 70 of them had been baptized into the lodge, and 50 of them are now in good standing in the Juvenile Tents. I was shocked, stunned, completely abashed. In nearly every instance, these children had ungodly fathers who belonged to some secular body, and not to the church; not one of these children were over 10 years of age.

I succeeded in getting one of these little ones to tell how she joined, and this was her story: "They tied a hank'chef on my eyes so tight it hurt me, and then they rattled a big chain all around my feet, and I got scared and just hollered as loud as I could, and they told me to stop or I would be killed, and then a big man called 'father of the tent,' made a noise like a goat; and they put me on a wooden goat covered with hair and jumped me up and down, and then they tied a big rope around me, and they pulled me way up to the wall. My eyes was tied, but I could see all the time, and when the rope went up I just hollowed, I thought they would let me fall. Then they said, 'Let there be light,' and they stamped with their feet and untied my eyes quick! And then they said I was born. I don't know what they meant, but I knowed I wasn't born. And then they stood us all up and a man came and drawed a big knife like a sword across our throats and told us if we told he would kill us. But I wasn't afraid, and went home and told my mother and I did not go back any more, for I did not like it."

This little girl is only 10 years of age and as bright as can be, but you have no idea of the amount of anger that was kindled in the little hearts of some of the other children who belonged to the same tent in which this little girl was initiated. Now I have a new fight on my hands; I expect to wade in and by God's help get these little ones out of these lodges. I expect to make a house-to-house visit, and will report to you the result of my labors in that line.

I am also leading a detachment of the Prohibition brigade and we are by the grace of God making some strides in that way. The white people here are wide awake to the issue.

Rev. R. A. Venable, pastor of the white Baptist First church of the city, preached one or two pointed sermons on the subject in his church in which he impeached municipal and state officials. He was summoned before the grand jury for his utterances, but they were afraid of him, and did not question him—in fact, were afraid to do so. We hope to carry the State for Prohibition on the 29th of next September. Pray for our success.

R. N. Countee.

SEVENTH DAY AND FIRST.

Everly, Iowa.

Editors Cynosure:—I have long time withheld my testimony and council, not for lack of interest, but knowing that there are so many that are so much more gifted and able than I am I have seemed to shrink from the undertaking. I have felt a deep interest in the Sabbath question, and have read all that has been published in the *Cynosure* with deep interest, yet to my mind it seems to me there is a lack of knowledge of what the Bible teaches on that subject. I care but little what man or sect teach; I want to know what God teaches about it, so I have for some time been searching his Word to find out.

I joined the church when eleven years old. In the creed that I subscribed to I said, "I believe in the Christian Sabbath." I took it for granted that that was taught in the Bible. Some four or five years ago a lady asked me if I had ever examined

the Bible on the Sabbath question. I said I never had. She said, "Will you?" I said, "I will." I knew she was a Seventh-day Baptist, and I had no doubt but I could prove from the Bible that the first day of the week was the Sabbath. But when I found that the word Sabbath was used 167 times in the Bible, and after finding each text and reading it and its connections, I could not find a sentence or word or syllable about the changing of the Sabbath from the seventh to the first; that it ever was changed or ever would be; that not one of the disciples or Christ ever changed it, or that any one of them ever kept the first day for Sabbath, but that Christ and all the disciples invariably kept the seventh day for Sabbath, I was utterly confounded and ashamed and mortified to think that I had been preaching so long and had put so much confidence in man as to let any man write a creed for me and not compare it with the Word of God. But it has cured me. I can never belong to a sect again. God has put no man in this world to lord it over me and tell me what I must believe. His Word is my creed, and not the word of man. God has set me free.

I am here at Everly, Clay Co., Iowa, preaching in six different places once in two weeks; have no church organization at any of the places, but preach in school houses, and have good audiences usually. I am farming about seven acres of land and cut my own hay to feed three horses. I have to travel about twenty-five miles per Sabbath, four or five of the distance on foot, because I choose it. My health is good; crops are A, No. 1. I do not think I ever saw all kinds of crops as good as here. The rust did some injury to wheat, but not much.

I think if my health continues good I may, when the evenings get longer, go out and lecture some through the week in this county, and perhaps get some *Cynosure* subscriptions. But this hot weather I have all I can well do. As I never write my sermons I can't go back over my old ones, so I have to study considerable to keep up with the times. We are having a good shower as I am writing. We have had plenty of rain all the season. I have corn that stands higher than I can reach, just in the silk.

I. BANCROFT.

MASONIC M'GARIGLE.

FREEMASONRY TURNS THE BOODLER LOOSE.

The Chicago *Journal* says:

It appears about time that the Masonic order, of which McGarigle is a member, should purge themselves of the scandal and disgrace that he has caused. He is a convicted felon and should be excluded from their ranks. In addition to this, he violated his parole of honor with Sheriff Matson, a Mason of high rank, causing the latter great injury. An outcast every other way, he should be cast out of Masonry.

The beloved boodler and the sheriff, both sworn brethren, sworn to the very life, and that obligation backed by the most fearful death penalties known to fallen man. This convicted felon, still a good Mason, in care of a Masonic sheriff has considerable Masonic license and is now off on Masonic parole. How proud the people of Chicago should be of the beautiful workings of Masonry. The citizens should foot up the costs of the trial with becoming grace, remembering that Freemasonry is a grand thing.

JAH-BUH-LUN!

LINCOLN'S MEMORY DISHONORED.

I was at the Kansas Chatauqua, day before yesterday, or on Soldiers' Reunion day. I heard and saw many things in which I delighted and approved; but there were two circumstances which were horrible, in my opinion. The first was General Tuttle of Iowa, who asserts himself commander-in-chief of Iowa G. A. R. When he was first introduced, I thought of him as the Copperhead candidate for governor of Iowa; but the loyal people of the State said he was a good man, but he was "snake-bit." After his speech had progressed far enough to allow an opinion to be formed of him, I was reminded of Andy Johnson's career, and I should be afraid to trust the snake-bitten general. If he could see any chance to make a haul by turning traitor, I am afraid he would accept, and secure the prize.

When I afterward got a seat immediately in front of the speaker's platform for the last exercises of the day, I saw ex-President Lincoln's picture where I believed he would not suffer it if he was living, and had any knowledge of its use. It was in the center of a banner, the top line of which read, "Lincoln Post, No. 1:" the bottom line showed that it belonged to the G. A. R. of Topeka, Kansas. As to Lincoln's position on the secrecy question, let those answer who know of the Masons telling him at Cincinnati, they wouldn't vote for him unless he joined the lodge. He retorted, "Are you so foolish?"

AN OLD SOLDIER.

PITH AND POINT.

MISS WILLARD AND THE GOOD TEMPLARS.

I was much interested in Mrs. Blanchard's letter to Miss Willard and her reply. I believe Miss Willard is all right at heart, and I hope she will come to see before long that Mrs. Blanchard's position is the one most consistent with Christ's teachings. I believe the majority of the Good Templars would be willing to quit "their rat-hole lodges," as Pres. Blanchard says in a late *Cynosure*, if she and other W. C. T. U. women would present the truth as winningly and sweetly as Mrs. B. has done. Would it not be well to publish her letter to Miss Willard or something similar for distribution among the W. C. T. U.—E. E. FLAGG.

NOT MANY MIGHTY ARE CALLED.

When Talmage and some of our most gifted preachers and college professors refuse to use their influence and powers to crush this secret foe of the human race, we seem to hear the Master again saying: "If these should hold their peace the very stones shall cry out." If these men refuse to honor God by preaching his truth God can pluck witnesses from the darkest land on the globe, and from the most despised race of earth, and his name will shine and his fame will last through all time and in eternity he will stand at the right hand of Him who is trying to overthrow heathen worship and hear the Master's "well done;" while some talented minister, seeking wealth and popularity will cry out, "When saw we thee" in the bondage of darkness and came not unto thee.—A. BUTLER.

BREAKS AN ARM BUT NOT HIS COURAGE.

I am writing this with my left hand. I am unfortunate enough to have broken my right arm in the elbow joint—a bad break,—so I am discouraged from writing much though I continue to do a little. I often wish I could join you in your hard but noble work of assaulting the Prince of Darkness in his secret strongholds and with you hold forth the Word of Life. The Lord bless your work and extend your influence.—JOEL SWARTZ, *Gettysburg, Pa.*

A WORD FROM INDIA.

What a tangle of secret sins and base vices we have to fight against! The demon Lust is at the head of most of it. The terrible vice in high society in England, which was so clearly exposed by Mr. Stead and others, is largely hidden behind secrecy; and Romanism, heathenism, spiritualism, etc., have their mainsprings in vile sexual lusts. Among millions the religion they profess is only a cloak.—W. J. G., *Bombay.*

THE INFLUENCE OF SECRET SOCIETIES ON THE CHURCHES.

The address of Bishop Milton Wright in the *Christian Cynosure* of Aug. 4, 1887, was read by the undersigned with an increasing degree of approbation. It is both true and convincing. Concerning the final phrase, "O, that Zion would arise," etc., remember that every bishop, pastor or layman is called upon to give an account of his stewardship because they have absolved in the name of Christ the oath-bound members of secret societies, knowing that they are spirits which do not confess that Christ is come in the flesh. Show to me a minister, who, with clear knowledge of the facts, can defend himself for the act of celebrating or administering the Lord's supper to members of secret societies, and the writer will define to you how Zion shall arise, shake herself from the dust, and put on her beautiful garments of purity, light, righteousness and salvation.—K. K.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IX.—August 28.—Piety without Display.—Matt. 6: 1-15.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:7.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The right way of almsgiving.* vs. 1-4. The teachings of this passage may seem at first view inconsistent with the command, "Let your light shine before men." But when we come to examine it carefully we shall find there is no real discrepancy. It is the seeking of human praise which is here condemned, the doing of good deeds for the purpose of being seen of men. He only has come to "the full stature of a perfect man in Christ Jesus" who does his noblest actions with a grand unconsciousness of self. When we are perfectly healthy we think nothing about our bodies; so if spiritually healthy our thoughts will be entirely outside of ourselves. It is impossible to always keep good deeds hid, as in the case of those who give their whole lives to the service of humanity. But they can still keep the spirit of the command. The most valuable gift we can make our fellowmen is to give ourselves, and he who sincerely does this has no longer a self. It has passed out of his keeping, like the sacrifice already bound to the horns of the altar. But self-surrender is not merely the duty of a few philanthropists; it is the privilege of every Christian. It is a state of mind rather than a form of conduct which is here commanded. He whose only object is to win the praise of God will not be ashamed to offer his mite, when a mite is all that he has to give, anymore than he will be lifted up with pride if fortune has favored him so that he can cast in much. "Do not sound a trumpet before thee." We shall always find that just in proportion as an organization has selfish ends in view it will do this very thing, trumpet its charities. This is the grand characteristic of the secret orders. They are always publishing abroad the good they do, but the church gives no report of its charities to the world, and the veriest child should be able to discriminate by this test alone between the vine of God's planting and the strange slip which is not of his planting and whose end is to be rooted up.

2. *The manner of true prayer.* vs. 5-15. True love is not demonstrative in public and before strangers. Our love to God follows the same natural law. When we sincerely want to commune with him the impulse is towards privacy as it would be in the case of a dear human friend. At the same time there is no secrecy about true affection, and should the tongue of slander assail the the loved one's name it will not lack courage to defend its own. So this is no command to keep our religion secret or shrink from showing our colors when we hear the honor of God's name impugned. Vain repetitions are either a proof of insincerity or of small faith. They are either mere forms like the Chinese prayer wheel, or they are real petitions addressed to a deity in whose readiness or willingness to answer them the petitioners have no full belief. This is to pray the prayer of heathen; and the Lord's prayer is so modeled in its grand conciseness and childlike simplicity as to be a continual rebuke to all such lip service whether in the closet or the pulpit. We are to seek first the kingdom of God. It will have the first place in our petitions if it has the first place in our hearts. Then we are to pray for all needed blessings for ourselves and others. Give us this day our daily bread cannot be restricted to the bare necessities of life, for man does not live by bread alone, but it means everything necessary to our highest well-being. And lastly, we are to keep to the thought that it is an all powerful being of whom we ask these things. Thine is the kingdom and the power and the glory forever. Not *shall be* but *is*.

Notes of Rev. Dr. Brookes in the Truth.

Our Lord here is no longer dealing with the law, as in the preceding chapter, but shows the disciples that they have to do with their Father in secret. Hence he says, "Take heed that ye do not your righteousness (r. v.) before men to be seen of them." This practical righteousness is to be displayed, not before men, but before God, in the three forms of almsgiving, prayer and fasting. These are just the things in which man's vanity betrays itself, and our Lord would cut it up by the roots, when he forbids us to let our left hand, not some other person's left hand but *our own*, know the gifts bestowed by the right hand. Of course he does not forbid public prayer, but only that private prayer shall be in secret. Then follows "The Lord's Prayer," as it is called, or as it is really, "The Disciples' Prayer," the former being found in John 17. No one but a believer, or one born again, has any business to use it, for none but the regenerated can say, "Our Father." As commonly uttered by the ungodly, it is as useless as the senseless repetitions of a parrot.

1. "Hallowed be thy name." With a true child of God this is always the first petition, the starting point of all other supplications. Lev. 10 3; 2 Sam. 7 26; 1 Kings 8 43; Ps. 72 17-19; Isa: 6 3; Luke 2 14; 1 Cor 10 31; 1 Pet. 4 11; 1 Tim. 6 16; Rev. 4 8-11.

2. "Thy kingdom come." If the kingdom had already come, as the post-millennialists say, there would be no propriety in offering this prayer. Ps. 2 6-9; 45 1-6; 72 8-11; Isa. 2 2-4; 9 6, 7; Jer. 23 5, 6; Dan 2 44; 7 13,14; Luke 1 32, 33; Rev. 11 15.

3. "Thy will be done in earth as it is in heaven." This is the desire of a soul subject to God, and it will be gratified when the promised kingdom shall have come. Isa. 11 6-9; 54 13; 60 19-21; Jer. 31 34; Dan. 4 34, 35; Mic. 4 1-4; Hab. 2 14; Rev. 19 16-21.

4. "Give us this day our daily bread;" the word rendered daily being variously translated sufficient, necessary, convenient for one's subsistence, supplied with the coming day. It includes, therefore, all of our wants, temporal and spiritual. Ex. 16 15; Ps. 33 18, 19; 34 10; Prov. 30 8; Isa. 33 16; Matt. 4 4; 6 25-34; John 6 31-35; 2 Thess. 3 11,12; 1 Tim. 6 6-8.

5. "And forgive us our debts, as we forgive our debtors." If an unregenerate man means anything when he offers this petition, he is invoking the judgment of God upon his head. The forgiveness of a believer rests upon very different ground. Luke 24 47; Acts 5 31; 10 43; 13 38; Eph. 1 7; Heb. 9 22; 1 John 2 12.

6. "And lead us not into temptation." Matt. 26 41; 1 Cor. 10 13; Jas. 1 12; 1 Peter 5 8, 9; Rev. 2 10.

7. But deliver us from the evil one." Acts 10 38; Eph. 4 27; 6 11; Heb. 2 14; Jas. 4 7; 1 John 3 8; Rev. 20 2, 3. This beautiful prayer, divinely perfect as it is, was not designed to be an established formulary for all time, since we find our Lord afterwards saying to his disciples, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." After the descent of the Holy Ghost it is never mentioned, but now we pray in the name of Jesus.

OBITUARY.

George Smith died at the residence of his mother in Willimantic, Conn., July 26th. Bro. Smith was born in Stonington, Conn., Oct. 1st, 1843. He gave his heart to Christ when about twelve years of age but did not make public confession of his faith by uniting with the church until later in life. He was a zealous Christian worker, always manifesting an especial kindness to those destitute of the comforts of life, even willing to divide with them his last shilling and then point them to the Lamb of God for a cleansing from sin. He also took a deep interest in all moral, and especially the temperance and anti-secresy reforms. The following is from the Connecticut *Home*, a prohibition paper published in Willimantic:

Mr. Smith has long been known as an earnest worker for the moral welfare of Willimantic, and in his quiet, humble way he did many kind and generous acts. He was an active advocate of all reforms and took special interest in the success of the *Home*. Of late years he has been chiefly engaged in nursing the sick, for which he had rare natural fitness, and his services in that capacity were in demand as long as his strength held out. He leaves a mother and three sisters and many friends to mourn his loss. The funeral will be held at his late home Friday morning at 10:30 and will be private on account of the smallness of the cottage. Elder Hezekiah Davis of New Britain will officiate.

Will the *American* please copy.

J. A. Conant.

IN BRIEF.

San Francisco physicians have discovered 107 cases of leprosy among the hoodlum class of boys who smoke cigarettes made by Chinamen.

The population of Russia, according to the census of 1882, is given at 77,879,521 in European Russia, of whom 38,651,977 were males and 39,227,544 females. The total population of the entire empire including Finland was a little over 102,000,000, or about one-twelfth of the population of the globe.

The Mormon missionaries who are proselyting in Great Britain held a meeting in London recently, and reported that their greatest success had been in Scotland and Wales. In London their mission had been an entire failure, for which they adopted a resolution invoking the curse of God on that city.

One of the most singular features in the scenery of the Territory of Idaho is the occurrence of dark, rocky chasms, into which creeks and rivers suddenly disappear and are never more seen. The fissures are old lava channels, produced by the outside of the mass cooling and forming a tube, which, when the fiery stream was exhausted, has been left empty, while the roof of the lava duct, having at some point fallen, presents there the opening into which the river plunges and is lost. At one place along the Snake one of these rivers appears gushing from a cleft high up in basaltic walls, where it leaps a cataract into the torrent below. Where this stream had its origin or at what point it is swallowed up is absolutely unknown, although it is believed that its sources are a long way up in the North country.—*Virginia (Nev.) Enterprise.*

The laughing plant is so called because its seeds produce effects like those produced by laughing gas. The flowers are of a bright yellow, and the seed pods are soft and woolly, while the seeds resemble small black beans and only two or three grow in a pod. The natives dry and pulverize them, and the powder, if taken in small doses, makes the soberest person behave like a circus clown or a madman, for he will dance, sing, and laugh most boisterously, and cut the most fantastic capers, and be in an uproariously ludicrous condition for about an hour. When the excitement ceases the exhausted exhibitor of these antics falls asleep, and when he awakes he has not the slightest remembrance of his frisky doings.—*Shanghai Celestial Empire.*

An English writer tells the following: A family let their house furnished, leaving in it a large dog. The tenant was an old lady who liked to sit in a particularly comfortable chair in the drawing-room, but as the dog was also very fond of this chair, she frequently found him in possession. Being rather afraid of the dog, she did not care to drive him out, and therefore used to go to the window and call "cats!" The dog would then rush to the window and bark, and the lady would take possession of the chair. One day the dog entered the room and found the old lady in possession of the chair. He ran to the window and barked excitedly. The lady got up to see what was the matter, and the dog instantly seated himself in the chair.

It appears from careful investigation that President Cleveland, who is represented as the enemy of the soldiers, has approved, within the two years and five months of his administration, seventy-seven more private pension bills than Presidents Grant and Hayes approved in twelve years, and one hundred and twenty-seven more than Presidents Garfield and Arthur approved in four years. Upon the same careful inquiry it is stated that he has appointed more ex-Union soldiers to office than any other President, and he has approved various acts increasing the pensions of Union soldiers, and of their widows, minors and relatives. Moreover there have been 139,180 more pension certificates issued in the first two years of the present Democratic administration than in the preceding two years of a Republican administration. In the same time there has been an increase of more than $16,000,000 in disbursements on account of pensions, and a net gain of 15,408 pensioners upon the rolls, in favor of the Democratic administration. The cry against the President upon this subject is political. It is an attempt to prostitute the Grand Army of the Republic into a partisan agency. But intelligent citizens see that it is not the ex-Confederate brigadiers who are fostering sectional hatred and attempting to rekindle for a party purpose the passions of war.—*Harper's Weekly.*

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

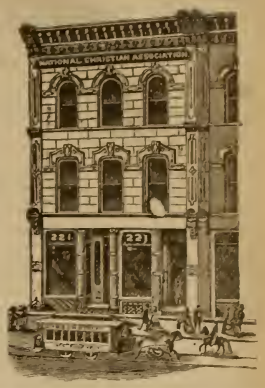
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 18, 1887.

MASONIC BOODLE.

"The devil was sick, the devil a monk would be:
The devil was well, the devil a monk was he."

There is reason to believe that several of the convicted boodlers will get a new trial anyway, even though the State declines to stand the expense. Those of them who are Freemasons have committed offenses over which the State has no jurisdiction, but for which they will undoubtedly be tried nevertheless. Chief among these is McGarigle, though his chances for a speedy trial are much less favorable than those of some of the others. Varnell is a Mason, and, with ex-Warden Frey, belongs to the lodge of which County Attorney Bliss is Master. Grand Secretary Gilbert Barnard said in reference to the matter yesterday that the Grand Lodge would take no action in trials of these men for unmasonic conduct. Those trials, he said, would be conducted by the lodges of which the guilty persons were members.—*Chicago Tribune.*

The Missouri Grand Lodge has lately turned half prohibitionist, and forbid Masons to keep saloons though they may and do drink the liquors over the saloon counters by the hogshead.

Since a brisk fire is opened on the whole lodge system, like the devil sick, the lodges must turn saints. They have shammed a condemnation of the atheism of the Grand Orient of France; and now they will try the "boodlers;" though every man of them who has taken seven degrees is sworn under penalty of death to defend the boodler Masons, be they right or wrong.

After the Morgan infamy had sunk 1,500 lodges, the papers were full of projected Masonic asylums; but who knows now what or where they are. So poor old Dr. Ely of Philadelphia travelled the United States to collect one dollar from every Mason, to purchase Maria College of Missouri to make a Masonic college. He got some dollars, but not the college.

"O what authority and show of truth
Can cunning sin cover itself withal."

THE AURORA AUSTRALIS.

Do the readers of the *Cynosure* all know that there are Southern as well as "Northern Lights." They are of electric origin like the Northern, seen in extreme Southern latitudes; and like the Northern, they fill the heavens with beaming corruscations, coming from no one knows where. Well, if any one doubts that moral sunlight is now rising in the South, let him take up last week's *Cynosure* and read over and again Rev. Lewis Johnston's letter from "the dark and bloody ground," on page 5th, the vote of St. Marion Association.

"Yes," said one, "the ministers (colored) of St. Marion Association went with a rush to the Lord's side, after their leaders; but they may yet rush back again, when led the other way." But we trust not. The *National Republican* of Washington, D. C., has been sent to the colored preachers, containing a discourse against the lodge, and the Memphis (Tenn.) *Appeal* has been widely circulated among Southern Democrats, containing another discourse spoken in Bro. Countee's Tabernacle church. Bro. Hinman has for years "scattered the living coals of truth" in Southern churches and colleges. The American Missionary Association, which (the negroes have learned) was born of the struggle to save the Mendi Africans from the tortures of the slave-pirates, Montez and Ruiz, has taught the ex-slaves, who can read, that secret societies are their enemies, and as fast as the colored churches revolt against the lodges, their Northern friends will hold them fast to the right.

But all human labors, in this cause, are like holding out a dozen tin lanterns to help produce an Aurora Australis.

As Mr. Johnston says: "God was in the fight" at Varner, Ark., and the moderator (Robinson) was right when he reminded the crowd that Christ's final separation of the wicked from the good was prefigured in that vote which put Christ's worshipers on the right hand, and the worshipers of Baal on the left. God grant that the colored people throughout the United States may yet be thus unanimous for Christ.

Let us hear from Moderator Robinson, and from Bro. J. C. Battles; aye, from every one of the ministers of St. Marion Association. Do they all know that a large central church building in the city of New Orleans is engaged for an N. C. A. convention next winter? Does Rev. Byron Gunner wish to have a meeting at New Iberia, before or after the New Orleans meeting?

The colored people of the South have a full million of votes; and they have learned one thing of the old masters, that is, not to stop at the logical half-way house, but to follow their principles to the practical end. Neither Frederick Douglass nor John R. Lynch belong to secret lodges; and as the colored pastors now clearly see that the lodges are destroying their churches, there is time between now and November, 1888, to secure a balance-of-power colored vote which will force the successful candidate for the Presidency to take ground against liquor and the lodge. Douglass is an Anti-mason and Prohibitionist.

Let us begin at once to work and pray for an Aurora Australis the coming winter. Dr. Henry M. Smith of the *Southwestern Presbyterian* is as pronounced against the secret Baal worships as Dr. McCosh of Princeton. So are Drs. Witherspoon of Nashville, and Stratton of Natchez. Indeed, in our extensive travel and conversation in the South, we could not hear of a single minister of the Presbyterian Church South who is a Freemason; and as Jefferson Davis, whom the colored people with good reason regard as their evil genus, has, by his Texas letter, ranged himself on the side of the saloons, the colored voters will naturally lean to the American Prohibition party against liquor and the lodge.

Let us hear from the South. How many colored ministers will attend a national meeting in New Orleans next winter? All write to the *Cynosure* at once.

REFORM POLITICS.

It is announced by the prohibition press that "John B. Finch, chairman of the National Committee of the Prohibition party, has issued a circular calling a meeting of the committee in Chicago November 16. The object of the meeting is to make arrangements for the National Convention of 1888. On November 17 a general conference of Prohibitionists will be held in Chicago, for suggestions and consultation, and all members of the party are invited."

The first National Prohibition party convention met in Farwell Hall, Chicago, Sept. 1, 1869. It adopted the name Anti-Dramshop party in compliment to Gerrit Smith, but afterward changed it to "National Prohibition." February 22, 1872, the party met at Columbus, Ohio, as a mass meeting, owing to its "imperfectly organized condition." They nominated Hon. James Black and Rev. John Russell for President and Vice President of the United States.

In 1876, May 17, "over one hundred delegates" met in Cleveland, Ohio, as a second nominating convention and nominated Hon. Green Clay Smith of Kentucky for President, and Hon. Gideon T. Stewart of Ohio for Vice President.

June 17, 1880, one hundred and forty-two delegates met in Cleveland, Ohio, and nominated Hon. Neal Dow of Maine for President, and Rev. H. A. Thompson of Ohio for Vice President.

The present Prohibition party was formed by a joint convention of the Prohibition Reform party, the Home Protection party, and a "People's Call" for a convention, issued by the *National Liberator.* These three bodies met in Farwell Hall, Aug. 23, 1882, fused and formed the present Prohibition Reform and Home Protection party. This is the party which nominated St. John at Pittsburgh, July 23, 1884.

THE AMERICAN PARTY.

In May, 1872, at Oberlin, Ohio, a large convention formed the American party, so named because the founders and framers of the United States Constitution forbid both Congress and the State legislatures conferring "titles of nobility" or to create "privileged orders," both of which are done by Masonic lodges: and they enforce and protect them by their secret oaths and tribunals, as shown by the able State paper drawn by Wm. H. Seward. Seeing, morover, that brewers, distillers and saloon-keepers are commonly Masons, the framers of the American party, whose platform is prohibition, were afraid to trust prohibitionists who are bound by Masonic oaths to the importers, manufacturers and vendors of liquors. They will either keep those secret oaths or break them. If they keep them they will betray the temperance cause. If they break them they are traitors to the lodges while professing to belong to them. Hon. Gideon T. Stewart was "*facile princeps,*" acknowledged leader of the joint convention in Farwell Hall, Aug. 23, 1882, which formed the party which nominated St. John in 1884, and which is now called to consult next November by John B. Finch, chairman of its Executive Committee. He is also head center of the secret temperance lodges; and J. N. Stearns, a seven-degree Mason, sworn to stand by Masons, "right or wrong," is also an active member of the party.

Being in Washington when Mr. Stewart issued his call for a nominating convention to meet at Pittsburgh, we wrote him asking whether those who objected to fuse with men who meet and plan behind tyled doors apart from the general body of prohibitionists would be admitted to seats in this Pittsburgh convention. Mr. Stewart wrote us to send a delegation by all means: that we could cooperate with them on the principle that *none should be nominated by the convention but those who did not belong to secret orders, or who would withdraw from all such orders when nominated.*

This letter was laid before friends then in Washington, among whom were ex-Senator Pomeroy, Messrs. Bailey, J. P. Stoddard, H. H. Hinman and others; and at an American party convention in Chicago we appointed a strong delegation to the Pittsburgh convention, called to meet May 21, 1884, but afterwards changed to July 23.

We were represented in that Prohibition Home Protection convention by Pres. C. A. Blanchard, who was introduced by Rev. Mr. Haney, one of the most popular members of the body. Pres. Blanchard received a cordial greeting till he said, "We hold that men who are under special secret obligations to one portion of the community are unfitted to rule over the whole." John B. Finch exclaimed from back near the gallery, "I object! I object!" and he was seconded by a dozen or two in the great convention, who made so much noise that Mr. Finch's objections were not given to the convention or the reasons for them. The turmoil was brief, and we were thence forward treated with cordiality by the convention.

The convention, as is known, nominated Gov. St. John and Hon. Wm. Daniel: and Mr. Pomeroy said he was unwilling to run against St. John, who had assured him before witnesses that he stood square on every plank of the American platform; and we had letters, which have been published, in which, over his own name, he said he had not been in a lodge for many years, and that "*he never should be in another.*" After Senator Pomeroy's withdrawal, as is well known we voted for St. John.

The above-recited facts warrant the following conclusions:

1. The present Prohibition party is not a secret party, or party made up of secretists. All its meetings have been open from the first; and an attempt to impose or require an oath, pledge, or promise of secrecy, of that great Farwell Hall union meeting, which formed the party Aug. 23, 1882, would have shocked all present.

2. As the W. C. T. U. at Lake Bluff Association, August, 1881, appointed Col. Bain, Dr. Jutkins, Frances E. Willard and R. W. Nelson a committee to form the Home Protection party; and as women cannot be Masons, but are classed by the lodge with "libertines and fools," the only rational and just principle of united action is the one laid down by Gideon T. Stewart, that no adhering secretist shall be nominated to office by the Prohibition party.

3. All caucuses, conventions or conferences summoned by the Prohibition party, or committees thereof, are as open to Americans as to Home Protectionists, under the rule laid down by their chairman of Executive Committee, Mr. Stewart, which is the rule of reason and right.

The Georgia politicians who have conceived the prison and chain-gang for teachers of mixed schools, are perhaps too far gone to heed the appeals to reason and conscience which come to them from every quarter. But they are queer politicians if they do not see that their course will be a powerful argument in the next political campaign, and is likely to be an expensive experiment. The bill passed the lower house with but two colored representatives opposing, but the senate will probably learn wisdom and drop the matter. It is indeed a great matter from so small a fire. Atlanta University was chartered by the American Missionary Association twenty years ago for the education of both races; the whites avoided it, so it has become practically a colored school with white teachers from the North. Because these teachers preferred to instruct their own children, though in black classes, is the sole reason for all this threat of fines and chain-gang. We read the other day of a white woman of the Virginia "F. F. V's. looking for n colored nurse girl and playmate for her children,—whom she would send to school with them? Not a bit of that. She wanted her to sleep with them!

—Word comes from Bro. H. A. Day that the Michigan State meeting will be held some time in September. The date will soon be announced.

—Friends in Belvidere are pleased with the prospect of a State convention in their midst, and definite arrangements will be soon completed and notice given.

—The thanks of the *Cynosure* are hereby heartily given to Mr. B. Tunnicliff of Seymour Lake, New York, for a copy of the latest report of the Labor Bureau of that State. The report contains some valuable statistics of the secret labor lodges, which we hope soon to lay before our readers.

—Brethren Hinman and Cole have closed up their partnership work. The latter was engaged for three months, intending then to visit the Wesleyan conferences in the East, arousing an interest in his African mission. He was last week at Houghton, N. Y., and Bro. Hinman has returned to Washington, hoping soon to visit East Tennessee.

—Rev. K. Koerner, pastor of the St. John's German Lutheran church of Kirchliayn, Washington county, Wisconsin, has begun the publication of a small periodical in German, called *Zion's Watchvoice*, which will, we have no doubt, deal faithfully with the secret orders in the name of Christ whom they reject, yet who is the light of the world.

—Dr. Josiah Strong, secretary of the Evangelical Alliance, writes to the editor of the *Christian Nation* that the managers of the Alliance are expecting to create a bureau of information touching all moral reforms and methods of Christian work. This will be an important agency by which the principles upon which our reform is based may have a wider dissemination.

—Rev. George Warrington, pastor of the United Presbyterian church of Birmingham, Iowa, and editor of the *Free Press* of that place, is the nominee of the Prohibition party for State Superintendent of Public instruction. Good men, without respect to party, should vote for Mr. Warrington. In him they may have the assurance of a capable officer, under whose oversight the public schools of Iowa would enjoy the noblest prosperity.

—A late notice of the New Iberia school and the munificence of Mr. Howe contained the statement that the school property would be held by Mr. Howe with the expectation that the Educational Society of New Iberia would purchase it. Our information, it seems, was not altogether correct, and did injustice to Mr. Howe's generosity. We learn that he purposes to donate the property ere long without reserve. Miss Farley's letter elsewhere will be read with much interest.

—Mr. Capwell, former president of the N. C. A., having urged that a representative of the Association be present at the Silver Lake Prohibition camp near Perry, New York, Mr. W. B. Stoddard, who returned to his Ohio work last week, has gone on to Western New York. J. N. Stearns, secretary of the National Temperance Society of New York, has secured a recognition of the Good Templars this year by the management of the convocation, and a whole day will be devoted to the order instead of to temperance.

—The *Cynosure* exceedingly enjoyed a brief call last week from Mr. C. B. Knight, who has been tarrying several months at Abilene, Kansas, and is returning to his family in Worcester. He is a careful observer of affairs, and regards Kansas as one of the most promising of our Western States. The unprecedented drouth is beginning to affect some parts of the State seriously, but on the whole the crops are fair in that State and Iowa. Central Iowa and Illinois are burned up by the long drouth, and must depend upon more favored sections for means of supply for man and beast.

—The *Cynosure* has noticed the Scandinavian order of Templars, whose organ is the *Tidens Fragor* of Brooklyn. Until four years ago the society was connected with the Good Templars, but being refused a Swedish Grand Lodge (as the Saratoga compromise compels the colored race to form), they seceded from the rule of Finch and Katzenstein. Their society is not secret, but unhappily retains lodge names. They have Grand Temples in this country, in Sweden and in Denmark. The American body met in Chicago lately. They number 1817 members in 81 lodges. Mr. A. Peterson, an earnest prohibitionist, is the controlling spirit of the society.

—There are two "Voices of Masonry," one in Chicago, the other in Los Angeles, and if any one believes that because they belong to the same "fraternity," and are sworn to each other by unlawful oaths of horrid and blasphemous penalties, they are therefore under the necessity of loving as brethren, let him read the affectionate terms used by each toward the other. This is from the California sheet: "In our editorial experience we have occasionally met with acts of individuals that did not seem to be on the square, but of all the low, contemptible, unprincipled, mean, dirty, low-live tricks, which the very imps of hell should be ashamed of, is the one performed by one John W. Brown, reputed editor of a magazine known as the *Voice of Masonry*, of Chicago, Ill. He is, in our opinion, not even a blooded dog, but a cur of the lowest degree. Simply because we publish a journal in California using a portion of the name of his paper in Chicago, he advertises us as a pirate, and sends a copy free to all our advertisers. Send them along, Bro. Brown. You will soon have a fine dead-head list in California."

N. C. A. BOARD MEETING.

An adjourned meeting of the National Board was held Wednesday afternoon. There were present of the Board Messrs. Roy, Worrell, Stratton, Fischer, Gardner, Blanchard, and Pritchard. The first business transacted was the acceptance and settlement of a legacy from the estate of Moses Pettengill. The General Agent was instructed to sign an approval for the proposed cable car line on Madison street. Action was taken respecting the bank deposits of the Treasurer, advising no change. A proposed advertisement of Warner's patent medicines was regarded favorably, but referred. The report of Pres. C. A. Blanchard of his Washington visit was received, and it was voted to send notice to the American Publishing Company that at the expiration of the present arrangement the income of the Washington building would be retained. A new tract was voted, comprising a portion of Rev. A. J. Chittenden's discourse on the Grand Army, lately printed in these columns. Efforts for the extension of the *Cynosure* were reported, and a general arrangement for occasional payment of contributors made. The General Agent is arranging for a lecturers' institute to be followed by State conventions, East and West, through the fall.

Reform News.

THE STATE CONVENTIONS.

WISCONSIN.

The outlook for Wisconsin looks more encouraging than when I last referred to the subject. The drouth and general business depression which largely prevails, and the activity of temperance and other specialties weakened the faith and zeal of some who had long borne the heat and burden of the battle, but others are "lion-hearted" still, and write encouragingly. I hope no friend in Wisconsin will take counsel of his fears, or yield to what may seem real difficulties; but that there will be a united forward movement to a rousing rally, at what shall be decided on as the best point for a State meeting this fall or winter. We have a young man of excellent ability who has decided to make our reform his *life work*, who is available for Wisconsin if friends desire.

ILLINOIS.

The latest word from Belvidere is encouraging for the State meeting there. Bro. Conrad has been canvassing in and about the city, and writes, "All our friends are unanimous in their desire to have the Association meet there." It is an old battle ground on the lodge question, and the former home of Judge Daniel Whitney who was expelled from the lodge for attempting to procure the arrest of S. L. Keith, as lodge brother accused of the murder of Ellen Slade, whom he had ruined. There should be a strong meeting and general rally in this stronghold of the "secret empire," where there are some who remember the parties in this infamous affair, who can probably give some facts not hitherto known to the general public. J. P. Stoddard.

MOCK MURDER BECOMES A REALITY.

Dear Cynosure:—While in Charles City I called upon C. P. Ellis, whose wife's brother was killed by the terrible ruffian, Jubulum, in the Geneva Lodge in western New York, while being initiated as a Master Mason. An own brother of the man who lost his life and Bro. Ellis notified the officers of the lodge that they should institute a legal investigation if a satisfactory explanation was not made them as to how the deceased came to his death. They were accordingly taken into the lodge, and shown the dreadful setting maul of Jubulum, and the canvas with three pairs of loops in which to catch the victim of his vengeance; and the process was explained as to how their friend and brother came to his death. Albeit, they said that this tragedy, in which the candidate personates Hiram Abiff and is slain by the ruffian Jubulum, is a side degree which they were practicing for their diversion, when, alas! what was meant to be a mock murder, was overplayed and made real.

Do not, dear reader, too severely criticise these magnates of the lodge. It was necessary for them to make an honest explanation of how the deceased came to his death to avoid legal difficulty; and, Masonically speaking, it was necessary for them to LIE to conceal the fact that they had revealed Masonry, which they had sworn "*ever* to conceal and *never* reveal."

From Charles City I took the train for Nashua, and went into the country and visited some friends of the reform, to whom I preached morning and evening on the Sabbath. Bros. Wolden and Greely generously aided the reform. Osage, Charles City and Nashua, by request of friends, are booked for future lectures.

From Nashua I went to Jackson Junction and looked the field over, distributing literature, and taking one subscriber to the *Cynosure*. From there I came to Elgin, where I was called by telegram to the funeral of Rev. H. Babcock, the father of my wife, who was a reader of the *Cynosure*, an earnest Christian and warm friend of reform.

From the funeral I returned to Elgin, and distributed literature and received a subscription of $12 from Bro. C. N. Fox. From Elgin I went to West Union and collected some on last year's subscription to the Iowa Christian Association and received a $12 subscription from Judge Rogers. While here I went into the country to see Mr. Coe, a seceded Mason, in regard to aiding in the reform work. I then went to Brush Creek and called on Wm. K. Morley, who is one of the main supporters of our reform. Here I collected what was back on last year's subscription, and Mr. Morley gave a subscription of $50 for the support of the reform work for the second year, beginning July 15, 1887.

Leaving Brush Creek I reached Masonville late Saturday evening, and spent the Sabbath with my widowed mother-in-law. I preached at Masonville on the Sabbath, and on Monday I went to Manchester and saw Rev. Amadon, who gave his yearly contribution to the Association. He told me of the time when some degree work was done in Manchester, and the turbulent spirit that was developed at the conclusion of the Hiram Abiff tragedy, and we talked up plans of future work. Brethren, pray for us. C. F. Hawley.

It is no great matter, as some of our exchanges would make believe, that Ibraham Pasha, the Turk of Egypt, should join the Freemasons and be initiated into the mysteries of that ancient religion, which so often in its books and lectures goes back to the sun worship of Egypt and Babylon to show its eminent antiquity. Of course I. P. is a Musselman as well as a Mason, and it is but natural that "birds of a feather should flock together." It is little matter what a man's moral character or religious convictions are who would unite with the "Secret Empire," which traces its pedigree back to the worship of Baal. Those initiating him do not inquire much into such insignificant matters, for the simple reason that, as the boys say, "they don't have to." —*Sandy Lake News.*

At Baalbec, in a quarry, lies a magnificent column, the largest worked stone in the world, almost detatched and ready for transportation. And in the ruined Temple of the Sun, near by, is a niche still waiting for it, after forty centuries. So large, so grand, it is a failure, because it never filled the place for which it was quarried and hewn. Like failures are many human lives. Who can tell how many men lie among the waste and ruins of life, but who, when called, refused to go? They folded their talents away and buried them; and forever they will lay in the quarries; pale ghosts of glorious "might-have-beens," while the niches in God's temple, which they are meant to fill, remain forever vacant.—*S. S. Times.*

The light-house is a very good emblem of a faithful Christian, who shines as a light in the world, "in the midst of a crooked and perverse generation, holding forth the word of life." As the light-house warns of danger, and guides the mariners through the storm and darkness to the port of peace, so the Christian, illuminated by the Spirit of God, sheds a brightness on the world around, and thus may save many who otherwise might go astray and be dashed upon the rocks of sin and destruction. Let us see to it that we are so filled with the light of God's Spirit and his Word that we "so shine" in the midst of darkness, that others, seeing our good works, may glorify our Father which is in Heaven.

The Home.

A SONG OF THANKS FOR RAIN.

When the Rev. Charles G. Finney had pastoral charge of Chatham Street Chapel in the city of New York, there was a long season of drouth, and while the pastor and his people were praying for rain down came the precious shower that caused the good man and great preacher to exclaim with tearful face, "Bless God for rain!"

"Bless God for rain," the preacher said,
His lifted eyes were wet with tears.
"That we may have our daily bread;
A cloud freighted with rain appears.
Our Father, thou who dwell'st in heaven,
We thank thee for the needed shower,
The blessed gift which thou hast given
To man and beast and bird and flower."

The dusty earth, with lips apart,
Looked up where rolled an orb of flame
As though a prayer came from its heart
For rain to come, and lo, it came.
The Indian corn with silken plume,
And flowers with fragrant pitchers filled,
Sent up their praise of sweet perfume
For crystal drops the clouds distilled.

Up where the heavy thunders rolled
And clouds of fire were swept along,
The sun shines in a car of gold,
And soaring larks are lost in song.
The rills that run down mountains rude,
Flow trickling to the verdant base;
And the fast tears of gratitude
Bedew the happy preacher's face.

The languid grass is growing green,
The brooklet swells its song again.
The angel's radiant wing is seen
In the soft cloud that brings the rain.
There is a rainbow in the sky
Upon the arch where tempests trod;
'Twas written by the hand on high,
It is the autograph of God.

—*George W. Bungay.*

COLLEGE BOYS AND COLLEGE MEN.

BY MRS. A. E. KELLOGG.

CHAPTER IV.

[George Green and Joe Simms in a room in college at 12 o'clock.]

Joe Simms—"Seems to me the meeting of the Funny Club was a little flat to-night. Stale jokes and forced wit made rather thin fun. Somehow there was an odor of home clinging to me which spoiled my relish for club pleasures. By the way, what kind of a time did you have at Glennville?"

George Green—"A splendid time! and I have a long story to tell you according to promise. But first, will you promise to stand by me in a mighty ticklish piece of business? for you see I have launched my frail bark on what may prove a treacherous sea; and I may need help; and you are my man if I am not mistaken."

J. S.—"That depends; no intrigue I hope! Is the business legitimate? Is there a woman in it?"

G. G.—"Rather fast, young man. I will tell you and you can judge. But first, will you be true? Give me your hand on that."

J. S.—"True as steel. But, remember, I don't work for nothing; these talents must pay somehow—there must be either money or glory in it."

G. G.—"All right: you shall lose nothing by it, I assure you."

J. S.—"Well, well! go on; I am getting interested."

G. G.—"So! that's the talk. Well, I am in love; deeply, terribly in love."

J. S.—"What! in love again? With whom this time? I should think that any lady that could relish your devotions would make, at least, a cheap wife; because, you see, she would be willing to live on hash. Your love! Ha, ha! It has been warmed over so many times that it must be a treat, indeed."

G. G.—"Simms, no other fellow would dare say that! But you asked *who* I was in love with? You might have asked *what*, this time."

J. S.—"What do you mean?"

G. G.—"Ha, ha! Just this. I have taken a violent fancy to the money bags of the Hon. Henry Glenn, Sr., of Glennville, who has a daughter on whom I have been expending some of the enthusiasm which I feel for the aforesaid; hoping by that means to attain to the joy of its possession."

J. S.—"Green, you are a sinner! But what of the young lady?"

G. G.—"Oh, nothing in particular; very commonplace; very pious; would do, though, with the money. Not without it, my worthy friend."

J. S.—"Have you made any progress in the affair? Had you ever seen her before the visit?"

G. G.—"Once; she was here at Commencement, and I happened in the way, so got introduced, having learned the conditon of her father's finances. Since that time I have cultivated Hal, without his knowing it, and made it seem necessary for him to invite me for the holidays, so that I could take soundings and learn how to steer my craft among the breakers; don't you see."

J. S.—"Ha! that is it, is it? We all wondered how he came to invite you, as he don't belong to our set."

G. G.—"He could not well help it; but I think I made him feel that I conferred a favor in accepting the invitation. But you ought to see how they live! whew! style is no name for it; and old Glenn is solid, I tell you; very rich, and only one daughter."

J. S.—"What kind of man is the old nabob?"

G. G.—"A shrewd man of business, I fancy; but don't look through a fellow like his wife. I tell you, when she looked me over, I fancied her taking an inventory of my motives."

J. S.—"Of course you were not such a fool as to make any direct advances on so short an acquaintance; you surely would not put yourself at so great a disadvantage as that."

G. G.—"Yes, but I did though; yet not in such a way as to be refused. I only told her that I loved her, and hinted that the fact might as well rest between ourselves, as our own secret, trusting that distance might lend enchantment, etc."

J. S.—"Green, you are an idiot. I did not know that you wore such long ears."

G. G.—"So! Well, you are wise, my friend; and I, the undersigned, propose to profit by the same. I am going to tell you everything, and then you must help me when I ask you."

J. S.—"Go on; if I am to serve you, I must know what I am about, so that I shall make no blunders. Just how far did you go? and how was it received by the young lady?"

G. G.—"Well, I was distantly polite to the young lady during the visit, until the last evening, when one of the opportunities which we make for ourselves occurred, and I became very pious, and my feelings carried me away to such an extent that I told my love through mistake; it was too fervent to be hidden! But I begged her not to give me an answer (knowing what it must be), but by her silence suffer me to hope that sometime she might possibly return a measure of what I felt for her. Ha, ha, ha! How is that?"

J. S.—"George Green! you will go to perdition before your time. How could you feign such a thing? What did you say?"

G. G.—"Oh, I can't repeat it. It would sound rather thin without the inspiration. But I talked about temperance and Providence, studying her blind side until I got her ears, and then I made a big, brave speech, trying to look pious and sentimental; and then, as if I could not help it, I kissed her hand. Just then Hal came in to my inexpressible relief."

J. S.—"Was there ever such a varnished hypocrite! I have half a mind to expose you and make love to her myself. I know she is too good to be wasted on you. I am really interested."

G. G.—"None of that, old fellow. Remember your pledge!"

J. S.—"Well, I did not think you capable of such a business as this, or I would never have given you my hand on it."

G. G.—"A capable youth, you see! But you may not find the business so bad—your part in it, I mean."

J. S.—"Well, what do you wish me to do for you? I don't see as you need any help."

G. G.—"Only to stand between me and all sorts of possibilities. First: Hal. must never be invited to join the Funny Club, for you know we have some high old times there; and though Hal. is running over with fun and frolic he is a very Puritan in his principles and personal habits, and if he suspected me of any irregularities I might hang up my fiddle. But I seldom do get what you might call tight, only a little exhilirated, you know, as every fellow does that is good for anything. But now I shall confine my indulgence to the social gatherings of the Funny Club; and, of course, nobody lets out our cats. But don't those suppers cost, though? Well, I meant to have a good time when I came to college, and so far I have succeeded, my friend. Another thing: you must take care of that little affair with Mollie Noble, sweet girl! too good for me; or for you, my friend, but she represents no stamps, which fact is a cooler. Yet I own that so far as any feeling mixes itself with this thing, Mollie has it, sure; but business is business, and you must take her off my hands all the same; and see that you do it tenderly, young man."

J. S.—"When do you intend to give this matter shape, by addressing the young lady's parents?"

G. G.—"It may be necessary to do so soon, for some things might be whispered to my disadvantage—false, of course."

J. S.—"Doubtless, very! Well, I must go to my den, and woo 'balmy nature's sweet restorer,' etc., etc. Here, take some of this, 'sparkling and bright,' before you go." (Both drink, and J. Simms goes, with a guilty feeling quite new.)

CHAPTER V.

[Susie Glenn in her own room, reading a letter, does not hear her mother enter; continues to read until startled by her mother saying:]

Mrs. Glenn—"Your letter must be very absorbing; is it from your brother?"

Susie—"No, mamma, it is from his friend."

Mrs. G.—"I am surprised, my daughter; this is an impertinence! George Green is quite too much a stranger to have presumed to do this. He should have known better!"

S.—"It does not seem like an impertinence. Let me read it to you." (Reads.)

"Miss Glenn:—May I dare address a few words to you on the subject of our last conversation, while I was a guest at your father's house? You may remember that we were speaking of special Providences, a subject on which you felt no doubts, while I could not express the same confidence. I have thought that you might feel some general interest in knowing that since my return I have read a work on the subject which quite sets my mind at rest.

"I remember my visit with pleasure—would like to see Glennville in summer. I am sure it must be delightful.

"Your brother is well; we are working hard. Please present my grateful regards to your parents; and if they approve, I should feel much flattered by a word in return. If not, of course, I submit.

"With sentiments of esteem, yours truly,

"G. Green."

(Susie, looking up at her mother, waits for her to speak.)

Mrs. G.—"I still consider the letter an impertinence, and desire that you take no notice of it."

S.—"It seems to me that it is not like you, mamma, to be so prejudiced against any one. Would not Harry feel such a slight to his friend?"

Mrs. G.—(Looking anxious)—"I will talk with your father about it, and show him the letter, if you wish. It may have been thoughtlessness, but I still think it very presuming in the young man." (Takes the letter and leaves the room.)

S.—(Alone)—"How strange! I do not know what to think. Ought I not to tell mother what he said to me that evening? Oh, dear! Oh, dear!" (Mother returns.)

Mrs. G.—"Your father and myself have talked over this note, and have decided that you may send a message to Mr. Green through your brother, and I trust that this may not be repeated."

S.—"Dear mamma, please tell me what harm there can be in a friendly correspondence on general subjects between a lady and gentleman. It seems to me that it might be made very profitable."

Mrs. G.—"My daughter, would it not be well to be governed by your mother's larger experience? There are nice shades of propriety and courtesy which can scarcely be explained, and yet well understood and felt by persons of experience and observation."

S.—"I am sure I wish to be guided by you in every thing, but I suppose the time will come when I must think and act for myself, so I should be glad to understand your objections."

Mrs. G.—"Yes! the time will come too surely and quickly. Why, then, should we hasten to meet it? My precious child, that foolish little note is to me like the quiver of the leaf before the desolating storm. Can I tell you why?"

S.—"Please, mamma, do not make so much out of nothing. I will do as you wish and no harm can come of it."

Mrs. G.—"I will not offend your womanly sense by asking if you feel any particular interest in this young man, for I am sure you would require a foundation of respect for noble qualities before you could entertain a special regard for any young man."

S.—"I do not deny that the young man pleased me, and from his conversation I am sure he is an earnest and thoughtful student, making the most of himself that his opportunities allow; and I do not see why we should not think well of him."

Mrs. G.—"All the same, my child, I wish he had never been my guest. But that is vain; only, beware, my own Susie, beware!" (The mother sadly went her way.)

(*To be Continued.*)

THE SMALL AND INEXPENSIVE COLLEGE.

Just as we are getting away from commencement exercises it seems timely to note that at the Dartmouth dinner the other night, in this city, a distinguished speaker, Mr. Chauncey Depew, gave utterance to certain wholesome truths which parents and guardians would do well to consider. "He looked with alarm on the growing proportions of the large colleges of the country, because of their being so conducted as to encourage the growth of luxury and the love of excitement, which are the bane of energy." "No man," Mr. Depew said further, "ever reached a place of prominence, or achieved success in any department of life except under the spur of necessity;" and he added: "The country is now and always will be indebted for the best opinions that govern men, the best powers that benefit the human race, to the high thinking and free living of the country college; for until the age of forty, men needed restraint and discipline."

There can be no question that the heavy expenses to which students in some of the larger colleges are subjected are becoming a serious drawback to what has hitherto been best in them. We want no arrogant and aristocratic class built up here by financial ability to run into the follies of fashionable dress, and the epicurean sensualities of fancy boarding and club houses. If the curse of the poor man is his poverty, the curse of the rich man is no less his riches—if the riches be not very carefully used. It is no blessing, but on the contrary an immense injury for rich young men to be thrown exclusively together into a college with a public sentiment around them which creates the ambition to vie with one another in an ostentatious flourish of money and the things which money can buy. Every college needs the leaven of poor but earnest students, who force their way to the front, and compel the wealthy idler to recognize that brains count for more than dollars, and that capacity to grasp truth is somewhat better than a fine coat or a patent leather boot.

Nor are the utterances quoted less sound on the matter of college excitements. Too much baseball, or football, or champion rowing, or gymnastic circus, or glee club itineracy, or theatrical performances—even though of Greek plays—is certainly antagonistic to the cultivation of those sober and reflective habits of thought out of which alone the highest and truest manhood can spring. The fact is there is altogether too much publicity on the part of some of our colleges. It has developed a chronic itching among the immature boys after newspaper sensations, of which they are the flushed and conquering heroes. They ought rather to be taught, in the words of the German proverb, and as Carlyle maintained in his great inaugural speech, "Silence is golden;" and that it is in the serious, everyday, intense and zealous application to duty with plenty of quiet and solitary thought that forms the great secret of preparation for the coming larger responsibilities and honors of life into which they are fast hastening. The small colleges are not indeed always and necessarily free from the distracting excitements that afflict the larger ones, but they generally are. Hence it would be a calamity to see the smaller colleges crippled in means, in professorships and apparatus, and all patronage bestowed upon mammoth institutions. Many of the noblest and grandest as well as most influential men of our land are proud of the small college from which they were graduated; for they know the individual training, the painstaking and life-giving contact of professors and students and the uninterrupted and meditative course of study, with all its benefits, which they there enjoyed. While, then, it will not be denied that the university has its place, let the community never look slightingly upon the small college, nor encourage luxurious habits and distracting excitements in either university or college, large or small. —*Christian at Work.*

EXTRAVAGANCE IN COLLEGE.

The very parents who speak so bitterly of the encouragement given to young men's extravagance by the modern college life have carefully trained their sons for just the life which they have found. Usually men in moderate circumstances, they have never compelled their sons to earn a dollar in their lives, or to know the cost or value of money, or to deny themselves anything within their reach, or to do anything except spend money when a favorable opportunity offered. The sons, passing for the first time beyond the father's eye, and able to plead circumstances which parents cannot deny from personal knowledge, are in a fair position to deplete the paternal pocket-book, and have never been trained to refrain from improving such an opportunity. It is not for his own selfish gratification that the son joins this or that college society, or takes all the college papers, or "goes with the nine" to watch an intercollegiate game in another college town, or does any of the other things for which his father has to pay—not at all; it is only because he would be ostracized in college if he refrained from such indulgencies. Such are the statements which accompany the periodical petitions for checks; and the father, finding it easier to curse college extravagance than to take the trouble of ascertaining the true state of the case, continues his mistraining of the boy by paying his bills, until at the end of the college course, the son is turned loose upon the world, to find at last what a dollar really means.—*The Century.*

TEMPERANCE.

HIGH LICENSE IS HIGH BRIBERY.

ABSTRACT OF A LECTURE DELIVERED UNDER THE AUSPICES OF THE WOMEN'S CHRISTIAN TEMPERANCE UNION IN THE COURT HOUSE, CHAMBERSBURG, PA., AUGUST 2ND, BY REV. J. AUGUSTUS COLE.

Our age is deluged in the flood of philosophy, skepticism and atheism. Infidelity is advocated, godlessness is taught by formulas, and demonstrated by science, and the most to be deplored, vice is legalized. Truly God hath made man upright, but he hath sought out for himself many inventions.

I will not detain you by drawing your attention to those actions by which many powerful and skeptical nations have both blasphemed and defied the Living God. Our subject this evening is

VICE LEGALIZED, OR SIN SUPPORTED BY NATIONAL LAWS.

I mean, sin protected by civilized laws, or immorality licensed by Christian governments. Demanding high or low payment as a permission or indulgence for the commission of crimes, or as a means of preventing them, is a relic of barbarism and heathenism, and should not be adopted by a Christian nation.

I can understand why the barbarous African Mende receives the payment of $75 as a compensation from the murderer of his mother, or why the Yornies would fight anywhere if only paid for shedding blood: but I cannot see why many Christian nations license prostitutes, and legalize immorality by making it a law to license brothel houses. It may not be strange to many of you that this is a fact in many of the British colonies. It is so in China. In India, under the authority of the Christian Governor General, an enactment was promulgated which said, "No woman shall carry on the business of a common prostitute, or the business of a brothel-keeper without being registered, and having in his or her possession the evidences of license or registration." This is now having its death blow by the conquest of true Christian civilization.

But if I have not mistaken, the object of your union is to destroy the present enactment which in defiance of the laws of morality and Christianity says, "No man shall carry on the business of distilling and dispensing poison without having in his possession the evidence of high license or low registration."

License, whether high or low, is a defiance of God's law. Intemperance is an obstacle to Christianity, for it destroys its power, and weakens its influence. The Mohammedans generally use the common expression that Christians speak in the language of beasts, and that their religion will only show them paradise, whilst their spirits which make them animals, prevent them from getting there. Prof. Blyden lately sent copies of the Bible translated into the Arabic language to some of the Mohammedan tribes in the interior of Africa. One of them, after reading those passages which denounce drunkenness, such as, "Be ye sober," "Drunkards cannot inherit the kingdom of God," sends to ask the Doctor, "What people get the book you sent me?"

The Doctor sent in reply to say that the book belongs to the followers of Christ, and it is made by the white people.

The Mohammedan convert wrote in reply, "I do not believe it. Men that read such book will neither make nor drink rum."

It is so lately, the Mohammedan King of Nupe, on the Niger River, wrote a letter in Arabic to the Christian Bishop of that river, begging him in the name of God and his prophet Mohammed, to send and tell the white people not to ship any more rum into his country.

It is natural for us to taste or drink rum when it is shipped to us by a nation to whom we owe our religion and civilization. Men live more by examples than reason. But I think we should live more by the experience of others. Solomon, who knew the difference between all kinds of wine and strong drink, has solved the question, and has left on record what he believed to be the use of spirits: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more." Prov. 31: 6.

Advocate free traffic, license, or high license, when you make up your minds to perish as a nation. Ship liquors and destroy all nations of the earth, and then prepare to account to God for murder. But you say, No; the American nation says, No! As a Christian nation we shall rectify this evil. We shall rectify it by free traffic and the Gospel. We shall regulate it by license; or we shall check it by high license. The Gospel cannot get to the brain that is set in motion by alcohol.

License is fraud: and what is high license? In the first place, high license is high bribery. The government that condescends to receive payment for crime, or give indulgence to any one, authorizing him to commit murder, make home desolate, destroy heathen nations, make children orphans, or wives widows, is guilty of the basest bribery.

I say again, What is high license? It is high national crime, protected by high national law, and therefore deserves the highest national punishment. High license? As well vote high license for a ruffian, and under the protection of your law, let him administer arsenic to every citizen. Will high license on spirits protect the world, and protect your rising generation? You might as well give high license to a murderer, and permit him for his high payment to place your children on the railway tracks, to be crushed to atoms by a locomotive.

High license is high nonsense. This is a convincing truth that the civilized nations are less influenced by their religion than even the heathen or Mohammedans. The Mohammedan government forbids the use and introduction of rum into many of their cities because the Koran, their book of faith, forbids it. But the Christian governments patronize it in defiance of the Bible, on account of the revenue, or price of blood, they receive from it. "O thou execrable desire for gold, what hast thou not compelled mortals to do?"

My idea of liberty is, that what any one man has a right to do, any other man also has a right to do it. If any man has a right to sell whatever he has, in a free country, for the benefit of the citizens without license, any other whisky man also has a right to sell his liquor (if the nation think it beneficial to them), without license, high or low; but if the provision is poisonous, not only the right of selling, but the article itself, should be sent out of the market and thrown into the sea.

I pray that God may enable you to stand steadfast on your base. You have only one base and that is truth. Truth is a triangle having one base, but falsehood requires three legs to stand. The three legs of intemperance or falsehood, are: Free traffic, License, High license. But Truth has one settled base, and that is PROHIBITION.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
Whilst error wounded writhes in pain,
And dies amidst her worshipers."

Recent statistics show that the drink bill of Great Britain was, in 1886, £14,382,974 less than in 1876. While in 1876 it averaged £4 9s. in 1886 the average was £3 7s. 8d. per head of the population.

It is now said that the Panama Canal will cost when completed $600,000,000, or five times as much as the original estimate. Even at this enormous expense, however, the American Nation could build a couple of Panama Canals every year out of the money which is now worse than wasted on liquors and tobacco. Give us genuine prohibition, and there is almost nothing this country cannot do in the way of paying out money, almost without feeling it. The man who spends an average of only twenty cents a day for liquor for himself and family, thinks it a very small matter; but if 5,000,000 of men spend 20 cents each, that is $1,000,000 a day, or $365,000,000 a year spent for unwholesome drink, by moderate drinkers alone, without saying anything about those who drink to excess. The only reason why a simple sum like this does not at once arrest attention and impress upon the public conscience the injury done to general commerce by the liquor traffic, is that while the single payment of 20 cents seems insignificant, the aggregate cost is so enormous as to be outside the range of ordinary comprehension.—*Witness.*

Religious News.

—Pastor D. Simon of Prospect, Ohio, was re-elected president at the thirty-first convention of the First English District of the Lutheran Joint Synod of Ohio at its iate meeting in Huntington, Indiana.

—The theological seminary at Gettysburg, Pa., is said to have been remembered in a handsome manner by recent testators. One bequest is reported to amount to $40,000; another, to $100,000. Dr. Baum of Philadelphia assured the Board that he knew of seven or eight others who had given large sums to the seminary in their wills.

—Mission work is carried on by Swedish Christians in Lapland, East and South Africa and on the Congo, in South and Central India, and in the Caucasus.

—Prof. C. J. Kephart, of the chair of Mathematics in Western College, has resigned his professorship to enter the field of pastoral work. He has accepted the pastorate of the First United Brethren church at Des Moines, Iowa. He will move to Des Moines and enter upon his new sphere of work about the first of September.

—Mr. Moody's second Summer School for Bible study opened at Northfield, August 2d, about two hundred ministers and co-workers attending the first service. The attendance later increased to three hundred. No programme was prepared beforehand. Mr. Moody was assisted by Dr. Gordon and others.

—Chief Justice Hale gave regularly one tenth of his income to benevolent uses. Isaac Watts gave one fifth, and Robert Boyle one half. This was before the agitation about "systematic giving." They simply did their duty as they believed they saw it in the Bible.

—During the last fourteen years the number of Protestant churches in Madagascar has been increased by nearly seven hundred, making a total of twelve hundred; all of them are quite self-supporting. The number of communicants exceeds eight thousand.

—Rev. Dr. R. S. Storrs delivered the address at the recent dedication of the Clapp Memorial Library building at Belchertown, Mass., the gift of the late John Francis Clapp, of Brooklyn, N. Y. It is a beautiful building, and cost about $40,000.

—The first Protestant church was opened in Madrid in 1869. Now there are in Spain 14,000 Protestants, and a church in nearly every large town. But there is still much intolerance in the laws, and persecution by the priests.

—Henry Alger, of Brockport, O., a farmer who was never worth more than $5,000, made at different times 47 persons life members of our missionary societies, at $100 each.

—The foreign mission receipts of the Presbyterians, North, last year, was $748,159.59, or three times the total current expenses of all the Baptist churches in the State of Illinois. Yet there was no net increase in their missions.

—Rev. William H. Hague, D. D., the well-known Baptist preacher and author, died on Monday, Aug. 1, at noon, in Boston. He was walking with a friend on Tremont street, and when before the Tremont Temple, suddenly threw up his arms and fell stricken with apoplexy, and died in a short time. He was born at Pelham, N. Y., on January 4th, 1808, and graduated at Hamilton College. His first pastoral charge was in Utica, his second in Boston, and since then he had been settled in Providence, Jamaica Plain, Mass., Newark, Albany, New York, and finally became the pastor of the Wollaston Heights Baptist.

—Thanks to a publisher in Memphis, says the *Missionary Visitor* of Toulon, Ill., for a copy of his paper. The mechanical execution is good—but what is the matter? The paper is listed in the Year Book as a Baptist publication; yet it contains liquor, theatrical and private medical advertisements, more than forty ball and society notices to three church notices, and not a line of strictly religious reading. We trust this does not fairly represent the colored Baptists of Memphis.

—A general report on the Punjab and Sindh Mission of the Church Missionary Society, by the Rev. R. Clark, shows that the whole number of Christian adherents is 1,802, of whom 616 are communicants. Over 5,000 children are in the schools, and last year there were 115 adult baptisms. Sixteen of these were admitted to the church at Amritsar, one being a native officer belonging to a Punjab regiment stationed at Dera Ismail Khan. He was baptized by his own choice in full uniform, in the midst of a full Sabbath service, that all men might know of his confession of Christ. He is now serving in Burmah.

—At the recent semi-centennial celebration of the American Board in Syria about eight hundred Nestorian women being present, in response to a request that all among them who could read should rise, full three-fourths of them rose to their feet.

—The latest building to add to Mr. Moody's Seminary in Northfield, Mass., is the new library, which is to be speedily erected. Its corner-stone was laid on June 4th with the usual ceremony, speeches and addresses. It is to cost about $25,000, and will hold 40,000 volumes.

—Several Swiss papers are calling attention to the multiplicity of Sunday fetes and amusements in Switzerland. Not only are the churches forsaken, but drunkenness increases, morals degenerate, and the exercise of thrift and economy is much on the wane, so that family and national life is endangered.

—Japan has given its first missionary student to the Bale Mission. Geuso-Igutsi was instructed and baptized (John) in China. The missionaries who have had opportunities of observing him have great confidence in him. It was in 1874 that Buddhism ceased to be the State religion. Since that time the number of Buddhist priests has fallen from 240,000 to 50,000.

—Christ Lutheran church, near Reading, Penn., was struck by lightning and destroyed by fire August 1. This edifice was one of the landmarks of the Lutheran Church in America. Its corner-stone was laid in 1744. The church was rebuilt in 1786 and two years ago it was damaged by a dynamite explosion, after which it was improved at a cost of $7,000. The Muhlenbergs frequently preached there. It was one of the first Lutheran churches built in this country.

—The statistical summary of the Presbyterian Church (North) shows an increase for the year of one synod, two presbyteries, 108 ministers, 156 churches, 29,918 communicants, and about $20,000 in contributions. The figures are as follows: synods, 28; presbyteries, 201; ministers, 5,654; churches 6,437; communicants, 696,827; Sunday-school members, 771,899. Contributions: home missions, $785,075; foreign missions, $669,903; education, $117,900; publication, $39,439; church erection; $286,690; relief fund, $110,942; freedmen, 103,406; aid for colleges, $127, 627; sustentation, $26,419; General Assembly, $62,330; congregations, $7,902,435; miscellaneous, $860,762; total, $11,092,728.

—The statistics for the Presbyterian Church (South) for 1887 give the following contributions: Sustentation, $42,944; evangelistic, $42,434; invalid fund, $11,921; foreign missions, $67,204; education, $39,250; publication, $9,084; Tuscaloosa Institute, $4,152; presbyterial, $13,754; pastor's salaries, $616,583; congregational, $453,977; miscellaneous, $114,015. Total, $1,415,318. An increase is indicated in all these items except the first. The Church now has 13 synods and 69 presbyteries, the same as last year; 1,116 ministers, a gain of 31; 2,236 churches, a gain of 38; 150,398 communicants, a gain of 6,655.

—The minister that is constantly on the look-out among current events for the topics of sensational sermons on the Sabbath, and uses his Bible mainly for texts on which to hang these sermons, is almost anything but a preacher of the Gospel. He had better read his Bible more and study current events less. He will thereby better edify the Church, and be the means of saving more souls.

—The Moravians have an important mission on the Moskito Coast, Central America, among a mixed population of Indians, Creoles and Spaniards. It was begun in 1849. Down to 1881 it had been quite successful, there being at the beginning of that year about a thousand communicants. Then a great awakening occurred, and all classes of population were most deeply stirred with a sense of sinfulness. Bands of Indians at work in the forest, away from the mission stations, were seized by an overpowering conviction of sin, children at the stations knelt and prayed for forgiveness, and an almost universal awakening followed. It seemed to come spontaneously; it continued without special effort of the missionaries, and there was great excitement which the missionaries labored to subdue as much as possible. The result of the revival was the adding of 1,500 or more to the list of communicants. As tested by time the conversions are proved to have been genuine. Few have fallen away. An earnest spirit of consecration possesses the older members, and the field of the mission has been greatly extended. The natives no longer say that God does not love the poor Indian as he loves the white man. They rejoice in the revival as a special manifestation of God's grace toward them. Not a few heathen and dissolute characters were thoroughly converted and reformed.—*Independent.*

—Rev. Wm. Taylor is a wonderful instrument in the hands of God. He has missions in India, South America and Africa. He has 40 missionaries in South America and 70 in Africa—not all preachers, but all earnest workers, and ready to preach as they have opportunity. He is independent of all societies, yet prospers as few societies do. He has in 17 months received $44,589 for general expenses, and $19,004 toward his $30,000 Congo steamboat. His agent in New York says: "Bro. Taylor has always been provided for without appealing to individuals or churches, and we desire to do as we have heretofore done, tell all Christians what he is doing, lay before them the present need, and leave it with all interested in his work to assist as they may feel prompted by the Holy Spirit to do. None of the funds are used to pay for anything that is being done here by the committee. They give their time and money to the work because they believe it is God's way."

Literature.

The Works of William Shakespeare. Edited by William George Clark and William Aldis Wright. In twelve volumes. Vols. VII., VIII. and IX. Price, cloth, $6. John B. Alden, New York.

These three volumes of this handsome set contain the last three of the historical plays, as they are generally arranged, with the first six of the tragedies. Amid the multitude of editions of Shakespeare everyone can be suited, but if a handy volume, easily held and read, in large, clear type is wanted, there is nothing to compare with this edition for cheapness and excellence. Such an edition is always sought by those who make a study of the great English dramatist. Nothing more could be desired for neatness, convenience, good type and low price.

Recent American Socialism. By Richard T. Ely, Ph.D. N. Murray, Publication Agent, Johns Hopkins University, Baltimore.

This monograph by the professor of Political Economy in Johns Hopkins University is an enlargement and completion of a series of articles in the *Christian Union* more than two years ago. Professor Ely notices the communistic features of the early colonists, which were not different than might be expected from men of good sense in similar circumstances at any time. The Shakers, the Harmonists of Beaver Falls, Pa., the Perfectionists of Oneida, New York, the theories of Robert Owen and Fourier. But these were experimental in some degree, and were so far removed from the Henry George movement and the International Society as hardly to be mentioned in the same connection. But the deepest interest centers about the agitation which had for its organs the *Truth* of San Francisco, by Haskell; the *Enquirer* of Denver, by Joseph Buchanan (now of Chicago); the *Alarm*, by Parsons; the *Arbeiter Zeitung*, the *Vorbote*, and the *Fackel*, by Spies and other anarchists in Chicago; and the *Freiheit*, John Most's New York organ of anarchy and murder. The author reviews briefly the history of this irruption of foreign savagery in this country and shows how active it had become in Chicago. His work being published before the great anarchist massacre of last year, we are disappointed in not reading an interesting chapter upon the legitimate result of such attacks on government, the home and the church as the followers of these men had familiarized themselves. Without an elaborate argument Professor Ely shows the remedies for this social rebellion to be three-fold: 1. A better education in political, social and economic science. 2. The utilization of the social power in the state, or legally organized society, of which he maintains that the state is the product of the God-given instincts which led to the establishment of church and family. "The Christian," he says, "ought not to view civil authority in any other light than a delegated responsibility from the Almighty. When men come to look upon their duty to the state as something as holy as their duty to the church, regarding the state as one of God's chief agencies for good, it will be easy for government to perform all its functions." 3. Independent of the state, the church must claim her full place as a social power. In this, the author finds place for just, but not severe criticism. The church neglects the enforcement of duty respecting temporal concerns. The excellent spirit of this work, and its carefully gathered facts respecting the communistic movement, make it exceedingly valuable and timely.

To the *Missionary Review* Dr. Pierson of Philadelphia contributes another of his inspiring articles on foreign missions. The successes in Africa and other quarters, but especially the uprising among the colleges for this cause, incline him to prophesy the beginning of an "Evangelistic Era," which we pray may not end. The *Review* contains also an address by William Duncan, the

devoted Englishman whose labors among the Indians of the west coast of British America have been heretofore noticed. In the reports from Independent Foreign Missions there is an account of Mrs. Mumford's mission in Bulgaria.

The August *Library Magazine* is hardly so practical for American readers as its wont, nevertheless they will find as much as ordinary magazines supply in the articles by Hon. W. E. Gladstone, Richard S. Storrs, D. D., of Brooklyn, Andrew Lang, Grant Allen and the poet Swinburne. "Home Adornment," "A Kitchen College" and "Strange Medicines," are articles suggestive of a score of questions to which wives, mothers and sisters will wish to find an answer.

As an outcome of this year's very successful course of Joseph Cook's "Boston Monday Lectures," there is being published practically a quarterly review of current reforms. The second of these quarterlies, just issued, comprises three remarkable papers. 1. "Proposals for the Education of High-Caste Hindu Widows. By the Pundita Ramabai of Bombay." 2. "Woman in New Japan. By Rev. C. S. Ebey of Tokio." 3. "Progress of Prohibition in Canada. By J. Macdonald Oxley of Ottawa." They all appear in one well printed pamphlet, which can be obtained of the old printing house of Rand Avery Company of Boston at $1.00 for the set of twelve, or 20 cents each.

Lodge Notes.

The Master Masons' (mechanics) Association of the State of New York met in Rochester lately. In the course of his address of welcome President Gorline said: "I believe that those men who formed the Knights of Labor have made a great mistake. Had they spent the same amount of ingenuity, time and labor in forming insurance and savings institutions they would have accomplished vastly more for the interest of their families and themselves. Its history tells us that the order is a curse to its members, and it will, without doubt, soon be a thing of the past. Trade unions have come to stay so long as they are governed by wise counsel."

William Hughes, a Catholic member of the committee on arrangements to look to the welfare of visiting newspaper men at the meeting of the Grand Army of the Republic, Sept. 14, has resigned from the committee because Dr. McGlynn has been invited to be present.

It is proposed to organize a "Grand Army Fife, Drum and Bugle Corps." The membership of the corps is to be composed exclusively of sons of army veterans residing in Chicago.

At the great fire in Pittsburgh Friday night the Masonic Hall, built fifty years ago, was destroyed. Thirty-one lodges met in the hall and all their regalia and equipment was lost.

The leather workers' troubles culminated in Newark, N. J., Aug. 8, when the manufacturers issued orders that on and after Saturday, Aug. 13, none but non-union men would be employed in their shops. This is the commencement of a bitter fight between the Knights of Labor and the manufacturers, as the men in two shops have already been ordered out by the Knights.

THE RESORTS OF COLORADO.

Colorado has become famous for its marvelous gold and silver production, for its picturesque scenery, and its delightful climate. Its mining towns and camps, its massive mountains, with their beautiful green-verdured valleys, lofty snow-capped peaks and awe-inspiring canons, together with its hot and cold mineral springs and baths, and its healthful climate are attracting, in greater numbers each year, tourists, invalids, pleasure and business seekers from all parts of the world.

The journey from Chicago, Peoria, or St. Louis and other Chicago, Burlington and Quincy R. R. stations to Denver (the great distributing point for Colorado), if made over the Burlington Route, C. B. & Q. R. R., will be as pleasant and gratifying as it is possible for a railroad trip to be. At all principal ticket offices will be found on sale, during the tourist season, round-trip tickets via this popular route at low rates to Denver, Colorado Springs and Pueblo, Colorado. When ready to start call on your nearest ticket agent, or address Paul Morton, General Passenger and Ticket Agent C. B. & Q. R. R., Chicago, Ill.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 8 to Aug. 13 inclusive:

C A Backman, A Burgess, S Hawthorne, I L Buckwalter, T W Baird, Rev S A Bumstead, D J Wilson, C White, A Dwight, A Austin, O C M Bates, E Etter, Mrs L H Hull. J Kloosterboer, J Hart, O Hoffer, W G Keil, E L Dilley, E Wentworth, A S Boyd, I Daboll, W C Lawther, A S Hammond, E Day, G Cutler, J Gamble, J Kumler, Mrs T A Prest.

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month ..	$ .15	One year....	$1.50
Two months.	.25	*Two years..	3.00
Four months.	.50	*Three years.	4.50
Six months ..	.75	*Four years..	6.00
Eight months	1.00	*Five years..	7.50

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HOME AND HEALTH.

HEALTH EXHIBITIONS.

In view of the very great success that attended the Health Exhibition in London last year it is proposed that one shall be held shortly in New York city. Such expositions do incalculable good in the attention they call to hygienic and sanitary matters. According to Dr. Billings, of the U. S. Army, over 140,000 lives are lost yearly in this country that might be saved, and at least 200,000 persons are sick who might live healthful and happy lives were sanitary regulations understood and enforced. The money lost by those who are sick and die unnecessarily is rated at about $150,000,000 annually. The death rate of the large cities is on the whole becoming less, due to the institution of health boards and the partial sanitary education of the community. This is a matter which appeals most directly to women. It is they who are the chief sufferers by ill health and the death of members of their families. One of the latest and best Boston notions is the formation of a club of college-bred women to make a special study of sanitary matters so far as they relate to the household. They have published several valuable papers, and their labors tend to make homes beautiful as well as healthful. They object to dark rooms in the construction of houses, and are opposed to carpets because they become reservoirs of dirt and dust. Sleeping rooms should have light as well as ventilation, and gas is objectionable in that it wastes the oxygen of the air. Similar clubs should be established in other cities. The waste of human life by premature death is one of the most appalling facts in the history of the race. Of every million children ushered into life nearly 150,000 die in the first year, 53,000 follow in the next year, 28,000 at the end of the third year. Each year the number becomes reduced until the thirteenth year when about 4,000 die. At the end of sixty years only 370,000 will be alive out of the million; eighty years will see 37,000 alive. Yet were sanitary laws understood this terrible waste of young life would not continue. The fearful mortality of the children snows criminal neglect of duty on the part of their fathers and mothers.—*Demorest's Magazine.*

HOW TO TEST WELL WATER.

Look at it, holding a clear glassful of it up to the light. Taste it, taking care that the mouth is free from anything else. Smell of it, shaking a portion in a closed can, then smelling the air of the can by placing your nose at its mouth. Pure water is free from color, taste or odor.

To be sure apply this test: Get at a drug store a solution of three grains of permanganate of potash and twelve grains of caustic potash in an ounce of distilled water. Add one drop of this to a glassful of the water to be tested. If the pink color produced remains for half an hour the water is pure; if not, it is open to suspicion. Water not known to be pure should be boiled and filtered before using. Many savage tribes escape injury under most insanitary conditions by invariably boiling their water before drinking it. *Good Health.*

HARD AND SOFT WATER IN COOKING.

All cooks do not understand the different effects produced by hard and soft water in cooking meat and vegetables. The *Journal of Chemistry* says that peas and beans cooked in hard water, containing lime or gypsum, will not boil tender, because these substances harden vegetables caseine. Many vegetables, as onions, boil nearly tasteless in soft water, because all the flavor is boiled out. The addition of salt often checks this, as in the case of onions, causing the vegetables to retain the peculiar flavoring principles, besides much nutritious matter which might be lost in soft water. For extracting the juices of meat to make a broth or soup, soft water, unsalted and cold at first, is best, for it much more readily penetrates the tissues; but for boiling where the juices should be retained, hard water or soft water salted is preferable, and the meat should be put in while it is boiling, so as to seal up the pores at once.

The *American Magazine*, in "Suggestions for August," advises parents who take their children to country homes, or summer resorts, to give some intelligent attention to water supply and drainage, to guard against the danger of malarial poison. Take in the dressing bag, it says, an ounce vial of saturated solution of permanganate of potash, which any druggist will prepare for a few cents, and put a half-dozen drops into a tumbler of drinking water that is supplied. If it turns brown in an hour it is not fit to drink: if not, it is not especially harmful. If a country hotel's sewage system is confined to cesspools within a hundred feet of the house and near the water supply take the next train to a point farther on. These matters should force themselves on one's personal attention quite as much as the undertaker's bills that occasionally follow neglect.

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The farmers of Central Iowa are having a very hard year. Last year was a very bad one and crops were poor. The leading trouble is lack of water. When a drouth continues for two years the second season is of course much worse than the first. If the reader will imagine an oat field with the ripe grain standing about a foot high, and what little good there might otherwise have been in the straw and dwarfed grain sucked out by myriads of chinch bugs—while around this seemingly worthless field the anxious farmer has plowed a number of furrows, and within this inclosure of upturned, powdery earth is another similar plowed strip, two rods or so beyond the first, he will begin to get some idea of the drouth and also of the importance of a crop that in ordinary years would not be considered worth turning stock into for a single day.

The fires are raging wherever there is anything to burn; the pastures go free because there is not enough herbage to permit the starting of a fire. In many cases the meadows are no better. Here and there the farmer ran his mower, but he soon gave it up, or simply picked out the lower places that in ordinary seasons are wet sloughs. All that may be seen for miles as one rides upon the railroads are the oat and corn fields. In some places the sparks from the engines have started fires in the oat fields, and they have run on until the fuel was too scarce for further passage. The corn is stunted, perhaps only half of the hills with puny stalks, the leaves of which are either dead from the ravages of the chinch bugs, or coiled like pipe stems by the dry weather and hot sun.

When we come to the garden crops, the report is no more encouraging. Potatoes are small and few in the hill—if there be any at all; cabbages hold out better than other things, but the heads will never burst from bigness. Cucumbers are almost nnknown in all this section. The plants could not get a foothold and were obliged to die. Some of the more fortunate squash vines are still green but far from fruitful. Sweet corn came before its time, and the grains upon the nubbins became too hard to eat in almost a day.

But the picture is underdrawn. In connection with all this dearth of vegetation there is a superabundance of heat. The sun is truly prodigal with its gifts, and if the clouds would only do as well the corn would be the biggest crop ever known, for it did get a fine start early in the season.

A good word must be said for red clover in this connection. Over large areas of pasture and meadow, where all else is seemingly dead, the red clover is green and growing. The great trouble is that clover is not half abundant enough within the region of drouth. Clover is not fully appreciated, and if this prolonged dry spell will lead to a better understanding of clover and its merits, the drouth will not have been without its valuable lesson. While the blue grass and timothy have shallow roots, the clover sends its feeders down many feet into the subsoil. It does almost as well as the pigweeds and "pusley," which is praise enough for so valuable a forage plant.—*Byron D. Halsted, of Iowa Agricultural College, in the Cultivator and Country Gentleman.*

DESPONDENT DAIRYMEN.

About one hundred dairymen met in convention at Elgin, Ill., August 8. They had among their number those who are running the largest dairies in that section. They met to agree on the price of milk for winter months. Their crops have been a total failure and to enable them to get through the winter they must get an increase in the price of milk. Their pastures are now burned up and they are feeding baled hay and bran as in midwinter. Farmers who have been making as high as forty cans daily are now only stripping twenty. This is being done in many instances at an actual loss. They have united, and will demand from 17 to 20 cents per gallon during the fall and winter months. Unless this is paid many will be compelled to sell their stock and go out of the business. Matters for the dairymen in this section present a very gloomy aspect.

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NEWS OF THE WEEK.

COUNTRY.

Reports early last week from the parched districts of the North tell of great distress and suffering. The drought still remains unbroken in most places, and, added to its accompanying miseries, are the horrors of prairie and forest fires. In northeastern Wisconsin and northern Michigan the night sky is illumined by the blazing pines and crackling underbrush. Hundreds of acres of standing timber have been swept away, and in some instances the fires have burned to the very edge of the towns. A curtain of smoke hangs over the entire region and far out on the waters of Lake Michigan. People living in towns adjoining the burning forests are nearly worn out from their battles with the flames. In many places the water supply is almost exhausted. Unless rain comes soon there is certain to be a repetition of the horrors attending the Peshtigo fires in 1871, and the Michigan conflagration in 1882.

Forest fires early last week were spreading in Michigan and Wisconsin. In the first-named State the village of Sandusky, county seat of Sanilac, was almost wiped out of existence Tuesday. Every building of any note was burned, and the loss is great. Sister towns were threatened with a similar fate.

On Tuesday and Wednesday general rains fell throughout the Northwest. Reports from Illinois, Indiana, Wisconsin, Ohio, Kansas, and other States, are to the effect that the drouth has been broken, but it is feared too late to save the crops, which in many cases had been harvested.

The storm of Tuesday night was severe throughout Northern Wisconsin. Houses, barns, and fences were blown over, and growing crops were swept to the ground. A number of persons were killed by lightning.

The first rain of any consequence that has fallen in Michigan for six weeks fell Wednesday night and Thursday, drowning out the forest fires and saving vegetation.

Renville, Minn., was visited by a destructive tornado late Wednesday afternoon, and almost every building in the town suffered. One person was instantly killed and another was fatally injured.

The mills of M. & J. O'Donnell, situated near Brigden, Ontario, were ignited by brush fires Wednesday, and before the flames could be extinguished damage to the amount of $150,000 had been done.

Reports of 271 township correspondents to the South Carolina State Department of Agriculture show that if the season continues propitious the largest cotton crop ever produced in the State will be made. The corn crop is reported as generally the best ever grown. Reports of a large rice crop still continue favorable.

A sensation has been created at Boston by the desecration of graves underlying Boylston street by workmen of an electric light company, who are digging a trench. A number of bones and skulls have been exhumed, and some of them have been hung up on the fence of the Common.

At Columbia College, New York, Tuesday, the American Agricultural Association held its first session. The paper that commanded absorbing interest was by Professor Wylie, who claimed that sorghum as a sugar-producing plant was undesirable, his statements being concurred in by Dr. C. V. Reilly, entomologist of the Agricultural Department at Washington.

Fire losses in the United States and Canada during July aggregated $14,026,500, double the average loss for July in the past twelve years. The total loss for the past seven months is $76,928,100, against $63,900,000 for the first seven months of July.

A syndicate of New York and Pittsburg capitalists have purchased about 100,000 acres of the finest pine forest in South Carolina and Georgia. The price paid was $1,000,000 in cash.

In the National Council of American Firemen in New York the committee presented a draft of a new constitution and by-laws, which called forth considerable discussion, mostly on the clause excluding colored firemen. It was finally decided to adopt the constitution as presented and give it a year's trial.

The National Agricultural Department reports a falling off of 7 points in corn during the past month, owing to drouth. Spring wheat is in low condition, and oats are slightly under the average, while barley promises an average yield. The loss in potatoes during the past thirty days is figured at 20 per cent of the prospective crop, while the fruit and hay crops are very poor. The cotton average is good, and the tobacco plant is in high condition, except in Wisconsin.

The August report of the Ill. State Board of Agriculture of the condition of corn shows a promise of two-thirds of a crop in the northern division of counties, a decrease of 33 per cent during July. In the central division the decrease during July has been 37 per cent, and in the southern division there is a prospect for two-thirds of an average yield.

Hanna, Ill., center of the great hay market, was almost destroyed by fire Wednesday. The flames started from a spark from a locomotive, and burned thousands of tons of hay, hay presses, and other implements. The fire was spreading over the town, when a heavy rain fell, extinguishing it.

Christian Baum, of New Philadelphia, Ohio, Wednesday attempted to rescue his deaf son from in front of a railroad train, but the locomotive came upon him too rapidly and father and son were crushed to death.

The Giant Powder Works, located at West Berkeley, six miles from San Francisco, across the bay, exploded at 2 o'clock Thursday afternoon. The force of the explosion was such that windows along the Battery front were smashed and buildings throughout the entire business portion of the city quivered to such an extent that it was believed the city had sustained a heavy earthquake shock. There were four shocks and eleven workmen were injured.

By the accidental overturning of a working skip at the Cleveland mine at Ishpeming, Mich., Thursday, three men were killed. They fell 200 feet to the bottom of the shaft. Three others were injured, two of them probably fatally.

At St. Louis Wednesday morning the walls of a burned building collapsed carrying with them a portion of the walls of the wholesale grocery house of J. Alkire & Co. A number of firemen were buried under the debris, three being killed and four others wounded, one fatally.

Richard Engleston, an 80-year-old farmer of Madison, Wis., was attacked and almost squeezed to death by a spotted adder Thursday. The reptile wound itself around its aged victim and repeatedly struck its fangs into the legs of his trousers, but, his limbs being protected by boots, did not reach the flesh. Neighbors killed the adder.

It is stated that at a conference held on board the United States flagship Richmond, at Halifax, N. S., last Saturday, Mr. Foster, the Canadian Minister of Fisheries, declared it to be the intention of the Canadian Government to capture the American schooners Argonaut and French wherever found. To this Rear Admiral Luce and Consul General Phelan dissented, emphatically stating the United States would never permit those vessels to be taken outside of Canadian territorial waters.

Alexander Walker, a colored prohibition advocate, was beaten by a mob at Prairie Grove, Texas, last week, and mangled by being thrown against a wire fence. He died Sunday, and his friends claim that saloon adherents murdered him.

The official returns have been received from 110 of the 119 counties of Kentucky. These give Buckner (Dem.), for Governor, 140,412 votes; Bradley (Rep.), 120,567; Fox (Pro.), 8,256; Cardin (Labor), 4,841.

The Mayor, the Street Commissioner and nineteen councilmen of Wilkesbarre, Pa., were arrested Tuesday on complaint of citizens who charge them with failing to keep the streets in order, and for allowing stagnant water to pollute the atmosphere. They were held in $300 each.

Fletcher Franklin, a member of the old Jesse James gang, while being pursued by a sheriff's posse, near Craig, Mo., shot and killed Anthony Delong and Gideon Bostwict. Franklin, his brother Con, and Harrison Stone had escaped from officers, having been arrested for horse-stealing.

Frederick W. Hopt, the murderer, was shot to death in Salt Lake City on Thursday for the murder of John W. Turner seven years ago. Hopt had four trials and was sentenced in 1881, but by the law's delay has been kept in prison ever since. He had the choice of being hanged or shot, and chose the latter.

Willis McDearmon, a school teacher near Gabbatha, Jackson county, Tenn., found his school house guarded by a mob who refused him admission on the ground that he was a Prohibitionist. McDearmon opened another school house, the anti-Prohibitionists installed a new teacher, and the pupils are divided according to their parents' views on the question.

FOREIGN.

A number of Tory peers threaten to reject the amendments to the land bill introduced in the House of Commons, especially the clause providing for a revision of judicial rents. They have also warned the Government not to attempt to deal with the question of arrears. The attitude of these lords has paralyzed the Cabinet's action in further amending the land bill to satisfy the Parnellites.

The most important international contest of twine-binders ever held on the Continent has just been concluded at Etrepagny, France. The trial lasted several days, and was characterized by the utmost fairness, the judges being leading agriculturists of France. The first prize was awarded to an American machine (the McCormick) over all competitors. All the principal English and American machines competed, including the Hornsby, the leading English twine-binder.

The Chinese Government is about to employ a dozen bright young men as reporters of civilization. They will be chosen by competitive examination and will be sent abroad for two years to study foreign countries. Each will take a specialty to work and will send a monthly report to Pekin. After two years the government will use the services of each in the department in which he has done best, and the more promising young men will be ennobled.

A violent volcanic eruption occurred on the Island of Galita, off the coast of Algieria. Streams of lava are issuing from the crater of the volcano, and the glare of the flames emitted are visible for fifty miles.

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Chicago easily holds her own as the convention city. During the present year the Congress of Christians on the lodge, the International Sabbath-school convention, the National Educational Association, the National Philactelic (stamp-collectors) society, National Photographers and National Florists conventions have been entertained here, and soon there will be for a week or more the national meetings of various stock breeders. When we were all boys and girls we began this convention business with the old foolscap writing-book and the copy set by the old schoolmaster: "Birds of a feather flock together." Would it not be wise to hold a convention to adopt a better lesson to be taught the coming generation?

There seems to be a doubt in the minds of the Massachusetts authorities of the character of some of the irresponsible secret insurance societies. There is reason to believe that they are not so much organized to furnish a reliable kind of life insurance as to provide an income for a few schemers, who can sell charters, rituals and regalia, and collect fees enough to live for a time as well as other sharp gentry, who have learned to live by their wits. They have threatened to enjoin the the "Order of the Iron Hall," an Indianapolis concern, from practicing its frauds in Massachusetts. But in connection there is a cheerful little by-play among the lodges themselves not put down in their ritual. The Iron Hall is from Indiana, the Royal Arcanum is of Massachusetts birth, Dr. Darius Wilson, who is at the head of Egyptian Masonry, 96°, having conceived it, as well as the Order of Good Fellows. There is evidently little feeling of brotherhood between the fraternities first named. The Iron Hall threatens to kick its fellow out of Indiana if barred out of Massachusetts. The poor public can endure several dog-fights of this kind, and may fondly hope the animals may thoroughly devour each other.

From an article in the *North American Review* we make on another page a copious extract, sketching some of the elements that may in some inscrutable way be combined into a political party to be hurled like a thunderbolt against capital and monopoly. The Henry George party held a State convention in Syracuse, New York, last week, and its proceedings have been watched with some interest, since it is remembered that less than 2,000 voters in that State defeated Blaine, and over 60,000 voters wanted George to be mayor of New York city. George, Dr. Mc Glynn and John McMackin are the leaders of the United Labor party, and by their advice all Socialistic delegates were excluded. No more positive proof of the growing unpopularity of the Socialist agitators could be given than this action. This decision was not reached, however, until it had been debated nearly all day with much bitterness. The Union Labor party at its late convention in Rochester held out the olive branch, but the overtures of peace and co-operation were sent back in a hurry, with a proud refusal. Henry George was nominated for Secretary of State, and a full ticket made up. The rejected socialists are joined by numerous disaffected parties and will attempt a political movement of its own; and though the Union Labor party was scorned, as it served George in Cincinnati last winter, yet steps were taken to unite in a National Labor Conference before the National campaign has far advanced.

Hon. Frederick Douglass has just returned from Europe, where he has spent several months with Mrs. Douglass, and testifies that "Nowhere, by a single word, a single look, a single gesture, was disapproval expressed of my color or the kink of my hair." The Negro is probably an unknown quantity in the European social problem, and when America shall have worn out a stupid prejudice we shall look upon such episodes as the Georgia Glenn bill sentencing teachers to the chain-gang for teaching white and black together, as a sad relic of barbarism. There are some curious questions arising over this bill. An old Georgia law declares a person "white" who is of seven-eighths white blood, but white public sentiment admits no such limit. In some parts of Georgia one-quarter of the "Negroes" are by this old law white, but the Glenn bill shuts them out of colored schools. Many white parents of Georgia patronize schools at the North where white and black sit together, as at West Point, Harvard, Yale, etc. Why should not the law take heed to such parents? Why not also employers of mixed labor? Such practices lead to amalgamation, which is the evil discouraged by the proposed law.

The Colorado Indian scare last week has settled, so that the country can see as in clear water how handsome an Indian war appears in its beginning. A sheriff attempts to arrest two Indians on some charge, and, getting at his work awkwardly, he arouses suspicion and is resisted. Then the cow-boy brave puts on his war paint and orders out the U. S. War Department to suppress the insurrection of old Colorow; but our military men know the cow-boy as well as the Indian and seem to have less confidence in him. Failing to get the troops out to do his fighting the cow-boy has subsided, and the Indian scare is over. It is the opinion of government officers that it was a one-sided affair, and take it as a matter of course that the Indians are the party most lied about if not the most injured. Why not lasso a few score of the cow-boys and send them to the Carlisle school to be civilized?

The proclamation of the Irish National Land League by the British cabinet as a dangerous association under the Irish Crimes bill, lately passed, was a desperate stroke of Lord Salisbury, and is received with less apprehension by his political enemies than he could wish. Irish papers appear in mourning, but new members are pressing into the outlawed society. The Liberal party, which has been making great and significant gains of late, sees in the measure a future victory, for it will intensify the aversion in England to the efforts of Salisbury against the Irish movement, and hasten his downfall. Parnell, Dillon, O'Brien, and other leaders of the League are not dismayed and say the real work of the League will not be hindered. Public meetings and conferences can still be held and the agitation will go on with even more zeal than ever, though more warily.

Eighty members of the American Association for the Advancement of Science met in Columbia College on a late Sabbath afternoon for a season of prayer. The meeting formed no part of the regular work of the convention, but has been held regularly for ten years by those who wish to demonstrate that scientific men are not necessarily infidels. Fully three-fourths of those present were men, an unusual proportion in prayer meetings. Addresses were made by Prof. Henry Drummond of Glasgow; Prof. D. S. Martin; the Rev. Dr. Hovey of Bridgeport, Conn.; Prof. Kost of Tallahassee, Fla.; Dr. George Alexander of the University Place Presbyterian church, and others.

THE MINOR SECRET ORDERS.

BY REV. WM. JOHNSTON, D. D.

There are some secret orders for which specious pleas are presented that seem to have power to deceive some of the very elect. These minor orders, as they are called, are professedly in the interests of noble and praiseworthy causes, and are said to be free from some of the principal objections which hold against Masonry and Odd-fellowship. That the reader may not be in doubt as to what orders I mean, I refer particularly to Good Templars and the Grand Army of the Republic. They take advantage of things that in themselves are good to push themselves into prominence, are intensely sensitive to opposition or criticism, and are defended by some from whom we had hoped better things. It is a matter of special regret to see Miss Willard, as head and representative of the W. C. T. U., coddling the Good Templars and even the Knights of Labor; as if either of these orders were necessary to the success of the cause of temperance and prohibition.

Some good things have been said in the *Cynosure* in reference to Miss Willard's position; but on the general subject of the encouragement of these orders there is much that might yet be said. We regard the encouragement of these orders on the part of Christian men, and especially on the part of those who oppose Masonry, etc., as much to be deplored for several reasons.

1. Not one of these orders but bears the image and superscription of the harlot, Masonry.

Men may tell me I know nothing about them; but I answer, it needs but the most superficial observation to discover that everything connected with these minor orders was laid out by the compass and the square of Masonry. And if it is a Christian duty to refrain from following after the Beast, it is manifestly a Christian duty to worship nothing that bears the image of the Beast. When a person once consents to worship the image of the Beast it is only a short and easy step to the worship of the Beast.

Miss Willard may write a thousand times that she believes "the greatest secret of Good Templars is they have no secret"; but ten thousand Masons and Odd-fellows will answer, "I thank thee, Frances, for the word," and ten thousand Good Templars and members of the G. A. R. will be ready to take an advance step and say they believe the greatest secret about Masonry and Odd-fellowship is they have no secret.

2. When good men, who say they are opposed to secret societies, defend or apologize for the G. A. R. and Good Templars, they encourage these orders in the indulgence of a malignant spirit towards those who conscientiously oppose them.

More than thirty years ago I was charged with being opposed to temperance because I opposed the Sons of Temperance. In later years I have been charged with being opposed to temperance because I opposed Sabbath desecration and Sabbath spreeing under the name of temperance work; and now I am held by some as an enemy to the old soldiers because my anti-secret principles set me in opposition to the organization known as the G. A. R., which wears the short frock of Masonry.

Such want of magnanimity and such a spirit of bitterness does secrecy engender that the best friend the soldier had when in the field will be spotted by

many as an enemy if he dares to lift up his voice against the order in which the soldiers have banded together. And it is more the matter of regret because many of the old soldiers, by reason of the bitter and resentful spirit they manifest, will lose the respect and confidence of those who would otherwise be their friends.

3. As a matter of fact,when a man becomes identified with or ready to defend and apologize for these minor orders he weakens along the whole line.

I know a member, I believe an elder, in the United Presbyterian church who was once a veritable "crank" on the secret society question. He read the *Cynosure*, he talked the *Cynosure*, and tried to get everybody to take the *Cynosure*. But in the course of time he became identified with the G.A.R., and a neighbor and friend tells me that he is now dumb on the whole question. And how can it be otherwise? When such a man goes into any of these orders he must feel that he has sold out, surrendered his principle, and rendered worthless any testimony he might profess to bear against "secret oath-bound societies."

4. When toleration is extended to these orders Masonry and Odd-fellowship demand the same toleration.

At the meeting of the General Assembly of the U. P. church in Topeka in 1885 certain action was taken in reference to the G.A.R.which was interpreted to mean toleration. The next morning the Moderator received a communication from one signing himself a "*Presbyterian and a Christian Odd-fellow*," demanding in the name of consistency that Odd-fellows should be admitted,as no objections lay against them that did not equally lie against the G. A. R. As a matter of fact, I believe that the influence of the G. A. R. at the present time is doing more to break down the force of the testimony of some churches against secret societies than all other influences combined.

5. These orders seem in some respects to command such attention and such an interest as is not shown toward the church which Christ has purchased with his own blood.

Two illustrations will show my meaning. A ministerial brother said to me with a funny twinkle in his eye, "There is one good thing about the G. A. R. They make lots of delicate women strong." "Why," said he, "I have women too delicate to go to prayer meeting that can climb lofty flights of stairs and be out till midnight helping on with their entertainments." I thank God that I have no story of that kind to tell from my own experience, but I know there are hundreds of pastors who have seen the same thing.

The other illustration is the case of a farmer who I supposed was in fair circumstances. He was a prominent member in the M. E. church but has withdrawn, and, I have been told, gives as his reason, want of ability to pay his church dues. But he is a Grand Army man through and through and able to keep up his dues in that order. Can the reader see the secret of his inability to pay his dues in the church and his readiness to leave the church of God for the man-made lodge? There is only one tenable ground to hold on the question of secret societies, and that is to hold the ground against the whole brood. Neither the interests of society, of the country or the church demand any of these orders; the endorsement of one is practically an endorsement of them all, therefore we say, avoid everything that bears even the image of the Beast.

College Springs, Iowa.

"SECT AND SCHISM."

The *Christian Cynosure* of July 21st under the above caption states that "Sect is schism and schism is sin,"and "our friend can not overestimate the evils of sect and schism."

Our noble *Christian Cynosure* frequently expresses similar sentiments. Were it only the unstudied expression of a passing moment I would not present "mine opinion." It seems quite probable that I express the views of most of the readers of this paper when I speak in favor of some existing sect or sects, as most of its readers have deemed it wise to belong to some orthodox Christian church, and every such Christian church on the globe to-day, either in itself or its progenitors, is a sect. It may be independent, but the Independents were originally a scion cut off from the Anglican and Presbyterian churches in England and Holland under Brown and Robinson in or about the year 1616.

What is a sect? Let Webster's Dictionary be umpire.

"Sect. From the Latin *seco*, to cut off, to separate. 1. A body or number of persons united in tenets, chiefly in philosophy or religion, but constituting a distinct party by holding sentiments different from those of other men. . . . 2. A denomination which dissents from an established church."

1. Established churches have wandered into sin and fostered crying evils from the days of the antediluvian to the Mosaic churches and until now. Christ recognized the Jewish church and early in his ministry advised obedience to its rules. He, however,organized a band of reformers,and instructed them in their work, and they organized a church following Pentecost; and it is written that "The Lord added unto the church daily such as should be saved." Most of these founders of the Christian church were formerly members of the Jewish church. Was it a "sin" to organize the new "*seco*" —the sect which sought to "fulfill the law and the prophets" of the old church? The fact that "the Lord added unto the church" should answer to the correctness of the movement.

2. But the early church wandered from the path of true piety after it ascended the throne of the Cæsars in the person of Constantine the Great. This occasioned the rise of the Papacy; which, however, did not long show an improvement over the former church. But its object at first was no doubt pure.

3. "Protestantism" came next as a Christian"protest" against the evils of the papal church. Was this "sect a schism and a sin?" Is the Ingersoll doctrine that "Protestantism and all the sects which it represents such an evil that it should be kicked out of the back door;" or, as the *Cynosure* puts it, "Our friend cannot overestimate the evils of sect and schism?"

4. Is separation from a church which panders to popular evil a sin? To separate from sin and sinners for the purpose of purifying the life does not in the reason of the thing prove it to be sin *per se*. To an average mind it looks as if it might be a pure and holy act.

5. Take the case of a church,no matter if as small as those in the houses of Aquila or of Nymphas,and holding services in the hall of a store or college; if if it is according to Webster's definition "a body or number of persons united in tenets, chiefly in philosophy or religion, but constituting a distinct party by holding sentiments different from those of other men,"—then it is a sect. Perhaps it does not believe in the Jewish ritual, hence its "*seco*" —sect—cut off. Perhaps its members "hold sentiments different from those of other men,"because of their opposition to giving Christian fellowship to secret societies and partaking of the cup of devils. Others of their general creed tolerate these societies. Now for the sake of purity before God and acquittal in the great judgment day suppose such a band of brethren "come out from among them and be separate." Is it wise or really truthful to term such a well-meant act "schism and sin?"

6. If it is wise and truthful to call this (to me seemingly Gospel) separation a sin, then the way out of it is for such a church to *cease* to "unite in such tenets of philosophy and religion . . . . and holding sentiments different from those of other men" as occasion its being "cut off" (*seco*) and thus becoming a sect. Let it discard its position; let it "disclaim all intention to further agitate the question" or questions which cut them off from their former ecclesiastical relations. No matter who is to blame, for that is not the question. But that it is so is declared to be sin in those cut off.

7. But duty will not stop there if "sect is sin" (omitting middle term.) But that mother church must also throw down those "tenets" which make it "a distinct party" and caused it to dissent from an "established church." If "sect is sin" there can be no rest for any of us outside of the papal church or some of the effete and the decayed systems beyond it.

8. But coming to the main question, is sect schism? Sect is separation from another church, and as we have seen may be upon justifiable grounds. But the schism contended against is not the separation of the true from the false, but is that "breach of charity" (Webster) which rends asunder the people of God. But, as justifiable separation can not be schism and does usually produce sect, therefore we conclude that sect is not necessarily nor usually schism, and that the statement that "sect is schism" can not as a universal proposition be true. That it is not sometimes true is not denied, but that is not the question.

9. If we"can not overestimate the evils of schism," does it follow that to "come out from among . . . . and be separate" from a church which sells indulgences, or whose services are purely ritualistic, or who apologize for and participate in human slavery or Freemasonry is schism? Does it follow that those who "come out," if they worship together and determine to perpetuate the pure worship of God according to the dictates of a right conscience (which makes a sect) commit sin, the enormity and turpitude of which "can not be overestimated."

10. If our general position is correct, would it not be better to make such statements as are criticised with a little more caution and adopt rather the spirit of the article entitled "Separation," clipped from the *American* and published in the *Christian Cynosure* of July 30th?

With the highest personal regard for the editors of the *Christian Cynosure* and a deep regret for seeming to differ a little from them in opinion, I am,with the most unbounded faith in Christ and his church, your brother, L. N. Stratton.

Wheaton Theo. Seminary, Aug. 13th, 1887.

STRENGTH FROM STRUGGLE.

Grows thy path dark before thee?
Press on, still undismayed;
Heaven shines resplendent o'er thee,
Though earth be wrapped in shade.

And God, thy trust, hath given,
With word from swerving free,
The angels of high heaven
A trust concerning thee.

Then though thy feet may falter,
Even at early morn,
And from hope's burning altar
The light may be withdrawn,

Yet from thy self-prostration,
Thou shalt awake in power;
From tears and lamentation,
To conquest every hour.

Strong in thy perfect weakness,
Thy strength shall never fail;
Mighty in holy meekness,
Thine arm shall still prevail.

—*Independent.*

THE GREAT RAILROAD DISASTER.

BY REV. H. H. HINMAN.

Rarely, if ever, has there been so great a railroad disaster as that which occurred near Chatsworth, Illinois. An excursion train of fifteen cars with more than 600 passengers ran through a burning bridge and hundreds are killed or wounded. To all who believe in an over-ruling Providence there will come the conviction that such an event came not causelessly nor without a beneficent purpose from the hands of the Almighty Ruler. It is not to be supposed that these excursionists, any more than the people on whom the tower of Siloam fell, were sinners above all others. Divine judgments, like the rain, fall on the evil and the good; and to each they have their appropriate lesson. The Great Teacher presents many lessons by a single event. Let us consider a part of them.

It goes without saying that the construction, equipment and management of railroads has been reckless, and that there ought to be better bridges and more careful supervision. If the whole dread disaster was the work of robbers(as has been suggested), it is equally obvious that there should be a more rigid enforcement of the law, and a sterner punishment meted out to those who trifle with, and trample on human life.

All this is obvious; but to those who read providences between the lines there is a greater lesson. When God's judgments are in the earth, then, if ever, do men learn righteousness. Great calamities bring us face to face with our Maker, and lead men and women to call a halt in their mad race for wealth, pleasure, and reputation. These are not the true ends of life, and to those who make them so there comes inevitably disappointment and calamity. "Their foot shall slide in due time, for the day of their calamity is at hand, and the things that shall come upon them make haste." Deut. 32: 35. The great fires in Chicago, the pestilence of Memphis, Tenn., and the earthquakes of Charleston, S. C., were so many object-lessons which were not altogether unheeded. They surely "worked together for good to them that loved God," and were the means of bringing many sinners to repentance. If this great calamity, falling as it does mainly on the citizens of Peoria, leads the people of that wicked city to put a stop to whisky-making, in which it has the sad pre-eminence; if it shall lead the railroads to a respect for the Christian Sabbath and a better regard for the rights of employes; and if the power of the secret lodge system, that has so long dominated over the business men, the churches and the Christian ministers of Illinois, shall be broken, and men and women shall once more begin to recognize Christ as the Divine example, and accept him as the true Light of the world, then the blessings that come will be unmeasurably greater than even the terrific pain and woe that came so suddenly on that sad night on the trains of Illinois. May God help us to heed the lesson.

THE OPENED SEALS.
Rev. V. and VI.

BY REV. J. S. T. MILLIGAN.

This book or roll sealed with seven seals is understood to be the book of Providence as distinguished from the little book open in the hand of the mighty angel (Rev. 10: 1 and 2), which is the book of revelation in general. "The Lion of the tribe of Judah"—"the Lamb that had been slain," and this "Mighty Angel clothed with a cloud," are the same glorious Lord Jesus Christ to whom has been given the revelation of all important and saving truth to men. His divine wisdom rendered him competent to do so, but the right was by purchase. Essential deity could not thus communicate with sinful men. The right of enjoying such revelation was forfeited by sin, and must be restored only by purchase, or an atonement made for their sin. It was thus that the Mediator "prevailed to open the book and loose its seals."

No mere man in heaven or in earth was adequate to this result; it was the work of the God-man. Well might the Apostle John weep at man's unworthiness and disability to know the wonderful things of prophecy and of providence.

The four living creatures, which represent the Gospel ministry and through them God's ordinance of the church, are really one with four features of character. The face of an ox represents the laborious endurance; the face of a lion, boldness and majesty; the face of an eagle, loftiness of purpose and spiritual vision, and the face of a man, intelligence and heartiness in the service of Christ. The four and twenty elders represent God's ordinance of magistracy, or civil government. The figure is borrowed from the twelve tribes of Israel, each represented by two elders, as was meet according to Bible republicanism. These unite in ascribing worthiness to the Lamb, who opens the book, to receive authority and glory and honor and blessing. The redeemed to God by Christ's blood are those qualified by the mind and spirit of Christ to be kings and priests—to be vested with authority in church and state; and these are the key notes of providence and prophecy: Christ's kingdom administered by his saints, as against all the kingdoms of the world and the glory of them.

To show this we have the prophetic view of the sixth chapter in the opening of the seals. The Lamb opens the first seal and the ministry invite in thunder tones, "Come and see." The vision is a white horse with a bow-clad and crown-honored victor. The horse symbol runs through the most of the vision. It is a beautiful symbol of organized power or civil authority. Each horse has a peculiar color. This symbolizes its moral character or religion. There are no morals without religion, and as man has a spiritual nature he must be a religious being, and will be of necessity characterized by true religion, or false religion, or irreligion. So it will be of all human organizations, because this nature of the man must go into every relation which he constitutes. The white in this instance is a symbol of true religion, as white is a combination of all colors. So true religion includes all divine and human excellence and perfection. It means wholeness and holiness. This white-horse system of government is, therefore, the true system. It has the bow of offensive and defensive warfare, that it may bring down into subjection all the enemies of God and of King Jesus. It is crowned with the authorization of the "King of Kings and Lord of Lords" because it owns God's authority, Christ's administration and divine law. These are *the true essentials* to validity and legitimate authority. It of course "goes forth conquering and to conquer," because of the power of Almighty God which is pledged to its support and success.

This symbol, then, points back to the organization of authority under the promise: The seed of the woman shall bruise the head of the serpent. Its special or primary period was from Eden down to the days of Nimrod. No nation until the founding of Nimrod had dared to usurp the Divine prerogative and set up authority against the true religion. "Nimrod was a mighty hunter," or persecutor of the true religion; and from his time on until the Millennium there are false systems of organization characterized by the false religions that determine their moral character. But the Millennial reign, under the "Word of God," the "*faithful and true*" rider of the white horse of Revelation 19: 11, who is followed by the armies of heaven on white horses, defeats and destroys all opposing systems, and casts all their votaries into the lake of fire.

"He shall reign from pole to pole
With supreme, unbounded sway;
He shall reign when like a scroll
Yonder heavens have passed away."

The second seal opened reveals "a horse that was red." He takes peace from the earth, and infuses a spirit of murder and wields a great sword of murderous war. This reveals civil government under the influence of false or heathen religion, the religion of nature. Red is in some sense the symbol of justice, but this view of justice and righteousness is human, and fulfills the old adage, *Summum jus est summa injuria*, that kind of justice which is the greatest injury. It is "judging without mercy," which deserves "to be judged without mercy." Such is all heathen justice according to the spirit and philosophy of heathen religion. They have no idea of God in Christ reconciling the world unto himself. They have only written on their hearts, "the soul that sins shall die," and their vague ideas of an atonement went no farther than to induce them "to offer their sons and daughters in sacrifice to devils;" and as thus the nations of Canaan defiled their land with blood, so all these pagan nations slew men in sacrifice to Mars, the god of war; immolated themselves to Juggernaut; sacrificed their children to Moloch, and filled the world with woe and war. Cities laid in ashes, provinces in ruins, realms slaughtered, wives widowed and children orphaned were the result of heathenism enthroned. Earth became an aceldema, a *field of blood*, in the wake of the red horse of pagan governments, fierce with the fury of a religion that knew no mercy, and seeking sanction only in the blood of enemies.

"Bring flowers to strew in the conqueror's path:
He hath shaken thrones in his stony wrath;
The vines lie crushed in his chariot track,
And the sod is red where he won the day.
Bring flowers to strew in the conqueror's way."

This system was inaugurated in the founding of Nimrod, and includes the empires of Assyria and Egypt and Babylon and Persia and Greece and Rome. Not merely the Rome that *was* in the eastern and western "legs" of the great image, but that *is* in the "ten toes" of its present condition in the whole heathen and Mohammedan world.

The third seal opens and beholds a *black horse.* The rider has a pair of balances, and a voice squeals, "A measure of wheat for a penny and three measures of barley for a penny, and see thou hurt not the oil and the wine!"

This is the symbol of *papal civil dominion*, or government under the influence of Roman Catholicism. Its influence inaugurates the "dark ages." Its motto, "Ignorance is the mother of devotion," works its fruit in delusion and superstition. Its taking away the Bible from the laity is the hiding of the "key of knowledge," for it is the entrance of God's Word "that giveth light;" and so they prefer that the people shall grope in darkness in the noonday of human knowledge.

The man of sin and son of perdition that rides this horse carries the balances of deceit and of unholy alliance and compromise, formality, a system which is a compound of Judaism, heathenism and Christianity, using the grosser forms and denying the vital power. The voice—not of the living creatures, but in the midst of them—reveals the true spirit of its oppression and injustice, when it says, "a measure of wheat for a penny and three measures of barley for a penny." A measure was the amount requisite for a man's subsistance who boarded himself, and a penny, or Roman dinarius was the wages of a man per day. So a man could only earn a bare subsistance if he enjoyed the comforts of life; and if he would support a small family it must be on the coarsest fare. But the oil and the wine were for the priest and the prince. The hierarch in the church and the aristocrat in the state must not be hurt! Thus the Roman papal system, always and everywhere, built up a hierarchy and aristocracy at the expense of the poor, and by "grinding the faces of the poor" has given the nobility and clergy "to eat the fat and drink the sweet."

This papal form developed from the universal bishopric proclaimed in 606 A. D. This, by claiming civil as well as ecclesiastical supremacy, was the two-horned beast that came up out of the earth (Rev. 13:11) that spake as a dragon. It was also symbolized by the "little horn" of the ten-horned beast of Daniel 7th, "before which three horns were plucked up." These were the three papal states, Ancona, Barcelona and Ravenna, given by Pepin to the Pope. (See Gibbon's Rise and Fall of the Roman Empire.) The period of this system was to be 1260 prophetic days or years, so that, adding the 1260 to 606, the year of its rise, we have 1866 when the Protestant power of Germany became triumphant over the papal power of Austria at the battle of Lodowa, the Pope only retaining power by the intervention of France for "three years and a half," the period of the death of the witnesses. Then in 1870 the Protestant power of Germany again is employed to crush the papal power in France, called the eldest son of the church, as Austria was called its right arm. This was at the battle of Sedan when the empire was broken, the emperor captured, and the French troops withdrawn from Rome. Then Victor Immanuel entered the Quirinal and was proclaimed king of all Italy, the Pope became a "prisoner" in the Vatican, and the black horse system went down to rise no more!

The ecclesiastical papal system is symbolized in Rev. 17 by a woman riding on the scarlet colored beast with seven heads and ten horns. This woman and beast are to be distinguished from the two-horned beast of Rev. 13. The latter is the papal *civil* system proper. The woman is the ecclesiastical as she influences and controls the ten-horned beast which is *pagan* civil power under papal ecclesiastical domination. They first drink her cup of spiritual fornication, then "eat her flesh and burn her with fire." Rev. 17: 16.

The fourth seal opened reveals a *pale* horse, whose rider is Death and "Hell follows him." This symbolizes civil systems under *irreligion* or atheism. It commenced with the French Revolution in 1791. It blotted out the name of God from the statutes of France, declared death an "eternal sleep," changed the Sabbath to the tenth day, and set up, as it supposed, an "Age of Reason." The views of Rosseau, Voltaire and Diderot found expression in the edicts of Robespierre. The Bastile was filled with victims of envy and fear. The guillotine decapitated the more active and powerful of the friends of truth and righteousness. The streets of Paris ran blood for weeks and years until it was found that an "age of infidel reason" was an era of slaughter and a "Reign of Terror." Lust and licentiousness were enthroned in the person of a strumpet, styled the "Goddess of Liberty." France found to her sorrow that atheism was worse than popery; that the pale horse was worse than the black horse; and she sought deliverance from those who had "no fear of God" in a Bourbon prince who acknowledged the Pope as "the vicar of Christ."

This system was to occupy "one-fourth part of the earth" and came across the Atlantic to mould the institutions of this country. Paine and Jefferson and Franklin learned political philosophy from the "encyclopedias of France," and the divorce of government from God was a leading idea in the convention that framed the U. S. Constitution. The convention sat without prayer. The name of God and the idea of nations responsible at his bar was left out of the Constitution and voted out of the oath! The divine prerogative of ordaining government (Rom. 13th: 15) was usurped by the "*people*." The Constitution and laws were made "*supreme*" without reference to the Divine law. No moral qualification was prescribed for the office-holder, and a religious test was repudiated. True religion could not be sanctioned by Congress, nor false religion repressed (Art 1st., Amend. 5th.); and not an allusion was allowed to that which would bind us to the throne of God or indicate allegiance to him who is "King of Kings and Lord of Lords." The land of the Pilgrims thus forgot the God of our Fathers, and the descendants of the Hugeunots and Covenanters followed the pale horse!

We need not wonder, therefore, that our boasted land of the free and home of the brave soon became the land of the scourge, and abode of the slave. Our National atheism has attracted the "evil beasts" of other nations. The wrath of God has given us over once and again to the "sword and hunger and death," and unless we learn that "the most High God rules in the armies of heaven and among the inhabitants of the earth" we shall be utterly wasted.

Tranquility was restored by popery to France. Let us see that by Gospel Christianity we inaugurate a permanent peace, an era and reign of righteousness. If we honor Christ we shall be honored and blessed, but if we refuse to serve him we shall "perish forever."

(*To be Continued.*)

What is principle? Yonder is a grand old ocean steamer, and when the wind blows she spreads her sails and works her steam and on she goes, and when the wind lulls, the engineer turns his throttle wider open and she goes at the rate of fifteen miles an hour whether the wind blows or not. And that is the difference between principle and feeling.—*Rev. Sam Jones.*

In response to an appeal of the W. C. T. U. the managers of the New York State Fair have decided that no privileges for the sale of intoxicating liquors on their grounds shall be granted. The fair will be held near Rochester in September when addresses will be delivered by prominent temperance advocates, both men and women.

WHO WILL CONSTITUTE "THE PRODUCERS' PARTY?"

1. Trade Unionists. They ran down very much during the hard times, but are now stronger than ever before, and more than ever tinctured with the idea of seeking what they esteem their rights through the ballot-box. Their numbers are not easily verified. The great majority regard the wealthy with aversion; but the very strongest unions—those of locomotive engineers and firemen—have been so liberally treated by their employers that they are disposed to fraternize with the rich, as seen in their recent invitations to conspicuous men of wealth to speak at their banquets.

An immense trade union movement has taken form during the past year. It is claimed that "The American Federation of Labor" has now enrolled 560,000 men, who are opposed to being so much controlled by the Executive Board of the Knights as they have been; 190,000 of them have cut loose from the Knights, 300,000 are still Knights. The point at issue is that they think their union work more precious than their work as Knights. The Knight leaders seem to have coerced them too strenuously. That this body is ready for political action, as producers, is seen in the fact that their very able President, Samuel Gompers, was a leading worker for Henry George last fall, though not now active in that direction.

2. Knights of Labor. This body continues to grow rapidly in many sections, but has continual conflicts with trades unions. It has wider views and purposes than the unions, and tries continually, with much success, to get them to let themselves be pigeon-holed in its assemblies without losing their identity as unions. This causes much disturbance, as many unionists do not wish to identify themselves with the larger plans of the Knights, and fancy that such identification interferes with the usefulness of the unions as a means of getting better pay, shorter hours, etc. The general opinion of the Knights is, as yet, that Powderly, their Grand Master, is the best man for the place. He has had terrible responsibilities put upon him, and some of the tasks set before him having been really impossible of performance. He has made some mistakes and failures. Powerful cliques are now banded against him. If he retains the mastership after the annual meeting this autumn, he will probably be the candidate of the "Producing Classes" for the Presidency next year.

3. Grangers. Although an impression prevails that this organization has collapsed, such is far from being the case. They do not make as much noise as they did, but they retain their grand system of grange meetings, fairs, co-operative buying, and stores, in most States. Their grange meetings are doing much to modify the terrible isolation of farm life; and their system gives the farmers the chance to throw themselves very effectively into any political, moral, or social movement. Many of them, like trade unionists, affiliate as lodges with the Knights, but the proposed total absorption of them by the Knights is strenuously opposed by most thoughtful farmers.

4. United Labor Party and Union Labor Party. It is well known that Henry George started last Autumn "The United Labor Party," with his land tax as its principal plank. On February 22 there was a large gathering at Cincinnati of Knights, Grangers, Greenbackers, etc., who do not believe in George's land tax and extreme free trade. They adopted a platform. They made, as some think, the mistake of travestying the George party by calling themselves "The Union Labor Party." As one consequence, the leaders of the two parties claim, in their papers and speeches, that each political movement of labor is "ours." The end is not easily prophesied. It is so difficult to get farmers to adopt the land tax that thus far "Union" is greatly ahead of "United" in the country at large. It seems probable that "United" would have been discouraged by this time at its lack of rural success had not the great McGlynn boom and the Anti-Poverty Society and the O'Brien fiasco come in time to give it a new lease of life. One effect of this is to prevent any strong demonstration of "Union" this year in some Eastern and Middle States. Another is to give great life and vivacity to "United" in New York city and some other large towns. A pleasing feature of "United" work in New York City is the gathering of wives, sisters, and children into social meetings in connection with the political movement. "Union" is said to be making great progress in the Western States, especially Illinois, Indiana, Ohio, Kansas, and Kentucky. But the George movement in Eastern cities will, apparently, have the effect of keeping these two Dromios from merging their existence into one until next year. The prevailing signs are, in my opinion, that the Western movement, in the hands of such veterans as Jessie Harper, Samuel Crocker, Trevellick, and Norton, and perhaps De la Martyr, Weaver, Gillette, and other old Greenback labor leaders, backed by John Swinton and many others in the East, will absorb the "United" after the McGlynn enthusiasm subsides.

The total stoppage of immigration is likely to be a plank of the platform when real union takes place. The labor press of the whole country is clamoring for a check to the incoming of the ruder nations of Europe. But the most radical leaders scoff at the idea of stopping immigration to exclude socialists and anarchists. They grimly exclaim, "There is a strike in the American shop! Let foreigners stay out until we find whether the producers or the drones are to run this country."

In an article on "The New Party," in the July *North American Review*, Henry George shows his enthusiastic confidence in the triumph of his land tax as the all-embracing reform, and generalizes about the narrowness of all past movements of produce in the line of political action, and the futility of all such efforts. It will be a surprise to me if his "United" party attains in ten years the proportions, vigor, and results reached by the Greenback Labor party in 1878, when it polled 1,400,000 votes, elected twenty Congressmen (about five of whom betrayed their trust), and frightened their enemies into many beneficent measures. Where Mr. George gets his data for saying "The United Labor party of New York is the strongest organization on the new lines," is a puzzle. He characterizes "what is known as the Union Labor party" as composed of "self-appointed representatives of all sorts of opinions and crotchets," and as "one of those attempts to manufacture a political party which are foredoomed to failure. Sooner or later its components must fall on one side or the other of the issue raised by the more definite (George) movement. On which side the majority of them will fall there can be little doubt."

I have given reasons for the opposite view. Time will decide.

5. Co-operative and State Socialists. The Co-operative Socialists, or Associationists, who flourished so greatly under Horace Greeley's favor forty years ago, are again becoming a power in the land. Millions of people have an idea that co-operation is the grand panacea. All of this view may be counted as upon the side of the producers in a political movement.

Three of the extremely socialistic organizations of this country are disposed to amalgamate for political action. They are "The Socialistic Labor Party" or "Social Democrats," "The International Workingmen's Association" or "Reds," strong in the Western States, and the "Blacks" or "Anarchists." The Chicago groups, anticipating the present action, disbanded, leaving the members free to join whatever body they may incline to. These societies are exotics in this country. They are composed mainly of foreign-born citizens, who have come here, for the most part, honestly impressed with the idea that they have panaceas for human ills.

They have made so much more noise than the other and milder Socialists of late, that most people have forgotten that the latter exist. Even Christian Socialists in America, England, and Germany, hide their lights in dismay when they observe what a racket the others are making, and find the name Socialist becoming synonymous with all that is vile and bloody.

The fact is that there are at least twenty kinds of Socialists. Every one, from the non-resistant Shaker to the bloodiest Anarchist and Nihilist, who starts out to reform social abuses—to establish real sociability or friendliness among human creatures—is entitled to the name.

All such may certainly be counted as arrayed against non-producers.—*Samuel Leavitt in North American Review.*

—"We were in some doubt about getting through the Custom House with a garment, the material of which we had taken with us from this country, but which we had made up abroad. My brother, however, was a Freemason and we got through without paying duty!" So it is that Freemasonry helps its members, and this is one reason why so many become identified with it. The difficulty, which people of thoroughly sound morals have with the institution, is that it is pledged to aid its members in any case of need. It is not limited in this respect by anything so antiquated or inconvenient as the moral law. The above quotation, which recites a case of actual occurrence, indicates that the "grip" or "sign" is intended to be, and actually is, of avail, when the common and straightforward methods of procedure would fail. Yet some good people claim that Freemasonry is a good, beneficent, moral, and even Christian institution.—*Instructor.*

OUR CINCINNATI LETTER.

Cincinnati, O., Aug. 17, 1887.

Editor Christian Cynosure:—The Stoic philosopher Epictetus, who flourished during the reign of Nero, said: "Dare to look up to God and say, Deal with me in the future as thou wilt; I am of the same mind as thou art; I am thine; I refuse nothing that pleases thee; lead me where thou wilt; clothe me in any dress thou choosest." The National Reform Association is seeking to enlist all American citizens who can look up into the face of the King of kings and use this language.

Rev. Samuel Small preached a sermon at the Lancaster camp meeting in which I find this interesting passage: "God helped the discovery and settlement of this country and now people go about and say God has nothing to do with this country. From Maine, Massachusetts to Georgia, all along the coast, the charters of the settlements gave it as one of their objects to glorify God and forward his kingdom. As a state we are under obligations to God. Then the heresy of hell took hold of a handful of people and they made a Constitution and left God entirely out of it, and God's been getting along pretty well without it. The honest religious people of this country should have arisen and demanded that God be recognized in its Constitution, but for the sake of a minority they must cringe like whipped spaniels and let God be left out of the Constitution. One other thing a minority has had, and that is the Bible in the public schools. We let our children study 'readin', 'ritin' and 'rithmetic' for the almighty dollar and they never see the Holy Bible."

Our lecture in the Dean U. P. church Friday evening was well attended. Rev. McClure is an active reformer and his people are like him. On Sabbath morning I preached in the Jamestown U.P. church, Rev. W. A. Robb, pastor. His congregation numbers about 75. I was delighted with his library. I find such works as "Scotch Worthies," Hetherington's "Church of Scotland," McCosh's "Divine Government," Brown's "Sufferings and Glories of Christ, Discourses and Sayings of our Lord, and Lectures on 1st Peter," Symington's "Dominion of Christ," Brown's "Second Coming of Christ," Horne's "Introduction," Drummond's "Natural Law in the Spiritual World," Mulford on "The Nation," etc. His people are well instructed. At 4 p. m. I preached in the brick school house two and a half miles out. All the seats were filled and a few sat in a buggy at the window outside. Revs. Robb and Sproull assisted. In the evening I preached in the Cedarville Hall on the Sabbath. We had an audience of 600. Revs. Morton and Baker assisted. A National Reform convention is to be held at Lake Side the 18th, 19th, 20th and 21st inst. The following is the printed programme:

Thursday, August 18th, addresses, "The Work of the National Reform Association," Rev. David McAllister, L. L. D.; "The Upas Tree," Rev. A. B. Leonard, D.D.; "Talk on Political Ethics," Rev. W. J. Coleman; "What is our Country Coming to?" Rev. Geo. Thomas Dowling, D. D.

Friday, August 19th, reform conversation and Question Drawer, Rev. David McAllister in the chair; Addresses: "The Influence of Politics on the Work of the Church," Rev. W. J. Coleman; "The Reformatory Influence of Education," Rev. E. K. Young, D.D.; "Betsey and I are Out," (divorce), Rev. Isaac Crook, D.D.; "Talk on Bible Politics," by Rev. M. A. Gault; address by Mrs. Clara Hoffman, President W. C. T. U. of Missouri.

Sabbath, August 21st, Sabbath-school; sermon, "The Dominion of Christ over the Nations," Rev. J. M. Foster; address by Mrs. Mary A. Woodbridge; paper, "Take this Child and Nurse it for me," Miss H. A. Foster, M.A.; sermon, "Sabbath Question," Rev. J. B. Helwig, D. D. J. M. Foster.

OUR BOSTON LETTER.

THAT CURIOUS BACK BAY BUILDING.

On the south side of Copley Square, New West End, Back Bay, vieing in architectural beauty with the massive and towering pile of brown and grey stone just opposite known as "Trinity" church, stands a rectangular-shaped edifice of two stories. None of the magnificent structures surrounding aristocratic Copley Square attracts more attention nor elicits so much curiosity as this building, which has no sign of any description denoting its purpose, unless it be suggested by the notice on a metallic plate at the main entrance that admission is twenty-five cents every day of the week except Saturday and Sunday, when it is free. The student or connoisseur of art, however, would, doubtless, immediately suspect its use from the style of its construction and

the numerous bas-reliefs, in terra cotta and other material, illustrating classical events,etc. This mysterious building is one of our pet institutions, the pride of the "Hub," the Boston Art Gallery, wherein are exhibited rare and beautiful relics of Greek and Roman art, products of the industries of all nations, mummies and fossils, etc. In fact, from top to bottom the building is a veritable"curiosity shop" of the highest order. It is generally admitted, I believe, that object teaching is the most impressive. By this method the city designs to cultivate, or at least it hopes to inspire an interest in the higher arts among the masses.

In spite of free admission and the manifold attractions, the gallery is never over-crowded. There are curios here, which, placed on exhibition in an ordinary dime show, would enrich the management in a short time. Several reasons might be given for the manifest lack of interest in this museum,not of manufactured monstrosities, etc., but of the fruit of genius and ingenuity. One reason rendered is its distance and out-of-the-way location from the heart of the city and depots. Yet it is less than fifteen minutes easy walk from Park Street church, which may be considered about the center of the "Hub." Oakland Garden and South Boston Point theatres are miles away, and are thronged day and night. The reason why the art museum is empty and the dime shows full must be patent to all that care to think about it. The first is inhabited by the spirit of genius which insists on study and meditation; in the other lurks the fickle god of idle curiosity which demands and is satisfied with a simple glance or an expression of wonderment from its devotees, so transitory is the nature of its worship. But the genius of art is rapidly making proselytes from among the worshipers of curiosity. The lovers of New York *Ledgers* and cheap shows are the heathen of the world of art and literature, and are as much in need of missionaries as Asiatic prototypes. Opposition will be met mostly from the priests and scribes of the institutions that cater to their uncultured desires—showmen and publishers.

It cannot be doubted that the present location of the gallery affords excellent opportunity to test the art inclinations of the masses. No one will go far out of the way for anything which is not interesting. The undoubted probability that it would have more visitors were it located on one of the thoroughfares—a main artery like Washington or Tremont streets—could not be considered a test, only a consequence or result of simon-pure curiosity. The purpose of the projectors of the institution was not to test the artistic sentiments of the people, but to cultivate, educate. It is more than probable that simple curiosity, if rightly directed, would evolve, first into an appreciation, and ultimately into a love and patronage of the higher arts.

In regard to a particular location for an enterprise of this kind we are confronted by an almost insurmountable obstacle in the difference in the valuation of land in the two localities. Although Back Bay property is rapidly increasing in value, yet when the art rooms were first started it was exceedingly low-priced compared with that in the heart of the city.

Like all great movements calculated to elevate the spiritual and mental condition of the race, this of art education is slowly but surely accomplishing its mission in spite of the manifold discouragements it has to encounter. Anything which tends to lighten the hearts and enlighten the minds of humanity is deserving of appreciation and indorsement. These extracts from a beautiful poem by H. G. Judd in the *Woman's Journal*, August 6th, illustrates this thought:

"When God has work for men to do
His wisdom finds the instrument,
Chooses and sanctifies it too,
And, thus commissioned, it is sent."

"Thus when the Pilgrims crossed the sea,
Led forth as Israel was of old,
In quest of larger liberty,
Each added trial made them bold."

"Nay more! they laid both broad and deep
Foundations sure for better things—
They taught that knowledge in its sweep
Is mightier than the power of kings.

"It needed courage, self-control,
A patient spirit that could wait,
Those higher qualities of the soul
That render leaders truly great."

In the near future I hope to invite the *Cynosure's* readers to accompany me through the rooms of the Boston Art Gallery. D. P. Mathews.

—The *Conservator* notices that Rev. John G. Fee, of Berea, visited Dayton recently and preached on the Sabbath.

Correspondence.

THE SABBATH ARGUMENT.

North Cedar, Kan.

Editor Cynosure:—It seems my article on the Sabbath waked up the wrong customer. I wrote as I supposed in reply to an anti-Sabbath man, and woke up a Sabbatarian. Brother Morton is a foeman worthy of the steel of any warrior; is one for whom I have very high personal regard; and for whose Sabbatarian views I have great respect, as I have for all *right hand* extremes. It requires both courage and sacrifice to maintain them, and often there are valuable truths mixed up with them. His compliment to my scholarship and theology was of course intended to be left-handed, but comes nearer being true than I supposed possible, and still he *does know* some of my facts to be true, indeed all of them he substantially admits, while he rejects my conclusion.

Now if I show and he admits that the very same Greek noun is used in every instance to indicate the Sabbatic character of the first day of the week that is used to designate the seventh, and when there is allusion to both days in the same verse, as in Matt. 28:1, and I assert and he admits it is by the same word—gender, number and case being the same—then there is made out a strong reason why my conclusion should be accepted, namely, that the first day of the week is called Sabbath. He argues that the cardinal numeral may sometimes have an ordinal use, which I admit, but I assert it is when it is not necessary to convey an ordinal sense. Take for instance Mark 16:9, where the word is "*Sabbatou*," genitive singular of *Sabbaton*, which can be translated "week" without violating the rule as to number, and the probable idea being "week"or"day of the week." There we have *prote*, the ordinal numeral used, but in the second verse of the same chapter, where the noun is in the genitive plural and must be translated either "weeks" or "sabbaths," then the cardinal *mias* is employed, and with the article *tes* used we have the idea of a special Sabbath presented and emphasized. It is *the one of Sabbaths* in the seven instances in which the plural noun is used. The two instances in which *Sabbatou* is used for week are both in the singular, once without a numeral and once with an ordinal numeral. Then it is seven times used in the plural with a cardinal numeral either in the accusative case or with an emphatic particle.

Brother Morton knows that the allusion in these seven places *can be* to the second of his list of five Sabbath ideas. His attempt to make it refer to the first day of the feast of weeks, if *successful*, would show that the first day of the week was truly a Sabbath-day seven times in the first year of the era inaugurated by the resurrection of Christ. It would also argue the re-institution of the "*feast of weeks*" and its continuance during the new economy. And especially if Paul gave directions to make the first day of the feast of weeks a day for collections, that would make the feast of weeks with the addenda of a collection a New Testament ordinance, which would certainly be a new idea and entitled to a patent. The fact, however, that Christ rose the first day of the feast of weeks, which had been called a Sabbath by anticipation, and which made the Pentecostal effusion of the Holy Spirit on the Christian Sabbath, comes in as a very strong argument for the change of the day. I, therefore, thank my good brother that he has confirmed my argument that the first day of the week is seven times called Sabbath in the New Testament, and that he has so honestly admitted that Pentecost was on the Christian Sabbath.

We, therefore, agree upon all of my former article except in regard to the use of "*mian*,"Matt. 28:1; and, reaffirming that it is properly cardinal and not ordinal and that Mark 16:9 is the only instance in which the expression the first (*day*) of the week grammatically occurs in the New Testament (the adjective being ordinal and the noun in the singular),I shall close for the present, hoping soon to give through the *Cynosure* twelve conclusive reasons for the change of the Sabbath from the seventh to the first day of the week. J. S. T. Milligan.

MOONEY AND THE SECRET DYNAMITE SOCIETIES.

Washington, Aug. 18, 1887.

Some weeks since I met a man in Alexandria, Va., and came with him to Washington. He gave his name as Mooney, and was evidently of Irish origin. I was at first much interested in his sprightly, intelligent conversation, and it was not till we had conversed nearly an hour that he became vehement and in some respects very absurd. He said he was a lineal desendant from George Washington, and well known to all the old families in Virginia. He said also that he was heir in a direct line to the British throne, and was often consulted by the Imperial Government and the British nobility, as well as by the Cabinet here at Washington. He said he intended to go to England and proclaim himself King. He had been the head of the labor unions in the United States, and the laboring people of this country and England would rally around him. He did not think there would be much fighting, but did not fear the consequences. After he had secured the throne he intended to proclaim the republic of Great Britain and Ireland.

By the time we reached Washington his manner had become so violent that I declined all further talk, though we came up on the cars together. Of course I do not *know* that this is the man recently arrested for setting fire to an ocean steamer, and who has been adjudged to be insane, but I *confidently* believe him to be the same. Yesterday's papers say that he is the head of a secret brotherhood of Fenians, whose mission is to make war on all civilized society until Ireland is "liberated," and that his insanity is *feigned*. This is quite possible, though it seems far more reasonable to suppose that it would take a mad man to inaugurate so mad a project.

But so long as the public sentiment of the United States and Great Britain tolerates secret societies we may reasonably expect them to be used for conspiracies against the law and peace of the nations. Every secret society is of the nature of a conspiracy; not always against the peace of society, but always against something that it is desirable to secretly oppose. What we need to impress upon the public mind is, that conspiracy is not a legitimate method for the accomplishment of any object. I apprehend that the Mormon conspiracy in Utah, and the Fenian conspiracy in Ireland, will continue to confront the American and British people until they are willing to give up methods of procedure so liable to be used for criminal purposes. The Prince of Wales as a Freemason has no right to complain or be surprised at Fenian Brotherhoods or secret dynamiters.

H. H. Hinman.

KNIGHTS OF LABOR, POPERY AND PROHIBITION.

August 16, 1887.

Dear Cynosure:—I am at Maryville to-day at the home of Elder Rufus Smith, agent of the Missouri State Christian Association. It has been raining, so we have spent the time pleasantly and profitably talking over the outlook and planning for renewed war on the powers of darkness and idolatry in old Missouri.

I have just been reading that able paper, the *Christian Statesman* of August 4th, in which our esteemed Bro. Gault speaks of the manner in which "the Hon." John B. Finch denounced the National Christian Association as "liars, thieves, fools, and traducers," and that he even went so far as to make faces at our brave Bro. Stoddard. I said, can it be possible that such a man is at the head of the Prohibition wing of the third party? May God in his providence take such small men from the lead of so grand a cause. Bible Christians and candid voters take little stock in the non-political philosophy to which the Good Templars and Knights of Labor solemnly pledge their members. The Prohibition party in nursing such teachers is doubtless cherishing the viper that stings it on election day. It seems the Pope and Cardinals have taken the K. of L. under their fostering care. What will any moral movement gain by striking hands with papacy?

Especially, what has woman to hope from papal co-operation? Read Mrs. Gouger's digest of popery in a late issue of the daily *Inter Ocean*. Contrast its ripest fruit beneath the very shadows of the Vatican with one hundred and eleven years of free Christianity. Liberty in Italy is despised, she says, by Pope, monks and priests. Woman suffrage, the Bible in the schools, and the public school system in America have little friendship in papacy.

We trust all American prohibitionists will be slow to unite with unsafe elements in this great battle for reform and good government. Some seem to think it is not wise to antagonize more than one evil at a time. What policy is this that welcomes the support of questionable elements for a given end, that they may at the last turn and rend the army of reform. The men who can see only one evil afflicting society and government are poor guides. It is a little like a religion that will make a man quit stealing and robbing but allow him to still gamble and swindle. Schools of deception, imposition and fraud are hardly proper material for a true reform party of any kind. It is best that sincere patriots keep well rid of such alliances. M. N. Butler.

SACRIFICING PRINCIPLE.

Ware, Mass.

We are told by some, that in order to prosper in worldly things, we have much to sacrifice, and they would endeavor to make us believe that principle was of little value compared to worldly gain. True principle underlies every right position taken; take this away and nothing remains. One said to me last year, "I would sacrifice principle and everything else for the sake of money if I had the opportunity for worldly gain you have."

In looking over the history of our beloved church home, the United Brethren in Christ, we see to our sorrow what sad havoc the love of money, the applause of the world has wrought. Men once noted for piety, a strict regard for principles, seem lost to all sense of righteousness. Destruction and devastation seem to mark their every step, every kind of strategy, wire-working and scheming to carry out unlawful plans, law violated, the rights of others trampled under their feet; no matter how or by what means their ends are accomplished, only so the end is reached. It is expected that men of the world will pursue such a course. The love of money, worldly applause seem to be the highest motive that incites them to action; but we look to the clergymen holding the office of bishop to be unmoved by any of these things. Yet sad as it may seem, they, too, are trailing the glorious banner of right and righteousness in the dust.

This shows to every candid observer the destitution of principle in the secrecy element, with which our land is cursed. It is evident to every thinking mind that such an element as we find in the "lodge system" is deleterious to every grade of society. It leads the degraded still lower in the depths of ruin, and those once held in high esteem, brings them on the same level with the murderer, the thief, the drunkard and the licentious; all hail fellows well met. What a sight it must be to go into a lodge room and see the company all bound by these horrible oaths, going east in search of light, cable-towed, hoodwinked, blindfolded. kneeling at a heathen altar, where the precious name of Jesus is not allowed to be spoken. Yet they have the audacity to tell us that Christians can be engaged in this vile system! Away with such falsehood! Let any one read Bernard's Light on Masonry, or Ronayne's books, or others I might name, and they can see for themselves what a vile system it is, from Alpha to Omega.

My prayer is that God may overthrow the accursed system of secrecy, and when some of the lovers of the lodge have suffered what we have, and still are suffering, they will know more of the corruptions of the system. I have never faltered or feared to express my opinion; in all of our travels in the past and now in the time of conflict I rush to meet this foe face to face; to stand in the front ranks and die if need be for the truth. Yours for right and righteousness, and ready for constant battle with the powers of darkness,

Mrs. L. M. Hoyt.

A TRUE AND A FALSE STANDARD.

DeKalb, Iowa.

All men are standard-bearers, good and bad. Each according to nature, void of saving grace and permanent organization, is prone to set up a standard of his own. Consequently God says to those possessed of his light, "Set up a standard." This the United Brethren fathers have done, by giving us our confession of faith and constitution agreeing with the Word of God, for it is not lacking in definiteness of aim against the powers of darkness. "There shall be no connection with secret combinations" is a good standard round which to rally in the fight now raging, and some of the brethren are wont to sing as in the days of rebellion,

"Rally round the flag boys, rally once again."

The fight is between God, good angels and good men on one side, and Satan and the legions of darkness on the other. Shall we now discard the courage of the fathers and change or lower our standard? To do so would be cowardly and sinful. Courage, ye whom God is calling, Davids of his choice. The standards of the different departments of God's army are not unlike ours. It is in the M. E. standard to "renounce the devil and all his works." Not as specific as ours, but covers the whole ground. Consequently their members are quitting the lodge as fast as they receive the truth in regard to the Christless standard of the lodge. "The unfruitful works of darkness" seeks to "conceal and never reveal" the hidden mysteries of their true colors, and deceives ministers and others into the modern worship of Baal behind tyled doors and curtained windows in "the secret chambers," where Christ tells us not to believe he is. Though they may tell us he is there, the words of the Saviour is, "believe it not." The standards of the organized churches is true and right and leads to Christ and heaven. The standard of the lodge is sin "black as night, terrible as hell." The first three degrees of Freemasonry, with its blasphemous worship, and murderous throat-cutting, heart-plucking, bowel-ripping signs and obligations, possess in principle and spirit the "three unclean spirits like frogs" emanating from the beast, the dragon, and the false prophet. The little secret societies, numerous as the frogs of Egypt, are the legitimate daughters of the triune harlot: Entered Apprentice Fellowcraft and Master Mason. These three degrees set up the standard of all organized sin by rejecting the name of Christ who is "the light of the world" and will destroy all false standards by the brightness of his appearing. Now it is the Christian's safest way to take up his cross of duty and rally to the churches' standard of the cross, by renouncing the false standard of the world which may at times use the name of Christ to deceive. "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." It is a shame it has become necessary to speak of a false standard trying to supplant the standard of the cross in the church and that professed Christians should love to have it so.

Cyrus Smith.

NOTES FROM SOUTHERN PASTORS.

Walnut Lake, Ark.—I have been taking the *Cynosure* for eight months, and have found it sound and good. It has opened my eyes to the evils of the lodge system.

S. D. D.

Memphis, Tenn.—I can't let your paper go by. I think it rich in its contents, a strong temperance and a good religious advocate. I wish I had words to speak the value of the paper. I hope it may circulate until it reaches every man's door. What we want is light; I never get tired of reading it.

T. B. B.

Chacohoula, La.—I respectfully ask you to continue the paper. Its healthful, attractive and encouraging pages give me the greatest satisfaction. I shall try to encourage its circulation among other friends.

W. F.

Robinsonville, Miss.—I would be glad to receive a copy of your paper. It strikes right at Masonry. We have broken up the secret societies in our church, and allow no preachers in our pulpit who belong to an order.

J. S.

Rutland, Ga.—I like the *Cynosure*, but because of small salary I am sorry I cannot subscribe for it. If in kindness some good friend will send it to me I shall be more than obliged to them. It led me out of darkness, to see that secret societies were contrary to the doctrine of our Lord Jesus Christ, and as soon as my eyes were opened I abandoned them at once. I pray God it may do the same for others. God bless you in your work.

N. B J.

INSCRIPTION FOR MONUMENTS.

Will any reader of the *Cynosure* be so kind as to furnish through its columns an appropriate inscription for a monument erected in memory of those who have been anti-slavery, anti-liquor and anti-secret men. There are many who have fought and labored manfully in these three great battles for twenty, thirty or forty years, but whose names are not recorded on the pages of history; but who wish to have their principles recorded on the stones which shall mark their tombs for ages to come, that the coming generations may know that they stood for God and the right and the good of their children and the coming generations.

P. KRIBBS.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON X.—Sept. 4.—Trust in our Heavenly Father.—Matt. 6: 24-34.

GOLDEN TEXT.—Casting all your care upon him: for he careth for you.—1 Peter 5: 7.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Folly of Trying to Serve God and the World.* vs. 24-26. Humanity never set out to do anything more absurdly impossible than to try to serve God and the world—to be loyal to the truth and yet at the same time in alliance with a falsehood. But ministers try this experiment, church members try it, politicians try it. They want to serve at once in two opposing armies, but they find that not only Christ's word, but the eternal laws of the universe are against them. There is no neutral ground in the strife against evil. The Christian must hate every false way, and show the world he hates it. For as Christ came into the world to bear witness to the truth, the like duty devolves on all his followers. We are slaves of mammon when we are unduly anxious for the comforts of this life. We are Christ's free men and women when we are willing to trust God for all things needful. The seal of mammon on his servants is anxiety and care. There is no real peace for the soul always clamoring after its mess of pottage; but he who, as Martin Luther so beautifully said of the bird settled on its perch for the night, can trust God to think for him is not simply at peace, but his very being is peace.

2. *The Folly of Anxious Thought.* vs. 27-30. The range of circumstances over which we have control is exceedingly limited, and beyond this stretches an unknown world of cause and effect governed only by Divine Providence. Every one of us comes into life under the environment of certain laws of heredity. We are largely what the generations have made us. We all see the folly of trying by any amount of anxious care to alter a purely physical characteristic. But the mystery in which being begins is not lifted as we advance. From birth to death we travel through an undiscovered country, of which the philosopher knows as little as the child. We can people the future with phantoms of terror, or with heavenly messengers of trust and hope. No anxiety can alter our destiny, but on the contrary faith in God will give us the courage and patience that conquers destiny, that brings good out of evil, and wrings sweetness from the bitterest cup.

3. *The Thing First to be Sought.* vs. 31-34. There can be no line of separation when the church and the world are seeking the same objects. It is natural that a man who has no hope of another life should make the most he can of this, but when a Christian has all his or her anxiety centered on questions of bodily need they give the lie to all their professions. Seek first the kingdom of God is the only rule by which a nation can truly prosper. It is the thing which should be sought first by the Christian voter. High license is not seeking the kingdom. It is seeking money for the National and State treasury, and after all defeating itself. The men who vote for it do not consider that the national wealth would be doubled and quadrupled if we could get rid of the taxes imposed by the saloon, and God would add no sorrow of breaking hearts with it. Many go into the lodge because they are anxious for the morrow. They would rather trust man than God. But what true follower would prefer to put his faith in a Christless organization made up of men of every shade of morals and belief, than in the promise that He who feeds the sparrows and clothes the lilies shall much more do the same for his trusting children.

From Peloubet's Notes.

"Ye cannot serve God and mammon." Mammon is a Syriac word, meaning riches. It is riches or wealth personified. Now riches are meant to be the slave of man. If a man serve his own servant, or, in a word, any one who has no just claim to be his master, he is a slave. But how can a man *serve* riches? Why, when he says to riches, "Ye are my good." When he feels he cannot be happy without them. When he puts forth the energies of his nature to get them. When he honors those who have money, because they have money, irrespective of character; or when he honors in a rich man what he would not in a poor man. When riches make him oppressive to those over whom wealth gives him power. Then he is the slave of mammon. It is not the being rich that is wrong, but the serving of riches, instead of making them serve your neighbor and yourself.—*MacDonald.*

"Is not the life more than meat?" *What* then are we to take thought about? Why, about our work. What are we not to take thought about? Why, about our life. The one is our business, the other is God's. But you turn it the other way. You take no thought of earnestness about the doing of your duty; but you take thought of care lest God should not fulfill his part in the goings on of the world. A man's business is just to do his duty. God takes upon himself the feeding and the clothing. Will the work of the world be neglected if a man thinks of his work, his duty, God's will to be done, instead of what he is to eat, what he is to drink, and wherewithal he is to be clothed? I think that the work of the world will be only so much the better done.—*MacDonald.*

"Shall he not much more clothe you." And which therefore make it certain that he will care for us. But how? Does he forbid weaving and spinning? No; but weave and spin in peace, and hope, and faith The Saviour knew well, that in all ordinary circumstances, raiment would not be obtained without spinning, and weaving, and other kinds of toiling. But he knew far better than all other men, that *work without trust in God* is one thing, and that *work with trust in God* is another and very different thing. He knew, as no one else knew, that work, woven as it were on the warp of trust in God, is not only performed without any waste of immortal energy, but is also transformed into worth and worship. It is thus that work, however humble, becomes figured and transfigured into a thing of beauty and of bliss.—*Morison.*

"And all these things." The worldly things of which your heavenly Father knows you have need; each day that day's supply. As much of each of them as is needed shall be *added*, or *thrown into the bargain*, as it were; and, if it would be well, they shall be added in great abundance. Both Origen and Clemens Alexandrinus record that one of the (traditional) sayings of our Lord was this: *Ask great things, and little things shall be added; ask heavenly things, and earthly things shall be added.* See the same truth illustrated by God's promise to Solomon (1 Kings 3: 11-13), and the promise made as to the profit of godliness, in 1 Tim. 4: 8.—*Morison.*

In Brief.

President Cleveland's invitation to Pittsburg is to be engraved on a steel plate, which is to be rolled until it is only three-thousandths of an inch in thickness and can be rolled together in the form of a scroll. To roll a piece of steel so thin requires an enormous amount of work and the greatest care and skill. Should there be the slightest defect in the rolls the plate would be wavy and spoiled. On the plate will be engraved the invitation, with the names of the presidents of the different committees attached, the coats-of-arms of the United States, of the cities of Pittsburg and Allegheny, and the new court house.

The invitation sent to the President and Mrs. Cleveland to visit Kansas City and the West this fall is in book form, being 11 inches long, 16 inches wide, and 4 inches thick. The binding is of seal skin and is the first instance of this valuable skin being used for book binding. It is elegantly bound, is signed by 21,000 people and was carried by a delegation of 100 people. The invitation was presented to the President by the Mayor of Kansas City and was accepted by the President in a timely speech agreeing to go on some date to be determined in the future.

Mary McLaughlin, who has been appointed postmistress at Lake Forest, Ill., is a young Irish seamstress, who has been sewing among the families there at one dollar a day. This appointment will give her $1,500 a year, and she must have been astonished when a telegram reached her from Senator Farwell that her name had been sent to the Senate. She was not a candidate, and probably never dreamed of such a thing as being postmistress or holding any other office. This intimates a new era in office-seeking—that is, the office seeking the woman.

About one hundred Mormons from Salt Lake City are making application to the Dominion Government for homestead lands in the vicinity of Medicine Hut, Northwest Territory, with a view of forming a settlement of the faithful. The Minister of Justice opposes the introduction into the country of such a sect. This government can warn all other governments against allowing this class of vermin to establish themselves on their domain.

In Frederick Krupp, who died at Essen, Prussia, Germany lost one of the trio of men who were chiefly instrumental in raising it to its present commanding height. Bismarck conceived the plans, Von Moltke directed the military operations, but Krupp made the guns that won Sedan and battered a way for the victorious Teutons into Paris. A modest man, he declined letters of nobility, and died as he had lived, a gunmaker and the son of one. Sixty years ago his father started the works at Essen with only two workmen. The establishment made steady progress, but not much above a local reputation, until the son discovered the method of casting steel in large masses. In 1851 Krupp sent to the London Exhibition a block of steel weighing 4,500 pounds, and for years he has been able to cast steel in one mass weighing more than 400,000 pounds. But though his world-wide fame rests chiefly upon his discovery and his mighty guns, he accomplished a deal of work which, while it wins but little fame, often works more of good than famous deeds. He was an extensive manufacturer of articles used in various peaceful avocations, and from their production drew a large revenue. In his industrial and social relations, Frederick Krupp seems to have been every way admirable. He was studious, fond of his work, and, for a man of his caliber, singularly unobtrusive. With his workmen, of whom there were 15,000, his relations were happy. The bond between them was not one of mere convenience. That he was anxious for the workers' welfare is attested by the fact, among others, that at the time of his death he had a scheme on hand for the establishment of a daily newspaper at Essen in behalf of those employed by him. Reciprocity of such good will was natural; and when it is said that he was at the time of his death one of the wealthiest men in Germany, the thought naturally springs that if great wealth must accrue, it is well it should gather in the hands of such as Frederick Krupp.

Obituary.

Henry L. Hemenway, eldest son of Dwight and Mary A. Hemenway, died at Lake View, the suburb adjoining Chicago on the north, on the 5th inst. He was born at Wayne, Ill., in 1866, but lived with his parents in this city and in Lake View after his third year. He was an affectionate and obedient son, and a studious and successful scholar.

On the removal of his parents to Winters, California, in May, 1885, he remained in Chicago at his own request, where he completed a course, previously commenced, in book keeping, phonography and type-writing. After which he took a responsible position in the office of his uncle Ezra A. Cook, at Nos. 7-13 Wabash Avenue, which he filled up to the time of his death, in a most satisfactory manner. He was one of the organizers and zealous members of the Lake View Chatauqua Literary Circle, and he joined the Lake View Congregational church March 1, 1885.

An earnest Christian, he was accustomed to live each day as though it were his last. He was a great comfort to his former pastor, A. J. Bailey, and his wife, who often remarked that in these times when so many young men were indifferent or wavering, it was refreshing to see the subject of this sketch so ready to consider seriously questions that were presented to him, and then to act promptly in a manly and straight-forward manner.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 25, 1887.

Prof. Woodsmall, whose visit to the North a year ago along with Rev. Mr. Countee of Memphis the readers of the *Cynosure* all remember, is resting a few weeks with his family in Franklin, Johnston county, Indiana. He is personally acquainted with Rev. Messrs. Robinson, Battles and others of the St. Marion Baptist Association, Arkansas, whose late action has surprised and delighted our readers. He thinks highly of Rev. Lewis Johnston of Pine Bluff, whose letter in the *Cynosure* week before last gives us such a graphic account of that associational action.

The railroads are again cutting rates, both passenger and freight. The country is so vast, the network of roads so immense, and companies so numerous, that competition must and will produce strife and bring down charges, and eventually prevent monster monopolies. The gloom of the picture is in setting aside the Sabbath. The roads draw young men of enterprise, as lodestone attracts steel, and that in the period of peril to their virtue; and a few years without a Sabbath ruins them. The Fourth Commandment gives the teaching-day for the other nine; indeed, it is the atmosphere in which the other nine draw their breath. The Sabbath gone, all is gone. And, "Then shall the land enjoy her Sabbaths as long as it lieth desolate." Lev. 26:34–5.

Dr. Joseph E. Roy was bruised, and for years laid aside from labor, by the fall of a defective upper berth in a sleeping car. The court gave him ten thousand dollars damage; perhaps half what he sunk by the blow. A weak or corrupt judge has granted a new trial because, while the lower court withdrew in general from the jury, the financial condition of Dr. Roy, the number of his children, which was a part of that condition, was not, in terms, withdrawn, and the mention of the children might have affected the minds of the jury and increased the verdict of damages. As this judge's decision rests on an almost invisible quibble, it would seem as if the bench and the bar are combining to play into each other's hands, superceding reason, law and right.

Two new secret orders are noticed by the press. One is of workmen like the Knights of Labor, but professing to be opposed to strikes. It starts in New England, and, like the others, increases with great rapidity, concealing its times and places of meeting. The other is an order of firemen. If the *Interior*, *Independent*, *New York Evangelist*, *Herald and Presbyter*, *Southwestern Presbyterian* (New Orleans) and the *Pacific* (San Francisco) with a few papers of like standing, all of which regard the secret orders with aversion, would call a council of editors and open their columns for their discussion, they would fall as Masonic lodges fell in 1826–34 when of 500 lodges in the State of New York but two, one speaking French and the other German, could find anything to do "for several years." (See Folger's Complete History of Scottish Rite, p. 412, app.) Will not the *Independent* take the lead in inaugurating so wise, necessary and beneficent a movement?

The Sons of Veterans of the United States met at Des Moines, Iowa, August 17th, 200 delegates being present; 614 new camps formed during the year; 11,811 new applications; growth for the year, 17,249; total membership, 32,804; officered from corporal to commander-in-chief. Thus this military disease, like the Salvation Army, the Patriarchal Order (military) of Odd-fellows, military Masons, the G. A. R., Knight Templars, spreads apace.

Gen. Knox originated the secret military order (the Cincinnati) to be composed of ex-officers of the American Revolution. A fund was created, a blue-and-white-and-gold badge adopted; and to make it a perpetual secret order the "*Sons of Veterans*" of the American Revolution were made members. In 1783 Mr. Burk of South Carolina assailed the order in a pamphlet. The Legislature of Massachusetts condemned it, and Congress was opposed to it. Washington, who was made commander-in-chief, suppressed the "*Sons of Veterans*," thus making a permanent order impossible. See "Marshall's Life of Washington," p.p. 72–5, Vol. II. The tract lately issued, written by Rev. Mr. Hinman and Rev. A. J. Chittenden, should be circulated throughout the United States.

TWO BISHOPS.

Bishops Dickson and Weaver have been re-elected to office once in four years, till they are becoming fixtures in the episcopate of the United Brethren church. Both have leading articles on the first page of the *Telescope*, Aug. 17, characteristic of the writers. Bishop Dickson gives a clear, calm, truthful, historic sketch of the "Temperance Reform." Except, perhaps, a slight error in dates, his temperance sketch is charming. The first Total Abstinence Society, we think, was formed in Saratoga Co., N. Y., by Rev. Lebbeus Armstrong, 1809. The same year, Judge Esek Cowen, then a white-haired youth, wrote and circulated a temperance pledge, we think, total abstinence. But the first pledge attracting national notice, was, we think, as the Bishop says, in 1827.

The Washingtonians are well pictured, as having "but little character, and some of them but little brains." But they answered a purpose. The next epoch we give in his words:

"The next epoch in the history of the temperance reform was the secret society measure. Sons of Temperance, Good Templars, Daughters of Temperance, etc., etc., sprung up over the land, and it was thought that by their dark methods this dark fiend could be better grappled with and overcome. One evil effect of these organizations was to divide the friends of the cause, and another was to weaken the efforts of the Washingtonians, whose methods were open and for all, so that after all these means had been tried, in the language of lecturers and writers, drinking habits were 'alarmingly on the increase.'"

This is plain direct truth, but not all the truth. Secret societies always were, and always will be, led by unchristlike men. They never aid unpopular reforms, but always ride reforms after they become popular. And as a secret oath or obligation taken solemnly, by right, is worship, the secret temperance orders were incipient idolatry, hid under temperance; and idolatry demoralizes every organization, institution or cause which admits it. This, Bishop Dickson does not mention; though he has, from the first, spoken square against the secret leprosy, when he has spoken of it at all, as he does above.

Bishop Weaver climbed into public notice on the reform ladder. He published tracts against Universalism and secret societies; preached with eloquence and unction, till he saw with honest Sancho Panza, that, "In our bad world, virtue is always more persecuted by the bad than supported by the good." He then ported his helm, and laid his course to the left. He has a column and half article, beside Bishop Dickson's. He puts down thirteen theological propositions which no enlightened Christian disputes; and glories in his church for believing what it is popular to believe. Then he dwarfs the differences of "method" in opposing liquor and the lodge, and says, "I suggest that for a time, at least, we turn our attention to those great and living truths upon which we so generally agree."

That is to say, drop the anti-secret discussion, till a new vague constitution is adopted, which will bind the church, as cords bound Sampson when he was shorn of his locks. There is not a fiend among all the devils who met and resisted Christ, who will not thank Bishop Weaver for advising the church to "let them alone," till some future time indefinite!

Why does not this eminent man summon up manhood to say what should be done with the lodge? Why not help the church to settle the question which God has placed before it? We have told Agent Shuey the names of young men in the Summit Street congregation, who were to join the Odd-fellows the following week. Bishop Weaver doubtless knows that thousands of United Brethren believe that Dr. Z. Warner is, or was, a Mason; and they know that he has not renounced and withdrawn his influence from that lodge, which is the mother of all the secret "abominations." When God's temple, in the days of Ezekiel, was penetrated by these "accursed things," did the prophets "suggest" that the church should "turn her attention" away from them, to the sublime truths of Creation and the Decalogue, in which they "all agreed?"

We have run over many of Bishop Weaver's articles of late, and do not remember one, which is not, like the one now noticed, if fairly construed, an attack on every man and woman who is praying and hoping for the removal of the lodge-serpent from under their communion tables. Why should not Bishops Wright, Dickson, and another if he will join them over their own names, submit such a proposition as this, to the churches: "*Reverend and Beloved:*—We agree, our brethren consenting, to suspend all discussion and action on "Constitutions" and "Commissions" if our next General Conference will order every annual and local conference to ascertain and report through the *Telescope* the number of adhering Masons and Odd-fellows in all our churches, and order our bench of bishops to see that measures are at once taken to reclaim them from the lodges, or remove them from the churches!"

This is God's "method" for removing false worships, from the time of Moses to Christ. Will not ex-Bishop Dr. L. Davis draw up some practical paper tantamount to this, have it respectably signed, and submit it to the churches through the *Conservator?* In this way the Friend Quakers purified their communion from the crime of man-owning, and lost but a single member in the whole State of Maryland: though slave property had begun to rise after the invention of Whitney's cotton gin, and owners were offered $700 cash for slaves before they were emancipated. This example in the hands of God wrought steadily for emancipation till the fetters fell by Lincoln's proclamation.

THE TROUBLE WITH SECTS.

Schism, the offence of seeking to produce division in a Christian church without a justifiable cause."—*Webster.*

We insert Dr. Stratton's article on the above topic for several reasons: 1. Its ability and excellence; 2. We have given many articles on the other side, with none but our own remarks on his side; 3. Because the *Cynosure* agrees substantially with the *doctrine* of the article, though we might differ in its *application* to existing churches.

The *Cynosure* condemns "sects" which "cut off" saints, but approves division which cuts off sins; yea, even saints must be cut off if in plain sin. The Corinthian who had his father's wife, whom Paul commanded his church to expel, was evidently a true convert, but ensnared by the devil, doubtless, and a woman whom he loved. (See 2 Cor. 2: 6.) Webster gives "*heretic*," "*partisan*," "*schismatic*," as synonymns for "sectarian." In this bad sense is the word used by us in the article criticised by Dr. Stratton. But in the good sense "sect," or division, is commended, as when Paul commands us to "come out from" and "be separate" from idolaters (2 Cor. 6: 16, 17). Separation for just cause is not sin or schism.

The Congregationalists under Robinson (Brown was a secretary) were not sectarian. They did not unchurch the Anglican church; they recognized her baptisms and welcomed her members to their fellowship even when her bishops put them in jails and pillories, and cut off their ears; nay, burned them at the stake. And to-day any Congregational church can exclude Masons who belong to other churches from their fellowship without forfeiting their denominational standing. "The churches" (not the church) "of Galatia and of Asia" were each responsible for the purity of their own communions, and could be withdrawn from if they allowed them to become fundamentally corrupt.

But that the churches of the present day are intensely sectarian in contempt of Christ's prayer, "that they all may be one," is obvious. Some exclude all ministers but those of their own sect from their pulpits. Some re-baptize members of other churches when they receive them. A local Wesleyan conference excluded a minister for uncommonly vile conduct. He appealed to an annual Wesleyan conference; and before that conference met he was received into standing in another sect. Thus the sects often shelter each other's criminals; which even States will not do. Churches ought to recognize each other's just acts of discipline; and if there be any just discipline, it is when churches, like that of Moses, separate idolatry from the worship of God, or expel members for vices and crimes.

But to crowd a dozen little churches into a single village, whose doctrines are substantially the same, and where two or three churches are all the people need, for the sake of keeping up church names not known in the Bible, and then to bid for and coax away each others members,—this is deplorably sinful. "Whereas one saith, I am of Paul, and another, I am of Apollos, and I of Cephus, are ye not carnal and walk as men?"

But, on the other hand, to denounce as sinning all who belong to Congregational, Methodist, Presbyterian, Baptist, and other denominations simply *because* of such membership, when they love each other, labor and commune together, interchange pulpits, and call each other "brethren," and who wish heartily there were no such denominational names, —to disfellowship as sectarians all who join such churches because they cannot do otherwise, that is to form a church of come-outers, a sect whose creed is there shall be no sect. As against such, Dr. Stratton is undoubtedly right. And if churches will not shelter and embrace liquor sellers, whose business does evil with no drawback of good; if they will exclude Masons who cover blasphemy with secrecy, and whose worship is the worship of devils, not of God; if, in short, they "take forth the pre-

cious from the vile," as God commands, such churches will be knit together in love, and their sectarian names will become meaningless and drop off; "The glory of the Lord will be revealed, and all flesh see it together." Isa. 40: 5.

METHODIST TESTIMONY.

From the fact of its rarity, no testimony against secretism has been more welcome than that from the Methodist Episcopal church. This has given weight to the opinions of Bishop Hamline privately noted in his journal, and the more emphatic and positive opinion of old Peter Cartwright, the Methodist pioneer of Illinois. Occasional notes in the New York *Christian Advocate* from the pen of the talented Dr. Buckley, who, though reported to be a Mason, is evidently a disgusted one, have been widely published, and have had great influence among Christian people who seldom hear any word of opposition to the lodge. For this reason it is a cause of rejoicing to read the following question and answer in the New York *Guide to Holiness* for August:

A brother in New York asks: Is it right for a minister to belong to a Masonic lodge; and is it right for the church to support them?

Ans.—We have heretofore spoken explicitly on this subject. We can find no warrant in the Bible for either one or the other. If others can, they have a keener spiritual eyesight that we possess. The injunction is, "Have no fellowship with the unfruitful works of darkness."

Bro. L. B. Kent, of the *Banner of Holiness* of Bloomington, Ill., re-prints this reply and adds a word of his own:

As to those Masonic preachers, we may say, we find it difficult to find a place for them, either in the favor of God, or in his kingdom. Their case is too much and too complicated for us. But if it is true, as Bro. Hughes says, that there is no warrant in the Bible for the church supporting them, we wonder how he can remain in connection with the system which provides for their support by the thousand, and that largely by the saints who themselves, like him, *abhor the evil!*

These brethren, like Bishop Hamline of their denomination, and Bishop Edwards of the United Brethren, are leaders in the holiness work and they speak like men who believe that "where the Spirit of the Lord is there is liberty" (2 Cor. 3:17). The distinctive work for the bringing of the church under the power of the Spirit has been as a rule reformatory and thorough, laying the axe at the root of the tree of worldliness and sin. It has therefore testified uniformly against the lodges. Yet it must occur to all who read the above notes that there is need of something more than occasional testimony. The masses need to understand the reason for this condemnation or they will begin to regard it as groundless and proceeding from personal spite or misconception. An explanation, such as the *Banner of Holiness* gives to the subject of gay apparel, would establish its principle of the separation of Christ's worship from Baal's, and lead the ignorant into the truth and light of the Word of God.

The United Brethren Convention at Dayton passed several resolutions upon the lodge and the work of the N. C. A. in opposition to it, which will be read with gratification by the lovers of the *Cynosure*:

Resolved, That we esteem the *Christian Cynosure* as a leading, bold and fearless advocate of moral reform, and especially on the question of *secret societies*, which are not only cursing the world with their despotisms and idolatries, but now threaten the disruption of our beloved Zion; and we hesitate not to recommend it to the patronage of the people everywhere. * * *

2. We believe with the founder and fathers of this church, whose memory is too sacred to be forgotten, that the *secret lodge system* not only antagonizes the interests of the church of Jesus Christ, but possesses principles and requires oaths that are clearly in opposition to the plain teaching of the inspired Gospel; therefore, *Resolved*, That we will seek to perpetuate the time honored principles of our denomination, and to plant ourselves most firmly in opposition to any effort from any quarter to compromise with the lodge, or to lower, in the least degree, the standard of this church which has endured for more than a century, or during her history. Indeed, we are encouraged to hold more closely, if possible, these sacred principles on *moral reform* when we read the signs of the times from both church and state relative to the secret lodge system. We submit, that this church can scarcely afford to undo what she has been doing, and teaching others to do, during all her history, namely, to oppose evil whether single or organized.

3. We do most earnestly protest against the manner in which the *Religious Telescope*, the organ of an anti secret church, treated and reported the Congress of Christians, recently convened in the city of Chicago, which was held with the view to give impression of sentiment against the lodge power, to inspire a kindly spirit and to promote greater harmony of action on the part of all denominations in this country who are opposed to the lodge system.

—Bro. I. R. B. Arnold moved from Janesville to Beloit, Wis., last week. The great meetings he has been holding overflow the accommodations even of his big tent.

—Geneva College, Beaver Falls, Pa., opens the fall term August 31st. President George announces that the institution has secured Rev. Mr. Abrams, of Canada, to take the chair of natural sciences.

—Bro. M. L. Worcester, of Kingston, Ill., sent an urgent invitation to Secretary Stoddard to visit the Cherry Valley camp-meeting this week and visit Belvidere, with the expectation of occupying one of the pulpits on Sabbath. Bro. Stoddard accepted the call and will learn what time will be most convenient for the State convention.

—Bro. Conrad, colporteur of the Illinois State Association, reports that many have agreed to help at the State convention, and many delegates may be expected from the localities he has visited. His route has been southward from Belvidere through Syracuse, Sandwich, and Tonica to Hennepin, where he was last week attending a Sabbath-school convention.

—The Berea, Ky., *Evangelist* has resumed publication under the charge of Elder J. F. Browne, this time we hope to continue, growing better and stronger until its work is done, and the sectarianism it opposes is overcome by that Christian love which shall make all churches one even as are Christ and the Father. All who wish to support an earnest reform paper which labors especially to heal the divisions in the church will send for the *Evangelist*.

—Rev. I. A. Hart, who was for several years after the organization of the National Christian Association, its corresponding secretary, and assistant editor of the *Cynosure* from 1868 to 1872, died at his home in Wheaton at 2 o'clock Saturday morning. He had reached the age of eihgty-five years, and leaves among the circle of mourning friends an amiable and devoted wife, three sons and one daughter. He was for many years a Presbyterian pastor, but was during the latter part of his life a member of the Congregational church. In his early manhood he was induced to join the Masonic lodge under the pretext that his usefulness as a preacher would be enhanced. He discovered his mistake and withdrew from the order, and in the first years of the revival of Anti masonry contributed many able arguments to the discussion of secretism.

—Last Sabbath the College church at Wheaton enjoyed a visit from Bro. J. C. Rogers of Dakota, who stopped a few days in Chicago on his way to Akola, province of Berar, India, where he expects to join brethren Fuller and Palmer in the faith mission work, under the auspices of the Oberlin society of which Rev. George Clark is president. Bro. Rogers spoke upon some of the characteristics of the work in which he expects to engage and was followed by a brief, but thrilling address by Mrs. Prindle, superintendent of the Anchorage Mission for lost girls in this city. In the evening Mrs. Prindle addressed a large union meeting on the Social Purity work. She has been for ten years engaged in this good work in this city and in Buffalo, and is in close correspondence with Brother Gladwin, editor of the *Purity Trumpet*, Bombay, India, who is one of the most active workers for Christ against the lodge in India.

THE STATE CONVENTIONS.

WISCONSIN.

Bro. F. C. Ainsworth writes from Monroe, Wis., vounteering to take the laboring-oar of local work if it is thought best to hold the convention in that city. Rev. Isaiah Faris announces himself ready to follow, if President Wood and his associates in the State executive committee will lead off. Bros. Faris and Galloway can each be safely counted on for a speech. Will the executive committee make a note of these items and set the wheels in motion without delay.

ILLINOIS.

It is not positively settled as to the time of the State meeting at Belvidere, as the committee are arranging so as to secure Bro. Arnold and his tent, but it will probably be the first in the series, and held sometime in September. Look out for specific notice and arrange your plans to be present.

NEW YORK.

Rev. B. T. Roberts writes in reference to a State meeting in New York, "I favor such a convention. I will do my part through the paper to make it a success. I think our churches in the State will cooperate." Rev. N. Wardner and the Wesleyan brethren have not been heard from on the subject, but a favorable report is anticipated. W. B. Stoddard is in the State for a few days consulting with friends and gathering facts, and will give results soon. The state of feeling in the country was never so favorable to a large and enthusiastic gathering, if friends will take the initiative and *push* the work.

J. P. Stoddard.

THE MISSOURI STATE MEETING.

WHERE SHALL WE HOLD IT?

Brother Reformers of Missouri:—Bro. M. N. Butler and myself think our State convention should open within two days from the time the Iowa State meeting closes at College Springs, so that Bro. J. S. T. Milligan and others from Kansas, as well as from other States, may attend both meetings in one trip. As to the place, it should be central, and in some county in our State where they are to vote on local option soon after our State meeting closes. We are a class of sharpshooters who know just how to kill two *dangerous birds* with one stone—the stone named in Daniel 2: 34. While we have the multitude and are exposing the evils of the *secret powers*, it will take but a very short time to open the eyes of all classes as to the nature and influence of the *rum power*.

I hope some county in the State will beat ours. If so they must work. Many a long year we have been toiling at the front. On the 2d and 9th of this month our city and county voted that the saloon *must go!* Our city gave a majority of 177; our county a majority of 1873. To God be all the glory. Now, brethren in Missouri, you who have the county and the place for the meeting, write at once (each of you) who may think your place a good point for the State meeting. Write to Bro. J. P. Stoddard at the *Cynosure* office, and give direct the main reasons why you think your town or county is the best point for said meeting. I would just say, it should be on or near a railway, house or hall, with entertainment free, with the prospects of a good crowd.

R. Smith, *State Agent.*

CAMP WORK IN NEW YORK.

Silver Lake, N. Y., Aug. 19th, '87.

Dear Cynosure:—The saying, "He who will observe providences shall not want for providences to observe," has often proved itself true. The child of God who is consecrated to follow wherever his Captain may guide will often be led in *a way that he knew not*, but always in the right way. My coming to this place was as unexpected as it was sudden. Arriving in Columbus, Ohio, I found an excursion going to Niagara Falls. Knowing of the assembly at this place, having previously received a pressing invitation from the N. Y. State president, F. W. Capwell, to assist in circulating our literature at this gathering, I decided to avail myself of the opportunity and come. I feel confident since coming that the hand of the Lord was in it and that he had a work for me to do here.

Around me on every side I see the white tents and hear the happy voices of a grand army of men and women who have come to camp for a little and prepare themselves for the terrible battle that is coming on between the home and the saloon. There are said to be some two hundred tents and cottages connected with these grounds and many more in adjacent camps. The interest centering here has gradually increased from the first. As I see the enthusiasm of this godly people which seems to go from heart to heart as they are united in one grand purpose, I feel that our God is indeed marching on.

I have visited many of the tents, distributed literature, and conversed with those interested. This morning I found myself talking with Rev. Dr. Boole, popularly known as the Brooklyn "cyclone;" he is to be "*let loose*" this P. M., I am told. The doctor was somewhat conservative in his remarks. He desired rather to learn *my* objections to the orders than to give his own views, but stated during the conversation that he did not belong even to the Good Templars lodge.

State President Capwell has had a number of Miss Willard's letter to Mrs. President Blanchard and the reply printed for circulation to-morrow. (Both appeared in the *Cynosure*.)

I start back to Ohio to-night, and shall, D. V., spend Sabbath either at Conneaut or Kingsville working for a time in the northeastern part of the State. Friends in Ohio, let us again put on the whole armor, re-consecrate ourselves to the service of our Captain and do what he may require of us.

W. B. Stoddard.

The Home.

DIVINE COMPASSION.

Long since, a dream of heaven I had,
And still the vision haunts me oft;
I see the saints in white robes clad,
The martyrs with their palms aloft;
But hearing still in middle song
The ceaseless dissonance of wrong,
And shrinking, with hid faces, from the strain,
Of sad, beseeching eyes, full of remorse and pain.

The glad song falters to a wail,
The harping sinks to low lament;
Before the still uplifted veil
I see the crowned foreheads bent,
Making more sweet the heavenly air
With breathings of unselfish prayer;
And a Voice saith: "O Pity which is pain,
O Love that weeps, fill up my sufferings which remain!"

"Shall souls redeemed by me refuse
To share my sorrow in their turn?
Or, sin-forgiven, my gift abuse,
Or peace with selfish unconcern?
Has saintly ease no pitying care?
Has faith no work and love no prayer?
While sin remains and souls in darkness dwell,
Can heaven be heaven itself and look unmoved on hell?"

Then through the Gates of Pain, I dream,
A wind of heaven blows cooly in;
Fainter the awful discords seem;
The smoke of torment grows more thin,
Tears quench the burning soul, and thence
Spring sweet, pale flowers of penitence;
And through the dreary realm of men's despair,
Star-crowned, an angel walks, and lo! God's hope is there!

Is it a dream? Is heaven so high,
That pity cannot breathe its air?
Its happy eyes forever dry?
Its holy lips without a prayer?
My God! my God! if thither led
Be thy free grace unmerited,
No crown or palm be mine, but let me keep
A heart that still can feel, and eyes that still can weep.

—*John Greenleaf Whittier.*

A QUESTION FOR CHRISTIAN PARENTS.

BY MRS. H. GRATTAN GUINNESS.

Friends! are any of you withholding your *best treasures* from God? Are you deliberately keeping back a gift which, if laid on his altar, might do more to advance his work on earth than all the contributions you ever gave, or can give? Are you robbing God by refusing to render him in one most essential form the tribute that is his due? Christian fathers, Christian mothers, what are you doing with your Christian children? Have you given your sons to God, and to his work in the world? Have you devoted your daughters to Jesus and to his service?

Ah, your hearts quail! Anything, you say, anything but that! We will double our contributions, treble them, if we can, but to make *our own children* missionaries, surely we are not called to that! Dear friends, I have only one answer: "God so loved the world, that he gave his Son." Oh, mark it! His Son, nothing less! No one less! His Son! Yes; *he* gave that only-begotten and well beloved One that dwelt in his bosom from all eternity! And he gave him, not to be a missionary—ah, no!—but to be a murdered victim, to be *sin* for us, to be a curse. He gave him to shame and spitting, to blows and to blood, to crucifixion and to death. And that Son gave himself to all this, and delighted to do so for *our* sakes. And we—oh, shall we grudge him our sons and our daughters? Where is our gratitude, where our love? Do we know what devotedness means? How can we talk of the "higher Christian life," and be bringing up our converted children to live lives of ease and idleness, or to labor merely for their daily bread, to seek food and raiment, to live as if there were no heathen world perishing for lack of the bread from heaven?

I solemnly believe that one great cause of the low tone of the Christian life, over which the Church mourns so often, is the lack of missionary zeal, the non-cultivation of the missionary spirit in Christian families, and that the first symptom of a really "higher Christian life" will be a revival of *this* spirit. It has been so in the past. The revival of spiritual religion in our land in the last century was the birthday of missionary enterprise. Its growth has kept pace with the extension of such enterprise, and its increase, if such is to come, (and God grant it may,) must be accompanied by a great increase of missionary efforts. In the nature of things this must be so. In the physical world we have first life, then food, thereby growth, and with growth exercise. But given life, food, growth, and *no* exercise, disease and decay must ensue. If the Christian Church would thrive, she must have exercise, and her Christ-appointed exercise is the evangelization of the world. The Church ought to be one great missionary society, and each of her children, directly or indirectly, a missionary.

But what is the fact? A few individuals take a real interest in this great work. They influence others to help; but the mass of believers remain comparatively inert. Have we not thousands and tens of thousands of Christian families, no one of which ever contributed one single laborer to the heathen field? Have we not parents who have reared six, eight, or it may be ten sons and daughters, and seen them by grace converted to God, and who yet never trained, or attempted to train, one of them for a missionary to the heathen? Is it not a standing reproach to our Christianity that so few, so very few, gentlemen and ladies of independent means, ever consecrate either themselves or their families to the service of Christ among the heathen?

O friends, lay the facts of the case to heart, I do entreat you! On the one hand, the world lying in darkness, and heathendom especially in gross darkness, contrary to the express will of Christ; on the other hand, Christian parents training up their families to anything, to everything, save and except the one work commanded by Christ, "Go ye into all the world, and preach the Gospel to every creature." What a mournful spectacle for the angels to weep over! And what is the result? Not *only* that the heathen perish, but, O Christian parents! you and your children, those very children whom ye would fain spare suffering, suffer most materially from this very thing.

Father, what makes your heart heavy this day? "Ah," you sigh, "our precious boy, whom we thought to be converted years ago, has gone right into the world; we see no sign of grace in him now. We pray, and weep, and hope against hope, but we seem to have no influence over him." Ah, father, whose fault is that? What did you do with your boy when full of his first love? You sent him to a public school, perhaps; you sought great things for him in this life; you exposed him to temptation for the sake of mammon, it may be; you led him to seek *first* this world and its interests, instead of the kingdom of God and his righteousness; you never attempted to use your mighty parental influence, to lead the ardent youth to consecrate his life to preaching Christ to the perishing heathen. You never gave him a Christian object worthy and likely to fill his heart, and mould his life, and engage his affections, and ennoble his aspirations, and extend his views out into eternity. Your son might have been a Brainerd or a Livingstone, had you acted otherwise; but he is—well, you know what he is!

And you, mother, what saddens your eye, and sinks your heart? Your daughters, have they turned out as you could desire? "Alas! no," you sigh; one of them is worldly, though perhaps saved; another is a confirmed invalid; another who is a decided Christian, has gone over to the High Church, or perhaps even entered a Romish convent. You are disappointed in them, and as a Christian you ought to be. Ah, mother, whose fault is it? Those girls were Christians when young; they had talents, affections, health, leisure, ardour, spirits, zeal, knowledge of the truth, and a good education. What missionaries they would have made!

Had their compassion been drawn out, the self-sacrifice, natural to every true disciple, called into play; had they been prepared *for* and early introduced *to* the mission-field, what blessed helpers in the Gospel they might have been! How many an Indian Zenana they might have made happy and holy! How many a Japanese lady they might have taught to read the Word of Life! How many a miserable Chinese mother might they have led into peace and joy in believing! What glorious results they might have secured for eternity! How every remembrance of each one might cause you to thank your God for the privilege of having been permitted to bear and rear such instruments for his glory! But you could not spare them; you could not expose them to hardships and suffering. It would never do to send your delicately-reared girls among the degraded and ignorant heathen! and so they were doomed to the very uninteresting life of a Christian woman, with little or nothing to do!

You would have been glad they should have served the Lord at home, you say? Yes; but they did not find occasional "amateur" work of this kind enough to engage heart and mind. Others were doing it abundantly. No important responsibility was laid on them to call out their energies, develope their abilities and exercise their spiritual graces. They had not the stimulus of the urgent needs of others; they began, perhaps, to serve the Lord with one hand daintily; but when difficulties arose, or novelty wore off, they gave it up, and no one was much the worse. That sort of work does not avail to save the young and energetic from worldliness, selfishness, or disgust with life. It is not a vocation; it is not a life. It is all very well for those who have distinct and important secular duties devolving on them so serve the Lord by the way as it were, and fill up their odd moments of leisure by doing what they can. But your girls did not marry, they had not the natural and absorbing avocations of wife and mother; they were spared the sufferings, and cares, and self-denial, and responsibility involved in bringing up children; they had no claims of business; their time was their own: *they* wanted a life-work, hard, high, holy life-work. Oh, had you laid before them the claims of the heathen, advised and assisted them to become missionaries, how differently your daughters might have turned out!

The young mind must have interests; the young heart must have objects on which to spend its ardour and its affections. Human nature must have difficulties with which to cope, hardships to endure, battles to fight, obstacles to overcome. What are cricket, and croquet, and chess, and all games of skill, but an artificial creation of these? Life, if natural and well-spent, is full of these—life without them is vapid and vain.—*The Missionary Review.*

COLLEGE BOYS AND COLLEGE MEN.

BY MRS. A. E. KELLOGG.

CHAPTER VI.

[Joe Simms's room. Enter Green.]

G. G.—"Halloo, Simms! Are you busy? I have got something to show you. Here is the answer to our note—came in a letter to Hal. It is very short and very proper—written evidently under the maternal eye. But it is an answer, nevertheless, and that is all I desired. Gay, is it not? But what an escape! Suppose I had gotten myself into a correspondence with that miserable note, what should I have done? I can 'maintain good works for necessary uses,' for a little while, but to write a sermon every week would have been fatal."

J. S.—"Where did you get that quotation?"

G. G.—"From the old man's prayers, I reckon,—or may be from Sunday-school. It seems to have been made for me, so you see I am fulfilling the Scripture while I please myself. Two birds with one stone, you see."

J. S.—"I did not know as you had been brought up in a Christian family. I thought I was the only one in our Club that was going against his conscience and his history; against his mother's prayers and teachings, and his own sense of right. So you, too, have been strictly brought up!"

G. G.—"Yes, indeed! 'After the most straightest sect of our religion, I was brought up' a Presbyterian; and I suppose about twenty years hence I shall be a deacon; it runs in our family. But just now, my friend, I am doing a little sowing on my own account,—oats, you know—wild oats, may be, but whose business is it? When I get old Glenn's money I will found a hospital or something to make up."

J. S.—"Sowing, eh! Well, Green, do you ever think what kind of a harvest you will gather from your sowing?"

G. G.—"What is the use of thinking, when it is not pleasant business? I go in for a good time and am willing to take my chances. Besides, why did our Creator make us with such natures, if he did not design we should enjoy what they crave?"

J. S.—"What did he give us reason for, if not to control these natures? And now, Green, I think you and I will have to take different paths. You have done me good, for you have opened my eyes to see where I am drifting. From this moment I take a new path, and no 'shilly-shallying.' You have trusted me, and I have not betrayed you; but I can do no more. I wish you would go with me; otherwise our paths diverge."

(From that night the intimacy gave way; and although they were always friendly, their aims and pleasures were entirely of a different nature; and their ways: one up, and the other down.)

CHAPTER VII.

[July, A. D., 184—. Glenn Mansion, Glennville.]

A notable wedding ceremony has taken place at St. Mark's church. There is a grand reception; house and grounds are brilliantly illuminated for the occasion. The bridal party: George Green and Susie Glenn, attended by Harry Glenn and his blooming bride Mollie Noble, married at W——— on Commencement day; also by a grave young lawyer whom we recognize as Joe. Simms, accompanied by a lady whom we do not know. During the reception the place was thronged with the "elite" of town and

country, and every thing passed off admirably. The bridal party take their departure at midnight, expecting to visit various places of interest together, when each would settle down to the experiences of their new lives.

After five years of managing and hypocrisy George Green had accomplished his purpose, and this was the first meeting of his class since the year that he graduated; and during the interval each had chosen his calling, and fitted himself for the same, according to his opportunities and disposition.

At Buffalo they separated, each going their own way to put in practice the theories which they had adopted, and the knowledge which they had acquired. George Green (after a weary journey to his bride, who had begun to see him a little as he was), arrived at his father's house, and Susie was introduced to her future home and surroundings. A kind, gentle-mannered woman called her daughter, and a soft voice called her sister; while the proud father could scarce restrain his gladness that his son had made such a "good match." But weary and disappointed, the young bride asked to be shown to her room. Her husband had worn out his disguise. At parting her father had placed in her hand a sum sufficient for personal expenses to have lasted a year. George had borrowed it, on the ground that some alumni subscription had absorbed what he had brought from home. Poor Susie Glenn! She now sees her lover a little as her mother saw him from the first; and when she found herself alone she burst into an agony of weeping. And so began the weary years.

Harry Glenn returned to Glennville, where his mother welcomed her new daughter so cordially that from the first they were placed upon the most agreeable footing; but while the father and mother cordially invited them to live at home with them, Harry preferred to set up a modest establishment of his own, saying that the quiet of his mother's life must not be disturbed by the night-bell of an ambitious young doctor; and besides, he said he wished to make his own way as his father had made his. And so the matter was settled.

Joseph Simms settled in a western city where he opened his office, and gradually, by faithful attention to his business, secured a most lucrative practice; and by his integrity and diligence in every good work, attained to eminent social distinction.

(*To be Continued.*)

HOW HE LEARNED TO GIVE.

The late William Dodge, of New York, was one of the most liberal benefactors of the present generation, and his Christian benevolence amounted to hundreds of thousands of dollars. The Rev. T. Edwards tells how he learned to give in his youth in the following:

"Henry Obookiah had come from the Sandwich Islands to this country, and was placed at Cornwall in school there to be educated for the ministry, that he might go back as a minister of the Gospel to his native land—a plan which was frustrated by his death in 1818, though the interest his career had awakened led to the establishment of the Sandwich Island mission.

"Young Dodge, then quite a lad, was at the same school in Cornwall, and having been prayerfully trained by a faithful Christian mother was deeply interested in the story of Obookiah and his plans for doing good, and anxious to do something to aid them. Having, like most schoolboys of those days, but limited means, he scarcely knew how to carry out his wishes and intentions, but finally proposed to one or two of his associates that they should take their little pocket money and buy potatoes and plant them, and in the fall sell the crop, and give the proceeds for the benefit of Obookiah or the mission.

"They did this. 'And,'said Mr. Dodge,as in later years he told the story, 'from that day it seemed as if everything I touched prospered.' Beginning at this early day, he all his lifetime recognized his stewardship to God, and endeavored to be faithful to it. And all his lifetime he was singularly prospered; and though his benefactions were numerous and most liberal, the bestowments of providence were larger still, and his life gave evidence that he was one of the number to whom at the last great day it shall be said, 'Well done,thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'"—*Ex.*

If it takes a boy twenty-five minutes to cut three sticks of wood to get supper by, how long will it take him next morning to walk three miles to meet a circus coming to town?

TEMPERANCE.

All the American missions in Burmah have incorporated total abstinence in their work.

Thirteen cities and 275 towns and villages of Massachusetts are under prohibition this year.

A peculiar liquor law is in force in Rockdale county, Georgia. Only one person in the county is allowed to sell liquor. He is appointed by the grand jury to sell for medicinal purposes, and cannot keep more than ten gallons of spirits at one time.

Returnes to the Texas press, up to Saturday night, on the prohibition vote, report an anti-majority in 124 out of 156 counties of 88,505. Up to that time twenty-nine counties showed prohibition majorities ranging from 1 vote in Greer to 1,101 in Fannin county.

Through the investigations of the Boston Board of Health some of the tonics, bitters, and temperance drinks which are offered in the drug stores as "purely vegetable extracts, stimulating but not intoxicating," are found to contain from 20 to 40 per cent of alcohol.

At the State election in Kentucky the Prohibitionists elected five straight out Prohibition party men to the Legislature. The great whisky favorite, Phil. W. Thompson, was defeated by a Prohibitionist. The vote was a great gain. Local option carried generally, and Judge Fox, Prohibition candidate for Governor, received about 15,000 votes.

A common, low saloon, with its vile decoctions and obscene pictures and burnt-out old topers, is a far less dangerous object lesson than the genteel and fashionable wine-house. Let us have none of it under any pretext whatever. Human woe ought to be relieved if possible. "Pure wine," as it is called, leads to everything impure—gin, rum, brandy, whisky, drunkenness, and death.—*Christian Advocate.*

Mayor Fosdick, of Fitchburg, Mass., after a trial of one year of no license in that city, is able to furnish the following statistics: Arrests for drunkenness decreased 45 per cent; occupants of jail lessened 33 per cent; expenses for department of the poor reduced from $16,000 to $13,000; applications for aid reduced from 401 to 295; arrests for violations of the liquor law, 2, under license; under no license, 27.

Here's richness! When the big anti-Prohibition meeting was held the other day in Fort Worth, Texas, in order to guard against disgraceful scenes the sale of liquor on the grounds *was prohibited.* And yet the orators blowed about personal liberty as though they had not just dealt it this fatal stab. When even liquor dealers and their friends have serious work in hand, they find they must resort to prohibition.—*N. Y. Voice.*

The Boston Board of Health, according to the *Traveler* of that city,on the complaint of sundry residents of the vicinity, has notified the proprietors of a well-known boot and shoe manufactory at the corner of Tremont and Castle streets that he must stop burning "leather scraps," the odor of which his neighbors do not enjoy. The "personal liberty" of the shoe manufacturer in the matter of burning even upon his own premises his "leather scraps," ends where the fresh air rights of his neighbors begin. Thus ought it to be, from kindred considerations with the whisky saloon nuisances.

LIQUOR STATISTICS.

The chief of the Bureau of Statistics, in his recent quarterly report, furnishes the following among other facts respecting the use of alcoholic liquors in the country:—

In round numbers the consumption of distilled spirits, domestic and imported, in this country, is shown to have increased from 43,000,000 gallons in 1840 to 72,000,000 in 1886; of wine, from 4,800,000 gallons to 22,000,000; and of malt liquors, from 23,000,000 to 642,000,000. The consumption per capita during the same period decreased as regards distilled spirits from about 2½ gallons to about 1¼ gallons; while it increased,as regards wines,from .29 to .38 gallons,and of malt liquors, from less than 1½ to more than 11 gallons.

An elaborate statement is given, made by F. N. Barrett, editor of the New York *Grocer*, by request of the chief of the Bureau, which sets forth, among other things, that the present average expenditure in this country per annum for malt and spirituous liquors and beer at retail is $700,000,000. The drinking population is estimated to be (in 1886) 14,925,417, making the average expenditure per capita $45.90.

Mr. Barrett says the wholesale cost of the liquor for which the retailers receive $700,000,000 is not more than $300,000,000. He makes a brief calculation of the cost of liquors as compared with that of food, clothing, and shelter,—reaching the conclusion that the American people expend from $12 to $17 for the "necessaries" named, to every dollar paid out for liquor.

James A. Webb, of New York, furnishes a statement to the effect that only 10 per cent of distilled spirits consumed by this country is used for medicine and manufacturing purposes, 90 per cent being used as a beverage.

PROHIBITION IN ENGLAND.

There are six vacant seats in Parliament to be filled during the next few days. Two—Spalding and Coventry—are being fiercely contested, and the others are Hornsey, St. Ives, Basingstoke, and North Paddington. In no one of these constituencies, it would seem, will the drink question be given any prominence. Yes, in one, although it happens that the contest after all may only resolve upon the Irish question, for a requisition has been signed by a number of electors at Coventry inviting Mr. Axel Gustafson to stand in the prohibition interest. It is highly improbable that Mr. Gustafson ever contemplated himself seeking a place in Parliament. But all who know him and are aware of his absolutely unselfish devotion to the cause of prohibition—into which he has thrown all he is and all he has—may be assured that if necessary he will not hesitate to strike a blow at the polling booth. The thing to be noted, however, is that the nucleus of a Prohibition party already exists, by some mysterious law of the natural cohesion of moral forces, in the country even before its inception has gained adequate publicity. Men, it is now seen, are willing and ready to throw over the political parties who divide the spoils of office. And, significantly enough—though very naturally and logically—it is to Axel Gustafson that the new party immediately turns. Who knows what may pappen before another general election?—*London Temperance World.*

THE LIQUOR TRADE IN AFRICA.

A painfully interesting report is made of an investigation conducted under the direction of ten missionary societies, into the extent of the liquor trade in Africa. These figures are given as the result of the inquiry into the business of a year. There was exported of spirits by Great Britain, 1884, 602,328 gallons; Germany, 1884, 7,136,263 gallons; United States, 1884, 921,412 gallons; Portugal, 1882, 91,524 gallons. Total, 8,751,527 gallons, valued at nearly £4,500,000. It these figures represented the consumption of alcoholic drinks, it would be a sad omen for that continent. The "Dark Continent" would be enveloped in denser darkness. "But the craving created for the drinking of spirits," says the London *Freeman*, "leads to demand, which again creates an increased supply of spirits produced in Africa. As in China the opium trade has led to the cultivation of the poppy, so, on the 'Dark Continent,' the traffic in strong drink necessarily leads to the native manufacture of intoxicants. The result is that drunkenness is spreading, and, added to cannibalism and polygamy, and the other vices of heathenism, the last state of the savage is, consequently, worse than the first. A striking illustration of this is seen in the appeal of the Mohammedan Emir Malike of Nupe to Bishop Crowther. He says of barasa, rum or gin, 'It has ruined our country; it has ruined our people very much; it has made our people become mad. I have a law that no one dares to buy or sell it; and any one who is found selling it, his house is to be eaten up (plundered); any one found drunk will be killed.' This is a stringent liquor law. It is pitiful to find this native chief saying, 'We all beg that he (the Bishop) should beg the great priests (the Committee of the C. M. S.) that they should beg the English Queen to prevent bringing barasa into this land.'"—*Watchman.*

The *Voice* says that in a meeting of students at Troy Polytechnic Institute to arrange for a coming anniversary, considerable surprise was created by a motion made by the son of Major-General O. O. Howard, that those who should drink liquor must pay for what they drink and not have it taken out of the general tax. This was contrary to all precedent, but was carried by a vote of four to one. The same course was adopted at the recent reunion of Cornell alumni in New York City, and one who was present remarked that the amount of liquor was, as a result, most conspicuously less than at previous reunions. The Ohio Society, lately formed in the same city, also determined that at its inaugural banquet, whatever liquor was drunk should be paid for by those drinking. The tide is rising in social as well as political circles.

LETTER FROM BAVARIA.

EXCITEMENT AT CITY FIRES.

Since the last time I wrote there has been a great event in Munich, and nearly as much excitement as the Bavarians are capable of enduring. We have had a fire! The first of which I have known since I came here. It was on the finest street in the city, Ludwig Strasse, and in a boarding school for young ladies and children. Now I know how they manage fires over here. It is such an interesting process that I must try to describe it. In the first place there is, as far as I can learn, no such thing as a fire escape in the whole city. My German teacher says they *talked* of having one on the new theater, but she thinks they did not think it "worth while." I believe I wrote once in the winter how everything here is divided into classes. Now I find that the division goes further than I had supposed. The *fires* are signalled as "first" and "second" class; that is, the signal is given that the fire is "small" or "large." If it is "small" they bring out the second-class engines, the second-class ladders (one man, perhaps two), and jog at a funeral pace through the longest streets to be found. I suppose if the fire is "very large" they may go quite quickly; but I cannot say surely, for no one I know has ever seen them get out of their usual rate of speed.

The way the signal is given is as awkward as the rest. At certain places are sign-boards with the inscription, "Fire-signal Station." If the person discovering the fire is so fortunate as to know where a station is he goes there, looks up the man having charge, who may be most anywhere else—very likely in a cafe near by; this second person notifies someone else, who blows, or has blown, a horn in the belfry of St. Peter's church, after which, if it is night-time, the bells are rung.

You can imagine it will be some time after a fire is discovered before the fire company will be there. This time it was three-quarters of an hour after people on the street saw the smoke before any help came. Meanwhile several persons sprang out of the third-story windows and four children with a servant girl sat in a fourth-story window entirely surrounded by fire. When the engines at last did come, as a "small fire" had been signalled, they had only a ladder long enough to reach a first-story window, though every child in Munich knows Ludwig Strasse has nothing else than high buildings in its whole length. Of course there was no help but to go back for the other ladders and engines, the "first-class" ones. Before they came the children and the girls would have burned to death but for a young man who saved them by risking his own life. That is a Munich fire company! Several Germans tell me that the Munich "Feuer-wurks" are celebrated. They will not believe it if we tell them our fire companies are better. In fact, they will not believe anything true about America. Whatever ridiculous story they hear that is untrue, they will believe without question, as a general thing.

A Chicago gentleman who was here had occasion to mention that an acquaintance of his used alcohol with which to clean his hands, after some chemical experiment, I suppose. The ladies interrupted to ask why the gentleman used alcohol instead of water. Our Chicago neighbor put on a long face and said solemnly, "Oh, you know Chicago is a *very* dirty city, and this man did not live so near the lake as I did." And these people actually appeared to believe that in Chicago water is so scarce that it is necessary to use alcohol in its stead. There is a compliment for Chicago! Very likely that is the way Bavarians get so many absurd ideas about us. Some one says a thing in joke and they take it in earnest. About other things they are not stupid. It is only because they are taught all their lives Germany, Germany, Germany, and nothing else.

We three Americans went to a kind of fair which is held here in May, called the "Dult." It is a real rag-fair. There is little new to be bought, but the greatest collection imaginable of old clothes, old crockery, old furniture, and old books. The artists go there to find old draperies for their studios and costumes. I bought part of a white satin dress and a Spanish jacket to use for models some time. The old woman who sold them was kind enough to tell me I could wear them to a ball next winter.

—Messiah Mescropian, a Turkish student, recently graduated from the Crozer Theological Seminary at Chester, Pa., has recently been ordained to preach in his own land. He is a Baptist. He came to this country without any money, but has been aided by Baptists from all parts of Pennsylvania. Not only his education, but his journey home and his outfit for his work in the ministry there, has been provided for by his Baptist brethren here.

LETTER FROM MISSIONARIES IN GREECE.

Andros, Greece, Via Syra, July 16, 1887.

Dear Brother K.:—We did not write to you for a long time in regard to the religious interests of this place. It is almost six months since we sold several copies of the Bible (Old and New Testament combined) and the people begin to read and to discuss things that they never read or heard of before. There is a teacher who teaches Ancient Greek, who came here this year. In time past, he heard in Athens the word of God from Rev. M. Kalapothakes and Rev. D. Z. Sakellarios. Before he came here, he was teaching in Gavrio about five miles away. It is a year and a half since he bought a Bible from us. About a year ago he came with another teacher to discuss about the Sabbath and the wrong things that are in the Bible; but in all things I answered them and so they got ashamed. He seems quite different now and confessed last Sabbath that he believes as we do.

Four months ago he took the liberty from the priest to preach in the church; but he was severe in some things and they stopped him before he was through. There has been some complaint from the parents that he, in the school, speaks against the Greek pictures in the church and against the fasts as they observe them. For a long time we have talked about his coming here to study the Bible together, but only last Sunday he came. He said that if he had any other way to get a living, he would come out now from the Greek church and attack it, but his family consists of seven persons and he has no property or means to support his family.

Also there is a family with whom we have been friends ever since we came to Andros; but this last year they are living very near us and send their children to the schools here, and thus we see a great deal of each other; they have become very dear friends and we have begun to talk with them a great deal in regard to religious matters. The wife of the man reads. A long time ago she bought a Bible of us and she reads a great deal from it. We have great hopes of thier conversion for they have so much faith in us that they come to ask our advice in everything they do. They see the difference between a Christian and the thieves and liars. The woman does not want her children to play with the children of the town; but she begged of us to let her children come and play with our children. They feel very sorry that we leave now for a visit to America; but we see that this is the best time to leave this place. Before this time it would not have done and after two or three years it would not do. The people are afraid as yet, and sometimes they come to us and sometimes they do not. We want to put our children in the Greek schools, and if we put them in for a time and then take them out, we will wrong them.

The brother of the man about whom we have been speaking is a monk. He was for twelve years the head man of the monastery; but he lost his health and now he has retired and is under medical treatment. He has lately been with his brother near us and I have had to visit him often and to advise him in regard to his diet and health. Thus he came to our house and we spent the whole evening in the discussion of religious matters, for he wanted to know all the things that we believe. We had a very hard talk on the third and fourth chapters of 1 Tim. The third chapter about the bishop and deacon, that they ought to be married and why the Greek church does not allow them to be married. There he mixed the things very badly. In the fourth chapter he argued about the fasts and how different they are from the Greek fasts. We hope and pray that God will open the eyes of this nation, and yet infidelity has got such a hold that it is a terrible task. We ask you to pray for this nation and for us. Yours with Christian love,

A. D. Zaraphonithes.

Religious News.

—Dr. George F. Pentecost is now preaching at Hope church, Springfield, Mass. In the fall he will again begin his evangelistic labors.

—The General Synod of American Lutherans has condemned the "International Sabbath-School Lessons" because they do not recognize the church festivals of that denomination.

—Mr. George W. Cable, the writer on Southern topics, who has been so successful a teacher of Bible studies at Northampton, is now to conduct Dr. Meredith's Saturday afternoon class in Tremont Temple, Boston.

—Sixty-five students, including three ladies, are attending the Summer Hebrew School at the Episcopal Divinity School, Fiftieth and Woodland avenue, West Philadelphia. The total attendance is larger than ever before. In addition to the Hebrew, there is a class of seven in Assyrian and a class in Aramaic.

—Dr. Justin D. Fulton's success in his anti-Catholic mission has been so great during his trip through California that a number of Baptists talk of opening the Metropolitan Temple at Los Angeles, and extending a call to him to preach there permanently.

—Bishop Howe of South Carolina states that the attitude of so many of the white laymen of the diocese with reference to the negro and the Church is creating the most serious breach in the ecclesiastical history of that State.

—Since 1852 seventy-five Sandwich Islanders have gone as foreign missionaries.

—At St. James Episcopal church, Chicago, Ill., an entirely silent service was recently conducted. It was the baptism of the child of two deaf mutes, and the sermon was preached in the sign language by a clergyman who was a deaf mute.

—A German paper states that "at Vienna last year no less than three hundred and sixty-three Jews became Christians," and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at the present."

—Rev. E. Carlson, pastor of the large Swedish Lutheran church of Andover, Ill., and president of the Augustana Synod, has removed to Rock Island and become president of the Board of Directors and General Manager of Augustana College and Theological Seminary.

—Rev. F. M. Foster, of Bellefontaine, Ohio, will accept a call from the Third Reformed Presbyterian church, of New York city, whose former pastor, Rev. Davis Gregg, is now preaching in the Congregational pulpit left vacant by Dr. Withrow when he came to Chicago about a year since.

—Rev. W. W. McMillan, of Olathe, Kansas, lately assisted in the formation of a new Covenanter church of twenty-six members at Quinta, Kansas.

—There are altogether in China 800 missionaries, including missionaries' wives, and 25,000 Christians. Small comparative results, yet.

—The Turkish Government officials have now put the seal of the Sultan on thirty-two editions of the Arabic Scriptures, and parts of Scriptures, thus giving the sanction of the Imperial Caliph of Islam for the free circulation of the Word of God.

—The Bible stand at the Crystal Palace was opened on July 9th, 1862. From that date to December 31st, 1886, twenty million, nine hundred and fifty-nine thousand, two hundred and fifty-three separate Gospels, including a large number of Bibles and Testaments, Scripture cards and leaflets have been circulated in thirty-six languages.

—The money given by the women of the Presbyterian Church in the United States during the past sixteen years is $2,150,000—representing the entire support of more than two hundred women missionaries, two hundred native Bible readers, and more than one hundred and fifty schools.

—The American Board has received information concerning the arrest of its missionary in Ponape, Micronesia, Mr. Doane. It appears that Mr. Doane has been under arrest three months. He was kept sometime on board a Spanish man-of-war and then taken to Manilla. The Government in Washington is in correspondence with the U. S. Consul at Manilla in regard to the case. It is thought Mr. Doane's arrest was on account of interference with the liquor trade. Mr. Doane has been a missionary in Ponape since 1854.

Literature.

The current number of the *Cosmopolitan* is happily arranged and handsomely illustrated to meet the conception of a popular magazine. The portrait of Charles Sumner copied from a crayon portrait by W. W. Story and attractive sketch of the great Senator by Arnold B. Johnson, a former secretary, add much to the number. The recollections cover such features of Sumner's life as incidents of his great physical strength, of which he himself hardly seemed to be aware. His knowledge of languages, habits of study, admirable taste in selecting and arranging numerous articles of historic and artistic value, and great kindness of heart,—all are happily described and illustrated. George H. Fitch writes of the "Millionaires of the Pacific Coast." Portraits of the railway and bonanza kings and some of their million-dollar residences on the summit of the first hill on California Street, San Francisco, are well drawn. Gail Hamilton writes on the "Domestic Money Question." "Pilgrims and Shrines in Cana-

da," by J. McDonald Oxley, a Prohibitionist of Ottawa, is also happily illustrated.

The current number of the *Prairie Farmer* is a strawberry number, and is full of good things and everybody's experience in the cultivation of this popular fruit.

The *American Bee Journal*, Medina, Ohio, not only is a valuable assistant to bee-keepers, but to house-keepers also. The examination of any number will convince any reader of its practical worth.

The *Swiss Cross* has a very attractive August number, making scientific study popular among students and young people. President Winchell of Ann Arbor writes of Geology as a study for girls, and finely illustrated articles are "The New Palace at Soul," Korea, "Composite portraits of Washington," "An Arizona Natural Bridge," "The People of Central Africa."

In *Words and Weapons* Dr. Pentecost tells of a recent trip to a Chautauqua Assembly at Crete, Nebraska, and has very suggestive and interesting notes of the journey. He especially commends the large families of children which he observed in the West and sees in them hope for America against foreign anarchists and saloonists. Dr. Pierson writes of William Wilberforce.

Lodge Notes.

Masonry was introduced into Sweden from England in 1736, and was from the first under government protection. After the coronation of the Duke of Sundermannland as Charles XIII. in 1780, he was elected grand master, and retained the office until 1811, when he was succeeded by the crown prince, Charles John. The "Order of Charles XIII." was instituted in 1811, as an Order of Knighthood, and has become the highest degree of Masonry in Sweden, and as the King is the master of that order, he is consequently the Grand Master of Masons in the kingdom.

A strike among the Milwaukee brewers is said to be impending. The coopers claim the brewing firms have been purchasing kegs made by non-union men, and the employes will show their allegiance to union principles by striking.

The sixth annual encampment of the National Association of Sons of Veterans met last week at Des Moines, Iowa, with twenty-five States represented and about 300 delegates present. The order now reports a membership of 32,804. The meeting passed a resolution asking Congress to pass the dependent-pension bill prepared by the Grand Army of the Republic.

During the year ending March 31, 1887, various Grand Army departments of the country have expended $253,960 in relieving distress among 26,606 ex-soldiers or their dependents.

The Great Council of the United States, Improved Order of Red Men, will convene at Wilmington, Delaware, on the 13th Sun of the Corn Moon. Ordinary pale faces understand this to be September 13.

The schooner Maumee Valley was unable to leave the Chicago harbor the other day. She was ready to go, but during the afternoon her non-union crew was driven away from the vessel by a crowd of union sailors, and one of the men was beaten until he couldn't stand. This was the second assault by union sailors within two days.

There are now over 77,000 members of the Royal Arcanum and 1,050 Councils. One assessment yields nearly $150,000.

A STATE BAZAAR.

One of the novel and most interesting features of the Inter-State Exposition at Chicago this year will be the "Exhibit" and "Bazaar" held under the auspices of the Woman Suffrage Association of the State. All persons interested in the great work of securing to the women of the State their constitutional rights are earnestly requested to contribute to this work. Any useful, artistic or fancy articles may be forwarded to Mrs. Rosa Miller Avery, No. 39 Bryan Place, Chicago. The exhibition of woman's work will be under the supervision of a Central Committee, whose head-quarters are at the office of Catherine V. Waite, 96 Ashland Block, corner Clark and Randolph Sts., Chicago, Ill.

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BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 15 to Aug. 20 inclusive:

H Ware, T W Stewart, J Turner, V Geib, Rev E Carlson, S F Fisher, L B Smith L Wood, D McDonald, L M Rhodes, Mrs C A B Ashley, H Curtis, G S Carlisle, R B Smith, J Billing, A H Reed, D Kirkpatrick, M L Waters.

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To Cynosure Ministers' Fund:	
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J F Brooks	4.00
E Wentworth	.50
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Mrs N E Kellogg	.50

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	68¼	@	69
No. 3			65¼
Winter No 2	71½	@	73
Corn—No. 2	40½	@	41¾
Oats—No. 2	24½	@	29
Rye—No. 2			43
Branper ton			12 50
Hay—Timothy	9 50	@	13 00
Butter, medium to best	16	@	25
Cheese	07	@	15
Beans	90	@	1 80
Eggs			14
Seeds—Timothy			2 21
Flax	97	@	99
Broom corn	02½	@	07
Potatoes per brl	2 10	@	2 40
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	34
Cattle—Choice to extra	4 70	@	5 10
Common to good	1 20	@	4 55
Hogs	3 25	@	5 30
Sheep	2 25	@	4 40

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	79	@	85
Spring			80
Corn	49	@	50½
Oats	29	@	41
Eggs			16
Butter	16	@	25
Wool	09		37

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Cattle	1 40	@	4 50
Hogs	2 80	@	5 20
Sheep	2 00	@	3 50

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the least historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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FARM NOTES.

SHALL OUR AGRICULTURAL FAIRS EDUCATE THE PEOPLE UP OR DOWN.

This is a grave question for our farmers to consider. Agricultural fairs are the outgrowth of the desire among them to secure the very best results possible from their labors; not only for themselves in the way of economizing time and strength, and for profit, but for the general improvement of the country at large, and the advancement of its interests. They expect to gain a knowledge of improvements in machinery at the State and county fair. Here is the place to display their triumphs of the year in their own fields, and witness the results of their neighbor's successes in their fields. It is the tilting ground where a healthy emulation exists among those who are the bone and sinew of the land, as well as its actual rulers, constituting nearly four-fifths of its voting population. So long as these fairs carry out their original plan, they are of immense benefit to the country. They are a meeting place for men who are full of care and toil during the year. The interchange of ideas, and the friendly intercourse indulged in, are an inspiration to minds that would otherwise grow rusty, and give a new impetus to efforts for further successes. The influence of these gatherings can hardly be overestimated. To men, women and children, the fair, and what was seen and heard there, furnishes food for thought, and a topic of conversation for months. How necessary, then, that the standard of influences at these places should be of the highest order, and that all the action of the management should be for the advancement of the best interests of those whom the fair was intended to profit. What care should be taken that everything tending to the health, comfort and happiness of the people should be provided in abundance; and all things that injure health, impair comfort and destroy happiness, should be rigorously excluded. What generous encouragement in the way of prize money should be given for everything that will add to the useful knowledge the people have come here to gain. What stringent laws for the protection of the people at these annual holiday gatherings should be enacted by the State, and enforced by the management against everything that will mar the pleasure and the usefulness of the occasion.

How perfect should all the environments be, that all the people might go home with minds refreshed with new ideas and useful knowledge, and hearts filled with pleasant remembrances of the social delights of the day.

This is what an agricultural fair should always be able to give to the masses who congregate there, as originally planned. This is what they do in some localities. But unfortunately in many cases this plan is not carried out, and the State and county fair has degenerated into a place where disorder too often reigns; where but little attention is paid to the best interests of the people; where they are surrounded by influences that are only demoralizing; where large purses are given to encourage horse-racing and its attendant gambling, with all the evils that follow it, and paltry sums are doled out for the finest products of the field and garden, and barn yard.

Small provision is made for the health and comfort of visitors in the way of supplies of pure drinking water, but their health and happiness are threatened by allowing the sale of intoxicating liquors for the assuaging of thirst. All sorts of gambling devices are often allowed by which unwary ones are fleeced of their hard earnings, and youths who are needed as honest workers in the land, acquire a distaste for the steady life of the farmer, and learn to be dishonest in the acquisition of money. Where is the profit, either to man or country, in such gatherings as these? What comfort is there to a man or woman going where their sturdy labor is cheapened before that which only gives a momentary, unhealthy excitement, and engenders strife and discord and dishonesty as horse-racing does? What does it add to the enjoyment of a father or mother who goes to the fair, and goes home with a son who has learned such lessons during the day as will cause him to drift away from the farm into dissipation and vice? It is appalling to consider how many drunkards are made by the beer stands that are upon fair grounds, or surrounding them. Where is the hope of a healthy, hearty rural population to correct the viciousness and disease of the cities, when the youth of the rural districts are being thus debauched? These evils attendant upon fairs destroy all the good they might otherwise accomplish. They are a positive injury to the community instead of being a blessing, and are not worthy of the patronage of the best elements of society. It is a disgrace to the management of a fair, when an extra police force must be detailed to control the drunken and disorderly elements of the day. All the arrangements should be such that a policeman would be an unnecessary appendage. The managers of fairs have admitted these evils for the sake of the revenue, under a mistaken idea that there would be financial loss in the legitimate way of carrying it on.

There are fairs where neither horse-racing nor any other species of gambling is carried on; where no intoxicant is allowed on or near the grounds; where the most generous premiums are given for the products of nature, and the best machinery for the improving and raising of these products; where the youth of the country are incited to literary study by prizes for the best literary efforts in essay and oration; and these fairs have always proved good financial successes, and as a means of educating the people up to a higher standard of living, intellectually and morally, their value can hardly be estimated.

There is a general complaint of a dearth of young men who choose to be farmers.

How far may not the present style of State and county fair be responsible for this? Instead of magnifying the calling, and presenting all the beauties and advantages of an agricultural life by setting a value upon its products above all other things at the fair, an unhealthy spirit of excitement and dissipation is encouraged that makes the simple life of the country seem tame and commonplace. The youth of the land are not being educated up into the idea that a farm life may be the most enjoyable, independent, cultured and dignified of all lives, by such sights and influences as are often presented to them in connection with it at our fairs. The fair at its best is an absolute necessity to the farmer; but as it is often carried on, is only a means of cheapening his labors, belittling the power and dignity of agricultural pursuits and injuring the health, comfort, and happiness of those engaged in it. In the name of those whose lives have been a blessing to humanity through their agricultural labors, and for the sake of those who should stand ready to take tkeir places with clear heads and strong arms to do their work, we appeal to the farmers of the land, as the only power capable of controlling these matters, to see to it, that these demoralizing influences are driven away from our fairs, and that only pure and elevating influences surround those who come together seeking mutual pleasure and profit at these great annual meetings.—*Josephine R. Nichols in the Union Signal.*

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Mush and milk, the wholesome diet
Of the life so pure and quiet!

Clear the realm of table show;
Get thee hence, Delmonico!
Out, ye modern viands, flat,
A la this and *a la* that!

Give me back the table bright,
With its bowls so clean and white,
Iron spoons, in hands so manful,
Milk so luscious, by the panful!

Oh, the fields of golden maize!
Oh, the halcyon rustic days!
Nibblers pale, in rustling silk,
What know ye of mush and milk?

Once again, in foreign lands,
O'er my bowl I clasp my hands,
Giving thanks that, as of yore,
Mush and milk I taste once more.

Oh, the rosy cheeks it gave!
Oh, the arms so strong and brave!
Mush and milk has raised the latest
Of the nations and the greatest.

Countrymen, if ye are wise,
From the town turn off your eyes,
Vile with knavery, shame and brawl,
And the stench of alcohol.

Off to the hearty life of old;
Off to the fields of green and gold;
Seek again the simple ways;
Mow the meadows, hoe the maize.

—*C. C. Tracy.*

HOW TO MAINTAIN GOOD DIGESTION.

Observance of four things is required to keep the organs of digestion in good condition: first, the kind of food eaten; second, the amount eaten; third, the manner in which it is taken; and fourth, the state of the system at the time of eating.

The quantity and quality of the food taken should vary with age, occupation, temperament, temperature, and habit. When persons contemplate making extraordinary effort, either mental or physical, less food than usual should be eaten. After full growth is reached, if the same amount of food be taken as during the growing age, without increase in regular labor, the digestive organs will become diseased.

Little drink should be allowed at meals, to weaken the digestive fluids. These are the saliva, gastric juice, and bile. Bile is not found in a healthy stomach; if it is ejected in vomiting, it shows that the action of the stomach is inverted. Knowledge of this would save many from swallowing emetics and cathartics to rid the stomach of bile.

Copious draughts of water should be taken between meals, to furnish the stomach material for the necessary digestive fluids. Water-drinking an hour before meals should constitute a habit from infancy to old age. Its quantity must be regulated by the condition of each person. Lean people usually drink very little and are large eaters; while fat persons are apt to eat little and drink much. If the order be changed, it will, in most cases, make the lean grow fat, and the fat people will have the comfort of seeing their own shadows grow less.

If one meal follow another too quickly, before the stomach has time to rest, the gastric cells will not be well filled, and digestion will not be well done. Of all the organs in the body, none requires such absolute rest as the stomach. The feebler the person, the more carefully should this be observed.

Food should never be taken immediately after severe exertion of mind or body. At such times there is too much blood in some parts of the body, and too little in others. Rest restores this equilibrium. From thirty to sixty minutes is required at such times to restore to the stomach the power for complete digestion.

The Spanish fashion of lounging after eating is far better than the habit of our Anglo-Saxon race of rushing to and from meals as if life depended upon the small amount of time used in eating.—*Demorest's Monthly.*

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News of The Week.

COUNTRY.

President Cleveland will leave Washington about Oct. 1, and go direct to St. Louis. He will then come direct to Chicago, where he will arrive Oct. 5. From Chicago he will visit cities in the Northwest and on the Missouri river, continuing his trip to Atlanta, Ga.

Four British sealers were seized by the American cruisers in the Behring Sea. They were well-loaded with skins, which, with the craft, were turned over to the United States Marshal at Sitka.

Mrs. J. A. McIntosh, of Salem, Ind., only child of the late capitalist W. C. DePauw, by his first wife, began suit at New Albany, Ind., Tuesday to set aside her father's will. She was left a couple of farms, worth $2,000; while her half sisters and brothers received each property to the value of $1,000,000. Mrs. McIntosh married against her father's wish, but he seemed to be reconciled. It is probable that a compromise will be made.

Natural gas has been found in a great number of places in the vicinity of Albert Lea, Minn., and it is reported that a company has been formed and that grounds have been leased with a view of conveying the gas by pipes to St. Paul, Minneapolis, and other cities.

A raft of logs from Au Train, Lake Superior, reached Bay City, Mich., in tow of two tugs. It contained 8,000,000 feet and is the largest raft of pine logs ever towed in the world, and is valued at $100,000.

In New York Wednesday a young man threw away the stump of a cigarette, which lodged in the skirts of Miss Ella Snedaker, and she would have burned to death but for the prompt action of bystanders.

The United Labor party in convention at Syracuse, N. Y., Friday, nominated Henry George for Secretary of State. The split in the socialistic party appears to be final, and the anti-George people are getting up a new party.

It was made public at San Francisco, Cal., Friday, that Mackay and Flood lost $8,000,000 by the collapsed wheat deal.

A State convention of the Nebraska Prohibition party was held Thursday at Lincoln. The platform adopted declares that constitutional and statutory prohibition is the vital question of the day and denounces high license. J. F. Abbott was nominated for Supreme Judge and the Revs. J. D. Newell and S. H. Hilton for Regents of the State University.

Prof. Spencer F. Baird, of the United States Fish Commission, and manager of the Smithsonian Institute since the death of Prof. Henry, died at Woods Hall, Mass., Friday afternoon.

Alvan Clark, who had a wide reputation as a practical astronomer and the most celebrated manufacturer of telescopes, a resident of Cambridge, Mass., for fifty-two years, died in that city Friday at the age of 83.

Prof. O. S. Fowler, the noted phrenologist and lecturer, died at his residence near Sharon Station, Conn., Thursday morning, after an illness of only thirty hours. The cause of death was spinal trouble, superinduced by a heavy cold.

Rev. Dr. Daniel Curry, who has been for many years one of the most prominent members of the M. E. church, died at his home in New York, Friday. In 1855 he was elected President of the Indiana Asbury University, now the DePauw University. From 1864 to 1876 he was editor of the *Christian Advocate* and was for some time editor of the *Methodist*, of the *National Repository*, from its first publication in 1877 till about 1880, and at the time of his death he was editor of the *Methodist Magazine*.

The inquest on the bodies of the victims of the Chatsworth disaster was continued several days. Witnesses testified that they had seen ties burning near the bridge. Section hands said they had been burning rubbish along the line, and in the vicinity of the culvert. No effort was made to extinguish the flames when the men were ready to go home. The jury returned a verdict charging section-boss Coughlin with gross carelessness and recommending that he be held to the grand jury. The railroad company was also mildly censured. The number of victims of the disaster, including the injured who have died, is 79.

On the St. Louis and Cincinnati limited express train on the Baltimore and Ohio Road, the air brakes were out of order and the train got beyond the control of the engineer and brakemen as it was entering Washington Wednesday morning, and, jumping the track, crashed through a brick building. The engineer was killed and several passengers fatally injured.

Alexander Robinson, a colored man arrested at Youngstown, Ohio, charged with criminally assaulting an 11 year-old white girl, died Friday, it is claimed of fright. The populace, enraged at the story told by the victim, demanded his immediate execution. A few hours after the unfortunate negro breathed his last the girl confessed he was not her assailant; the crime had been committed by a white peddler named Bishop, who threatened to kill her if she did not fasten the guilt on Robinson.

A cyclone from the north struck Republican City, Nebraska, and every brick building in town is a wreck. The brick schoolhouse being built was blown down, burying seven workmen. Two were killed outright, and five others were injured, two of them fatally. H. H. Wetherell's house was blown away and his wife and two children buried in the debris, all being more or less injured. Several other buildings were carried away or wrecked and several persons badly hurt. The damage will reach $50,000. Hailstones an inch in diameter fell during the storm.

The Inman Line steamer City of Montreal was burned at sea Aug. 11, when five days out from New York. The fire originated among some cotton and spread so rapidly that the passengers and crew were compelled to take to the boats. A pinnace containing thirteen persons is missing, and its occupants are believed to have been drowned. The steamer York City picked the others up in a short time and landed them safely at Queenstown.

The steamer Atlas collided with the schooner Lizzie Wilson, of Barnegat, N. J., Thursday. The sailing vessel went down immediately, and the wife and daughter of the captain and two seamen were drowned.

Two passenger engines in the yards of the Pennsylvania Railroad Company, at Philadelphia ran away Thursday night, and two men received fatal injuries. The locomotives were almost totally destroyed.

At Enfield, Ill., where the Eighty-seventh Illinois regiment and the soldiers of White and Hamilton counties are holding their reunion, two shocking accidents occurred Friday. During the sham battle, two cannons used by besiegers and besieged were prematurely discharged and many persons were injured.

An elevator, in which were eighteen women, fell from the third floor of G. Sidenberg & Co.'s building, in New York, Thursday, causing the death of Mrs. Jane Lynch and injuring many others quite seriously.

On the through express which left Chicago at 3:15 Wednesday afternoon on the Pittsburg, Ft. Wayne and Chicago road, the rear sleeper was wrecked at Bayard, Ohio, early Thursday morning by the spreading of the rails. One man was killed, several were injured.

FOREIGN.

The price of wheat in the Vienna market fell to a lower point on Saturday than known in twenty-three years. The wheat crop of France is good. It is estimated that the yield will amount to 110,000,000 hectolitres, against 105,000,000 in 1886. Russian harvest reports are satisfactory. The crop is especially good in Bessarabia and Podolia, doubtful in Volhynia, Minck, and Mohecley, owing to excessive rain: fair in the provinces bordering on the Sea of Azof and the River Don, and exceptionally fine in Charkoff and Poltava.

Advices from Honolulu are to the effect that the new ministry is in complete control. Nominations have been made for Representatives and Nobles. F. H. Hayselaen, son-in-law of ex-Premier Gibson, has been arrested for forgery.

Prince Ferdinand has at length mounted the Bulgarian throne, taken the customary oath and issued his proclamation to his subjects, which reads: "We, Ferdinand I., by the grace of God and the will of the people Prince of Bulgaria, announce to our well beloved people that we assume the government of the country. We will rule in accordance with the Constitution, with intent to promote its glory, greatness, and development. We shall always be ready to sacrifice our life for its happiness."

Lord Salisbury, in the House of Lords, and Mr. Balfour, in the Commons, announced Friday afternoon that the government had proclaimed the Irish National League as a dangerous society. Mr. Chamberlain and Mr. T. W. Russell have withdrawn from the Unionist party in consequence of the action of the government.

A total eclipse of the sun occurred at Berlin, Friday. Thousands of people came from different sections of the empire to witness the phenomenon, but were much disappointed, clouds preventing any observations.

Dispatches from Constantinople announced that the Czar has proposed to the Sultan a joint occupation of Eastern Roumelia and Bulgaria. Turkey is in no hurry to assent to the proposition. Prince Ferdinand was received with much enthusiasm at Phillopolis, but none of the foreign Consuls have yet visited the Prince, and Germany has instructed her Consul not to consider himself attached to the Bulgarian Government. Consequently, the German flag has been lowered from over the consulate. It is reported that the Powers have expressed disapproval at Prince Ferdinand's irregular action in taking possession of the Bulgarian throne. The Bulgarian Government has ordered 200,000 repeating rifles from an Austrian firm.

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Captain Pratt of the Indian Training School at Carlisle, Pennsylvania, has made a novel proposition which will be a striking feature of the Constitutional Centennial at Philadelphia. He has asked permission of the Indian Bureau to go to the plains and bring to Carlisle some of the wildest Indians he can find, and to march them in the procession at Philadelphia, side by side with the pupils of the school. The object is to illustrate in the most striking way the progress made in Indian civilization in the century. The Captain has leave of the Bureau, and will furnish a spectacle to make the land rejoice at the power of Christian education to transform savages to saints.

It is quite well understood that but for the hundreds of thousands sent to Parnell from his American sympathizers the Irish League could hardly have fought its way to its present position in British politics. But few realize what immense sums have gone back to Ireland from friends and relatives. Robert Griffin, statistician of the British Board of Trade, reports his estimate of them. He calculates from the figures of certain banking-houses that the remittances from America to Ireland in thirty-seven years have amounted to over $150,000,000, and that for six years these remittances have been $7,425,000 annually. Ireland has only about 5,000,000 population, but these large gifts seem to have no effect upon them.

This is the millennium of monopoly. The Standard Oil Trust has a capital of over $100,000,000, the Cotton Oil Trust of $30,000,000, the Cattle Trust of $25,000,000, the Rubber Trust has a capital of $35,000,000, and the new whisky pool named "Distillers and Cattle Feeders' Trust" has just been organized with a fat capital stock of $40,000,000. This is the first monopoly we have heard of with any satisfaction. Its headquarters will be in Peoria and its directors will have power to fix prices of liquor and run or close up distilleries. A number will cease to turn out their flood of poison and death immediately. This movement, like the Kentucky agreement some weeks since to make no more whisky until the stock on hand is reduced, is prophetic. It means that the business is not paying as before the days of prohibition, and the distillers are getting ready to shut up altogether.

The Canadian government has another quarrel in Manitoba which, though bloodless, may be of more serious consequences to the British provinces than the Riel rebellion two years ago. When the Red River region had attracted so many settlers that a provincial government must be granted, it was a most perplexing problem how to keep it from being Americanized. The vast wilderness north of the great lakes separated it from Ontario, and access was had only through the railways on this side. Sir John McDonald and the Tory party, resolved to risk much for the imperial integrity of the British dominions, built the Canadian Pacific road through that northern wilderness at immense public expense, and they are pledged to secure for it a monopoly of traffic. The Manitobans have at length rebelled against this coercive policy and wish to connect with a line built to the border by the Northern Pacific. Since they are united in their purpose they laugh at the agents of Sir John, scout the injunctions of his courts, and keep rolling the dirt upon the grade of the new road. A few days since there were threats of serious trouble, for McDonald threatened to send a detachment of British troops to settle the matter. The folly of such a war is too manifest, however, and he is not likely to attempt it. There is one road already connecting Manitoba with Minnesota, but as it is controlled by the Canadian Pacific, it gives no relief to the wheat-growers of the north. Our Canadian border lines are getting nearly obliterated as the similarity of interests on both sides increases.

Mr. Powderly, on learning that he was considered a pillar in Dr. Kirby's new party, made a very emphatic repudiation of its fellowship in these words: "When the American national committee meet next month in Philadelphia they will not represent me. I am not in any way connected with the organization. While I am an American I am not interested in reviving purely American ideas. I am not anxious to see the tomahawk and scalping-knife flourish again in this country. I have no desire to rekindle the camp-fires of the purely American, nor do I wish to see the re-establishment of the ducking-pond or the burning of witches. I am content to devote my time to the revival of an interest in the declaration of American independence and the re-establishment of the rule of the American people, independent of party or monopoly. I am of the opinion that I can work out these ends as a member of the Knights of Labor." Now the grand commander of the Knights is entirely gratuitous in this matter. He should be wiser than to attempt to balance his ignorance of early New England over against the old, forgotten idea that the savages are the real Americans. And he should be honorable enough to understand that any set of adventurers can just as truly claim the mission of establishing American principles by their secret lodge methods, as he by his. The whole secret lodge system, Knights, Sons, Deputies, Minute Men or what-not are cut from the same warp of despotism with its woof of secret ceremonies of false religion.

A Wooster, O., letter to the New York *Voice* gives some interesting news of the position of the successor of Dr. D. A. Wallace: "A sensation was created here last Sabbath morning by a declaration made by Rev. Dr. John A. Wilson, the United Presbyterian pastor. In the course of his sermon, he said: 'I am amazed when I consider the attitude of the two great political parties of Ohio toward the liquor traffic. Within the past few days one of these great parties, while recognizing the evils which flow from the traffic, deliberately proposes to license men to carry on the business, while the other party, with greater infamy, if possible, points with "just pride" to the Dow law—a law that licenses the saloon day and night, and "Sundays" included. It is time for us to raise a standard against this criminal policy, and as Christian men to no longer countenance the truckling of the politicians to the slums of the cities. For my part, I here and now wash my hands of all further complicity with such parties.' When Dr. Wilson came here from St. Louis two years ago he was an ardent Republican, and favored the non-partisan way of securing prohibition. He is a clear thinker and a fine orator and will be a tower of strength to the Prohibition party."

The Presbyterian churches in New Jersey have made arrangements to hold special missionary meetings in all parts of the State, ending Nov. 19, for the purpose of arousing greater interest in foreign missions.

A TERRIBLE WRECK IN INDIA.

BY AN AMERICAN MISSIONARY.

Shall I tell you some story of the horrors of the Mutiny, shall I take you to the Black Hole of Calcutta, to the Massacre Ghauts or the Memorial Well at Cawnpore, or the shattered old Residency at Lucknow? Or had you rather hear a thrilling tale of a tiger fight in the jungles? or do you prefer an account of some of the terrible murders of the Bheels and Thugs? No. I am going to tell you of some monsters which have been ravaging India with a destruction more terrible than that of any of the mighty and cruel conquerors, murderers or wild beasts.

Let me assure you that you are not now reading a tale of romance, nor yet of ancient history. The sad story which I am about to relate actually occurred, and most of the wrecked parties are personally known to the writer.

There lived a happy family, the parents and children bound together by the precious ties of love and home. The husband and father was a plain, industrious man. He was devoted to the wife and children whom God had given him. The mother had bright prospects in the love of her husband and children. The little girls and boys seemed to have a happy destiny before them. The parents were not what we would call earnest Christians, but they were religious in a general sense, attending church and teaching their children the ways of piety. The man had been somewhat addicted to strong drink, but he had signed the pledge and given up his drinking companions. Home was now happy as ever; all life seemed bright before them.

As the fell destroyer could not break in upon this happy family through the ordinary enticements of the grog-shop, there must be some special plot formed to accomplish their ruin, and terribly did it succeed. The husband had been away from home at some distance for his employment, and when he returned his wife noticed something peculiar in his conduct. It seemed as though he had something which he would not let her know. As she asked about his friendships, ways of spending his time, etc., she saw that he was telling her but a part. Having reason to believe that he had joined some secret society, she asked him directly if he had done so. He flatly denied it.

He had occasion to leave home again. During his absence a large letter came, sealed and registered. As usual his wife received it. There had never been any want of confidence, and neither had ever had any secrets to keep from the other. She had always opened his letters, and he had never thought of objecting to it. She opened this letter,—there was his diploma as a member of the Freemason fraternity. She understood it all at a glance. Something had now come between husband and wife. It looked to be only the thin end of the wedge. We shall see. When he returned she again asked him about his joining the lodge. He still denied it. She then showed him the lodge certificate. He was exceedingly vexed, and blamed her severely for having opened the letter. She reminded him that she had always opened his letters, and there had never been the least objection. The entering wedge was beginning to do its work in that home.

The lodges of this fraternity in India are notorious dram-shops. If there is a Masonic lodge which is without an extensive alcoholic "refreshment room" we have never heard of it. Judging from authentic reports we may well presume that the chief attraction of these secret societies is the titilation which is found at the festive board. There may be total abstainers who keep up a long connection with that order, but we do not know of them. On the contrary, we have known of members who, giving up their drinking habits and becoming truly pious, were compelled to resign their lodge associations.

Under these circumstances what is to become of the young abstainer who enters into that charmed circle? Could this man refuse that almost universal mark of worldly friendship—the treating glass? Would he go into a band of elder and wiser members of the order and begin by opposing their ideas of conviviality? No. The blindfold over his eyes represented the blindness of his mind in entering such an association. The cable-tow tied about him marked him as a slave of these worldly customs. He was henceforth to be led captive by them at their will. The lodge first shared and then monopolized the love of family in his heart. Home once meant wife and children. Once his feast was to sit down at their family table with his dear ones about him. But these ideas were too narrow. He got "larger views." His *home circle* became that world-wide fraternity who were linked together in vows which pretend to be much more solemn than those of the marriage altar. His festive board was henceforth to be the banquet of the lodge, with its wild revelry and strong drink.

We need not trace him through the years of alienation from home, bitter feelings, unkind words, sad neglect and painful heart-achings and breakings which followed. Alas! the world knows these things so generally, and yet knows them to so little purpose! We would gladly pause here and drop the curtain over the rest of the sad scene. But we can not. Before God and man truth must come out. God tells some terrible things in his Word as a warning to the generations to come, and it is solely because that such warnings are absolutely necessary that we proceed with the cruel details before us.

It is plainly shown in the Bible and in the universal history of man that strong drink stimulates the basest passions of human nature. There are appetences which require careful discipline and great self-denial. As the Creator himself has shown us, even a crucifixion and mortification are necessary in order ensure the safety of the soul and the peace of society. It is not at all strange that men beat their wives and turn them out of their once happy homes; and starve and abuse even their own offspring under the maddening power of the demon drink. Led along by this monster evil, that man who had once been a kind father committed a most infamous assault upon one of his own children before she was ten years of age. The wretched mother, in the frenzy of shame and despair, threw the case into court. But what occurs when one of that fraternity is taken as a prisoner before a judge who is his sworn brother? The magistrate allowed the case to slip along for some months until the excitement about it could somewhat abate, and then quietly let off the culprit as having been *irresponsible when the act was committed!*

The wife refused to live with the vile man. But we all know how the world looks upon the woman who refuses to stay with the man who has once been a husband, no matter what he may have become afterwards. Under the most specious promises and strong pressure she was induced after some time to stay with him again. He led a painfully vile life. His haunts in the bazaars were well known. Thus matters went on a few more years. He was a wreck in business. Though a man of good business ability, his course of debauchery had again and again thrown him out of work. The wife was compelled to leave him again, and the family was scattered. But that poor girl was left in the clutches of the unnatural father. Again this vile monster repeated the unnameable infamy for which his wife had previously put him in court.

Immediately after this he was engaged in a broil with a man at whose house he had been for a long time a too frequent and familiar visitor. Efforts had been made to protect the wife and children from this demon-possessed man. Who do you think interfered this time? The representatives of a perverse form of Christianity, a man whose religious position brought him into frequent contact with influential men of the world. These influential worldlings must protect their "weak brother." Clergymen were their cats-paw, and the efforts of the poor wife to obtain her rights were outwitted. The hero of this story carried his quarrel with his once too accommodating neighbor to blows, then, using deadly weapons and inflicting severe injuries, he was apprehended by the police. While under trial for this assault the record of the infamous conduct was also recalled and the man was at last sent to prison, the wife divorced and the children scattered about as the objects of charity.

Only a part has been told, but here is certainly enough to serve as a warning against these secret works of darkness. God has "placed the solitary in families." The home circle is a divine institution. What God has joined together no mighty secret league has any right to put asunder. The spiritual counterpart of the family is the church of God. Let men and women join its hallowed circle, giving their hearts to Jesus. Being born of the Spirit they become members of the "whole family in heaven and earth" which circles around the throne of God. The blessed business of Christian work and fellowship among the saints of earth will occupy all the time and talent that men and women can afford to give aside from their duties in their homes and business. If you serve the triune God in heaven let this be your trinity of work on earth: *religion, home, business.*

The whole system of secret societies is adapted to draw the people away from their legitimate circles of religious, domestic and business duties. The world is full of examples of this sad truth. We beg you take the warning given in the true story above narrated, and let such misleading associations be forever avoided.

Bombay, India.

AN AMERICAN PARTY.

BY REV. H. H. HINMAN.

There has been a circular letter issued from the headquarters of the American Party National Committee rooms, 1017 Chestnut street, Philadelphia, asking American citizens to sign a call for a National Convention to meet in that city on Sept. 16, 1887, based on the following principles:

1. To emphasize and perpetuate the sentiment—America for Americans.
2. The restriction of immigration.
3. A thorough revision of the naturalization laws.
4. Reserving American lands for American citizens only.
5. The protection of Americans, in all rights, on land or sea, in all parts of the world.
6. To restrict and guard the right of elective franchise.
7. To abolish polygamy in the United States immediately and entirely.
8. To enact and enforce such laws as will tend to eradicate intemperance.
9 To develop the resources of the country by a wise system of internal improvements.
10. To protect and promote the American system of free common schools.
11. To adjust the relations between labor and capital, on a permanent basis of equity and justice.—*National View.*

As an adherent of the American party, I desire to make some remarks on the above circular:

1. There is no reason to think this movement has any considerable following. It is important only as indicating the tendency to disintegration and reconstruction in the old political parties. As these parties have survived their usefulness and are kept together mainly to contend for the spoils, such a tendency is to be rejoiced in and promoted.

2. There is in this declaration of principles much that is to be commended and deserving of consideration by all makers of political platforms, and some things *not* commendable.

I desire to make a few observations: As a platform it is seriously defective because of what it omits, and morally wrong in some things that it affirms. It is defective because it fails to recognize the Divine authority of human governments and their responsibility to Divine law. It does not even recognize the doctrine of human equality as the basis for civil government, but lays down principles subversive of that doctrine.

The first and second propositions are of doubtful propriety and worse morality. They are all the worse as political propositions because they contain an element of truth, together with an appeal to human selfishness and a practical denial of the foundation principles of our government. The truth is, that distinctively American principles, such as the doctrine of human equality, the separation of church and state, and the right to protect society from the evils of the liquor traffic, from the subversion of Christianity and the Christian Sabbath, and from the secret conspiracies that are the outgrowth of atheism and despotism, ought to be steadily maintained. No class of foreign immigrants have a right to subvert our established institutions. Beyond this we have no right to go. America does not belong exclusively to Americans, but as a possible place of residence to all mankind. We are all "foreigners" except the Indians, and if they had no right to exclude Europeans that came here peaceably, neither have we. A government that holds "these truths to be self-evident that all men are created equal, and endowed with the inalienable right to life, liberty and the pursuit of happiness" can never consistently exclude any self-supporting and law-abiding immigrants. To insist that we may and should exclude them is a most *un*-American principle. So long as we claim the right to visit and reside in all parts of the habitable globe we must recognize the same right in others. It is something to be an American citizen. It is *more* to be a *man*, and our rights as citizens grow out of our rights as men, and do not lift us above the level of the great human family.

The third proposition is doubtless a wise one. The right to participate in our government is not, like that of residence and protection, a *natural* right. Its exercise should be restricted to those who have the capacity to properly exercise it. Not many of our foreign immigrants are illiterate, but some are avowed atheists and anarchists. There would be no injustice in giving such a back seat in framing the destinies of States and the nations.

The fourth proposition is also wise. Land monopoly is an evil and a wrong, and those who purchase from the American domain ought to be willing to assume and discharge the duties of citizenship.

The fifth proposition not only demands the assent of every true American, but its maintenance is one of the most pressing demands of the times. True, we do not have now to send our ships to the Mediterranean to rescue our citizens from Algerine pirates, but our government looks calmly on and sees Christian ministers and college professors driven from the cars in which they have purchased a right to ride, and beaten and bruised for insisting on that right. When the legislature of a State can enact that parents who shall educate their own children in their own school shall be fined a thousand dollars and sent one year to the chain-gang, it is surely time that the government should protect its citizens. So long as race distinctions are made the basis of legislation, there will be room for such a plank in every political platform.

The sixth proposition is also wise. The elective franchise ought to be restricted to those who can exercise it intelligently. It ought not to be denied because of sex, and all persons who are lawfully entitled to its exercise should be protected in so doing. This opens a wide field for legislative and executive action.

The seventh proposition ought of course to be carried out; but it will involve the suppression of the secret lodge system, which is the main element of strength in Mormon polygamy. Polygamy is not worse than the idolatrous rites that are secretly practiced in the District of Columbia. A law that will reach the former would break up the latter.

The eighth plank is too vague. It ought to demand State and national prohibition. The ninth is all right, but demands no change. The tenth is deserving of serious consideration. The system of free schools is in many parts of the South a practical failure. Nowhere in the nation is a public school system so greatly needed. What is demanded is national aid and national supervision. We ought to have a national bureau of education.

The last proposition reminds one of the conclusion reached by a convention of rats, viz., that henceforth all cats should wear bells. Co-operation and arbitration can be promoted by legislation, but no law except that of Christian kindness will ever reconcile conflicting interests. I apprehend that this together with the clause about immigration was put in for buncombe and for nothing else.

And finally, we respectfully suggest to the aforesaid committee that they take out the rotten planks in their platform and put in their place those of the *real* American party. Especially do we urge them to insert the fifth, eighth, tenth and thirteenth planks. So long as this government charters institutions which it can neither control nor inspect there will be little security for justice in any other measures it may adopt.

THE MYSTERY OF THE WORD.

BY E. E. FLAGG.

I once heard a bright, original New England woman remark, "I don't want to understand all there is in the Bible; I want something left to learn when I get to heaven."

It struck me as a new idea which at the same time ought not to be new. Perhaps, for instance, it would be better to keep our difficulties with the imprecatory Psalms to ourselves till we meet David, no longer a sinning, fallible, but half sanctified man, and

hear his own explanation of the matter; which would probably be that inspiration did not mean perfection, that he was in this mortal life not only a man of like passions with ourselves, but of rather stronger passions than the average; and the fact that he did not write like St. John, instead of being a stumbling-block for reasonable minds, ought to be the reverse, for the real discrepancy, the true "moral difficulty" would have been if he *had* written like St. John.

And so of life. What earth would be without that counter dream world of cloud and mist and vapor, human existence would be if the ways of Providence involved no deep things past searching out, of which we can only say, "It is a great mystery," and leave it where we found it. Faith may remove mountains, but it bears no key to let us into God's secret counsels. It can paint a rainbow on every cloud, but did you ever stop to think that the greatest mystery of all is the mystery of light; that the riddle of the sunset clouds is a deeper one than the riddle of the Sphinx? And so there will always "be something left to learn" even after we get to heaven, for when we reach the perfect Light mystery will still be at the heart of it.

There is to me nothing more striking in the Bible than that it should speak in one breath of the mystery of godliness and the mystery of iniquity; that the kingdom of darkness and the kingdom of light should both be described by one word. But it is so in Nature. There is a mystery of the serpent's way upon a rock and the flight of a bird through the air; there is a mystery of the healing herb and the deadly nightshade, of the health-giving breezes that waft the scent of honeysuckle and clover and new mown hay into your open window and the pestilence, formless, dragon-winged, rising out of the earth's desolate places to slay and destroy. We cannot safely ignore one mystery and give ourselves to the pursuit of the other. The physician must learn the laws of disease as well as health and know a poison from an antidote. It is not preaching the mystery of godliness to let the mystery of iniquity alone even though some wise and good men may think so. On earth at least our learning must always be of this dual form. It is not safe to refuse even a disagreeable knowledge.

"The surest means to convince one's self of a life after death," says Fichte, "is so to live in the present that one must wish it;" and the only way to be sure of "something left to learn" when we get to heaven is to learn all we can while we are here. "Unto him that hath shall be given,"—solemn words that may be a passing bell or a pean of victory,—"unto him that hath shall be given, but unto him that hath not from him shall be taken away even that which he seemeth to have."

WHAT IS FANATICISM?

The genuine fanatic is not a hypocrite. He is sincere and earnest. His fundamental mistake is in being consecrated to his own will, and thinking it is consecrated to God. "Am I not," he says, "always led by the Spirit of God? And can the Spirit of God lead one wrong?" He assumes that his will and the will of God are always the same. Whoever, therefore, opposes him, he takes it for granted, is fighting against God! "Of course he cannot be a Christian!"

This is the spirit that presided at the Inquisition, and kindled in all ages the fires of persecution. It is impatient of contradiction, cruel and relentless.

The Spirit of God begets kindness and humility. It never, in its zeal for the truth, pursues any individual to his injury. It leaves the recompensing of evil to God, to whom vengeance belongs. It never consigns a man to perdition till God sends him there.

Fanaticism, when restrained by law from violent persecution, seeks it compensation in severe judgments and fierce denunciations. It puts the worst construction upon actions, and calls offenses, real or imaginary, by their hardest names. He who has the Spirit of the Lord, imitates Michael the Archangel, who, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke."

The fanatic cannot bear contradiction, or take advice. He can give, but cannot take reproof. He who has the Spirit of God is as teachable as a child. Moses talked with God face to face. But when a friend suggested a better course than that he was pursuing, Moses listened to the suggestion, and adopted the plan proposed for the administration of justice. He was taught of God, and so was not above being taught of man.

The fanatic is unyielding in his course: but they who are filled with the Spirit submit themselves one to another in the fear of God.

Fanaticism is not always attended by extravagance of conduct. It may be very quiet outwardly, while malignant passions burn within. No degree of extravagance, while unaccompanied with malevolent passions, can constitute a person a fanatic. Fanaticism is not wildness and extravagance merely, but its essence consists in substituting for that love that beareth all things unkind feeling and a furious zeal.

The great enemy and sure preventative of fanaticism is humble love.

In humility there is safety. The storm that uproots the stately oak leaves the humble shrub undisturbed. The most wonderful manifestations of God to your soul will not hurt you, unless Satan succeeds in getting you lifted up with spiritual pride. But if he does—if you get lifted up, in your own opinion, so that you think you cannot go wrong because God leads you, and the work of God can not go right unless it has your support, or at least your indorsement—then you are in danger of becoming a fanatic. Do not think that God will curse a church because you are not put forward, or withdraw his presence from a meeting because your voice is not lifted up in it. We are not of much consequence after all. God can get along very well without any of us.

Guard against an unteachable spirit. You do not know it all, and never will. Those who are behind you in some things can yet teach you in others. Let your place of rest be down at the feet of Jesus.—*B. T. Roberts.*

THE ENCROACHMENTS OF ROMANISM.

[Dr. McGlynn in the North American Review.]

Strange as is the mildness of the complaint of the new Know-Nothingism, compared with the old, in the protest against foreign immigration, and strangely unexpected as is the quarter from which the protest comes, stranger far is the mildness of toleration, or the indifference, and in innumerable cases the actual approval by Americans, especially by those of them that are represented in the public press, of the attitude of the churches, and especially of the Roman Catholic church, towards our government, our laws, our American principles, traditions and institutions. Now that the number of foreign-born inhabitants, and still more the number of Catholics, is in a much larger proportion to the total population, we hear nothing like the former frantic cries of alarm from the native-born and the Protestant. And yet things have been happening within the last few years all over the country, and especially in our State and city of New York, a mere tithe of which would, but a generation ago, have stirred the country to a white heat of anger.

But a few years ago, many bishops, assembled in the provincial council of Cincinnati, issued a pastoral letter, the product of the pen of the Scotch bishop Gilmour, of Cleveland, which was largely a deliberate thesis against our Declaration of Independence, in the attempt to show that men are not born "free and equal," and when some remonstrance was called forth, in not a few instances from Catholics, the Franco-American bishop, Chatard, of Indianapolis, hastened to justify the manifesto, which he had himself signed, in a letter to a New York paper, in which he corroborated the teaching of the pastoral letter by quotations from a letter of the Pope, whom he slavishly described as "our present holy father, Pope Leo XIII., now gloriously reigning." The new generation of bishops is by no means so averse as were their predecessors to having their ears tickled by the grateful appellations of "lord" and "lordship," and nothing is now more common than to speak of and to address an archbishop by the ducal sobriquet of "his grace" and "your grace." The bishops, in great majority, are now eager to obtrude their professional rank on the public by the use of a distinctive garb, wearing about their necks the imperial purple, with which, as well as with wealth and power, the first Christian emperors began the corruption of the church. And they force the priests to wear, in public as well as in private, a professional badge known as the Roman collar, of which an old American priest, some years ago, hearing of the desire of his bishop that the priests should always wear it, said, with bitterness, "I suppose the next thing will be that we must have the bishop's name written upon the collar."

Thirty-five years ago it was extremely rare to hear from bishops and priests the denunciations, now so common, of the public schools, which, in spite of the hackneyed character of the phrase, have well been called, and may for all time to come well be called, the palladium of our liberties, and the safeguard of American institutions. The late James A. McMaster, editor of the *Freeman's Journal*, well-known for his rabid hatred of the public schools, stated in his paper that at the time of the First Plenary Council of Baltimore, only one venerated prelate and himself took the correct view of the school question. From this we can gather that the other bishops did not then see in the public school system the horrors that their successors almost unanimously discover. This is also shown by the language of the earlier councils of Baltimore, in which, speaking of the public schools, they have nothing to say of the "godlessness," the "wantonness," and the "immoralities" of these schools, of which things we have in late years heard so much from bishops and priests, and their journalistic organs. One of these earlier utterances, incorporated in paragraphs 428 and 429 of the Second Plenary Council of Baltimore, shows that so far was it then from being the desire of the bishops (while complaining of certain inequalities to which Catholics were subjected in the schools) to restrain Catholic children from going to the public schools, that they made it the duty of pastors to take an interest in the schools, and to secure in them the rights of conscience of Catholic children. The words of the Council are:

"Since often in books in use in the schools there are things which are hostile to our faith, and which place our doctrines in a false light, and distort history, the welfare of religion, the right education of youth and the honor of our country demand a remedy for so great an evil. As it is certain that in most of the States public education is so conducted that it is made to serve the interests of the sects, so that the minds of Catholic children are gradually imbued with their principles, we admonish pastors that they should spare no pains in looking to the Christian and Catholic education of children, and should watch diligently to prevent their using the Protestant Bibles and reciting and singing the prayers of the sects. Therefore, they should be vigilant in guarding against the introduction of such books and exercises into the public schools. They should everywhere resist these sectarian efforts with constancy and moderation, and endeavor to obtain the necessary remedy from the authorities."

Contrast the moderation of this language, and this inculcation of moderation upon the priests, with the violent denunciations and gross calumnies of later days. There is now an avowed determination, as shown in the last Council of Baltimore, to establish all over the country a great system of parochial schools in opposition to the public schools, and it is made the most urgent duty of priests everywhere, under threat of expulsion, to found such schools. The hope is not concealed that, when the so-called "Catholic vote" shall become larger, the politicians may be induced to appropriate, through State legislatures or local governments, all the funds necessary for the support of these schools. This has already been accomplished in Poughkeepsie, New Haven, and elsewhere, and for a brief period during the offensive and defensive alliance between a certain set of priests and the Tammany ring of the days of Tweed, Connolly, and Sweeney, an appropriation procured by legislative trick and fraud, under the management of Peter B. Sweeney, awarded several hundred thousand dollars to the parochial schools of New York city. What would the old-time Know-Nothings have thought of this? It should be noted that these parochial schools, which it is the design to multiply, are exempt from taxation, and that thus the public in some sense puts a premium upon a system of schools hostile to its own, and so encourages the laying of an enormous additional burden upon the poor Catholic people who have already paid, directly or indirectly, their full share of the taxes for the support of the public schools, which it is now the growing tendency to forbid them to use, under penalty of privation of the sacraments of the church. Another thing which was almost unheard of a generation ago, and the suggestion of which, in anything like its present extent, would then have caused the gravest civil disturbances, is the appropriation of valuable public lands and millions of dollars of public money, to the support of all manner of sectarian institutions under the control of churches, and especially of the Roman Catholic church. It may be sufficient, by way of illustration, to refer to the Catholic Protectory, in Westchester, to the House of the Sisters of Mercy in Eighty-first street, and to the Foundling Asylum of the Sisters of Charity in Sixty-eighth street, immense institutions supported by the city treasury of New York, at an expense of from half a million to a million of dollars a year, and the two latter built upon blocks of ground given by the city through the favor of the Tammany ring, and worth hundreds of thousands each. There is a host of smaller institutions of the same character, and supported chiefly by the public treasury, to nearly all of which children are committed as to public institutions by the civil magistrates. Would it not be enough to make the elder Know-Nothing bigots turn in their graves could they hear that vast sums and great public properties are thus turned over to irresponsible private and sectarian institutions, especially if they could learn that the priests, and monks, and nuns, whose institutions are thus benefited by the public, are but the more emboldened to denounce our schools and other public institutions, in language at times brutal if not obscene, while indulging in unwarranted phari-

saic glorification of their own institutions and of themselves. The extraordinary zeal manifested for the getting up of these sectarian schools and institutions is, first of all, prompted by jealousy and rivalry of our public schools and institutions, and by the desire to keep children and other beneficiaries from the latter, and, secondly, by the desire to make employment for and give comfortable homes to the rapidly increasing hosts of monks and nuns, who make so-called education and so-called charity their regular business, for which a very common experience shows that they have but little qualification beyond their professional stamp and garb.

It is not risking much to say that if there were no public schools there would be very few parochial schools, and the Catholic children, for all the churchmen would do for them, would grow up in brutish ignorance of letters; and a commonplace of churchmen here would be the doctrine taught by the Jesuits in Italy, in their periodical magazine, the *Civilta Cattolica*, that the people do not need to learn to read, that all that they do need is bread and the catechism, the latter of which they could manage to know something of, even without knowing how to read. A confirmation of this is to be found in the very general illiteracy in countries where churches and churchmen have been exceedingly abundant and have exercised temporal control. It is a remarkable fact, that in Italy, France, and other so-called Catholic countries, in spite of the hostility to the government schools, the clergy do not establish parochial schools. The ecclesiastical authorities of Italy, while willing enough to impose on our Catholic people of America so heavy a burden, do not dare to try to impose a similar burden upon their people nearer home. But what, most of all, might seem well adapted to revive and intensify the old hateful and bigoted spirit of Know-Nothingism, and justify its fears and predictions, is the actual and direct interference in politics of bishops, vicars-general, and priests in their ecclesiastical capacity and because of their ecclesiastical influence, to promote the pecuniary and other temporal objects of the ecclesiastical machine.

Recent instances of this, not a few, could be mentioned. It must suffice here merely to refer to the letters and messages of the late Vicar-General Quinn, of New York, sent to clergymen to secure their influence as churchmen to defeat constitutional amendments which, even after their adoption, have been practically over-ridden and over-ruled in the interest of Catholic institutions, and to secure the election to the Legislature of such men as Mr. J. W. Husted, because he was willing to favor "generous appropriations;" the instance referred to in this article of the clerical alliance with the Tweed ring; the letter of Monsignor Preston to Joseph O'Donoghue in the late Mayoralty canvass; the denunciation of one of the candidates and his party from Catholic altars; the secret prohibition to a priest, who went not as a priest, but as a citizen, to keep his engagement to speak at a political meeting, the chief demerit of which speech was clearly in the fact that the movement it was intended to help was likely to bring disaster upon the Tammany ally of the ecclesiastical machine; the abuse of the confessional in forbidding men under penalty of refusal of absolution to attend the meetings of one political party; and last and worst of all, the effort, of an archbishop in the late election, to defeat at the polls by the abuse of his ecclesiastical position the call for a constitutional convention, which, as the result proved, was demanded by an overwhelming majority of all those who voted on the question—an effort in full keeping with the action of the same archbishop, when bishop of Newark, in sending to the Catholic pastors of New Jersey a secret confidential letter, telling them to "instruct" their people how they "must" vote upon certain proposed constitutional amendments, giving minute details as to the striking out of certain clauses, and suggesting that for greater surety it might be better that the Catholic voters should strike out all the clauses. The heinousness of this action will be better understood when it is mentioned that the object of the proposed amendments was to protect the public treasury, and to prevent the people of counties and towns from being oppressed and robbed by railroad and other corporations.

From this cursory review of the situation, then and now, it would seem that the fear of the things, the alleged evils and dangers of which were dreaded, predicted, and denounced with so much vehemence by the elder Know-Nothings, would find to-day a hundredfold greater justification. And yet we witness the extraordinary spectacle of the indifference of the old political parties to the danger, and their actual co-operation in bringing about this state of things through legislative action. A similar indifference, where there is not positive acquiescence or co-operation, is to be noticed in the great majority of the journals of the country. The reason of this is not hard to find. It is actually the fulfillment of the prevision of those who saw in the growth of a vast army of foreign-born voters likely to be swayed as one man by other than American objects and considerations, and in the growth of an ecclesiastical power, secret and despotic in its methods, and owing, it was alleged, blind obedience to a foreign potentate, a real danger to the unity and distinctive characteristics of our nationality, and to the liberties and institutions of our country. The old political parties, and the newspaper press, which is mostly devoted to one or the other of them, are now so much impressed with the importance of the Catholic vote, and the adopted citizen's vote, that they will not run the risk of alienating either, by shocking even the most unreasonable and un-American prejudices. But those most active as political leaders and partisans, and those whose opinions get the most airing in the press, are not the most nor the best of the people of either party. We hear whisperings and mutterings here and there that portend the speedy crystallization and emphatic enunciation of an American public opinion which, while free from the vulgar theological hatred and low-minded jealousy against foreign-born citizens that characterized the elder Know-Nothingism, will have something more effectual to propose as a remedy for the grave evils we have pointed out than the ridiculously inadequate and selfish new Know-Nothingism of restricting immigration, as proposed by Prof. Boyesen and Mr. Powderly.

PLATFORM OF THE ROMAN CHURCH.

To give the Bible to the laity is to cast pearls befor swine.—*Cardinal Hosius.*

Let the public school system go to where it came from—the devil.—*Freeman's Journal.*

We hate Protestantism; we detest it with our whole heart and soul.—*Catholic Visitor.*

It is utterly wrong to circulate the Scriptures in the vulgar tongue.—*Archbishop Ximenes.*

We are not advocates of religious freedom,and we repeat we are not.—*Shepherd of the Valley.*

Religious liberty is merely endured until the opposite can be carried into effect.—*Bishop O'Connor.*

God's tribunal and the Pope's tribunal are the same. All other powers are his subjects—*Muscovius.*

We will take this country and build our institutions over the grave of Protestantism. — *Priest Hecker.*

There is, ere long, to be a state religion in this country,and that state religion is to be Roman Catholic.—*Priest Hecker.*

There can be no religion without the Inquisition, which is wisely designed for the promotion of the true faith.—*Boston Pilot.*

I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools.—*Priest Walker.*

What Father Walker says is only what has been said by the bishops all over the world, over and over again,in their pastorals,and we heartily endorse it.—*New York Tablet.*

We declare, affirm, define and pronounce it necessary to salvation for every human creature to be subject to the Roman pontiff.—*Cardinal Manning.*

Accursed be those very crafty and deceitful societies called Bible societies, which thrust the Bible into the hands of inexperienced youth.—*Pope Pius IX.*

The Pope has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order.—*Brownson's Review.*

If the Catholics ever gain (which they surely will do, though at a distant day) an immense numerical superiority, religious freedom is at an end.—*Archbishop of St. Louis.*

Heretics, schismatics, and rebels to the said Lord the Pope or his aforesaid successors I will, to the uttermost of my power, persecute and wage war with.—*Bishop's Oath.*

I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers.—*Jesuit's Oath.*

No Bible shall be held or read except by priests. No Bible shall be sold without a license,except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—*Council of Trent.*

Moreover we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication,distribution,reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.—*Pope Gregory XVI.*

WASHINGTON LETTERS.

DEAR CYNOSURE:—The sudden death of Prof. Baird, Secretary of the Smithsonian Institute,makes an important gap in the scientific world and is a great loss to that institution. He died yesterday at Wood's Holl, Mass., quite unexpectedly. He has held the position of secretary since the death of Prof. Henry, whose statue stands in front of the main building.

Recent investigations in this city go to show that by far the greater part of the wine and beer consumed here are highly adulterated, and with substances that are decidedly poisonous. If no additional reasons were to be found, these would be sufficient to demand the entire prohibition of the traffic. There is much talk about removing the garbage to preserve the public health. There is no garbage half so poisonous or pernicious as that regularly dispensed at the saloons and hotels under the authority and protection of the District government. Just now a call is out for the reorganization of the Prohibition Club of this District.

The conviction of Dr. Crawford, Assistant Surgeon of the Navy, for unlawful cohabitation with a girl of fourteen years, is the first instance of the enforcement of the Edmunds Law in this District. The law was made for Mormons in Utah, but it is equally useful as a corrective of morals in this city. The penalty of one year in the penitentiary is none too severe, and it is hoped will serve as a warning to others. Iniquity in high places has ever been the bane of this city, especially to its social purity. The law that was made for Mormons ought surely to be enforced in the city that enacted it.

H. H. HINMAN.

Secretary Lamar has just made an important land order revoking the indemnity lands granted by Congress to the Atlantic and Pacific Railroad Company and throwing open to settlement untold millions of acres; in this case alone, twenty-five or thirty million acres are restored to the public domain, not to mention a number of other land grant railroads similarly affected. With the exception of the few who are personally or professionally interested, this decision is received with general approval, as the popular opinion that the railroads have received too many concessions and privileges from the Government is well founded. The meeting of the International Medical Congress, to be held here next month, is looked forward to with much interest and extensive preparations have already been made for the reception and entertainment of the delegates,the number of whom are variously estimated from three to five thousand. Already the names of several hundred distinguished foreign physicians have been registered for attendance, and there can be no doubt that the United States will be largely represented. That important beneficial results to science and the healing art will follow this convocation of savants there can be no question.

Public interest in that historic building, Ford's theatre, where the lamented Lincoln was assassinated, has been revived by the removal from there of the Medical Library and the Army Medical Museum to the splendid new structure erected for the purpose near the National Museum building. It required several men and drays a number of days to remove these vast collections. The library contains 85,000 volumes and 113,000 pamphlets and its growth is continual and progressive. *

OUR CINCINNATI LETTER.

CINCINNATI, O., Aug. 23, '87.

EDITOR CHRISTIAN CYNOSURE:—Last Thursday afternoon I heard Rev. A. B. Leonard, D. D.,on the "Upas Tree." He described the roots and branches of the liquor traffic. He had two objections to the Dow law: 1. The Sabbath opening clause. If the Legislature should give municipal authorities the privilege of allowing their people to steal on Sabbath provided they paid a tax, the Christian citizens would rise in indignation. We will not allow the Eighth Commandment to be set aside. But when a similar assault is made on the Fourth Commandment we are perfectly complacent. 2. It involves complicity with the liquor business. A politician said: "You tax dogs. Some dogs kill sheep. Therefore you are a party to sheep-killing." The doctor unraveled the sophistry thus: There are three classes of dogs, good dogs, valueless dogs and vicious dogs. The third class represents the saloon, which

is evil and only evil continually. Now, should the Legislature say, "Let owners of vicious dogs pay $100 tax and they can turn their dogs loose upon the flocks for 365 days with perfect impunity," then you would have a parallel. He spoke for two hours. His speech was a power for good. He had 600 people listening.

I spoke in the evening to the same number on "The Relation of the State to Public Morality." On Saturday I spoke at a Prohibition basket meeting in Selma. Fully 600 people listened for more than an hour on the basis of our temperance reform. The prohibition wave in Ohio is rising. Bro. Hughes predicts a vote of 60,000 this fall. That will make victory secure. On Sabbath morning I preached in the Clifton United Presbyterian church, Rev. Bailey, pastor. I do think this brother has the happiest situation in the whole country. I was happily surprised in meeting Mrs. Bradfute, a co-worker in the Cedarville public schools and the best teacher in the State.

At 3 P. M. I preached in the Friends' church in Selma. Uncle Henry Kyle drove me over and it required pushing his horses to make it. I preached again at this place at 7:30 P. M. I was entertained at the home of Mr. Albert McDorman, my former pupil in Cedarville. Going back over these scenes of my childhood brings many fond recollections to view. Saturday night I slept where the first seven years of my life were spent. I am constantly meeting friends and relatives among whom my first twenty years were passed. They are true as steel. God's command has been made good.

The paragraphs in my article of August 18th, 2d page and 2d column, relating to Egypt and Greenland, are quoted verbatim from Nelson, a fact overlooked by the type setter. J. M. FOSTER.

OUR BOSTON LETTER.

REV. DR. MINER, THE THIRD PARTY CHAMPION, AND THE TEMPERANCE REPUBLICAN ATHLETES.

Dr. A. A. Miner is not an entire stranger to the *Cynosure*. By distillers and saloon-keepers he is not less known, hated and feared than by the temperance Republicans of this State. A Universalist, yet he has immortalized his memory by the declaration that "if there is no hell there ought to be one for rumsellers." He is one of the most persevering and influential Prohibitionists in this commonwealth. As pastor of one of the wealthiest churches in this city, and being recognized as one of the deepest thinkers, his influence extends far beyond the limits of his own denomination. When the doctor speaks he has something to say worth hearing, especially on temperance matters whether it is relished by all that hear or not.

Never did pugilist strike his opponents more squarely and fairly between the eyes than the doctor recently struck the Anti-Saloon Republican leaders, the honorables Dawes, Hoar and Long. Those Republican athletes were uncompromisingly handled without gloves. After this bout the doctor must be acknowledged a champion in the ring of political criticism.

Dr. Miner physically is looked upon as spare, and his appearance does not belie him; he spares nobody when he thinks a principle is at stake. Neither does he belie his name. With pick and shovel he digs into the Republican mine and throws out its *pseudo* ore, showing the descriptive pamphlets of that party to be "deceptive and misleading."

In reply to a manifesto recently given to the Republicans of this State Dr. Miner wrote an open letter which has been published in the daily papers of this city, a copy of which I append in full:

To Hon. Henry L. Dawes, Hon. George F. Hoar, Hon. John D. Long and seventeen others, lay and clerical:

GENTLEMEN:—Your recent manifesto to "Temperance Republicans of Massachusetts" reflects upon the action of the Prohibitory party in a manner that calls for remark. Your document is well written and plausible, but deceptive and misleading in its positions. Had it no clerical names attached it would be a less palpable affront to the Christian conscience of the Commonwealth. Such is the wont of politicians.

It is noticeable that you do not assume to speak in the name of the Republican party, but only of a fraction of that party, the "Anti-Saloon Republicans," and their number you leave very uncertain. You imply, it is true, that the 129 who voted for the "submission of the amendment resolve" are all opposed to the saloon. Nothing can be more deceptive. It is well known that many of them favored the resolve simply on the ground that the people have a right to pass upon the question; and many others, it is believed, favored it, hoping that by some chance, through rejection by the people or otherwise, the Republican party might be rid of this *bete noir*. Your party convention did not favor the "amendment" itself, but simply favored submitting the question to the people, leaving you entirely at liberty to oppose the measure when it should come before the people, as your brethren have done in Michigan, Texas and other places.

One would conclude from the tone of your appeal that the Democratic party of Boston is responsible for the liquor selling of Boston. The truth is, the authority on this subject, as you well know, gentlemen, is not in any degree in the hands of the city government of Boston, but wholly in the hands of the Republican party of the State. The governor appoints the police commissioners, the commissioners grant the licenses and control the police force, executing the law or leaving it unexecuted, as they choose. Not a single saloon in Boston carries on the licensed liquor business without the direct sanction, backing and protection of the immediate head of your party in the State. If, then, you wish the number of licenses diminished, why is it not done?

One thing, gentlemen, you make clear—your hatred of the Democratic party. Of this I have nothing to say. But if the Democratic party is the great rum power in the State, as you allege, it is plain that the Republican party is its agent, since it grants all the licenses. This is a "cold fact."

Besides, what claim has the Republican party to the support of Prohibitionists? When did that party ever espouse prohibition in Massachusetts? When did it repent of having destroyed the best prohibitory law ever placed upon the statute book, and under which your party came into power? When did Senator Dawes or Senator Hoar declare himself a Prohibitionist? In what year of Governor Long's administration did he recommend the enactment of a prohibitory law? If your party is really anxious for prohibition, why did you not pass a prohibitory law at the late session of the Legislature? You gave almost a two-thirds vote for the submission resolve, and claim that as a real honor to your party as a prohibitory party; if this vote was genuine, and if your claim is not an empty and hollow claim, why did you not enact a prohibitory law which would require only a majority vote? The truth is, gentlemen, we have "summered you and wintered you," and you cannot be depended on to do any effective work in suppressing saloons. In two instances in the last campaign Prohibitionists, when assured of the reliable and prohibitory character of two of your candidates, voted for them, and were betrayed in both cases. And no candid man, with his eyes open to all the facts, can read your paper and fail to perceive that it is not prohibition, but the Republican party, you are laboring to secure. Nor can you do otherwise and live. You must keep in line with the Republican party of the nation. The national party is not and cannot be made a Prohibitory party. All hopes built upon it have been and will continue to be disappointing. Its death, followed speedily by the death of the Democratic party, is the only hope for an honest prohibitory law, thoroughly executed.

The Democratic party South, after all your charges against it, is a better temperance party than the Republican party North. It better executes the laws it has. Neither will join the other, North or South. From both good men must and will come out, suppress their long-cherished hatreds and join hands to save the nation from the present corruption of our politics on the one hand, and the indescribable curse of liquor on the other.

A. A. MINER.

After reading that sledge hammer epistle, confidence in humanity increases. We should not forget, however, that it is Christianized humanity. As we read those bold and truthful utterances we are encouraged to believe that men who have the spirit of Wendell Phillips are not all dead. Let all Prohibitionists hold up the hands of this man so devoted to a most noble cause. D. P. MATHEWS.

—A force of $2,000 colporteurs distribute sermons among the non-church-going people of Berlin, Germany. More than one hundred thousand sermons are thus distributed each week.

—More than one-half of the Congregational ministers in the United States engaged in pastoral work are home missionaries—1,571 in all, and the proportion is constantly increasing.

—The churches of Philadelphia have formed an Evangelical Union. A conference will be held in October, and plans for a regular city campaign next fall and winter are already in active preparation.

CORRESPONDENCE.

NO REINFORCEMENTS FOR FINCH.

MT. WASHINGTON, CHELSEA, MASS., Aug. 20, 1887.

DEAR CYNOSURE:—A copy of the latest shining of thine unveiled face, of the 18th inst. (2 Cor. 3:18), reflecting as in a mirror the glory of the Lord of truth and light, is just received, and, as always, with much joy. I was interested to read on page 8: "Mr. Stewart wrote us to send a delegation by all means; that we could co-operate with them on the principle that none should be nominated by the convention but those who did not belong to secret orders, or who would withdraw from all such orders when nominated."

A little further on you tell us that Pres. C. A. Blanchard, as representative of the American party, opposed to the unconstitutional titles of nobility and privileged orders, which oath-bound secret organizations busy themselves with creating and sustaining, received a cordial greeting from the Prohibition Home Protection Convention of 1884, till he said, "We hold that men who are under special secret obligations to one portion of the community are unfitted to rule over the whole." Then John B. Finch exclaimed from back near the gallery, "I object! I object!"

Wm. McK. Gatchell, Secretary of the National Prohibition Bureau, quoted in the last issue of the *Voice* published the 18th inst., calls John B. Finch the "official head of the Prohibition party." As chairman of the national executive committee of the prohibitory party, Finch may be said to be its official head. But it is not at all necessary that anti-secretists should consent for a moment to regard him as their representative head in temperance work. The *Voice*, on page 4 of its issue of the 18th, prints an urgent editorial under the caption, "Wanted Reinforcements." The article closes by declaring, "The Prohibition party must have reinforcements. Will it appeal for them in *such* a fight for *such* a cause in vain?"

Any party that attempts to engineer the temperance work of our country under the guidance of sworn secretists, certainly should appeal in vain to anti-secretists for their support of such engineering.

The *Voice* begins its appeal with the sentence, "The bravest general and the bravest army that ever fought a battle find themselves at times in a position where it is necessary to signal, 'We must have reinforcements or we must succumb.'" This may be the situation of the prohibitory party with John B. Finch as its "official head." But Christ's true witnesses will not succumb to foes without or traitors within on any temporizing plea, for they know full well that He who shall come will come, and that quickly, and that His reward is with Him, but it is ours to see to it that when He comes He find faith on the earth.

It was my joy again last Lord's day to preach Christ to many hundreds on Boston Common and in Chelsea Square. The previous Lord's day the Master enabled me to speak for him on Franklin Park and in Depot Square, Jamaica Plain, Boston, to large and attentive audiences, with but little interruption from the police. The government has not yet permitted my cases to come to jury trial, though placing me under $150 fines and costs for preaching three times, and requiring $800 bail from six bondsmen for my appearance at the June and July terms of the Superior Court to prosecute my appeal. The government continued the cases without trial from the June and July terms, and did not place them on the docket at all for this month. Praise the Lord for his Word which is not yet bound! As ever your brother in Christ,

WM. F. DAVIS.

THE REAL CAUSE.

JOHNSBURG, N. Y.

I have been somewhat interested in the opinions advanced why the masses neglect religious services in our churches. We must face the facts in the case. While we must admit the statement true yet the real cause must be given.

When the people attended divine services more generally than now we marked the fact that members of the church would take their children with them and very early indoctrinate them; consequently they became regular attendants. Now the Sabbath-school has largely taken the place and the children are hardly expected to remain in preaching services. The differences now have grown too wide to unite them. Many who teach in the Sabbath-school do not stay for services. The lessons are hurriedly said, and the Sabbath-school has ceased to be what it was once.

Let pastors and church members insist on bringing the children as formerly and we will soon have the masses back again. God help us! I have been mortified in seeing giddy young men and girls teach in the Sabbath-schools, dressed in style, and as destitute of piety as worldlings generally are; and what can we expect but just such a harvest as we now see?

When I was a boy I attended Presbyterian Sabbath-school, and then, without lesson leaves or picture papers, we had the New Testament, and we were taught that going to church was a duty and that the Sabbath was holy. God has never given anything to take the place of preaching the Word, and when the Sabbath-school takes the place, as it seems to do, we must not look for the masses. I verily believe that if the church would agree to abandon Sabbath-schools, and each parent as formerly insist on the children going to church, we would see sounder theology and a cleaner religion. I am not opposed to Sabbath-schools, but to the manner in which they are generally conducted. AMBIDEXTER.

ST. JOHN IN PENNSYLVANIA.

MOUNTAIN PARK, Pa.

DEAR CYNOSURE:—May I, through your columns, make a brief report of the Mountain Park excursion of August 9th. The excursion itself was a pleasant one. The day was a magnificent one, and everything, nearly, in harmony with the day. The very air inspired us, and the occasion enthused us. We have attended several political meetings, but excepting those connected with the N. C. A. movement, never were at such a political gathering as this. In a multitude of many thousands we saw no signs of intoxicants, heard not a profane word, and saw no rudeness of any kind. Report said saloonists had promised—rather *threatened*—to send up a legion of devils—*beer kegs*. They did not manifest themselves as bad things are wont to do. Corrupt things must give vent to bad odors. The dominent political parties could not have such a meeting from the very nature of the case. The quality of the mass is in the quality of the units composing it. This meeting drew together the best moral and religious element in the land. Looking out on the faces of the multitude you see a select army, the Gideons and Daniels of the country and cities round about, *martyr stuff*, gathered in by God's great spirual magnet, moral truth. The flashes of soul-stirring truths were like flashes of lightning on the midnight sky, or, perhaps, more like the dawn of morning as to lasting effect.

The speakers were Mr. Fanning, Mrs. Hoffman and J. P. St. John. About 11 A. M. the exercises opened with prayer, when Fanning took the stand and poured forth a stream of truth backed by well-selected facts and spiced by an exhaustless fund of wit and humor. After recess and refreshments at 130:P. M. Mrs. Hoffman of the W.C.T. U. used more than an hour to the satisfaction of the large audience. Her points were well chosen and ably sustained. Her arraignment of the church in its cowardly and idolatrous policy was severe, but truthful and just. Her ability is apparent. Then came ex-Governor St. John, laboring under much pressure, evidently, from hard work and a severe cold, he nevertheless came freighted with truth pointed with telling facts and anecdotes. Without disparagement to other excellent things, we could but feel that the "best of the wine came at the last of the feast." Some have a faculty to be obscure, but St. John is the opposite of this. If you find any difficulty in following him, it arises from the depth and rapidity of his thoughts, which are like a deep and swift stream. An attentive listener cannot fail to be impressed and enlightened on any subject he touches. I sincerely wish he could reach the ears of all the clergymen. He could teach them how to preach. God has magnetized him by his truth in soul and body, and he is a native-born reformer. He has thrown the electric fire into the souls of thousands of people by his visit to Mountain Park. May God give him wisdom and prudence to keep him from wearing himself out too soon. We greatly fear he cannot endure the strain of brain and nerve demanded by his present efforts. We cannot afford to lose him. I am convinced God will use him effectively to the pulling down of the strong holds of darkness and prejudice. Let all reformers pray for him. He is free from the lodge, and all temperance people can work with him and work in their own way.

NATHAN CALLENDER.

NOTES FROM OLD ORCHARD.

OLD ORCHARD, Maine.

The second convention conducted by Rev. A. B. Simpson of New York began July 31 and continued ten days. August 1 found me on my way there, and on reaching the grounds I heard a lady speaking in such thrilling tones and with such marked wisdom that I was at once impressed she had been taught of God; and so it proved, for it was no other than Miss Carrie Judd of Buffalo,New York. She edits a monthly journal, *Triumphs of Faith*, and the book, "The Prayer of Faith," is the account of her remarkable healing. Two hours in the morning a large class meeting in the Tabernacle learned much from Rev. H. W. George of ancient geography and history to fit them for usefulness in the future. Questions and criticisms were freely answered and none but those utterly careless could listen and not learn. Later Rev. Mr. Simpson often would give the spiritual significance of the first Old Testament books as portraying the Christian life in its different stages. From his earnest study and deep experience he was able in a masterly manner to "bring forth things new and old" to instruct,encourage and guide believers into the truth as it is in Jesus. At 2 P. M. there was testimony meeting, where any might tell of God's dealings with them, and often it was of both, to the edifying of the saints of God. Then followed preaching or Bible reading on different phases of the divine life in the soul and also on Christian work at home, foreign missions, divine healing and the coming of our Lord.

On August 5th there was an anointing service for those desiring to take Jesus as their healer. It was a solemn yet joyful sight to see nearly three hundred persons thus commit themselves to God in a new and sacred relation,for no one can honestly and intelligently attend to this duty without being drawn nearer to God than ever and realizing his blessing in large measure, and doubtless many hearts were encouraged to live hereafter"by the faith of the Son of God."

Many honest Christians fear fanaticism, but Mr. Simpson's manner and teaching are the farthest removed from anything of the kind, as he seems to be a man of rich and varied spiritual experience, of excellent judgment and sound sense,the whole man, body, soul and spirit, imbued and saturated with the spirit of the Master who humbly and earnestly "went about doing good." The workers and the great congregations seemed to be of one mind and the promise of the Spirit's presence was fulfilled abundantly. Two inquiries for the Question Box related to Freemasonry, but the answers manifested the power of the Secret Empire, though one speaker referred to secret societies with disapproval; yet we hope the time will soon come when the testimony in these meetings will be more clear-cut and definite than it now is. May the Holy Ghost shine on the "hidden works of darkness," and enlighten hearts now "holden with cords," till the separation which God demands takes place; "then shall ye be my sons and daughters, saith the Lord." 2 Cor. 6:17, 18. Let us thank God and take courage.

EDNAH SHAW.

PRESIDENT FINNEY'S THANKS FOR RAIN.

EDITORS CHRISTIAN CYNOSURE:—I have been much interested in Rev. C. C. Foote's account of moral heroes as published in your paper. As they have passed, and are passing away, may God raise up a host of moral heroes capable of coping with the evils of these times. Special allusion having been made to President Finney in a late *Cynosure*, I wish to state a few of my recollections of his gifted ministrations. Surely, he was a workman who had no need to be ashamed. I first heard Mr. Finney preach in 1844, twice on each Sabbath, and he usually lectured on Thursday also. I now regard the privilege of listening to his instructions as one of the greatest blessings of my life.

One occurrence I distinctly recollect. It was in the summer of 1852, I think. The weather had been very hot and dry for a long time, when one Sabbath morning as we were assembled for worship, the heat being very intense, with what humility Mr. F. acknowledged the sins of the people, their great need, their utter helplessness, even the cattle went lowing in the street for want of water! After commencing his discourse, the clouds seemed to gather, and soon we had a most plentiful shower. As the large windows were being closed Mr. Finney, looking on this side, then on that, remarked, "I think we had better thank God for the rain, and closing the Bible, opened the hymn-book and read the hymn commencing—

When all thy mercies O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise.

After singing, the services closed with a benediction; the effect, far more impressive than a protracted sermon at that time, could have been.

E. H. CANDEE.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XI.—Sept. 11.—Golden Precepts.—Matt. 7 1-12.

GOLDEN TEXT.—Therefore all things whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7: 12.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Harsh Judgment Condemned.* vs. 1-5. We are all prone to pass severe and hasty judgments on the faults of others, and the more there is to condemn in ourselves, the more free we are to condemn our fellow-beings. But our Saviour does not mean that we should become apologists for iniquity. They who pity most deeply the degraded slaves of drink, and are working hardest for their rescue, are the most unsparing in their denunciations of the saloon. And the men and women who are fighting against the lodge, do it because they hate Masonry, and not because they hate Masons. In reality they show their love for the misguided devotees of the secret orders by faithfully warning them of their guilt and danger. What is here alluded to is *personal* judgment—the arrogating to ourselves what is God's especial prerogative. It needs infallible wisdom to judge our fellow-being as well as infinite knowledge, and when we know so little about his inward trials and temptations, and are so inconsistent in our own lives, the sin of usurping a place that belongs only to God, may well be to the fault we condemn as a beam to a mote.

2. *Judiciousness in Teaching Divine Truth.* v. 6. While the field is the world and we are commanded to preach the Gospel to every creature, we are to use what has been called "sanctified common sense," and not waste our labors fruitlessly on those who make of sacred things only a mock and a jest. We cannot create what does not exist. If a man is absolutely without spiritual perceptions how shall we teach him spiritual truth? He will prefer a falsehood. No matter what divine pearls we may cast before him he will be true to his swinish nature and trample them under his feet.

3. *The Privileges of God's Children.* vs. 7-12. A system of ethics so severely pure and lofty might seem too much so for human attainment, were we not told where all wisdom and strength can be had for the asking. Our Heavenly Father is not a Father in name only. He is the divine Reality of Fatherhood, of whose love even that of the tenderest earthly parent is but the image and shadow. His royal treasure houses are always open to his children. Reformers are often pitied because they seem to be waging such an unequal warfare. They are constantly taunted with the fewness of their numbers, and the temptation is often great to make unworthy concessions and compromises, in order to obtain a larger following. Far better for the Prohibitionists to pray a little harder and fight a little longer than to seek to affiliate with the Knights of Labor. To gain in numbers by the sacrifice of principle is to practically avow belief in the infidel saying that "Providence goes with the strongest battalions." Therefore, because we are the children of such a Father, free to claim at all times his kingly bounty. we must apply the royal law of love in all our intercourse with others. Our own purer ideals, higher aims and clearer light must govern our every word and deed. From such principles must grow the only perfect human society—the socialism of Christianity.

From Peloubet's Notes.

Vers. 1, 2. There is a tendency, even among fairly good people, to judge others, to impute wrong motives to them, to say that they give to be seen of men, or hold certain opinions because they are not independent, or take certain courses because they dare not do otherwise.

We may expect, in the end, to receive from society the measure we give to it,—love for love, hate for hate, help for help.

Those who are most ready to condemn others, thereby proclaim that they are probably worse than those they condemn.

Harsh judgment of others is a worse sin than the sins judged in others.

Vers. 3-5. The wicked are apt to rejoice when they can find a fault in those who profess better things.

The true Christian desires more to be rid of his own sins than to condemn the sins of others.

Only those who have gained the victory over their own sins can help others to overcome theirs.

When we have repented and forsaken our sins, we desire more to help others than to condemn them.

Ver. 6. The best things of God cannot be understood by those who are ungoverned and sensual, as books cannot be understood by the ignorant, or the highest music or art by the untrained. We must first lead them to a higher nature, before we declare to them the highest spiritual truths.

Vers. 7-9. Those who are in earnest seek in every way to obtain the desired good.

Every true prayer is answered.

Ver. 11. We learn about our Father in heaven from our earthly relations.

The gifts necessary for existence are given without seeking; as light, air, the Word of God. But the best gifts in the best degree, come only by seeking; as the Holy Spirit, growth in grace, usefulness, understanding of the Word.

The true Christian tries to put in practice in his daily life the Saviour's Golden Rule.

—The Congregational, Presbyterian and Reformed churches in Japan are now united under what is known as the Synod of the United Church of Christ.

—Mr. Gladstone says that Wales is "the most Protestant country in the world;" and the *Methodist Times* of London says: "We believe there is not a Welsh-speaking Roman Catholic congregation in existence."

—A chain with all its links sound, except one, is not to trusted. A pest-house with all its rooms disinfected, except one, is not a safe place to stay in. He who sinks within one inch of the rope which is thrown to him, perishes as surely as though he were in mid-ocean. To be only almost saved is to be wholly lost.

OBITUARY.

PROF. HENRY UPTON, one of the most prominent citizens of his county and State, died July 29, at his home near Pierce, Nebraska, and the respect of his neighbors was manifested by the attendance of over 500 at his funeral. The body was taken to Battle Creek, Mich., for burial. The funeral discourse, from which the following sketch is taken, was by a former pastor at Battle Creek, Rev. M. Noerr of Wyandotte, Kansas

He was born in Batavia, New York, in 1835, and was educated at Lima Seminary and Oberlin College, entering Yale College in 1856, but remaining only a short time. His failing health compelled him to forego the pleasure of completing his course. Yet, while in the institution, because of his great natural fondness for mathematics, he so mastered that branch that he was far in advance of the usual college course, and for this reason, soon after leaving the instiution, was elected professor of mathematics in an Illinois College, a position which, however, he declined. He was also at this time engaged in writing a mathematical work, much of which now remains in manuscript. For the benefit of his health he went West in 1858 and passed several years near Marseilles, LaSalle county, Illinois, in farming and teaching. It was while here that he became acquainted with Miss Susan C. Osgood, whom, afterwards, August 9th, 1864, he married, and who proved to be to him a noble wife and devoted helper.

In August, 1862, he enlisted as a private in company D. of the 104th regiment, Illinois volunteers. At the battle of Chancellorsville, Va., May 3d, 1863, he was severely wounded, and taken prisoner. Being exchanged and furloughed, after a partial healing of the wound, he returned to the army; but being unable to endure the hardships of the service he was soon after honorably discharged, bearing the rank of First Lieutenant. His wound never healed permanently, was subject to several severe surgical operations, and was the cause of much suffering up to the time of his death.

After his discharge and marriage he returned to his old home in Batavia, N. Y., where he continued several years. He came West again and engaged in teaching in Andalusia and Rock Island, Ill. He became principal of the school at Milan, Ill., in 1871, and held that position until July, 1876, when for greater advantages he removed to Decatur, Michigan, and filled the principalship of the public schools there, until the summer of 1883. He was eminently successful as a teacher, inspiring his pupils with much of his own enthusiasm and energy, and exciting a strong and healthful influence upon their characters.

The confinement of the school room taxing his strength and nervous system too much, and thinking that out-door labor would be more beneficial to him, he came with his family in July, 1883, to Pierce county, Neb., having in the year previous, while engaged in a lecturing tour, in this part of the State under the directions of the Woman Suffrage Association, been led to invest in lands just upon Pierce, the county seat. Here he engaged in his farming operations with energy and marked success, and enjoyed apparently excellent health for three and a half years. But about six months ago began the disease which, continually reducing his strength, and producing at times severe physical distress, finally ended his existence here, on the night of Friday, July 29th, 1887. His last hours were free from suffering and he passed away as gently as "the wave dies along the shore." His wife and six children survive him, greatly mourning; the former, a husband whom she always admired and could trust, and the latter, a father whom they always loved and honored.

Mr. Upton was a true citizen. Not a citizen like some, who consider all involved in that position to consist simply in paying necessary taxes, and voting on election days, without regard to the men presented for office, or to the issue of the contest. He believed "that righteousness exalteth a nation." Hence, he felt it his duty to do all he could, as an individual, to lead the state to juster and nobler grounds, to promote its highest, truest welfare; and he strove to meet this duty by private conversation and public speech, by vote and money given, by prayer and sacrifices made when required. For this reason he threw himself, body and soul, into the temperance, woman suffrage, and anti-secrecy movements, as great and important reforms, as factors that would ameliorate and elevate the people, that would bring the state to that righteousness which would be productive of its well-being. Every one who came into contact with, or heard Mr. Upton, knows very well how clear and decided he was on these questions.

He was a noble, decided Christian. The religious impressions that led to his conversion were produced by the preaching of President Finney, while as a student at Oberlin he sat under that man's logical discourses. Though not immediately connecting himself with the church, because of his great dread of anything that looked like hypocrisy, yet in time he took the step and publicly identified himself with Christ's people. Since then he has been in connection with the church and has sought always to live to its honor and enlargement. He was not a Christian in name or on paper; but was a true, decided, practical, working, growing Christian; his religion was in his mind, in his heart, and in his conscience, and he endeavored to make its excellencies appear more and more in his life.

MRS. SARAH A. SMITH, wife of Rufus B. Smith, died at Round Grove, Whiteside county. Illinois, of consumption, on her sixtieth birthday, July 25, 1887. Mrs. Smith had been a patient sufferer from lung difficulties over seventeen years. She was converted to God about forty years ago, and loved God, his people, and his work, and especially his Word, which she was so fond of searching, and often was overcome with emotion as the light of God's truth shone upon her heart. The vanities of the world had no charms for her. She loved to deny herself and take up her cross and follow her Saviour.

She was deeply interested in the great reforms of the day as represented by the *Cynosure*, of which she had been an interested reader for many years. She was a devoted and earnest Christian, consistent in her life and triumphant in her death. She talked of her burial, and selected the text as calmly as she would talk about her business, and then said, "I am ready," and quietly passed away, without a struggle or a groan.

Rev. M. V. Clute preached an excellent discourse from the words of her selection: "I have fought a good fight, I have kept the faith." Truly, how much better to fight a good fight all along the journey of life and keep the faith, so we may be found ready when death shall call for us. COM.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

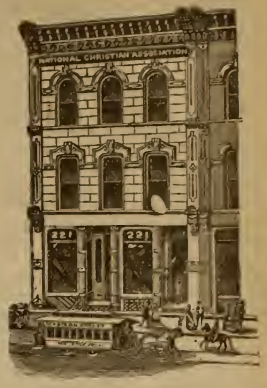
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



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MISSOURI.—Pres., B. F. Miller, Eagleville; Treas., William Beauchamp, Avalon; Cor. Sec., A. D. Thomas, Avalon.

NEBRASKA.—Pres., S. Austin, Fairmount; Cor. Sec., W. Spooner, Kearney; Treas., J. C. Fye.

NEW HAMPSHIRE.—Pres., Isaac Hyatt, Gilford Village; Sec., S. C. Kimball, New Market Treas., James F. French, Canterbury.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

OHIO.—Pres., Rev. R. M. Smith, Pagetown; Rec. Sec., Rev. Coleman, Utica; Cor. Sec. and Treas., Rev. S. A. George, Mansfield; Agent, W. B. Stoddard, Columbus.

PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird, St. Johnsbury; Sec., C. W Potter.

WISCONSIN.—Pres., J. W. Wood, Baraboo, Sec., W. W. Ames, Menomonie; Treas M. R. Britten, Viroqua

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 1, 1887.

It has several times during the last year been suggested that means should be taken to get, if possible, accurate statistics of the secret orders of this country. If we could secure even an approximation to this, the result would be appalling, and go far to enlist the religious press of the country in a discussion of the subject. Will not some wise statistician come to our aid? We are all so busy and borne down with work. Can not something be done by a division of labor? Will not the State Associations take up the subject and furnish something for the National Meeting in New Orleans next winter?

"Spiritual Philosophy" is becoming a generic title of devil-worship. It includes not only direct spirit worship, but everything which mesmerizes mind, from Mormonism to popery. The disciples of Garrison and Henry C. Wright, after slavery fell, went over by hundreds to the worship of familiar spirits, mesmerism, healings by spiritual magic, of one kind and another, until even insurance companies must have secrecy and nightly ceremonies to gain customers and give them a relish; and the press is open to every moon-struck madness which under the title of "Advanced Thought," addles, stupefies and corrupts mind.

THE WORST ENEMIES of reform in all ages have been those who, sincerely in the wrong, advocate it on unsound principles. The exodus of Moses,the reform under Luther, Cromwell's Commonwealth, and the infant free government of New England were protests against the terrible despotisms of priestism and monarchy. Aaron assailed Moses; Munzer, Stubner and Storck assailed Luther; Colonel Harrison and the Fifth Monarchists withstood Cromwell; and fanatics in New England assailed ministers in their churches and judges in their courts in the name of God. Yet these all, with a jumble of good principles and bad sense, hated worst those who most nearly agreed with them! Rev. Wm. T. Allan was one of the ablest and sweetest-spirited of the early Abolitionists. But Satan mingled "dead flies" in his good ointment. Under his pastorate in the First Congregational church of Peoria, women took their knitting to his meetings to show their approval of his protests against Sabbath-keeping pro-slavery churches. Mr. Allan himself became a Spiritualist, gave and published lectures against the atonement of Christ, left the ministry, and attended a funeral near Geneseo where an old farmer assured the mourners he had just seen the spirit of their dead mother. This farmer had lately thrown his infant to his hogs in a quarrel with his wife!

THE FUNERAL OF REV. I. A. HART, a former associate editor of the *Cynosure*, was last week attended in the Congregational church at Wheaton. Hon. B. C. Cook, who was his nephew by marriage, was present, and the body was borne to the grave by ministers of Elgin Association. The sermon was preached by Rev. Mr. Hibbard, a former pastor of the church, who gave an extended and interesting account of Mr. Hart's early ministerial labors, his labors as a co-editor of the *Cynosure*, and his earnest and conscientious opposition to the lodge. Mr. Hibbard, himself a Mason, had been urged by Mr. Hart to renounce and oppose Masonry, which Mr. Hibbard declined to do, though agreeing with Mr. Hart in condemning it. Mr. Hart had taken six degrees, but quit the lodge, as did Mr. Finney, in 1826, the year of Morgan's murder. After he had been openly committed against Freemasonry more than fifty years a sense of personal danger from its cut-throat oaths still affected him; and he has often assured us that he never walked the streets of a city by night, but the thought occurred to him that he might meet the penalties of those oaths. He has gone where assassins cannot come.

PROF. HENRY UPTON.—The reform has lost in Nebraska one of its ablest and most devoted patrons in the death of Prof. Henry Upton. His abilities, his experience, his early education, his fearlessness for Christ, his devotion to the truth would have made him a noble leader in a noble State, when his health had become restored as he hoped it would be. Some time since he wrote to this office: "I believe the time will come when I can do more for the great cause in which you are engaged than merely subscribing for the paper. In this locality the ministers are at the root of the evil. Weed them out and the misguided devotees of the secret lodge would see its selfishness and leave it." Seldom is it possible for the speaker on a funeral occasion to remark so frankly and truly as in the obituary on the 7th page of this number, on the record of the departed. It was grand testimony which Rev. Mr. Noerr could give, when, referring to Mr. Upton's labors for Christ against the liquor curse and other evils, he said: "The secret lodge system he believed an enemy of the family, and earnestly opposed it as false and injurious, yet always in a spirit of kindness, on account of the many warm friends who believed otherwise. On every occasion therefore that was proper, and in every way that he lawfully and courteously could, he sought to further these reform movements, and thereby aid in overcoming the evil, removing the wrong, and giving a just right to those who should enjoy it, and thus far make the State better and truer." May there be an host to rise up in Nebraska to take the place of this soldier of Christ whose well-fought battle is over.

THE AMERICAN PARTY.

Rev. H. H. Hinman gives a very sensible article elsewhere on the call for a National Convention to meet in Philadelphia Sept. 16th next. It purports to issue from 1017 Chestnut street,the headquarters of a new American party. This is the third attempt of the kind to appropriate the name "American"for a new party, ignoring the existence of our party formed at Oberlin, O., fifteen years ago: one started in California a year ago; another in Kansas, and now another in Philadelphia. Mr. Hinman's able analysis of the new platform makes another from us unnecessary.

The parties assuming the name "American" are not ignorant of our existence. Some of them have written to ex-Senator Pomeroy, both from Philadelphia and Kansas, earnestly requesting his presence at Philadelphia in September, and also at Springfield, Ill., in October following. The California movement is primarily anti-Chinese; the others are a medley of reform and anti-reform elements,including secret societies and other un-American doctrines mingled with some sound principles of reform. We are unwilling to think the movers are in combination with the lodges to kill the party opposed to them by filling the country with parties called "American," so that the public will not know which of several is meant.

Our course is to keep on the even tenor of our way as the original prohibition anti-lodge party, to attend all prohibition meetings, as invited by Hon. Gideon T. Stewart in 1884, and insist on the terms proposed by him, that no secretist shall be nominated for office by conventions in which we share: and by next winter a mass meeting can be called which may plan a vigorous application to the voters of the United States in the campaign of 1888. We have been expecting Dr. Stratton to call together the committee of which he is chairman to give advice what to do and how to do it. We hope by our next issue to give our readers something from that committee.

This formation of so many germinal parties shows that the sea of popular opinion is in motion. Let us, in a seaman's phrase,"jam the ship in the wind."

AN IRREPRESSIBLE CONFICT.

Bishop Weaver presided in the White River United Brethren Conference met at Selma, Indiana, Aug. 10th, and representing sixty ministers and 7,000 church members. Rev. Mr. McKee compares Rev. Halleck Floyd to Andrew Johnson,which shows his malignity toward active opposition to Masonry.

In reviewing the ministry it appeared there was one Mason, one Odd-fellow, and several members of other secret societies in the churches, but all testified that anti-secret sentiment was growing. Bishop Weaver, instead of advising the ministers how to rid the church of secret societies, which as a man and especially as a bishop he was bound to do, confined himself to quibbling neutrality and hectoring opposition to the reform brethren. These are some of his utterances: "Well, brethren, formulate a resolution to fit the case as you understand it." This it was his business and duty to do. "Why did you not turn these brethren out before the last General Conference?" Why did not he see that they were turned out,as was his duty?

McNew had not circulated the church literature but had turned out a G. A. R. man. "All right," said Bro. Wilmore. Said the Bishop, "Do you think it 'all right' to disregard the Discipline?"This is like the rebels, who were great for the Constitution, while their guns were in battery to destroy the Union! With them the Constitution was to defend slavery and suppress abolition; with the Bishop the Discipline means protect Masonry.

Again the Bishop said: "You have had secrecy in this Conference for twenty years." Most or all these years he had been bishop. Has he moved a finger to put secrecy out of the churches? But now that some honest men wish to do so he twits them with not having done it before. And the ministers are confused and confounded by such conduct in their bishop, and in a body of sixty ministers measures were passed by six votes, the rest not voting. Bishop Weaver, who has the power, and is elected and consecrated to see the Discipline enforced against the lodge, sat throughout hectoring, objecting and confusing the brethren who wish to be rid of the lodge leprosy. If he had suggested a day of fasting for the casting out of Satan and a committee to visit and pray with the brethren ensnared by the lodges, every Christian among them would have left the lodge for the church.

This bishop's account must be fearful at the bar of Christ, whose name the lodge omits in quoting the Bible. Christ uttered his most terrible anathemas against such false church leaders. "Woe to you" are his words,"ye are as graves which appear not and they that pass over them are not aware of them." He prayed for his murderers to be forgiven, but worldling priests, who made void the law and kept their traditions, he sentenced to the most fearful punishment.

THE KNOW-NOTHING REVIVAL.

Dr. McGlynn, in the *North American Review* article on "The New Know-Nothingism and the Old," from which we make a considerable extract in this number, makes some vigorous charges against the Romish communion, which has just cast him out of its fellowship, although the ex-priest maintains that he is loyal to the principles of Catholicism. His statements of priestly aggression upon American institutions must be read of course with a remembrance of his present relations; but we are little inclined to doubt that his charges are true; and that the popular apathy toward these movements is as alarming as the activity of Rome.

Dr. McGlynn says that such measures as are now attempted by the hierarchy were not thought of in the times of the first Know-Nothingism, but he does not explain the present toleration and indifference. While the secret Native American or Know-Nothing party of 1853–6 maintained the same principles as the present movement, the force of its antagonism was spent upon the Romanists. Its principles were:

The Americans shall rule America.
The union of these States.
No North, no South, no East, no West.
The United States as they are, one and inseparable.
No sectarian influences in our legislation, or in the administration of American law.
Hostility to the assumption of the pope, through the bishops, etc., in a Republic sanctified by Protestant blood.
Thorough reform in the naturalization laws (requiring 21 years' residence of all foreigners previous to voting).
Free and liberal educational institutions for all classes, with the Bible, God's Holy Word, as a universal text-book.

The new Know-Nothingism has been long festering in the irruptions of Kearney and O'Donnell in California, which have had no counterpart on the eastern shore of the country until the labor lodges, a vast majority of whose members are themselves foreigners, began to demand a check to the foreign tide, in order to secure for themselves a monopoly of labor. The fact that Romanism is strong in all these organizations, comprising nearly one half the Knights of Labor with Powderly at their head, fixes their relation to Rome. It will not be hostile. This marks the greatest difference between the new Know-Nothingism and the old.

This new movement began its Pacific organization last year, singularly not in San Francisco, but in the interior, the first meeting being held we believe in Fresno. The California members easily fall in with the idea of a national party, and adventurers in Philadelphia are ready to lead it. The "national committee" is located there. W. H. Hepburn is chairman; and is said to have money to set his party afloat on some sort of raft. J. W. Munyon is secretary, and his monthly filled with stock cuts is organ of the movement. Dr. E. W. Kirby is treasurer. We all remember Dr. Kirby and how he lost his pocket-book at the Chicago meeting of the American party in June, 1884, when Senator Pomeroy was nominated. If there were no other reason, the fact that Dr. Kirby is a prime mover in this organization is enough to load it with suspicion. They count Powderly and a million and a half others among their supporters. Powderly scorns them; they may

secure the rest. The secretary thus voices their hopes to a New York *Herald* reporter:

We estimate that we will have about 160,000 at the very least. There are many patriotic societies which will join us immediately, although they will still preserve their distinctive organizations. The senior Order of American Mechanics numbers about 140,000, the junior order about 100,000, the Order of Minute Men about 600,000 throughout the rural districts of the East and West; the Senate also has about 600,000. The Patriotic Sons of America have several hundred thousand, and the Sons of Revolutionary Sires can probably muster 10,000 more. In addition to these organizations a great many grangers will join us.

The secretary further enlarges upon the principles of the movement by saying:

So far as the restriction of immigration is concerned the new party would impose a tax of $500 upon every person who lands in this country, and in addition he would be required to obtain a permit from foreign consuls, based upon an accurate biography, to be furnished by himself and by reputable citizens of the neighborhood in which he had lived. Thus paupers, criminal and political agitators could be excluded. A foreigner would have to be a resident of this country twenty-one years before he could vote. It is argued that the naturalizing of a foreigner after a few years' residence gives him an advantage over a man of American birth.

This *pseudo* American party reveals its nature most surely, however, in its dependence on secret societies. Munyon mentions several: The Senate, National Minute Men, Order of American Mechanics and Junior do., Patriotic Order Sons of America and Sons of Revolutionary Sires. His paper is organ and recruiting agency for several of these orders. The *National View*, an old Greenback sheet of Washington is claimed to be the national organ of the movement as developed in Kansas. Col. Lee Crandall is its editor, a lodge man and hard drinker. The *American Flag* of New York is also, as we learn from editor Bailey of the *American*, an avowed secret society organ. The call invites other lodges to join them:

Especially do we invite the representatives and members of the following organizations to meet and co-operate with us in said convention—viz.: The Patriotic Order Sons of America, the Order of United American Mechanics, the Junior Order of United American Mechanics, the Order of Deputies, the Sons of the Revolutionary Sires, the Political Alliance, the United Minute Men, the various granges and all other orders and organizations whose principles and sentiments will enable them to work in the American party on the foregoing basis.

They may get some aid also from the anti-Romanist orders: the Orangemen, American Protestant Association, Knights of the Mystic Chain, United Protestant League, Templars of Liberty and Order of the American Union. If they can combine these forces with the labor organizations they might well congratulate themselves as manipulators of secretism, and Finch's Good Templar, anti-black combination would be cast into the shade.

But such a movement, based upon half-truths and no-truths, such as would be acceptable to all this swarm of secret orders, can never prosper, and those who for the moment are led to follow such a leading will justly deserve the confusion and contempt in which the whole affair will end.

—*The Catholic Review* declares that the cable dispatch from Rome announcing the approval of the Knights of Labor by the Pope to be a canard, no such decision having been given.

—Bro. H. H. Hinman wrote from Washigton Friday, hoping to leave for East Tennessee that day, or at latest by Monday, to renew the campaign for Christ and the prohibition of lodge and liquor in that hopeful field.

—Judge Goodwin, an eminent jurist of Michigan, died at Detroit on Friday in his 88th year. He studied law in the office of John C. Spencer before the latter was employed by the State of New York to prosecute the abductors of Morgan, and, doubtless, could have given many incidents of those days.

—Rev. J. W. Logue, a recent contributor to the *Cynosure*, and for years a steadfast friend of our reform at Northfield, Ohio, has just removed to Monmouth, Ill., to reside with a daughter who is an esteemed member of the Monmouth College faculty. He kindly called on the *Cynosure* on his way to his new home.

—A note from Bishop Milton Wright on the Pacific coast says that since meeting the Oregon United Brethren Conference in June he has been visiting the different congregations in the conference and during the middle of August held a camp meeting at Philomath. He is to assist Rev. D. Shuck in a protracted meeting at Biggs Station, Cal., during the second week in September, and meets the California conference at Selma on the 29th. He reads the *Cynosure* with interest.

—Mrs. E. S. Kimball of New Hampshire expresses the desire of hundreds of our readers in her request for a new tract to meet the question of secrecy in the prohibitory movement. We cannot do better than to give her words: "Can the N. C. A. do better than to publish a four-page tract containing the letters of Mrs. Blanchard, Miss Willard, and Miss Flagg's open letter to the *Union Signal* a year since? It seems to me it would contain unanswerable arguments, expressed in words of such love to men and loyalty to Christ that every anti-secret woman would rejoice to circulate it among her less enlightened sisters,—and brothers, too. I should like a hundred to distribute at the N. H. annual meeting."

REFORM NEWS.

THE STATE CONVENTIONS.

ILLINOIS.

The Illinois State convention will be held in Belvidere, Boone county, probably September 21 and 22.

The Wisconsin meeting will probably be held the week following.

IOWA.

For several years past the Iowa State meeting, auxiliary to the N. C. A., has been held on the last Tuesday of August; but at the meeting last year at Birmingham, it was voted to hold the next meeting at College Springs, and in order that the college students might receive some of the benefits of the meeting, the time was fixed for the third Tuesday of October next. Inasmuch as we have a State agent in the field, he will be able to touch up the memories of the friends of the cause. Let us all make our arrangements to be present to help on the good cause. Masonry has felt the force of our attacks and has shown signs of weakening; let us keep on the good work and not allow the minor orders to overwhelm us.—*Free Press.*

ANNUAL MEETING OF THE N. H. C. A.

NEW HAMPSHIRE.

The eleventh annual meeting of the New Hampshire Christian Association will be held with Bro. C. L. Baker's church in Manchester on the last three days of October. A partial and tentative programme is as follows: Address of welcome, Elder C. L. Baker; response, Pres. I. Hyatt; Work of the National Christian Association, Pres. J. Blanchard. Miss E. E. Flagg is expected to speak for the National W. C. T. U., Mrs. C. W. Bixby for the New Hampshire W. C. T. U., Miss Anna M. Ray for the Manchester W. C. T. U. Miss (Rev.) I. D. Haines will preach the annual sermon and lead the devotional meetings. Rev. E. W. Oakes will give "The Scriptural Basis of Divine Healing." President Hyatt will tell us "How to Overcome Evil." Other able and consecrated speakers have been invited and their names and themes will be announced as soon as possible. Reduced railroad fares expected. Entertainment free. We shall be glad to meet delegates from all the New England States. The same Lord that last year vindicated his own truth and filled the hearts of his people with unspeakable joy and peace we expect to be present with mighty power to bless and save from sin. Let us not put our trust in learned and able speakers but in the Lord of Hosts who always leads his people to victory. S. C. KIMBALL,
Secretary.

MARSHALING THE FORCES IN IOWA.

DEAR CYNOSURE:—From Manchester I went to Springville and called upon that veteran reformer, Bro. D. D. Gibson. He cheerfully renewed his subscription to sustain the Iowa Association in carrying forward the reform work for another year. While here I called upon Dr. Watson of the Friends church, who is in hearty sympathy with the work of Christ and his church against the lodge.

From Springville I went to Marion and visited Joseph G. Brush, who so nobly sustained the annual meeting when it was held at Marion some years ago. From Marion I went to a new village between there and Cedar Rapids, and called upon brethren Lutz, Maudsley, and others, some of whom subscribed for the *Cynosure* and others for the support of the State work. Among others I called upon a Presbyterian brother who expressed sympathy with the N. C. A. reform work. He said his minister was opposed to Freemasonry and had condemned it from the pulpit. A wealthy member of the church who is a Mason, commenting upon the utterances of his minister, said, "The less he has to say about Freemasonry the better it will be for him." The Lord hasten the day when his Word may be as fire shut up in the bones of his ministers to be faithfully declared against the false worships of the secret lodge system.

From this place Bro. Lutz took me in his carriage to Cedar Rapids where I met with I. Milburn who took me to his home. He subscribed for the *Cynosure* and also gave a donation to the Iowa Association. Before leaving Cedar Rapids I visited Samuel Heaton, a veteran reformer, who also gave a donation to the Association. Here, as well as at Marion, arrangements were made for future lecture work.

From Cedar Rapids I went to Springdale and stopped with Laurie Tatum over the Sabbath, preaching in the Friends church in the morning, and in the M. E. church in the afternoon, and delivering an address before the Springdale Christian Association at night. I worked in that community the next day and then went to West Branch. Friend Oliphant and Coggshall paid up their last year's pledges and cheerfully subscribed to carry forward the reform work through another year. Friend A. C. Staples and Wm. Townsend also subscribed to aid the Association, as did also Dr. James Staples.

From West Branch I went to Linton and called at the house of Rev. T. P. Robb, the pastor of the Sharon Covenanter church, but found that he had been obliged to rest from his pastoral labors for a season on account of a throat difficulty, and had gone from home. I visited Rev. Mr. Dill of Mediapolis, the pastor of another Covenanter church. His people handed me what was back on last year's subscription. Elder Montgomery will attend to collecting what is back on the subscription taken among Rev. Robb's people. The Covenanters and United Presbyterians of Morning Sun had forwarded their pledges to James Harvey of Pleasant Plain, the treasurer, before I came.

I had a pleasant interview with Rev. C. D. Trumbull, the secretary of the Iowa Association and pastor of the Covenanter church of Morning Sun. He purposes to be at the annual meeting at College Springs in October. As Rev. Robb was away I thought best to defer my canvass, and came to Wayne township in Henry county, where I spent the Sabbath with Rev. Geo. Fry, preaching in the morning at North Wayne, and in the evening at a point midway between Crawfordsville and Washington. On Saturday Bro. Fry took me around and I obtained subscriptions aggregating $33 for the support of the reform work for the coming year. I also obtained three new subscriptions for the *Cynosure*. Bro. J. K. Cooper, a Free Methodist, who subscribed 50 cents a month last year, was building a house when I called and I hesitated about asking him to renew his subscription, but he volunteered to do so. His brothers, A. M. and F. W. Cooper, cheerfully subscribed the same amount. In their case, also, it was a repetition of what they had done last year. Mr. H. VanSyoc subscribed also the same as promptly as a hungry man would obey a call to dinner. Surely Christ is touching the hearts of his people and moving them by the Holy Ghost to come up to his help against the Masonic anti-Christ. Of the Master it is said "he shall not fail nor be discouraged;" and if we wait upon our Lord he will renew our strength, and our zeal and courage will increase unto the end. The conspiracy of Satan to delude and destroy souls through the agency of the secret lodge system must be exposed. Who is for Christ against the idolatry and infidelity of Masonry? Who is for the Republic against the despotism of the lodge? Through one class of lodges Satan works to revive idolatry and spread deistical infidelity; through another he is working to inaugurate a reign of anarchy and terror.

The triumph of the lodge means victory for Satan over Christ; the triumph of the Gospel means peace; peace with God through our Lord Jesus Christ; peace on earth, and good will among men. Fear not to stand with Christ against the lodge. Who is on the Lord's side? Who will work with Christ to deliver the church from the dominating and corrupting power of the lodge? Remember that when Christ is the leader and Satan is his foe, there can be but *one issue* to the conflict. Let us stand with Christ in the battle, assured that *he* will conquer.

C. F. HAWLEY.

REFORM NOTES.

ON THE TRAIN, Aug. 22, 1887.

At Martin, Allegan county, Michigan, is a large congregation of Psalm singers, where they tolerate no secret-society members, and where I addressed two fine audiences, and received a collection for National Reform. The pastor, Bro. Miller, and his right-hand man, Thos. Shepherd, made my stay here quite pleasant. Bro. Shepherd reads the *Cynosure*, and says the only anti-secret lecture they have had at Martin was from Bro. Hinman years ago, and the truth he uttered did not return void.

I next attended Island Park Assembly, at Rome City, Ind., and heard for the first time Rev. Sam. P. Jones. He gave one sermon, and as usual drew the

(*Continued on 12th page.*)

THE HOME.

HER MESSAGE.

Wounded in fight beside the Nile,
Out of the watching and the strife,
A soldier sought his English home
To spend his last few days of life.
So young, so brave, and yet he knew
The days were numbered he could live;
And glory seemed so vain a thing,
And fame could little comfort give.

Not fearing, but yet longing sore
For just one word of peace and love
That unto him, and him alone,
Might seem a message from above.
He sought it in a calm, fresh morn,
And in the sunset's dying flame,
From holy priest, in holy book;
But it was thus the message came:

One summer eve he paused to rest,
Beside the church's holy place,
Just when the gloaming, still and dusk,
Threw over all its mystic grace;
Then came a little pleasant child,
And opened wide the church-yard gate.
"Do you not fear," the the soldier asked,
"To cross when it is dark and late?"

She lifted up a smiling face,
And in a pleasant voice replied,
"Oh, no! besides, I have to cross;
My home is on the other side!"
Then on she went her lonely way;
Her form was lost amid the gloom;
She never knew her simple words
Had lit his pathway to the tomb.

He took the message, calm and sweet,
And ever after to his rest
He went with unreluctant feet.
The words went singing in his heart;
They were his comfort and his guide;
And at the last he whispered clear:
"O soul, the road thou needst not fear;
Thy home is on the other side!"

—*Mary A. Barr.*

COLLEGE BOYS AND COLLEGE MEN.

BY MRS. A. E. KELLOGG.

CHAPTER VIII.—(*Conclusion.*)

[Class Reunion at W——town, Mass., June 27th, A.D. 187-. Present in the hotel parlor, Hon. John Baxter, William H. Harper and Judge Simms.]

Simms—"This is a delightful occasion, but it is sad to miss some members of our class who promised so well. Some have fallen by the way and others have failed—worse than failed! Harper, you are from Michigan. Can you tell me anything of George Green? I have heard nothing of him for years. The last time I saw him I feared he was not doing well. There was something about him that repelled me: I could scarce say what, for he was still a fine looking man. But his conversation and general appearance impressed me somewhat painfully, and my wife shared my feeling although she exerted herself to make his stay with us agreeable. His visit was during the State Fair. Yes, I had forgotten, I have seen him once since in Washington, but a very short interview proved that we possessed nothing in common, so I did not call upon him. And yet I am much his debtor. You may remember that we were great friends in our Junior year, and going to the bad fast enough, but his recklessness and wickedness converted me and we broke up our intimacy. How I wanted to save the girl he married! But a false sense of honor prevented me. Poor girl!"

Mr. Harper—"You may well say, poor girl! Yes, I know him well, and a more worthless, lost man I do not wish to see. They are separated now. She lived with him a bitter life until she saw her eldest son married and the father of three children, walking in his father's footsteps, her second son likewise; her eldest daughter, a lovely girl, like herself humiliated and heart-broken; the wealth which she had inherited from her father squandered, and her husband often deposited on the floor of the hall by his companions in a state of beastly intoxication. Driven at last to desperation, she applied for a divorce."

Mr. Baxter—I happened in the town on some legal business during the trial, and was horrified to find that the wretched man was my old class-mate. The evidence was the most sickening that ever polluted a court room, proving him to have been faithless in every relation and false to every trust. There was a little of the old cunning still in his eye, but it was more a leer than a flash such as it once was."

S.—"Had he grown old and bowed by his life of sin?"

Mr. B.—"No, he was bloated and gray, but his form was still good; you know he had a splendid physique, and he had never broken his constitution by manual labor."

S.—"And poor Susie Glenn! If I had only tried to save her! But I felt that because he trusted me I must not expose him. But perhaps it would have done no good. Her mother tried and failed. He was so plausible, you know, that Susie would have believed him against the world. Poor Susie! Did you see her, Baxter?"

Mr. B.—"Oh, no! I could not intrude upon her grief at such a time."

Mr. H.—"I was in the place with my wife not long ago; you know they were schoolmates. We took a carriage and drove about the town, and called for a few moments to see a lady bearing her name, but we should not have recognized her; she was so much changed. I enquired at the hotel about Green and was pointed to a man across the street who was shuffling along in slippers. They told me that he was often locked up and sometimes had not the means to buy a breakfast. Utterly lost!"

S.—"This is his harvest time. He used to say he was sowing his wild oats and it was nobody's business."

Mr. H.—"How was it, Simms, that Green was a benefit to you? I thought his influence anything but good."

S.—"Well, it was the this way: you know I have a keen sense of the ridiculous and a great love of fun, a bond which held together several congenial spirits in what was known to themselves as the 'Funny Club.' We met every week with the tacit understanding that our carousals were to be kept secret. We had literary exercises which were a mere farce, expensive suppers, costly wines, and fun at any price. Green was not as merry as many others, but he was a leading spirit in the club, always designing and worse than he seemed, not closely intimate with anyone but me,—and I have always despised myself for feeling a little proud of the distinction and for not discovering sooner the influence which I allowed him to exert over me. Our intimacy culminated when he began his courtship by a confidence which meant more extended use than comported with my self-respect. I did, however, help him to concoct an artful note to Miss Glenn which covered his designs. And I helped him also in the matter of his relation to Miss Noble. You know how long he devoted himself to her; so exclusively that it was supposed among her friends that an engagement existed between them. I think, like myself, she was proud of his partiality rather than deeply interested; but he was vain and supposed she would break her heart for him. Well, I helped him out of that; and I doubt if either she or the doctor know to this day of the little plot which brought them together. They were so admirably fitted for each other that they needed only to be brought into pleasant social relations in order to make the discovery for themselves, and I think they have been very happy and useful."

Mr. B.—"What a splendid fellow Glenn is! I knew him well when he was surgeon-in-chief for his department during the war, was often thrown in contact with him and visited his hospitals."

Mr. H.—"Yes, I liked Glenn as a youth, but was afraid he would be lost, as I saw the growing intimacy between him and George Green."

S.—"There was never the slightest danger. The intimacy was only apparent; it had no foundation, but was sought by Green as a means of reaching his sister and his father's money. But I did not tell you just how Green did me good. Well, I had been troubled in mind for some time about my course and what might be the end, and one evening I had been more thoughtful than usual, with a wavering determination to begin a new life, when Green came in with the reply to our note, as he called it, and so shocked me by his reckless speech, almost amounting to blasphemy, perverting Scripture and speaking irreverently of his father's prayers, that I felt impelled to throw him off, and I seemed to receive an impulse to a higher and a better life which I did not myself understand, but I think I do now. I believe it was God-given in answer to the prayers of my sainted mother. I never met the club again and I believe it was disbanded after some of the members had been expelled from college."

Mr. H.—"How well the doctor is looking; he does not grow old as fast as the rest of us; and what a brave speech he made this afternoon! How grand it seems to see such a man stand up before the world against wrong and sin. I thought of Luke, the beloved physician. I am told he is very wealthy."

S.—"Yes, he inherited money and has not wasted it. I suppose he will provide for his sister and her family if she will allow him. But I fancy she would be slow to accept help even from him."

Mr. B.—"Have you ever visited Glenn at his home?"

S.—"No; I have met him but seldom since we left college. They have visited us, but we have the pleasure of returning the visit in reserve."

Mr. B.—"A few years ago I was in Glenville and called upon him, leaving Mrs. B. at the hotel. They insisted upon sending the carriage for her, and we spent a most delightful day; and as I observed him in his beautiful home, surrounded by his happy family, resting evidently in the love of his charming wife, I assure you I was deeply interested; and especially when with reverently bowed heads all waited until he had asked the divine blessing at the table at dinner. I said to myself, Is this the fun-loving Hal of our college days? But I need not have been surprised for I remember bursting into his room with two or three others and finding him reading his Bible, and when one said, 'Hello! I did not know as you were one of the saints, Hal. How is this?' 'No,' he replied; 'I am afraid I am not; but I should conclude myself more than a sinner,—yes, a heathen, if I failed to study that book.' We left his room sobered and I never forgot the lesson. I made inquiries of others about him and found my highest impressions of him confirmed. One said, 'No man in our city is doing more good than the doctor. Himself full of health and spirits, his presence is like a ray of sunshine even in a cell where the outcast suffers, for the poorer and more unfortunate the patient the more attentive and kind the doctor.' His eldest son has adopted his profession and is now in the office with his father and bids fair to prove a worthy successor to him."

Mr. H.—"How little one can tell among a class of boys who are going to be men and who are going to fail. I should have said that of all our class none promised better than George Green; perhaps a little wild, but a good scholar, or at least he did well in his class."

S.—"Yes, but no man understood class tactics better, or could make a good recitation on so small capital. He invariably copied his exercises from those of the boys and used a 'pony' for his translations when he had need, and very often got more credit from the professors and even the class than the man he stole from. As I look back I can see the secret of success and failure as I did not see it when it was before my eyes. Hal was a boy to be trusted always though so full of merriment as to be thought a rattle-brain, and even thought a little wild. Yet no one ever detected him in a mean act or heard him utter a profane word, and he was truth itself: while the basis of Green's character was selfishness. He was unscrupulous as to means, seeking his own pleasure at whatever cost to himself or others. And now we see the result in each case. One, a man honored and wise, rich and good; his children a crown to his manhood and his home a place of rest. The other, a besotted wretch, his wife broken-hearted, his children ruined, his home a desolation and his name a byword, and his soul lost. What a lesson to the young might be drawn from the history of our class!"

Mr. B., (looking at his watch)—"Well boys, our train goes in just an hour. 'When shall we three meet again?'"

WAIT, WORK, HOPE AND SING.

BY I. N. KANAGA.

This is a wondrous world in which we live. We must needs do much at waiting as well as working. We must hope, too, and be strong as we tread amid the shadows and then indeed we may sing aloud for joy. We must necessarily wait the unfolding of the future and leave to God's wisdom and guiding hand to guide and rule evermore, for by nature we are not able to choose wisely for ourselves or to direct our own feet in the path of duty and safety. Then again, if we are children of the Most High and desire to renew our spiritual strength or abound in the Christian graces, we must diligently "wait on the Lord." Then, beloved, evermore "wait on the Lord and be of good courage."

Of work there is an abundance of it in the world. This is part of the curse of sin—part of the boon of divine favor. By diligence in business with the special benediction of God we may confidently expect "every good thing" for both worlds. Then, while God works in us, we should carefully work out our salvation, as the promises are all to them who work and wait for the salvation of God.

I would do, I would go, would have, would seek, would know—
And thou would have me wait and work at little things awhile,
till thou supply all my needs. But we must do

much and learn much in the school of hope and love if we would sing aloud for joy. God would have us trust in him at all times and hope in his mercy evermore. And "hope maketh not ashamed," but is a sure and safe anchor to the soul. Pray for, live for and hope for the grace to praise God at all times. Let us praise God more and more and sing of his mercies forever. Then shall "the desert and the solitary places be glad"and we shall break forth into song and our lives shall echo with the joys of salvation and triumph!

Newark, N. J.,

THE DARK.

Where do the chickens run
When they are afraid?
Out of the light, out of the sun,
Into the dark, into the shade,
Under their mother's downy wing,
No longer afraid of anything.

Dear little girl, dear little boy,
Afraid of the dark!
Bid your good-bye to the daylight with joy,
Be glad of the night, for hark!
The darkness no danger at all can bring;
It is the shadow of God's wing.

Where do the little violets creep
In the time of snow?
Into the dark to rest and sleep,
And to wait for the spring, they go
Under the ground where no storm can reach,
And God takes tenderest care of each.

Are you afraid, little girl or boy,
Of the dark of death?
Jesus will carry you full of joy,
To the world of light, he sayeth:
Under the ground where the violets sleep,
Your little body the Lord will keep.

—*The Mother at Home.*

DO INDIANS EVER LAUGH?

Some Indian school-boys found their teacher had a great aversion to frogs. To them it was a continual source of amusement to see her run away from them. One day a boy caught one, and shut it up in the table drawer. The teacher entered the room. All were in order, but when she opened the drawer the frog, glad to gain its liberty, leaped out upon the table and the teacher made a great ado. One of the boys in a gentlemanly way took up the frog, carried it to the door, and threw it out. No sign of enjoyment could be discerned in their faces. They remained through school hours retaining their solemn dignity. Afterwards as they told of it,they laughed until the tears came, laughed over and over again as they remembered the dismay of the teacher. Why did they not laugh at first? They had not yet come into the ways of white men enough to realize that we would excuse rudeness in our pupils under these circumstances, and they consider it rude to laugh aloud, or to laugh at all at the expense of another in the other's presence.

An old woman who owned a poor old pony that was almost dead from starvation and hard work had brought the pony and tied it to the fence. He was literally "skin and bones." While I was in the house I heard the woman making a great outcry and ran to the door just in time to see an immense flock of crows fly away. I said, "What is the matter?" She replied that the crows had come to pick her poor old pony's bones while he still lived. She saw the funny side of it as well as I, and laughed very heartily. When one of the young missionaries asked an Indian woman for her "Wakan sica tanka," instead of her "Waksica tanka," no one laughed till the teacher was gone. When I inquired why the dish-pan was not given the reply was, she did not ask for the dish-pan, she asked for "the great evil spirit," and I assure you no Indian woman hears that story without laughing heartily. Another teacher, meaning to ask for a tub, asked for a young man, and though to her face they did not laugh, I have seen a whole sewing-school convulsed with laughter over the mistake several times since. When one of the ministers from the East attending our meeting went up to a group of Indians who could not understand a word of English, and tried to enter into conversation, of course there was no response. He said to me as I came up, "Why do they look so solemn?" I interpreted what he said to the Indians, and all laughed and said, "We did not know what he said; why should we laugh?" It does not seem to occur to those asking the question, why they do not laugh, that they have but little to laugh at in the presence of white men.

Indian children are in the house quiet and orderly; they sit and listen to older people talk, and if anything is said that is very amusing, so they can not control themselves, they put their hands on their mouths and run out to laugh. Men laugh gently and quietly, and now and then you may hear an old woman laugh long and loud; if so, some relative will say aside, "Hear how loud she laughs, like a white man; she is unwomanly." They are a very social people, and around the camp fire one may hear many legends and fables, hear many old war songs and nursery rhymes.

They are human. They are men and women. As a race they are neither treacherous nor lazy, but of course there are some among them who are both,just as among us.

The Indians laugh and cry,they eat and sleep,they walk and run, they talk and think, have hands and feet. There are children among them. They are not born grown up with a tomahawk in hand, ready to go on the war path. Let us save the youth, and so help the old men and women.—*Miss Collins in the American Missionary.*

THREE QUEER BIRDS.

The trumpeter bird is the rag-picker of the woods and swamps of Guiana, where he is always at work at his trade, with his stomach for a pack and his bill for a hook. He performs a most useful but most extraordinary service,devouring a perfect multitude of snakes, frogs, scorpions, spiders, lizards, and the like creatures. But this terrible bird can be made perfectly tame.

On the Guiana plantation he may be seen fraternizing with the chickens, the ducks and turkeys, accompanying them in their walks, defending them from their enemies,separating quarrelers with strokes of his bill, sustaining the young and feeble, and waking the echoes with his trumpet while he brings home his flocks at night.

The trumpeter is as handsome as he is useful. Noble and haughty in his aspect, he raises himself up on his long, yellow-gaitered legs and seems to say,"I am the trumpeter, the scourge of reptiles and the protector of the flocks!"

In southern Africa there is another great exterminator of reptiles—the snake eater or secretary-bird, a magnificent creature, who attacks the largest serpents, making a shield of his wings and a sword of his beak. The name of "secretary-bird" is derived from the plumes projecting backward from its head, which look like quill pens carried behind one's ear.

In South America, in the very neighborhood of the trumpeter's home, there lives the Kamichi or Kamiki, who wears a sharp horn projecting from his forehead, and a murderous spur on each of his wings. With these three weapons the serpents that he attacks are powerless against him, and are easily put to death.

The secretary-bird, the Kamichi and the trumpeter form a valiant and useful trio. The trumpeter has two merits above the other: the ease with which he can be domesticated, and his musical talent.

The natives have a saying that he has swallowed a cornet. Whether promenading or war-making, he fills the air with his trumpet-calls, and at the sound of his voice of brass the reptiles take to flight.

Presently the bird arrives, flapping his wings and wielding them like a sword. Having killed the serpent, the trumpeter sounds his blast of victory as he had sounded his charge.

TEMPERANCE.

A TOBACCO EXPERIENCE.

When I began my ministry I felt that God would have me give up the habit—that had been fixed on me from my boyhood—of smoking. It was quite a struggle; but I yielded to what I felt was God's will. I separated myself from it. I left it in the camp behind me; but there it was in plain sight.

For five years I saw it, I loved it; it was a bother to me. It lured me back to itself by its fragrance and by its social nature, until at last, by subtle argument and gentle persuasion, after five years of separation, I found myself back again in the camp of the smokers; dancing around my "calf," again rejoicing in the "burnt offering," and regaling myself in its "incense."

After years, the Lord once more called to me to separate myself from my cigar. I thought of my former experience, I hesitated, I parleyed, I dallied with my idol, until I could withstand the Lord no more.

So once more I separated myself from it. But with the remembrance of my former experience, and the consciousness of my carnal love for it—never more strong than at that moment—I turned to the Lord and cried out to him: "Lord, at thy bidding I separate myself from this thing. But I know this separation will not be enduring unless I be separated from it as by death; my death to it; the death of my love for it. Let it henceforth be a dead thing to me."

And so, having prayed in substance this prayer, the Lord brought suddenly to my mind this passage of Scripture: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6: 11.) I knew in an instant that it was the sword of the Spirit by which I was to put to death that enemy; and so, seizing it, I girded it on, and in the name of the Lord I consecrated myself upon my cigar, and slew it.

It is a dead thing now. It has no power to lure me. I see it often, but it is slain to me.—*G. F. Pentecost.*

DEALING WITH SPECIAL SINS.

The Rev. C. H. Spurgeon, on opening a Mission Tent recently, said: "This is a meeting altogether for the conversion of souls. There is, however, temperance hooked on to it; not to its detriment, not as a side-issue, but as a part of the grand aim of it all. I have found it very useful in conversion to deal with special sins. I remember one Sunday speaking in Exeter Hall, and during the course of my address I said, 'There may be a young man sitting here who is in a draper's shop, and who is wearing on his hands at the present moment a pair of gloves which he has pilfered from his employers.' In the vestry afterwards there came a young gentleman who wanted to see me in private. When we were alone he entreated me not to expose him to his employers, as it would be not only the ruin of himself, but might be the death of his mother. I did not, of course, know anything about it; but I urged him to a better state of life, and I believe that the mere fact of my having mentioned that pair of gloves was blessed by God to his lasting good. Therefore, I think we ought to put particular sins, like intemperance, to the forefront, that men's consciences may be touched."

A DANGEROUS MEDICINE.

A mother told me this incident in her own experience. An older son during his infancy had, by the positive instruction of a physician, been given gin, well sweetened and reduced, to quiet restlessness and pain. When he had grown old enough to talk he startled her one day by calling for some of the mixture, and she became alarmed.

"I saw," she said, "what I had innocently done. I had been feeding an appetite."

Then she told him he could never have any more of that drink. The little fellow begged for it persistently, and finally struck a pang to that mother's heart by saying,

"Well, when I am a man I'll have *all the gin I want to drink.*" The mother carefully and anxiously watched over him, and in a quiet country town temptation was kept out of his way. But as he grew to manhood his health visibly declined, and again a physician ordered stimulants for him. They were given, for, alas! comparatively few people, as yet, have the courage to disregard a doctor's orders in this matter. One day the young man, looking earnestly into his mother's face, said, "Mother, I *love* that stuff; and if I lived I should have to fight a terrible appetite. I am glad I'm going to die now."

And he did die, even as he wished; and so that mother has only a sad but pleasant memory in place of what she dare not fancy might have been. For what is peaceful death, which holds all within its embrace in perfect rest and leaves all errors and defects to be viewed in the tender, hallowed light of retrospection—what is this to the restless torture of a living sorrow?

Have we sometimes thought the old practice of giving children a taste of stimulants was obsolete? It is not entirely, for in recent years I have known mothers to pursue that dangerous course, not realizing that a very small child could acquire the appetite that works final ruin. There is still opportunity for educating in this direction.—*E. M. Hickok.*

Let a woman go to India with an avowed purpose of bettering the condition of the natives, and we call her a missionary. In any town in the State, let her show her interest in laws that may effect our boys and our homes, and the foulest, dirtiest profanest-mouthed man pronounces her a crank, and a long-haired fool.

A pound of steak costs ten cents, a glass of whisky the same; but the homes of working men, into one of which is taken steak and the other whisky are not the same.

REFORM NEWS (*Continued from 9th page*).

largest crowd. His lecture on "Character" contained some telling blows against the liquor traffic, and the old political parties. He said he was born a Democrat and stayed with them as long as it was possible for a decent man to stay, but he thanked God he had never been a Republican. I had an opportunity of making a short address and interviewing a large number of ministers on our work.

I spent a Sabbath at Ray and Montgomery; the former is where the railroad crosses the Michigan State line, and the latter is the next town above. I had full houses at both points. The meetings were arranged by Bro. R. C. Wylie, who is pastor of the only church in Ray, a large, wide-awake congregation, which is so interested in reform work that they give the pastor a fourth of his time to go out lecturing. Would that every congregation could do the same. His people excel the Methodists in hearty hand-shaking after a sermon. Bro. Wylie has a library that many theological professors might envy. He is well read up, and many of us have our eye on him as one of the coming men of the church. He stands by the *Cynosure*, and expects to attend the Michigan anti-secret convention at Spring Arbor.

I next visited Detroit and had a profitable visit with those veteran heroes of reform, Bro. C. C. Foote and Bro. Geo. W. Clark. They have pleasant homes and are all aglow with zeal. They were honored by God in taking a prominent part in the anti-slavery struggle. Now, they are giving their whole strength to the anti-secret and prohibition reform, and were eager to do all they could to have me present the National Reform cause in some of the city churches. I called upon Bro. Richard Turnbull, pastor of the United Presbyterian church, and while he was in sympathy with our work, yet he was afraid his people might not receive it favorably. Mr. Scott, the pastor who had preceded him, had been a Mason, and one or more of his leading men were Masons, and Bro. Turnbull had to touch very lightly on these subjects. Mr. Scott was the first Psalm-singing minister I ever heard of who was a Mason.

I gave two lectures in the Presbyterian church at Birmingham, and had good audiences and collections. The United Presbyterian pastor, Rev. J. A. Sherrard, said, "A few anti-secret lectures are what we most need in this town, for our leading men be long to the lodge and stand in the way of every reform." Rev. Joseph McCracken, of the Covenanter church, is a good man to work up meetings. I gave five lectures in Tuscola county, at Fairgrove, Wattersville, Caro, Reese and Vassar. The attendance and interest at each was good, except at Reese. Rev. J. R. Wylie, who arranged these meetings, has been for years the popular minister of the county, and is radical on all reforms. I enjoyed a delightful trip on the boat with him, from Port Huron down the St. Clair River, across St. Clair Lake, down the Detroit River, and then down Lake Erie to Lake Side, near Sandusky. This is the popular summer resort where the gate-keepers estimate that 87,000 people have sought refuge from the heat during the summer.

A two-weeks' camp meeting had closed, and we attended the three-days' convention held under the auspices of the National Reform Association, and the W. C. T. U. It was opened with a thundering speech by Dr. Leonard on Prohibition, followed with speeches by Dr. McAllister, J. M. Foster, W. J. Coleman, R. C. Wylie, Dr. Helwig, Dr. Merrick, Dr. Crook, Mrs. Mary A. Woodbridge and others. Everything was harmonious and pleasant. Bro. Foote and Bro. Clark were there from Detroit, throwing telling remarks into the discussions. Bro. Clark warmed our hearts with his reform songs. A lady in the audience sent a note up to Mrs. Woodbridge requesting that Father Clark sing a song she had once heard him sing in Chicago, which contained the words, "Lean out your souls and listen!" The "Old Liberty Singer" was called forward and sang with fine effect. While a large number of the faithful of the land remained and listened through all our discussions, yet it was significant that the masses who were summering here, packed up and left just after our convention opened. The Sandusky and Cleveland papers published our convention as in the interests of third-party prohibition and anti-secrecy, and the multitudes of camp-meeting people who had been having such a hallelujah time singing, "Surely the Captain *may depend on me*," then, as Sam Jones says, "when the long roll sounded, and the battle began to bulge out toward them, the word was, 'Rats, to your holes!'"

Rev. J. P. Mills of Cleveland showed fine tact in working up this meeting. It was the first time I had met this Methodist lecturer of the National Reform Association. He is a man of fine talent, dark hair and eyes, of fine appearance, excellent physique and good executive ability. He served as captain in the late war, and faced the music of shot and shell on the fields of Shiloh, Stone River, Look Out Mountain, Missionary Ridge and Atlanta. After the second day's fight at Shiloh, he was writing a letter to his mother by the light of a fire at the root of a tree, when a cannon shot went plowing by, spattering him with mud. His mother still preserves that mud-stained letter. Bro. Mills says those battle scenes were not as trying as the persecution he endured from Republicans in Ohio, when he left the old party and ran on the Prohibition ticket as candidate for Representative for Lorraine county. He says about nine out of ten of the ministers in his church are in some secret order, so that to remain in the old Methodist church in which he was born and trained, and which he loves and desires to enlist in the National Reform work, he feels that he must keep quiet on that issue. May God speed the day when every reform lecturer will feel as free to speak out against this, as against any other evil!

Bro. Mills has in view the working up of a grand National Reform convocation at Lake Side next summer, lasting two weeks, and including the questions of the various Christian reform organizations. If the friends of these reforms, with their ablest advocates, can be gathered at this favorite resort, and the meeting is properly conducted, it will shake the nation. M. A. GAULT.

RELIGIOUS NEWS.

—So pronounced are the United Presbyterian principles in Monmouth, Ill., that in all union religious meetings held in that city the Psalms are used exclusively in praise. That is evidence of a substantial people that none can gainsay.

—The Rev. Mr. Noyes, the self-supporting missionary to Africa, received $30 in Birmingham, Iowa, for his work. He has been a Mason and taken three degrees, but he has renounced his heathenism and goes to Africa to preach to the heathen there.

—A very successful camp meeting was held at Prospect Park, near Wheaton, Ill., by Rev. A. W. Parry of the Free Methodist church. The meeting was undisturbed by outsiders and progressed from first to last gloriously to all engaged, with a number of conversions and the quickening of saints.

—Washington has something unique in the way of evangelization—a veritable church on wheels. It is larger than a common street car, and is drawn by four horses, seats twenty-five or thirty person, carries an organ, adjustable platform for a pulpit and reversible seats. This "Gospel Wagon" cost $750, and is the property of the Central Union Mission.

—On a recent Lord's day six were received into the Baptist church at Morgan Park, near Chicago, three of whom were grandsons of Rev. J. R. Boise, LL. D., of the Theological Seminary there, and another the only son of Rev. J. A. Smith, D. D., editor of the *Standard*.

—Rev. C. H. Hobart, of Los Gatos, Cal., has been invited to become assistant pastor with Dr. E. H. Gray, of the First Baptist church of Oakland, Cal., and will probably accept. Pastor Hobart's father died lately in Downer's Grove, Ill. He was opposed to secret societies, and the son preached a most memorable sermons on the lodge in Aurora, Ill., Thanksgiving Day, 1882.

—Ben Hogan, the reformed prize fighter, who has been laboring for Christ on the Pacific Coast for two years, has been for several weeks in Chicago assisting Major Whittle in the great tent meetings held all about the city, and Col. Clarke in the Pacific Garden Mission.

—The evangelist Moody revisited Chicago last week on an unpleasant errand. Some of the older members of the Chicago Avenue church had become displeased with the preaching of the pastor, Rev. Mr. Goss, who resigned a week ago, and a considerable majority of the prudential committee were ready to report an acceptance. The feelings of the church were running high, many of the younger members wishing their pastor to remain and writing to the daily papers that the minority should be turned out. A letter from Mr. Goss brought Mr. Moody in haste. He preached once to a crowded house and carried all before him so that Mr. Goss in response to an almost unanimous desire will remain with the church. Five deacons and the clerk of the church resigned, however, and others were elected.

—Andrew Gordon, D. D., an aged, honored and eminently successful missionary to India of the United Presbyterian church, died Saturday morning, Aug. 13, 1887, at Philadelphia, after a serious illness of several months. His death will be heard of with surprise and sorrow by a large circle of friends both in America and India.

—The Cumberland Presbyterians now have 2,546 churches, and a membership of nearly 150,000. The publication house is credited with a clear profit of $8,189 the past year.

—The five schools conducted by the Society for Promoting Female Education in the East (English), in Nazareth, Cana, and other places in Galilee, are reported to be going on successfully.

—The Methodist Church of Canada, it is asserted, has more Sabbath-schools, more teachers, and more scholars than all the other Protestant churches in the Dominion taken together.

—At a recent General Synod of the French Reformed Church, a report on the Protestant population of France showed an increase of seventy-seven in the number of pastors. The subject of "mixed" marriages—i. e., between Protestants and Catholics—was discussed, and one hundred and seventy-two pastors declared that they were of advantage, while forty-five opposed them. It was admitted on all sides that children born of such marriages were too often neither Protestant nor Catholic, but members of the "great army of indifference or unbelief."

—Mr. Spurgeon, in the *Sword and Trowel*, expressed dissatisfaction with the theological position of many in the Baptist Union, and it is thought he intimates a purpose to secede.

—The Covenanters' memorial was inaugurated at Muirkirk, Scotland, lately. It is of polished granite in the form of an obelisk. The names inscribed on the memorial include those of Richard Cameron, John Smith, William Adam, and John Brown, of Priesthill.

—The statistics of the Y. M. C. A. reported at the San Francisco meeting denote that substantial progress is being made. Thirty-one new buildings were completed in the year 1886. The total value of all buildings is set down at $4,772,980. The total number of paid men engaged in the work in the United States and Canada is 623; value of libraries, $289,335. Six hundred and seventy-seven associations report an aggregate membership of 128,996; three-hundred and twenty-six report Gospel meetings with a total average attendance of 15,387. Part of these figures are exclusively of the railroad associations.

LITERATURE.

At the opening of the collegiate year the thoughtful essay in *Scribner's Magazine* for September, on the "Development of the American University," by Professor George T. Ladd, of Yale, will be read with unusual care and profit by those interested in the subject of higher education. Professor Ladd has outlined, with considerable detail, a general scheme for primary, secondary and university education. He believes that the last mentioned should "permit and encourage the greatest possible freedom and choice on the pupil's part," but it should only be open to those who have satisfactorily finished the secondary education, which should be long and thorough enough to secure the general scientific culture, or formation, of the pupil. September being the month in which occurs the centennial of the Federal Constitution, Mr. Moncure D. Conway's article, entitled "An Unpublished Draft of a National Constitution by Edmund Randolph, Found among the Papers of George Mason," is especially timely. But the fully illustrated articles, "The Modern Nile" and "Camping and Hunting on the Shoshone," are the most attractive of the number. The first, by Edward L. Wilson, one of the most enthusiastic and skillful of travelers and photographers, describes a Nile journey from the Delta a thousand miles to the Second Cataract. Rev. W. S. Rainsford, D. D., the rector of St. George's church, New York City, has made a number of hunting excursions to the Rocky Mountains since 1868, and tells his experiences in the second article. His descriptions of Rocky Mountain scenery are captivating, and if his preaching is as good, the church of God is blessed in his labors.

In the *American Magazine* Curacao, a quaint old Dutch city that seems out of place in the Western Hemisphere, is sketched by Dr. W. F. Hutchinson. The town has a great future if ever the Panama Canal is constructed, the harbor being one of the best in the world, with water enough for any ship afloat. A race of lake-dwellers still existing in Venezuela, is also described, whose houses and habits seem strangely similar to those of the age of stone or bronze. "Our New Navy" is described by Lieut. W. S. Hughes, with illustrations. J. McDonald Oxley gives some account of the Canadian militia. Dr. A. S. Isaacs presents an interesting review of Jewish progress in this country. He ventures to predict that the Jew will not be without influence in forming the religion of the future in America. Lieut. F. S. Bassett (U. S. N.) writes of naval terms. "Hunting the Ku Klux," by Richmond Walker, shows that the famous Klan was materialized by the newspapers for some months after it had ceased to exist. An interesting sketch is given of the life of the great Methodist orator, Bishop Simpson. "The Household" department contains the ripe suggestions of a physician of experience, for preserving health in September.

The publishers of *Demorest's Monthly* are now taking great interest in Remunerative Home Work for Women, and in the September number publish a prize article on that subject. Mrs. Christine Terhune Herrick has begun a series of articles on Seasonable Entertainments, giving complete information about each, from the form of invitation to "Farewell."

Shoppell's Modern Houses, an illustrated architectural monthly devoted to domestic architecture, is so full of useful and valuable hints about house-building and house-decoration, that its cost is no comparison to its value. The August number has illustrated articles on "Furnishing and Decorating a Summer Cottage," and "Hints on Heating and Ventilation." There are also eleven handsome plans and views of houses of moderate cost. Published by the Co-operative Building Plan Association, New York.

LODGE NOTES.

The four days' annual encampment of the Uniformed Rank Knights of Pythias commenced at Huntingdon, Ind., on Friday. The contest drill for $400 occurs to-day.

The Supreme Council of the American Legion of Honor at Washington have resolved to establish a guarantee fund of $500,000. The fund is to be raised by assessment.

Trouble exists in the military ranks of the Ancient Order of United Workmen owing to a stiff competitive drill arranged for the Supreme Legion meeting at St. Paul, Minn., next month.

The body of William Priestman, agent of the Chicago Masonic Insurance Company, was found at Toronto early Friday morning. A bullet wound was in the head, and all Priestman's money and jewelry were stolen.

The Brotherhood of Railway Section Foreman at Cedar Rapids, Iowa, has started a Coughlin protection fund to aid Timothy Coughlin, the section boss, who is charged with the responsibility of the Chatsworth railway disaster.

A convention of colored Masons was last week in this city, those present being representatives of grand lodges, who want to organize some sort of a superior body to a grand lodge. That object was hardly accomplished. There was much speech-making and a banquet to close.

It was decided yesterday, says the *Inter Ocean* of Monday, by the seamen's assembly to enlist the aid of all assemblies covering kindred interests in a move against non union manned vessels. The Knights of Labor assemblies who will be called upon will comprise the grain trimmers, the iron-ore handlers, coal shovelers, the lumber shovers, the salt laborers, dock workers, and ship-building carpenters. A vessel with a non-union crew aboard, coming in with lumber, will not be unloaded except by its own crew. Grain trimmers will refuse to trim a vessel unless manned by a union crew. The ore handlers, coal shovelers, and dock workers will simply let vessels alone unless union members make up the crews.

The supreme courts of the American Legion of Honor held the first session of the biennial convention in Washington, Tuesday. Several amendments to the constitution were adopted, to go into effect Dec. 1, among them a provision that hereafter no person over 50 years of age can become a beneficial member of the order, and that each member as soon as initiated becomes a contributor to the benefit fund. There were eighteen assessments called during the year ending June 30, 1886, and twenty-one during the year ending June 30, 1887. The average death rate was 1,074. The Supreme Council consists of forty six delegates representing a total membership of 62,000. The order is carrying a benefit insurance of $183,000,000, and has collected and paid in the course of the last two years about $4,000,000.

On our 16th page to day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

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BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 22 to Aug. 29 inclusive:

A C Lemm, H Woolf, L E Lincoln, W O Percival, H E Prentice, T S Walter, G Hiner, M A Gault, W L Knight, W P Norris, J F H Dobler, H H Robinson, J D White Jr, J C Gaddis, S H Spencer, S Higginson, L Austin, J M Wylie, O N Carnahan, W Peterson, G Newman, B Burgess, J Phillips, N B Brigg.

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No. 3			67
Winter No 2			71
Corn—No. 2	4[illegible]½	@	43
Oats—No. 2	24½	@	28½
Rye—No. 2			41½
Bramper ton			13 25
Hay—Timothy	9 50	@	13 00
Butter, medium to best	16	@	24
Cheese	07	@	15
Beans	90	@	1 80
Eggs			14
Seeds—Timothy			2 36
Flax			1 00
Broom corn	02½	@	07
Potatoes per brl	9 10	@	2 40
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	34
Cattle—Choice to extra	5 00	@	5 35
Common to good	1 20	@	4 75
Hogs	4 90	@	5 45
Sheep	2 25	@	4 20

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	79	@	84
Spring			78½
Corn	49	@	51½
Oats	30	@	40
Eggs			16
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Rev. C. C. McCabe, D. D.: "It is a useful book and ought to have a wide sale. You are dealing with a question which will soon dominate every other in American politics. The *Assassin of Nations* is in our midst and is approaching the Temple of Liberty with stealthy tread. The people of this country will understand the Belfast frenzy some day better than they do now."
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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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HOME AND HEALTH.

STARCH FOR BRUISES.

Too many medicines named in the "family column" for the emergency use are articles which are not commonly on hand in the family stock. There is nothing far-fetched, however, in starch, as most households always have a little of it in store. A writer in the *Journal of Chemistry* says:

"Take a little starch or arrow-root, and merely moisten it with cold water, and lay it on the injured part. This must be done immediately, so as to prevent the action of the air upon the skin. However, it may be applied some hours afterwards with good effects.

"I learned this when a resident of France. It may already be known here, but I have met with none among my acquaintances who seem to have heard of it.

"I always make use of the above remedy when my children meet with an accident; there is nothing unpleasant in its use, and it keeps down swelling, and cleanses and facilitates the healing of scratches when the little ones fall on the gravel in the garden, or get other little hurts."

SOME KINDS OF WHOLESOME FOOD.

One of the brightest phases of woman's education is the increasing attention given to cooking as an art. It is one of woman's rights to help cure intemperance in drinking by removing excitants from the food. By constantly stimulating in early life an unnatural appetite for condiments and dainties, the foundation of intemperance is often laid. Seasoning, therefore, should never be excessive.

In speaking of a few kinds of food, the manner of preparation, and so forth, I desire to emphasize the importance of thorough cooking without any scorching.

Soup should constitute a course for dinner in every well organized household. Remnants of meat, bones from both cooked and uncooked meat, scraps of bread and vegetables, all have their place in the soup-kettle. To have this attended to will require a little care and daintiness; and if the cook cannot be trusted, housekeepers will find themselves repaid for a little personal attention to the soup stock by being able to present an acceptable dish with little or no expense.

The soup kettle should always be ready, but only the regular stock should be made in it, removing enough for each meal to another kettle for special seasoning, to avoid having all the soups of the week taste alike. Soups do not need to boil except a very few minutes before being served, but they need to simmer for hours.

Beef-tea is most nutritious, and with bread and fruit makes a delicious luncheon. It is made by covering one pound of chopped or ground meat with one quart of cold water, letting this stand half an hour, then bringing it to a boil, when it may be seasoned with salt and a little cayenne pepper. It should cook slowly two hours more. If this beef-tea is cooked in a mush-kettle, or double boiler, it will require no watching.

Game and fish are healthful if not spoiled in the cooking Meat of any kind should not be washed, as that removes the juices. If procured from a clean butcher, it will need nothing more than wiping off with a damp cloth.

Frying meats renders them indigestible. Young chickens split open down the back and flattened with a rolling-pin are ready for the broiler. Some people prefer the process of cooking called smothering, for chickens. This is done by placing the flattened chicken, as ready for the broiler, in a baking-pan with enough water just to cover it. Have a cover for the pan to fit so as to prevent the escape of steam. Place in a hot oven, and when tender put in a broiler over hot coals, just long enough to brown lightly. The gravy made of the water in the baking-pan is also delicious.

Corned beef should be put into boiling water and placed where it will boil very slowly, until the bones will slip out of it easily. If left in the liquid to cool, it is better than if allowed to dry while cooling. Roast or broiled beef digests more easily than corned beef, and should be used more frequently. A leg of mutton boiled in the same way as corned beef is among the most healthful articles of food.

One kind of meat is sufficient for a dinner. Light desserts, such as custards, tapioca, and the like, are better than pies made with lard.—*Demorest's Monthly.*

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NEWS OF THE WEEK.

COUNTRY.

Governor Oglesby was elected chairman of the Illinois State officers, acting as trustee of the Lincoln homestead, to take charge of the old home of the martyred President. They have received a deed of the property, have assumed control, and a custodian will be appointed in a few days.

Georgia's convict-lease system is doomed. The cruelties practiced on the unfortunate criminals are said to be shocking, and the State officers and people are determined to abolish the practice.

The captain of the Cleveland, Ohio, base ball club was fined $10 Thursday for playing the National game on Sunday. This was a test case. A city ordinance permits and the State law prohibits ball playing on the first day of the week.

Two representatives of the Roman clergy of Memphis, Tenn., and New Orleans, La., have gone to New York to present a memorial, signed by many Catholics of the South, to the Rev. Dr. McGlynn, expressing sympathy for him. The gentlemen will wait on Archbishop Corrigan and protest against Dr. McGlynn's excommunication.

The Wine, Beer, and Liquor Dealers' Association of the State of New York took over 900 carriages for their street parade in New York City last Wednesday.

The Washington county, Texas, election cases were brought to a close Tuesday. A large number of citizens were charged with intimidation, destroying ballot-boxes, and other illegal acts about a year ago. The jury brought in a verdict of not guilty to the second count, charging destruction of ballot boxes; disagreement on the other counts. The cases were continued.

A new disease among cattle, which baffles the veterinarians, has broken out at Galesburg, Ill. Ten cows out of one herd died Wednesday, and the malady is still spreading.

It is said that there is intense excitement in Lenoke county, Arkansas, over a reported uprising of the negroes. Some of the people are alleged to have attacked a planter, and three were arrested, among them a justice of the peace, and many others are arming and preparing for revenge.

Professor H. S. Whitney, of the excelsior Academy, on the shore of Lake Minnetonka, Minn., was drowned in the lake Thursday afternoon. Three children were playing on a raft which went to pieces, and he, swimming out to save them, became tangled in the weeds and drowned. Two of the children were rescued alive, but the third was drowned.

Colonel G. C. Gravis, Lieutenant Colonel of the Twentieth Iowa Cavalry, and Brigadier General of the Kansas National Guards under Governor Glick's administration, was burned to death in the barn of the Topeka Fire Department Wednesday. Four horses perished in the flames.

Two murders occurred at a Sunday picnic near Exeter, Neb. A good deal of beer had been indulged in, and the festivities continued until late. About 10 o'clock a party of men made a dash for the intoxicants, and in defending the bar Frank and John Newer were shot dead, one through the head, the other through the brain. The murderers have not been arrested.

Twenty Norman horses perished in a fire in a barn near Hastings, Minn., late Sunday night. The animals were the property of William Mies & Son; the building was struck by lightning.

A frightful collision, with loss of life, occurred on the Baltimore and Ohio Railroad at Glen Easton, a point twenty-four miles east of Wheeling, Wednesday morning. A west bound emigrant train was descending a heavy grade, when it crashed into an east-bound freight train with fearful velocity, wrecking both engines and badly smashing up a large number of cars. The passengers of the train consisted of Norwegians, Finns, Danes, Germans, Dutch and a few English. The engineer and fireman of the emigrant train were found to be the only two persons killed outright, but some twenty were injured.

Reports from the Colorado Indian disturbance state that Governor Adams was notified Thursday that Major Leslie had Colorow and his band corralled. The Indians refused to treat with the Major or Sheriff Kendall, and the Governor was asked to lend his assistance at a powwow. Later this was contradicted and the Indians were reported intrenched in the hills, and are so well protected by natural fortifications that their dislodgement by all the State militia combined would be impossible. A battle was said to have taken place on Friday between Sheriff Kendall's men and a band of Indians. Deputy Sheriff Jack Ward is killed, and several of the posse are wounded. Several Indians are reported killed. So far as known, Kendall retreated and the Utes swarmed out from the reservation bent on revenge. They were only held in check by the presence of the colored troops from Fort Duchesne, who appeared just in time to save Kendall and his party from slaughter. The officers of the Colorado National Guard are fully aware of the gravity of the situation, and they confess that they do not look for peace until the snow in the mountains is heavy enough to prevent the Indians from moving.

Charles Alexander Percy of Suspension Bridge, a young man 27 years old, and by trade a wagon-maker, carriage trimmer and painter, made a safe trip through the whirlpool rapids to-day in a life-boat built by himself, and upon the construction of which he has been engaged during the past summer. The boat is about seventeen feet long, with air chambers at either end, in one of which Percy made the voyage.

National bank depositories now hold $20,300,000 of government funds, the greatest amount ever held at one time.

FOREIGN.

In the House of Commons on Friday night after a lengthy debate, Mr. Gladstone's resolution in regard to the government's action in proclaiming the Land League was defeated, the vote standing 272 to 194.

The rains of Sunday night left the City of Mexico almost entirely under water. Pedestrians could not make their way through the flooded thoroughfares. Monday the shops were being pumped out.

The excursion yacht Monarch was capsized by a squall in Bristol Channel on Friday, and fifteen persons were drowned.

In mid-ocean, Aug. 15, the thirteen passengers and sailors of the burned steamer City of Montreal were picked up by the German vessel Mathilde. The castaways suffered very much from thirst. They were landed at Falmouth.

The London *Standard* Berlin correspondent telegraphs that he has learned from the highest authority that Germany has agreed to support Russia in Bulgarian affairs on condition of Russian neutrality in event of a war between Germany and France.

Fire broke out in the composing room of the Montreal *Herald* Friday night, and three compositors are believed to have perished in the flames. One of the men, seeing how rapidly the flames spread and that there was no hope of saving the paper, rushed back to demand his pay; before he could return the floor fell in, and he disappeared in the debris, and has not been found. A half dozen business houses in the building were destroyed, and the loss will reach $500,000.

London dispatches state that under the auspices of the Liberal League and the Radical and Irish Temperance Club a procession containing 10,000 men marched to Trafalgar Square, and listened to speeches by Messrs. Biggar, Nolan, Quinn, and Shirleef, members of Parliament, against coercion. A resolution denouncing the proclamation of the Irish National League was adopted. In the vote in the House of Commons, Friday, on Mr. Gladstone's motion relative to the proclamation of the league, nine Liberal Unionists supported Mr. Gladstone, and seventeen other members of the party were absent and unpaired. The victory of the government by 78 majority has induced it at once to commence the warfare, and John Mandeville, William O'Brien, and others have been summoned for making incendiary speeches.

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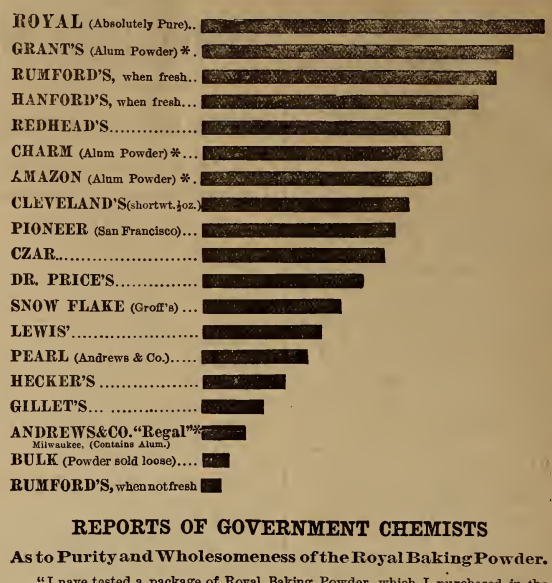

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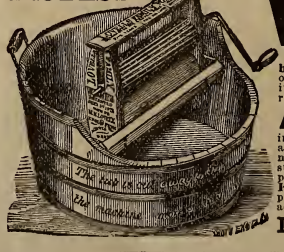
* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

The BEST



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The more pressing news from the men out in the front of our lodge-battle, has constrained us to lay aside an entertaining letter from our Bavarian artist friend, and an account from the *Inter Ocean* of the preliminary investigation for the promised Masonic trial of the boodler and run-away McGarigle. This whole matter is too ridiculous for a serious thought, only as it shows the astonishing audacity of Freemasons. It is at much sacrifice of our feelings, our readers may be assured, that we are compelled to postpone this story. Sheriff Matson and the members of Lincoln Park Masonic lodge are likely to wink themselves blind with their private signals over this matter.

Monday was the great day of the year for the labor-lodge "boss." In Chicago, some of his followers tramped the streets and enjoyed a picnic in a rain storm, but multitudes took to the saloon early in the day. Probably no class would work so hard against the abolition of the day as the saloon-keepers. We are glad to learn that protests against Miss Willard's bad counsel to join the labor lodges for the sake of temperance, are so strong that she may yet be convinced of the error. But it is the plainest of moral truths that men are not saved from one sin by striking hands with them in another.

But a more significant parade took place in Chicago on the day before, when some thousands of German Catholics tramped nearly half a score miles through the city, and opened the convention of German Catholics, about which there has been of late so much controversy. In the hall the portraits of Presidents and popes are ranged side by side, and the papal flag lovingly wraps itself about our own national emblem, which we can well imagine to shrink from the contact as from the embrace of a serpent. It is expected there will be a Teutonic explosion against Irish supremacy before this meeting, the first of its kind in this country, is over.

Winnipeg, the capital of Manitoba province, which is just now the cynosure of all eyes because of her brave and determined fight against Sir John MacDondald and the Canadian Pacific monopoly, has some attractions which our American cities cannot boast. The old New England Sabbath, the butt of infidel ridicule, and almost vanished glory of our American institutions, is there enjoyed to the full. It is a city scarce twenty-four years old, too insignificant twenty years ago to be noticed in the encyclopedias, yet now has 23,000 population and church sittings for 15,000. On the Lord's day the streets are empty and the churches full. All places of business are closed, the street cars housed, and everybody enjoys the blessed old-fashioned day of rest and quiet.

Ten years ago, the missionary R. G. Wilder, with broken health after thirty years labor in India, began the publication of the *Missionary Review*, for the encouragement of Christian missions above every sectarian or private consideration. The *Review* has become one of the ablest and greatest of missionary publications, filling a field of its own and doing a noble work. But Dr. Wilder is a sufferer from an incurable disease, and knowing that his days are numbered he prefers to give up his work here and return to India to yet a few days tell the good news of Christ, and then die on the field of his life's battle. His wife and daughter who go with him are equally devoted to the great cause of missions. This determination gives us a picture of Christian devotion upon which it is good to meditate.

The Grand Army claims to be non-political, but there must be more care or the order will have to answer a graver charge. McClaughry, one of the conspirators who has been robbing Cook county, having given up the fight for a new trial, accepted his sentence, and is serving out his time in Joliet, was a member of the order. A petition is in circulation for Gov. Oglesby, another member, to pardon him. It is said 10,000 Grand Army men have signed it without question, and the whole order is a unit in the matter. The guilt of this man was so plainly proved in the great boodler trial that it is simply amazing how these men can substitute the performances of their lodge for all reason, right and law. The Grand Army may outlive the political charge, but if it attempts to break down law and shield crime, its name should rot.

Fairmount, Indiana, is settled by Quakers. They are strong and practical disbelievers in lodgery and in the saloon as well. Neither abomination can they tolerate. For years they have kept away the liquor dealer, but more than once our old friend Jonathan Winslow had to lead the assault and order the agent of death and hell to depart, before he had to be helped. A fellow named Smith was lately defiant, but a meeting was held in one of the churches, and a vigilance committee appointed. A few weeks ago his new saloon was given the dynamite bounce. He got the broken timbers together and was ready again to open. But last Friday 300 men, women and children gathered about and tore the poison-trap to pieces with picks and axes, and reduced it to kindling-wood. The people are unanimous against the saloon, and they protect their homes against it as they would against a tiger. They are right.

Christ came "that the thoughts of many hearts might be revealed." He still comes in the presence of some great truth upon the conscience of a nation. The people of East Tennessee are amazed at the revelation of character the prohibition discussion has developed in Judge R. R. Butler, representative in Congress from the first district. He has all along been in favor of the amendment, and known as a life-long temperance man, but the golden bribes of the liquor dealers have, like Ithuriel's spear, revealed the devil that is in him. He has sold himself to the saloon for $2,000 in cash with an additional $3,000 if he can carry his district against the amendment. The Judas bargain has been so thoroughly exposed that it is hoped the reaction will win to the right side many wavering votes; but the blood-money of the saloon is corrupting in every direction, and may succeed for the time in putting off the happy day of prohibition.

Lord Salisbury has an apparent victory over his Irish opponents. He has proclaimed their National League as dangerous; and a meeting having been called at Ennis to meet on the Sabbath, that too was proclaimed. Ireland was at the excitable war pitch all the week. Tens of thousands were to come and have their meeting, in spite of proclamations or bayonets. But the government was firm. Troops and a large body of police occupied the ground on Saturday and the League crowds, led by six members of Parliament and a few priests, met outside the lines and speaking began from carriages, but the crowd was soon dispersed under protest. This is a dangerous step for the government. No premier has of late years attempted to suppress a political meeting of a harmless character. The radical party looks on with surprise and inward satisfaction, believing such strained efforts cannot long endure, and are a prelude to the downfall of the Salisbury government. Mr. Gladstone in an article in the *Nineteenth Century* contends that the results of the late elections are equivalent to an improvement of the Liberal party strength of 22 per cent, and that a new election would leave the Tory party in a minority of 103 in Parliament.

CHRISTIAN MORALITY VERSUS NATURAL MORALITY.

BY REV. B. W. WILLIAMS.

Secularists, when contending against the use of the Bible in the public schools, sometimes gravely tell us that they are not opposed to all moral teaching, but only to the Christian theory of morals; they favor the teaching of natural morality. Among the "Nine Demands of Liberalism" there is one to the effect that all laws favoring Christian morality shall be abrogated, and that all our laws shall be conformed to the requirements of natural morality. In order that we may rightly judge as to the relative merits of the two codes, let us institute a comparison—or rather a contrast—between them. This will aid us in making the choice intelligently.

Christian morality is that pure, wholesome, and benevolent system of ethics taught in the Christian Scriptures; natural morality is that loose, intangible, and licentious code of morals afforded by the light of nature. Which shall we enforce and practice? Let us take a few specimens from each.

The Ten Commandments, interpreted in the light of the sermon on the Mount and the life and example of Christ, form a brief but comprehensive epitome of Scriptural morality. Rightly considered, they condemn every vice, and enjoin every virtue. They are still more briefly summarized by the Saviour in the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27. Jesus laid down the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12. James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27. Paul says, "Abhor that which is evil; cleave to that which is good." Rom. 12: 9. He emphatically denounces such crimes as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like;" and he plainly declares that "they which do such things shall not inherit the kingdom of God." Gal. 5: 19-21. The whole tenor of the Bible

is to teach us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2: 12. These are specimens of the pure and perfect morality taught in the Christian Scriptures.

We next inquire as to that vague, doubtful, nondescript something termed "natural morality." In order to fully understand it we must notice the lives and teachings of its prominent votaries. Let us notice the kind of morality taught and practiced by some leading champions of unbelief who rejected the morality of the Bible, and were guided only by the light of nature.

Hume maintained that pleasure or profit is the test of morals; that "suicide is lawful and commendable;" and that the Seventh Commandment is not binding on either sex. Bolingbroke taught that "the chief end of man is to gratify the appetites and propensities of his animal nature." Rousseau, according to his own confession, was a habitual liar, thief, libertine, and debauche. Voltaire, we are told, "contended for the unlimited gratification of the sexual appetites, and was a sensualist of the lowest type." Lord Herbert apologized for lewdness, and argued that the "indulgence of lust and anger is no more to be blamed than thirst or drowsiness." Helvetius moralized on this wise: "It is not agreeable to policy to regard adultery as a vice in a moral sense. If men will call it a vice, they must confess that there are vices which are useful in certain countries and ages."

Thus we see that while Christian morality enjoins truth, honesty, virtue, chastity, temperance, benevolence, the love of man, and the fear of God, natural morality allows falsehood, dishonesty, sensuality, vulgarity, obscenity, profanity, and wickedness of every kind. I now call attention to the following points of contrast between Christian morality and natural moralty:

1. Christian morality is derived from the unerring Word of God; natural morality is deduced from the fallible maxims of men.

2. Christian morality exhibits the principles of vice and virtue in clear and unmistakable terms; natural morality leaves them in obscurity and uncertainty.

3. Christian morality regards both the outward conduct and the motives of the heart; natural morality considers only the overt act.

4. Christian morality has its fundamental support in religious truth; natural morality has no support other than mere expediency, utility, or self-interest.

5. Christian morality prescribes our duty to both God and man; natural morality has reference only to our duty to man.

6. Christian morality teaches men to practice virtue because it is right; natural morality requires virtuous conduct only as a matter of policy.

7. Christian morality encourages men to be good by the rewards promised to the righteous; natural morality offers no such encouragements.

8. Christian morality restrains men from vice by the punishments threatened to the wicked; natural morality affords no such restraints.

9. Christian morality impels men to righteousness by a sense of their obligation to God; natural morality offers no such incentives.

10. Christian morality finds a solid foundation for virtuous character in the renovation of the heart; natural morality affords no such basis for virtuous character.

Other points might be enumerated, but these will suffice. In view of these considerations, it would seem that the effort to substitute natural morality for Christian morality is a deliberate blow against social purity and order.

This is the general argument; its application to the lodge is direct and plain. It has ever been claimed by Freemasons that their order is a "most moral institution," "the handmaid of religion." It is, according to the English lectures, "the science of morality." Mackey calls it a "strictly moral institution," whose principles tend to make men virtuous. But this is not Christian morality, since it is such as can be accepted by Jews and Mohammedans. The Bible which is on the altars of American lodges is not there to be read and obeyed, but to form a part of the lodge furniture, like the square and compass. It can be replaced by the Koran, the Vedas, or any writings held to be sacred by pagan nations. It is, therefore, not in the lodge for the purpose of enforcing morality.

"Equal love to *man*" is not a doctrine of the lodge, but love to sworn member of the order, who can be but a small part of the race. Freemasons are sworn to falsehood when they promise "ever to conceal" the secrets of the order. The morality they are taught is of so low a type that they swear each other not to commit adultery with certain known female relatives of Masons. The English lodges have year after year placed at their head a notorious libertine, whom an American actress refused to recognize with the applause of all civilized people. The whole category of Christian morals may thus be shown to be disregarded, both in principle and practice; and the conclusion is inevitable that the Masonic lodge, and all secret orders derived from it, are arrayed against the social purity and order of the human race.

Weatherford, Texas.

THE NEW KNOW-NOTHING MOVEMENT.

BY REV. H. H. HINMAN.

In the call issued to the new "American party" the following secret orders are specially designated: The Patriotic Order of the Sons of America, the Order of the United American Mechanics, the Junior Order of United American Mechanics, the Order of Deputies, the Sons of Revolutionary Sires, the Political Alliance, the United Minute Men and the grangers. Thus it will be seen that the main reliance of the new movement is in the secret orders. The call congratulates the nation on the rapidity with which these orders have sprung up and their great power. It says, "The world has never before witnessed so many strong, respectable and influential bodies, so speedily banded together for the common purpose of holding the government steadily to its original design, and repelling all forms of attack and plotting against its free institutions."

Evidently the man who wrote this call saw nothing but good in the great net-work of secret orders, and from them they expect sympathy and support. But it remains to be seen whether a political party can rely on many different orders, all secret, all selfish, and in many things arrayed against each other. It is at least an untried experiment, and it seems quite probable that the downfall of the secret lodge system will be at least precipitated by their mutual antagonism. It is not at all probable that the foreign element will coalesce with the new movement. "When rogues fall out honest people get their dues," has come to be a world-wide proverb, and that it may be true in the case of a war between the different secret factions is "a consummation devoutly to be wished."

What this so-called American party means by "laws calculated to eradicate the evils of intemperance" is seen in the following statement of the secretary of their national committee: "Intemperance will be eradicated by improving the whole social constitution. The most advanced prohibitionists are beginning to see that the enactment of sumptuary laws will not cure the evil. Men must be improved morally." This has come to be the favorite doctrine with that class of men whose theory of moral excellence is that it consists in the perfection of self-seeking. The theory holds that all intemperance is the result of poverty and misfortune, and that if you can abolish poverty, you will abolish all intemperance. To do this there are several devices, such as the organization of secret trades unions and Knights of Labor, the issuing of a vast circulation in greenbacks, and the adoption of a prohibitory tariff on manufactured goods and upon all immigrants. This, it is thought, would enrich the laborer and starve the saloonist.

As a system of moral reform it has the merit of great simplicity. It consists in taking off all restraint on men's animal appetites and greed of gain, giving them all they desire for selfish gratification, and teaching that then they will be honest, temperate and happy.

There is another theory precisely akin to this. It is that of the Anarchists. They hold that our criminal laws provoke men to crime, and that if all law and government were abolished there would be universal sobriety and good order. Such theories find special favor with whisky sellers and other criminals. As an appeal to the baser passions of the lowest strata in society, they are sure to have quite a following; but sooner or later even the *worst* of men will see that they are destructive to *their* interests, and that it is safer and wiser to have law and government. It is not poverty that causes intemperance, but it is intemperance that causes the poverty. It is not law that causes crime, but crime creates the necessity for law. The world will not be reformed simply by legislation, but legislation is both an aid to, and an outgrowth of moral reform.

This new party makes its appeal to the lower and baser elements of society, and it will have its following, but it is well to remember that, as in the storms that sweep over the earth it is the upper currents that finally prevail, so the influences that are from above, and that appeal to the moral sense of mankind rather than to their passions, must finally have recognition and permanent adoption.

Washington, D. C.

IN PRISON FOR PREACHING.

NOTES FROM CHARLES STREET JAIL, BOSTON.

August 25, 1887.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin."—1 Peter 4: 1.

Several years ago President Robinson of Brown University published an article in the New York *Independent* in which he sought to prove that the Lord Jesus Christ uttered the twenty-second Psalm while hanging on the cross.

"The testimony of Jesus is the spirit of prophecy." Rev. 19: 10. What Christ foresaw of his sufferings to be endured for man during his first advent, and foretold through the writers of the Old Testament, that, in due time, he actually, historically accomplished, as we learn from the writers of the New Testament. Of course this fulfillment of a *part* of the prophecies concerning the Redeemer is a sealed guarantee deed, executed by Jehovah of hosts, that not one jot or tittle of *all* that is prophesied of the Lord Jesus Christ, both in the Old Testament Scriptures and in the New, can possibly fail of complete fulfillment in due time. If God would discharge to the last letter the prophecies of the matchless misery to be heaped on the sinless Son of his love, we may be incomparably sure that not the smallest fraction of the glorious prophecies will fail of equally perfect and complete fulfillment *ad verbum ad litteram*, word and letter.

He did cry, "My God, my God, why hast thou forsaken me?.....the assembly of the wicked have inclosed me: they pierced my hands and my feet. .....They part my garments among them, and cast lots upon my vesture," when he hung bleeding on that cross. Psalm 22: 1, 16, 18, compare Matthew 27: 46; Mark 15: 34. Then he will tread the winepress. He certainly has not trodden it yet. Compare Isaiah 63: 1–6, with Joel 3: 9–17; Zech. 14: 1–19; Rev. 14: 14–20; 19: 11–21.

Meanwhile, those disciples who do not consider themselves above their Master, and those servants who do not insist on occupying a higher position than their Lord, will be content to "go forth, therefore, unto him without the camp, bearing his reproach, for here we have no continuing city, but we seek one to come." Heb. 13: 13, 14. Or, as we are exhorted through the Apostle Peter in the passage quoted at the beginning of these notes, "Arm yourselves likewise with the same mind."

When Peter uttered these words he had learned the mind of Christ. He was no longer the mouthpiece of Satan as when, before, he had contradicted the Master on this very point. (Matt. 16: 21–23.) He no longer tried to defend Christianity with the sword, and so make its success depend on *creature* strength. (Matt. 26: 51, 52; John 18: 10, 11.) He had learned to believe what Jesus said, instead of opposing the One whom he pretended to call Master. Now, he could exhort others not to fall into the ditch into which he had himself formerly stumbled through his unbelief. "Beloved," he says, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also, with exceeding joy." 1 Pet. 4: 12, 13.

Christ's true disciples, then, are not to be surprised if bonfires are built around them, and their faith in Christ and faithfulness to him are tested by burning fagots applied to their bodies. The Apostle Paul talks in the same manner: "Let THIS MIND be in you which was also in Christ Jesus;" who being in the form of God did not think that his equality with God was a thing for him to snatch at; "but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 5–8.

The Holy Spirit tells us again through this same Apostle Paul, Romans 8: 9, 10, "Now if any man have not the Spirit of Christ he is none of his." "And if Christ be in you, the body is dead because of sin." In writing to the Corinthian Christians Paul boldly affirmed, "*We have the mind of Christ.*" 1 Cor. 2: 16. To these same Corinthian disciples of Jesus, Paul also wrote, "I determined to know nothing among you save Jesus Christ, and HIM CRUCIFIED."

Everybody agrees that the cross was for Christ and for his contemporary disciples. But do we all agree with the Holy Spirit in saying, "Yea, and all that will live godly in Christ Jesus shall suffer persecution?" 2 Tim. 3: 12. I confess that nothing in the New Testament has been more convincingly impressed upon my mind, from the day of my conversion in 1855, than this unalterable truth of the

Gospel. This may be heresy according to the creed of the *Cynosure*, but so understand I the Bible of my God and of the God of my fathers. It is *applicable to all Christ's disciples in all the days* until he come again to take his church to himself, in visible and eternal glory as set forth in this twelfth verse of the third chapter of second Timothy. I am not ignorant that another doctrine is preached by some who say that *this* Gospel of men forsaking their all for Christ here and now, is not applicable to Christ's disciples here and now.

It is said that eight billion dollars of wealth hoarded in earthly [in?] securities are possessed by professed disciples of Christ in the United States. This mass of concrete contradiction to Christ's commands may seem to some an argument sufficient to justify the denial that persecution must be suffered now by all who will live godly in Christ Jesus. But though such, or an angel from heaven preach any other Gospel than that which Jesus and Peter and Paul preached and practiced, I dare not agree with them. Accordingly it comes to pass that I have been permitted, and am still allowed, in a small way, to illustrate in my experience what I read in my Bible, and suffer prosecution and persecution for freely preaching the blessed Gospel of the Lord Jesus Christ in places of common, public resorts in the principal city founded by the Pilgrim Fathers.

The city council of Boston has decreed that the free, public preaching of the Gospel on Boston Common is a criminal act. In accordance with that decree the court have fined me $50 and costs each, for four sermons preached on Boston Common this summer. In each of the first three cases an appeal to the Superior Court was taken. Bail was required for my appearance at that court in the June and July terms to prosecute my appeal. An aggregate of $800 for the three cases was demanded, and pledged by six bondsmen. But the city did not allow the cases to come to trial in June or in July, though in the latter month they were called, but their trial was deferred by request of the District Attorney. They were not put on the docket at all for August. The plea for this delay was, and is, that those accused of drunkenness, and the cases of such as are in jail must be tried first, and there are so many of these, it is said, that the case for preaching could not be reached, though it actually was reached in the reading of the docket in court, but put off by the government.

The fourth case was brought yesterday for my preaching last Lord's Day on Boston Common. I pleaded that though the preaching was known by me to be in opposition to the ordinance, Sect. XI., chapter XLII. of the Revised Ordinances of Boston, 1885, yet as that ordinance was plainly an attempt to abridge unlawfully the religious liberty guaranteed by the United States Constitution and the Massachusetts Bill of Rights; and above all, as it opposed my Gospel commission, it was my plain duty to regard the Constitution and fear God rather than the city ordinance, and preach the Gospel freely to such as chose to listen, on grounds where the public have a right to freely assemble. I, therefore, denied that the complaint which accused me of preaching "*against the peace of the Commonwealth*" was true.

The judge otherwise decided, as he did in earlier cases, and fined me the highest fine that the city charter permits a judge to impose for any violation of a city ordinance. Not desiring to further jeopardize friends who were willing to give the additional $400 bail required as surety for my appearance to prosecute my appeal to the Superior Court, I was committed to the Tombs for about two hours and then to Charles Street Jail; for all of which I humbly praise the Lord; esteeming the reproach heaped upon me for preaching Christ freely to the common people in places of common resort in Boston, greater riches than the treasures gathered by the Police Commissioners from some 3,000 liquor saloons, and by the Police Courts from many thousand drunkards every year. This is my answer to them who do accuse me of seeking notoriety by disobeying the city ordinances of Boston.

WM. F. DAVIS.

Mt. Washington, Chelsea, Mass.

IN BONDS FOR THE WORD OF GOD.

The imprisonment of W. F. Davis, well and widely known as the Lumbermen's Evangelist, told above, is one of those instances of gross injustice in the name of law, which the people of God have endured from the devotees of the Cain religions of earth, and which have given the world some of its choicest treasures of Christian literature and noblest examples of Christian faith. Bro. Davis has many sympathizers who will lift the prayer of faith for him and reach out the hand of fellowship in his suffering for the truth's sake. From one of these, who bears the honored name of a former governor of Massachusetts, well known as an Anti-mason, we reprint the following letter as it appears in the Boston *Evening Journal:*

I read in your columns this morning that Rev. W. F. Davis was arraigned in the police court "for preaching the Gospel on the Common last Sunday without a license," was fined $50 for this criminal act, and committed to jail in default of payment.

I laid down my paper to ask: Is this Boston, the cradle of American liberty, where James Otis and John Hancock and John Adams wrested the right of free speech from a despotic King and Parliament? Has the great struggle of an indignant people for "inalienable rights of life, liberty and the pursuit of happiness" ended in the assumption of authority by councils or courts to imprison any men who dare preach the Gospel without license? It would seem that the Revolution was fought in vain. There is small gain in deliverance from a despotic monarch and cabinet if the freedom of the citizen is in equal peril from despotic councils and courts.

By what right can any citizen be arrested, who is guilty of no crime against life or property or social order? If I am rightly informed, Mr. Davis was preaching the Gospel to a company of hearers, quiet, well-behaved, interested in religious truth. There was no breach of good order; there was no indication of a possible disturbance of the peace. But he was silenced by the police, and dragged away to the disgrace of a public trial, and is now confined in jail for the atrocious crime of preaching the Gospel. If such wrongs are possible in the name of law and good government, then law and good government are merely synonyms for an irresponsible despotism.

But I am told that a city statute forbids preaching, and a license can be obtained by application to the proper authorities. My only answer is, statutes that infringe on personal rights, except for cause, are unconstitutional, and liberty is in peril, if they are obeyed without protest. The right to forbid public speech on the Common, which occasions no disturbance, involves the right to restrict private conversation as well, or gathering in groups for social enjoyment.

It is possible to preach the Gospel, free from all molestation of police, in the streets of Canton, and Yeddo, and Calcutta, and Bangkok. What is tolerated in the great centres of the Confucian, and Buddhistic, and Braminic faiths is a crime in Christian Boston, to be punished rigidly by fines and imprisonment. Will it not be wise to invite missionaries of these ancient religions to visit our country to teach us the first principles of religious freedom?

A century ago, Thomas Erskine in England won immortal fame by securing the personal rights of every British subject against the encroachments of kings or judges. The monarch was against him, and the Cabinet and a large majority in Parliament, and the chief judges on the bench, but by his matchless exposition of the principles of English liberty, his unfaltering courage and his resolute purpose to succor the defenceless, he won the greatest triumph at the bar in all legal history, and stands at the head of modern advocates. He compelled in the name of justice the repeal of a series of unjust laws, enforced for years by despotic judges. There is a good opportunity for any Boston lawyer to win an honorable fame by defending the victim of an oppressive law, and compelling the repeal of a statute which violates the first principles of personal freedom. I know little of legal technicalities, and have no assurance that this statute may not find legal foundation on which to rest securely. But, as an American citizen, who believes in liberty and not in toleration; as a Baptist, who is proud of the victory for religious liberty won by his fathers against the unjust laws of Massachusetts and Virginia, every instinct in my nature revolts against the tyranny of a statute which compels a minister of Jesus Christ to beg of a civil magistrate the privilege of preaching the Gospel of Jesus Christ. I would go to prison a hundred times before I would surrender the freedom in which I was born.

There is a charming tradition of Patrick Henry, which only lacks good historical authority to be the finest incident in his eventful life. He was called on, so the story runs, to defend a Baptist minister who had deliberately broken the law that forbade dissenters to preach. Attorney and judge and jury felt sure of the conviction of the offender. But the great orator saw an inevitable acquittal in the very words of the indictment. He commenced with great deliberation, "May it please your honor, I wish to call your attention to the crime for which this prisoner is arraigned: Preaching the Gospel of the blessed God!" He paused, after an emphatic reading, which startled the entire court. Then looking the State's Attorney full in the face, he said, "Did I read aright? Listen again to the crime alleged," pronouncing each word with intense earnestness, "Preaching the Gospel of the blessed God!" Then came a long pause, during which his whole frame trembled with emotion, till raising his voice to thunder tones he cried out, "Good Heavens! What an atrocious crime! *Preaching the Gospel of the blessed God!*" The audience were overwhelmed with sympathy; the frightened attorney shook like an aspen leaf; the judge, recognizing the folly of the whole arraignment, cried, "Sheriff, discharge the prisoner;" and prosecutions of dissenters were at an end in Virginia.

A whole century later, in freedom-loving Boston, a criminal is arraigned on a similar charge—*preaching the Gospel without license.* There is need of a second Patrick Henry to awaken universal indignation for such an outrage under the forms of law. The Supreme Court of Michigan recently decided a similar statute to be unconstitutional. The Court declared that liberty could not be restrained unless its exercise was proved to be a nuisance; and preaching in each case must be shown to be a nuisance before it can be condemned. It may be hoped that the Superior or Supreme Court of Massachusetts will interpose a shield for the protection of citizens against scandalous law.

HEMAN LINCOLN.

THE DECLINE OF THE KNIGHTS.

We observe that Mr. Powderly, chief of the Knights of Labor, repels with much rhetorical vigor and a fine show of sarcasm, the allegation that his organization is on the eve of disruption. "It is true," he says, "we are breaking up. We are at last forced to acknowledge the truth so long, so stubbornly resisted. We are breaking up—breaking up as the plowman breaks up the soil for the sowing of new seed. We are breaking up old traditions. We are breaking up the idea that might makes right. We are breaking up the idea that money makes the man and not moral worth." Mr. Powderly continues in this strain to the length of a long paragraph, stating the various things which the Knights are "breaking up," and winding up, by way of climax, with the assertion that the order "will continue its appointed work of breaking up until universal rights shall prevail." This is all fine enough as a specimen of the labor-leader's eloquence, but it is not convincing argument, and it is not fact. We should be as deeply gratified as Mr. Powderly if the organization he represents should really succeed in the laudable work which he sets before it. We are in full accord with him as to the desirability of "breaking up" intemperance, crime, injustice, poverty, and all the other evils and abuses which he names, and if we thought the Knights were really doing this we would surely be among the very first to deplore their decline.

If all the Knights had been Powderlys, or if the chief himself had been left to shape not only the entire policy of the order, but the action of the local assemblies, matters now might be different. But this he has not been able to do, and no man living could do it. No hundred men with four-fold the executive ability and intellectual grasp of Mr. T. V. Powderly would be equal to the task of holding such a body as the Knights of Labor together for any great length of time. For a time, before the organization had already tried its strength, and while the ardor of the new members was still at a white heat, it did have the appearance of firmness and solidity. But after the cooling process had set in with several great defeats, like the Missouri Pacific strike of last year, the brittleness of the organization began to appear. It soon became apparent that to attempt to fuse together so many non-affinitive substances would only result in mutual resistance, disorder and ultimate failure. Under the broad and easy terms of membership the lowest and least manageable element in the order soon outnumbered the more intelligent and conservative element, predominated over it in the councils of the local assemblies, and finally came to represent, to the public mind, the whole organization. The real good it effected in some directions, in securing juster laws for labor, shorter hours, and other remedial measures, was eclipsed in the public view by the riotous and criminal action of bodies of Knights of Labor engaged in strikes, the brutal assaults upon non-union men, the resort to mob law, the employment of the cowardly and senseless boycott, and the loss and demoralization of business caused by these incessent conflicts and upheavals.

The peace-loving and law-abiding classes within the order, as well as without, have become wearied and disgusted with the useless strife and senseless wrangles, the insolent assumptions and arbitrary methods of the Knights under such leaders as Irons in the West, and the Quinns and Maguires in the East. The ends sought have been no justification

for the means employed. The latter have been repugnant to the American sense of justice and fair play.

The decline of the Knights is inevitable. Disintegrating forces are at work upon the order, both within and without. Within, jealousies, rivalries, antagonisms, such as have naturally risen from the composition of its membership, are weakening it daily, and driving out of the order its best and strongest men. Without, antagonized public sentiment is working against it; counter combinations are forming, and enemies are attacking it on every side. It has lost the sympathy and good-will of nearly all conservative and right-thinking men. The General Assembly of the Knights which meets in Minneapolis in October will bring matters to a critical issue. If the better element predominates in that Assembly, and wise counsels prevail, some salutary changes may be made, the order take a new lease of life, and perhaps justify in time some of the high claims which Mr. Powderly has made for it.—*Christian at Work.*

REFORM NEWS.

ILLINOIS STATE MEETING.

The State Christian Association of Illinois will meet in convention in Belvidere, Sept. 21st and 22nd.

The place has been deliberately and wisely selected, and the occasion will be important in the highest degree. The object is "to expose, withstand and remove secret societies, Freemasons in particular, and other anti-Christian orders, to save the churches of Christ from corruption, and the administration of justice from perversion."

Let the friends of light, liberty, and equal rights rally from all parts of the State. Never has there been a time when there was a greater demand, or more encouragement to work in this cause. Come, then, dear friends, in the name of the blessed Saviour who *said nothing in secret,* and who by the mouth of his Apostle commanded his followers "to have no fellowship with the unfruitful works of darkness, but rather reprove them." Come to vindicate his claims and prerogatives as the only true God and the only proper object of worship, and to testify against the infidelity, idolatry and profanity of the lodge. Come to vindicate that liberty wherewith Christ hath made his people free, and to testify against that *implicit faith* and *blind obedience* which is imposed and demanded by the lodge. In a word, come to testify to all the professing followers of Christ in Belvidere, and elsewhere, who may hear your testimony, that there can be no communion between light and darkness, and no concord between Christ and Belial. "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partaker of the Lord's table and the table of devils."

WM. WISHART, *Vice President.*
HENRY L. KELLOGG, *Sec'y.*

THE STATE MEETINGS.

ILLINOIS.

The State Christian Association of Illinois will, D. V., hold its annual meeting at Belvidere, Boon county, September 21st and 22d, opening at 9 o'clock A. M., with a prayer and praise meeting of one hour. Bro. I. R. B. Arnold will precede this session with a six days' series of illustrated lectures, and remain with his full choir of singers and workers until the close of the convention. Pres. C. A. Blanchard, Rev. M. A. Gault and M. N. Butler are positively engaged as speakers. Pres. L. N. Stratton, Dr. D. S. Kennedy and Rev. John Harper have been invited, and it is hoped that Dr. Wishart will preside.

John B. Finch, chairman of the National Prohibition Committee, has called a conference to meet in Chicago, Nov. 30, to which ALL prohibitionists are invited, and as the anti-lodge is the oldest prohibition movement in the country, there should be a full representation from all parts of the State, and at least five delegates appointed to this Chicago conference.

WISCONSIN.

Will Pres. J. W. Wood and his associates in the State executive committee permit me to say that M. N. Butler of Missouri is now working and lecturing in Wisconsin against the Secret Lodge System of iniquity, and will, D. V., continue his labors for one month. If *you* so order he will be succeeded by an energetic young man in colporteur work. I have arranged with Bro. I. R. B. Arnold to pitch his tent either at Milton or Milton Junction, Sept. 23d, and that on the 28th inst. the tent will be at the disposal of the Wisconsin State Christian Association for a convention. Bro. Arnold offers to remain with his force of nine workers and musicians. Bro. Faris and Bro. Galloway are down for speeches, and Bro. M. A. Gault has Wisconsin on his list. Other speakers can be had if you want them, and will say so. Brother and sister Arnold suggest that if there is any lack of entertainment 100 can be supplied with rations in the "Family Tent," and surely the dwellers round about can bring lunch with an extra ration for a fellow-pilgrim, a coverlid or robe, on emergency, and the whole thing be made a camp of the saints, filled with Holy Ghost religion. After talking with brother and sister Arnold I got so wonderfully enthused that I thought I should be glad to take Mrs. Stoddard and, indeed, my whole family to the Wisconsin State meeting. This whole thing is of course subject to the Wisconsin brethren; but I have felt so confident of approval that after a limited correspondence I have ventured to strike out and set Bro. Butler at work, and also make *conditional* arrangements as above. Gentlemen of the executive committee, friends throughout the State, and emphatically brethren and sisters at Milton Junction, What do you say? Is it the Lord's command to his chosen leaders, "Speak unto the people that they go forward?" or shall we "stand calling on the name of the Lord" a little longer?

IOWA.

Iowa rallies her forces for council at College Springs on the third Tuesday in October, but her near neighbor, Missouri, has not sent out a call yet. Bro. Butler reports encouraging facts attending his few days' labor in that State, and if the standard was set in the name of the Lord many would gather about it. Will not the true and the tried "call a solemn assembly?" I recall the names of sixty-one prominent men whom I have personally known, and with whom I have labored in this cause, who have now "fallen asleep." Does not this startling fact of mortality admonish us who remain to "be instant in season," abounding in the unfinished work left us? Will those who remain in Missouri accept the trust, and move forward for one more gathering?

OTHER STATES.

Bro. Paine, and those who read the *Cynosure,* will not fail to note that the big tent and convention boom is moving towards Minnesota.

What has become of Bro. Figg, president of the Indiana State Association? Three letters have failed to bring a reply from him. The N. C. A. Board are desirous of co-operating with friends in sustaining a "Tall Young Missourian" who would make it lively for the craft in that State, if only the *leaders* will call the muster roll, and show their colors. One brave woman writes from the north part of the State, and a few others have responded with some courage, but no official voice has been heard, or general expression of friends received. Is there not a Gideon, or a Joshua, or a Deborah, to lead the hosts in Indiana? *Speak, for the time is short.*

J. P. STODDARD.

RAIDING THE LODGE IN NORTHERN ILLINOIS.

Cherry Valley, Ill., is a town of 815 inhabitants, three churches and seven different secret orders. A gentleman at the depot told me there was a lodge meeting of some kind every night in the week. The M. E. camp meeting is half a mile northwest of the station, and Thursday was the ninth day of its annual session. I reached the stand in time for the forenoon service. The crowd was not large, but orderly, and I should judge composed mainly of well-to-do people from rural districts. Presiding Elder Vanhorn was in charge, and I took the first opportunity to speak with him personally, and bring the anti-lodge work to his notice. Knowing him to be an advanced and zealous subject in the "secret empire" I had not anticipated a very enthusiastic reception and was not disappointed. He remarked, "I never think of the subject, but go right on saving souls," and suiting action to the statement, passed on to the minister's quarters. I spent some hours distributing literature, conversing with any who were willing to talk on the subject, and found both ministers and lay members who avowed their opposition to the whole lodge system.

Parties from Belvidere were interested in the general subject, and especially in the proposed State Convention. Bro. Worcester and his intelligent companion were instant in season, and the good Lord so ordered that sister Worcester had a searching conversation with the Presiding Elder's wife, who attempted a defence of her husband's course on the ground that he had promised to keep secrets and it would be unmanly and unchristian for him to break his solemn covenant. Alluding to the Elder's Templar oath, and the fifth libation of pure wine from a human skull, sister Worcester asked how she could reconcile that with the teachings and example of Christ. No justification was attempted, and after a somewhat extended conference the discussion ended with apparently the most kindly feelings on the part of both parties, who met as sisters in Christ for the first time.

Returning with Bro. Worcester to his home, we planned for future work. We visited Kingston on Friday, and on Saturday canvassed Belvidere. Bro. Swartz of the M. E. church said, "You cannot find a man in Belvidere more heartily in sympathy with your work than I am." My next call was on Bro. Windsor of the Presbyterian church, who has quite positive views, but prefers to manage matters in his own way and make his own statements. Bro. Walker of the Evangelical Associate church was not at home, and Bro. Clark, Free Methodist pastor, was at Ridot camp meeting. Bro. Reed of the North Side Baptist church had no kind word for the movement, and was at first specially severe on one Franklin W. Capwell, whom he had known in Western New York, and who had afflicted him with a copy of a paper called the *Christian Cynosure,* which he endured for a time and finally "hired a man to take it off his hands." I did my best to vindicate Bro. Capwell, and when I gave some facts about old Father Ewell and Elder Owen, and others whom I knew on the field of his former labors, I could detect, as I thought, a marked change in his demeanor.

I visited several of the old settlers and the building where the lodge met, where Ellen Slade was held in custody, and where Judge Daniel Whitney faced and foiled the lodge in its attempt to silence and suppress his testimony. I conversed with men who stood outside the lodge on that eventful night, and who knew and still remember the details of that bloody and terrible affair.

Returning on Saturday evening with Bro. Worcester, I attended church Sabbath morning near by, where the preaching was in German. Arrangements were made for me to speak in the evening, and I then went seven miles to Franklin Grove Free Methodist church and spoke at 3 o'clock to a very intelligent and attentive audience. Returning to my evening appointment I was greeted by Pastor Keller and a substantial audience, who certainly "gave earnest heed to the things spoken." In compliance with their wishes Bro. W. will arrange for a further discussion of the secret lodge system among these people.

Failing to meet Elder Stover of the South Side Baptist church in Belvidere on Saturday, I called on Monday for an interview. He is but recently from Massachusetts where he had belonged to several secret lodges, Blue Lodge, chapter and encampment, among them. He attempted a defence of the orders and was most earnestly seconded by his wife. I took my position as an humble "cowan," and listened attentively until I had learned some things and it seemed my time to speak. I opened up the lodge, chapter and encampment very briefly, and when I spoke of the fifth libation from a human skull the wife asked, "Did you say they drank pure wine?" I replied, "Yes, madam, and from a human skull, invoking double damnation if the Knight tells his wife the truth about his initiation;" and then I went on with my statement of facts and objections to the whole system. Our conversation continued for perhaps an hour, and so far as I could discover without the least feeling of unkindness on the part of any one. Bro. Stover stated that for want of time, mainly, he had not been in a lodge of any kind since coming West, and I felt very much drawn towards him by his evident sincerity, candor and gentlemanly bearing during the entire interview. I invited him to attend our State Convention, and assured him of an opportunity to present his views, and sincerely hope he will accept and make us a speech. He had never before heard of the N. C. A., or its distinctive work. Hastening to the train I met the W. M. of Belvidere Lodge, but my time was too limited for comparison of views, and so it is postponed for a future interview. J. P. STODDARD.

FROM THE SOUTHERN AGENT.

A Sabbath at Lynchburg among the Virginia Hills.—A Y. M. C. A. Welcome —Southern Railway Experiences.—The Eastern Tennessee has Drunken Employes and Shabby Conveniences.—Prohibition in Tennessee.

JONESBORO, E. Tenn., Aug. 31, 1887.

DEAR CYNOSURE:—I left Washington on the 27th inst. at 8:30 A. M. by the Virginia Midland, for this place, hoping to reach here at 12 P. M. When we reached Lynchburg, Va., 174 miles from Washington, I found the train more than an hour late and connections improbable, so I concluded to remain there over Sabbath.

Lynchburg is one of the old and important cities of the State, having been chartered one hundred and one years ago. It was named after a Judge Lynch, but whether lynch law originated there, I cannot say, but it has been executed there a good many times. The city is situated on the banks of the James River, about 160 miles from Richmond, and is in the center of the tobacco-growing section of Virginia. It is built on the high steep banks of the river, and some of its streets are too steep for car-

riages. Others, running parallel to the river, are nearly level, finely paved and have many large and excellent buildings. The scenery is quite romantic. Hills rise in all directions, and on the north the Blue Ridge stands up grandly against the sky. The city has a limited street railway system, the cars being drawn up very steep grades. There is a fine fountain, a new Custom House, and numerous schools and churches. The colored population is large, and they have some elegant and capacious churches.

Nearly all the pastors, however, both white and colored, were away. I called on the pastor of the M. E. church (colored), whom I found to be an intelligent and cultured gentleman. He came from Washington, D. C., where he had been pastor. He belonged to no secret society, and though he had not given the matter much thought, endorsed our views in reference to the effect of the lodge system on the interests of religion. He said, however, that there were a good many Masons in his church and that it would be quite unsafe for a pastor to assail the system. He was glad to read the literature I furnished him, and promised to give the subject his careful attention. I attended service in the morning at the Second Presbyterian church and heard a good sermon from a divinity student. In the afternoon I went to the fine new building of the Y. M. C. A., where I was mostly kindly received by the secretary, who, on my giving my name, recognized me as a correspondent of the *Cynosure*. I was glad to know that our paper was read. A considerable congregation of young men was ably addressed by a Dr. Grey and the other exercises seemed highly interesting and spiritual. Anti-secrecy tracts and books were gladly accepted. I stayed at the Relay House where are good accommodations at reasonable rates.

I left at 1:20 A. M. on the 29th, but after running two hours our engine broke down and we were detained more than three hours. We were in the mountain region and the scenery was delightful, but the air was so chilly that we all suffered, and were glad to have the warmth of the sun once more. At Bristol we found the East Tennessee train waiting, and at 12 M. were at this place.

Because there is no competing line, this East Tennessee R. R. is worse managed than any other I know of. There are only a very few waiting-rooms on the entire line. There is none at this place, and at some other points the accommodations are of the worst possible character. They grant no stop-over permits on any class of tickets. The conductor, whose breath was redolent of whisky, made me pay double fare from Bristol to this place, or else surrender my ticket to Knoxville.

I met here a most kind reception from Rev. J. M. Hall of the A. M. A. I find here a warm interest in the prohibition campaign, and have yet to find one man or woman who is not in favor of the amendment. I have already made arrangements for speaking here and in the country on the question of the amendment. I have also arranged to speak on the secrecy question at a point four miles from here in the country. I will add that it is regarded as quite uncertain whether the amendment will carry. Mr. Butler, the Republican Congressman from this district, it is said, has come out against it. May God help Tennessee. Yours in the Lord,

H. H. HINMAN.

THE MISSOURI OUTLOOK.

Salting the earth.—Humphrey and Kirksville.—The United Brethren Conference with Weaver and Warner holding down the valve.—The subtle poison of the lodge.—The flood of lodgery flows over Avalon.—Be careful of the colleges.

EDITOR CYNOSURE:—The morning of August 25 found me distributing literature to every dwelling in the town of Humphrey, the seat of Humphrey College which had one hundred and fifty students last year. Prof. Smith gave me a cordial invitation to visit the school at some future date.

The day set in rainy, and the next morning in spite of mud I filled Kirksville with literature to hundreds of dwellings, called upon several professors and the editors of both newspapers. The night previous I had listened to a splendid address on higher education by Prof. Nason, late president of the State Normal, and it was a lecture calculated to make men and women better, and point them to a higher and nobler life. It was before the Teachers' Institute; and here, as in Trenton, I put the truth in the hands of many young men and women who control our schools. One church, small though it is, maintains a testimony against the lodge, so I am informed. Never have I found people more friendly and cordial than the people of Kirksville, the Mecca of learning in Missouri, and an important point for the American movement to sow the seed of truth and good government.

At Brashear on the 26th I found the North Missouri Conference of the United Brethren church in session. Bishop Weaver was in the chair and Rev. Warner, his right bower, busy sowing the poison that is to rend the church asunder. The committee, on the last day in the evening and at the last hour, brought in their resolutions, with not a syllable or whisper on the great question of secret societies. But there were a few yet true to Christ and to the right. Rev. A. W. Geeslin, the compiler of the "Exposition of the Grange" and a fearless reformer, brought forward the following paper:

WHEREAS, We believe the Commission appointed by the General Conference of 1885 to revise and amend the Confession of Faith and Constitution of our church was in conflict with the constitution, which says expressly that "No rule or ordinance shall ever be passed to do away with or change this Confession of Faith" and that the constitution cannot be changed except by request of two-thirds of the whole society,

Resolved, therefore, 1. That we cannot consistently vote on the proposition submitted to the church by said commission.

2. That we recommend that petitions be circulated on every field to the next General Conference to make no alteration in our Confession of Faith or constitution.

This brought S. H. Bagley, the agent of Avalon College, to his feet with the protest that the paper was entirely out of order, and not proper for discussion in a United Brethren Conference. The paper, however, was briefly discussed and voted upon. Perhaps four votes in its favor.

Rev. M. Bratcher then presented a paper to define, if possible, the position of the conference on secret societies. It read:

WHEREAS, We believe that all secret societies are contrary to the Word of God and infringe upon the rights of those outside their pales and injurious to Christian character; therefore

Resolved, That we will not receive into the church affiliating members of any secret society.

Elder Geeslin made a strong but brief address in favor of the resolution and the great fundamental doctrine of the church. Elder D. A. Beauchamp tried hard, but unsuccessfully, to get the bishop to define the position of the church. The conference was quietly informed that the minor orders had been in the eastern and even in the White River Conference, and Mr. Warner responded, "Yes, and Freemasons, too," and he evidently knows whereof he speaks.

Just think of this conference being so poisoned that only four or five votes were given in favor of the above resolution! No wonder the church has not a dollar of church erection funds. No wonder the missionary collections have not increased with the growth of membership. No wonder Avalon College is on the decline, and instead of hundreds of students, as it had when an Anti-masonic school, it has not even half a hundred, and not one the last year outside of Avalon supported by a United Brethren family! Men who wish their boys schooled to principle and Americanism can hardly afford to patronize such a school in a little lodge-ridden town. The new president is able and willing, as is his noble wife, but the conference did not inspire confidence, and it will be a battle at wonderful disadvantage. Anti-secrecy people should hesitate before sending their children to be educated by those Avalon lodges that have ruined the school. The college agent forcibly informed me that he never had been, and thought he never would be a subscriber to the *Cynosure*. Anti-secrecy people, when you send your son or daughter to college, remember Wheaton and College Springs, or some like place, where your child will be safe from the contamination of lodgery. Many United Brethren will not remain in a church that communes with Masons and secretists. They believe too much in Bible Christianity for that.

May God hasten the day when the U. B. church will be purged and swept of disloyalty to this great question. Thousands of the rank and file are for meeting this nullification in the courts, if the change of constitution is persisted in. What will be the outcome of all this is hard to tell. We would like to say much more, but we are encroaching on your valuable space. M. N. BUTLER.

SPIRITED OPENING OF THE OHIO CAMPAIGN.

Conneaut's Theatrical Church.—Kingsville and Wayne.—An Angry Mason Wills at a Seceder's Word.—Mecca and Gustavus.—A Lively Debate.—Another Throws off the Yoke.

GREENBURGH, O., Aug. 25, 1887.

DEAR CYNOSURE:—The work has fairly begun again in this State. Leaving Silver Lake, N. Y., one week ago this evening, I found myself at 2 o'clock the following morning at Conneaut, Ohio. Here I was conducted by two half-drunken men through the darkness about a mile to where I found accommodations in a hotel. After daylight I found my way to Capt. Z. L. Wood's where I was made very welcome. Arrangements were soon made for meetings in the Christian church; the pastor agreeing that I should have the church for a lecture in the evening, if I would preach for him in the morning.

Conneaut has a population of about 3,000, with no less than ten saloons, seventeen lodges and four

(*Continued on 12th page.*)

CORRESPONDENCE.

WATCHING THE NEW ORLEANS CONVENTION.

NEW ORLEANS, La., Aug. 27, 1887.

DEAR CYNOSURE:—Your many readers may think my voice has been silenced; but, thanks to a kind heavenly Father, I have changed not. I returned here from the country, August 3d, but was very soon overtaken by malarial fever, which has had me confined in doors. I am now able to get about, but am yet weak.

I find the secretists much astir because of the proposed convention, to be held here this winter. I feel that some good was done in the upper parishes this year through my efforts, God helping. Rev. B. Dorsey of Dorseyville is the most whole-souled, out-spoken against secretism in Iberville parish. Dear brethren, there was more than an ordinary meaning in Paul's letter to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith." How many have entered the anti-secret army, but when persecution arises they become silent, or join hands again with Satan. I have been threatened, and even until now I am envied by many. The secretists, too, have used their pernicious influence against me to prevent me from earning a living, but, thank God, he is here and everywhere. I am not working for worldly, but for godly recognition, yet I seek not the enmity of any, but if the truth make them enemies, let them answer it. All who read this pray for me. Peace be unto you all in Christ. FRANCIS J. DAVIDSON.

THE BIBLE ON THE SABBATH.

EVERLY, Iowa.

God has said fifteen times in the Bible the seventh day is the Sabbath. He has nowhere said the first day is the Sabbath. Twenty-six times God has commanded us in the Bible to keep the Sabbath day holy. Nowhere has he commanded us to keep the first day of the week holy. It is recorded three times in the Bible that Jesus said, "I am Lord of the Sabbath;" but nowhere is it recorded he is Lord of the first day. It is recorded three times in the Bible that God kept the seventh day; but nowhere is it said he kept the first day of the week. One hundred and thirty-three times the word Sabbath refers to the seventh day; but nowhere does it refer to the first day. There are thirty Sabbaths referred to in the Bible as monthly or feast Sabbath; but not one first-day Sabbath spoken of. Twice it is stated that the Sabbath was made for man; but not a word said about the first day being made for man.

The first day of the week is mentioned eight times in the Bible. The first time it is mentioned in Matt. 28: 1. Here the Sabbath and the first day are mentioned together as different days. The Sabbath is the last or seventh day and the other is the first day of the week. It shows plainly they were not the same days, and no hint that they ever would be. The three next times it is mentioned it refers to the resurrection of Christ. The next time is in John 20: 19. Not a word said here about keeping Sabbath. No religious services were held. They simply meet for fear of the Jews. Nobody there but disciples and two of their number were absent. The next is in Acts 20: 7. It is claimed that breaking bread here was celebrating the Lord's supper, but Acts 2: 46 disproves it. Besides Paul preached till after midnight and did not break bread till after that, so it is plain the first day of the week was not kept as Sabbath. 1 Cor. 16: 2 is the last reference I make. It is claimed that this text proves that the first day of the week is the Sabbath. But Matt. 23: 23 proves the reverse. Jesus here stands between the new and old dispensations and says it is right for all men to pay tithes of all they possess. The Jews paid tithes in kind, so they would have to bear burdens to carry their wheat and barley, etc. So Paul tells them they must begin to lay these by on the first working day after the Sabbath so as to have their gifts ready when he comes. Besides Paul tells us he kept the seventh day, but did not keep the first. He surely did not teach one thing and do its opposite, and he says it was his custom to keep the

seventh day. The Bible tells us that all the women that followed Jesus from Galilee kept the Sabbath. It it is not said that one of them ever kept the first day for Sabbath. It is said that Barnabas and Silas and Timotheus kept the seventh day.

It is nowhere stated in the Bible that any of Christ's disciples or himself ever kept the first day of the week or ever commanded any one else to. After mentioning several places where Christ kept the Sabbath, the evangelist states that this was his custom to keep the Sabbath. If God has not given us the command to keep the first day of the week for Sabbath, nor Christ, nor one of the apostles, nor even the women that followed Jesus from Galilee, where did we get it? I answer, from the traditions of the Romish church and nowhere else. In Mark 7: 7–9, 13, we have this whole thing described. Please read these references. God says keep the seventh day for Sabbath. Man says keep the first day. Which shall I obey, God or man? I prefer to obey God, so I shall keep the seventh day of the week for Sabbath. I. BANCROFT.

REFORM LIBRARIES.

YORK, Pa., Aug. 21, 1887.

EDITORS CYNOSURE:—It seems to be self-evident that all genuine reforms are related closely. If this is true, it follows that a man or woman who only enlists in one reform is a person of one idea. Freemasonry has its old "landmarks" posted up everywhere. They are like barbed-wire fences, only more diabolical. A temperance man always tears his pants in trying to get over the devil's barbed-wire landmarks; and sometimes a temperance woman has had to mend her skirts after making a public exhibition of her agility in the great temperance field. Tariff reformers look as if they had passed through a threshing machine; and the civil service reformers may be likened unto the old soldiers who were forced to "skedaddle" from the bloody field of Bunkerloo. Byron gives us some encouragement when he tells us so beautifully that "when matters get to the worst they sometimes mend." Our great Republic has a strong Constitution; but any horse-doctor can easily see that the great American epidemic is the *blind staggers*. The hoodwinked secretist staggers around in the dark dens of secretism; and the hoodwinked outsiders stagger up against the barbs of the landmarks and get badly scratched all over. The anti-secret reformer, when in distress, may very properly exclaim, "Oh dear, is there no remedy for the blind staggers?"

After serving in the great anti-secret army for eighteen long years, I am thoroughly convinced that the best task an anti-secret worker can perform is to establish an anti-secret, anti-rum, anti-tobacco, anti-ring, anti-Catholic, and in short, a general reform library. To do this is a very easy task, if the proper steps are taken. "Great oaks from little acorns grow." This is the whole story. And you can't improve on the acorn plan. So, just put in your acorn at once.

As we gain experience in working up reform libraries, and in drawing all classes of reformers into a close communion, we can write up our plans and ideas for the *Cynosure*, to aid and encourage those who need "more light" and more courage.

E. J. CHALFANT.

AN OLD-TIMER IN KANSAS.

HAZELTON, Kas., Aug. 15, 1887.

EDITOR CYNOSURE:—I used to be a constant reader of the *Cynosure*, and quit taking it about ten years ago because I was too poor. I lived at Coffeyville then, and soon after moved to this part of the State which was new then, so as to grow up with the county, which I have to some extent, if I was an old man. I was president of the first anti-secret society of this State for four years, from 1873, I believe, if my memory serves me right. During all this long time I never let an opportunity pass without dealing Masonry a blow.

It is the very opposite of Christianity, while the teachings of our Saviour are all truth, and "*the* truth," while the teachings of Masonry are all false; it teaches lies and compels its members to tell lies. It is impossible for a Mason who understands the order to be a Christian in truth unless he renounces Masonry. A man can not travel in the "narrow way," and in the "broad way" of Masonry and the world at the same time.

I have in my scrap-book clippings from the *Cynosure* of ten to fifteen years ago, and among them my own letter charging the defeat of Senator Pomeroy to the Masonic order in consequence of his Anti-masonic speech at Chicago in 1869. The letter is dated at Coffeyville, Kansas, Dec. 15, 1873.

I am as well pleased now with the *Cynosure* as I was long ago, but can not do much for the cause for all my time is taken up in trying to direct people on to the "narrow way" that leads to eternal life. May the Lord bless you. Yours in the faith,

N. B. BLANTON.

PITH AND POINT.

WHAT I THINK.

I think the State conventions of Wisconsin and Illinois should be held in the last half of September, and near together, so the delegates can attend both. I think it will require but one shot more from Bro. Wm. Johnston on "Minor Secret Orders," to open some eyes in the G. A. R. Fire on, brother. I think if Bro. M. A. Gault lives long enough our God will be known in the U S. Constitution. God's order is, "Let your light so shine, that others may see," etc. This question, like prohibition, God in the U. S. Constitution, and secrecy, can only be settled by God's almighty help. Let us learn how to follow our great Commander as he may lead in all these reforms, and we soon shall find we all are where God has arranged for us to be. See Col. 3:11. Yours till victory. —R. SMITH, *Maryville, Mo.*

A BLESSING.

I hold your paper to be first of all. I have taken it ever since it was first issued, and it has been a great comfort to me. But now my health has failed and I can not see to read, but am left to meditate on what I have read. I have done all I could for you in the past and will not cease till my life's end. I pray that my influence may still be for the glory of God. May God bless you and may your paper be always seasoned with grace. I am now waiting for the call of my Saviour, who is near.—J. COLLINS, *Antwerp, O.*

ONE WHO DARES TO BE A DANIEL

There is no other enterprise so dear to me. Of course the religion of Christ is first, and the work of the *Cynosure* is first to be done in that cause. My heart is with you for all it is worth. I was twelve years old when Morgan was murdered, and I remember well the stir it made. My father was an active "Jack"; but God made me an Anti-mason, as well as anti-rum, anti-slavery, anti-episcopacy; and I should name my utter abhorrence of tobacco. I live in a hard region for this work and suffer much privation for the sake of the cause. My wife and I hold our church membership as Wesleyan Methodists three hundred miles from home to be free from secrecy. While I stand out against everybody, everybody is out against me, but if God wants to use me as leaven in the big lump I am willing.—L. B. LATHROP, *Hollister, Cal.*

ZION'S WATCHVOICE.

It is evident that the influence of secret societies in the church of Christ can not be removed by silence, hence the need of sound and truth-abiding testimonies which are to be rendered first by watching and praying and second by a faithful discharge of their duties by the watchmen on the walls of Zion. In order to protect our Zion against the demoralization of the secretists we must remember that all of whom it is known that they are members of secret societies must be convicted of the evil, and the minister, bishop or pastor who receives them unquestioned to the communion must be guilty of an act of abomination, no matter how he may try to excuse himself.—K. KOERNER.

WHO MAY JOIN THE G. A. R ?

We are told the G. A. R.s must have served in the army six months and have a certificate of their discharge from the army before they can be full members. Is this true, or does their initiation entitle them to full membership? Please answer through the *Cynosure*, in which we are increasingly interested. It seems to get better every week. Its principles are so pure and clear and it bears evidence that the divine hand is in the work. May heaven's richest blessing rest upon the editors and all the faithful workers in this good cause.—MINERVA HARVEY, *Pleasant Plain, Iowa.*

It is the rule, we understand, to receive no one into the G. A. R. who does not have his discharge papers or cannot prove clearly that he served in the Union army.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XII.—Sept. 18.—Solemn Warnings.—Matt. 7 13-29.

GOLDEN TEXT.—Every tree that bringeth not forth good fruit is hewn down and cast into the fire.—Matt 7:19.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Strait Gate.* vs. 13-14. The pursuit of the highest good is subject to one law:—it must be attained by entering the strait and narrow way of self-denial. No one ever became very learned or very rich, or distinguished themselves in any line while freely indulging every natural desire. Much more must self-sacrifice be the law of attainment when we come to the highest good of all. It is the person who has no great absorbing aim in life that can always find plenty of room for every demand the world may make upon him, but when he sets himself with singleness of purpose to the attainment of any great object he finds the way growing very narrow and himself growing narrow withit if the object is a selfish and ignoble one. The word "narrow" means in the original "troubled" and has reference to the obstacles with which the path to life is crowded. It might be translated difficult. And one reason why it is difficult is given in the warning that follows.

2. *False prophets and how known.* vs. 15-23. The entrance to life is always beset by false teachers. It was so in Isaiah's day. They who claimed to be the religious instructors of the people "cried 'Peace, peace,' when there was no peace." They were silent on popular sins. Though God had made them watchmen of Zion when they saw the enemy coming they sounded no alarm. The high license error is one taught by many ministers and editors. They lead the nation astray from every principle of truth and righteousness, when they teach that the Government or the state can allow for a certain sum of money a crime which is the parent of all other crimes, and yet be guiltless. So many are deluded by the general silence of the pulpit on this subject to imagine that they can be good lodgemen and good Christians at the same time. The ancient false prophets taught the Israelites that they could mix Baal rites along with the worship of the true Jehovah and yet be good Jews. "By their fruits ye shall know them." Are such religious teachers those who lead the most self-denying lives? Are they willing to spend and be spent in Christ's service? Are they always on the lookout to win souls? The false teachers can always be separated from the true by applying this unfailing test. However they may seem outwardly the wolf nature is always sure to crop out in the end. Another test is, Do they show in their whole lives the Christlike spirit of self-consecration? Can they say with him that doing the Father's will is their meat and drink? They may have revivals in their churches, and may seem to do wonderful works, but the point is, do they practice that obedience without which all works are vain? God never meant that the way to life should be a blind way, and he has given us all these warnings that "the wayfaring man though a fool need not err therein."

3. *The wise and foolish man.* vs. 24-29. To build a religious hope on anything outside of Christ is to build one's house on the sand. Too many do this. They say they are as good as others, or that the lodge religion is good enough for them, and thus in a thousand ways cheat themselves of God's free gift of salvation.

From Peloubet's Notes.

1. The house is the general fabric of an outwardly religious life.—*Ellicott.* 2. The rock is Jesus Christ (Ps. 28:1; Isa. 26:4; 1 Cor. 10:4). He founds his house on a rock who, hearing the words of Christ, brings his heart and life into accordance with his expressed will, and is thus, by faith, in union with him, founded on him.—*Alford.* "The rock" can be nothing else than the firm foundation of repentance and obedience, the assent of the will and affections as well as of the lips. 3. The sand answers to the shifting, uncertain feelings which are with some men (the "foolish" ones of the parable) the only ground on which they act—love of praise, respect for custom, and the like.—*Ellicott.* Some build their hopes on worldly prosperity, as if that were a sure token of God's favor; others upon their profession, privileges, or reputation. Everything besides Christ is sand.—*Henry.* 4. The wind, rain, floods, represent collectively the violence of persecution, of suffering, of temptations from without, beneath which all but the life which rests on the true foundation necessarily gives way.—*Ellicott.* This prophecy was verified in the primitive church, bearing all the brunt of the waves and storms of the world, of people, of tyrants, of friends, of strangers, of the devil himself persecuting her, and venting all the hurricane of his rage upon her. She stood firm because was built upon a rock. So far from being injured, she was made glorious by the assault.—*P. Schaff.*

Vers. 13, 14. The way to all good, as well as to heaven, is narrow, but is as broad as the love of God can make it.

The gate is narrow, but every one can enter it who will.

Ver. 15. False professors will creep into the church. But all sheep are not wolves, because some wolves look like sheep.

Vers. 16–19. Time and results will prove every man and every doctrine, whether they are from God.

That religion which produces the best disciples, and changes the most men into disciples is the true religion.

Even the best trees bear some poor fruit.

The only way to bear a life of good fruits, is to have a good heart.

Vers. 15, 20. We must judge by the fruits, but not by first appearances, nor by the tree before it has had time to mature its fruit.

Ver. 22. Many works connected with religion, as giving, church building, etc., can be done by those who have no religion themselves.

Vers. 21-23. Men are never shut out of heaven arbitrarily. Their own character is the angel with flaming sword that keeps them out of paradise.

Vers. 24-27. It is a terrible thing to find all our lives a failure at last.

The only sure foundation of character or hope is Jesus Christ.

It is the storms of life which test whether we are good or not; any house can stand in sunshine.

HOME HINTS.

A LEARNED WOMAN.

Phidias and Pericles,
Theseus and Heracles,
Pyrrhus and Pompilius
And Scipio and his filius,
And old Romulus and Remus,
Nicodemus and Polyphemus,
Abraham and Trismegistus,
Anaxagoras and his sisters—
These, all these, and more than these,
Were known to Miss Sophronia Pease.

Polycarp and Alexander,
Sophocles, Anaximander,
Dido and Democritus,
Solon and Theocritus,
Mithridates and Socrates,
Dionysius and Sulpicius,
Cæsar and Miltiades,
Cato, Alcibiades—
These, all these, and more than these,
Were known to Miss Sophronia Pease.

Mathematics, hydrostatics,
Biquadratics and pneumatics,
Conchology and Astrology,
Paleontology and geology,
Social statics, numismatics,
Economy and astronomy,
Genesis and Deuteronomy—
These, all these, and more than these,
Were known to Miss Sophronia Pease.

Kitchen-sweeping and house-keeping,
Washing dishes, cooking fishes,
Sewing buttons, baking muttons,
Wielding ladles, rocking cradles,
Working ric-rac, making bric-a-brac,
Lifting covers, charming lovers,
Succotash or boiled potatoes,
Salt, or soda, or salaratus,
The domestic cookery question,
Or the ethics of digestion—
These, all these, and more than these,
Were Greek to Miss Sophronia Pease.

—*S. W. Foss.*

WASTING FRUIT.

There are, perhaps, comparatively few localities this season where fruit is overabundant, but where this is a fact, especially in the case of small fruits, it often happens that the price obtained by the producer barely covers the cost of packing, picking, transportation and commission. Indeed, with berries at 6 and 8 cents a box in the streets of Chicago, one can readily perceive that the original price received by the one who has been to all the trouble of cultivating, fighting insects and preparing the fruit for market must be very small.

It is under these circumstances that we frequently see a statement that fruit is rotting on the bushes or on the trees, because the price obtained will not pay for marketing. Such an item always sends a thrill of regret through the mind of the dweller in cities to whom an abundance of fresh fruit would be a blessing.

When all has been canned and preserved in various ways that is necessary for home use there still remain large quantities that cannot be used in these ways, and the home market cuts almost no figure, as most of the neighbors are themselves supplied with fruit, and in any case the price is very low.

Is there, then, no way in which this waste can be avoided, and these bountiful gifts of nature utilized? The subject of canning fruit for market has been suggested in the past years, but has met with several obstacles. Some of these are the difficulty of getting the products into market, and the impossibility of competing in price with the canning factories, where the work is done by the wholesale. The cost of jars and sugar is necessarily larger in proportion in smaller quantities, and also necessitates a large outlay of money, in addition to the labor involved. But dried fruit meets with a ready sale to commission merchants, and calls for little outlay beyond the time and labor involved. Where there is sufficient fruit to justify the purchase of a fruit evaporator or drier, the work is greatly simplified, but in more than one instance, a flourishing business has grown out of as small a beginning as drying a few bushels of apples or berries

This is especially adapted to the consideration of girls and women who are desirous of earning money at home, and if they never build up a business, they may find their time pleasantly and profitably employed, and at the same time do the world a service by preserving these fruits that would otherwise have perished.

In this, as in all other business, what is worth doing is worth doing well. Much of the dried fruit in market is poor, dirty and mixed with foreign substances, and this fact has in the past created a prejudice against dried fruit. But a good, clean product will soon make a place and reputation for itself and be in demand.—*Farm, Field and Stockman.*

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 8, 1887.

M. N. BUTLER, well known to the *Cynosure* readers, has entered upon the N. C. A. work, and, D. V., will give his entire time to lecturing and circulating literature for the coming year. He is now in Wisconsin looking up friends and preparing the way for a State meeting. He will probably attend the State meeting at Belvidere on the 21st and 22nd inst., and should friends in Indiana desire he will devote the fall and winter to that State. A number have written to the General Agent from Indiana and he hopes to hear from others soon so as to act intelligently in this important matter.

BISHOP WEAVER, since presiding at White River Conference, Ind., has held another in Missouri, where there was formerly a strong anti-secret sentiment. As usual, he quietly sneered at the opponents of the lodge, told them they had members of secret societies in some of their churches, and also even in the churches of White River Conference, Ind. Dr. Warner in the congregation called out, "Yes! Freemasons, too!" This is about the most pitiful exhibition yet. Old, grey-headed men lifted into prominence by sinful, worldly compliance, jeering at young country ministers, cowed and over-awed by these very men and the terrible craft of local lodges, not because they are in favor of lodgeites, but because, not having power to cast them out, still resolve and vote against them. Warner is said to be, and doubtless is, a Mason. It is blessed that God will render to every man according to his works.

THE LECTURE SEASON.

"If there be in the land famine, if there be pestilence, blasting mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be: what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart and spread forth his hands toward this house: then hear thou in heaven." 1 Kings 8: 37.

This prayer was evidently inspired. Solomon himself was so imperfect a character that his case is taken to prove that regenerated people may fall from grace and cease to be children of God. The reason why prayer was to be made toward that house was, that God by promise had made it his dwelling-place. The *law* was there which is "*perfect, converting the soul;*" and there Christ was pictured in every sacrificed lamb.

The lecture season is now upon us. All the lecturers, and all ministers who preach against the false worships, should agree on an hour to pray together, as Daniel did, with his face toward Jerusalem, which then contained God's whole system of redemption for men. The Abolitionists held concerts of prayer, and we must. For "this kind goeth not out but by prayer and fasting." There is but one person in the universe who can overthrow the lodge system, which has in it no Decalogue, no morality, no perfect example and no atoning blood. That one person is Jesus Christ. HE can do it, for he has "all power in heaven and on earth." Without him we can do nothing. Moody's Bible study and drill meetings should be lecturers' institutes against the Satan worships of the world. If the two could be blended, the redemption of the world would draw nigh.

PRESBYTERIANS AND CONGREGATIONALISTS.

These two denominations were originally one; or rather, the second sprang from the first. In the Westminster Assembly there were six Congregationalists or Independents, and as they were known to be backed by Cromwell, they had great weight from that circumstance, beside their large learning and talents.

"The god of this world" favors neither of these denominations. Both were Puritans, and the Congregationalists were Pilgrims. Jenny Geddes threw a stool at a bishop's head for "saying mass at my (her) lug;" Cromwell cut off a king's head; and both denominations "refused to allow even a ceremony which is not enjoined in the Word of God." Of course the lodge-god, who has nothing else but such ceremonies, hates both these forms of religion. The religious people who founded this government had no ideas in common with those which founded secret lodges and erected "temples" to unknown gods.

One thousand two hundred and one Presbyterian churches, more than one-sixth of those belonging to the Presbyterian General Assembly, are reported as "vacant," i. e., without pastors; and of every two Congregational ministers, one is supported in part by charitable funds. Has the lodge anything to do with this?

A few years since the Grand Lodge of Michigan ordered all Freemasons in that State to withdraw from Congregational preaching until the Grand Traverse resolutions, condemning the lodge, should be rescinded. There is a lodge working nightly beside every Presbyterian and Congregational church in the United States; and every pastor is measured and weighed in their scales. All that they ask of a minister is to be let alone by him. If he keeps his communion open to lodge men and allows nothing to be said in his meetings against them, their triumph is sure. But the leading Presbyterian paper in the United States regards their ceremonies as devil worship; and several State Congregational associations have declared the lodge system to be a false religion. The lodge leaders, therefore, distrust those two denominations, and only wish enough Masons to join them to silence their pulpits. Nor have they forgotten that the great Baptist denomination, fifty years ago, was the leading denomination in opposition to the lodge.

This state of things cannot last. It will soon be seen that the lodge antagonizes and disintegrates the churches; and the issue once made, the question will be carried. The rapid multiplication of sub-lodges, like the rage of slavery before it fell, is at once a token and effect of fear. And the end hastens.

SHALL THE GOSPEL BE BOUND?

Rev. W. F. Davis, who is now in a Boston jail for preaching to the crowds on the Common on Sabbath day, is a man of quiet, orderly deportment, and it is difficult to imagine why the Boston authorities should allow him to be incarcerated. He has appeared in all his intercourse with the *Cynosure* to be an intellectual, gentlemanly and capable man. His winter campaigns to preach the Gospel in the remote lumber camps, where thousands of men go outside of civilization and morality to furnish building material for this great country, prove that Mr. Davis is no specialist preaching on the Common merely because the Mayor and Council forbid it. And the fact that he was first arrested in company with Dr. A. J. Gordon, of the Baptist church, and H. L. Hastings, editor of the *Christian*, who has a large store and publishing house on Cornhill, proves that he is not alone in his belief that there should be preaching on the Common. Mr. Hastings is known and respected on both sides of the Atlantic as editor, lecturer, and antagonist to the groveling infidelity of the times.

Boston Common has heard sermons long before members of the present city government were born. The father of the late Elam P. Langdon, of Cincinnati, that gentleman told us, climbed into an elm on the Common and preached the first Methodist sermon Boston ever heard, and was not molested.

There is this, however. Both Mr. Hastings and Mr. Davis are known to be open opponents to the secret lodges which march over the Common with the blare of military music on Sabbath to draw young men into their dens of anti-Christ, and draw money from the masses. In this, it seems there is no harm. The only possible question is whether Mr. Davis should persevere in preaching where, like Paul, he must fight with beasts at Ephesus.

But the point Mr. Davis makes is doubtless this: that orderly, well-behaved preaching on that Common to multitudes who are strangers having no church seats, is a part of the "*public welfare*" which laws and constitutions are made to protect; and he feels it his duty to make a case against an unreasonable and wicked ordinance made to give rowdies and Freemasons a monopoly of the Sabbath use of the public property. And as Baptists, Quakers and Methodists have had a taste of such ordinances, they will doubtless move for repeal. Meantime, this brother is too well known and respected to be allowed by his friends to suffer ignominious confinement.

—The *Christian Conservator* of Dayton announces that Mr. Reuchlin Wright, son of Bishop Wright, will have charge of the business management of that paper. He will be an excellent assistant to brethren Floyd and Dillon in the good work of maintaining United Brethren principles.

—Bro. Butler, after a few days in Chicago and vicinity, started for Sharon, Wisconsin, Friday, intending to visit also Clinton Junction, Janesville and Milton Junction, preparatory for a State convention. In his late Missouri work he distributed some 9,000 pages of tracts, visited three college towns and two teachers' institutes.

—The White River United Brethren conference, in spite of the opposition of Bishop Weaver and Rev. Wm. McKee who represented the secret society wing, adopted a good resolution on the *Cynosure*, recommending it to the patronage of the people for meritorious effort against "one of the most gigantic evils" with which the Christian church contends.

—Bro. Alexander Thomson, of the National Board, has yielded to the solicitations of his old friends at Bartlett, Ill., where he taught school several years, to return to them and become pastor of their church. He left his pleasant home and fruit farm near Saugatuck last week and began his ministry last Lord's day. His family remains at Saugatuck for a few weeks longer.

—Rev. C. F. Hawley arrived in our little town last Friday, says the Birmingham, Iowa, *Free Press* of the 31st ult., and has been visiting among the friends of reform for a few days. He preached in the United Presbyterian church on Sabbath morning and in the Free Methodist in the evening. He reports the work in the State as favorable, and that the interest is increasing.

—Bro. M. N. Butler had some interesting experiences in Missouri which are not noted in his interesting letter. He found at or near Princeton a brother who had taken many degrees in Masonry. When the Holy Spirit came upon him in sanctifying power the lodge devil was cast out of him and the tobacco out of his store. He has prospered in business ever since he resolved to be out and out for Christ.

—Rev. J. Milligan Wylie, of Newcastle, Pa., after attending the Christian Congress in this city last March, journeyed on through several of the Western States and Territories on a mission tour. He found towns full of secret lodges and with few churches, and these were always noted for Sabbath desecration, profanity and drunkenness. The boasted morality of secretism, so ably defined by Rev. B. W. Williams on another page, had no effect in restraining these evils.

—The fall term of Wheaton College opened this week Tuesday. During the long vacation the college buildings and dormitories have been put in excellent repair and a large attendance has been expected because of the early engagements of the rooms in the ladies' hall. Prof. Elliott Whipple, late of the University of Santa Fe, New Mexico, will add to the number and efficiency of the faculty this year. There is a very interesting and hopeful condition in the College church and special labors for salvation are begun.

—The *Free Press*, in an account of the camp meeting of the Fairfield District, Iowa, Free Methodist conference, tells of a number of the preachers who have been saved from the sin of the lodge. Among them were E. P. Hart, associated with Rev. B. T. Roberts as a superintendent of the Free Methodist church; Rev. C. E. Harroun, Jr., who was a Good Templar; E. Y. Carl, who was a seven degree Mason, and E. E. Hall, who was an Odd-fellow. The lodge was not spared by these brethren when they spoke on the sins of the nation.

—The first part of September has passed and our readers may be expecting the monthly portrait and biography. There is in preparation a sketch of Dr. Walther, the leading spirit among the German Lutherans of America, whose death last May was sincerely mourned by the great denomination to whose welfare he had given the labors of a powerful mind and many years, and under whose influence the churches forming the Synodical Conference of the Lutheran church, and its largest division, were led to take a most uncompromising position against the secret lodge. This interesting biography we promise in the first number of the new volume which will issue September 22.

—Among our letters is a statement from Elder Bancroft of his reasons for the Seventh-day observance as he understands the Scriptures. We have given both sides of this question in several numbers of the *Cynosure*, and do not wish to close the argument with seeming disrespect to any one of the brethren engaged in it. But we must keep to the distinctive work laid upon us of the Lord. Therefore with one or two further contributions to the discussion we shall close. Any of our readers who wish to read an interesting document should write to our near neighbor, the *Bible Banner* of this city, for the articles of Elder Canright, who has for many years been a Sabbatarian, but now believes that a mistaken view. We have other articles, especially an excellent discourse by Rev. J. M. Foster, of Cincinnati, on sanctifying the Sabbath, which will appear as early as possible.

OUR CINCINNATI LETTER.

CINCINNATI, O., Aug. 31, '87.

EDITOR CHRISTIAN CYNOSURE:—In the year A. D. 79 Vesuvius burst out in an eruption, filling the air with clouds of ashes and striking such terror into all hearts that men thought not only was the world coming to an end, but that the gods themselves were suffering. The cities of Pompeii, Herculaneum and Stabia were buried beneath a mound of ashes, cinders and sand, and left hermetically sealed. On that fatal night a Roman sentinel kept watch at the gate that looked toward the burning mountain. Amid the confusion and terror he had been forgotten; and, as Rome required her sentinels, happen what might, to stand at their post, unless relieved by the guard or set at liberty by their officers, he had to choose between dishonor and death. He chose the latter. "He would not purchase life at the expense of a soldier's honor or the price of his oath." He was faithful unto death. "After seventeen centuries they found his skeleton standing erect, clad in its rusty armor, the helmet on his empty skull and his bony fingers still closed upon his spear." His loyalty to the Cæsars is a pattern of the Christian's loyalty to King Jesus. The National Reform Association is seeking to unite all Americans who will be thus faithful to the King of kings.

Last Friday afternoon I spoke at the Georgetown Prohibition camp-meeting. This meeting continued three days. Leonard, Sharpe, Work, and others spoke. It was under the management of W.H.Hannah, Prohibition candidate for State senator. He has been a prohibitionist from his youth, and as a result of his personal efforts, not a saloon is in Georgetown. In 1869 he was made superintendent of Brown County Sabbath-school Union. There were only twenty-five Sabbath-schools in the county. He began holding conventions and organizing schools in every "school district." Many parts of Brown county were as ignorant as the Hottentots of Africa. They had never seen a Sabbath-school and did not propose to have any. In one case they burned their school-house to keep him out. They said, "That is just the way the Rebellion started. You are trying to get up another war." But in four years he had a Sabbath-school in every school district in the county, one hundred and twenty-five schools. The people will remember him for this and send him to the Legislature this fall.

On the fair grounds I addressed 700 people, on the subject, "Prohibition, God's Method of Destroying the Liquor Traffic." That night I spoke in the court-house on the "Basis of Moral Legislation." The house was packed, standing room in aisles and hall-way all occupied. Rev. Hughes spoke on the political situation. His Battle-Bow Quartette furnished music. On Sabbath I preached in the United Presbyterian church of Springfield, Rev. Joseph Kyle, pastor. They have been in their new church four weeks. It is a happy combination of the beautiful and the useful. It has all the modern conveniences. The audience room was filled in the evening. The theme was, "The Mediatorial Dominion of Christ." A collection was lifted for National Reform amounting to $12.56. This evening I preach in the Poplar Street Presbyterian church.

J. M. FOSTER.

OUR BOSTON LETTER.

AN ADVENTURE AMONG THE SPIRITS.

Spiritism in this city, while at times seeming to be in the ascendency, is, after all, waning. The closely successive exposures of mediumistic doings are striking death-blows. Judging from the spiritualists' census, we should suppose that the new Spirit Temple, on the Back Bay, would be thronged to overflowing. Such, however, is not the case. It is just the reverse. A good seat can always be found there at any period of the services. There can be little doubt in regard to the earnestness of the followers of this deluding "ism," and one could scarcely do otherwise than respect their earnestness, however erroneous it may be, were it not for their superficial investigations. Of course they claim to have reasons for their hope, but to me they are reasons most unreasonable.

When I ask how spirits are materialized, the reply is, that they partake of the body of the medium. When I ask how this is done, they say by manipulations unexplainable. Allowing that this may be so, I put this question: Suppose the medium to be a Caucasian female, and the spirit desirous of materialization an African male, how is he to partake of her nature and still retain his own for identification? I have never met a spiritist that could answer that clearly, nor do I expect to.

I have, also, another question which I would like answered. Many spiritists claim to recognize their friends by means of wearing apparel, and spirits always do appear well clothed. The question is, does clothing have spirits? Because a great deal of the clothing seen on spirits has, after the death of the subject, been packed away, or given to poor relations. Just imagine the feelings of one of these poor relatives when he sees the identical suit he has on his own person, also covering the spirit form of his cousin. The Scriptures inform us that we must pass into the world beyond as naked as we came. Scripture and spiritism are surely at variance on this point. Some may claim that clothing has no spirits, and that the clothes seen on spirits are not really such—only similitudes for sake of recognition. If that is so, why can't we consistently conclude that *spirits are not really seen*—only similitudes?

So we might go on applying nonsense to nonsense. I have an uncle whose misfortune is his faith in spiritism. At his earnest solicitation, after many refusals, in order to prove ourselves free from bigotry, my aged mother and myself consented to accompany him to the "sitting," or, rather *seance* of a celebrated materializer of this city. My uncle's deceased wife had appeared at the house of this medium, at least he claims to have met her there, and as she and my mother were very intimate before her departure into another part of the universe, he was very anxious to have them meet again. Thoroughly an infidel in regard to her brother's belief, my mother reluctantly consented to meet her spirit sister-in-law.

Arriving at the medium's residence, and after paying an admission fee of one dollar each, we were ushered into the *seance* chamber where we were to witness what was considered marvelous phenomena.

The experience of that eventful occasion will be continued in my next letter. D. P. MATHEWS.

OUR WASHINGTON LETTER.

After testing the new Civil Service regulations in the War Department, the Civil Service Commissioners stated that the experiment was a success, except in some minor particulars that can be readily adjusted to meet existing conditions of the system in question.

It is given out that Secretary Lamar is strenuously opposed to the new civil service rules, and that he will exert his influence to prevent their application to the Interior Department, though I doubt the truthfulness of the report, for Mr. Lamar, having been a college professor, fully appreciates the scholarly attachments of his subordinates.

I have it from good authority that the new Commissioner of Patents has made the unexpected and interesting discovery that the pay-rolls of his office contain the names of quite a startling number of ladies or women whose salaries are not provided for in the Congressional appropriation bills, and who are classed as "laborers," but whose labors are not perceptible—at least, to the public vision. These fair "laborers" are chiefly distinguished by their attractive personal appearance, and it is said they are protected by statesmen high in the councils of the nation. Gen. Allen Rutherford, formerly an Auditor of the Treasury, but now a prominent claim attorney of this city, and a clerk named Brouner, of the Pension office, are under arrest on the charge of purloining Government records from that Bureau, the penalty being five years at penal servitude. The clerk confesses his crime, but the lawyer stoutly denies his guilt and attempts to saddle another with the offence charged.

The Treasury has redeemed and re-coined into dimes about four and three-quarter millions of trade dollars; the time for redemption will expire in a few days, and it is believed that very little is now left outstanding. Despite the fact that more than sixteen million dollars have been paid on pensions this month, the excess of Treasury receipts over all disbursements foots up three and a half millions for the same period—thus largely augmenting the already enormous surplus, which seems a very troublesome white elephant on the hands of the Goverment.

Colonel Daniel Lamont, the President's Private Secretary, is said to be interested in a Democratic pictorial weekly, soon to be launched on the great sea of New York journalism. I hear that the new venture will call into requisition the wonderful talents of Thos. Nast, who has done so much to win fame and fortune for *Harper's Weekly*.

Delegates to the International Medical Congress are arriving daily, and it is thought there will be from two to three thousand—perhaps more—in attendance. It will probably be the largest and most important meeting of this character that ever assembled, and its deliberations are anticipated with general interest. The venerable prohibitionist, Dr. N. S. Davis of Chicago, is to preside at this great meeting.

Several public meetings of the citizens of Washington have been held lately, in which were boldly presented charges of malfeasance and misfeasance in the management of the affairs of the city Water Department, and the President was even petitioned to remove the District Commissioners for neglect of duty. But the fact that the accounting officers of the Treasury Department have at last certified to the correctness of the accounts of the Commissioners for nine years past, will, I suppose, acquit them of all blame and put a quietus to the agitation. *

NATIONAL REFORM AT SARATOGA SPRINGS.

A meeting extending over part of two days has just been held under the auspices of the National Reform Association, at Saratoga Springs, New York, and was attended by large audiences. The Rev. Herrick Johnson, D.D., of Chicago, presided. The Rev. Joseph Smith, D.D., Moderator this year of the Presbyterian General Assembly, presented a series of forcible resolutions.

The discussions turned chiefly on the question of education as presented in the third resolution, and were participated in by the Rev. Dr. Price, President of the Methodist College for Young Ladies, Nashville, Tennessee; the Rev. Dr. Cowles, President of Elmira Female College; the Rev. Dr. S. V. Leech, of Saratoga, for seven years Chaplain of the New York Senate; the Rev. Dr. Smith and the Rev. Samuel McLanahan, of Baltimore; the Rev. Mr. Winn, of Petersburg, Va.; the Rev. Messrs. Tufts, Sawyer and Lanphear, of Massachusetts; the Rev. H. E. Niles, D.D., of Pennsylvania. These representative men from so wide a range of territory were quite unanimousin their discussion. The only difference of opinion manifested was in the suggestion by Dr. Smith whether the church rather than the state ought not to be entrusted with the whole work of education.

At one of the sessions, Joseph Cook, of Boston, addressed a large audience on, "The Latest Mormon Conspiracy." The following resolutions, prepared by Mr. Cook, were unanimously adopted:

Resolved, By the convention of members and friends of the National Reform Association, assembled at Saratoga, Aug. 16th, that we have reason to believe that there is now on foot a deep laid plot to bring Utah into the Union before the next Presidential election, and to give her electoral vote to the political party that makes the easiest conditions for the Mormon priesthood.

Resolved, That if Utah were admitted, as it is now proposed by Mormon conventions that she shall be, with a constitution nominally abolishing polygamy, but leaving the power of the Mormon priesthood practically unbroken, it is our conviction that their political influence would soon restore polygamy; place it where slavery was, under the shield of State rights; drive into great distresses or into exile the non-Mormon population; and probably ultimately necessitate military interference by the Federal power for the extirpation of what was long ago denounced as the twin-relic of barbarism.

Resolved, That Christian schools in Utah are prospering and are to be in every way commended and strengthened, but are not rapid enough in their operation to avert the great political perils attending the present local and national relations of Utah.

Resolved, That we unite with the Federal judges, preachers, editors, teachers and leading business men of Salt Lake City in asking Congress to extend over Utah the Idaho statute depriving of the right of suffrage all who practice or advise polygamy, and in protesting against the admission of Utah to the Union, except under conditions that will effectually prevent it from becoming a Mormon State, and will secure to all classes of its citizens the protection of a republican form of government.

The Rev. Dr. Price, of Nashville, awakened deep interest by a statement to this effect: "We in the South have not yet been brought face to face with the social perils and difficulties which confront our brethren in the North. For example, few assaults have been made upon the use of the Bible in the public schools. But I have observed that at the last meeting of the Texas State Teachers' Association a resolution signed by the names of three teachers, evidently of foreign extraction, was sent up to the desk for action. The resolution objected to the opening of the sessions with prayer in substantially the following terms: '*Resolved*, that this Convention does not look to Zeus or Jupiter or Buddha or any other supernatural power to direct its proceedings. We look only to the presiding officer of the Convention.' The President refused to read the resolution, but that it should have been offered at all is significant. The flood is evidently moving in our direction, and we are looking with intense solicitude to the manner in which, and the principles upon which, our brethren in the North are about to settle this, and the whole body of problems involving the relation of religion and the state."

THE HOME.

NOT AS I WILL.

Blindfolded and alone I stand,
With unknown thresholds on his hand.
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go--
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long.
Yet this one thing I learn to know
Each day more surely as I go--
That I am glad the good and ill
By changeless law are ordered still
"Not as I will."

"Not as I will!"—the sound grows sweet,
Each time my lips the words repeat.
"Not as I will!" The darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."

—*Helen Hunt Jackson.*

ONE IN CHRIST.

As in the late war, men learned a new way of living, in regiments. One from the hill country of New Hampshire, who had never lived in social life before, found, with amazement, he was in close intimacies in the mess, in the march, when elbow touches elbow on parade. He found himself another man; found he had tastes, faculties, amusements, he never dreamed of before. And over all was the spell and power of the commander-in-chief.

The church was and is, an army; one head and all we are brethren. Christianity is Christ in man; faith does not save us, but faith in Christ saves us; his blood avails for us, because the life is in the blood; his righteousness is not transferred to us, but he is our motive power to do righteously.

Thus the Gospel is mochromatic; one light and one color to one light. Receiving the light brings us a wholly new element of cordiality, comradeship, partnership, brotherhood, working toward what we call sociality, in place of all the jealousies, wildness and segregations of the old society.

The world is becoming one out of many, E pluribus unum, where it had been living on exactly the other tendency, which might be called, that, to make many out of one. Such simple faith in God, such clear certainty of heaven, such genuine love of man by man made the marvelous conquests of new-born Christianity. The uplifted Son of God draws all men unto him; the drawing is still going on, and the army of the living God, as it nears the end of the campaign is more a unit, and more conforms to the one unifying Spirit.

In the first century was no way to the way; Christ was the way; the way of life, as they called it, extended itself from life to life, as Paul said, not by instruction, but by communion, by example, by sympathy or contagion. An honest man made another honest; a pure woman made another pure; a live boy made another live; and a brave girl made another brave. God's Holy Spirit is mediumistic, and it is our highest, noblest work to exercise the feelings which conveys the spirit to another.

Faith in Christ, from faith in Christ—love, from love—life, from life. "You," cried Paul, "whom I have begotten." Indeed, faith, hope, love, grow by exercise, and our love for man tests our love to God. A man who lives in heaven has a heavenly home, and she who loves others, others love; to have friends show yourselves friendly. Love begets love. And what doth hate, but endless hate still breed.

He walks in the presence of God that converses with him in frequent prayer and communion; that runs to him with all his necessities; that asks counsel of him in all his doubtings; that opens all his wants to him; that weeps before him for all his sins; and that asks remedy and support for his weakness; that fears him as a judge, reverences him as a lord, and obeys him as a father.—*Jeremy Taylor.*

SECTARIANISM SWALLOWED UP.

When the tide is out, you may have noticed, as you rambled among the rocks, little pools with little fishes in them. To the shrimp, in such a pool, his foot-depth of salt water is all the ocean, for the time being. He has no dealings with his neighbor shrimp in the adjacent pool, though it may be only a few inches of sand that divide them.

But when the rising ocean begins to lip over the margin of the lurking-place, one pool joins another; their various tenants meet; and by and by, in place of their little patch of standing water, they have the ocean's boundless fields to roam in.

When the tide is out—then religion is low—the faithful few are to be found insulated; here a few and there a few, in the little standing pools which stud the beach, having no dealings with their neighbors of the adjoining pools, calling them Samaritans, and fancying that their own little community includes all that are precious in God's sight.

They forget for a time that there is a vast expanse of ocean rising—every ripple brings it nearer; a mightier communion—even the communion of saints—which is to engulf all minor considerations, and to enable the fishes of all pools—the Christians, the Christ-lovers of all denominations—to come together.

When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find that if their pools have perished, it is not by the summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven, as well as the saints on earth, have room to range.

Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep their inmates living during the ebb-tide period of the church history.

But they form a very little fellowship—the largest is but little; yet is there steadily flowing a tide of universal life and love, which, as it lips in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion.

Happy church, farthest down the strand, nearest the rising ocean's edge! Happy church, whose sectarianism shall first be swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were mine!—*Dr. James Hamilton.*

A LIVING BIBLE.

In the home of a young man who was an infidel a young lady resided, who was a relative of the family. Her fretful temper had made all around her uncomfortable. She was sent to a boarding-school, and was absent some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish, and charitable. The lips that used to be always uttering cross and bitter things, now spoke nothing but sweet, gentle, loving words.

Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks he has. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I *will* be so." Then he formed a set of good resolutions. He tried to control his tongue and his temper, and keep a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And as he failed time after time, he would turn and study his good cousin's example. He would read this *living Bible*, and say to himself, "How does it happen that she, who has not as much knowledge or as much strength of character as I have, can do what I *can't* do? She must have some help that I don't know of. It must be as she says, the help of God. I will seek that help." He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian. Dear friend, for whom does your life speak—is it for Christ? Are you a "living Bible?"—*Y. M. Christian Magazine.*

NAPOLEON'S TESTIMONY.

In a communication inserted in the New York *Observer* of April 16,1842,Prof.G. de Felice,of Montbaun,translated from a French journal the following conversation related by Count de Montholon, the faithful friend of the fallen emperor on St. Helena:

"I know men," said Napoleon,"and I tell you that Jesus is not a man!

"The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself the perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit.

"Alexander, Cæser, Charlemagne and myself founded empires; but upon what did we rest the creation of our genius? Upon *force.* Jesus Christ alone founded his empire upon *love;* and at this hour millions of men would die for him.

"It was not a day of battle which achieved the triumph of the Christian religion in the world. No; it was a long war,a contest for three centuries,begun by the apostles,then continued by the flood of Christian generations. In this war all the kings and potentates of earth were on one side; on the other I see no army, but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross.

"I die before my time,and my body will be given back to the earth to become food for worms. Such is the fate which so soon awaits him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved and adored, and which is extending over the whole earth."

SHORTENING THE BABY.

Our baby now is four months old,
A bonnie boy, with hair like gold;
And his long clothes are put away—
For mother shortened him to-day.

He has the loveliest of frocks,
All trimmed with lace, and two pink socks
That father bought, the best by far
And prettiest in the whole bazar.

And now the rogue can kick about;
His little feet go in and out
As though they could not rest, and he
Is just as happy as can be.

Besides, he feels quite proud to-day
With all his long clothes put away,
And dressed so fine! And then, you know,
We praise the boy, and love him so!

His grandmamma must see him soon;
We all will go this afternoon,
And take the pet, and stay for tea--
And what a riot there will be!

At first, perhaps, she may not know
The baby, he has dwindled so;
But let her guess, and do not say
That mother shortened him to-day!

—*J. R. Eastwood, in St. Nicholas.*

THE ESKIMOS.

In the *American Naturalist* there is an article by Mr. John Murdoch on what he calls "some popular errors in regard to the Eskimos." One of these "popular errors" is the notion that the Eskimos pass the winter "in a sort of hibernation, in under-ground dens, living in enforced idleness, and supporting life by stores of meat laid up in less inclement seasons." Mr. Murdoch, who spent two winters at Point Barrow, says this is a wholly mistaken impression. In spite of the extreme inclemency of the climate, the winter, he asserts, is passed by the Eskimos "in one continued round of activity," and he gives a very interesting description of the manner in which they occupy themselves. Another "popular error" on this subject is the idea that the Eskimos always eat their food raw, and devour enormous quantities of blubber.

At Point Barrow, Mr. Murdoch found food that was habitually cooked, although certain articles, like the "black skin" of the whale, were usually eaten raw. Taking into account the fact that the Eskimos have no butter, cream, fat, bacon, olive oil, or lard, he doubts whether much more fat is consumed by them than by civilized peoples.

At Point Barrow the fat of birds and the reindeer was freely partaken of, but comparatively little act-

ual blubber either of the seal or whale was eaten. "Seal or whale blubber was too valuable, for burning in the lamps, oiling leather, and many other purposes, especially for trade."

THE LITTLE STRANGER.

As Doctor Byron was one day passing into the house, he was accosted by a very little boy who asked him if he wanted any sauce, meaning vegetables. The doctor inquired if such a tiny thing was a market man. "No, sir, my father is," was the prompt answer. The doctor said, "Bring me in some squashes," and he passed into the house, sending out the change. In a few moments the child returned, bringing back part of the change; the doctor told him he was welcome to it, but the child would not take it back, saying his father would blame him. Such singular manners in a child attracted his attention, and he began to examine the child attentively. He was evidently poor; his little jacket was pieced and patched with almost every kind of cloth, and his trowsers darned with so many colors it was difficult to tell the original fabric, but scrupulously clean withal. The boy very quietly endured the scrutiny of the doctor while holding him at arm's length and examining his face. At length he said:

"You seem a nice little boy; won't you come and live with me, and be a doctor?"

"Yes, sir," said the child.

"Spoken like a man," said the doctor, as he dismissed him.

A few weeks passed on, when one day Jim came to say there was a little boy with a bundle down stairs wanting to see the doctor, and would not tell his business to any one else.

"Send him up," was the answer; and in a few moments he recognized the boy of the squashes; he was dressed in a new though coarse suit of clothes, his hair very nicely combed, his shoes brushed up, and a little bundle tied in a homespun check handkerchief on his arm. Deliberately taking off his hat, and laying it down with his bundle, he walked up to the doctor, saying:

"I have come, sir."

"Come for what, my child?"

"To live with you and be a doctor," said the child, with the utmost naivete.

The first impulse of the doctor was to laugh immoderately; but the imperturbable gravity of the little thing rather sobered him as he recalled, too, his former conversation; and he silently felt he needed no addition to his family.

"Did your father consent to your coming?" he asked.

"Yes, sir."

"What did he say?"

"I told him you wanted me to come and live with you and be a doctor; and he said you were a very good man, and I might come as soon as my clothes were ready."

"And your mother, what did she say?"

"She said Dr. Byron would do what he said he would, and God had provided for me." And said he, "I have on a new suit of clothes," surveying himself, "and here is another in this bundle," undoing the kerchief and displaying them, with two little shirts white as snow, and a couple of neat checked aprons, so carefully folded, it was plain none but a mother would have done it.

The sensibilities of the doctor were awakened to see the fearless, the undoubting trust with which that poor couple had bestowed their child upon him, and such a child! His cogitations were not long; he thought of Moses in the bulrushes abandoned to Providence; and above all he thought of the child that was carried into Egypt—and that divine Saviour had said, "Blessed be little children;" and he called for his wife, saying, "Susan, dear, I think we pray in church that God will have mercy upon all young children."

"To be sure we do," said the wondering wife; "and what then?"

"And the Saviour said, 'Whosoever receiveth one such child in my name, receiveth me.' Take this child in his name, and take care of him."

From this hour the good couple received him to their hearts and home. It did not occur to them that one of the most eminent physicians and best men of the age stood before them in the person of that child; it did not occur to them that this little creature, thus thrown upon their charity, was destined to be their staff and stay in declining age—a protector to their daughter, and more than son to themselves,—all this was then unrevealed; but they cheerfully received the child they believed Providence had committed to their care, and if ever beneficence was rewarded it was in this instance.—*Parlor Magazine.*

TEMPERANCE.

PROHIBITION IN POLITICS.

AN OPEN LETTER TO THE REPUBLICAN PARTY.

The forces of whisky and the forces of the political Prohibitionists will march hand in hand, like friendly allies and co-workers, as before.—*Chicago Evening Journal.*

GENTLEMEN:—Twelve months hence this nation will be undergoing the excitement of another Presidential contest, and it is time you understood the ground of your hope of success, lest you suffer another defeat, and a greater one than in 1884. You may as well understand now, as at any other time, that Prohibition as a reform, like Anti-slavery in the past, has come to stay, to work, and to conquer. It is fast becoming the issue of this generation.

We are aware that it will suffer defeat after defeat at the hands of the distillers, brewers and saloon men, aided by selfish politicians, and it will cost its adherents serious losses in liberty, property and valuable lives; but the blood of Haddock and his fellow-martyrs, mingling with that of the 100,000 drunkards who die annually in the United States, is crying to God to remove from our country the evils of the drink traffic. The weeping widows and orphans of those whose lives it has destroyed, and continues to destroy, and thousands of other earnest men and women, resting on the promises of the Bible, are praying daily and nightly for this result, and not as those without hope; for God is our help and our strength in this contest, and who can stand against us?

We have not the shadow of a doubt of our success. We are gaining in influence and numbers day by day. Our votes are already counted by hundreds of thousands. Next year we shall be stronger than now, and a year later more vigorous still.

Do we expect to carry any general election by our votes? Not yet. But we do intend to leave a deep impress of our increasing power upon all future elections in this country. You tell us that by our ballots we are helping the Democratic party, the promoters and active agents of the drink traffic. We have no favors to ask of any party that openly upholds the saloon by its patronage; nor are we in sympathy with its principles or leaders; and we are opposed to all parties that by their indifference or pusillanimity encourage the perpetuation of the manufacture and sale of ardent spirits. If your party, like the Democratic, refuses to oppose the saloon interest, you will find us arrayed against you as well as that; and if the country has to remain under Democratic rule for another decade or two, we shall calmly wait for you (as the Anti-slavery reformers did) to adopt a Prohibition platform, and then, united with you, we expect to triumph decisively over our antagonists and yours.

But unless you do favor our principles and aims, and adopt them in the approaching canvass, we, holding the balance of power in the casting-vote of the country, expect to witness your defeat. You will need our vote, not only next year, but in every contest where you are pitted against the Democracy. The course that you will have to pursue in order to obtain it is easy. Make absolute prohibition the issue, and you will have the earnest support of every conscientious man and woman in the nation, and triumph as signally as you did in the dark and doubtful struggle of 1864. You did it then because God was with you in those troublous times. Let him be with you in emancipating our country from the slavery of whisky, and future generations will revere your patriotism and humanity. You should meet this issue squarely. Every saloon, every drunkard, and every principle of justice appeals to you in favor of absolute prohibition.

H. M. HUGUNIN.

A MONSTROSITY.

BLOOMINGTON, Ill.

A bird with but one wing and one leg would indeed be a strange creature; quite different from anything mother nature has yet turned out. Raising such poultry would hardly be profitable business. They might travel some but it would be by jumps and flops as leg or wing were brought into play. But in a trial of strength they would be at a great disadvantage pitted against birds of much inferior strength having properly matched members. We do not pretend that the creator of nature has ever made such a blunder as this; yet man in his creations has frequently brought forth just such monstrosities, especially in morals and politics.

One of these unhappy productions is the Prohibition party, composed practically of two members equally as incongruous as a leg and a wing. Little wonder that she has only progressed by jumps and flops as either of her totally diverse members have been in use. I refer to her open and secret members or limbs, totally diverse in action and quite divergent in line of motion. This has caused her past contortions of body and her spasmodic actions resulting in her very indifferent progress thus for. This has been while the body was quite small and light; but any one can see that the present locomotion will be entirely impossible when the body becomes a great national party. Is it the part of prudence to refrain from examining into this matter because some may scowl at all investigations? Is it good carpentry to go on building a house "divided against itself" which we are assured can not stand? Matt. 12: 25.

Is it not best to settle this matter now while we are in the formative state? Either let us hang down our wing in the hope that a foot will grow on it so as to match our other limb, or let us swing our leg in the air in the hope that feathers will grow to match our wing.

While we are as yet only in the skirmish line would it not be well to know who are our commanders? and from whom we are to receive orders? Certainly it will be too late to organize when the battle is in progress and we stand in the presence of our enemies. If part of us are to understand sign, grip, password, and regalia, let us all be equally informed and uniformed. But if the sword of the Spirit, the freeman's vote, and civil law are to be our weapons, then surely the others are cumbersome and should be put away. There can be no true unification of the present elements. 2 Cor. 6: 14.

I have proposed that the *Lancet* of this city open its columns to both sides on this question. If no one capable will take it up the writer will try to present reasons why all oaths, secrecy, and rituals should be abandoned and none but open methods adopted. Meanwhile those who favor the secret methods should show why their tactics should be adopted.

H. D. WHITCOMB.

DRINK AND SLAUGHTER.

Dayton Urich, a Chicago printer, made a murderous assault the other day on his wife, Elsie Urich; his mother, Mrs. Bradford, of No. 85 West Adams street; Henry Thompson, of No. 121 West Jackson street, and the latter's wife. Mrs. Urich was cut several times by her husband, who, armed with a large pocket-knife, attacked everybody he met until captured by the police. The woman received several serious cuts on the arms and body, and a slash across the back of the neck which the physicians regard as dangerous. Urich had been drinking heavily, and caused much trouble to his wife, his nine-year old child, and his landlord, Thompson. While in his cups he threatened to kill somebody before sunset and attempted to keep his word. He went home, and, according to his wife's story, found her splitting wood. As she was stooping over he attacked her viciously, showering blows on her thick and fast. She did not know he was using a knife until the warm blood flowed over her body, and then she screamed for help. Urich turned and confronted his mother, at whom he made a single lunge with the knife, laying the flesh of her right arm open to the bone. He next met Thompson, and drew the bloody blade of his knife across his right shoulder, making a wound which required sixteen stitches. Thompson's wife next run afoul of the printer, and was cut about the left shoulder.

When the police arrived Urich, covered with blood, was found hiding under a bed. He is locked up at the Desplaines Street Station, and when interviewed blamed his neighbors for causing trouble between himself and wife. Mrs. Urich says her husband is a victim to the excessive use of liquor, and when drinking is very jealous of her.

THE PROHIBITORY LAW IN MAINE.

Governor Bodwell of Maine has received replies to more than half of the letters recently sent out by him to the sheriffs and county attorneys of the State, urging the enforcement of the prohibitory law. Sheriff Kelly of Lincoln county reports that there is no rum sold in his county, and the Sheriff of Hancock county writes that he at once shut every shop in Ellsworth upon receipt of the Governor's letter One sheriff from a large city said he enforced the law as far as his judgment dictated. As a rule the officers reported they had done all they could to stop the liquor traffic and should do so in the future. In Bangor, where more liquor is sold than in any other city in the State, a move is being made to hold a big mass-meeting to see what can be done to suppress the sale.

REFORM NEWS (*Continued from 5th page*).

Protestant churches. I have never visited a town of its size more given over to Baal worship. The Congregational has the largest membership of any of the churches. The pastor, Rev. Mr. Finley, is a man of no special convictions on any moral reform. He attends public dances, and his children dance. But recently I am told a theatrical troupe came and played the *Black Crook*, a low, vulgar performance. It was attended and indorsed by members of this congregation. Chairs were taken from the church to accommodate the multitude who could not otherwise obtain seats. The Baptist church is struggling hard for existence. The pastor, a young man, appeared friendly, but was not posted on the lodge question, and could not attend the lecture.

Sabbath morning I felt conscious of the presence of the Holy Spirit in special power. There was a good attendance, the best of attention, and I feel sure the truth spoken will not be void of fruit. The attendance in the evening was somewhat diminished by the rain. I was told that nearly all the men present were members of one or more of the orders.

My next stop was at Kingsville where I was disappointed in not finding a meeting arranged. Rev. Rockwell, an old veteran reformer, had hoped to have prepared the way for me here, but was not able to secure a suitable place. A brief call at the home of Jeremiah Luce was very pleasant. He is now in his 88th year and is one of the Morgan stamp of Anti-masons.

Since coming to this section I have arranged meetings as follows: Mecca Congregational church, Sabbath morning and evening; Greenburgh town-hall, Monday evening; Gustavus Congregational church, Tuesday evening; Cortland Congregational church, Wednesday evening. Arrangements have partially been made for North Bloomfield for Thursday evening. I expect to spend the last of the week with Wesleyan friends in and about Middlefield.

Last night we had what some of our colored friends would call a *powerful* meeting in the M. E. church at Wayne. After I had spoken the usual time I gave opportunity for questions, or remarks. A man by the name of Khinear (who is a member of this church) arose fairly boiling over in his wrath, and stated that he did not wish to discuss the question; that he considered the lecture beneath his notice; that it was a lie from beginning to end; that I had not uttered a word of truth; that I had either been black-balled or expelled, etc., etc. In short, I "*gave him the rope and he hung himself.*" When he concluded, Mr. Edward Bladon arose and stated that he was an old Mason, that he had belonged to the lodge for years, but had left because of the company he was compelled to associate with while there. He testified that what I had said he knew to be absolutely correct. This testimony caused the color of Mr. K.'s face to change quite materially. A young chap that had come in late and sat back by the door seemed to feel it incumbent on him to expose his ignorance, and for the want of something better to say, he told of a Mr. Johnston who had been there before me to lecture. He denounced him as an old crank and wound up by protesting against having my meeting in the church. So one and another spoke. The people were greatly aroused on seeing the terrible spirit of this thing of darkness. Many were the warm hand-shakes and the invocations of God's blessing that I received at the close.

MIDDLEFIELD, O., Sept. 1.—I have just arrived at Bro. E. J. Hayes and see by this week's paper that my report of last week failed to reach you in time for publication. I carried out the programme of of meetings as sent. They were all that I could have expected both in attendance and interest. I had a full house Sabbath morning and evening at Mecca. Rev. Knapp, the pastor, had taken one degree in Masonry, but said he had not been to the lodge since. One look was evidently enough. He received me quite coolly and was what some would call *judiciously cautious*. The attendance was fair at Green, and very good at both Gustavus and Cortland, some two hundred being present each evening. Revs. Thompson and Jewel, pastor of the churches (Congregational) in the last two places received me very cordially.

The Gustavus meeting was prolonged until ten o'clock by a discussion in which the people were intensely interested. A wild-headed fellow, the Methodist class-leader, and several others took the Masonic side. Rev. Thompson, who is nominated on the Prohibition ticket for State senator, and myself, the other. It is unnecessary to add who came out ahead. As light dispels darkness, so discussion kills Masonry. At the conclusion a lady who seemed to be very much distressed in mind, said, "What shall we do? Our preacher and class-leader both belong to this terrible thing!"

You can put down the name of H. Robinson, of Cortland, on your list of seceded Masons. He was initiated in Iowa; was for some time a member of Morning Star Lodge, No. 31, Youngstown, O. He testifies to the correctness of our expositions. I am much indebted to brethren L. Rice, H. H. King, E. B. Krahl, E. W. Bascom and others for entertainment and assistance in our work. As they invited me to return again, I conclude my credit is still good.

To-day I visited Warren and Girard. When I first got off the train at Girard I thought it was as near the bottomless pit as any town I had ever visited. Saloons were on every hand and their terrible effects everywhere to be seen. My impressions were bettered as I advanced into the town. I found Mr. A. W. Kennedy, principal of the high school, a man of no ordinary ability. He subscribed for the *Cynosure*, and assisted me in getting another subscription. I remain in this section until next week. All I know of Masonry in this town is that the saloon-keeper wears the pin. May God help the laborers to keep the work moving. W. B. STODDARD.

NORTHERN ILLINOIS.

Notes of a Colporteur.—Good Templars and Temperance.—Sound words at an S. S. convention.—More lectures needed.

WHEATON, Ill., Sept. 2, 1887.

If we become disheartened, when we see how many there are who care not for truth, let us stop considering how many oppose and remember how many there are who sympathize with us, and wish us God-speed in our work. There are thousands in northern Illinois who have not yet bowed the knee to Baal.

From August 2 to August 24 I visited quite a number of towns in this part of the State, going north through Elgin and Crystal Lake as far as Harvard, and then south through Belvidere and DeKalb to Wenona. The secretary of the T. M. C. A at Elgin worked with the I. O. G. T. for a time, hoping to secure help from them in return. He has not yet received any help, nor do they seem to help forward the temperance cause any more here than at other places. At Belvidere three years ago there were two prohibition votes cast; neither was from a member of the Good Templar society there. One of the ministers of Belvidere told me what his belief was in regard to secret societies, but I promised not to give his name or belief, for we both feared it would injure his influence. He said: "You know we ministers are very careful of our influence." Both Masons and Odd-fellows are members of his church. No one can be too careful of his influence. Often if we stand for truth we *will* lose *personal* influence, but can we lose influence for right, by standing fearlessly and openly by the truth?

Bro. M. S. Worcester of Kingston is known for miles around as an Anti-mason, and lodge-sympathizers call him fanatical. He has scattered tracts all through that section and secured many readers for the *Cynosure*.

LaSalle and Peru are the roughest towns I have visited. LaSalle, alone, pays at least $20,000 license and a liquor bill of perhaps $250,000 or more. Some people cannot go along the streets without becoming intoxicated, and no wonder, for the saloon odor is enough to intoxicate any ordinary man. The streets are paved with fossils and the city itself seems to be fossilized. Geo. S. Blanchard believes that all the Blanchards are radicals, from Pres. J. Blanchard of Wheaton down to Geo. Blanchard of LaSalle.

August 17th and 18th I attended the Putnam County Sabbath-school convention at Hennepin. The evening was occupied by Rev. D. W. Wise, pastor of the Congregational church at Granville, and Mr. Conebeare of Mendota. Rev. Wise thought that the teaching of the Sabbath-school, if received, would destroy all unholy organizations. Mr. Conebeare's subject was, "Our Boys." He spoke first of the boys of '61 and '65; of how nobly they defended our government in its hour of peril, offering their lives to preserve the Union, and then, after the war was over, going home and neglecting the trust committed to them; allowing evil, designing men to rule until our government has become a partner in crime and an encourager of strikes. Then he urged the boys of '87 to be true followers of Christ, students of God's Word, and to secure the enactment and enforcement of laws consistent with God's Word.

At Wenona Mr. Jerome Howe has done what he could in the way of distributing tracts and securing *Cynosure* subscriptions. The beautiful city of Ottawa has its share of secret orders and of course its proper proportion of saloons. A plate on the northeast corner of the court-house advertises the fact that the corner-stone was laid by the Masonic fraternity. But little has been done in Ottawa to oppose the secret empire.

In many places in northern Illinois I am told that they have had no lectures on secretism for ten or even fifteen years. Most of the Anti-masons are old men, and agitation is necessary to reach the young men who are joining the lodge. Masonry and Odd-fellowship are gaining in many places. I have urged the appointment of delegates to the State Association by anti-secret churches, and the attendance of individual members of other churches wherever I have been. Many have agreed to go, and I have reason to hope that there will be a large attendance. No one within a reasonable distance of Belvidere should fail to attend.

G. A. CONRAD.

RELIGIOUS NEWS.

—The opening exercises of the McCormick Theological Seminary at No. 1060 North Halsted were held Friday afternoon, in the presence of about two hundred students and friends of the institution. The opening prayer was offered by the Rev. Dr. Coyle, after which the Rev. Dr. LeRoy J. Halsey delivered a lecture on the subject, "How to Make the Best Use of the Scriptures During the Three Years' Course." The incoming class numbers about forty, making altogether about 120 in the school. The new Fowler Hall, which is nearly completed, will be dedicated about the middle of the month.

—Rev. C. H. Hobart, of Los Gatos, Cal., formerly of Aurora, Ill., has received a hearty call to become assistant pastor with Dr. E. H. Gray, of the First Baptist church of Oakland, Cal., and will probably accept.

—Bishop William Harris, the New York resident bishop of the Methodist church, died Friday afternoon at his home. He was taken ill with heart trouble a month ago, when in Liverpool. He sailed immediately for New York, and has been under medical care since his return. He died surrounded by his family, consisting of his wife, his son, and daughter. Mrs. Dr. Hatfield, a daughter, of Chicago, was the one absent member of the family.

—The Chicago Evangelization Society, whose President is D. L. Moody, has appointed Merton Smith to conduct the tent meetings to be held in the Sixteenth Ward. The tent has been placed at the junction of Halsted Street and North and Clybourn Avenues. The neighborhood is largely German. The first meeting was held last Sabbath evening. During the present week Rev. Mr. Goss, President Blanchard of Wheaton College, and E. W. Bliss, evangelist, will take part in the proceedings. The Gospel Temperance Choir of Chicago Avenue church, under the leadership of Frank Jewett, will continue its services.

—Says the *Midland*, "That staunch and liberal friend of the United Presbyterian church, Elder Henry Harrison, of New York City, we are glad to hear, is improving in health by his visit among the lakes of Ulster county, N. Y."

—Rev. J. A. Thompson, president of Tarkio College, Missouri, will be inaugurated September 15. The address will be made by Rev. Wm. Johnston of College Springs, Iowa, and the college keys will be formally turned over to the new president by Rev. W. P. McNary, the president of the board, and an inaugural address will be delivered by the president.

—The whole number of churches in the United States has been estimated to be 132,435, with 91,911 ministers, and 19,018,977 communicants.

—The Lutheran Synodical Conference has missions and schools for Freedmen in New Orleans, Little Rock, and Meherrin, Va. In New Orleans there are 133 colored communicants and 380 colored children in the parochial schools.

—The *Union Signal* gives the following extract from a letter written by Elizabeth L. Comstock: "During the past thirty years I have visited more than 120,000 prisoners, some in England and Ireland, but chiefly in this land; 195,000 sick and wounded soldiers in military hospitals; 85,000 inmates of poor-houses, and many private homes and asylums for the insane, blind and afflicted. 'Comfort ye, comfort ye, my people,' has been my commission. Dear Rebecca Collins, of New York, and Sarah Smith, of Indianapolis, were laborers with me twenty years ago. Many a time in the midnight hour we have visited the haunts of sin, the dens of infamy and shame, in the love of Jesus, seeking to snatch some brands from the burning, to bring to the Saviour's fold some lost, wandering sheep."

OBITUARY.

HUGH BRECKENRIDGE. — In Mercer county, Ill., six miles from New Windsor station on the Burlington line, is situated one of the strongest Wesleyan churches in Illinois. Of this church one of the strongest members, intellectually and spiritually, has been the brother whose name heads this article. Wednesday we laid his mortal remains away to sleep until the resurrection morning; the Sabbath before at about eight o'clock his spirit returned to God who gave it.

He was born in Trumbull Co., Ohio, sixty-one years ago, but was reared in Mercer Co., Pennsylvania, to which his father removed while he was yet a child. When twenty-one years of age he became anxious concerning the welfare of his soul and went to a minister for conversation. The minister told him that he could not spend time to talk with him then, but that if he would return he would see him on the subject. Notwithstanding this experience he was converted and united with the Free Presbyterian church.

He was married Feb. 3, 1859, to Miss Mary Watson, who survives him. To them were born six children, five of whom, three daughters and two sons, survive him. He was a spiritually-minded man and when he settled in Illinois united with the Wesleyan church, which was nearest to him, though he had been a Presbyterian. In 1874 he was ordained to the work of the Gospel ministry at Brush Point, near Sycamore.

He continued his labors on his farm and preached acceptably for years, laboring at the Hopewell church where he held his own membership, at Bethel and at Camp Creek. Of his home church he was pastor for two years, riding thirty-five miles per week to reach his appointments. He was intelligently attached to the reform principles of his churches and antagonized slavery, intemperance and secret societies, the three great evils of his day.

He educated his children at Wheaton College, a son and a daughter having received degrees from that institution. Many colleges were nearer but he followed his convictions rather than his convenience and at the last meeting of the Board of Trustees he was elected a member of that body.

He was on Saturday with his sons attending to the watering of his cattle when he was struck in the back and knocked down by an angry bull. He was immediately rescued, but the one blow caused paralysis and thirteen hours after he was struck he fell asleep quietly without a groan or a movement of a limb. His eyes closed and he was at rest.

The funeral services were held on Wednesday, the 31st, being conducted by Rev. O. C. Bedford, pastor of the church, and Pres. C. A. Blanchard of Wheaton College. The presence of Pres. L. N. Stratton, an old friend of the family, was specially desired but he was unable to be present. A large assembly of freinds and neighbors gathered to testify their respect for his great and many excellencies of character and their sympathy with his afflicted family. "The righteous shall be in everlasting remembrance." C. A. B.

LITERATURE.

The mysterious virtues of "Household Remedies and Sure Cures" are examined by Dr. Yale in the September number of *Babyhood*, which also contains interesting articles on "The Disadvantages of Lying on the Back," and "Early Regularity in Diet and Sleep." No less valuable is a paper by Dr. C. L. Dodge, in which the senseless exposure to contagious diseases, the belief in crossness as a symptom of improvement, the imaginary distinctions between scarlet fever and scarlatina, and the efficacy of "rubbing a tooth through," are shown to be popular fallacies. There are many other topics of a practical and helpful nature discussed in the various departments.

In the *Swiss Cross* for September among articles of especial note are "Some Curious Young Folks," "The Red Arrow Gate of Korea," "Ice-bergs and Ice floes," "Hibernating Animals," and "The Chemical Elements." The *Swiss Cross* is a popular scientific monthly for young people and the organ of the Agassiz Association.

The Missionary Review opens with a brief history of Jesuit missions in North America by Frederic Vinton, librarian of Princeton College. The conclusion of William Duncan's address on his Metlakahtla mission follows. The missionary tables this month give statistics of a number of foreign societies.

The *English Illustrated Magazine* contains a beautiful frontispiece for the volume—a study of a human face by E. Burne Jones. The illustrated articles are the second part of "A visit to a Dutch Country House" and "Westminster School." The publishers announce that in the new volume special attention will be given to illustrated articles.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 29 to Sept. 3 inclusive:

M Merrick, J Richardson, P Westerlund, J K Glassford, A G Young, W F Baughman, A W Parry, J Sutcliffe, L B Skeel, Rev E S Bunce, E J Hayes, Rev N M Minne, H Johnson, F K Robbins, F M Salisbury, W T Matthews, W Paterson, Jr.

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No. 3		66
Winter No 2		71
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Oats—No. 2	24½@	26¾
Rye—No. 2		44½
Branper ton		11 25
Hay—Timothy	9 50	@13 00
Butter, medium to best	16 @	24
Cheese	07 @	15
Beans	90 @	1 80
Eggs		14
Seeds—Timothy		2 36
Flax		1 00
Broom corn	02½@	07
Potatoes per bus	75 @	80
Hides—Green to dry flint	07½@	13
Lumber—Common	11 00	@18 00
Wool	10 @	34
Cattle—Choice to extra	4 70	@ 5 15
Common to good	1 20	@ 4 50
Hogs	4 50	@ 5 55
Sheep	2 70	@ 4 35

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Wool	09	37

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FARM NOTES.

SUMMER FUEL.—This is the season when every rural housewife appreciates good fuel. Wood is the common summer fuel in most farmers' homes, even in the East, and on many accounts it is more desirable for hot weather use than coal. But the wood should have been prepared for use during the winter, as it takes too much valuable time to do it during the season for active work. Dry wood, even if not very solid, is excellent summer fuel, and much rubbish on every farm may thus be disposed of to advantage.

UTILIZE THE RUBBISH.—Every farmer should have a compost heap, and keep adding to it through the season. Some one well says that many times in cleaning up around fence rows and vacant spaces on the farm great quantities of weeds and grass are cut and allowed to go to waste, which, if hauled to the manure heap and incorporated in it while yet green, would make a vast amount of excellent manure. This, of course, makes work, but it will lead to increased productiveness of the land, and this will increase the crops and the profitableness of farming.

A TIMELY POINT. — Remember that greensward plowed in August will get well rooted before winter, and will be fit to plant next spring to almost any farm crops. If plowed early the weed seeds will start, and they can be killed with the cultivator, or possibly will be destroyed by frost before they can go to seed again which will leave so many the less enemies to contend against in next year's crops. Good farmers say that land plowed this month will grow better crops and can be taken care of with much less labor than the same land plowed in the spring, or even in the late fall.

ECONOMY IN FUEL.

One of the most difficult things to teach a girl is economy in fuel. Nothing seems to satisfy but a continual piling on of coal. As soon as a little gas is burned off, a vigorous shaking and raking out of ashes follows: then the stove filled anew, touching and lifting the covers, which soon become red hot, and the process is repeated from morning till night. Teach her that in order to obtain a good draught the coal ought never to be above the lining; and in this connection I am reminded of another practice which seems to come to kitchen girls by intuition, or is handed down by tradition; that is, to put sad irons or flat irons, as generallly called, on the stove over the hottest fire, hours before use; consequently they are ruined; for if once heated to redness, they ever after retain heat but a short time, and lose their smoothness too. I would rather lend almost anything else to a neighbor than a flat-iron. In ironing have two holders to use alternately, thereby lessening the heat of the hand, and insuring a greater degree of comfort.—*Ex.*

COAL OR WOOD FOR FUEL.

In actual heating power it is difficult to obtain exact figures of comparison between coal and wood, because the quantity of moisture may vary to the extent of twenty-five or thirty per cent. This would reduce the value of the wood to about the same extent. The most careful experiments show that a ton of anthracite is equal to about one cord and one-half of mixed hard woods, chiefly oak. This supposes the wood to be well seasoned. A ton of anthracite, in some cases, may be fully equal to two cords and one-quarter of soft wood, such as hemlock, white pine, etc In Massachusetts a number of experiments made a few years ago showed that a ton of hard coal was equal to one cord and six-tenths of hemlock.

One ton of some of the poor Western coals is not equal to a cord of good hard wood. Taking all the estimates together a ton of good hard or anthracite coal is about the same in heating power as a ton of the best bituminous coal. A ton of 2,000 pounds of either kind may be taken as equal to about one cord and one-half of what may be called good, dry, merchantable, hard wood.

When wood, cut and split, sells for $4 00 per cord, it is equal in price to coal at $6.00 per ton. But when the price of wood in four foot lengths is two-thirds that of coal, then the coal is much cheaper, because the sawing and splitting must be added.

Economy of handling must, in a great many instances, be taken into account. A coal fire in a magazine stove will burn all day in ordinary weather without attention. An ordinary fire needs attention perhaps twice a day. For an equal amount of heat two or three times as great a weight of wood has to be lifted as would be required if coal were used. The following is a safe rule by which to ascertain when to buy coal: Add one-half to the cost of the wood, and if the amount equals the price of coal per ton, coal is the cheapest, besides being more readily handled. The wood should be measured in the stick, and not after it is cut and split.—*American Agriculturist.*

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NEWS OF THE WEEK.

WASHINGTON.

Secretary Bayard believes that the final adjustment of the fisheries dispute between the United States and Great Britain is near at hand. Joseph Chamberlain, the antagonist of Mr. Gladstone, has been selected by the British government as commissioner to treat with the United States.

The State Department in Washington has ordered an investigation into the circumstances attending the arrest of Edward T. Doane, the American missionary at the Caroline Islands, by the Spanish authorities.

Indian Commissioner Atkins has ordered the removal forthwith from the Ute reservation of all persons found thereon whose presence in any way tends to disturb the peace and quiet of the Indians, and if found necessary to carry out this order to call upon the military for assistance. The Government has no faith in the Colorado stories about the Indian uprising.

COUNTRY.

A preliminary contract was signed Friday whereby the Baltimore and Ohio Railroad passes under control of a syndicate composed of J. S. Morgan & Co., Baring Brothers & Co., and Brown, Shipley & Co., of London, and Drexel, Morgan & Co,, Brown Brothers, and Kidder, Peabody & Co., of New York, and Drexel & Co., of Philadelphia. The latter agree to supply $10,000,000 to liquidate the floating debt of the road. It is stated that the sleeping car system will be controlled by the Pullman Company, and that Western Union will take the telegraph business, and that the road will be operated practically by the Pennsylvania Railroad.

Suits for damages amounting to $140,000 have been commenced in Peoria county against the Toledo, Peoria & Western Railroad Company—all growing out of the Chatsworth disaster.

After Sept. 15 the rates of the Commercial Cable Company to the British Islands and France will be reduced to 12 cents a word and to Germany to 15 cents a word. The directors have resolved to increase the capital stock from $4,000,000 to $6,000,000.

Prof. John Avery, late professor of Greek at Bowdoin College, died suddenly Thursday morning at North Bridgeton, Me. Prof. Avery was connected with Bowdoin College and was widely known among the alumni of the institution.

The authorities of Atlanta, Ga., prohibited as sacrilegious the representation of Christ and the virgins in a passion play by the colored people.

Chinatown in Los Angeles was completely burned out four weeks ago, and a new location was decided upon. The people gathered in such force at the site of the proposed new Chinatown and used such stormy language that the owners had to promise not to locate the Chinese there. It is expected that the Chinese will find great difficulty in securing any locality in the city.

Justice Field of the United States Supreme Court, rendered a decision at San Francisco declining to make an order compelling Senator Stanford and others to answer questions propounded by the Pacific Railroad Commission, and also refused to give the commission access to the books of certain construction companies. The decision declares that that part of the act creating the commission which refers to courts is unconstitutional.

The new tunnel, to secure a supply of water in Chicago in case of accident to the crib, is being pushed forward rapidly, the force of men having been doubled and work prosecuted during the night.

A telegram from Glenwood Springs, Col., is to the effect that five whites were killed in the battle with Colorow's Indians. Seven bucks and two squaws were killed and five wounded.

Governor Adams and General Crook reached an agreement at Meeker, Col., Thursday, by which two companies of United States troops will be kept on the line between the Uintah reservation and Colorado, for the protection of settlers and to keep the Utes out of the latter State.

A mortgage for $16,000,000 on all the property of the Central Pacific Railroad was filed Wednesday at San Francisco. The interest is 6 per cent per annum, payable half yearly; and it is believed the money is to be used by the company to complete projected roads.

In the South the corn crop will exceed that of 1886 by over fifty million bushels, and that section will be nearly self-supporting in the matter of corn.

An assignment was made at Philadelphia Tuesday morning by the extensive coal mining firms of Robert Hare Powel & Co., and Robert Hare Powel, Sons & Co. The liabilities are estimated at $1,578,000, while the assets are said to exceed $4,000,000. The suspension was caused by the failure of Charles E. Pennock & Co., iron plate merchants at Coatesville, to take up paper endorsed by the Powel firms.

A colored servant in the family of Dr. H. H. Holmes of Cranberry, N. Y., died suddenly. On examination it was discovered that the woman's heart had split about three-fourth of an inch from the top. It is the first case on record. She lived three days with a severed heart.

Michael Butler, recently discharged from the position of keeper in the insane asylum on Ward's Island, has petitioned the Supreme Court for the release of a number of patients as sane. He declares that of the 1,750 inmates no less than 300 are perfectly sane, and that 1,000 others are entirely harmless lunatics.

Frank C. McNeilly, a clerk in the Saco and Biddeford Saving Institution, at Saco, Me., decamped Monday afternoon, taking $3,500 in cash and United States and other bonds amounting to $276,000, belonging to the bank.

Israel Lucas, the county treasurer of Auglaize county, Ohio, has fled, leaving a shortage of $31,644. A reward of $2,000 is offered for his arrest.

An oil well was shot Tuesday near Cygnet, Ohio, that flowed 5,000 barrels in twenty-four hours, being the largest well in the Ohio oil territory.

Captain Daniel Dennssler, late of the Fourth Michigan Cavalry, which captured Jeff Davis near Abbeyville, died near Coldwater, Mich., late Sunday night.

Two men tried to force their way into the residence of Mr. John Bott, of Chadron, Neb. Mrs. Bott was alone in the house, and she told the men to go away. They forced the door and rushed toward her, but the intrepid woman shot them down and they will die.

Early Monday morning an attempt was made to burn the bridge over a culvert one mile east of Wabash, Ind. A freight train narrowly escaped destruction.

Oak Grove Seminary, a Quaker school at Vassalboro, Me., was burned early Thursday morning. A 16 year old son of Stephen Jones perished in the flames.

The city flour mills of Brodhead, Wis., were built on a disused water way. Monday there was a shifting of quicksand and the massive structure shook, tottered and fell, burying all the valuable machinery out of sight. The loss is about $20,000.

Forest fires have again broken out in Cheyboygan county, Michigan. Late vegetables and fruit are drying up, as there has been no rain for two months.

Henry Pletcher, of Elkhart, Ind., was blown to pieces by an explosion of dynamite, Wednesday, near La Porte. Parts of the unfortunate man's body were found a quarter of a mile from the scene of the accident.

When near Weldon, Ill., Tuesday, a frieght train on the Illinois Central Railroad was almost totally wrecked. J. C. Coleman, the fireman, and Wm. Weson, brakeman, were fatally injured.

An attempt to wreck a train for the purpose of robbery is reported from Lebanon, O. About 2 o'clock Thursday morning, as a train of eleven cars with 500 passengers was returning from Cincinnati, the engine encountered, at a point about a mile from Lebanon, an obstruction made of railroad track, ties and fence rails. The passengers were shaken up, but no one was hurt.

While thrashing operations were in progress Tuesday on the farm of Lyman G. Curtis, near Flint, Mich., fire broke out among the straw, followed by an explosion of the boiler. One man was killed, two others were seriously hurt and three young women badly wounded. The fire destroyed the barns and the season's crops.

FOREIGN.

In the House of Commons on a motion to grant £762,315 for the purpose of completing the credit for the Irish police service, Mr. Dillon protested against the constant increase of the police in Ireland. Although the population had decreased 200,000 since 1880, the cost of police service had increased over £250,000. This waste of the public money was not due to crime. A monstrous and corrupt police force was kept up to evade the provisions of the mutiny act by maintaining a larger military force than was sanctioned by Parliament.

The fourth international conference of the Red Cross—an association for relieving or preventing the sufferings incident to warfare—will be opened Sept. 22 in the Royal Chambers of the Grand Ducal Palace at Carlsruhe, Germany. This is the fourth international conference held by this association since its formation in 1864.

The *Novosti* says that the Porte has accepted Russia's proposal to send General Ernroth as provisional governor of Bulgaria and eastern Roumania until a new Sobranje shall legally elect a prince for the Bulgarian throne.

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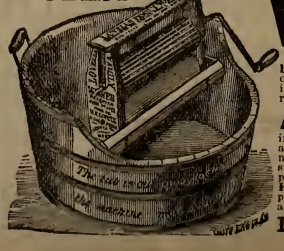
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We hear good news from the Wisconsin Good Templars. At the meeting at Madison last week they decided finally to favor prohibition and vote for it. Through the influence of Mr. Samuel Hastings, an influential member of the order, this result has come about after some struggle. A year or two since there was much division of opinion and condemnation of political prohibitionists. It is also good news to learn that with the revival of true temperance issues the order is sinking in spite of strenuous efforts to establish new lodges. This is only the natural and reasonable course of things. The temperance cause is so far beyond Good Templarism and its companion lodges as to be nearly out of sight. They must drop their needless load of secret obligations and secret, despotic worship before they can catch up. Honest members see there is no more use for Good Templarism except to give Finch and his kind a kingdom.

Sioux City is not through with Haddock, nor is the law done with Arensdorf, his slayer. A crafty motion was made in court the other day to dismiss the case against Arensdorf, on the ground that the jury would have found for acquittal if they had not so soon been dismissed. It will be remembered that only one, a farmer, stood for justice upon the murderer. The motion was not granted, and next day another of the conspirators, Munchrath, was put on trial on the charge of murder and conspiracy. An excellent jury, seven of them farmers, was soon obtained, and the examination of witnesses began last week. The evidence of Leavitt was repeated more clearly than ever, and the cross-examination did not shake him. It strongly convicts Arensdorf. There will be no new witnesses for the State, and there is great confidence that justice in Iowa will be redeemed from the former disgrace.

From Mexico and Arizona come reports of remarkable meteorological phenomena. A rain flood last week swept away some twenty miles of the Southern Pacific railway between Tucson and Benson, blocking travel for two weeks. Similar floods and waterspouts have occurred along the line of the Central railway which connects the City of Mexico with El Paso, Texas, and so frequently as to warrant the theory that there is some peculiar attraction about the rails and telegraph lines. Further south, on a branch line to Guadalajara, it has been observed by the engineers that rain follows the building of the road. In the vicinity of the construction trains the fall is heavy while drouth prevails a few miles away in every direction. Here in the North whole States have suffered from unusual and severe drouth, which those who are inclined to observe providences believe is a judgment due in great part to these very railroads which are the most considerable agency in the sin of Sabbath-breaking.

Senator Pomeroy has been summering at Swampscott, Massachusetts, but his retreat has been found out and the Boston reporters have been noting down his familiar, off-hand talks on the political situation, which have the merit of originality as well as shrewdness. A late number of the Boston *Herald* has a column and a half report of one of these interviews. Mr. Pomeroy does not believe Cleveland will run for a second term, or that the next candidate will come from New York. His observation among leading men of the new South is that a prejudice has arisen against the Empire State, whose influence they regard as too strong with the present administration to the injury of the Gulf States and seaport cities of the South. These interests find allies in the Northwest and will make a combination too strong to be overborne. Petty questions of tariff which agitate the North will go down before the greater interests of commerce, and the party which ignores the natural alliance between the United States and Mexico and the Central and South American republics will get left. The new movement, mis-called "American," has also attracted Mr. Pomeroy's notice, and he has been invited to attend the convention at Philadelphia. He promises to do so and speak for an American platform with three planks—all solid as oak: 1. Equality of rights for all citizens, native or adopted. 2. A God in human government and a Bible in all free schools. 3. Prohibition and no secret orders—all to be open as the day and in secret nothing. Bravo! We can raise a flag on that platform, and if the Senator can build it strong enough to hold himself, it will the rest of us.

Senator Kasson and the committee for the Centennial of the Constitution could not persuade the two great Englishmen, Gladstone and Bright, to visit this country and draw the crowd to Philadelphia, but they received from them letters that are worth reading in all our American homes. The former was assured of a welcome as cordial as was given the brave and generous La Fayette, but he replied that all his reserve strength was needed at home. "I regard the Irish question as the most urgent and most full of promise of beneficial results to my country that I have ever been engaged in." The letter closes by saying that the prayer of Englishmen shall be that we as a nation may by God's help worthily meet our high responsibilities and that the nations may be more closely joined in their moral relations. The sturdy old Quaker, while not having public duties to plead, puts age and his natural dislike of great assemblies and ceremonies forward as reasons for declining; and he closes with this noble sentiment: "As you advance in the second century of your national life may we not ask that your country and mine may march in line in the direction of freedom and a policy which the moral law will sustain. May we not comfort ourselves with the belief that your country under a succession of noble Presidents, with their ministers and your Congress, and my country, under a succession of patriotic sovereigns, with their ministers and Parliaments, may assist and guide the growing millions for whom they act to nobler ends than have hitherto been reached? May we not ask that our two nations may be one people; that in years to come and years not very remote, the millions with you and the millions with us, while growing in numbers and strength, may grow in wisdom, and may enter more fully into the enjoyment of the boundless blessings which are offered to nations in perfect freedom of human industry in the establishment of a perpetual peace?"

A MASONIC MENAGERIE.

BY THE AUTHOR OF "SELLING DEAD HORSES."

In this age of research, investigation and illumination, there appears to be one system which cannot be discussed. It is something which not only hides itself in the darkness, it also flaunts itself in the bright daylight. It comes before us as a benevolent institution—though in matters of charity its left hand rarely is able to find out what its right hand doeth. It absorbs millions of dollars, and neither the men who pay it nor their families and friends have any definite information of the manner in which it is disposed of. It builds its gorgeous temples from which the public are excluded; it practices its religious rites in which no outsiders are permitted to unite. It comes forth "terrible as an army with banners," and parades the streets with barbaric pomp and show. It lays the foundations of court-houses, postoffices, and public buildings with pomps and prayers and mummeries; but yet no government has the slightest right to investigate it, or power to control it. It claims to be a sublime and divine institution, but it must not be talked about, and its true character must not be exhibited.

And why? If Freemasonry is a charitable institution, why may not its principles of charity be published wide as the world? And why may not its accounts and reports be made public for inspection like those of other charitable institutions? If Freemasonry is a sublime system of morality, why may not its influence be made universal? Is there any good reason why a one-legged soldier shall be debarred from learning its sacred principles in full? And is there any good reason why a sensible woman cannot be instructed in the elements of virtue, wisdom and truth?

What body of men has an exclusive patent upon principles which are necessary to the well-being of society? An inventor or the discoverer of some valuable principle, process, device, or machine has the exclusive right to make, use and vend his article for a specified number of years on condition that he disclose its character and secure a patent. But this is only for a few years, at the end of which time his invention, discovery or art becomes the property of the public, for their benefit. If the institution of Freemasonry has anything of importance about it, has not the period of the patent expired long ago? If they have had the exclusive benefits of it for a hundred or a thousand years, is it not time that the public should be permitted to participate in the benefits arising from it? No man can secure the protection of patent law unless he discloses the character and object of his invention. He must place it within the reach of the people in the patent office, and so explain it that any man can investigate and understand it. If these men claim such privileges, why should they not conform to these obviously equitable principles? Any man who chooses to conceal his inventions or processes may do so; but if he does this, while he has a right to conceal, others have a right to discover, and he can have no claim whatever to prevent their discovering and appropriating his invention. If he refuses to disclose his secret and avail himself of the protection of the law, they have a right to help themselves to the information in any lawful and legitimate manner. But here is something which men declare must be always concealed and never revealed. Not only this, but it must not be *discussed*. When persons undertake to speak concerning its character they are promptly informed that they know nothing about it. When they undertake to inform themselves they are contradicted, abused and belied.

All political parties and organizations are fair subjects of criticism; all religious societies, churches and creeds in this country may be examined and discussed. There may be a single church that objects to free discussion, and which by the horrors and tortures of the Inquisition has sought to crush it out, but in this country even that church cannot lock its doors and defy public opinion and criticism. Free speech is guaranteed by the very Constitution of the Government under which we live. Men may go into any hall in our great cities, and discuss any thing. An excommunicated priest may denounce the pope; a reformed drunkard may denounce the rum traffic; an atheistic orator may denounce the Bible and rail at Christianity by the hour, and nobody interferes with, mobs or disturbs either of them; but when a man proposes to exhibit before the public the "works of darkness" which are done in Masonic lodges throughout the city and country, at once he finds that he is treading on ground so holy that he cannot even obtain a hearing. He will be hissed and hated, cursed and contradicted, and an organized effort will be made to prevent the accomplishment of his purpose.

Who are these men who so hate the light? What have they been doing of which they are so thoroughly ashamed?

Freemasonry was thoroughly illustrated at Music Hall, Boston, Massachusetts, on the 25th day of March, 1880. It was illustrated by Mr. Ronayne, some time master of a Masonic lodge, who worked the degrees in due form. He illustrated how Masons were made; and several hundred Masons seated in the hall illustrated the character of the fraternity after they were made. He showed how men were initiated; they showed how men were trained after they were initiated. The assembly which, that night, hooted, and stamped, and roared, and whistled, and cursed, and swore, and blasphemed, were no mob. They were a *very respectable looking body of men.* Some of them were aged, gray-headed, and bald-headed men, and sat directly in front of the speaker and kept up an unceasing roar, so that he could not be heard. They were no mere rabble gathered from the slums, they were thoroughly trained; and one or two high-toned gentlemen sitting in the rear controlled and directed the tumult. When the police came very near them they were quiet; the moment their backs were turned the rattling of canes, the stamping of feet, the clapping of hands commenced again. The whole band of men were under control; at a signal given they would stamp with their feet, keeping time as accurately as ever a Masonic body did when circumambulating the lodge or marching in a public parade. They were thoroughly drilled, and their maneuvers were artistic; their whistlings were in concert. Whenever there was nothing of importance being said upon the platform the tumult would lull, but the moment that Mr. Ronayne commenced the recital of some oath or the disclosure of some Masonic secret, which they had sworn to conceal, *before he had uttered a word* their din and racket would rise, making it impossible for him to be heard. Thus those hundreds of Freemasons *endorsed the correctness of his representations.* They had sworn to conceal certain things, and when they knew he was about to repeat them they created such an uproar that nothing could be heard.

We have heard much said of the superiority of Freemasons over ordinary mortals. We had on this occasion a practical illustration of the excellence of this institution. Though many who wished to be present were frightened away by Masonic rumors of meditated violence, yet hundreds of persons paid their money to hear an illustrated lecture on Freemasonry. The best hall in Boston was hired at an expense of $125 for the night. Hundreds of well-dressed, sober, intelligent Freemasons entered that hall and deliberately trespassed on the rights of their fellow-citizens, drowned the lecturer's voice in a continuous and tumultuous roar, which the police of Boston *could not* or *did not suppress.* Over twenty policemen in uniform, besides others in citizens' clothes, hired and *paid by the promoters of the meeting,* patrolled that hall all the evening, but could not quell the din. Right under the eyes of those guardians of the public peace and the rights and liberties of the people, these hundreds of Freemasons violated law, order, and decency, and by continuous tumult prevented their fellow-citizens from hearing what was to be said, and what they had paid their money to hear; and if a score of policemen could not even insure a *hearing,* we may judge what would have been the result had no policemen been present! The spirit that murdered Morgan was rampant in Boston Music Hall, and had there been no protection, it requires little foresight to perceive that they would have repeated the crimes which have already blackened and cursed their institution.

The crowd was apparently a good-humored crowd. This was a part of the programme, but the close observer could see in the flashing eye and the flushed cheek, the evidence that the *darker passions were rankling* beneath the jovial surface. We noticed on the countenances of some a sickly laugh, like the grin of a man who knows that he is a liar but thinks to brave it out. Well might they adopt the poet's language,

> "Why, I can smile, and murder while I smile,
> And cry 'content,' at that which grieves my heart."

One lady, the daughter of a thirty-third degree Mason, who had previously entertained a favorable impression of the institution, after witnessing that performance, said she wanted to know *no more of Masonry.* Another man, a Mason, left the place in disgust before the close of the proceedings, saying to a friend, "*Never tell anybody that I am a Mason.*"

But this was not all. When the tumult was over, and this Masonic menagerie was driven out of the hall, the men who dared not use violence with the officers of the law around them, waited in a mob about the entrance, cursing and swearing and seeking opportunity to wreak their vengeance upon the lecturer. Some of them were seen looking into the windows of his hotel, and not seeing him there they concluded he still remained in the hall, and accordingly the mob waited about the entrance till midnight that they might execute their threats and wreak their vengeance upon Mr. Ronayne, he meanwhile resting quietly in his lodgings.

Nor was this all. On the platform during the lecture sat the venerable Samuel D. Greene. He had been a Mason, and was a member of the lodge in Batavia, New York, to which William Morgan belonged. William Morgan was a boarder at his hotel before his abduction; and his body, after being found, was brought to the house of Mr. Greene, recognized and identified by unmistakable marks, and from thence buried. This old man, nearly blind, when passing out of Music Hall by the Tremont street exit, accompanied by one or two friends, was brutally assaulted by one of the worthies who had taken such an interest in the lecture. The old man had been slandered, pursued, threatened, prosecuted, and annoyed for more than fifty years by members of the Masonic fraternity, but there was reserved for him one honor, the honor of being brutally assaulted by Masonic emissaries. The Masons of Boston *did themselves proud* on that occasion, in assaulting a man nearly blind and ninety-three years old at eleven o'clock at night, and in spattering the garments of a lady who was with him with eggs! This is that noble, chivalrous institution, the praises of which are sung in hymns like this:

> "Hail Masonry divine,
> Glory of ages shine."

Thus we had the privilege of attending an illustrated lecture on Masonry. The Master Mason's degree was worked from beginning to end, and the correctness of it was endorsed by several hundred stamping, whistling, howling, hooting Masons, and the penalties of it were sought to be illustrated by a band of ruffians lying in wait to mob a seceder from Masonry, and by brutally assaulting a venerable seceded Mason *ninety-three years old.* How many more such exhibitions as that would be necessary to make such a stench that the man in the moon would hold his nose, and every decent Mason would abandon an order which resorts to such methods to stifle free speech and deprive men of their rights?

Suppose it be granted that Masons have a right to conceal their proceedings, it must also be granted that every other man has an equal right to investigate them. The world is large. Freemasons are not obliged to hear what they do not wish to; but a system which turns truthful men into liars and deceivers, which makes them deny things which they know to be true, and grin a smile of hypocritical incredulity, when known facts are presented before them, must of necessity be corrupting in the extreme. No wonder a thirty-third degree Masonic minister said not long ago, that Freemasonry was the greatest enemy the church had; but when asked to take a public stand against it he replied, "*You don't know what it is to be a thirty-third degree Mason!*"

BOSTONIAN.

I meet with a great many persons in the course of the year, and with many whom I admire and like; but what I feel daily more and more to need, as life every year rises more and more before me in this true reality, is to have intercourse with those who take life in earnest. It is very painful to me to be always on the surface of things; and I feel that literature, science, politics, and many topics of far greater interest than mere gossip, or talking about the weather, are yet, as they are generally talked about, still upon the surface—they do not touch the real depth of life. It is not that I want much of what is called religious conversation—that, I believe, is often on the surface, like other conversation; but I want a sign which one catches as by a sort of intuition that a man knows what he is about in life, whither tending, in what cause engaged, and, when I find this, it seems to open my heart as thoroughly and with as fresh a sympathy as when I was twenty years younger.—*Dr. Arnold.*

IF NOT THE LAW, WHAT OF THE PROPHECIES?

BY REV. C. E. WALKER.

This is an age of skepticism. Men are willing to let go truth and embrace error if truth is unpleasant to them. The Unitarian un-faith finds a response in many un-Unitarian minds; especially as pertaining to the Old Testament law.

I believe in the "Bible, Old and New Testaments, as the Word of God." I am called a fanatic on a good many questions and don't care if the learned world "smiles" for my firm belief in the Old Testament. If I must surrender the law I cannot keep the promises. If there is no rule of life for man how may he know how to live? (I speak of the moral law and not of the ceremonial law, which prefigured Christ.) True, a man filled with the Holy Spirit needs no outward law manifestation, but until there is a freeing from "the old man with his deeds," and the Holy Ghost within to direct and fashion the ways of man, there is need of a law.

Law is a rule of life. When was the law given? Part of it was made known to Adam at the time he was given charge of his little farm which held all the beasts of that community. But I believe there was a law *in the nature* of that forbidden fruit and of man, which, upon being violated by eating the fruit, brought on the tremendous penalty. Part of the law may have been revealed from time to time as God saw the need for the revelation, but the fact that it was so revealed is no argument that the same law did not exist from the time of the council of the Trinity when it was agreed to make man.

Then I believe that the law has its existence in the very relation between man and God, and man and man. When Moses received the tables from God with the "Thou shalt nots" to engrave upon the door-posts and upon the minds of men, it was not the first existence of those laws with their tremendous penalties attached.

If the foregoing be correct, then it will not be necessary to spend time and space to prove that the moral law was not given to the Jews alone. Verily it must be that the law was and is for all who need the law. Take, as proof, Christ's statement concerning the Sabbath: "The Sabbath was made for MAN." No limit. And for the Jew to violate the Seventh Commandment could be no worse than for the Gentile. As further proof that the God of the Jew and Gentile alike (Rom. 3:29) made a law (in the nature of the creation of the human family, we take it) which was binding, whether written or unwritten, we will quote from Paul, Romans 4:15, "Where no law is there is no transgression." Rom. 5:13, "Sin is not imputed where there is no law." The conclusion drawn from these quotations is that if there was at any time no law there could be no sin at such time. But read Rom. 3:23, "*All* have sinned." Death is the consequence of sin, and in Romans 5: 14 we read that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." These *sinned,* though not as Adam did. They broke other laws. Therefore we must agree that the law existed before and after the flashes of lightning around old Sinai.

But it is argued that "Christ is the end of the law." (Rom. 10:4.) True, "for righteousness to every one that believeth." When a soul sanctified (the "old man with his deeds" removed), filled with the Holy Ghost, and thus robed in the righteousness of Christ, "goeth about doing good," there is no law-breaking done by that soul. A man does not sin while filled with the Holy Spirit, inasmuch as God can not lead into sin, and Christ has thereby become "the end of the law for righteousness" to him that is righteous even as he (Christ) is righteous." 1 John 3:7.

"The law was our schoolmaster to bring us unto Christ." Gal. 3:24. The seeker to-day who finds Christ finds him by reason of the fact that there is a law with a terrible penalty: he has violated the law and must meet the penalty unless a Saviour can interpose for him. He feels condemned and that justly, believing the law reasonable and righteous, and, repenting, implores the Father to give him Christ.

I think, with Paul, "we establish the law." Rom. 3:31. I also think that if you wrest from me my Old Testament that with it you may take the New. In the New Testament I read of the historic Christ;

in the Old Testament I read of the Messiah of prophecy. As I look upon the historic Christ I know him because he is just like the Christ of the prophets, and I can see the truth of the one by the statements of the other. Christ Jesus said he came to fulfil the law and the prophets, but not to abolish the commands he himself had given, nor to make of none effect the prophecies concerning himself.

I love the Bible for various reasons. It is the Word of God, and reveals my origin, tells where I am, where I may go,and how I may get there. From Genesis to Revelation inclusive it shows me "the way, the truth and the life." Then, skeptics, remove your hands from that sacred Book; tear not from it a single leaf, nor allow a finger-print to soil it. Beware how you mouth it. It is God's Word, and is not only precious to the thirsty soul but terrible to the unbeliever and to the ruthless hand.

MASONIC M'GARIGLE.

[From the Inter Ocean of Sept. 1.]

The region of the Sheriff's office was pervaded by an air of deep mystery last night. Gentlemen who won notoriety in connection with the recent boodle trials walked along Clark Street in apparent unconsciousness of the county building until they were exactly opposite the doorway, when there was a sudden disappearance which would have done credit to Herrmann himself. Nic Schneider, who once before disappeared so successfully, repeated his act last night. Other gentlemen, not so well known, nearly all wearing Masonic emblems, slipped into the lobby of the building and were lost in the darkness which happened to fill the hall in front of the entrance to the Sheriff's office. An old man, his snowy locks covered by a silk skull cap, opened the door when a visitor hesitated outside it for a moment, sized him up, and, in response to a question, was sure that nothing was going on. From the outside everything seemed to confirm his assertion. Heavy curtains shrouded all the windows save one, and through this there shot a narrow gleam of light. Men could be seen inside who were evidently not deputy sheriffs. Opposite the window sat Furthman, the assistant State's Attorney, puffing a cigar with the complacent assurance of a man who has just had his salary raised. Architect Faber, of the Normal School job, sat solemnly in one corner, and Thomas Middleton, who cleaned carpets for the county, toyed nervously with his Knight Templar charm. A short-hand writer was busy at a table, and Colonel Nate Reed, Henry Gleason, chief clerk of the Sheriff's office, and Deputy Sheriff Spear were visible at times. Colonel A. C. Potter and Nic Michaels, the former messenger of the County Board, were seen to come out of the office. The session lasted until after 10 o'clock, when the crowd came out into the darkened corridor, and the electric light on the street revealed the presence of H. G. Hamilton, Past Grand Master, and several of the officers of Lincoln Park Lodge, No. 611, A. F. and A. M. This happens to be the lodge of which the late departed McGarigle was a member. Several of the members were armed with volumes of Masonic Jurisprudence and the *Masonic Monitor*, and the indications were that the meeting had to do with the craft. The fact is that W. J. McGarigle was on trial for unmasonic conduct, and the array of witnesses shows how conclusive the evidence was. It may seem strange that a Masonic trial should be held outside a lodgeroom, but the Monitor explains that. Giving the procedure in case of a trial, it says: "After the charges of unmasonic conduct have been presented in writing and accepted by the lodge, the Master shall appoint the time and place for the trial and shall notify the accused. If he shall refuse or fail to appear, the lodge shall appoint a competent brother to act as the attorney of the accused. Witnesses who are not Masons shall be examined by a committee appointed by the Master, and when the committee has concluded its labors it shall report its proceedings and all the evidence to the lodge. A vote of two-thirds of the members present shall be necessary to decide the degree of punishment, which is either expulsion, suspension, or reprimand. Expulsion involves an absolute deprivation of all the rights, privileges, and benefits of Masonry, to the delinquent and his family." Expulsion by a Blue Lodge would expel a Mason from any higher grades of which he might be a member.

This is the explanation of the mysterious gathering last night in the inner sanctum of the Sheriff's office. The committee of Garden City Lodge was present, the principal witnesses of the boodle trials testified anew, and the organization will soon have purged itself of uncleanness, and W. J. McGarigle will be no longer a Mason and one of the Princes of Jerusalem.

It may seem strange to the uninitiated that the verdict of a civil court is not accepted as conclusive in Masonry. But in 1877 the following decision of M. W. Joseph Robbins was affirmed by the Grand Lodge: "When a brother is on trial before his lodge for an alleged Masonic offense, the record of his conviction for the same offense in a civil court is not sufficient to warrant the lodge in finding a verdict of guilty."

It is understood that an effort will be made at the session of the Grand Lodge next month to rescind this ruling.

THE DECLINE OF THE KNIGHTS OF LABOR.

The fact can no longer be concealed that the organization of the Knights of Labor is going down with appalling rapidity. A score of assemblies are lapsing every week, whole crafts are threatening to withdraw altogether, and no corresponding additions to the membership are gained to make up the losses. The rank and file of the order seem to have become supremely indifferent as to whether it prospers now or not, and under these circumstances it is not surprising that, with all the forces of employers and capitalists arrayed against them, the Knights of Labor should be losing ground. It is safe to say that the paid-up membership of the order is not half as large now as it was one year ago.

The dissatisfaction with the present condition of things extends all over the country, and is nowhere more plainly manifested than in Philadelphia, the headquarters as well as the cradle of the organization. The process of disintegration has made its severest inroads right here in the head and center of the organization. The members are supremely indifferent as to the welfare of their organization. They do not attend the assembly meetings. They do not pay their dues. They do not enforce boycotts as they are urged to do. They do not respond to appeals for financial aid. They do not obey the mandates of their general officers, and,what is worse than all for them, they cannot be awakened from the deep slumber of indifference into which they have fallen.

The causes which have led to this state of affairs are not far to seek. The Knights of Labor have exhausted themselves and impoverished their treasuries through innumerable strikes and labor dissensions. They have suffered defeat in almost every recent fight which they have waged against their employers,and consequently they have come to place but little confidence in the advantages and capabilities of their organization. Besides this,and notably since the Richmond Convention of the General Assembly last October, a deep-seated conviction has entered the minds of the thinking members of the order that the management of affairs is not at all such as it should be. These thinking members say the general officers are running things for their own benefit, and not for the good of the order at large. Knights who have visited the General Headquarters here have invariably gone away divested of that awe and reverence for the members of the General Executive Board which their single-minded brothers in the provincial districts are so proud to cherish. The remarkable indifference everywhere in the order,even as to matters which virtually concern the interests of the members, is shown emphatically in the statement which comes from the General Headquarters,to the effect that not half the whole number of local assemblies voted at all upon the adoption or rejection of the new constitution. They evidently did not care whether it became the law to govern the Knights or not, although the new provisions, placing the most arbitrary powers in the hands of the General Executive Board, are really appalling to those who have the future well-being of the order at heart.—*N. Y. Times.*

THE MORMON DANGER.

JOSEPH COOK IN THE NATIONAL REFORM CONVENTION, SARATOGA.

Reform, unpopular reform, may be a pillar of fire through which God is looking, troubling the host of his enemies and taking off their chariot wheels. Let us see to it, in taking position on public questions that we be not fighting against God. In our great civil war we were blunderers together,the North and the South, but God had a plan. Are we not dropping into barbarism if we believe that we can float reforms without God. The society in whose behalf I have the honor to speak to-night advocates the idea which floats all reforms. The wild geese in their migrations fly wedge-shaped through the air, and if one bird tires another takes its place; but whoever is the leader all float in their sustaining element, the air. So in the onward movement of reforms, now one question is foremost and now another, but all reforms must float in God.

To take now what seems to me to be for the moment the foremost bird in the flock of great questions now floating in American skies: Political exigencies seem likely, within the next few months, to bring the Mormon question, in a new phase, before the nation. Dakota is about to press for admission as a State. So is Washington Territory. Both these Territories will, probably, send Repnblican representatives to Congress. The balance of power is not exclusively a European idea. It has place in American politics. Where will the opponents of the Republican party look for the vote to balance the electoral votes of these new States in the coming Presidential contest?

Twenty-five years ago polygamy and slavery were denounced together by the Republican party as "twin relics of barbarism." For twenty-five years we have been firing paper pellets at the Mormon abomination, and waiting for results. Many of us thought that when the Pacific railroad was built and the isolation of Utah was broken up, polygamy would disappear. The road was bnilt and the isolation was diminished, but polygamy remains. It was thought the death of Brigham Yonng would mark the downfall of the system, but the Mormon power is stronger to-day than in the hour when Brigham Young was laid in his grave. The noble legislation introduced by Senator Edmunds was relied on to put the upholders of polygamy to flight, but the most that can be claimed is that they are in a flutter; they are not in flight. The American Bluebeard stands to-day with one hand on the door of his harem, while with the other he knocks for admission into the American Union. And the question is asked, Is it reasonable that Utah should be kept out forever? Nevada had only one-fourth of Utah's present population when she was admitted. Are we establishing a good precedent by this perpetual exclusion from Satehood of one section of the American people? These are some of the arguments by which her admission will be pressed.

Mr. Cook read extracts from the new Constitution which Utah has just framed, nominally abolishing polygamy and providing that this constitutional prohibition shall be operative without the aid of further legislation,and shall never be repealed without the consent of Congress and the President.

These provisions,he maintained, will not bear discussion. There is no lawyer who does not know that the assumed claim to tie np all posterity from legislation on this subject will not hold in law. Besides,who is to enforce this novel legislation against polygamy? Mormons. If they are sincere in their professed change of purpose, why have they, to this moment, resisted the laws of Congress to the same effect? Utah has not reformed, but she promises to reform if admitted into the Union. Why should we believe these promises? Why believe that she will surrender polygamy as a State when she clings to it with the tenacity of despair while she is a Territory?

I said to the proprietor of the Salt Lake *Tribune*, the leading Gentile paper of the Territory, What would your paper be worth if Utah were admitted into the Union with a Constitution nominally abolishing polygamy? "Not a penny," was his reply. The step proposed would leave the despotic power of the priesthood unbroken. We all know how unscrupulously they have used their power in the past; how social proscription, and injury to business interests, and, it is to be feared, even assassination most foul, have been employed against unwelcome immigrants. I have said as frank things against polygamy in Salt Lake City as I have said to-night. But I left the hall with a Judge of the United States court on one side, and a Captain from Camp Douglas on the other. And, but for Camp Douglas, I could not have spoken at all. I do not anticipate disorder or bloodshed while the nation's soldiers are there. But give Utah the powers of a State, withdraw the national authority, and freedom of speech and action will be at an end.

But you say, "What is this to us? Utah is a long way off." Remember, gentlemen,we are one nation. New York is governed from the Potomac. Are you willing to assist in putting men with half a score of wives as law-makers over you and your children? Utah and its vicinity contain the volcanic ridges where lie the bulk of our precious metals. Tickle the earth there with irrigation and she laughs with a harvest. If the roots of the Mormon cancer should spread five hundred miles from Utah on every side they would strike into thirteen States and Territories. Already in some of these Mormons hold the balance of power. And, in the face of these facts, we are asked to allow political parties in the race for power to treat with these rebels with arms in their hands.

I met with thirty leading gentlemen in the parlor

of the Rev. Dr. McNeice of Salt Lake City, to receive their views. They did not believe that the Edmund's legislation would suffice. Far more stringent legislation than the East asks for is demanded by the Christian population of Utah who have studied the question on the ground. And they did not favor the anti-polygamy amendment to the national Constitution, because like this proposed constitution for Utah, they conceived it would be used to facilitate the admission of Utah as a State. But they did believe that the Idaho statute depriving polygamists of the right of suffrage ought to be extended by Congress over Utah.

Transparent as this fraud is, I am not sure it will not succeed. You will hear it this winter discussed in Congress. Listen to the whispered consultations of political tricksters, to the voice of some newspapers already lifted to favor it, to the chink of gold in the hands of a Mormon lobby of great wealth and thorough unscrupulousness, and you will agree with me that the situation is not free from danger. And how can we ever justify ourselves before heaven and the world if we allow the non-Mormon population to be trampled under foot by a tyrannical and unscrupulous priesthood, many of whom ought to be in jail? For years I had studied this question at a distance, and thought I understood it. But when I took my wife with me, and we met the many-wived Orson Pratt, and he expected an introduction to my wife (which he did not receive) I obtained a new view of the abomination. And when I sat down with broken-hearted women and heard from their lips as much as a woman can tell a stranger; when my wife heard from them revelations which no man can properly hear except from his wife, my blood boiled with a heat which it could never have gained by a distant view of this system of abominations. Let us arouse ourselves. Let Christian men and women everywhere write to their representatives in strenuous protest against the consummation of this grievous wrong. Stir up your editors on the subject. And let us resolve that, if our influence can prevent it, Utah impenitent and unreformed shall not be admitted as a State.

—Rev. C. W. Pritchard, editor of the *Christian Worker*, has sent to the daily press a notice of the General Conference of the yearly meetings of Friends to be held September 23d at Richmond, Ind. The proposition for the conference arose at Indiana's yearly meeting, which met at Richmond, Ind., in 1886. This is the largest yearly meeting of Friends in the world, having by last year's report 21,002 members. The invitation to meet as proposed has been accepted by every yearly meeting in the world, which has met since that time. Indiana will have twelve delegates, and other yearly meetings will be represented as follows: Kansas, with 7,071 members will have six delegates; Baltimore with 838, eight; New York with 3,846, nine; New England with 4,460, nine; Canada with about 1,500, five; North Carolina with about $6,000, four; Ohio with about 6,000, fourteen; London with 15,453 members has six delegates, and Dublin, 2,835, three. Iowa yearly meeting, which has 9,546 members, is now in session at Oskaloosa, and Western, with 13,038, will meet at Plainfield, Ind., on the 16th inst. The former on the 8th inst. appointed twelve delegates, and if the latter should send the same number there will be just 100 in the conference. Philadelphia Friends have not been in correspondence with the other yearly meetings for nearly forty years, but there are some members of that yearly meeting who are in unity with the church, and some of these may be present and invited to take part in the deliberations. This conference is looked forward to with unusual interest by Friends throughout the world. A like assembly was never before held. Conferences on Sabbath-schools, education, etc., have met, and committees from all these branches of the church have worked together on peace, Indian civilization, etc., and delegate conferences have met on other occasions, in which most of the yearly meetings in America were represented, but there was never before a general gathering of delegates from all the yearly meetings in the world, nor was the interest in any meeting ever so deep and widespread as in this.

MUSIC AND PATRIOTISM.—We have for years, says the *Musical Herald*, advocated the playing of a national air, "Hail Columbia" or "The Star-Spangled Banner," at the close of every musical and dramatic entertainment given in the United States. Such a movement would be calculated to promote a feeling of patriotism among the people, especially among the younger element of the community. No concert or dramatic performance is given in Great Britain that is not closed with the singing or playing of the national anthem. Who will begin the movement here in the United States?

OUR CINCINNATI LETTER.

CINCINNATI, O., Sept. 7, '87.

EDITOR CHRISTIAN CYNOSURE:—Christleib, in his "Modern Religious Thought," quotes an old mythological story. In a public place in ancient Rome there was opened, in consequence of an earthquake, a deep chasm which no amount of rubbish could fill up. The soothsayers were consulted, and they answered that "the most precious thing in Rome must be cast into it." This was interpreted by a young hero as applying to manly energy and weapons; and, courageous to the death and fully accoutered, he sprang into the yawning abyss, which immediately closed over him. The liquor traffic in America is such a yawning chasm. Into it we pour twice as much wealth as the banks of the United States represent every year. Every six years the amount of money spent in the war of the Rebellion is thrown into it. Sixty thousand men fall into it every year and perish, as Korah, Dathan and Abiram were swallowed up when the earth opened her mouth. There is only one power that can close this pit, and that is in the hand of the King of kings. It is hopeful to see the Prohibition platforms with one accord make their appeals to him as their only hope.

The Knights of Labor made a great demonstration in this city last Monday. It is said 15,000 men were in the line of march. The Labor vote is becoming an important item in politics. The contest this fall is quadrangular.

Lane Seminary opens to-morrow with an address from Prof. E. D. Morris, D.D., chairman of the faculty; Prof. John DeWitt, D.D., will also read a paper on the first General Assembly. They expect fifty students.

The city ministers are generally back from their vacations. The Cincinnati M. E. conference has made its appointments. Drs. Joyce, Reed and Pearne and Vancleve remain; Dr. Fee goes to McKendree, and Dr. Lease to York St. Drs. Payne of Delaware, Leonard of Piqua, Bayless and Joyce of Cincinnati, were appointed delegates to the General Conference in New York next May. Dr. Leonard read the report on temperance. By his skill, manliness and courage he is making prohibition popular in that body.

The programme for the celebration of the centennial of our National Constitution in Philadelphia has been announced. The President has a conspicuous part. It will attract the attention of the whole nation. It is well for us to examine our National Charter. It is in many respects an admirable instrument. The wonder is that under their trying circumstances they did the work so well. But morally speaking it is a *secular instrument*. It does not contain the name of God, makes no reference to the King of kings, or the supremacy of his law. It is silent as the grave as to the higher powers. It contains provisions that are directly contrary to the Word of God. The first clause you meet with is, "We, the people." They are the highest authority, the ultimate appeal in our land. Had it read, "We, the people, in subjection to the King of kings," etc., there would have been no objection. But as it stands, it contains the germ of political atheism.

Again, the Constitution says that when the President is installed into office "he shall swear or affirm." Every President after George Washington and before R. B. Hayes, as far as known, took the oath without an appeal to God. The Bible form is clear, "Thou shalt fear the Lord thy God and shalt *swear by his name*." There is a clear case of violating the divine law on the part of our chief magistrate in the most solemn act he can perform; and the Constitution directs it. Is not that an open insult offered to the nation's King?

Again, the Constitution says, "No religious test shall ever be required as a qualification to any office or public trust under the United States." The intention of this provision cannot be misunderstood. "It was designed to so frame the compact of government that no irreligious man would be ineligible to office, that even an avowed and practical infidel or atheist might have no obstacle in the way of reaching the highest position in the land." Justice Story, in his Commentaries on the Constitution, describes that instrument as "a compact according to which the Christian, Jew, Mohammedan and infidel, all sit down in common at the table of our national councils." The Bible rule is, "Choose out from among you *able* men, such as *fear God*, men of truth, hating covetousness, and place such to be rulers over you." "He that ruleth over men must be just, ruling in the fear of God." "Rulers are God's ministers to thee for good." Here a distinct class of men are designated as eligible to office. They must have the talent for representing the divine ordinance of civil government; they must be loyal at heart to God; they must be good, upright, and true. But this provision in the Constitution sets aside the divine standard, and adopts another which admits the enemies of God. Is that not rebellion against God?

But still farther: "Congress shall make no laws respecting an establishment of religion, nor prohibiting the free exercise thereof." The treaty made with Tripoli about eight years after the adoption of the Constitution, and never called in question as to its constitutionality, declares: "The Government of the United States is not in any sense founded on the Christian religion; it has in itself no character of enmity against the laws, religion or tranquility of the Mussulmans." A number of New England ministers petitioned President Jefferson to proclaim a *fast* in view of a great calamity in 1808. He replied: "I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline or exercise." In 1858 the Sabbath laws in California were tried. Chief Justice Terry held that the enforced observance of the Christian Sabbath is a discrimination in favor of Christians, and a violation of the religious freedom of others; and that "the Legislature has no right to forbid or enjoin the lawful pursuit of a lawful occupation on one day of the week, any more than it can forbid it altogether." Judge Burnett held in the same case that "Our constitutional theory regards all religions, *as such*, equally entitled to protection, and all equally unentitled to any preference." In 1871 the Bible was on trial in Cincinnati. Judge Welch decided that it had no place in our public schools because "the Christian religion," or "the Bible religion is not known in the Constitution." "Neither the word 'Christianity,' 'Christian,' nor 'Bible,' is to be found in either State or National Constitution. When they speak of 'religion,' they must mean the *religion* of *man*, and not the religion of any class of men."

Here is a powerful array of interpretation to the effect that all religions, natural, unnatural and supernatural, shall receive a like constitutional protection—a repetition of the Roman Pantheon according to the young American idea. Furthermore, "This Constitution and all the laws made in pursuance thereof shall be the supreme law of the land." In 1830 Congress ordered the mail to be carried on the Sabbath. Since that time the Fourth Commandment has been violated by "law made under pursuance of the Constitution." The Government collects $95,000,000 revenue on whisky annually, making the whole people a partner in the wicked traffic. How shall we designate such an instrument? Dr. Woolsey, ex-president of Yale College, said in the Evangelical Alliance in New York, "The Constitution would require no change to be adapted to a Mohammedan nation." The Constitution of the United States, framed by a convention, which, as Franklin says, "with three or four exceptions thought prayers unnecessary," is a compact of political atheism. Let us mend it at once.

Last Sabbath morning and evening I preached in the York Street M. E. church, and found quite enough Psalms in their hymnal to answer the purpose of worship. They relish our National Reform ideas there, for they cordially invited me to return. They gave five dollars to the cause. There is a strong and lucid article in the *Century* for September on the "Framers and the Framing of the Constitution," which is worth a careful reading.

J. M. FOSTER.

OUR WASHINGTON LETTER.

The simultaneous presence in this city of such leading Democrats as Speaker Carlisle and Congressman Mills, at this dull season, has given rise to a good deal of tariff talk. Color is given to the report by the fact that the Speaker and his wife are on a prolonged visit to the President and Mrs. Cleveland at their country place. The substance of the tariff measure agreed on by the Administration is said to be a heavy reduction in custom duties, the removal of tobacco taxes, and non-interference with the general internal revenue system, as a compromise for cutting the tariff rates on the necessaries of life. In this connection it is somewhat significant that the Bureau of Statistics has been called upon for figures on customs duties, to show where the most effective reductions can be made and how the revenues of the Government would be affected thereby.

An International Commission, composed of three Americans and three Englishmen, the former to be chosen by Secretary Bayard, will meet in Washington ere long to discuss the vexatious Canadian fisheries dispute, with the purpose of solving the troublesome problem of the boundary line between Canada and the United States, over which there has been

a controversy about one hundred years. If this matter can be satisfactorily settled from an American standpoint, it will naturally be regarded as a great diplomatic triumph for the present Administration, which the whole country would regard with patriotic pride.

During August the Government receipts were very heavy, aggregating $35,619,115 against $32,195,326 for the same month last year—fully two millions more than in August 1886. Internal revenue and miscellaneous receipts show a corresponding excess and the disbursements a large decrease comparatively. A statement prepared by the Treasury Department shows that during the month of August there was a decrease of $737,870 in the total circulation and an increase of $10,216,200 in the total cash in the Treasury.

The Civil Service Commission is considering a plan for a more uniform classification of the Department clerks so as to include within the rules the clerks of lower grade—for instance, copyists at $600—who are not now embraced. It is the commissioner's desire to remove the indiscrimination now existing by which places in one Department are exempt from civil service rules while precisely similar positions in another Department come under the rules.

The great Medical Congress met in several sections, as one, or even two or three buildings were not large enough to accommodate the thousands of physicians in attendance from all civilized nations, and whose presence imparted an air of bustle and animation to the city at its dullest season; for, as one walks the streets of the Capital, strange, foreign faces were seen in unusually large numbers on every side. This Congress is doubtless the most interesting and important of the kind ever assembled. It adjourned to meet in Berlin in 1890. *

OUR BOSTON LETTER.

AN ADVENTURE AMONG THE SPIRITS.

[*Continued from last week.*]

The room into which we were ushered was large and dimly lighted. The lower portion of the walls, all around, were covered with stout manilla paper about six feet in width. The windows were screened with thick green material tacked to the casings. Extending around the room were two rows of chairs,nearly fifty in number,which when filled represented fifty dollars, the admission fee, as I have said, being one dollar. In one corner stood the cabinet, curtained with garnet colored cloth. Surmounting this was a funnel-shaped arrangement,the purpose of which I did not ascertain. I surmised that it might be a magic lantern contrivance.

There were only three persons in the room when we entered, two men and one young lady, who were busily engaged in frivolous conversation. The gentlemen were exceeding lavish of their attentions, which the lady seemed to highly appreciate, as she repeatedly invited them to partake of the contents of a well-filled candy bag. Judging from the sweet remarks interchanged, and the manner in which the bag was being patronized, I concluded they were having a very sweet time of it. The conduct of the girl finally became so silly that I was forced to think that she was slightly demented. Spiritualists would, probably, have ascribed the cause to the influence of spirits. One thing in particular attracted my attention, and which subsequently led me to look on the girl with suspicion—the peculiar style in which her hair was arranged.

In a short time nearly every chair was occupied, and I estimated that if there were present no "dead heads" save the spirits the concern was making money about as fast as the folks who deal out spirits from behind a bar. And one intoxicates about as much as the other.

My uncle requested me to examine the interior of the cabinet, but to his disappointment I refused, on the ground that it would really be useless, because, if there was anything to be detected,those in charge would not invite examination so willingly. I expressed this opinion aloud, and I think it had some effect. Nevertheless, he succeeded in persuading my mother to peep into it, the result, of course,supporting my argument.

By and by a pompous female waddled into the room and ordered every one out of the chairs near the cabinet and seated others in their place. I thought it a strange maneuvre, but said nothing, thinking that possibly they might be friends, which I have no doubt they were, now.

At the appointed time the medium, one of the [illegible]ated in this city,a sanctimonious appear[illegible]ther tall and slender, entered, and after pleasantly greeting a number of friends, she addressed the audience or "circle" in broken English nearly as follows:

"Lady and shentleman: I can nevar tell vhat vill takes place at dese seances. Much depend upon your conduct. I know dat ev'ry shentleman vill apide by de condishon, or leave de room. No vone must handle de spirit rudely, for it vill affect de medium, an' I cannot endure de strain. If all are villing to apide by dis condishon, I vill enter de cabinet and vate de result."

No one replied, *pro* or *con*, so with a low bow she entered the cabinet and the lights were turned out, with the exception of a small blaze in a lamp on an organ standing in an alcove at one end of the room. I thought that spirits must dwell in a very dark place, since they could not bear our dim, earthly light. D. P. MATHEWS.

(*Continued next week.*)

CORRESPONDENCE.

FROM THE MISSIONARIES IN GREECE.

DEATH OF MRS. SAKELLARIOS.

ANDROS, Greece, Via Syria, Aug. 13, 1887.

DEAR BRO. K.:—I take the opportunity to let you know that our dear sister,Mrs. D. Z. Sakellarios,wife of the Baptist missionary in Athens, Greece, died about three weeks ago and left her poor husband in a desolate condition. We also feel very sorrowful, for she was to us as a mother and a good Christian woman. She loved her Master and gave her life for him. She left relatives, friends and country to come to Greece to die for Christ and his cause.

Now if her friends and her Board, the Baptist Union, which sent her out with her husband to preach Christ, wish to know what they were doing so many years in Greece, we quote from two Greek daily papers of Athens—not Protestant, but papers of the oppositionists. Their Board cut them off two years ago and left them to their fortunes.

She died with a sorrowful and broken heart, and now she is with her Saviour and her sorrows are at an end; but what a pitiful story for the Christians in America to read. A little more than two months before her death I was in Athens and spent a few days, and she was exhausted and was using severe economy in everything, and she said to me, "What shall be our condition?" I told her to trust in her Saviour. She said, "I do; but all have left us." Thus Jesus took her to himself before she was reduced to actual want.

We wrote for him to come and stay a time with us for a change and that we might give him consolation. He is to be pitied for he lost his dear companion, and he has no children and nobody to give him consolation in his great sorrow. He has decided to stay at his post,for life or death, and preach the Gospel. A. D. ZARAPHONITHES.

The following are the translations from the Greek newspapers:

(From the New Ephemeris, Athens.)

A virtuous lady, the American Adelaide Josephine, the wife of the preacher of the Gospel,Mr. D. Z. Sakellarios, died after a fifty days' illness, and her funeral took place yesterday. Best co-operator of her most Christian husband, the deceased, having lived here about twenty-two years. She attracted the esteem, love and admiration of the families she was acquainted with and she was to them a pattern of a Christian housewife by her sensible conversation, by the excellent management of her household and by her incessant kindness to those that were in need of help. We sympathize with Mr. Sakellarios for the loss of a precious companion of his life and an excellent co-worker in his godly work. On the tomb Mr. M. Kalapothakes spoke at length and also the husband himself of the deceased.

(From the Kathemerene (the Daily Paper), Athens, of the 21st July and 2nd August.)

Solemn and imposing was the other day the funeral of the American lady, Adelaide Josephine, the wife of our fellow-citizen and for many years preacher of the Gospel here, Mr. D. Z. Sakellarios.

The deceased, belonging to a conspicious family of Boston, a city in America, followed her husband here some twenty-two years ago, having made his country hers and proved herself a helper to the work he is engaged in. This virtuous lady for many years taught a great many young ladies the divine and sacred precepts of the Gospel,and inspired into their tender hearts those evangelical graces and godly life in Christ by which she was herself adorned and which she in all her life did practice. Being naturally of a benevolent and tender disposition she never ceased doing good without tumult or display.

When she at first came to Athens, not long after the Cretan revolution was at its highest point, then her heart was full of sympathy for the sorrows of the Cretan refugees and she caused considerable contributions to be sent them from America; besides she formed a school for the poor children of Crete and she always gave her own ready help to those that were in need of it.

Being of a sweet and gentle heart and manners the deceased was loved and honored by all those that were acquainted with her. She was enduring and hoping only in God, upon whom she waited for all things and in whom she ever found all peace and joy.

Being a true friend of Greece—because she loved Greece as her own second country—she had only one desire and she breathed only one wish, namely, to see Greece in a happy state and the Greeks living in Christian virtue and increasing to the glory of God. To this end she faithfully worked.

Mrs. Sakellarios caused also a Temperance Society to be set up among us, the members of which are obliged to abstain from intoxicating beverages and narcotic articles.

Such was the life this precious lady led and so it was she was preparing herself daily for heaven, whither she went some days ago, having left unspeakable sorrow to her friends and to her husband, to whom may God grant patience and comfort for the bitter but temporary separation from such a virtuous and precious wife.

May the tomb be light to thee, Adelaide Josephine D. Z. Sakellarios.

OUR REFORM AS POLITICAL OR RELIGIOUS.

ST. JOHNSBURY, Vt.

As to the best methods of work and the best lines of work I am not able to decide with any great satisfaction to myself. I have thought for some time that the political line was not a good one. For one thing, I do not think the political objection to secretism a very strong one; at least nothing like as strong as the distinctively Christian objection, that the lodge teaches salvation without Christ. So I have thought for some time that every objection should be dropped but that one, and that one used over and over everywhere. As it is, men catch onto the political anti-secret movement and get the impression that the only objection, or at least the great objection, we have to the lodge is a political one. Thereby, our chief arguments are lost sight of, and, moreover, our motives not recognized.

I, of course, am not as able to judge of the line best to be followed, but, as a friend to the movement, believing that it is keeping thousands from Christ, I have taken the liberty of writing these suggestions. I would like to see the work carried on in this one line, with this one object in view, to show that the lodge is claiming to do the work of the Lord in saving men.

The National Reform work is political in the lines that must be followed, and in my opinion should be left to do that particular work under that name. Then let the N. C. A. labor to open the eyes of individuals and churches in regard to this other matter. The same men, however, could labor in both departments, under the one name in this work, and under the other name in that. W. R. LAIRD.

A CONFESSION.

LINCOLN, Kas., Sept. 2, 1887.

EDITORS CYNOSURE:—In a recent conversation with a wealthy gentleman from Denver, who had joined the Masons in Peoria, Ill., about fifteen years ago, and therefore knew whereof he affirmed, he gave his views on secret societies, as follows:

He said that he did not doubt the condition of society would be much improved if there was not a secret society in existence. He had personally known men who had become so infatuated with the lodge as to let it entirely take their attention from the church, and to a great extent from their family. The lodge injured the church by taking from it much of the benevolence and "brotherly love" that would otherwise be found where it should be, in the church; and if a man made no professions to religion, his ties to his family were stronger, or certainly should be, than any other relations that possibly could exist between man and man. Although he had occasion to travel considerably and do business with many different men, he had never found his lodge investment to pay him very big returns. He said that men usually wanted refreshments at the time their meetings usually closed, and there was nearly always wine and beer on hand. He thought if every *fair-minded man*, and especially those who

are church members, had their experience and money back, they would not care to have it re-invested.

Secret societies have obtained a strong hold here in the West. How men can be led when appealed to through their vanity and for a purely selfish motive. A few years since, near Des Moines, Iowa, some of the young folks made an effort to establish a public library, which was quite successful. Twelve volumes from the N. C. A., (including such interesting works as "In the Coils," etc.) were donated by Mr. D. R. Mitchell, a man who has convictions and stays by them. These gave us the benefits of secret societies in all their glory. If such literature was to be circulated more extensively, there would certainly grow up within the minds of the young a strong aversion to the lodge system. I have been mailing some *Cynosures* to some of the lodge brethren who are members of the M. E. church, with the request that after reading they return them to their pastor, who is anti-secret. This places them on their honor to preserve them for redistribution. Surely it is only a question of time when your teachings will be universally followed. The right shall prevail. Yours for complete reform, no compromise,

BYRON HULL.

THE SABBATH QUESTION.

CHICAGO, Sept. 5, 1887.

EDITOR CYNOSURE:—I thought surely every reader of your paper would understand every word of my communication of July 28; but Bro. Milligan has entirely misunderstood a considerable part of that article. In his reply of August 25 he says: "I, therefore, thank my good brother that he has confirmed my argument that the first day of the week is seven times called the Sabbath in the New Testament, and that he has so honestly admitted that Pentecost was on the Christian Sabbath." Now I admitted no such thing, and the very contrary might be inferred from what I said. True, I did not say in so many words what day of the common week the first day of the Sabbath (*he mia toon Sabbatoon*) was in the year of the resurrection; but if the place that I assigned to the preceding weekly Sabbath was correct, that day could not have been Sunday, but must have been Tuesday; and Pentecost in that year must also have been Tuesday. Bro. Milligan's object and mine are quite different. He is discussing the "Sabbath question;" I am not. I do not write as a Seventh-day Baptist, but simply as a Bible student, trying to ascertain the meaning of a phrase of infrequent use, whose meaning, as I believe, can be ascertained only from the Scriptures. Whatever that meaning may be, the weekly Sabbath rests securely on its broad foundation, the Fourth Commandment, where it will remain "till heaven and earth pass away."

In speaking of my "attempt" to refer the phrase in question to the first day of the feast of weeks, my good brother says: "It would also argue the re-institution of the 'feast of weeks' and its continuance during the new economy." Is this really so? What about Pentecost? That feast, which is the closing up of the feast of weeks, is mentioned three times after the resurrection of Christ, and was certainly observed by the apostles and other Christians: is it *re-instituted* as a Christian ordinance? Be it so. What, then, about what Bro. M. calls "the Jewish Sabbath?" That Sabbath is mentioned several times in the Acts of the Apostles, and all admit that apostles and others, Jews and Gentiles, worshiped frequently on that day. I can prove that Paul met with others for public worship not less than eighty-five times on this Sabbath, after his conversion to Christianity. Is that Sabbath *re-instituted* as a Christian ordinance? It must be according to my brother's argument. I know that he cannot get away from this conclusion, and I believe he is too honest to attempt it. I shall, therefore, set him down from this time forth as a "Seventh-day Covenanter," and I congratulate him on his having at last found a home under the sheltering wing of God's unchangeable law.

In conclusion, permit me to state my theory—not on the Sabbath question, but in reference to the closing events of Christ's earthly life—in a nutshell.

Our Lord instituted his supper in the evening following Wednesday, the 10th of Nisan, in the year 32 A. D. This was the first day of the "Preparation of the Passover," which continued till the 14th. (Ex. 12: 3; Matt. 26: 17–19; Mark 14: 12–16; Luke 22: 7–13.) This day was commonly called "the first day of unleavened bread" (Matt. 26: 17; Mark 14: 12; Luke 22: 7); the entire festival, from the 10th to the 21st of Nisan, inclusive, being called, indifferently, *the Passover, or the feast of unleavened bread.* (see Mark 14: 1; Luke 22: 1.) That night, which belonged to Thursday, the 11th of Nisan, he was betrayed and arraigned before the members of the Council. (Mark 14: 53–72, and parallel passages.) Early in the morning, "as soon as it was day," the whole Council was convened, and Jesus was adjudged to be worthy of death. (Luke 22: 66–71.) Immediately afterward he was taken before Pilate. His trial before the latter, including the episode of sending him to Herod, mentioned only by Luke, chapter 23: 7–12, occupied the forenoon of this Thursday, the 11th of Nisan, which was the second day of the "Preparation of the Passover." (John 19: 14.) Just after the sixth hour (noon) Pilate delivered him to the soldiers to be crucified. (John 19: 14–16, and parallel passages.) The afternoon was spent by the soldiers in maltreating him. (Matt. 27: 27–31; Mark 15: 16–20.) The next morning, Friday, the 12th of Nisan, they led him out to Golgotha and crucified him at the third hour (9 A. M.). (Mark 15: 25 and context, with the parallel passages.) At the ninth hour (3 P. M.) he expired. (Mark 15: 34–37 and the parallel passages.) This Friday was the third day of the "Preparation of the Passover;" but it was also the "Preparation of the Sabbath," and is spoken of as such by all the evangelists. (Matt. 27: 62; Mark 15: 42; Luke 23: 54; John 19: 31, 42.) Just before the close of the day Joseph of Arimathea came and took down the body and laid it in his own new tomb. (Mark 15:43–47 and the parallel passages.) The burial was completed just as the Sabbath drew on. (Luke 23: 54.) At some time during this weekly Sabbath, the 13th of Nisan and the fourth day of the "Preparation of the Passover," the chief priests and Pharisees sealed the stone and set the guard. (Matt. 27: 62–66.) This Sabbath day, the 13th of Nisan, was the first day that Jesus lay in the tomb. The following day, Sunday, the 14th of of Nisan, the proper day of the Passover, was his second day in the tomb. On this day the women bought and prepared spices for the anointing or embalming of the body, which was to be attended to as soon as they could have access to the tomb. (Mark 16: 1; Luke 23: 56.) The next day, Monday, the 15th of Nisan, was a strict Sabbath, on which they rested, according to the commandment recorded in Leviticus 23: 7. (see Luke 23: 56.) This was his third day in the tomb. Just at the close of this day, seventy-two hours from the time of the burial, Mary the Magdalene and the other Mary came, "as it was drawing on into the first day of the Sabbath," Tuesday, the 16th of Nisan, to view the tomb. (Matt. 28: 1.) They found the tomb open, and saw the angel who had rolled away the stone sitting upon it. He announced to them the resurrection of the Lord, and gave them certain instructions. They had a short interview with Jesus. (Matt. 28: 2–10. The next morning, the day of the wave-sheaf, the first day of the first of the seven Sabbaths of the feast of weeks (Lev. 23: 15, 16), these same women, with others, came to the tomb about sunrise bringing the spices they had prepared. (Mark 16: 2 and the parallel passages in Luke and John.) There is nothing parallel to this in Matthew. As we have plain sailing from now on it is unnecessary to pursue the narrative farther, except to say that Pentecost, in the year 32, A. D., fell on Tuesday, and that the Ascension was probably on the Sabbath.

If Bro. Milligan, or any other Bible student, wishes to understand the writings of these evangelists, he should, if possible, put himself in their place, become, as it were, a Jew with them, surround himself with their circumstances, and become penetrated with the same habits and modes of thought.

JOS. W. MORTON.

Belgium annually spends 450,000,000 francs for spirituous liquors. Throughout the kingdom there is a beer or liquor saloon to every 44 inhabitants. The amount consumed per annum is, for every person, women and children included, 12 litres of whisky and 240 litres of beer. The number of suicides has recently increased 80 per cent, of insane 104, of criminals 141.

The *Pall Mall Gazette*, of Aug. 17, contained the following: "The attention of the Woman's Christian Temperance Union of the United States should be turned without delay to the statement made by Lord Onslow in the House of Lords last night. Lord Onslow said that the attempt to establish an international compact prohibiting the sale of strong drink to the South Sea Islanders has broken down, owing to the refusal of the United States Government to enter into the agreement. Our government, therefore, reluctantly abandoned the attempt, but held themselves ready to renew it the moment the American government showed a disposition to remove its interdict on a Maine law for the Pacific." Clearly this is a case in which all the temperance people in the States should be set to work at once, to bring the government at Washington to a due sense of the enormity of its attitude in the southern seas.

LETTER FROM BAVARIA.

The weather predictions are not very favorable for sketching; they say there will be only fifteen days without rain this summer! Since the first of May we have only had ten days of pleasant weather. It has interfered badly with our water color sketching lessons. The country about Munich is very level and looks very much like our fields at home; except for the houses and people I might think I was in Illinois. On clear days the Bavarian Alps are plainly to be seen covered with snow. On cloudy or rainy days they are invisible or not to be distinguished without a glass. Have I written that our little delicate harebells grow in clusters a foot high here and the flowers are frequently considerably more than an inch long? They grow in the fields of hay with the white daisies and buttercups, and you cannot imagine how beautiful they look. The scarlet poppies are just beginning to blossom out and the blue "corn-flowers," as they call our old-fashioned "bachelor's buttons." Sweet-william, is also wild in the fields, but never in such large clusters as it grows in our gardens, and rosemary is very common. There are at least twenty kinds of plants belonging to the "Leguminosae" family which I have already found, some of them lovely ones.

About two weeks ago was a great holiday here (Corpus Christi) and a procession of priests, children, young girls and schools, that lasted two hours. We started out at half past seven to see it and walked about over two hours trying to come within seeing distance of it, only succeeding at last in having a view of the banners that were carried by the priests at regular intervals. People began going at five o'clock. At seven all the sidewalks of the streets through which the procession was to pass were completely blocked. A row of small birch trees was placed on each side the street, and a double row of soldiers stood on guard all the way, which must have been over a mile. In the squares were the cavalry. Out of every window along the route hung a square of blue or red cloth. We never would have seen these things only that we attached ourselves to the crowd of old women and peasants who went counting their beads and chanting behind. We were nearly crushed to death in the crowd, but it was worth seeing.

Since the last letter I wrote Miss E—— and I have made a little excursion (a two hours' trip) to the "Tegern Lee," a lake about the size and something similar to Crystal Lake in Benzonia, Mich., except that it is surrounded by mountains instead of hills.

We made the experiment of climbing one mountain, the Gindel Alp, to get some idea of what it would be in Switzerland. We did get a good many ideas that we will not very soon forget, I think. I am glad we tried it before going further away. We started with thin shoes, long dresses and no Alpenstock, parasols and a package in a shawl-strap; but when we go again it will be with hob-nailed shoes with soles half an inch thick, short skirts and big hats and whatever we carry in a knapsack on our backs. We lost the path, too, coming down and had to find our way through a gully filled with cobble stones where they slide logs down in winter and at an angle of forty-five degrees. We came faster than by the usual path—that was one advantage.

The view from the top was beautiful. We stayed over night to see the sun rise. The accommodations on the mountain are limited; there is no one except the shepherdesses to entertain benighted travelers and they do it in a very primitive way. On this mountain were three shepherdesses. It takes the romance all out of the poetry about the "Sweet Shepherdess" to see them. I always imagined them in some kind of picturesque costume with bright colors, but the fact is their costume consists of blue overalls, such as our farmers wear, and a dilapidated basque. Such a ridiculous combination of garments I never saw, but it is not to be described.

Their houses are on a simple plan, with cow-stable, kitchen and bedroom on the same floor. The kitchen is usually about eight feet square and the chamber smaller. One corner of the kitchen is built in with brick into the shape of a range, perhaps an oven is inside, and they build a fire on top of that for their cooking, which is done in the style of several centuries ago—in pots hung over the open fire. Where the milk is kept I did not discover. The first shepherdess we went to offered us her hay-loft to sleep in; the second ditto; but the third was prevailed upon to let us share her little room and furnished us with a bed like her own—a great box of fresh hay. Some young men who came later were obliged to occupy the hay loft; one of them fell down during the night into the cow's departure has been

It was very amusing for once, but once will last us both some time, for staying on mountain tops with shepherdesses. There were whole fields of little wild pansies and scarlet poppies in the way—and in damp places beds of the large blue forget-me-nots.

R.

AN APPEAL

SHALL WE STAND FOR

Our Christian Liberties

UNDER OUR NATIONAL AND STATE BILLS OF RIGHTS; AND FOR OUR DUTIES UNDER THE GOSPEL COMMISSION?

All Christians who desire to show their interest in the cause of religious liberty, by aiding to meet the expense incident to publishing a full, authentic, and concise history of the attempts made within the past five years to suppress the free public preaching of God's Gospel on Boston Common, are invited to send in their free-will offerings, without delay, for that object.

Let us remember, if the free public preaching of Christ can be prevented on common grounds of Boston, where the people have a right to freely assemble, by the device of a City By-law, then it can also be logically prevented anywhere on the round globe, by a copy of that device.

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Author's work will be done freely, but the printer must be paid.

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Offerings received will be promptly receipted for to the donors, and in case of donations by mail, any undue delay in the receipt of a proper acknowledgment, should be inquired into by the sender at once.

Prejudice is our worst foe in this conflict, and ignorance is his mother. But it is entirely within the power of Christians to drive back into the crumbling dungeons of old night in Spain the inquisitorial spook, which, robed in a city ordinance, has tried to scare Boston ministers at noon-day in this nineteenth century, out from under the tree of Christian liberty, which our Revolutionary Fathers planted on Boston Common more than a hundred years ago.

Dear brothers and sisters of our Lord Jesus Christ, whose letters the past week have lighted up my cell in Charles-Street Jail, dry up your tears, and let the streams begin to flow from your pockets, so that we can float out upon the tide of public opinion the convincing evidence which is in our possession, *that there is, and can be, no valid law against the free, public preaching of God's Gospel on common lands of Boston, where the people have a right to freely assemble.*

If more than the $500 needed to put the proposed book in type are contributed, every additional dollar received will be used in sending copies of the book to legislators, libraries, religious newspapers and ministers in different parts of the land.

The right settlement of this question is vital to Home and Foreign Mission Evangelization. Bro. H. L. Hastings, at 47 Cornhill, Boston, who has also been in jail and paid fines for preaching a free Gospel on Boston Common, will gladly receive, receipt for, and safely forward any free-will offerings handed in at his store for this fund.

Christians everywhere who desire to make this an accomplished fact, may forward their donations, large or small, by bank draft, money order, or in postage stamps, at once, to your brother, now under $1,100 bonds for Christ's free Gospel in Boston, WM. F. DAVIS.

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ADOPTED AT CHICAGO, JUNE 20, 1884

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

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The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV.—Freemasonry Among the Colored People. V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

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Disciples (in part.)

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 15, 1887.

THE APPEAL of Rev. Wm. F. Davis, in another column, will be read with interest. We refer to our last week's editorial for our views of the principles involved. The *Cynosure* has never endorsed the use of military titles by men, and especially by women, in the Salvation Army; though there seem to many judicious persons a preponderance of good in that eccentric movement. But preaching in Boston Common by such men as Gordon, Hastings and Davis, is not only inoffensive, but it is literal obedience to Christ to go into the "highways." Drs. Beecher, Wilson, Stowe, and the Cincinnati clergy practiced the same identical sort of preaching in Cincinnati, and no one moved a lip or lifted a finger against them. We hope Mr. Davis will be sustained, and the ordinance repealed. Moneys sent for him to Treasurer Phillips will be carefully forwarded and acknowledged.

THE GERMAN CATHOLICS (425 delegates) met last week in Chicago in their Central Verein (Union). A number of priests co-operated. They denounced "Anarchists, Socialists, and Prohibitionists," and warn all German workingmen to keep away from "Knights of Labor Assemblies." A New Orleans Verein was censured for using only the English language, and despising the German. They declare that the Romish church has no nationality, but (like Masonry) is cosmopolitan, aspiring to rule the world. So while they denounce Powderly's "Knights," they are careful to say nothing disrespectful to members of a common faith, but different nationality.

The best judgment we can form of this German Catholic movement is, that it really has little significance—a sort of safety-valve to let off the surplus activity and intelligence of American Catholics who wish to hold conventions and make speeches like other Americans; and the priests join in to keep their activity from harming the church.

REV. W. R. LAIRD, president of the Vermont Association, writes Secretary Stoddard from St. Johnsbury: "I should be glad to give assistance to further the work of the N. C. A. in New England; am glad to know that the work is to be put forward in this part of the country." In 1832 Vermont gave her electoral vote solid for Wirt and Ellmaker against the lodge. The slave question then became the Aaron's serpent, swallowing all other questions; and Vermont never cast a pro-slavery vote. It is the Switzerland of America. It is a delightful region, and there are no more slave questions now, which Satan can hold up as a shield to protect his religions; and we too are glad that Secretary Stoddard is moving in that direction. This is an off year in politics, and we hope the religious aspect of the question will be pushed with vigor before 1888 is upon us. Why could not the Vermont meeting immediately precede that of New Hampshire, which is set for the last three days of October, at Manchester, N. H. We hope Solon Burroughs, Esq., of Vergennes, is by this time in active correspondence with Rev. Mr. Laird.

"AN AMERICAN COLLEGE FOR THE TRAINING UP OF PRIESTS."

Under the above heading the Chicago *Herald* gives at length the proceedings of the Board of the Romish university at Washington. The Board met at Cardinal Gibbons', Baltimore. A letter from the Pope was read, and the action of the trustees conformed to his instructions. The university is to be located at Washington; be "under the authority and protection of the bishops;" and the Pope says he has no doubt that "the study of the sciences" and "other branches of human learning" will "redound to the advantage of civil society."

The ignorance, superstition, and squalor which surround the Romish universities in Italy, and in all cities where they are found, throughout the world, is a universal refutation of the Pope's proposition that they have "benefited *civil society*." And, that a single Italian priest should be placing a university, which superstition is endowing with millions, at our national metropolis, brings forcibly to mind the saying of La Fayette, that if our free institutions fall, it will be by the hands of priests. Certainly, La Fayette had the means of knowing whereof he affirmed.

A Romish school resembles a prison. You enter the grounds through a prison wall; and the economy inside is in strict keeping with the aspect at your entrance. We asked a priest in Santa Clara College, San Jose, California, who had been there some fifty years, without salary, or any property but his bread and clothing from day to day: "Suppose your Superior should order you to leave this beautiful scene of your toils, where you have seen every building erected, and every tree and flower grow up, and go to squalid Indians on the headwaters of the Columbia River, to spend the remnant of your life?"

"I should obey at once," was his reply!

Now to put the minds of youth under faculties habituated through life to such unquestioning, unlimited obedience, is to make them, so far as they are molded by their teachers' ideas, the veriest slaves of slaves! And this would be and is the actual influence and effect of Catholic universities on the minds of their pupils but for the irrepressible forces of genius, and counter-influences from without.

And such a school is as false as it is despotic. This Washington university, says the Pope, "*must remain under the authority of the bishops.*" Now a bishop of Rome is a *priest*. And since Christ, whose priesthood is perpetual, there are no priests, but counterfeits and usurpers. The whole system is fallacy and falsehood. There is not knowledge enough in Christendom to explain the chief performance in its ritual, the meaning of the word "Mass," which is never spoken but in one of three dead tongues, the Latin, Armenian and Greek. The system operates on its believers' minds like an extinguisher on candles. Here and there a strong spirit like Luther, and a handful more, have escaped its choke-damp, and benefited the world. But from Dollinger, and Pere Hyacinthe, down to McGlynn, all who have retained priesthood in their creed have given a momentary flash and gone out in obscure darkness—

"Or, like the snow-flake on the river,
A moment white, then gone forever!"

The only thing that ever did, can or will make head against popery and its mind-darkening methods, is the force which Luther met on Pilate's staircase, and which reached us through Nottinghamshire and Scrooby Manor; the system which rejects the inventions of men in religion as abominations to God, and fatal to men in both worlds. "Other foundation can no man lay than that is laid, which is Jesus Christ," "the same yesterday, to-day, and forever!"

RELIGION AND POLITICS.

The state is religious as well as the church. "The powers that be are ordained of God." A two-thirds or three-fourths part of the Bible deals with men in their civil capacity, and so is political writing. The solemn league and covenant which gave name to the Covenanters, was a political document signed in Gray Friar's church-yard by thousands, as the parchment lay on a tomb-table. It was signed by people on their knees, some of them opening their veins and writing their names with their blood, many adding "till death." Two years after (1645) the British Parliament adopted and signed the same. This covenant was a league or bond to bind the three kingdoms together. In it, "with hands lifted up to the Most High God," they "do swear, to endeavor the extirpation of.... superstition,.... profaneness and whatever else shall be found contrary to sound doctrine,.... to preserve the liberties of these kingdoms, ...and to endeavor the discovery of evil instruments making factions or parties among the people," with much more of like effect. And they also swear "not to give ourselves to a detestable indifference or neutrality in this cause."

The things which the masses objected to and swore to extirpate were "rites and ceremonies," as the "sign of the cross," the ring in marriage, priests' robes, titles, etc., etc., which were used as substitutes for religion, and gave power and authority to those who performed those rites and ceremonies which they taught the people had saving virtue.

Now a slight glance at Masonic rituals, even such portions as are enacted in public and published to the world, will convince any Covenanter that they exceed in frivolity, turpitude, despotism, and superstition all that his fathers in their solemn league and covenant, swore to "endeavor the discovery" of those who were secretly forming such "factions and parties" among the people against the welfare, peace and liberties of the three kingdoms.

Now that Mason lodges are inaugurating "secret factions and parties" among our people, viler and more dangerous to our civil and religious liberties than those which the Covenanters swore to oppose and extirpate, is obvious to the slightest glance. One term, "popery," included all the ills against which they protested. But popery taught of the Father, Son and Holy Ghost, while lodgery sets the God of the Bible aside, and substitutes an imaginary "Grand Architect" in his place. If popery is despotism, Albert G. Mackey, a chief Masonic authority says, "The government of a Grand Lodge is completely despotic." And no tortures of the Spanish Inquisition ever excelled or could excel those which the candidate must give his sworn assent to in the penalties of the Blue Lodge. And while the murders of Pritchard, Miller, Morgan, and others which have come to light, duly attested by oaths in courts, though sufficiently horrible, lack some of the manglings and torments which Masons swear to consent to, there are numerous cases where Masons have been put out of the way, whose death no witnesses have come back to describe.

The point we make is that every Covenanter who assents to the oath of his fathers, who believes their solemn league was just, Scriptural and Christian, is by that sublime and solemn oath bound to political and religious opposition to the lodge. And we rejoice that so far as their personal views of duty permit, they are all now with us in "endeavoring to extirpate" these secret foes of God and goodness.

We have been assured by the beloved brothers Milligans and others, that propositions of reform may be submitted to the people in such shape as not to involve the points to which they object. We hope the Covenanters will aid us in formulating such propositions. The loved and learned Prof. J. W. R. Sloane said in their Philadelphia organ, the *Christian Statesman*, that "the platform of the American party was the best ever submitted to the American people." To us the first article is as sublime as it is simple: "We hold that ours is a Christian and not a heathen nation; and that the God of the Bible is the author of civil government." And if this be true, all the rest follows: the Sabbath, the Bible in schools, and justice and equality between men.

The enunciation of this grand, simple and obvious truth, has already cast its reflected brightness over other platforms, whose framers have not yet found courage to face the false worships of our "high places." Some of the best and bravest of the reformer kings, as Asa and some of his descendants, shrank from these dens of anti-Christ which were the national brothels and endowment houses. Though Asa degraded his own mother from being queen, because she had set up one of these shops, yet "the people still sacrificed and burnt incense in the high places." But it is said of Christ, "the idols shall he utterly abolish." And he himself has promised that every civil and religious root of upas "*shall be rooted up.*"

M'GARIGLE, K. C. B.

The escaped boodler has come to his doom. The Chicago Masons have cast him out of their company as an oath-breaker, and now he wanders like Cain afraid that every corner conceals the avenger of Masonic oaths ready to inflict the multitudinous hackings, slashings, burnings, throat-cuttings, disembowelings, etc., etc., which he has invoked in the lodge.

It was last week intimated that such was the Masonic plan with the unfortunate runaway. The report of the preliminary investigation appears on the third page of this number. The announcement of the end of the matter is also from the *Inter-Ocean* as follows:

A special communication of Lincoln Park Lodge, No. 611, was held last night for the purpose of taking action on the charges of unmasonic conduct preferred against William J. McGarigle, a member of that lodge, and also to receive the report of the committee appointed to take the evidence of non-Masonic witnesses. The attendance was large, and every precaution was taken to prevent the decision arrived at being made public, even visiting brethren being informed that only members of the lodge could be admitted. The report of the committee having been read, the evidence in the case was ably presented pro and con, and after spending over three hours in the consideration of the matter, the lodge unanimously voted to expel the accused member. The decision arrived at will be communicated, under the seal of the lodge, to the Chapter of Royal Arch Masons, the Commandery of Knights Templar, and the Nobles of the Mystic Shrine, of which he was a member, and they, at their next meeting, will order the communication inscribed on their minutes, and proceed to remove McGarigle's name from the roll of membership. Having been expelled by the Blue Lodge, he, by that action, ceases to be a member of all the other bodies, but each body will proceed to expel him formally to prevent the possibility of his visiting any other chapter, commandery, or other body connected with the Scottish Rites.

McGarigle is, therefore, no longer "brother," "companion," "knight," or "noble." He has, however, a title founded on fact, not on lodge frippery—K. C. B., Knight of the order of the Bath. Is it not of equal honor, even in his case, with the pompous, mouthing titles of the lodge?

But for what is this poor fellow cut off? He has been

friend to speak for him? *Unmasonic conduct.* But what the specific crime? It was not treason against the state, for Mackey, Past General Grand High Priest, says: "Treason and Rebellion also, because they are altogether political offenses, cannot be inquired into by a lodge; and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be Masonically punished; and notwithstanding his treason or rebellion his relation to the lodge, to use the language of the old Charges, remains indefeasible." And the Royal Arch oath puts murder along with treason, as a crime which may be vindicated.

Was it for boodlerism, conspiracy, robbery? That was the verdict of the civil court. But there are Varnell and others of the gang also condemned. The lodge does not try them; it even in the G. A. R. is making every effort to release McLaughry. But we have it in the *Evening Mail* report that "charges of violating his Knightly word to Sheriff Matson" were first brought up, and that fact of his leaving his "brother" Matson in the lurch was the real crime for which he is expelled.

But see what encouragement Sir Knight Grinnell, prosecuting attorney, and Sir Knight Matson, sheriff, gave him. The first sent for him to meet him at club rooms, and at his home miles from the jail for long conferences. It was as if he had said in so many words, "Why don't you run? The Sheriff sent the boodler with a single deputy to see his family often, and sometimes for hours. It was a notice to run. Finally, after so many invitations, he accepted them. Was he followed? The question suggests the most ridiculous chase ever published. McGarigle is—no one knows where—and Matson, Grinnell & Co. care little where. The last is that he is in Switzerland. If he is to suffer Masonic penalty, why do not these officials share the dreadful fate? Possibly when the matter is reported to the Grand Lodge this will all be plain. Masons are apt to have such tricks all cleared up. We shall see.

THE N. C. A. FOREIGN FUND.

How many are saving up their Lord's portion to answer the calls for tracts and books for foreign distribution? Shall brethren in India and Africa ask in vain for this little help? Read this letter from Bro. J. A. Cole from the Michigan Conference, which was meeting last week at Rives Junction:

"I am here travelling through the Wesleyan Conferences in the interest of the African Mission. The Lord has been with me in my feeble effort, and I am succeeding in collecting some funds. I received yesterday a letter from Bro. Case, the anti-secret worker in Sierra Leone, stating that the anti-secret tracts that I forwarded him while in Chicago have been distributed amongst some of the ministers and intelligent classes in Freetown, and that many applied for them in vain as they were all distributed. He wishes me to appeal to the friends of reform for some more tracts, and believes that they will do much in weakening the power of the beast, whose temple is about to be set up by professedly Christians in Sierra Leone. I will plead very earnestly that you kindly forward him a good number of tracts and testimonials. Africa is in need of them. They will strengthen the hands of those who, even in that Dark Continent, have determined not to serve the god nor worship the golden image which Christian nations have set up against Christ."

—Bro. E. Hanson, noticed in the Minnesota call, is a devoted friend of the reform and will do every thing possible for the success of the meeting. He sends for tracts and other documents for distribution.

—Secretary Stoddard started Friday with his own horse and carriage for a two-weeks' trip lecturing in northern Illinois. Mrs. Stoddard is with him, and there will be some good reports ready for our next paper.

—Bro. M. N. Butler experienced some check from rain storms last week, but filled a number of appointments with satisfaction to the people. At Milton Junction he found Rev. N. Wardner, who heartily co-operated with him. The State meeting will be held in Milton, and there Bro. Arnold will pitch his tent right away after the Belvidere meeting.

—Bro. W. O. Dinius of Morenci, Mich., is in earnest about the State convention, and wishes to correspond with the State secretary, Rev. H. A. Day, whose address is at Williamston, as may be seen on the 7th page in the list of State Associations. It is a good time for friends in other States to look up their leaders and begin correspondence with them.

—The mail on Saturday brought us the sad news of the death of Dr. J. G. Clark of Cambridge, Indiana, a member of the Friends church, and a reformer whose heart warmed to every Christian brother, and every movement which endeavored to exalt his Saviour and Lord. He was the "Quaker-boy" of our contributors. A full notice of his life and death will be published soon.

—The late New York State convention of the Prohibition party in Syracuse, is accounted one of the most enthusiastic meetings of the kind ever held. While the letters of Prof. Hopkins of the literary bureau of the party are very laudatory of Finch and his Good Templars, we are happy to note there was the counteracting influence of seven or eight Wesleyan pastors, who were doubtless accompanied by many others from that church. The prayers of these brethren are worth infinitely more than the grips, winks and eloquence of Finch.

—The Home Circle page will interest many of our readers this week. Probably all will not agree with the sentiment of the selections, but perhaps there will be an approval in proportion to the musical culture of the reader, and the depth and strength of devotional feeling. It would have been a pleasure to add an article on the chanting of the Psalms as a praise service in divine worship. There is no sacred music like it for strengthening the character and inspiring a deep devotion in the heart. The efforts of Rev. George Warrington of Birmingham, Iowa, editor and publisher of the *Psalm Singer*, in this direction are most commendable, and we hope will be as successful.

—The editor of the *American* annihilated the lodges of Washington, we hope, before making in his last issue an assault on the N. C. A., and nearly every one connected with that body, personally or in general. It is to be regretted that the personal interests of any one person, whoever he may be, are of such supreme importance as to demand an attempted ruin of a movement. The copies of the *American* containing this unwarranted attack reached our office Monday, nearly a week after publication, and *five days* later than usual, so, as we are ready to go to press, reply or explanation must be postponed. The action of the Board which gives occasion for this unfortunate article was taken August 10th, and a brief report of its action appeared in the *Cynosure* of the 18th. This gave Bro. Bailey time enough to have inquired into a number of matters in which he sadly misrepresents those who have endeavored to labor with him against the lodge. Take one or two items, from which the reliability of all his charges may be judged. "The *Cynosure* has four men with salaries aggregating $4,800 to look after its interests." It might as truly have been said four hundred men with $480,000 salary. The present salaries paid on account of the *Cynosure* cost the N. C. A. about $1,800 for clerks and editors. The Treasurer and General Agent have the same work and pay as when Mr. Cook owned the paper, the former assuming the duties of publisher without extra expense. Bro. Bailey says he went to Washington with the understanding that he was to receive the income of the Washington building. If there was such an understanding it was based on a private arrangement, of which the N. C. A. knows nothing. But enough; the Board has a clear record, which will settle all questions now badly mixed up in Washington.

REFORM NEWS.

THE AMENDMENT CAMPAIGN IN TENNESSEE.

Prohibition moving strong in the hill country.—The colored vote.—The exemplary Brethren.—All around Christian reformers.—The Butler bribery.

JONESBORO, Tenn., Sept. 5, 1887.

DEAR CYNOSURE:—The campaign in East Tennessee, for the Prohibition amendment, is well under way. The good men and women are with great unanimity and earnestness advocating the suppression of the evil traffic. Meetings are being held in almost every community, and there is much able speaking for prohibition. There are very few speakers on the other side, and I have as yet seen none of their literature. But there is a mass of ignorance, prejudice and power of appetite that is hard to overcome. There is little doubt but a very considerable majority in East Tennessee will go for the amendment, but the result in the State is certainly in doubt.

On Friday night, Sept. 2, the friends of prohibition had a meeting in the court house in Jonesboro, which was addressed by Dr. Hankle, a colored physician from Johnson City. There was a fair attendance of both white and colored, and considerable enthusiasm. The address was eloquent and effective, and I hope will influence the colored vote, which is more than anything else the uncertain quantity. After the doctor concluded, I spoke half an hour. The speakers were introduced by Rev. J. M. Hall of the colored Presbyterian church, and other pastors were present and gave the movement their sympathy.

On Saturday night I spoke to a full congregation at Uriel M. E. church (South), four miles from Jonesboro. There was much interest in the meeting, and on a vote being taken every person but one rose to express his approval of the amendment.

Sabbath morning I attended a Presbyterian church in the country and addressed the Sabbath-school. Subsequently I attended the Bethesda M. E. church and heard a good sermon and a good prohibition lecture from the pastor. However, it drove some of his people out of the house.

At 3 P. M. I preached in the Dunker church to a congregation that will endure sound doctrine on both temperance and secret societies. Of all the religious denominations in the South, none have adhered more closely to Christian principles than "The Brethren," as they call themselves. They opposed slavery and war; have steadfastly set themselves against secret societies, and are with entire unanimity in favor of the Constitutional amendment. Some of them do not vote at ordinary elections, but they will probably do so at this.

I preached Sabbath evening at the Bethesda M. E. church to a small congregation. It was rainy and muddy. I had expected to remain in the vicinity of Jonesboro but a few days, but I have already been here a week and may stay a week more. I have several appointments for prohibition lectures during the week, and am invited to speak in the Dunker church next Sabbath on secret societies.

The defection of Judge Butler will have but little effect. If the charge of bribery is sustained it will probably kill him politically. This is a strong Republican district, but the majority of Republicans, especially the more intelligent, are for the amendment. Party ties are being broken, and the independent voter is coming to the front.

H. H. HINMAN.

ILLINOIS STATE MEETING.

The State Christian Association of Illinois will meet in convention in Belvidere, Sept. 21st and 22nd.

The place has been deliberately and wisely selected, and the occasion will be important in the highest degree. The object is "to expose, withstand and remove secret societies, Freemasons in particular, and other anti-Christian orders, to save the churches of Christ from corruption, and the administration of justice from perversion."

Let the friends of light, liberty, and equal rights rally from all parts of the State. Never has there been a time when there was a greater demand, or more encouragement to work in this cause. Come, then, dear friends, in the name of the blessed Saviour who *said nothing in secret*, and who by the mouth of his Apostle commanded his followers "to have no fellowship with the unfruitful works of darkness, but rather reprove them." Come to vindicate his claims and prerogatives as the only true God and the only proper object of worship, and to testify against the infidelity, idolatry and profanity of the lodge. Come to vindicate that liberty wherewith Christ hath made his people free, and to testify against that *implicit faith* and *blind obedience* which is imposed and demanded by the lodge. In a word, come to testify to all the professing followers of Christ in Belvidere, and elsewhere, who may hear your testimony, that there can be no communion between light and darkness, and no concord between Christ and Belial. "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partaker of the Lord's table and the table of devils."

WM. WISHART, *Vice President.*
HENRY L. KELLOGG, *Sec'y.*

HO! MINNESOTIANS!!

The "Minnesota Christian Association" will meet in convention in Minneapolis, Tuesday, Wednesday and Thursday, Oct. 4, 5 and 6, 1887. The church or hall will be announced later.

The convention will open Tuesday evening with an address by Rev. J. P. Stoddard, Secretary of the N. C. A.

Rev. C. F. Hawley, lecturer for the Iowa Christian Association, will be present.

If any friend of the cause, man or woman, in Minnesota, Iowa, or Wisconsin, has aught to say on any phase of this great reform, he is hereby invited to be present and speak. Prepare yourselves well enough to speak briefly, and report to the undersigned at the convention.

The afternoon sessions will be devoted to these speeches, the morning sessions to business. The evening sessions will be occupied by brethren Stoddard and Hawley.

The local committee of arrangements, Bro. Elwood Hanson, says that either free or very cheap homes will be provided for all who come and report at his office, 15 Fourth Street, South.

Buy the excursion ticket to Minneapolis which the railroads are now offering at reduced rates. Come up, brethren and sisters, in the name and spirit of Christ, to do your best for the cause. E. G. PAINE, Pres. M. C. A.

N. B.—Will friendly pastors please announce to their congregations.

THE HOME.

TROUBLE IN THE "AMEN CORNER."

'Twas a stylish congregation, that of Theophatus Brown,
And its organ was the finest and the biggest in the town,
And the chorus, all the papers favorably commented on it,
For 'twas said each female member had a forty dollar bonnet.

Now in the "amen corner" of the church sat Brother Eyer,
Who persisted every Sabbath day in singing with the choir.
He was poor but genteel looking, and his head as snow was white,
And his old face beamed with sweetness when he sang with all his might.

His voice was cracked and broken, age had touched his vocal chords,
And nearly every Sunday he would mispronounce the words
Of the hymns, and 'twas no wonder, he was old and nearly blind
And the choir a-rattling onward always left him far behind.

The chorus stormed and blustered; Brother Eyer sang too slow,
And then he used the tunes in vogue a hundred years ago.
At last the storm cloud bursted, and the church was told in fine,
That the brother must stop singing or the choir would resign.

Then the pastor called together in the vestry-room one day,
Seven influential members who subscribe more than they pay,
And having asked God's guidance in a printed prayer or two,
They put their heads together to determine what to do.

They debated, thought, suggested, till at last "Dear" Brother York,
Who last year made a million on a sudden rise in pork,
Rose and moved that a committee wait at once on Brother Eyer
And proceed to rake him lively "for disturbin' of the choir."

Said he, "In that 'ere organ I've invested quite a pile,
And we'll sell it if we cannot worship in the latest style.
Our Philadelphy tenor tells me 'tis the hardest thing
To make people understand him when the brother tries to sing.

"We've got the biggest organ and the best dressed choir in town;
We pay the steepest sal'ry to our pastor, Brother Brown;
But if we must humor ignorance because it's blind and old,
If the choir's to be pestered, I will seek another fold."

Of course the motion carried, and one day a coach and four,
With the latest style of driver, rattled up to Eyer's door,
And the sleek, well-dressed committee, Brothers Sharp and York and Lamb,
As they crossed the humble portal took good care to miss the jamb.

They found the choir's great trouble sitting in his old arm chair,
And the summer's golden sunbeams lay upon his thin, white hair;
He was singing "Rock of Ages" in a cracked voice and low,
But the angels understood him—'twas all he cared to know.

Said York, "We're here, dear brother, with the vestry's approbation,
To discuss a little matter that affects the congregation;"
"And the choir, too," said Sharpy, giving Brother York a nudge;
"And the choir, too," he echoed with the greatness of a judge.

"It was the understanding, when we bargained for the chorus,
That it was to relieve us; that is, do the singing for us;
If we rupture the agreement, it is very plain, dear brother,
It will leave our congregation and be gobbled by another.

"We don't want any singing except that what we've bought;
The latest tunes are all the rage; the old ones stand for naught;
And so we have decided—are you listening, Brother Eyer!—
That you'll have to stop your singing, for it flurrytates the choir."

The old man slowly raised his head—a sign that he did hear,
And on his cheek the trio caught the glitter of a tear;
His feeble hands pushed back the locks, white as the silky snow,
As he answered the committee in a voice both sweet and low:

"I've sung the psalms of David nearly eighty years," said he;
They've been my staff and comfort all along life's dreary way;
I'm sorry I disturb the choir, perhaps I'm doing wrong;
But when my heart is filled with praise I can't keep back a song.

"I wonder if beyond the tide that's breaking at my feet,
In the far off heavenly temple where the Master I shall greet—
Yes, I wonder, when I try to sing the songs of God up higher,
If the angel band will *church me* for disturbing heaven's choir!"

A silence filled the little room; the old man bowed his head;
The carriage rattled on again; but Brother Eyer was dead!
Yes, dead! his hand had raised the veil the future hangs before us,
And the Master dear had called him to the everlasting chorus.

The choir missed him for awhile, but he was soon forgot;
A few church-goers watched the door; the old man entered not;
Far away, his voice no longer cracked, he sang his heart's desires,
Where there are no church committees and no fashionable choirs!

—*Anon.*

DON'T SING THEM AT MY FUNERAL.—Rev. J. B. M'Ferrin, D. D., book agent of the Methodist Episcopal Church, South, died in Nashville, Tenn. He was a chaplain in the Confederate army and a very useful one. Since the war it has been said of him that "every particle of sectional and denominational bitterness had been exorcised from his heart." A few evenings before his death, after prayer by Bishop M'Tyiere, his nephew, Dr. J. P. M'Ferrin, led in singing some familiar hymns, among others Charles Wesley's,

"And let this feeble body fail,
And let it droop and die;
My soul shall quit this mournful vale,
And soar to worlds on high."

Before it was finished the venerable man became very happy, and after it was done he said, "Tell the Hymn-book Revision Committee not to rob us of our grand old hymns. Such little songs as, 'Shall we know each other there?' may be very pretty, but I don't want them sung at my funeral."

AMERICAN CHURCH-MUSIC.

Rev. Mr. Aitkin, an evangelist of the Church of England, who visited this country last year, has this to say about the music he heard in certain American churches:

"A female contralto voice murmuring inarticulate utterances, sustained by an organ accompaniment, scarcely more audible than would have been the tones of a musical snuff-box, heard at equal distance, made me aware that something was happening as I rose from my knees; I knew not what then, and I know not what now. Soon the organ put on a crescendo, and a soprano voice broke in with equally inarticulate utterances, which presently culminated in a blood-curdling shriek, a bass and a tenor by this time assisting in the performance, which lasted about five minutes, and concluded without conveying any single idea to my mind, except that I had been listening to very indifferent opera-singers, which I afterward found to be the fact."

Mr. Aitkin describes a considerable more of the same sort, and adds:

"This description may read like a caricature, but it is really a description of what one obtains in a great number of American churches to-day. I have mentioned it to relieve myself of a little indignation against an evil thing which I had thought had died a quarter of a century ago in conservative England, but which I was mortified to find in a state of full vitality in progressive America."

To this Dr. Gray, of the Chicago *Interior* adds:

"Mr. Aitkin's description is not in the least overdrawn. Not long since, in a certain fashionable church, at the close of the long prayer, a noise proceeded from the organ which led many to believe that one of the keys had failed to close, and the wind had been let on accidentally. But the peculiar noise increased in volume until it became the dismalist howl ever heard outside of a ship in the storm, and then a dreadful female was discovered with her mouth wide open at the rail of the organ loft. If Jennie Geddes had been there, she would have knocked that frightful soloist creature out of that with her stool, and all the people would have said, Amen."

SONGS FOR THE CHILDREN'S WORSHIP.

In arranging lately for the review of a new hymn book for Sabbath-schools, the *Advance* did an excellent service in counteracting some of the vicious tendencies of the music provided for children's worship, by securing an article from Prof. W. S. B. Mathews of this city, widely known as among the first of our American musicians as a teacher and lecturer. The portion selected below deserves a careful reading:

The rapidity with which Sunday-school hymns and tunes wear out and pall upon the ears of those who sing and hear them, would be ludicrous if it were not almost pathetic. When we turn from the beautiful and sublime conceptions of the inspired Psalmist; or from the hallowed heart-songs of such mediæval writers as Bernard of Cluni, or from the modern Watts, Toplady and Wesley, to the childish triviality of current Sunday-school hymnology, the contrast is something enormous. It is not difficult to discover a reason for the evanescence of these modern hymns. All that we have to do is to reverse the question, and ask, Why should they last? Why? indeed! The familiarity, not to say irreverence, one might almost say profanity, with which the Sunday-school muse meddles with the tenderest and deepest springs of Christian feeling, is of itself enough to render this hymnody obnoxious to every delicate and sensitive soul. Even when not open to sweeping charges of this kind, the better part of this irresponsible, volunteer crop of hymnody has the character of stony-ground growth, where the earth is shallow, the roots weak and the stock a hollow stem—the whole wanting in every element of noble persistence and beauty. All this has been so generally admitted as no longer to be worth insisting upon, except in so far as it bears upon this that follows.

The music of this current hymnody is, if possible, still more trivial, shallow, commonplace and vulgar than the words. That such necessarily would have been the case, was involved in the circumstances under which this music has been composed. For the most part, it is the production of mere amateurs—persons not versed in music, generally ignorant of and without taste for the finer elements of the art, as represented in the writings of the great masters, and at the moment of composition blindly seeking a plausible melodic vehicle for certain hop-skip-and-jump words. Taking the country as a whole, it must be apparent to every reader, upon intuitive grounds, that our new theology is far more advanced than our music. In the line of religious feeling and conceptions of God, heaven, salvation and Christian conduct, we have the benefit of a heredity representing several generations of God-fearing, Christian men and noble-hearted women. Preachers have urged, poets rhapsodized, and dying saints have testified with such unanimity of effort, that there is no man in the church but finds his Christian way made easier by help unconsciously derived from these sources. There is a great undercurrent of Christian aptitude upon which our entire modern civilization, enlightenment and progress in science rest without knowing it. It is only necessary to stir the feelings deeply to bring this to the consciousness of every thoughtful observer. But in music this is not the case. Instead of the thousand years since Bernard of Cluni first sang of "Jerusalem the Golden," or the three hundred years since Luther rejoiced in God as his "Strong Castle," we have for the longest reaches of our church music, periods only equal to those which separate us from Watts and Wesley, with the added difference that the music of Mozart and Beethoven had no such heredity to appeal to and to orientate itself in relation to as the beautiful ideas of the great English hymnists already mentioned. Music, in our modern sense of it, has only lately become the universal art.

It is true that the average choir singer or leader is not repelled by the so-called music sung in our Sunday-schools. Neither was Blind Bartimeus troubled with the light before Jesus saw him. This proves only that there is yet one more individual needing conversion. But that the vulgarity is there, or at least that the music is wanting in all the nobler elements of beauty and impressiveness, is proven by the facility with which it wears itself out.

It is quite proper to say that the current manner of singing some of these hymns is one reason why they so quickly become stale and offensive. Sunday-school superintendents and many clergymen appear to think that noise and speed are the two main ingredients in acceptable praise-songs. A cornet is used "to lead," as it is called. Lead what? Is the cornet also bound for glory? It is true that the same objection lies against the organ when this, in turn, undertakes to lead. Its business is to accompany. When the music contains expression, and when the hymn is reverential and true, what we want is to *think it* before we sing it; and to sing it only so much as we do think it and *feel it*. For this end the cornet is a hindrance, and not a help, as also an organ can very well be.

The music in this book generally is nobler than that in other books which have come under the notice of the writer, although it is entirely within the same line as that of one or two previous attempts on the part of American editors. Messrs. S. Lasar and Hubert P. Main published a collection a few years ago which was almost as good as this; but it happened, unfortunately, to come to the light before the dispensation of Doane, Lowry, Phillips and Sankey had run its period. All, or nearly all, of this has clear and strong melody, and vigorous but dignified rhythm. To say this is the same thing as to say that it lacks somewhat in the *ad captandum* elements, which appeal to the kite-flying, ball-playing, picnic-enjoying, Sunday-school mind. For this reason it will be wise to proceed prudently in introducing these new songs. Instead of inviting the whole school to picnic upon one of these beautiful melodies without ceremony, the proper way is to provide some way of properly representing it, in order that the school as a whole may enter into the singing in the reverential spirit appropriate to an act of religious worship. To this end it would be well to provide a select choir of eight or ten good voices, girls mainly, but if there happens to be a small boy who sings well and gently, let him also be added. Then train the choir upon one or two of the hymns and tunes which strike you as being the more enjoyable. Pay particular attention to the words and to expressing the sentiment of the has been

Then introduce one of these hymns as a treat to the school; when it has been entirely sung through, invite the school to join in repeating the last verse. This process repeated from Sunday to Sunday, and the style of performance continually criticised and modified, so as to bring it out of the character of the ordinary scramble and impart to it the tasteful spirit of good choir singing, will result after awhile in giving a body of beautiful hymns and tunes which will continually improve in the regards of those who hear and sing them, just as long as this reverential and appreciative (which is to say *reasonable*) style is kept up.

SING AWAY—HEAVEN IS NEAR.

Dr. John Hall believes in rehearsing beforehand our celestial songs of praise. This is his exhortation, especially to aged saints:

Have a rocking chair in some large room at the top of the house all cosy, quiet and clean, and, in some of the old familiar tunes of the village church of your childhood, sing by the hour, with an open mouth and a loud voice—not on a penny-whistle pitch—the psalms and hymns and spiritual songs of Wesley and Watts, of David or Moses.

Sing away and rock away, and don't be afraid if your neighbors do think you are a Methodist; for, if you are alive one, the angels won't be ashamed of you; but while you are singing think what the words mean, and let your heart go out in that meaning; think, too, of the many who used to sing these same songs with you, but who can sing them no more now, for their lips are still in death, and their sweet voices are hushed in the churchyard grave, to be heard no more until you join together in singing the hallelujahs of the skies.

HOME BEGINNINGS IN MUSICAL TASTE.

The being brought up in a musical atmosphere is the first prerequisite of musical culture. Some minds may reveal their musical talent later than others, but for all it is essential that they live in a place where there is "music in the air." This is the case everywhere throughout Germany and Austria, and explains why the Germans are so vastly superior to all other nations in musical taste and skill. In Berlin, for instance, hardly an hour passes without giving residents an opportunity to hear a military band marching down the street; and, besides the numerous cheap concerts and operatic performances, there are, on every pleasant evening, dozens of open-air free concerts connected with the restaurants. Young children cannot very well be taken to regular concerts where absolute silence is imperative, but at open-air concerts the music is not so ethereal and classical as to be marred by an occasional childish exclamation. The Concerts for Young People given by Theodore Thomas in New York have shown however that children of five years can observe a silence in the presence of good music which adult audiences might occasionally imitate to advantage.

Where opportunities of this kind for becoming familiar with good music are wanting, the voice and the piano in the parlor have to supply the deficiency. A mother who can sing a cradle song has a gift of amusing and soothing her child which is often superior to toys and narcotics. And if, somewhat later, she can get the child interested in simple German or Italian melodies sung or played on the piano, the germ may be laid of a taste for which the child will, when it grows up, be always grateful. Nor is it at all difficult to get children's attention for good music, provided it is sufficiently simple and melodious.

But although with good compositions and an expressive performance a child's attention may be directed to music, it seems to be a peculiarity of young folks that they much prefer playing by themselves to listening to others. Whistles and toy trumpets are too noisy and unmusical to be desirable in the house; but music boxes are harmless and entertaining to children, especially if they are allowed to wind them up themselves. Many a child's love of music is crushed in the germ because it is obliged to play stupid scales on the piano for months before anything amusing is given to it. What the child wants, and should have first of all, is a few simple tunes. If these can be taught to birds, why not to children? A piano is somewhat too complicated, and a mouth-harmonica too monotonous and unartistic, for a young child; but in any toy store may be found several musical toys on which simple melodies can be played. One of these, which is also used in orchestras, is the glass or metal harmonica, or the xylophone, on which any child may be taught to play a melody after a few trials; and it [illegible] but little time to get them interested in such a little toy which will teach them melody and rhythm, leaving harmony for a later time. Much amusement may also be provided by making a simple kind of Æolian harp, which is done by fastening a long horse-hair or thin thread to two nails, and placing it, tightened, below a slightly-opened window. Whenever there is a strong draught the tones produced will run up and down a harmonic scale in a weird and fascinating way.—*Henry T. Finch, in Babyhood.*

TEMPERANCE.

ALCOHOL'S LATITUDES.

General Greeley, the most distinguished Arctic traveler we have among us, tells us that in high latitudes the effect of alcohol shows itself in "diminished power for work," and in "impaired resistance to cold." For this conclusion he gives facts of his own observation and those set down by previous expeditions.

Henry M. Stanley, the most distinguished African explorer of the age, in an address which we published last year, showed by case after case how deadly a thing is alcohol in the tropical country of the Congo.

If alcohol is so dangerous in the regions of extreme heat and cold, it must be that it is wholesome and invigorating in the temperate zones, if anywhere. But Dr. Cyrus Edson, Chief Inspector of Food in the Sanitary Bureau of the New York Health Department, and Dr. Willard Parker, two of the most distinguished physicians in New York City, in articles just published in the *Epoch*, do not recommend alcoholic drinks, but warn people against them, at least at this season of the year. Says Dr. Edson:

"The first effect of alcoholic drinks is to cause a rise in temperature. The blood vessels of the brain are congested, the heart is stimulated. The secondary effect is to lower the temperature slightly. *But you never find alcohol used in moderation; people who use it invariably use it to excess.* When taken to excess, nothing could be used that would produce sunstroke or heat-exhaustion quicker. Lager beer and ale open the pores and cause perspiration. These drinks are not as bad as whisky, because alcohol is the deleterious ingredient; and of course substances that contain more of it are more deleterious."

The italics are ours. Dr. Edson is not a "temperance crank," else these italicized sentences might be passed over as a fanatical outburst. The impartial observer knows that they speak sober truth. Dr. Willard Parker puts the case against alcohol quite as strongly as Dr. Edson. He says:

"I do not believe in the use of alcohol to any great extent. The first effect is apparently cooling, but then comes the reaction, and one becomes warmer and thirstier than ever. Those who indulge freely in alcoholic drinks in extremely hot weather are tempting Providence, and are likely to be among the victims of sunstroke."

The advice of these eminent physicians to those who want to "keep cool and well in summer," is to let alcohol alone. He who drinks freely of it, remarks Dr. Parker, is "tempting Providence," and according to Dr. Edson, those who drink at all, are apt to drink to excess.

The truth is becoming more and more clearly recognized that alcohol taken as a beverage is always injurious and never helpful. If taken at all it should be taken as a medicine. Those who disobey the rules which science lays down as the result of her disinterested investigation, tempt Providence in sunstroke and a hundred other physical derangements. Common sense tells most men all this; but appetite and selfishness make them reckless.

But the physical results, bad as they are, unfortunately are not the worst. The past five weeks of the "heated term" have been shockingly fruitful of crimes of personal violence, all inspired by the free use of alcohol. A father, maddened with drink, stabs his daughter to the heart; a husband, fitted for the work in the saloons, kills his wife; two drunken men attend a christening party, and life is taken and serious wounds given in the affray which follows; in a drunken frenzy a laborer stabs an old man to death and severely cuts his wife—but why attempt to summarize the reports which come under everybody's eye in the daily newspapers? Every day, every hour, the saloon sends out its patrons to do crimes that make the heart of society sick.

If alcohol has its legitimate uses in the medical and scientific departments, let it be confined to those uses. Medical and scientific testimony give it no legitimate place among the beverages. Neither in high latitudes nor low latitudes is it aught but a physical foe; and no latitudes or longitudes have yet been found where it is anything but a curse and a scourge.—*Independent.*

OUR VOTE IS OUR CONSCIENCE.

Christianity is an individual affair, especially when deciding moral questions by and through our political opportunities. It is at the ballot-box that we illustrate most effectively our practical Christianity. Politics may have an odor of a secular character, and we may delude ourselves with the selfish conviction that we are not to be held responsible for our personal vote as a part of our religious obligations; but when we know the awful curse the liquor traffic is to our country and our Christianity, we cannot screen ourselves behind our old party, and pretend to hold it responsible for our delinquency in this emergency. In our government every man is a sovereign, and our vote is an expression of our conscience; and when we use this method to express our choice of rulers, we are bound by the most solemn obligations we owe to our homes, our country, and to our religion, that this duty shall be performed with the most sacred regard to their best interests

To put a stop to the crime, pauperism and misery caused by the rum traffic, is a thousand times more important than the slight gratification that may be secured by the indulgence of a vicious appetite, or the gratification of our preconceived ideas or old-party prejudices.

We are, therefore, both morally and religiously bound to express our sentiments and convictions by our vote in favor of the destruction of this awful traffic, even if we have to utter an individual protest; and this vote, and all the influence that we can bring to bear, is imperative. However small may be the minority, it must be on the right side to have an approving conscience, or be entitled to the "Well done, good and faithful servant."—*Demorest's Magazine.*

About one-seventh of the grain produce of Great Britian is appropriated in the manufacture of strong drink

The young women of San Diego, Cal., have organized a Christian temperance association and will build a $15,000 hall. The association has over two hundred members.

The other day there was found lying by one side of a ditch, a pig; on the other side, a man. The pig was sober, the man drunk. The pig had a ring in his nose, the man had a ring on his finger. Some one passing by, exclaimed, "One is judged from the company he keeps." The pig arose and went away. —*Youth's Companion.*

What can missionaries in Africa expect to accomplish when Christian nations continue to supply whisky and rum in unlimited quantities? The statistics show that during a single year there were shipped to the west coast of Africa from Germany 7,136,236 gallons of rum; and from great Britain, 602,328 gallons; from the United States whisky and rum to the amount of 921,412 gallons. All the churches in the three nations could not overcome the devils inclosed in these shipments.—*Inter Ocean.*

An old copy of the New York *Tribune* has been resurrected that contains the following editorial by Horace Greeley, which, viewed in the light of subsequent events, amounts to prophecy: "No practical enforcement of the license system will ever sensibly mitigate the evils of intemperance. But let the law inflexibly forbid the sale of alcoholic beverages, and every youth is thereby warned from the cradle, that those beverages are harmful and dangerous, and that in drinking them he encourages the violation of the law. It would command the respect of the antagonists."

The jubilee of a temperance society started fifty years ago by Frederick William IV. was recently celebrated in Berlin. A special effort was made to secure an audience, and about 250 persons attended the meeting in the Dom, addressed by Court-preacher Stoecker. A few weeks ago the temperance organization of the Liberal (political) party held their annual meeting. The attendance was small and the exercises consisted chiefly of the reports of dry statistics. The membership is only a few hundred. Temperance here of course does not mean total abstinence, but moderate drinking. The various organizations are at least doing something to call attention to the great evils produced by excessive drinking, and the conviction is growing that effective measures should be adopted to check the progress of the plague. Maybach, Prussian Minister of the Interior, has been prevailed on to direct the railroad authorities to encourage the sale of coffee and to suppress that of poor liquor in the stations, and to aid as far as practicable the aim of the German Temperance Society. This is a national organization and is manifesting considerable activity.

RELIGIOUS NEWS.

—The Disciple church has now in employ or engagement 43 male and female missionaries. Of these 7 are in England, 2 in Denmark, 12 in Turkey and Asia Minor among the Armenians, all natives, 8 in India, 7 in Japan and 3 in China, with 4 commissioned for the same country.

—Rev. C. E. Walker of Grey Eagle, Minnesota, one of the correspondents of this paper, has received a call from the First Congregational church of Junction City, Kansas. If he shall leave the United Brethren, with whom he has held his connection, it will be another evidence that the policy of the Dayton leaders is driving that body to wreck.

—Mrs. Frank Rand, who, with her husband, has been engaged in the missionary work in the Penape Islands for thirteen years, arrived at Carthage, Ill., lately, en route to Boston, to lay before the American Board of Foreign Missions the true state of affairs in Penape under Spanish rule. The Spaniards have taken the Caroline Islands and have seen fit to nullify all missionary work.

—If the 10,000,000 church members in the United States would pay each week the price of a glass of beer (five cents) to mission and temperance work, we would have an income of $26,000,000 a year.—*Temperance Annals.*

—There are one or two hopeful mission schools among the Chinese in Denver. Mr. Pettit, a successful young real estate dealer and mine owner, is deeply interested in the Presbyterian school. He is a graduate of Ann Arbor, and speaks with intelligence and enthusiasm of his pupils. The Chinaman, he says, eagerly receives instruction, and when he accepts Christianity becomes a useful and peaceable member of community,—surpassing in estimable qualities, in his judgment, all other foreigners of whatever nation.

—The Jerry McAuley Mission in Water Street, New York, is now under the charge of Mr. S. H. Hadley; the former superintendent, Mr. Shorey, being now engaged in evangelistic work in the South. Mr. Hadley is a convert from the Cremorne Mission in Thirty-second Street. Four years ago no man seemed more unlikely than he to undertake mission work, but entering the Cremorne Mission one night, as it seemed by chance, he was led to Christ, and became earnestly desirous to labor for him. Mr. Hadley has been rendering assistance at various missions since that time, and now enters on this hallowed sphere of Jerry McAuley's early labor with the best wishes and prayers of the Christian community.—*Ex.*

—The *Moravian* says: "When, a few Sabbaths ago, Dr. Howard Crosby celebrated his sixty-first birthday, as noted in our last number, and took up a collection of $2,100 for this Board (Home Missions), we could not but think it was a good thing for a man to be sixty-one years old once in his lifetime. But the people of our brother, Rev. Arthur T. Pierson, D. D., of Philadelphia, finding out he was fifty years old a few days ago, resolved that it should not be 'the dead line of fifty,' and celebrated his jubilee right loyally, and among other things, ten of his young people gave each $25 a year to keep a home missionary in the field, to be credited to the pastor's jubilee fund. We do not know to what proportions this may grow. We would not wonder if they should add one or two more home missionaries to the list. How can a man of fifty grow old under such treatment as that?"

—The Swedish Professor Schwerin, who has lately returned from a two-years' sojourn in Africa, during which he has traversed almost the entire Congo region, reports that before the completion of the Congo railroad, colonization cannot be successfully accomplished. The agents of the State never think of penetrating into the interior and familiarizing themselves with its resources.

—Portugal, like Spain, is Roman Catholic, but it is not entirely barred to Gospel influences. In Lisbon four evangelists are laboring under the leadership of Canon Pope of the Episcopal church. The Scotch kirk has in Senor Carvalho an active agent in the capital and neighborhood. The Methodist evangelist, Ventura, has his headquarters at Oporto.

—Melbourne, Australia, has a population of 350,000; of these 113,000 attend church on the Sabbath. The Church of England leads in number, the Presbyterians are next, then the Wesleyans, and fourth the Catholics.

—The Friends of England report a slight increase in membership the past year. In Madagascar it appears that there are now 33,000 adherents of the Friends' Mission, of whom 19,500 assemble every Lord's Day in places of worship.

—September 9 Chaplain C. C. McCabe, secretary of the Board of Missions of the Methodist Episcopal church, received in behalf of the board the largest private donation ever made to that body, or for missions in the history of the church. The gift consists of property in Warsaw, Ind., valued at $130,000, and the donors are Elijah Hayes and wife. The property comprises their entire possessions. Mr. Hayes asked only an annuity of $500, which, however, was made $1,000. The deed provides that the board shall have for fifty years the rents and profits of the property, and at the end of that time it shall be at the disposal of the board. Mr. and Mrs. Hayes are aged and have no heirs.

—At this time, 870,000 adult converts from the heathen world are in full communion with the church of Christ, as the result of Protestant missionary labor. These, with their families and dependents from Christian communities, are scattered over nearly every portion of the habitable globe, numbering in the aggregate at least 2,800,000 souls. The children of these converts, with a large number of the children of the heathen, are receiving secular and religious instruction in day schools.

—There are 672 colored preachers in the city of Raleigh, North Carolina.

—On the 15th of July, 1888, the nine hundredth anniversry of the introduction of Christianity will be celebrated in Russia. Preparations are being made on a grand scale in the city of Kieff, where Russians were first baptized. A great monumental cathedral is being erected and will be completed in time for the centennial.

—The two missionaries, Bach and Hoffmann, sent out by the Bavarian Lutheran Missionary Society to East Africa, reached their destination in September, 1886. They founded a station among the Wakamba, at a place called Jimboni or Jimba, where they appear to have been well reccived by the natives.

—The General Council of the Evangelical Lutheran church in the United States and Canada convened at Greenville, Pa., last Thursday. The Swedish Augustana Synod belongs to this body of the Lutheran church. Some of the most prominent members are: Drs. Joseph Seiss, B. M. Schmucker, A. Spaeth, and H. E. Jacobs, of Philadelphia; Dr. T. E. Seip, of Muhlenburg, Pa.; Dr. E. F. Moltke, of New York; Dr. R. F. Weidner, of Rock Island, Ill.; Dr. William Passavant, of Pittsburg, Pa.; Revs. J. Brezing, of Canada, E. Norrelius of Minnesota, and G. W. Mechling Lancaster, Pa. The Council represents nine synods, with two in advisory relations, 993 ministers, 1,835 congregations, and 258,408 communicant members. It is also in more or less intimate communication with all the branches of the Lutheran church in America, which ranks fourth in numbers of all Protestant denominations. The General Council was organized just twenty years ago. It supports about half of the twenty-six Lutheran colleges in the Uuited States and four theological seminaries. It embraces five languages, English, German, Norwegian, Swedish and Danish. The home mission work extends from Nova Scotia to Texas, and from the Atlantic to the Pacific. Its foreign mission work is mostly in India. Friday the Council adopted a new form of marriage ceremony, being that in use in the 16th century. Rev. Mr. Weir addressed the Council in behalf of the National Reform Association.

LITERATURE.

"THE TRIUMPH OF LIFE:" A Biblical study of God's way with our race. By Rev. Thos. S. Potwin. Pp. 193. Price 50c. John B. Alden, New York.

This is a work full of independent thought and ripe scholarship by a Congregational clergyman of Hartford, Connecticut; but its learning and logic are expended in maintaining the doctrine of conditional immortality, or annihilation of the wicked. The author finds the very plain and unequivocal teachings of the New Testament difficult of explanation. His argument is labored and lacks much of that convincing perspicuity by which so important a doctrine should be decided. We should not say, however, that the book does not contain excellent passages, as in the first chapter, where the penalty pronounced upon Adam for his disobedience was visited upon him: "What now took place upon him? It had been said to him: 'In the day thou eatest thereof thou shalt surely die.' Did he die in that day? We think he did. If the death of the body merely was meant, Adam had a very long reprieve. But that he regarded himself as reprieved, or that God so regarded him, we have no evidence. He lost his oneness with the life-giving God. The spirit that breathed into him of God dissevered itself from its author and had gone forth of itself in a way of its own. The finite had let go its hold of the Infinite, and was in a way left to itself. In this was the beginning of all death. It was, therefore, death. All subsequent death was but the unfolding of that fatal change." But we must not judge the work wholly from brief selections. Its whole purpose is the establishment of a theory which must unsettle faith and confirm the worldling in his purpose to have his good things while he can. Elder J. L. Barlow some time since projected a volume in reply to this theory, but we have not learned of its publication. He would give the world an able argument.

ROBERT L. HARRIS IN AMERICA AND AFRICA. By Robert L. Harris. Printed for the author by Regan & Co.

Robert L. Harris was a young Texas rough, the son of a distiller, who learned early to drink and gamble. He tells the story of his struggles toward Christ, his conversion and early efforts as a preacher. He was at length led to turn toward Africa as a mission field, and his appeals to the Free Methodist churches inclined several to follow him. Miss Lizzie Cox, for a time a compositor in the *Cynosure* office, was one of the number. Miss Eunice Knapp, formerly an assistant of Mrs. Mumford in the Faith Mission at Phillippopolis, Bulgaria, was another; and a young widow, Mrs. Torrence, the third. They landed in Liberia and began meetings in the churches of Monrovia with some success. Miss Knapp died in a few weeks, and Mr. Harris, after journeying about among the natives, returned to this country for other workers. He raised some hundreds of dollars for the mission, and returned in the fall of 1886. He finds much encouragement from Christian workers already on the ground. His theory of missions is good—self-support, and expecting immediate as well as remote results. This volume tells of the mission and his personal sketches of those engaged in it. The goodness of the cause will doubtless bring a measure of success to a work carried on evidently with much infirmity of the flesh. Mr. Harris appears in this account to be a young man of much ability and faith, but of an erratic nature, who will find it his greatest cross to stop long in a single place, maintaining a steady work for the evangelizing of any people.

"THE NEEDS OF AFRICA and Failures of False Christianity" is the address of Bro. J. Augustus Cole, of the Egba tribe, West Africa, who has been eloquently pleading with his colored brethren of this country for several months to forsake their pagan lodges and fully accept the Lord Jesus Christ. This is the address which he gave before the General Assembly of the United Presbyterian church in Philadelphia, which aroused so much interest, and which he was urged to publish.

"RUM, ROMANISM, AND REBELLION" is a 72-page pamphlet by the French ex-priest, Rev. P. A. Seguin, in which he has combined several of his lectures upon the mother of spiritual harlots and abominations of the earth. The lectures comprise such topics as, "The Political Platform of the Romish church," "My Conversion from Romanism." "Is the Church of Rome Christian or Pagan?" The pamphlet shows lack of consecutive arrangement, and the bristling facts and earnest arguments lose something of their force thereby, but on the whole it is a book of much interest and power. The work is published by pastor Seguin at 271 West Taylor street, Chicago.

The illustrated papers of greatest interest in the current *Century* are two by John G. Nicolay, marshal of the Supreme Court, and by Frank Stockton on Thomas Jefferson and his home—Monticello. A fine copy of Gilbert Stuart's portrait of Jefferson, forms the frontispiece. The illustrations of these papers are by Harry Fenn, and show with much completeness the interesting and curious features of the home that Jefferson designed for himself, as well as the University of Virginia, near by, in Charlottesville, also planned by Jefferson. The Lincoln History reaches a subject of special current interest, namely, Lincoln's nomination and election; the special topics being the two Baltimore conventions which nominated Douglas and Johnson and Bell and Everett respectively, the Chicago convention which nominated Lincoln, and the campaign which followed; after which comes a chapter on "The Beginnings of the Rebellion." In Professor Atwater's series on "The Chemistry of Food and Nutrition," we have the fourth paper, dealing with the much discussed question of "The Digestibility of Food," giving the results of the writer's experiments, as well as a summary of the latest scientific knowledge on this point. The subject of the present installment of the War Series is "The Siege of Petersburg," including four short untechnical papers fully illustrated, and presenting the two chief events of the siege.

Words and Weapons is a casket with many treasures from the pen of Dr. Pentecost. Other contributors also are excellent. It is a magazine for all real Christians, for all such are "workers."

A paper that will interest boys in the *St. Nicholas* magazine is the article on "Christ's Hospital," the famous "Blue-coat School" of London,—where the scholars never wear hats, dress very nearly as the boys when the school was founded, hundreds of years ago, has been

and have many quaint and curious customs. This school was founded for poor boys, but has become very aristocratic. "The Boyhood of William Dean Howells" is pleasantly treated by William H. Rideing, editor of the *Youths' Companion*, and will carry encouragement to many young literary aspirants; General Adam Badeau writes comprehensively of the "Battle of Gettysburg;" while George J. Manson shows the young man who is "Ready for Business," and wishes to become a "sea captain," the bright and seamy sides of a sailor's life and the best and safest way of accomplishing his ambition. He especially gives good advice and warning to boys who are inclined to run away to sea.

Vick's Monthly opens its September number with notes on the heat and dry weather of the past season, and has much good advice for the month bearing upon the weather difficulties. But *Vick's* cannot dwell long upon unpleasant themes, and the pages are full of notes of the flowers, the charmers of window and lawn.

The *Farm, Field and Stockman*, of Chicago, which, by the way, is one of the best and most reliable agricultural papers which comes to our exchange table, appears this week in an entire new dress, including a new heading. Typographically, as well as in the character of its contents, this journal is in the front rank. For several years the publishers of this paper have been engaged in the useful enterprise of collecting new and improved varieties of grain, vegetables, flowers, etc, and sending out the seed free to its readers for further trial and introduction, each yearly subscriber receiving twenty packets free. If any of our readers want a good, live, agricultural paper, we advise them to send to the publishers as above for a sample copy.

LODGE NOTES.

The compositors employed by Gies & Co., Buffalo, N. Y., yesterday struck because a female compositor from New York had been given a case in the office.

A recent issue of a Michigan Labor paper said there were 50,000 Knights in that State, and that 45,000 never heard their platform read, 35,000 do not believe in its propositions, and 33,000 vote against it.

The order of America Firemen, which has lately been organized at New York, has adopted a constitution which restricts the membership to white men. The color line was drawn, it is said, in order to meet the wishes of firemen from the "new South."

The thirty second annual session of the Wisconsin Grand Lodge of Good Templars met in Madison last week. The secretary's report shows a gain of only fourteen members and two lodges for a year. The membership is 12,843, and the number of lodges is 379.

The United Clerks assembly 1,757 K. of L. of this city, raised the question of dealing with Knights of Labor clerks in the different lines of trade. After an animated discussion the members decided to deal with or buy goods of no clerks who did not wear the K. of L. button or emblem of the order.

District Assembly 49, Knights of Labor, at its last meeting voted on the question of giving financial and moral support to the condemned Chicago Anarchists. By a majority of but seven or eight votes it was carried. The resolution of support was introduced by Thomas B. McGuire, of the Home Club. The action of the District Assembly, it is said, is liable to cause its suspension, as it is in direct opposition to the orders of Grand Master Workman Powderly.

One of the Knights of Pythias who went to Canada to attend the national conclave of his order died there from excessive drinking. Such lodge gatherings as the G. A. R. meeting in San Francisco, the Knights of Pythias in Toronto, the Odd-fellows in Boston and the Knights Templar and Freemasons in St. Louis are generally occasions of great drunkenness and revelry. It is hard to imagine that any Christian man could consent to be a part of such conclaves.—*Christian Conservator.*

The committee of Medinah Temple, Nobles of the Mystic Shrine, is making arrangements for the great meeting of Oct. 23. The meeting is expected to surpass any previous gathering of the order in this city or elsewhere, fully 600 being expected. Temples from Detroit, Grand Rapids, Louisville, St. Paul, and Minneapolis will be present, their members being escorted from the trains to the Grand Pacific by the drill corps of Medinah Temple in full Arab costume. There will be 100 candidates, the ceremonies being held in the First Regiment Armory, and a banquet will occur at the same place in the evening. Mayor Roche will preside. He is a member of this outlandish order, and it is no credit to the good sense which he is supposed to possess, nor to his honor as a man or citizen.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 5 to Sept. 10 inclusive:

J Mulholland, J Meeker, W B Walthall, P Day, W D Lowrey, T McClue, D Lotzenhiser, J Shaw, Mrs E B Palmer, C H Shafer, A H Hester, A R Rinear, E M Shellabarger, C D Day, G Cunningham, D Marshall, J Leeper.

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still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

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Two months.	.25	*Two years..	3.00
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MARKET REPORTS.

CHICAGO.

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No. 3			66
Winter No 3	70	@	71
Corn—No. 2	42	@	43¾
Oats—No. 2			24¾
Rye—No. 2			41½
Branper ton			11 50
Hay—Timothy	9 50	@	13 00
Butter, medium to best	16	@	24
Cheese	07	@	15
Beans	90	@	1 80
Eggs			14
Seeds—Timothy			2 36
Flax			1 70
Broom corn	02½	@	07
Potatoes per bus	75	@	80
Hides—Green to dry flint	07½	@	13
Lumber—Common	11 00	@	18 00
Wool	10	@	34
Cattle—Choice to extra	4 70	@	5 40
Common to good	1 20	@	4 50
Hogs	3 50	@	5 60
Sheep	2 75	@	4 30

NEW YORK.

Flour	3 20	@	5 60
Wheat—Winter	79	@	84½
Spring			79
Corn	49	@	52½
Oats	30	@	40
Eggs			16
Butter	16	@	
Wool	09		37

KANSAS CITY.

Cattle	1 40	@	4 50
Hogs	3 00	@	5 35
Sheep	2 00	@	3 75

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HOME AND HEALTH.

CONCERNING FEET.

"How beautiful are thy feet in shoes, O prince's daughter!" sang Solomon nearly 3,000 years ago. But time works wondrous changes, and we fear the wise king could not repeat his compliment were he living in the midst of us now without doing violence to his conscience. There is no beauty left in the feet of the princess after she has tortured them for years in the narrow leather case raised up at one end, which we miscall shoes. The foot has struggled bravely to become something more than a mere base of support, and often a painful one, for the human animal. In our supposed progenitors it was so flexible and handy a member as even, though erroneously, to receive the designation of hand, and the apes were called by Cuvier quadrumani. Even in some of the human races of the present day the foot is almost as useful for prehension as is the hand. Thus the New Caledonians are said to run up trees with with the agility of a cat by grasping the trunks and boughs with the feet and hands alternately, using the two with equal facility. And the instances of individuals, born without arms or having lost these members in early life, who have been able to write, paint and perform other tasks requiring precision and accuracy of touch by means of their feet alone, are not unknown.

The size of the foot varies in individuals within wide limits, but the average length among different peoples is pretty constant, and would appear, with certain exceptions, to be an indication of the degree of civilization to which the community had attained. Thus, according to a series of measurements collected from various sources by M. Topinard, we find the proportionate length of the foot to the height of the individual, represented by 100, to be as follows: Parisian, 14.8; Russians, 15.5; Hungarians, 15.4; Chinese, 15.1; Australian aboriginese, 15 1; Algerians, 14 8.

The shoes worn by the majority of civilized men are an abomination. They are wrongly constructed and are the cause of most of the acquired deformities of the foot. The axis of the sole of the shoe should not be a straight line, but should be a curve, following the natural curve of the foot, with convexity looking outward. The sole should be of moderate thickness and flexible and the uppers should fit snugly, but not so as to cramp the foot in any part.—*Medical Record.*

BEETS.—Beets are a much abused vegetable. Instead of a tender, bright, red, succulent morsel, it is often colorless, bitter and stringy. The two latter faults belong to the variety and the grower, but if a knife pierces the skin before they are boiled, they will lose their color in the water, and much of their sweetness also. Do not cut off the tails, and be careful not to cut the tops too close. When tender, rub off the skins, slice them, and lay in a dish. Pour over one tablespoonful each of vinegar and butter made hot, and seasoned with salt and pepper.

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FARM NOTES.

PLANTING ORNAMENTAL TREES.

Healthy trees with good roots, if properly cared for after digging, and carefully planted in good soil, should always live, and where they do not their death can usually be traced to some preventable cause.

The chief cause of the death of trees and shrubs when dug in good condition, is exposure and drying after digging. The tree depends on the roots for its moisture and much of its food, and this is chiefly obtained through the delicate growing fibers. A moment's exposure to the burning sun or drying winds injures, and a longer exposure kills these feeders and injures the vitality of the larger roots. The tree must then form new roots before it can make a growth. The greatest care should be taken that trees are properly protected and packed after digging.

Trees must have a good soil to grow in, as a rule. Certain varieties of trees seem well adapted to grow in the poorest soil, many others will occasionally become established in a poor soil and do well; but for success in ornamental tree planting, a good soil is necessary, and it should never be less than a foot deep. Do not plant trees where you would not attempt to plant a vegetable garden.

When a tree is to be planted, the hole should be large enough to extend the roots naturally in all directions. The soil should be worked among the roots thoroughly and very firmly. When growing, every fiber is in close contact with the soil, and the tree is held so firmly that the winds cannot stir it. In planting, if the earth should be packed solid enough to hold the tree secure it would certainly be an advantage.

The question, when to plant, is an important one. Some will not plant any thing in the fall, others prefer the fall to all other seasons; the majority of planters will, perhaps, claim that spring is the best season, for the largest amount of planting is done at that time, and failure is not attributed so much to the season. Fall planting, however, has strong advocates among experienced tree planters, and where a planter has given that season a fair trial, his favorable testimony is, as a rule, secured. However, there is a prejudice against fall planting, and a single failure at that season counts more against it than a dozen in the spring. Trees and shrubs planted early in autumn will push roots before winter, for it is not necessary that the top grow to force root growth, all can prove this by observation. Take up a tree or shrub in November that was planted in August or September, and you will be surprised to see the amount of new and growing roots. A fall-planted tree becomes established by this means, and naturally is in a better condition to grow the coming spring.

I believe if careful and systematic experiments were carried on in tree planting, the fall would be found a better season to plant than in spring; the ground is warm and moist, in the best condition for the formation of roots, the air is moist and there is not the fierce drying winds of early spring, or the liability of a June or July drouth soon after the tree is planted. —*Vick's Magazine.*

The broad wagon-tires are such an advantage in moving a load either in the field or on the road, that it is not strange they are coming into use in many parts of the country. One of the agricultural college professors has demonstrated that on a soft road the difference in favor of the team is all the way to forty per cent. if the tires are broad. And as for the benefit to the road, Michigan allows a deduction by law from the tax of the man who uses the broad tires.

BEE-STINGS.—Prof. A. J. Cook, of the Michigan Agricultural College, a well known authority on bees and honey, recommends ammonia for bee-stings as preferable to everything else. But a correspondent of the *National Stockman* states that "thirty or forty grains of quicklime dissolved in water is a thorough remedy for the stings of insects, and far superior to ammonia or any other alkali."

PETROLEUM AS PRIMING.—My experience is that a coat of light petroleum a week or ten days previous to painting with lead and oil, will not only result in a considerable saving of linseed oil, but it will so harden the wood by filling the pores that the oil will not be all absorbed, causing lead to rub off; and two coats of paint will be as good as three without the oil.—*Corr. of Rural New Yorker.*

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Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

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NEWS OF THE WEEK.

CHICAGO.

Three indictments were found against Dr. St. John, two for conspiracy and one for perjury in the McGarigle case, and two for conspiracy against Levi Dell. After spending at hour in the jail, the prisoners were bailed out.

The Inter-State Exposition made an unusually successful opening on Tuesday evening. The increase of attendance promises to continue.

COUNTRY.

Great distress from drought is reported to exist in Frio county, Texas. The people in the rural districts have been reduced to a state of absolute poverty bordering on starvation. So pressing is the need for help that the Farmers' Alliance of Frio has issued an appeal asking that contributions of corn and breadstuffs be sent for distribution to the sufferers.

The steel stern-post and stem of the new government cruiser now being built at San Francisco have been cast. The stem weighs 16,000 pounds, and is said to be the largest casting ever made in America.

At Harrisburg, Pa., representatives of ninety brewing firms met, effected a State organization, denounced the high license as a blow at personal liberty, and demanded the repeal by the next Legislature of all arbitrary and obnoxious laws, and the passage of an honest and equitable license law.

Delegates from about sixty labor and political organizations of socialistic tendencies met in New York, Thursday, and formed a new political party in opposition to Henry George. It is to be known as the Progressive Labor party.

The explosion of a threshing engine caused a fire on the farm of Thomas Bowen's, seven miles from Adrian, Mich., Wednesday night, that swept away barns, out-buildings and contents, crops, implements, etc. Loss, $5,000. Insured in the Farmer's Mutual.

Cardinal Gibbons gives as his reason for not handing the excuses of Dr. McGlynn for not going to Rome to Cardinal Seniloni, that he was not the intermediate between Dr. McGlynn and his Archbishop. Yet he admits he was requested by the Pope to ask Dr. McGlynn to come to Rome.

Near Afton, Iowa, Wednesday, the Creston express train on the Kansas City, St. Joseph and Council Bluffs Road ran into a local passenger train, and five persons were instantly killed. Others were wounded.

Seven out of nine Missouri counties Wednesday voted in favor of local option. There are now thirty pronounced prohibition counties in that State.

Thirteen business houses, 30 residences, the Nepanee & Quebec Railway station, and the Mechanics' Institute at Newburg, Ontario, were burned Wednesday. The loss is $250,000. One man was burned in such a manner that he cannot live.

Wind and rain storms of extraordinary violence swept portions of New York and Massachusetts Wednesday, destroying crops and trees, unroofing houses, and blowing down barns, etc. A man at Worcester was dashed against a barrel and killed. Several persons were partially paralyzed by lightning. Hailstones of a great size fell at Saratoga.

The vein of salt struck yesterday in the well of the Ellsworth Mining Company at Ellsworth, Kas., at a depth of 730 feet, has now reached a thickness of 155 feet, and the bottom not yet reached. It is pure rock salt, and is claimed to be the thickest vein in the world.

Alpheus Austin's family at Janesville, Wis., had a narrow escape from death by burning late Thursday night. A tramp set fire to the residence, and the flames had such a start when discovered that the inmates of the house had to get out by the roof.

A disaster occurred on the Kansas City, St. Joe & Council Bluffs Road near Afton, Ia., by which four persons were killed and twenty wounded. The freight was standing on the main line, and the local passenger train was run into by the Creston express which was making about thirty-five miles per hour.

The schooner Niagara, of the Australasia tow, broke the tow line, eleven miles from Whitefish Point, in Wednesday's terrible storm on Lake Michigan, and foundered with all hands, thirteen in number.

The banks of the new aqueduct at North Yonkers, N. Y., caved in Friday and buried three men under 120 feet of earth. The bodies have not yet been dug out.

A threshing machine engine at Spring Garden, Ill., blew up and instantly killed two men. One was fatally wounded and another was severely hurt.

FOREIGN.

A true bill was found by the Montreal Grand Jury Thursday against William J. McGarigle, William Allan Pinkerton, and Michael Hickey, who, on four counts, are charged with conspiracy against James Baxter. A warrant was sworn out for the arrest of McGarigle and given into the hands of a detective, who has gone to find the knight of the bath-tub.

Dr. Kane, Grand Master of the order of Orangemen, recently wrote to Mr. Gladstone, asking him to state whether in his future proposals for home rule, representatives of Ireland as an integral part of the United Kingdom would be retained in the imperial Parliament. To this Mr. Gladstone has replied that the subject of the exclusion of the Irish members from the imperial Parliament is not involved in the question of home rule for Ireland.

The Manitoba Railway Extension reached Fort Assinaboine Station at sundown Thursday, the garrison and Twentieth Regiment turning out and welcoming the track-layers. The Manitobans are confident that they will succeed with their connection with the Northern Pacific.

Editor William O'Brien, not appearing at Mitcheltown, Ireland, Friday, for trial under the coercion act, laid himself liable to arrest, and a warrant was issued for him. An indignation meeting was held, and a conflict took place between the police and soldiers and the populace. The police attempting to protect the government stenographer, a fight took place, and the crowd repulsed the police, sixty in number. Several were struck with sticks and stones and severely injured. The police obtained reinforcements, returned to the scene, fired six shots, and two men were instantly killed. Several others were wounded.

The authorities of Madrid have discovered the existence of a well-organized and extensive anarchist plot, and have in consequence made several arrests in that city, Salamanca, and Cadiz, of persons whose connection with the conspiracy is beyond question.

The shooting at Mitchellstown, Ireland, by the police, caused great excitement and dismay among political circles. The Cabinet was hurriedly convened Monday, and all members of Parliament were urged to be present on the same day as a vote of censure would probably be moved by the opposition.

The press and all parties concur in saying Prince Bismarck went far enough toward humoring Russia, and he is now disposed to thwart Russian policy in regard to Bulgaria. The short truce between the Catholic church and the German government will soon terminate. The Catholic Social Congress at Liege was largely attended, but the German socialists regard the proceedings of the congress with contempt.

The Canadian schooner Alfred Adams was recently seized in Behring Sea by an American cutter, whose commander took away the sealskins and fishing tackle of the Adams, put a prize crew on board, and ordered the schooner to be navigated to Sitka. The captain of the Adams coolly headed the craft toward Victoria, B. C., where he arrived in safety a few days ago.

Fire broke out in a theater at Exeter, England, Monday night during a performance. In the rush to escape, scores were crushed to death and many others were suffocated. Over one hundred and thirty bodies were recovered.

An enormous gin, in process of casting in the Vickers foundry at Sheffield, England, exploded, killing five men and injuring a large number of others, three of whom died in the hospital shortly after being taken there. The foundry buildings were demolished by the shock.

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Some 200 different Lodges
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